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

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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.\footnote{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. — ὁδαγῇ δὲ λαγὸς ἄραισθε ιωνών. 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 Nôrös of Odysseus (with some omissions, — 1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. According to Kirchhoff, 3561 verses formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition. 'Many brave men lived before Agamemnon,' and many poets preceded Homer, who used freely the poetic material which was the inheritance of his generation. No one has stated the case more clearly than Rudyard Kipling:

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

We may compare also Cicero's words (Brutus xviii. 71): Nihil est simul et inventum et perfectum; nec dubitari debet quin fuerint ante Homerus 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,' Ὀλύμπια δόμαρ ἔχονται, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

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

d. Bards (ἀοιδοί, cf. ἀείθω) are mentioned in the Homeric poems as singing on themes connected with the Trojan War. The poems (ἀοιδαί, Attic νεάδα, 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:

ἐπτὰ πόλεις μάρτυρε σοφήν διὰ μίαν Ὄμηρον·
Σμύρνα, Χίος, Κολοφών, Ἡθάκη, Πόλος, Ἀργος, Ἀθῆναι.

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

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

2 The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode, Ὄμηρδαι, ἐπὶ τῶν ἀοιδῶν, singers of stitched songs. Perhaps this means no more than carefully contrived songs; cf. μῶσος ἑφαίνων Γ 212 wove (i.e. put together) words. Hesiod (Frag. ccxxvii) speaks of himself and Homer as ἐφαίνετε δοκῇ, 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 \textit{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.

\textbf{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 \textit{Iliad} and \textit{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:

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

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

b. The Homeric Poems used to be compared with Vergil’s Aeneid, Dante’s Divina Commedia, and Milton’s Paradise Lost; but men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell to Queen Dido the story of his wanderings and sufferings, because Odysseus had told a similar story to King Alcinous. 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,
aude thea, 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. Ἔνη,—
assigned to Stasinus of Cyprus), told of the events which preceded
the action of our Iliad. The Aethiopis (Ἄθηιου, sc. ποίησις,—
assigned to Arctinus of Miletus) told of the events which followed
the action of the Iliad. The Niupersis (Ιιοῦ Πηρως,—assigned
to Arctinus) and the Little Iliad (Ιιας Μυρά,—assigned to Lesches
of Lesbos) sang of the destruction of the Trojan city. The Nótroi
(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; prob-
ably all together were not much longer than the Iliad alone.
According to Aristotle, they had less poetic unity and less dramatic
dialogue than the Homeric poems.

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

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

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

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justify the Homeric epithets of Ilios (as ἐν να-όμενον πτολεῖθρον I 402, πολύχρυσον, πολύχαλκον Σ 289) and Mycenae (ἐυκρίμενον πτολεῖθρον Β 569, πολύχρυσοι Μυκήναις 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 Doriens 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 (θιμορεῖς). 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 (κλουσίαι) 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. Chryses, 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 Chryses home to her father, but took from Achilles his prize of honor, Briseis. 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, Pandaros, 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,
INTRODUCTION

§ 6 h.

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

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

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

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

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

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

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

n. The previous action continues through the Fourteenth Book.

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

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

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

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

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

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

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

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

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


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–Ξ. 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. Ἂλφα· λιτὰς Χρύσου, λοιμῶν στρατοῦ, ἔχθος ἀνάκτων.
2. Βήτα δ’ ὁνειρον ἔχει, ἄγορην, καὶ νῆα τριθμεῖ.
3. Γάμμα δ’ ἄρ’ ἀμφ’ Ἐλένης οἱον μόθος ἐστιν ἀκοιτάιν.
4. Δέλτα· θεῶν ἄγορη, ὅρκων χύσις, Ἅρεως ἄρχη.
5. Ελ’ βάλλει Κυθέρειαν Ἄρη τε Τυδέος υῖός.
6. Ζήτα δ’ ἄρ’ Ἀνδρομάχης καὶ Ἐκτορὸς ἐστὶ ὀριστύς.
7. Ἡθα δ’· Αἰας πολέμιζε μόνῳ μόνος Ἐκτορι διέρ.
8. Θῆτα· θεῶν ἄγορη, Τρώων κράτος, Ἐκτορος εὐχος.
9. Ἐξεσίθ δ’ Ἀχιλῆος ἀπειθεῖος ἐστιν Ἰώτα.
10. Κάππα δε· Ῥήσου τὴν κεφαλὴν ἔλε Τυδέος υῖος.
11. Δάμβδα δ’· ἀριστῆς Δαναών βάλων Ἐκτορος ἀνδρες.
12. Μο’· Τρώων παλάμηρι κατηρίπτε τεῖχος Ἀχαιῶν.
13. Νῦ δε· Ποσειδάων Δαναῶις κράτος ὅποτε λάθρη.
14. Ξει· Κρονίδην λεχέσσι καὶ ύπνῳ ἤπαθεν Ἡρη.
15. Ου’· Κρονίδης κεχώλωτο Ποσειδάων καὶ Ἡρη.
16. Πει· Πάτροκλον ἐπεφεν Ἀρήμων Ἐκτορος αἰχμῆ.
17. Ὥρω· Δαναοὶ Τρῶες τε νέκυι πέρι χεῖρας ἐμμηνοῦ.
18. Σίγμα· Θέτις Ἀχιλῆ παρ’ Ἡφαιστον φέρεν ὑπλα.
19. Ταῦ δ’· ἀπέληγε χόλοιο καὶ ἐκθορε δῖος Ἀχιλλεύς.
20. Ὅ·· μακάρων ἔρις ὀρτο, φέρει δ’ ἐπὶ κάρτος Ἀχαιών.
21. Φει·· μάγος Αἰακίδαο παρ’ ἱόνας ποταμοῖο.
22. Χει δ’· ἄρα τρὶς περὶ τεῖχος ἄγων κτάνει Ἐκτὸρ’ Ἀχιλλεύς.
23. Ψει·· Δαναοίσιν ἁγώνα διδοῖς ἐστελεσσέν Ἀχιλλεύς.
24. Ὡ·· Πράμος νέκνυ ὕλα λαβῶν γέρα δώκεν Ἀχιλλέι.

*Ascribed to Stephanus Grammaticus in the Palatine Anthology, ix. 385.
c. *Arrangement of the Action according to Days.*

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

Days.
1. Visit of Chryses to the Greek camp, A 12.
10. Assembly of the Achaeans, A 54.
10–21. Visit of the gods to the Aethiopians, A 423.
25. Second day of battle, Θ. Embassy to Achilles, I.
   Odysseus and Diomed enter the Trojan camp, K.
27–38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1–30. Priam visits the tent of Achilles and ransoms Hector's body, Ω 31–676, on the evening of the thirty-eighth day.
39. Priam brings Hector's body to Troy, Ω 677–775.
39–47. Lament for Hector in Troy, Ω 784.
49. Erection of a mound over Hector's ashes, Ω 788–804.
§ 7 d. 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>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Boeotians (Peneleus)</td>
<td>B 494–510.</td>
</tr>
<tr>
<td>2.</td>
<td>Orchomenians (Ascalaphus)</td>
<td>B 511–516.</td>
</tr>
<tr>
<td>3.</td>
<td>Phocians (Schedius)</td>
<td>B 517–526.</td>
</tr>
<tr>
<td>4.</td>
<td>Locrians (Ajax, son of Olleus)</td>
<td>B 527–535.</td>
</tr>
<tr>
<td>5.</td>
<td>Euboeans (Elephēnor)</td>
<td>B 536–545.</td>
</tr>
<tr>
<td>6.</td>
<td>Athenians (Menestheus)</td>
<td>B 546–556.</td>
</tr>
<tr>
<td>7.</td>
<td>Salaminians (Telamonian Ajax)</td>
<td>B 557, 558.</td>
</tr>
<tr>
<td>8.</td>
<td>Argives (Diomed)</td>
<td>B 559–568.</td>
</tr>
<tr>
<td>9.</td>
<td>Myceneans (Agamemnon)</td>
<td>B 569–580.</td>
</tr>
<tr>
<td>10.</td>
<td>Spartans (Menelaus)</td>
<td>B 581–590.</td>
</tr>
<tr>
<td>11.</td>
<td>Pylians (Nestor)</td>
<td>B 591–602.</td>
</tr>
<tr>
<td>12.</td>
<td>Arcadians (Agapēnor)</td>
<td>B 603–614.</td>
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<tr>
<td>13.</td>
<td>Epēans (Amphimachus)</td>
<td>B 615–624.</td>
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<tr>
<td>14.</td>
<td>Dulichians (Meges)</td>
<td>B 625–630.</td>
</tr>
<tr>
<td>15.</td>
<td>Cephalenians (Odysseus)</td>
<td>B 631–637.</td>
</tr>
<tr>
<td>16.</td>
<td>Aetolians (Thoas)</td>
<td>B 638–644.</td>
</tr>
</tbody>
</table>

**INSULAR GREECE.**

<table>
<thead>
<tr>
<th>Order of mention</th>
<th>Nations and Commanders</th>
<th>No. of ships</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>Cretans (Idomeneus)</td>
<td>B 645–652.</td>
</tr>
<tr>
<td>18.</td>
<td>Rhodians (Tlepolemus)</td>
<td>B 653–670.</td>
</tr>
<tr>
<td>19.</td>
<td>From Syme (Nireus)</td>
<td>B 671–675.</td>
</tr>
<tr>
<td>20.</td>
<td>From the Sporades (Phidippus)</td>
<td>B 676–680.</td>
</tr>
</tbody>
</table>

**THESSALIAN GREECE.**

<table>
<thead>
<tr>
<th>Order of mention</th>
<th>Nations and Commanders</th>
<th>No. of ships</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>Myrmidons (Achilles)</td>
<td>B 681–694.</td>
</tr>
<tr>
<td>22.</td>
<td>From Phylace (Protesilaus)</td>
<td>B 695–710.</td>
</tr>
<tr>
<td>23.</td>
<td>Pheraeans (Eumelus)</td>
<td>B 711–715.</td>
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<tr>
<td>24.</td>
<td>Methonians (Philoctetes)</td>
<td>B 716–728.</td>
</tr>
<tr>
<td>25.</td>
<td>Oechalians (Podalirius)</td>
<td>B 729–733.</td>
</tr>
<tr>
<td>26.</td>
<td>From Ormenium (Euryppylus)</td>
<td>B 734–737.</td>
</tr>
<tr>
<td>27.</td>
<td>From Argissa (Polypoetes)</td>
<td>B 738–747.</td>
</tr>
<tr>
<td>28.</td>
<td>Enianians (Guneus)</td>
<td>B 748–755.</td>
</tr>
<tr>
<td>29.</td>
<td>Magnesians (Prothoûs)</td>
<td>B 756–759.</td>
</tr>
</tbody>
</table>

Total 1186
e. Trees of Noted Families.

THE PELOPIDS.

(1)

**Tantalus**

- Pelops = Hippodamia
- Niobe

- Atreus
- Pittheus
- Thyestes

- Agamemnon (m. Clytemnestra)
- Menelaus (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 (d. of Adrastus of Argos)
- Meleager

- Diomed = Aegialea
THE STORY OF THE TROJAN WAR

THE ROYAL FAMILY OF TROY, \( \text{y} \) 215 ff.

(4) Zeus

| DARDANUS (founder of Dardanian race) |
| ERICHTHONIUS |
| TROS (founder of Troy) |

| ILUS (Founder of Ilios) |
| GANYMED (Cupbearer of Zeus) |
| ASSARACUS |
| LAOMEDON |
| CAPYS |

| PRIAM = HECUBA (Husband of Dawn) |
| TITHÔNUS |
| ANCHISES |
| HECTOR = ANDROMACHE |
| MEMNON |
| AENEAS (ASCANIUS) |
| ASTYANAX |

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

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

c. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of 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 f-m). He found his faithful wife, Penelope, surrounded by a large company of young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

THE STORY OF THE ODYSSEY.

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

a. Early in the First Book, Odysseus’ patron saint, the goddess Athena, took occasion of the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods
of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus' son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus' release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentor, 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
'Oδυσσεία. 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 begin-
ing 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 Alcinous.
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 Phaea-
cian nobles, — on the thirty-third day of the action of the poem.

i. In the evening of the thirty-third day, Odysseus began his
'Apologete 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, Κυκλώτεια.
j. In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

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

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

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

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

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

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

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

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

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

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. α-μ. What happened before the return of Odysseus to Ithaca.
   I. α-δ. Adventures of Telemachus.
   II. ε-θ. Adventures of Odysseus on leaving Calypso’s island.
   III. 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-ν. 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.
INTRODUCTION

§ 10 b.

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

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 ποσ ἀμα πάντα δυνήσει αὐτὸς ἐλέοθα. 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 χρυσέως ἦλοις πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief
that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the scepter. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd’s staff of peace-loving Atreus. . . . And so at last I know this scepter better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.’  

Laocoön xvi.

e. Direct Discourse. Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of indirect discourse; he has no long passages in oratio obliqua, in the manner of the reported speeches in Caesar’s Commentaries. He passes quickly from indirect to direct discourse. Contrast ὅ γὰρ ἠλθε θεὸς ἐπὶ νῆσος Ἀχαιῶν | . . . καὶ λύσοντο πάντας Ἀχαιοὺς | . . . ὑμῖν μὲν θεοὶ δοῦν Ὀλύμπια δόματ’ Ἰχοντες | ἐκπέμψα τὴν Ἄργους θᾶλιν, εὖ δ’ οἰκάδ’ ἰκεθαίη | πᾶν δ’ ἐμοὶ λῦσαι τε φιλην τὰ τ’ ἄποινα δέχεσθαι, | ἀξόμενοι Διὸς νῖόν, ἐκμπονέων Ἀπόλλων Α 12 ff. with its paraphrase which uses indirect discourse, ἔθεν δ’ ἔρειν εὖχετο ἰκείνου μὴν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοῖς σωθῆναι, τὴν δὲ θυγατέρα ὧν λύσαι δεξαμένους ἀποινα καὶ τὸν θέον αἰσθανόντας κτλ. in Plato Rep. iii. 393 E. Cf. also Α 398 ff., Γ 87 ff., and Acts of the Apostles i. 4: ‘He commanded them that they should . . . wait for the promise of the Father, which ye have heard of me.’

f. Principal Clauses. Similar to this avoidance of indirect discourse is the poet’s frequent and ready transition from a subordinate to a principal clause, as δὲ μὲν γὰρ πάντως | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοὶ Α 78 f. who rules with might over all the Argives and him (for whom) the Achaeans obey, ὃ ἐπὶ τολλά μόγγα, δόσαν δὲ μοι ὑπὲρ Ἀχαιῶν Α 162. Cf. Xen. An. i. 1. 2. This change is most frequent at a caesural pause or at the close of a verse.

g. Thus the poet deserts the participial for a finite construction, as ἴσωσιν τε τιτυκούσαοι λάεσσι τ’ ἰβαλλον Γ 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 χ' χ' Α' Θ' θ' η' η' τ' τ' Η' Η' η' τ' τ' | τ' δι' δι' δι' δι' δι' Δ' Δ' Α' Α' Α' Α' Α' Α' Κ' Κ' Κ' Κ' Κ' Κ' Κ' Κ' Κ' Κ' Κ' 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 ἀκίνθινος θεά ... | οὐδεμίαν ἡ μυρί' 'Αχαιῶν ἔλεης ἰδ' θηκεν A 1 f., where the relative clause explains οὐδεμίαν: the wrath was mortal, deadly, because it brought ten thousand woes upon the Achaeans. So a few verses later, νοσον ἀνά στρατόν δροε κακήν, ὀλέοντο δὲ λαοΐ A 10, the position of the adjective κακήν (following the pause in the third foot) is explained by its connection with the thought of the following clause; cf. τὸν αὐτὸ μὲν νησί 'Αχαιῶν | ἐν παλάμης φορέονι δικαστόλοι οὗ τε θέμιστας | πρὸς Δαἴδαλος εἰρύματε 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 εἰματα δύσω, | αὐτὸν δὲ κλαίοντα θυσίν ἐπὶ ἰθας 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.

1. 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 νέμα Α 32. This is specially frequent when the subordinate clause precedes the principal sentence, as Ἐκτωρ δ' ὁς Σκαίας τε πύλας... ἱκανος, ἀμφ' ἄρα μν... θεόν 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 κακήν Α 10, φιλήν Α 20 (cf. j, above). A preposition likes to stand near its noun, and so often stands between the adjective and its noun, as χρυσός ἀνά σκήπτρῳ Α 15, θῶς ἐπὶ νῆας Α 12, ἡμετέρῳ ἐν ἑκφ Α 30, νῆας ἐπὶ γλαφυράς Γ 119.

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

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θοῦ παρὰ νη μελαῖνῃ 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 (θοῖα) even when they are drawn up on land (A 300 and passim). The heaven is starry even in broad daylight (Ζ 108). Homer calls milk λευκός (Δ 434),—of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of meter or rhythm (see § 22 b f.)
b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκώτης, and the adjective becomes virtually a proper name. She bears this epithet ninety times, generally in the phrase θεὰ γλαυκώτης Ἄθηνη. She is Πάλλας Ἄθηνη forty-one times. The Achaeans are ἐκκήμιδες Ἀχαῖοι thirty-six times, κάρη κομόωντες twenty-nine times, in the genitive Ἀχαίων χαλκοχτιτών twenty-four times, νεοῖ Ἀχαιῶν sixty-four times, λαὸς Ἀχαιῶν twenty-two times, κοῦροι Ἀχαιῶν nine times. Agamemnon is ἀνὰ ἄρθρων 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 ποδάρχης διὸς Ἀχιλλεύς twenty-one times, πόδας ὀκὺς Ἀχιλλεύς thirty times, ποδόκειοι Λικτίδων ten times, ποδόκεα Πηλείωνa ten times. Menelaus is 'good at the war cry' (βοηθ ἄγαθός) twenty-five times. Hector is κορυθαίολος thirty-seven times, φαιδίμος Ἐκτωρ thirty times. Cf. pius Aeneas, fides 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, c, f.

c. The situation of the moment seems sometimes to contradict the epithet, as τῶν δὲ ἰδίων βίγγεσ beta ἄγαθός Διομήδης E 596 at sight of him Diomed good at the war cry shuddered.

d. Synonymous Expressions. The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as φωνῆς προς ἑαυτὰ A 201 lifted up his voice and addressed her, ἦτος τ' ἐφατ' ἓκ τ' ὀνόμαξεν A 361 spoke a word and called upon him, ἐμευξών τοι τοῖς χθονίς δερκομένου A 88, ἀπηρᾶσθαι ἀνάπωσιν A 99, τῶν ὃ大声 τι μετατρέπῃ οἴδ' ἀλγήζεις A 160, τὸλμος τε μάχαι τε A 177, τῶν μὲν κρατεῖν ἔθελε πάντεσσι δ' ἀνάσεων, | πᾶσι δὲ σημαίνειν A 288 f., ὄτρ' ἐφαρμάθαι ὐδ' μεταλλά Α 553, ὄψει κ' ἔθελθοντα καὶ ε' κάτι τοι τά μεμήλη Α 353, ἔγγρωτος ἄθρα μέδοντες B 79. Sometimes the same stem is repeated for emphasis, in a different form, as ὄψιν ὅψιέλεσθον B 325.
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\section*{§ 13 a.}

\textit{Epexegesis.} A clause is often added epexegetically, to explain a preceding clause or word, as μὴν ... οὐλαμένην ἥ μυρί'- Ἀχιλλὲς ἔλεγε' ἔθηκεν Α 1 f., τὰ τε δῷρ' Ἀφροδίτης, | ἥ τε κόμη τὸ τε εἴδος Γ 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντου Ἰκαρίωτο Β 144 f., ὀρνίθων, | χημών Β 459 f., βοῶς | ταῦρος 480 f. Cf. the explanatory use of the infinitive, as ἵκος ἔννεπηκε μάχεσθαι Α 8 brought together in a strife, to contend.

g. Thus also the part of the mind or body which is employed or specially affected is mentioned, as οὐκ 'Αγαμέμνον ἔννοι τιμω' Α 24, χωόμενος κήρ Α 44, κεχαριστε ἂν τιμω' Α 256, τῷ ὀφθαλμώσων ὀρᾶσθαι Γ 306.

\textit{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 σφεσ) φωνῆς ἔχει πτερόντα προσηπα Α 201, and in fifty other places; ὅ σφεν ἐν φρονεῖν ἀγορήσαντο καὶ μετείπεν Α 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι δ' γ' ὡς εἰπὼν κατ' ἄρ' ἦν ἤπειρος, τοῖοι δ' ἄνεσθι 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. \textit{Parenesis, 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 ἰκίσθαι, δέχεσθαι Α 19 f., δῶσει, ἀπώσει Α 96 f., χέουσα, τεκοῦσα Α 413 f.,
INTRODUCTION § 13 b.

οὖςαν, τάνυσαν A 485 f., or between the two hemistichs of a verse, as ἰστετε νῦν μοι Μοῦσαι ὁ Οἰλόμπια δόμοι ἓφανε B 484.

Most examples of parechysis (παρήχησις) and alliteration are probably accidental, as πολλέων ἐκ πολίων B 131, ἐς πόλεμον πωλήσας E 350, πατρί τε σῷ μέγα πῆμα πόλη τε παντὶ τε δήμῳ Ἔ 50.

b. Occasionally an onomatopoetic (ὄνοματοποια), imitative expression is used, giving a kind of echo in the sound, as τριχθά τε καὶ τετραχθά Γ 363, of the breaking of the sword of Menelaus; ἐκ δὲ Χρυσῆς νηὸς 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; αὕτις ἐπείτα τέδωνδε κυλίδετο λάας ἀναδής 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 capit ungula campum (Aen. viii. 596).

c. The poet plays occasionally on the names of his heroes, as Πρόδος θοὸς ἤγεμόνεν B 758 (“swift by nature as well as by name”), Τηλόλομον . . . τήλομον θυμῶν ἓχων E 668 ff., Ἐκτόρ . . . φῆς που ἄτερ λαῶν πόλιν ἵζεμεν E 472 f., where ἰζεμεν seems to be selected with reference to the assumed etymology of Ἐκτόρ.

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 Achaean armies are described by six detailed comparisons (B 455–483): the splendor of their armor is compared with the gleam of fire upon the mountains (455–458); their noisy tumult, with the clamor of cranes or swans on the Asian plain (459–466); in multitude, they are as the innumerable leaves and flowers of springtime (467 f.); they are impetuous and bold as the eager flies around the farm buildings (469–473); they are marshaled by their leaders as flocks of goats by their herds (474–479); their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon,—he is preeminent among the heroes as a bull in a herd of cattle (480–483).

d. The Iliad has 182 detailed comparisons, seventeen briefer (as ταυσίν ὕποκότας ἡγοράσθη | νησίας ὅσοι σὺ τι μέλει πολεμία 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 δ' ἧς νυκτὶ ὕπνοις A 47, ἤν' ὀμίχλη A 359, in addition to ὅσοι δ' ὅλη πυρὶ λαμπετώσωτα ἔκτην A 104. Books B–Z have forty detailed comparisons.

e. Comparisons are introduced by ὅς τε, ὅς εἶ, ὅς ὅτε, ὅς περ κτλ.

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

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

15. a. Asyndeton. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἄνεντα τύν πάντων 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 ὥς ἵθελω δόμεναι πάλιν εἰ τὸ γε ἄμενον· | βούλομ' ἐγὼ λαῦν σὸν ἔμεναι ἡ ἀπολέσθαι Α 116 f., ὥ τότε, ἢ μέγα πόθος Ἀχαιόδα γαῖαν ἰκάνει· | ἢ κεν γερήσαι Πρίμος Πριάμοιο τε παῖδες Α 254 f., ἀλλ' δὲ ἄλλ' ἵθελεν περὶ πάντων ἔμεναι ἄλλων, | πάντων μὲν κρατεῖν ἥδελεν πάντεσοι δ' ἀνάσσειν Α 287 f. In B 299, τῇτε φίλοι καὶ μείνατ' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker’s warmth of feeling.

c. An adversative relation (but) is occasionally expressed by an asyndeton, especially with γε 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 ἀλή, as εἰ δὲ ἀγε μὴν πείρασαι... ἀλή τοι, ἀλη κελαιων ἤρησαν περὶ δουρί Α 302 f., αὐτίκα κερωμίοι Δία Κρονίων προσθέα A 539; cf. Β 442.

16. a. Chiasmus. 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 σοι ἄγεμεν, Φοῖβος θ' ἱερὴν ἐκατομβηθ' Α 443, where παῖδα and ἐκατομβηθ', σοι and Φοῖβος respectively are contrasted. Cf. ὥς Ἀχιλῆ | τιμήσεις ἐλέους δὲ πολλάς Α 558 f., δυσμένεσιν μὲν χάρμα, κατηφέρειν δὲ σοι αὐτῷ Γ 51, ἄρ', ἔτερον λευκόν, ἐτέρην δὲ μέλαινιν, | Γῇ τε καὶ Ἡλίῳ Γ 103 f., where the black lamb was for Γῆ and the white for Ἡλίος, — βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμηθ' Γ 179, where the adjectives are brought together, Δ 450 f. Cf. Milton’s 'Sweet is the breath of morn, her rising sweet,' Par. Lost iv. 641,

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

βασιλεύς τ' ἀγαθὸς
κρατερὸς τ' αἰχμηθ' Γ 179.

It should be noticed that this chiasitic arrangement is often the most simple and natural, as in the first example above, where σοι at once suggests the other person interested, Φοῖβος.
§ 16 d.  

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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 (Νυμέις . . . Νυμέις . . . Νυμέις), 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 μεγαλύτερος Ἡτέων, | Ἡτέων δὲ ἤναν Ἰνδίῳ Πλάκη ὑλήσας Z 395 f. Andromache, daughter of the great-souled Eetion, Eetion who dwelt at the foot of woody Placus.

c. *Litotes* (λιτότης or μαίωσις), a simplicity of language, or understatement of the truth (usually a strong affirmation by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet.* Homeric examples abound, as oὐκ Ἀγαμέμνον ξύναν θυμός A 24 it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.; ἄψ δ' εἰς κουλιῶν ᾧς μέγα εἴφων οὐδ' ἀνίθησιν | μόνος Ἀθηναῖς A 220 f. back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed; Ἐκτὸς ἔννοιαν B 807.

d. a. *Periphrasis.* Certain periphrases occur frequently, as ἄζετε δὲ Πριάμῳ βιήν Τ 105 bring the might of Priam, i.e. the mighty Priam, Παφλαγόνων δ' ἱγέτο Πυλαμάνθος λάσιον κήρ B 851, ἡ ἢν ἱπποσ examined Κραίδην Διὸς ἡ καὶ ἐργάς A 395, πολεμίων 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, overthrew,' ib. vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' ib. ii. 965.
\textbf{INTRODUCTION} § 16 e.

\textit{β.} Some of these periphrases were used simply for metrical convenience. \textit{E.g.} \textit{βία Ηρακλητή} is equivalent to \textit{Ηρακλής}, which is not suited to the Homeric verse.

\textit{γ.} δουλιον ἡμαρ Z 463 is simply a poetic expression for \textit{slavery}, ἱλεῦρον ἡμαρ Z 455 for \textit{freedom}.

\textit{e.} Zeugma. Sometimes two connected subjects or objects are construed with a verb which is appropriate to but one of them, as ἦ μὲν ὑπατα | εἰς ἄλα ἄλτο ... | Ζεὺς δὲ ἔδω πρὸς δώμα (sc. ἢβη) A 531 ff. she then leaped into the sea, but Zeus went to his own house, ἤχι ἐκάστη | ἵπποι δυροίτοις καὶ ποικίλα τεχνέτῃ ἱκατο Γ 326 f. where the high-stepping horses of each were standing, and the bright armor was lying. \textit{Cf.} Shakspere, \textit{Sonnet 55, 7}, ‘Nor Mars his sword, nor war’s quick fire shall burn | The living record of your memory.’

\textit{f.} \textit{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. \textit{Cf.} Shakspere, \textit{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.

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

\textit{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 ἄγρι and ἁγών are used in Homer of an \textit{assembly, gathering, not of market and contest}. 'Ἄδης is always the name of a person, not of a place. 

\textit{δοῦδος, δοῖδη are used for the} Attic \textit{ποιητής,} ὕμοι, — ἵπτος and μίθος are used for \textit{λόγος, κοσμίω for τάσω}. \textit{βλάπτω is to injure by detaining, detain.}
δεινός means terrible, not skilful. δείπνον is the principal meal of the day, whenever it is taken. ἐγγος means spear, never sword. ἔμψης is used for the Attic ἔμοις, nevertheless. ἥρως is used of all the warriors; it does not mean a hero in the English sense. θεράχων was nearly the Spartan θεράξων, — not a menial servant. ἥγεσιμα is to lead, not to think. ρίπω is to select, discriminate, rather than to judge. λαός [λεός] is often used of soldiery. λαβομαι is used only once of entreaty addressed to gods. μᾶλλο never means delay. νοεῖ often has the sense of ἀισθάνομαι (which is not Homeric), perceive, and φοιτομαι is to consider. νόμος is not used for law. ὑσομαι is not to blame in a general way, but to think insufficient, despise. στράξω is wound with a weapon held in the hand, not with a missile. πήμα is escort, attend, as well as send; cf. πομὰ, convoy. πόλεμος is often battle rather than war. πρῶσω is to carry through rather than to do, as in Attic. σχεδόν is near, of place, not almost. σῶμα is used only of a dead body, δίωμα being used of the living form, and αὐτός and περὶ χρόνων taking some of the Attic uses of σῶμα. τάχα always means quickly, never perhaps, as in later Greek. τίθημι is often used like τοιεῖ, make. τιλήμων is bold, or enduring, rather than wretched, as in later Greek. φιλίω is often to entertain hospitably (i.e. as a friend, φίλος). φόβος is not fright but flight; φοβομαι is not fear but flee. ὃς does not mean since. κίνδυνος, ὄργη, ὀπλήτης, στρατόπεδον, and στρατηγὸς 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 ἂν were: —

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

β. The subjunctive as a less vivid future, as οὖ γάρ πω τοῖς ἴδιοις ἀνίματος ἐδοκεῖ ἤδη ἠλπίζει Α 262 I never yet saw such men nor shall I see them. (H. 868; G. 1321.)

γ. The subjunctive with κέν or ἂν, as a potential mode, as εἰ δὲ κεῖ μὴ δώσω, ἔγω δὲ κέν αὐτὸς ἦλπιζε Α 137 but if they will not give it, I myself will then take, etc. οὐκ ἂν τοι θραύση κύθαρις Γ 54 the cithara would not in that case avail thee.

δ. The potential optative without ἂν, 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 κέν (εἰ κέν) or εἰ ἂν with the subjunctive. εἰ ἂν is not used in general conditions.

β. εἰ κέν is rarely used with the optative (twenty-nine times in all); never in the expression of a wish. εἰ ἂν is used with the optative but once, εἰ πέρ ἂν αὐταὶ μονοίς ἔδωσαν 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 κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἂν with a past tense of the indicative, as Β 81, Γ 220, Ε 85, καὶ νῦ κέν ἔνθ' ἀντώλοιτο ἀνάξ ἄνδρων Αἰνείας, | εἰ μὴ ἄρ' ἐξο νοῆσαι Δίως θυγάτηρ 'Αφρο-

ε. a. 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. κέν is used four times as frequently as ἂν.

g. The ‘historical present’ is not used.

h. The imperfect is much used, even associated with the aorist.
§ 19 g. HOMERIC SYNTAX

1. ἦσυ is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence; cf. ἦσυ τοι ὡς μὲν ὑπῆρξεν, ὥσ τι μάλα δὴν Ἴ 416 since thy appointed time is brief, etc., and μὴν ὅδε ὦ τὸ γῆρος ὀψή Ἐ 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 ἔρχοντας Ἀχαιῶν τῆλες τολμοῦν ἡκάκων Ἐ 284 is a bulwark for the Achaeans from (to keep off) evil war, κρατήριας ἄλος τολική ἄλος ἱερῷ ὑμῖν Ἐ 359 swiftly she rose as a mist out of the hoary sea. The dative of place is often found without a preposition, as τὸ ὄμοιον ἔχων Ἐ 45 having his bow upon his shoulder.

b. The accusative without a preposition often expresses the ‘limit of motion,’ as Ἐ 254, 497. This construction is frequent with ἐκ, ἐκάμεν, ἐκτός, but rare with ἐπὶ, ἔρχομαι, βαίνω. Cf. Milton’s ‘Arrive the happy isle,’ Par. Lost ii. 409; Tennyson’s ‘Arrive at last the happy goal,’ In Mem. lxxiii.

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.
\( \beta \). It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὥτε δὲ Ὑφάλης κεκάθοντο | ἄνδρος ἄκοντισάντος 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. ἱκλαγχαν δ' ἄρ' ὄστοι ἐπ' ὁμον χωμένου | αὐτοῦ κυνηγόντος Α 46 f.

\( \gamma \). Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἀμφι δὲ νῆς | συμβολῶν κονάβησαν ἄσαντον ὑπ' Ἀχαιῶν Β 333 f.

\( \mathrm{h} \). The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινὸ δὲ οἱ σοι φάνεθεν Α 200 terribly did her (lit. for her the) eyes gleam; or is used instead of an ablative genitive with a preposition, as Δαναώων δεικα λογίων ἀνάσει Α 97 will ward off ignominious destruction from (lit. for) the Danaï; or instead of a genitive with verbs of ruling and leading, as πάνεσοι δ' ἀνάσανεν Α 288 to reign over (lit. be the king for) all; or instead of an adverbial expression, as τοῖς δ' ἀνέστη Α 68 for them rose (not to be taken as a local dative, among them).

\( \mathrm{i} \). ὥτε is used with the dative in almost the same sense as with the genitive in Attic, as ἔδωμη ὁ βορεὶς ποδόκεος Ἁλακίδαο Β 860 he was slain by the hands of the swift-footed Aeacides, with perhaps more of the original local force of the preposition.

\( \mathrm{j} \). The use of \( \varepsilon \) after a comparative is rare; only nineteen instances are found in Homer.

\( \mathrm{k} \). Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θεῖν πεδίον Ζ 507 runs over the plain, λοικαν ποταμοῖο Ζ 508 bathe in the river. For the genitive of the place to which the action belongs, see Η. 760; G. 1137.

\( \mathrm{l} \). A neuter noun in the plural is the subject of a plural verb more frequently than in Attic.

20. \( \varepsilon \). Particles. \( \alpha \). 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 ἔα as was natural (or even you see or you know) or γι 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. τί is used far more freely than in Attic prose. A single τί is often used to connect single notions, as κύνησιν | ὁλογορί τί A 4 ff.

γ. ἐφα is the usual particle to introduce a final clause.

b. Interrogative Particles. a. The general interrogative particle in Homer is ἡ, but in a double question (where the Attic Greek uses πόρενον . . . ἦ) ἦ or ἦ τί stands in the first member, ἦ or ἦτ in the second; cf. A 190 ff.

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

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

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, coördination or parataxis (παράταξις) was the rule,—not subordination or hypotaxis (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetical demonstrative sentences.' Thus δι was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as εἰ δὲ κε μὴ δῶσιν, ἣδ' δὲ κεν ἀντίς ἦλθεκ A 137 but if they shall not give it, (but) then I myself shall take, etc., εἶος δὲ ταῦτ' ὅμωςκ . . . ἦλθε δ' Ἀθήνη A 193 f. while he was pondering this . . . (but) then Athena
INTRODUCTION § 21 b.

came, οἷη περὶ φύλλων γενεή, τοιῇ δὲ καὶ άνδρὼν Ζ 146 as is the race of leaves, (but) even such is also the race of men. So αὐτάρ and ἀλλὰ are used with stronger emphasis than δὲ, as ἐὰς ἔτοι καρπετός ἵσσο, θέλω δὲ σε γενάτο μῆτηρ, | ἀλλ' ὁδε φέρτερος εστίν ἐπει πλεόνεσσον ανάσσει Α 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. Α 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 τί was freely used in subordinate clauses, as ὁς κε θεοὶ εἴπειθναι μᾶλλα τ' ἐκλόν ἀντίς Α 218 whoever obeys the gods, (and) himself the gods readily hear; and τί . . . τί is found in both protasis and apodosis, marking their correlation, as ἐξερ γὰρ τε χόλων . . . κατα-πάνῃ, | ἀλλά τε καὶ μετόπωθεν ἔχει κότον Α 81 f. for even if he should restrain his wrath, (but) yet even hereafter, etc.

c. The first part of a para pathetic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, Ἐκτόρ ἀτάρ σὺ μοὶ ἔσοι πατήρ καὶ πότνια μήτηρ, | ἵδε κασίγνητος, σὺ δὲ μοι θαλερῶς παρακαίης | ἀλλ' ἤγε νῦν ἐλέῳ καὶ αὐτοῦ μίμ' ἐπὶ πέργα Ζ 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 πίθεοσθ' ἄμφω δὲ νεωτέρω ἔστών ἐμεί Α 259, φύλλα τὰ μὲν τ' ἄνεμος χαμάδοι χέι, ἀλλὰ δὲ θ' Ἰλη | τηλεβώσα φύει, ἔασι δ' ἐπιγίγνεται ὅρη Ζ 147 f. . . . when the season of spring comes on, ἵμαν δὴ ποτ' ἐμεὶ πάρος ἐκλέξει εἰδα-μάνοι . . . ἦδ' ἦτι καὶ νῦν μοι τὸδ' ἐπικρήφιον ἕλδωρ Α 453 ff. as thou didst hear my former prayer so now also fulfill this my desire.

e. αὐτάρ also is used where a causal particle would be used in English, as ὁδὸν παραμάνοι, αὐτάρ διστός | ἀμω ἐν στιβαρῷ ἱλήλατο Ε 399 f. thrilled with pains since the arrow was fixed in his stout shoulder.
f. In these contrasted clauses, αὖ, αὖρε, αὐτῷ, ἀρά, ἀλλά, as well as δὲ, may be used in correlation with μὲν. And καὶ τὸν and ἀπ' (πά, ἀπ') 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 τριῶ τε τετραπλῆ τε A 128 threefold or (and) fourfold, in which prominence is given to the second member. Cf. ἔνα καὶ δῶ τῷ B 346, χθὺ ὑπὲ ταῖ προκά τῷ B 303, τριχθα τα καὶ τετραχθα τῷ 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' ἅρπασαν τοις ἔτη κεῖσας ἀνέχον Ἰ 318 the people prayed to the gods with uplifted hands (lit. and lifted their hands); for κεῖσας ἀνασκόνετε, cf. μεγάλ' εὔχετο, κεῖσας ἀνα- σκόνει A 450; (καί μερμήριζε ὡς 'Αχιλῆα) τιμήω, ὀλέω δ' τολάς ὡς νῆσοιν 'Αχαῖων B 4 was pondering how he might honor Achilles by destroying (lit. and destroy), etc.; cf. ἔλθε φών, ἵξων A 12 f.; ἀλλ' ἀκίνονα κάθο, ἐμ' δ' ἐπιπέθει μονὴ A 565 for ἔμ' πεθομένῃ μοδιο.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατάκνασεν | 'Ιλιον ἐκτρίσαντ' εἰσείγεον ἀπονέασαν B 113 promised that I should sack Ilios, and return, but in the very next verse is the English idiom, νῦν δὲ καθὰν ἀπάτην βουλεύσατο, καὶ μὲ κελεύ | δυσκλέα 'Ἀργος ἰκένθια B 114 f. planned an evil deceit and bids me go, etc., for ἀπάτην βουλεύσαν.

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 κοιλαῖας [κοίλας] A 26, οἰωνοῖς [οἰωνίς, § 35 d] A 5; of the genitive singular of the second declension, as Πριάμου [Πριάμος, § 35 a] A 19; and of the infinitive endings, as χολοσέμεν [χολόσειν, § 44 f] A 78, δόμεναι [δούναι] A 98; and uncontracted forms generally, as ἄλγεα [ἄλγη, § 24] A 2, ἐτελεῖτο [ἐτελέστο] A 5, Ἀτρέΐδης A 7. Even where a shorter form is used, as ἔσταν [ἐστησαν] A 535, ἔταρων [ἐταρῶν] 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 Tyrtæus.

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 ο —; ἔμεν as trochee, — ο; ἔμεν as pyrrhic, ο ο; ἐδαί 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 Ἀχαιόι or Ἀργείω. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργείω must be used. On the other hand, the verse can
close with 'Αχαιός, but not with Δαναι or 'Αργείων, — with 'Αργείων, but not with 'Αχαιών, with 'Αχαιών, but not with Δαναών or 'Αργείων. Vergil also uses Argi, Achivi, Danae, Dorici, and Pelasgi as synonymous.

f. Synonyms and stock epithets or phrases, also, are used according to the poet’s convenience. ἀναξ ἄνδρων Ἀγαμήμονος is used after the feminine caesura (§ 58 f) of the third foot, but εἰρή κρείων Ἀγαμήμον, Ἀγαμήμονος Ἀτρείδα, or Ἀγαμήμονον ποιμένα λαῶν after the masculine caesura of the same foot. Πηλημάδων Ἀχιλῆος is used after the masculine caesura of the third foot (§ 58 e), τόδες ὦκος Ἀχιλλεύς after the masculine caesura of the fourth foot (§ 58 g), but Ποδάρχης δίος Ἀχιλλεύς, ποδόκεος Αἰακίδαο or ἀμύωνος Αἰακίδαο, ποδάρχει Πηλήων, ποδόκεα Πηλήωνα, ἀμύωνα Πηλήωνα, or Ἀχιλλήα πτολίτηρον, after the feminine caesura of the third foot, with δίος Ἀχιλλεύς as a tag when the verse is filled up to the bucolic diaeresis (§ 58 h). Cf. the epithets of Apollo, ἵκαρος Α 385 ὁ ὁ, ἰκηθόλου Α 14 ὁ ὁ, ἰκάρης Α 479 ὁ ὁ, ἰκηθόλου Α 370 ὁ ὁ, ἰκηθολεία Α 75 ὁ ὁ, ὁ ὁ. 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 α, as ἄγορη, ὃμοιή, νψύ, except in θεά, goddess, λαός, people, some proper names (as Αἰνεάς), and where a consonant has been lost, as βᾶς, ψυχάς. Occasionally, as B 370,
INTRODUCTION § 23 b.

μὲν is found instead of the less frequent μὴν (the strong form of μὲν). ἀλτὸ A 532 (from ἄλλομα) is another instance of ἀ, unless it is to be written ἀλτὸ. ἀ remains when it is the product of contraction or 'compensative lengthening,' as ἄρρε, πάσας. (H. 30 D.)
b. The final ᾱ of the stem is retained in the genitive endings -ᾰο and -ᾰων of the first declension, as Ἀτρείδαο A 203.
c. ἅο and γο often change to εψ, with transfer of quantity: Ἀτρείδαο, Ἀτρείδεο. Cf. βασιλέας with Attic βασιλέως, λαή and ἠρέα. But the frequent λαός never has the Attic form λεός.
d. Compensative lengthening is sometimes found where it is not in Attic, as ἔξως (ἐίγος), ἐνεκα (Lesbian ἐνεκα), κοῦρ (κόρα), μούνος [μῶνος], ὄφρος (ὀφρος), δοῦρος [δόρος], ἱος (μισος).
e. Diphthongs occasionally preserve ὐ where it is lost in Attic before a vowel: αἰε, αἴετο, ἀτελεῖτο (§ 47 g), νεκείσκε, ὀλοή, πνοή.
f. But ὐ is lost before a vowel in ὀκέα (ὀκέα) Ἰρις B 786, in -οο for -ον as genitive ending of the second declension (§ 35 δ), and in ἐμέο for ἐμεό, etc.; cf. χρυσείος A 246 with χρυσέφ A 15. As in Attic, the penult is sometimes short in νίος (as A 489, Δ 473). In these cases ὐ has turned into ν. Likewise ν is sometimes dropped between two vowels, — becoming ω. See § 59 κ δ.

24. Contraction. Concurrent vowels generally remain uncontracted: δέκων, δλγεα, πάς (in nominative and vocative singular), δς (δςε = ονις, ενοις). Attic εψ is regularly ἣψ before two consonants, and the adjective is always ἥψ or ὧψ. Patronymics from nouns in -ενος form -ἐδης, -ἐνον, as Ἀτρείδης A 7, Πηλείων 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, — Ἀτρείδεο — ὦ ὀ —, θεοῦδεα Γ 27, δη σωτος A 131, δη αὐτε A 340, πόλιος B 811, Ἰστίαιαν B 537, σχετλῆ Γ 414, in which ὀ must have had very nearly the pronunciation of its cognate semivowel y. The genitives of the first declension in -εν, -ενον are always pronounced with synizesis. (H. 42 D; G. 47.)
b. Synizesis often served the purpose of the later contraction. ἴμεων did not differ in metrical quantity from ἴμων.
§ 28 b. VOWELS AND VOWEL CHANGES

26. 

26. Crasis is not frequent. Note τούνεκα (τοῦ ἄνεκα) A 291, οὔτος E 396, χήμες B 238 (καὶ ἴμείς), τάλλα A 465 (τὰ ἄλλα). (H. 76; G. 42 ff.)

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

a. After the vowels ı and ũ, as ἵγχει ὀξύνοντι E 50.

b. When the two vowels between which it occurs are separated by a caesura (καθὼς ἐπιγνάμψα A 569) or by a diaeresis (§ 58 h): seldom after the first foot (αὐτὰρ ὀ ἓγνω A 333), more frequently after the fourth foot (ἔγχεα ὀξύνοντα 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 τφ vε κακή αἰγή A 418. See § 59 κ ε.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 κ), as τὴν δ' ἵγω οὐ λύσω A 29, μὴ νῦ τοι οὐ προϊσμή 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 γ. 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 μυρ' Ἀχαίως ἄλγε' ἰθηκεν 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. Ellision. (H. 79; G. 48.) a. ἄ (in inflectional endings and in ἄρα and ἀδ), 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 οἶδε σοι οἰω or οὗ σοι διω should be read there for οἰδε σ' διω).

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

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

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

29. Apocope. (H. 84 D; G. 53.) a. Before a consonant the short final vowel of ἄρα and of the prepositions ἀνά, κατά, παρά may be cut off (ἀποκόπη, 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: ἀμπεταλών Γ 355, ἀμ πεδίων E 87, κάββαλεν E 343 (κατέβαλεν), κάδ δέ (κατά δέ) frequently, κάκτανε Z 164 (κατάκτανε), καππεσέτην E 560, καρπέζουσα E 424, κάλλιτε Z 223 (κατελίπη).

c. aὐέρυσαν A 459 is explained as derived by apocope, assimilation, and vocalization of ἔ from ἀνά and ἔφῳ. 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 ποδ-σί); νείκεσε, νείκεσε (νείκος, νείκεσ-), ὀπως (ὀκφως, e.g. Latin quis, etc.), ἰττι, 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 λ), as ἀλλίσσετο Z 45, ἀλλαβε Γ 34.

c. But sometimes ρ is not doubled where it would be in Attic, as ὠκυρῶ E 598, κατέφεσαν A 361.
§ 31. CONSONANTS AND CONSONANT CHANGES

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

e. Lingual mutes are commonly assimilated to a following σ, as ποσι (πόσι). σ is sometimes assimilated to μ or ν: ἵμεναι [ἐμαί] for ἵσιναι, ἀργενός, white, for ἀργενός, as ἀργεννών Γ 198, ἔνυμι for ἑσομι (§ 32 a), ἔρεβηνη Ε 659 dark, cf. ἔρεβος.

f. σ is frequently retained before σ, as ἵσιναι from the stem ἵσο-, ἐπίλασσε (cf. τίλος from the stem τελεσ-) βίλασσιν, from the stem βελεσ.

g. Between μ and λ or ρ, θ is sometimes developed, as ἀμπροτος from stem μρο or μρο (murder, Latin mors, morior), while in βροτός, mortal, the μ of the stem is lost; μέμβλωκε Δ 11 from μλο or μλ (cf. ἠμλον); ἡμβροτες, aorist of ἀμπρτάνω. Cf. the δ of ἀνδρός and the b in English chamber (camera).

h. κάββαλε 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 πτόλες, πόλεμος. Cf. διχά, τριχά with Attic δίχα, τρίχα. The proper names Neoptolemus (Νεοπτόλεμος) and Ptolemy (Πτολεμαίος) 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 ἁμμε [ἡμᾶς], ἠμαρ [ἡμαρ], ἀλτο (from ἀλλομαί), ἡλίος [ἡλίος], Ἀίδης ['Αίδης], ἡσ [ἡσ].

k. The γ movable was written by some ancient critics after the ending -εν of the pluperfect, as βεβλήκεν Ε 661, ἦνάγεν Ζ 170; cf. ζέκεν Γ 388 (ζέκεν), ἱφέρειν (imperf. of φερόω) Δ 137. It is freely used before consonants to make a syllable long by position (§ 59 f).

l. The final σ of adverbs is omitted more often than in prose. Not merely ἐν and ἐν, οὐτος and οὐτο, but also τὸς and τῷ, τολλάκις and τολλάκι, ἀμφὶς and ἀμφί (adverbial), are found as collateral forms.

31. Metathesis of a and ρ is frequent (H. 64; G. 64): καρδί B 452, κραδί a 353; κάρτιτσοι A 266, κράτος A 509, Κράτασ B 676, and Κάρτασ. Cf. τραπείνομεν Γ 441 from τίρπω, τετράκιρινος from τρέπω.

For the shifting of quantity from -ᾰο and -ἲο to -εω, see § 23 c.
39. *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 υ, υαυ, υ, pronounced as English υ):—

άγνυμ, break, ἄλς, enough, ἀλων, am captured, ἀνξ, king, ἀνάω, please, ἀραῖς, thin, ἀρώς, lamb, ἀρτοί, city, ἦ, ὦ, οὐ, οἱ, him, etc., with a possessive pronoun ὦς, ἦς, ἄν (τὸς κτλ.), ἵπ, spring, ἔνα, wedding gifts, ἓνως, tribe, ἐνος, twenty, ἐκ, yield, ἐρω, say (future ἐρώ), ἐκάς, far, ἐκαστος, each, ἐκπορ, father-in-law, ἐκώ, willing, ἐκδομα, desire, ἐκίσω, wind, ἐκπομα, hope, ἐγνυμ (κτισμυμ), clothe, ἐσθής, ἐμα, clothes, ἐνος, word, ἐργος, ἐρω, work, ἐρώ, draw, ἐφερος (vesper), evening, ἔξ, six, ἔξος, year, ἔγης, companion, ἔδως, sweet (ἀνάω, please), ἔδως, haunt, ἔρα, favor, ἐκχω, cry aloud, ἐμα, desire, strive, ἐδών, see (and ὦδα, ἓδος), ἐκλος, like, ἐκλα, am like, ἐς, strength, sinew, ἐφ, mightily, ἐκος, equal (cf. ἐφισος), ἐπις, felly, and ἐγη (withe), willow, ἐκος, house, ἐκος, wine, ἔς, as.

b. Probably ἐλος, ἐρος, and several other words also were pronounced with initial υ.

c. ἀνάω, ἦ, ἐκπορ, ἐξ, ἓθα, and others seem to have begun originally with two consonants, σρ.

d. In more than two thousand cases 'apparent hiatus' (§ 27 f) is caused by the omission of initial υ. Less frequently a υ 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 υ in any word; it only indicates the loss of some consonant. This is not conclusive evidence for υ, since σ and η 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. ἐργος with work, ὦκος with wine, ὦκος with vicus and vich (in Norwich), ἐρος and ὦψ with vox.

f. The sound of υ 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 υ can be restored in many passages by minor changes. For υῖον ἐκποδον
§ 33 c. DECLENSION

A 21 it is possible to read ἐκηβόλον, for τάντεσσι δ' ἀνάσσειν
A 288 it is easy to read πᾶσιν δὲ γανάσσειν, and χερὶ fεκηβόλον for
χερὶ ἐκηβόλον A 14. Perhaps κτέινα μὲν β' ἀλέινα Z 167 may have
been κτέινα μὲν fε κτλ.

g. That the sound of f 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. f sometimes leaves a trace of its existence in its cognate
vowel u: αὔερφαν A 459 for ἀεφαρφαν (§ 29 c), ταλάφανον E 289 for
ταλάφανον. So doubtless ἀποφάσ A 356 for ἀπο-φάσ.

i. Some irregularities of quantity may be explained by this
vocalization of f. Thus ἀρτοετόν T 35 may have been ἀρτοαετόν,
pronounced nearly as ἀρτοαετόν. αὐάχοι finds its analogy in γέντοι
αἰχή Δ 456 (γέντουαιχή).

j. A neighboring vowel sometimes seems lengthened to compe-
tate for the loss of f (§ 59 c).

k. An e sometimes was prefixed to a digammated word and
remained after the f was lost, as ἡλίκωρ, ἡλίκοιν, ἡλγει, ἠ.

l. Sometimes the rough breathing represents the last remnant
of a lost consonant (especially in the words which once began with
σF, as ἀρδάνω κτλ.; cf. c, above), as ἅκων, ἀεπέρεα. Often the same root
varies in breathing, as ἀρδάνω and ἦδος, but ἦδος,—ἐννυμ, but ἐνθής.

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

n. For ὃεσε, ὅην, 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: ἄγελφι,
in the herd, ἰφι, with might, ναύφιν, from the ships.

b. The (old locatal) suffix -θη is added to the stem to denote
place where: ἃθη [οὗ], where, τηλόθη [τηλοῦν], far away.

c. The (old ablatal) suffix -θεν is added to the stem to denote
place whence: ἃθεν, whence, ἐθηθεν, from Ida, σεπανόθεν, from
heaven. Cf. ἔνειδέν. It forms a genitive with the pronominal stems, as ἔθεν εἶνεκα Γ 128, πρὸ ἔθεν Ε 96, σίθεν Α 180.

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

e. The enclitic -ς is added to the accusative to denote more distinctly the limit of motion: οἴκονδε, homeward (also οίκαδε, especially of the return of the Achaeans to their homes), ὃνδε δόμονδε, to his own house, ἐλαδε, seaward, κλοιόνδε, to the tent, Οὐλυμπόνδε, to Olympus, χαμάξε, to the ground, θύραζε (θύρας-δε), to the door, out.

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

b. The nominative singular of some masculines ends in -τα for -της: ἱππότα, horseman, μυτιέτα, counselor. Cf. the Latin poetá, nautá. εὐρύστα, fur sounding, is used also as accusative, e.g. A 498.

All of these words are adjectival (titular) except ὑψότα B 107.

c. The genitive singular of masculines ends in -ο or (by transfer of quantity, § 23 c) -ω. After a vowel this ending may be contracted to -ω, as Ἀλκώ E 534, Βορώ ψ 692, ἐμμελῶ Δ 47. The ending -ω 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 -ειον: θεάον, βουλέον. -ειον is regularly pronounced as one syllable.

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

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

b. The termination -ωο (shortened from -οω, cf. § 23 f) is indicated by the meter in certain places where all the Mss. give a corrupt form, as ὁφτόλειστον δο κλέος οὐ πορ' ὀλείται B 325. Cf. Ἱφτόν B 518, Ἀχιλλείτο B 731. It is to be recognized also in Περεώ B 552 for Περεάω, from Περεώς for Περεάως.

The -ωο was afterwards contracted to ου.

c. The genitive and dative dual end in -ον: τούν, διμνουν.
§ 37 d. DECLENSION

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

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

b. The dative plural has the Aeolic ending -εσι(ν) as well as the Attic -σι(ν): πόδεσι, ποσι (§ 30 e), ποσι, — ἄνδρασι, ἄνδρασι, — κόντεσι, κοσι, — νήσοσι, νησι, — μυμνότεσσα, μύμνοσι.

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

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

37. Anomalous Forms. a. As verbs appear in the present system with a variety of collateral forms derived from the same root: (cf. ἵκω, ἵκανο, ἵκνουμαι, — ποίδομαι, ποιθάνομαι, — μάνω, μίμω, μιμάζω, — ἀχειώ, ἀκαχίζω, ἀκούμαι), 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: ἄλκη Γ 45, but ἄλκι E 299; ἐρίχρος ἐταίρος Δ 266, but ἐρίχρος ἐταίρος Γ 378; cf. πολίται B 806 with πολίται. ἵρος (A 469) and γῆλος are used for the Attic ἵρως and γῆλως.

c. Of νιός three stems are found: (1) νιός, νιόν, νιέ. The other forms of this declension are very rare. (2) νιέσοι, νιέτι, νιέον, as if from νιές. (3) νιός, νιέ, νιά, as from a nominative νιά.

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

d. Certain names of cities are found in both singular and plural: Μυκήνη Δ 52, Μυκήνας B 569; Θέβαις Δ 378, Θέβαις E 804; Ἀθήνας B 546, but Ἀθήνην η 80. Instead of the later plural Θεσσαλία, Παλαιά, Homer uses only the singular: Θέσσαλον B 498, Παλαιαν 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: ἰθύμοις φυχάς A 3, κλύτος Ἰπποδάμεια B 742, ἥρα πολύν E 776, Πύλοιο ἡμαθέντος B 77.

b. The feminine of adjectives in -νç ends in -έα (gen. -έης), -έα (§ 23 f) or -η: βαθεία, — ὄκε, — βαθεῖς, βαθής, — παχείη — παθήν.

c. πολύς (πουλύς) has in the masculine and neuter both stems πολύ- (πολύν-) and πολλο- (for πολυν- § 37 a), with a nearly complete set of forms for each: πολλός and πολλὸν, πολέος, πολέος, πολέων, πολέσσαι, κτλ.

PATRONYMIC.

39. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession are used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοί) Ὀμοραίως A 570 is a mere adjective of connection, like (θεοῦν) ἐπομναίους Z 129; Homer does not recognize Ὀμοραῖος as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλυμπια δώματ' ἱχουσι B 484.

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

A. c. The patronymic is formed from stems of the first declension by adding -δα: Ἀνομαξάο B 624, or more frequently by adding -ιδα-, as Λαορτιάδης Γ 200.

d. This analogy, giving an ending in -ώδης, is followed by stems in -ω of the second declension: Μενοιτιάδης. So also by stems of the third declension, as Πηλημάκης A 1 (as well as Πηληδής Σ 316, Πηλεύνα A 197). See f, below.

e. The suffix -δα- is added to stems in ο, and the ο is lost as in d above, as Κροιδής, — also to stems in υ, which lose their ν between two vowels (cf. 23 f), as 'Ατρείδης A 7, — also to consonantal stems, as 'Αγαμεμνονίδης a 30. 'Ανθεμίδης Δ 488 is formed as from 'Ανθεμός rather than from 'Ανθεμίων ('Ανθεμόνος ιόν Δ 473).
COMPARISON OF ADJECTIVES

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says 'Ατρείδης, 'Ατρείων, as tetrasyllables not tri-syllables. The verse ικτυς never falls on the ι, although Vergil wrote Ατρίδες and Πελίδες.

g. Female patronymics are formed by the suffix -ίδης, which loses ι before the nominative sign, as Χρυσίδα (acc. of Χρυσή) Α 182, Βρυσίδα Α 184. 'Αχαίδης Β 235 corresponds to κούροι 'Αχαίων Α 473.

B. h. Patronymics are formed also by the suffix -ιον-, as Κρονίων Α 528 (with genitive Κρονίωνι or Κρονίωνος), 'Αρτείων, Πηλείων. In these last forms from nouns in -ιος the ι is always short.

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

j. Ταλαίωνιδα Β 566 is irregular; it seems to be formed by a cumulation of suffixes from Τάλαος. So Λαομεδόνιάθης (Λαομεδοντίάθη Ω 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 patronymics, as Τελακάνιος Αίας Β 528, Νηλήνιος νίος, cf. Β 20, Κατανηνίος νίος Δ 367.

l. The patronymics in -ίδης are far more numerous than those in -ιον.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called Αλακίδης Β 860; Priam, Δαρδανίδης Γ 303; the two grandsons of Actor, 'Ακτορίωνι Β 621. Thus in later poetry Heracles is called Αλκίδης ('Αλκιδής) from Amphitryo's father 'Αλκαίος or 'Αλκεύς.

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

b. ἀγαθός has comparatives ἀρείων (cf. ἀριστος), βέλτερον, κρείσσων, λάμον, φέρτερος.

c. In some comparatives in -τερος the poet has no thought of a greater or less degree, but of a contrast, as ἄγροτερος, ώλω, ἄριστερος, λεπτ, as opposed to δεξίτερος, ῥιγ. Cf. the use of the same ending in ἦμετερος, ου (as opposed to all others).
INTRODUCTION § 40 d.

d. ἀγα-, as in ἀγάνηφος, ἄρι-, as in ἀρίζηλος, ἄρι-, as in ἄριτμος, ἄριβωλας, δα-, as in δάφνεος, and ἕα-, as in ζάθεος, are strengthening prefixes. Cf. πάμπρωτα.

NUMERALS.

41. (H. 288; G. 372 f.) a. ἐνι has a collateral form ἐφ Z 422; cf. the feminine form ἐα ∆ 437.

b. δῶ, δῶ is indeclinable. It has the collateral forms δοιῶ, δοιοί, κτλ.

PRONOUNS.

42. a. Personal Pronouns.

SINGULAR.

N. ἕγω, ἕγων. σῦ, τόνη (E 485).

G. ἐμεῖ (cf. § 35 a), ἐμεῦ, σεῖ (cf. § 35 a), σεῦ (encl.), ἐμέθεν (§ 23 f), σεῦ (encl.), σεθεν (§ 33 c) [σεῦ, μοῦ]. εῦ (encl.), ἤθεν (§ 33 c) [οῦ].

D. ἐμολ, μολ (encl.). σοι (encl.), τοι (always τοι (encl.).

A. ἐμε, με (encl.). σε (encl.) τε (encl.), έτ, μεν (encl.) [αὐτόν].

DUAL.

N. A. νῶν, N. νο. σφών, σφώ. σφω (encl.).

G. D. νῶν. σφοιν. σφων (encl.).

PLURAL.

N. ἡμεῖς, ἡμεῖς. ὑμεῖς, ὑμεῖς.

G. ἡμεῖσθω, ἡμεῖσθῃ ὑμεῖσθω, ὑμεῖσθῃ [ὑμεῖσθῃ]. σφείνων, σφείνων, σφῶν.

D. ἡμί, ἡμμ. ὑμί, ὑμμ. σφί (encl.), σφιν(υ) (encl.).

A. ἡμέας, ἡμμε [ὑμέας]. σφέας (encl.), σφάς (encl.).

b. Possessive Pronouns.

ἐμός, my. ῥεῖς, σῆς, thy. ἔνι or ὅ, ἓ, ὅν, own, his.

νυμέτρους, of us two. σφωνέρους, of you two. σφετέρους, σφῶν, your.

ἡμέτερος, ἡμῶς, our. ἡμέτερος, ἡμῶς, your. σφέτερος, σφῶν, their.

c. Demonstrative and Relative Pronouns.

ὁ, ἕ, τό, this; ὁ (in nom.), he; ὁντος, this; ἡκείνος, κείος, that, the [man] there, you; ὁτε, this, the [man] here. Relative, ὁς or ὁ, ἑ, ὅ, τό; Nom. pl. τοι or το, who, which.

Adverbs, ὁντως, ὅς or ὅ, τῶς, ὅτε, thus.
§ 42 j. PRONOUNS

τὸς(ς)ος, τοῦδε, τοῦτοντος, so great. Relative, ὅς(ς)ος, ὅσαρτος, how large, (as large) as.

τῶς, τοῦδε, τοῦτος, such. Relative, ὁς, of what sort, (such) as.

d. Interrogative, Indefinite, and Indefinite Relative Pronouns.

Interrog. N. τίς, τί (τιττε), Gen. τέσ [τινα], Acc. τίνα, who, which, what? τῶς, of what sort? τίττερος, which of two?
Indef. N. τίς, τί, Gen. τίνα, Acc. τίνα, τί, some one, something.
Indef. Rel. N. ὅς τίς or ὅς, ὅς τί, ὅς τί, Acc. ὅτινα, ἡνίκα, ὅτι, Nom. pl. of τίνα, Acc. oüs τίνας, ὅσα [ὁ τίνα].

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

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

g. a. The possessive ὅς, ἥ, ὅν is carefully to be distinguished from the relative ὅς, ἥ, ὅ. This distinction is generally easy, since the possessive once began with a consonant (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 jfin. 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 αὐτός in the sense of ἐσαυτός, see k, below. In this use it has a large variety of meanings, as (ἄφρονά τ') αὐτός Γ 220 a mere (simpleton); without cause A 520, without a prize A 133, absolutely B 138, vainly B 342, without chariot E 255. Most of these meanings are derived from in the same way as before, the connection determining the special sense of each passage.

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

In their demonstrative use ὁ, ἡ, ὁ, ᾗ, αἱ, αἱ, τί, ταῖ, τῶς are used besides ὁ, αἱ, ἡ.

k. Thus the absence of the article does not mark a noun as indefinite; cf. μὴν ἀσά ὑπὲρ Θεά A 1 with arma virumque cano. Frequently αὐτῶς is equivalent to Attic ὀσαυτῶς (ὡς being the adverb of the article; see c, above, and § 56 c), while ὧς δ’ αὐτῶς Γ 339 is equivalent to Attic ὦτο δ’ ὀσαυτῶς.

1. The demonstrative article is often followed by a noun in apposition with it, as αἱ ὅδε ἔχαρησαν Ἀχαῖοι τε Τρῶες τε Γ 111 but these rejoiced, both Achaean and Trojans, αὐτῶρ ὁ βοῶν τερενσεν ἂνακ ἄντρων Ἀγαμήνων B 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 τολῖν ἐξεράθομεν τὰ δίδασκαι A 125 but what we took as spoils from the cities, these have been divided.

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

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

p. The form ὧς has also a demonstrative use, especially with ὁδεῖ, μηδεῖ, καὶ, and γάρ.

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

r. No one is ὧ τις or μῆ τις, — not ὁδεῖς or μηδεῖς. ὡδεῖν is rare.

CONJUGATION.

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

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

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆς for ἢς, φῆ for ἴφη, φῦ for ἴφυ.

c. Sometimes initial ρ is not doubled after the augment, as ἐρείζε B 400; sometimes initial λ, μ, or η is doubled after the augment, as ἀλαβε Γ 34.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἦντον, ἦκε, — ἦκα, ἦργα.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἀκέλετο, ἀμιπαλόν, ἄτετε, τετύκοντο, πετίδομεν, τεταγών, κεχαρόλατο.

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 ἂγαγον), as ἂραρε, ἂρορε, ἂρίκακε, and the peculiar form ἂνιπτο B 245 from ἂνπτο, in which the final consonant of the theme is reduplicated with ἂ as a connective.

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

h. ἄμμορα (from μεῖρομαι) and ἰσωμαί (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 -μα, -θα, -σι occur more frequently than in Attic; especially -μα and -σι in the subjunctive, as ἠμα [ἠμα], ἠγάμμα, ἠθλησι [ἠθλη]. Βάλγι. These endings are rare in the subjunctive of the contracted μ-forms, as δεύσι [δεύς] A 129.

b. In the pluperfect, the older endings -α κτλ. are preserved. The third person singular ends in -ε(ν) or -εν (§ 30 k), as βεβήκεν A 221, γδεε B 409.

c. The second and third persons singular of the first aorist optative active end in -ασ, -αε(ν), as μείνασ, καλέσειν. The second person in -ασ occurs very rarely. The third person in -ασ is more common, as γρήγορα A 255. The third person plural ends in -αν, as τίσαν A 42, ἀκούσειαν B 282.
d. The third person plural optative active of μι-verbs ends in -ίεν, as ἔλευ, δαμείεν, δοῖεν.

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

f. a. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel to -μεν, as ἵμμεναι, ἵμμεν [ἵναι], ἵλθέμεναι [ἵλθεῖν], τεθύμεναι [τίθειν].

β. The shortening of -μεναι 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 δοῦναι.

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

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

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

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

j. -σο retains its σ only in the imperative, as ἴσσο, ἴστασο.

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

l. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -σαι, -σο for -ται, -το. 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 -έν instead of -ησαν, as ἢγερθεν A 57, φάνθεν A 200, τράφεν A 251 διέτμαγεν A 531. Cf. the active ἠλύ-σα-ν, ἠλυ-ν.

n. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μι-verbs, as ξύνεν [ξυνίσασαν] A 273, ἵσταν, στάν [στερησαν], ἱβαν [ἱβησαν] (§ 22 b).

o. For the optative ending of μι-verbs, in -ίεν, 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
passive, second perfect of primitive formation, as βήσομεν, ἀγείρομεν, ἱομεν, θείομεν [θώμεν], τραπείομεν, δαμείετε, ἡδομεν [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 δηλήσουσαι Γ 107.

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

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

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

47. Contract Verbs. (H. 409 D; G. 784 ff.) a. Verbs in -ω 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 πεινῶν Γ 25. (οὖτα Δ 525 and often, is a second aorist; see § 53.) Probably such forms were more frequent in the earliest form of the poems.

c. The vowels of the uncontracted forms are generally assimilated, 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 -ευμένος (where contraction occurs to prevent a too frequent recurrence of short syllables; § 59 e). εω is never contracted, but is often pronounced as one syllable by synizesis (§ 25).
f. Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination. One of these vowels is sometimes dropped, as ἀποσύς Α 275.

g. The older form of these verbs, in -ω, is sometimes preserved, as ὁρείσίτο Α 5, νεκάγιοι Α 579. See § 23 e.

h. φορέω forms φορέων Α 144, φορήμα Β 107.

i. Verbs in -ω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αιω, as ἐπερατόκωντο Γ 187 (which might be written ἔπερατόκωντο), with which may be compared φῶς [φάος, φῶς] Β 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 οσ in the future and first aorist, active and middle.

b. In the future the ο of the before-mentioned verbs often disappears, as δεμαί Α 61, καλόνας Γ 383, δελαί Β 325.

c. Stems in ο often show οσ in the aorist.

d. Most of these forms with οσ may be explained as original or assimilated, as νεκάσα, from the theme νεκαχ (cf. νεκός), κομίσατο for κομίδατο (cf. κομίδή), as ποσί [ποσί] for ποθό. 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 ο of the future and aorist (as some do in Attic), as ἰκά A 409, κύρις Γ 23, δρος Α 10.

f. The so-called Doric future with tense-sign σε is found in ἕσσαται [ἕσατι] Β 393.

g. Some verbs have a future without tense-sign, as ἐμυ, κακκείοντες, to lie down, ἐδομα, πόμαι, ἐρώ. Most of these verbs are old presents which acquired a future signification. ἐμυ is not often future in Homer; cf. Β 87.

h. Some verbs form the first aorist active and middle without σ, as ἔχειν Ζ 419 (from ἔχει for ἔχειν), ἰσονά E 208 (from σεώ), ἰκα Α 40 (from καλώ).
i. The first aorist often has the variable vowel of the second aorist ο/ε, as ἵκβν, διστετο. So in the imperative, as βήσετο Ε 109, ὀρὸσε Ε 250, ἦξετε Γ 105, οἴσετε Ε 103; infinitive, οἰσεμέναι Γ 120; participle, ἐπιβησόμενον Ε 46.

j. Verbs in -ξω often have themes in γ, and thus futures and first aorists in -ξω and -ζα, as ἐξαλαπάζω Α 129, πτολεμιζόμεν Β 328.

49. Perfect. (Η. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in -κα is formed from only twenty vowel-stems. It is almost as rare as the first aorist in -κα (ἐδωκα, ἔηκα, ἐθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as κέκμηκας Ζ 262, but κεκμηθεί Ζ 261; ἐμπεψυκα Α 513, but πεψυκε Α 109.

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

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάασι, γεγαώτας, δειδιθι, ἔκτην, ἓκτεμ, κεκμηθός, ἐπεισθομ, τέτλαθι.

d. ἔφριγγοι Γ 353 and ὀλύλη Α 164 have the force of present subjunctives.

e. ἄκακομενος and ἐσούμενος 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 ἄρωρει Β 797, ἄρορε Β 146.

g. In the feminine participle the short form of the stem appears, as ἄρντος, but ἄρνυα; hence ἐκύα (ἐκείκυα), not ἐκύα, Γ 386.

VOICES.

50. Middle. a. The active and middle forms ὀρᾶν (about forty times) and ὀρᾶσθαι (about twenty times), ὓδειν (more than two hundred times) and ἰδεῖσθαι (ninety times), are used often without appreciable difference of meaning; cf. Α 56, 203, 262, 587, Β 237, Γ 163. Cf. ἵφατο Β 807, ἵφη Α 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βῆσετο Γ 262, ἰβη Α 311; ἦσετο Γ 328, ἦν Γ 36.

c. The future middle is sometimes used as passive, as τελέσθαι Β 36. Cf. 51 c.
d. The aorist middle is often used as passive. Cf. χολωσαμίνη
Γ 413 with χολωθείς Α 9, χάρη Γ 76 with κεκαροῖατο Α 256, ἀγόρων
Β 94 with ἤγειρθεν Α 57, ἀμφέχων Β 41, λύτοι Α 160, κταμίνου
Γ 375. Cf. ἠλείχθησαν Ε 497 they rallied, θωρηχθήναι 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 uncon-
tracted, 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 sec-
ond person plural; § 45 a), as δαμής Γ 436 (δάμημι), τραπεῖομεν
Γ 441 (τέρπω, § 31), but μμέωσιν Β 475 (μίγω).

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, ἐμίγω Π 445.

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

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

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

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

c. The second aorist subjunctive active generally remains uncon-
tracted. 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 δώροιν Α 324, δώσοιν [δώσιν] Α 137, θεόμεν
Α 143 (better θέομεν, Attic θῶμεν), γνώσοι Α 302, ἐφείω [ἐφώ]
Α 567, ἲση [ἰση] Β 34, ἐρείομεν Α 62 (better ἐρήμουεν, as from an
ἐρήμι). The short form of the stem is seen in βάτην [βάτην]
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 -μι, as ἄλτῳ A 532 (ἄλλομαι), δέχθαι A 23, δέκτῳ B 420 (δέχομαι), βλήτῳ Δ 518 (βλάλλω), κλάτῃ A 37, κλάτῃ B 56 (κλώ), οὕτα Z 64, οὖστο B 809 (σέω).

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

b. Verbs in -ω add the endings -σκον or -σκομήν to the e-form of the stem of the present or second aorist, as ἔσκε, ἐπέσκε, ἰδεσκε.

PREPOSITIONS.

55. a. Prepositions often retain their original adverbial force (as ἐν δέ, but therein, ὑπό, below, beneath, παρά 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 πάρα δέ Κεφαλλήνων ἄμφι στίχες οὐκ ἀλαπαδναί | ἐστασαν Δ 330 f., where πάρα 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 ἄμφι, ἀντί, ἀνά, διά. ἀνά Z 331 stands for ἀνάστηγοι. ἐν is used for ἐνεισι or ἐνεστί, ἐπί for ἐπεστί, μέτα for μετέστι, πάρα for πάρεστι E 603 f.

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

d. a. ἐν has the parallel forms εἰν, ἐν. εἰν stands only in the part of the foot which receives the stress of voice, and its use is nearly confined to certain phrases, as εἰν ἄγορα, εἰν Ἀίδηο δόμοισιν.
β. The poet uses both ἢς and ὑς, πρός, προτί, and ποτί, ὑπό and ὑπάλ (B 824), παρά and παραί (B 711), ὑπὲρ and ὑπὲρ (B 426).

e. ἄμφι, ἄνδ, and μετά are used also with the dative.

f. For the short forms of ἄν, 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 χειλές ἐστιν Α 424 went yesterday, ἡρείν Α 497 early in the morning, πανηγυρίζει Α 472 all day long, προβής E 58 (prōnus) on his face, καὶ θαμεί Α 52 burned thickly, μεταμάζων Ε 19 between the breasts.

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

b. Adverbs ending in -a are common: σάφα (not σαφῶς), τάχα (ταχίως only once), ἅκα (not ὅκιως). These seem to have been originally neuter cognate accusatives, and many are such still; cf. πάλλετα, πόλλα ἡμέρα, μέγα νύκτε, μεγάλε εὔχετο. See on A 78.

c. Adverbs in -ος are not common; they are most frequent from o-stems: οὔτως (οὗτος), ὅς (ὅ), αὔτως (αὐτός), κακῶς (κακός). ἵσως and ὅμως are not found, καλῶς only β 63, φίλως only Δ 347.

HOMERIC VERSE.

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

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

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

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

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

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

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

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

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

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

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

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

\(^1\) As

'Ve is the fôrest priméval, the múrmuring pínès and the hémlocks
Stand like Druids of éld with voices sad and prophétic,
Stand like hárpers hóar with beárds that rest on their bósoms.'

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

c. The dactyl \(1\) (\(\text{\textbullet\textbullet\textbullet}\) or \(\text{\textbullet}\text{\textbullet}\text{\textbullet}\)), 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 (\(\text{\textbullet}\text{\textbullet}\) or \(\text{\textbullet}\text{\textbullet}\text{\textbullet}\)).

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' ἀπαμείβομεν προσέφη πόδας ὡκὺς Ἀχιλλεύς,—ἀντὰρ ἐπεὶ πόσιος καὶ ἐδήτως ἐξ ἐρων ἐντο. Many other verses have but one spondee (generally in the first foot) among the first five feet; as ἤμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν. Seven verses, according to the usual text, have each six spondees: B 544, Λ 130, Ψ 221, ο 334, φ 15, χ 175, 192.

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

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

g. The bucolic diaeresis (\(\text{\textbullet}\text{\textbullet}\)) 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 σπόνδεια). 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 (σπόνδη) to the gods.
§ 58 c. CAESURAL PAUSES

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 r-movable is often used.

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

CAESURAL PAUSES.

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

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

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

C. A caesura is found almost always in the third foot; only 185 verses of the Iliad and seventy-one of the Odyssey have no pause there. It occurs either after the first syllable (as μῆνιν ἀεὶ τεδίῳ Πηληνάδεω Ἀχιλῆς Α 1 — | — | — | — | — — | — — — — | — — — — — — | — — — — | — — — — | — — —) or between the two short syllables (as ἄνδρα μοι ἐννεπε Μοῦσα λ θ πολύτροτον ὁ σ μάλα πολλά Α 1, — | — | — — — — | — | — — — | — — — — — | — — — — | — | — — — | — | — | — | — | —). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.
d. The pause after the first syllable of a foot is called a masculine caesura, because of the vigorous movement which it gives to the verse. Cf. also

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

and

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

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 ἄνδρον τε θεῶν τε, βοῶπις πόρνα Ἡρη, θεὰ λευκόλενος Ἡρη, θεὰ γλαυκώπις Ἀθηνή, φιλομμειδής Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐν κνήμιδες Ἀχαιό, Ἀχαιῶν χαλκοχιτῶν, κάρῃ κομάντες Ἀχαιό, ἀρηφίλος Μενόλαος, ἀναξ ἄνδρῶν Ἀγαμέμνων, βοῦν ἄγαθὰς Διομήδης, Γερήνως ἐπτότα Νίσταρ κτλ.,—all of which must be preceded by the feminine caesura (see d) of the third foot; while Ἀγαμέμνων Ἀτριδάος, εἴρη κρεῖον Ἀγαμέμνων, ἡγήτορες ἡδὲ μέδοντες, ἄπαμεῖβετο φωνησάν 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, ἡμερο, 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 $2\frac{1}{2} + 3\frac{1}{2}$ feet.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the hepthemimeral caesura (ἐπτά, ἡμερο, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.
h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the \textit{bucolic} diaeresis (a diaeresis being a pause at the end of a word \textit{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 $2\frac{1}{4} + 1\frac{1}{4} + 2$ feet.

i. The importance of the bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as δῶς Ὀδυσσεὺς, ἔρικος Ἀχαιῶν, ἵπποτα Νέατωρ, ὃβριμος Ἀρης, φαίδαμος Ἐκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθηνῆ, δώς θεάων, μιθέα Ζεὺς, ἰσόθεος φῶς. See § 22 f. Hiatus is allowed here occasionally. See § 27 b.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ω, ω — (where the comma represents the end of a word) rather than — ω ω, ——; hence οὔτε τέλεσας Α 108, not οὔτε ἔτελεσας, and ἄλγε ἔθηκεν Α 2, not ἄλγεα θηκεν. This rhythm is found in all verses which close with Παλλὰς Ἀηθῆ, Φοῖβος Ἀπόλλων, δῶς Ὀδυσσεῦς, Ἀχαλλεὺς, Ἀχαιῶι κτλ.

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

l. Even a slight pause is rare between the two short syllables of the fourth foot. In καὶ ἰπείθετο μίθῳ 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.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the bucolic diaeresis.
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.\footnote{Coleridge’s lines with regard to the Homeric verse are worth remembering:}

\begin{quote}
‘Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.’
\end{quote}

\footnote{The beginner will find it convenient to remember with regard to α, ι, ν, 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

\section*{Quantity.\footnote{The beginner will find it convenient to remember with regard to α, ι, ν, the vowels whose quantity is not clear at the first glance, that}}

59. (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet’s choice among synonymous words.\footnote{The beginner will find it convenient to remember with regard to α, ι, ν, the vowels whose quantity is not clear at the first glance, that} 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 \textit{amphimacer} (— ὄφι, 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. 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

\begin{itemize}
\item[(1)] they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent;
\item[(2)] they are regularly short in inflectional endings, as \textit{μάχης}, \textit{ηρως}, \textit{τρέπωνς}, \textit{τεθνηκα}, — in the final syllables of neuter nouns, as \textit{δῶμα}, \textit{μαρ}, \textit{μέλι}, \textit{δάκρυ}, — in suffixes, except where ι has been lost before σ, as \textit{φύσις}, \textit{δολης}, \textit{Φολυμεσα}, — in particles, especially in prepositions, as \textit{ἄν}, \textit{περί}, \textit{υπό}, \textit{δρα}, \textit{τί}, — and generally in the second aorist stem of verbs;
\item[(3)] they are long in the final syllable when the penult is long by nature and has the acute accent;
\item[(4)] they are long when they are the result of contraction, as \textit{ετιμα} from \textit{ετιμαε}, \textit{ιφον}, from \textit{ιφον}, and as the final vowel of the stem of nouns of the first declension.
\end{itemize}
(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 ἑπεροπλήγη A 205, προβομάληγα 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. Ἄιδος Γ 322 but Ἄιδι A 3, from α-φιδ (§ 32), μεμάστων B 863 but μεμαστὼς B 818 (μεμαστὸς).

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

β. The quantity of some vowels is not fixed, as Ἀπόλλων A 14, Ἀπόλλων A 380; Ἀρες, Ἀρες 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 ἰσος, κᾶλος, and φάρος became ἰσος, κᾶλος, and φάρος in Attic poetry. ἕμαρμος (cf. ὑφη εἰαρμῆ B 471), Attic εἰαρμός, 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. πριν in πριν αἐτ' 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 Ἀχίλλευς A 54, Ἀχίλλευς A 199; Ὀδυσσεύς A 430, Ὀδυσσεύς Δ 494; Τρίκτης B 729, Τρίκτης Δ 202; ἐπώς A 344, ἐπώς A 136; μίσουν Γ 266, μίσον A 481 κτλ., many of which doubled consonants are known to be justified etymologically.
e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of ο or ω in the comparison of adjectives (σοφώτερος but κονφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἀθάνατος, προσήγορος, ἰππηρίης). We find ἀνήρ but ἀνέρες, Πρίαμος but Πριαμίδης, θυγατήρ 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 beginning 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 ρ, as Ἀφροδίτη Γ 380, ἀμφίβροτης Β 389, ἀμφιδρυφής Β 700, προτραπέζαι Ζ 336, νεότε Κρονίων Α 528, βάλε Πριαμίδεο Γ 356, γάρ ἡ Κλυταμνήστρης Α 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

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

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: οἱ τε Ζάκωνθον Β 634, οἱ δὲ Ζέλεαν Β 824, προχέοντο Σκαμάνδριον Β 465, ἐπειτὰ σκέπαρμον ε 237.

h. a. A single λ, μ, ν, ρ, σ at the beginning of certain words may ‘make position’ (cf. § 30 b): ἐπειτε νιφάδεσοι Γ 222 (cf. ἀγάμνουφον Α 420 and English snow), ἵππο μέγα Β 239, Β 43, Β 196, Δία λίσαι Α 394, ἐνι μεγάφυ Β 661.
§ 59 k. QUANTITY

β. So also δ 'makes position' in the stem δι- (δειω, fear) and always in δήν, long, as ἔδεισεν δ ἔγρον A 33, οὐ τι μάλα δήν A 416, ἵνα δίος A 515.

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

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

j. One of the consonants which ‘made position’ has often been lost, as γρηγρί δέ μυν ἡκύων Β 386, βέλος ἵχετεν ηής A 51, θέος ὤς Γ 230 (for θεός ρως), cf. κακόν ὤς Β 190, ὄρνηθε ὤς Γ 2, πέλεκυς ὄς Γ 60, οἱ δ' ἀριστα ὄς ὄσ τε Β 780. (ρ 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: Ἀτρείδας τε καὶ ἄλλου ἐκκυμίδες Ἀχαιόι Α 17, τὴν δ' ἐγώ οὖ λύσώ Α 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

β. Final α, ο, η are most frequently shortened before an initial vowel. Final ο is shortened eight times as often as final η.

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

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

ε. Final ϑ and η are shortened before an initial vowel more rarely than other diphthongs. ϑ is seldom shortened except before an ε or (less frequently) an α.
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: ἔκπεροι Πριάμου τῶλν Α 19 — — | — クル | — クル | — や. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ἡ ἐλπὶ Πετεώ 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, \( \bar{\text{ι}} \) \( \bar{\text{ι}} \) = \( \bar{\text{ι}} \) \( \bar{\text{ι}} \). Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as ἀλλ' ὡκ Ἄρτειδη Ἀγαμέμνον Α 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as ἕρωντε Ἄρτειδης Α 6 f.

m. A few verses seem to begin with a short syllable, as δὲ γὰρ τὰ τ' ἔντα Α 70 (for δὲ 

\( \varepsilon \) ἔνθη, § 32).
BIBLIOGRAPHICAL NOTE

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

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

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

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

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


The most 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.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α

"Δλφα λιτώς Χρύσου, λοιμῶν στρατοῦ, ἔχθος ἀνάκτων.

Alpha preces Chrysae, 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.

Μὴνιν ἄειδε, θεά, Πηλημάδεω Ἀχιλῆος
οὐλομένην, ἥ μυρὶν Ἀχαιῶν ἄλγε ἔθηκεν,
pollás δ’ ἱφθίμους ψυχὰς Ἀδιὶ προτάψεν
ήρων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοίσι τε δαίτα, Δίως δ’ ἐτελείετο βουλὴ,
εἷς οὐ δὴ τὰ πρῶτα διαστήτην ἐρίζαντε
Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δίος Ἀχιλλεύς.

The Injured Priest. The Avenging Apollo.

tίς τ’ ἄρ σφεν θεῶν ἔριδι ἐπάνεικε μάχεσθαι;
Λητοῦς καὶ Δίως νίός. ὁ γὰρ βασιλῆι χολῳθεῖς
νοῦσον ἀνὰ στρατόν ὁρσε κακῆν, ὀλέκοντο δὲ λαοί,
οὔκεκα τὸν Χρύσην ἡτύμασεν ἀρητῆρα
Ἀτρείδης. ὁ γὰρ ἢλθε θοᾶς ἕπι νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἀποινα,
οτέμματ' ἔχων ἐν χερσίν ἐκηβόλου Ἀπόλλωνος
χρυσέων ἀνὰ σκῆπτρῳ, καὶ ἐλύσετο πάντας Ἀχαιῶν,
Ἀτρείδα δἐ μάλιστα δύω κοσμήτορε λαῶν.
"Ἀτρείδαι τε καὶ ἄλλοι ἐνκυμίμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῦεν Ὀλυμπία δῶματ' ἔχοντες ἐκτέρσαι Πριάμου τόλμην, εὖ δ' οὐκαθ' ἱκέσθαι.

20 παῖδα δ' ἐμοὶ λύσαι τε φίλην, τά τ' ἀπονα δέχεσθαι, ἀξομενοι Διὸς νίόν, ἐκηβόλου Ἀπόλλωνα.

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ αἰδεύονθαί θ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἀπονα.

30 ἄλλα κακῶς ἀφίει, κρατέρον δ' ἐπὶ μυθὸν ἐτέλετεν.

“μὴ σε, γέρων, κοίλησθι ἐγὼ παρὰ νησί κιχείω ἢ νῦν δηθύνοντι' ἢ ὕστερον αὖτις ἴόντα,

μὴ νῦ τοι ὄν χραίσμη σκήπτρον καὶ στέμμα θεοῦ.

35 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γήρας ἐπεισών ἡμετέρῳ εἰν οἰκῳ ἐν "Ἀργεῖ, τηλοθι πάτρης,

ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν.

ἁλλ' ἰθι, μή μ' ἐρέθιζε, σαώτερος ὃς κε νέας."
APOLLO BELVEDERE
From the statue in the Vatican Museum, Rome
αὐτοῦ κυνηθέντος. ὥ δ’ ἦμεν υγιῆ ἐνυκός.
ἐξετ᾽ ἐπειτ᾽ ἀπάνευθε νεῶν, μετὰ δ’ ἵδων ἐηκεν.
δεινὴ δὲ κλαγῇ γένετ' ἀργυρέου θεοῦ.

50 ὁφήμας μὲν πρῶτον ἐπώχετο καὶ κύκλα ἄργους,
αὐτάρ ἐπειτ’ αὐτοίῳ βέλος ἔχεπευκῆς ἐφείσει
βάλλ’; αἰεὶ δὲ πυραὶ νεκύων καίντο θαμεῖαί.

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

ἐννήμαρ μὲν ἀνὰ στρατὸν ὑχετο κήλα θεοῦ,
τῇ δεκάτῃ δ’ ἀγορήνυδε καλέσσατο λαῶν Αχιλλεύς.

55 τῷ γὰρ ἐπὶ φρέσι θῆκε θεά, λευκάλενος Ἡρῆ.
κῆδετο γὰρ Δαναῶν, ὅτι μα θυσίκουτας ὀρᾶτο.
οἱ δ’ ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γένοιτο,
τοῦτ’ δ’ ἀνιστάμενος μετέφη πόδας ὦκυς Αχιλλεύς.

“Ἀτρείδη, νῦν ἀμμε πάλιν πλαγχέντας ὦ ἄθω

60 ὡς ἀπονοστήσων, εἰ κεν θάνατον γε φύγουμεν,
εἰ δὴ ὁμοὶ πόλεμός τε δαμᾶ καὶ λομοῖς Ἀχαιοῦς.
ἀλλ’ ἄγε δῇ τινα μάντιν ἐρείομεν ἡ ἱερῆ
ἡ καὶ ὀνειροπόλον, καὶ γὰρ τ’ ὄναρ ἐκ Διός ἐστιν,
ὅς κ’ εἴτοι ὃτι τόσον ἐκὼσσατο Φοῖβος Ἀπόλλων,

65 εἰ τ’ ἄρ’ ὃ γ’ εὐχωλής ἐπιμέμβεται εἰ θ’ ἐκατόμβης,
αἰ κέν πως ἄρνων κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἥμῖν ἀπὸ λογίων ἀμύναι.”

Calchas states the Cause of the Plague.

ἥ τοι ὃ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἐξετο, τοῦτ’ δ’ ἀνέστη
Κάλχας Θρησκιᾶς, οἰωνοπόλων ὡχ’ ἄριστος,

70 ὁς ἴδῃ τὰ τ’ ἐόντα τὰ τ’ ἐσσόμενα πρὸ τ’ ἐόντα,
καὶ νήσεσ’ ἡγήσατ’ Ἀχαίων Ἡλιον εἰσω
ἡ διὰ μαντυσόμην, τὴν ὁ πόρε Φοῖβος Ἀπόλλων.
ο σφιν ἐν φρονεών ἀγορήσατο καὶ μετέειπεν
“ὦ Ἀχιλέω, κέλεαι με, διήφιλε, μυθήσασθαι

76 μὴν Ἀπόλλωνος, ἐκατηβελέταο ἀνακτός·
τοιγὰρ ἐγὼν ἔρεω, σὺ δὲ σύνθεο, καὶ μοι ὀμοσσον
ἡ μέν μοι πρόφρων ἐπεσιν καὶ χερσὶν ἀρήξειν.
ἡ γὰρ οὕμαι ἄνδρα χολωσέμεν, ὡς μέγα τάντων
Ἀργείων κρατέει, καὶ οἱ πείδονται Ἀχαίοι.

κρείσσων γὰρ βασιλεῖς, ὡτε χώσεται ἄνδρι χέρηι.
ἐι περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψη,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὀφρα τελέσσῃ,
ἐν στήβεσσιν ἔοισι. σὺ δὲ φράσαι εἰ με σαώσεις.”

τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς:

“θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα:
οὐ μᾶ γὰρ Ἀπόλλωνα διάφιλον, ὃ τε σύ, Κάλχαν,
εὐχόμενος Δαναόις θεοπροπίας ἄναβαίνεις,
οὐ τις ἔμευ ζῶντος καὶ ἐπὶ χθονὶ δερκομένου
σοι κούλης παρὰ νησί βαρείας χείρας ἐποίει

συμπάντων Δαναῶν, οὐδ’ ἂν Ἄγαμέμνονα εἶπης,
ὃς νῦν πολλὸν ἀριστος Ἀχαίων εὐχετάει εἶναι.

καὶ τότε δὴ θάρσησε καὶ ηὐδα μάντις αὐτῶν·
“οὔτ’ ἄρ’ ὃ γ’ εὐχωλῆς ἐπιμέμφεται οὖθ’ ἐκατόμβης,
ἀλλ’ ἄνεκ’ ἀρήτησος, διὶ ἡτίμησι’ Ἀγαμέμνων

οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα,
τούνεκ’ ἄρ’ ἄλγε’ ἐδωκεν ἐκηβόλος ἥδ’ ἐτὶ δώσει.
οὐδ’ ὃ ἐν πρίν Δαναοῖσιν ἀεικέα λουγόν ἀπώσει,
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπτιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην

ἐς Χρύσην· τότε κέν μιν ἰλασσάμενοι πεπίθοιμεν.”
Agamemnon is Ready to give up Chryseis, but demands Recompense.

η τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἔλεος, τοῦτι δ' ἀνέστη ἡρως Ἀτρείδης, εὐρύ κρείων Ἀγαμέμνων ἀχρύμενος: μένεος δὲ μέγα φρένες ἀμφιμέλαιαν πιμπλαντ', ὡςς δὲ οἱ πυρὶ λαμπτέοντι ἐκτην.

106 Κάλχαντα πρώτηστα κάκ' ὀσσόμενος προσέειπεν· "μάντι κακῶν, οὐ τώ ποτὲ μοι τὸ κρήγυνον εἶπας· αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι, ἐσθολον δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας. καὶ νῦν ἐν Δαναοῖς θεσπροπέων ἀγορεύεις,

110 ως δὴ τοῦθ' ἐνεκά σφιν ἐκηβόλος ἀλγεα τεύχει, ὅυνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἀποινα οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτήν οἴκου ἔχειν. καὶ γὰρ ὅταν Κλαμπιμήστρης προβέβουλα, κουμβίθης ἅλοχου, ἐπεὶ οὐ ἑθὲν ἐστὶ χερείων,

115 οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας οὔτε τι ἔργα. ἀλλὰ καὶ ὃς ἔθελω δόμεναι τάλιν, εἰ τό γ' ἄμεινον· βούλομ' ἐγὼ λαὸν σῶν ἐμμεναι η ἀπολέσθαι. αὐτὰρ ἐμοὶ γέρας αὑτής ἐτούμασαν· ὁφρα μὴ οἶος Ἀργεών ἀγέραστος ἦν, ἐπεὶ οὐδέ έουκεν·

120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἀλλη."
τριπλῇ τετραπλῇ τ’ ἀποτίσομεν, αἰ κέ ποθί Ζεὺς
dῶσι πόλιν Τρώην ἐντείχεον ἐξαλαπάξαι."

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

130 τὸν δ’ ἀπαμείβομενος προσέφη κρείων Ἀγαμέμνων,
µὴ δὴ σύνως, ἀγαθός περ ἑών, θεοείκελ’ Ἀχιλλεῖν, κλέπτε νόσι, ἐπεὶ οὐ παρελεύσθαι οὖδέ με πείσεις.
ἡ ἐθέλει, ὥφρ’ αὐτὸς ἐχῆς γέρας, αὐτὰρ ἐμ’ αὐτῶς ἤσθαι δευόμενον, κέλει δὲ με τὴν ἀποδοῦναι;

135 ἀλλ’ εἰ μὲν δῶσον γέρας μεγάθυμοι Ἀχαιοί,
ἀσταντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,—
ei δὲ κε µὴ δῶσων, ἐγὼ δὲ κεν αὐτὸς ἐλαμαν
ἡ τεὸν ἡ Αἰαντος ἰὼν γέρας, ἡ Ὤδυσηος
ἀξεω ἑλὲον. ὃ δὲ κεν κεχολώστεται, οὐ κεν Ἰκώμαι.

140 ἀλλ’ ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὕτης,
νῦν δ’ ἄγε νὴ ἡλιαν αἰνύσομεν εἰς ἄλα δίαν,
ἐς δ’ ἐρέταις ἐπιτηδεῖς ἀγείρομεν, ἐς δ’ ἐκατόμβην
θείμεν, ἀν δ’ αὐτὴν Ἑρυσηίδα καλλιπάρρην
βήσομεν. εἰς δὲ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω

145 ἡ Αἰας ἡ Ἡδομενεὺς ἡ δίος Ὤδυσεὺς
ἡ σύ, Πηλείδη, πάντων ἐκπαγλότατ’ ἀνδρῶν,
ὁφρ’ ἠμῖν ἐκάργειν ἰλάσσεαι ἑρὰ ἰέξας.”

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

150 τὸν δ’ ἄρ’ ὑπόδρα ἱδῶν προσέφη πόδας ὑκύς Ἀχιλλεύς,
ὥ μοι, ἀνανδείην ἐπειμένε, κερδαλεόφρον,

πῶς τίς τοι πρόφρων ἐπειτά ἀχαῖον
ἡ ὁδὸν ἐλθέμεναι ἡ ἀνδράσιν ἰπι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρῶων ἐνεκ’ ἱλυθον αἰχμητάων
δεύτερο μαχητόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσίν·
oú γὰρ πό ποτ' ἐμὰς βούς ἦλασαν, οὐδὲ μὲν ἱπποὺς,
oúδὲ ποτ' ἐν Φθίη ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεί ἦ μάλα πολλὰ μεταξύ,
οὐρέα τε σκιώνετα θάλασσά τε ἡχήσασα·
ἀλλὰ σοὶ, ὦ μέγ' ἀναίδες, ἀμ' ἐσπόμεθ', ὡφρα σὺ χαίρης,
tιμὴν ἀρνύμενοι Μενελάῳ σοὶ τε, κυνωπα,

πρὸς Τρώων. τῶν οὐ τι μετατρέπῃ οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτῶς ἀφαιρήσεσθαι ἀπειλεῖς,
ὡς ἐπὶ πολλὰ μόγγσα, δόσαν δὲ μοι νῆς Ἀχαίων.
oὐ μὲν σοὶ ποτὲ ἵσον ἐχὼ γέρας, ὀππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίθρον·

ἀλλὰ τὸ μὲν πλεῖον πολυάκος πολέμου
χείρες ἐμαὶ διέπουσ', ἀγάρ ἦν ποτὲ δασμὸς ἱκηταί,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὁλίγον τε φίλον τε
ἐρχομ' ἐχὼν ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
nῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερον ἔστιν

οἰκαδ' ἢμεν σὺν νησοὶ κορωνίστων, οὐδὲ σ' ὦ
ἐνθαδ' ἀτιμος ἐὼν ἄθενος καὶ πλοῦτον ἀφύξειν."

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

τὸν δ' ἡμείσθ' ἐπείτα ἄναξ ἀνδρῶν 'Αγαμέμνων·
"φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσασται, οὐδὲ σ' ἐγὼ γε
λίσσομαι εἰνεκ' ἐμεῖο μένειν· παρ' ἐμοὶ γε καὶ ἄλλοι,
οἰ κε με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.

ἐχθαστος δὲ μοι ἔσσι διοτρεφέων βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
ei μάλα καρτέρος ἔσσι, θεός ποι σοὶ τὸ γ' ἐδωκεν.
οἰκαδ' ἰὼν σὺν νησοὶ τε σῆς καὶ σοὶς ἐτάροις

Μυρμιδόνεσσιν ἀνασσέ. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
οὖδ' ὀδομαί κοτέοντος· ἀπειλήσω δὲ τοι ὡδε.
ἀς ἐμ' ἀφαμείται Χρυσηδᾶ Φοίβος Ἀπόλλων,
τὴν μὲν ἑγὼ σὺν νη τ' ἐμῆ καὶ ἐμοῖς ἐτάροισιν
πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηδᾶ καλλιπάρῃν
αὐτὸς ίδὼν κλισήνδε, τὸ σὸν γέρας, ὦφρ' εὐ εἰδῆς,
ὁσον φέρτερός εἰμι σέθεν, στυγή δὲ καὶ ἄλλος
ἰσον ἐμοὶ φάσθαι καὶ ὀμοιωθήμεναι ἄντην.

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

ὡς φάτο· Πηλεώνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ
στήθεσσιν λασίουσι διάνδικα μερμήριζεν,
ἡ δ' γε φάσαγαν ὄξιν ἐρυσσάμενος παρὰ μηροῦ
tοὺς μὲν ἀναστήσειν, ὃ δ' Ὁτρείδην ἐναρίζοι,
ﻩὲ χόλον παύσεις ἐρητύσει τε θυμόν.
ἐλος ὁ ταῦθ' ὁρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
ἐλκετο δ' ἐκ κολεοίῳ μέγα ξίφος, ἦλθε δ' Ἀθηνή
οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἡρη,
ἀμφῶ ὁμῶς θυμῷ φιλεούσα τε κηδομένη τε.
στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλεο Πηλεώνα,
οἰῳ φανομένῃ, τῶν δ' ἄλλων οὗ τις ὀράτο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ' ἀυτικα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινῷ δὲ οἱ ὠσε φάσθεν.
καὶ μν ἡμνήσασ ἐπεα πτερόεντα προσηῦδα·
"τίπτ' αὐτ', αἰγιόχοιο Διῶς τέκος, εἰλήλουθας;
ἡ ἢν υβρίν ἢδ' Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ' ἐκ τοι ἑρέω, τὸ δ' καὶ τελέσθαι ὁὐ.

ἡς ὑπερπλήσσε τἀξ' ἂν ποτε θυμὸν ὀλέσσῃ."
ATHENA

From the statue in the National Museum, Naples
αμφώ ὅμως θυμῷ φιλέουσά τε κηδομένη τε.
210 ἄλλ' ἀγε λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· ἄλλ' ἢ τοι ἐπεσίν μὲν ὄνειδισον, ὡς ἔστεαί περ. ὥδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται· καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα ὑβρίσιο εἰνεκα τήσδε· σο ᾧ ἢσχεο, πείθεο δ' ἡμῖν." 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεὺς· "χρή μὲν σφώτερόν γε, θεά, ἐπος εἰρύσσασθαι, καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἁμείνων· ὅσ κε θεοῖς ἐπιπείθηται, μάλα τ' ἐκλυον αὐτοῦ." ἢ καὶ ἐπ' ἀργυρέῃ κάπῃ σχέδε χείρα βαρείαν, ἂς δ' ἐς κουλεῦν ὅσε μέγα ξίφος, οὖδ' ἀπίθησεν μύθῳ Ἀθηναίῃς. ἢ δ' Οὐλυμπόνδε βεβήκειν δώματ' ἐς αἰγιόχοιο Δίως μετὰ δαίμονας ἄλλους.

Achilles swears that Agamemnon will repent his Action.

Πηλείδης δ' ἔξαυτις ἀταρτηροῖς ἐπέεσσων Ἀτρεΐδην προσέειπε, καὶ οὐ πω λήγε χόλοιο.
225 "οἰνοβαρές, κυνὸς ὀμματ' ἔχων, κραδήν δ' ἐλάφοιο, οὔτε ποιτ' ἐς πόλεμον ἀμα λαῷ θωρηθήναι οὔτε λόχοντ' ἰέναι σὺν ἀριστήσεσιν Ἀχαιῶν τέτληκας θυμῷ· τὸ δὲ τοῦ κήρ εἰδεται εἶναι. ἢ πολὺ λαίον ἐστι κατὰ στρατὸν εὑρῶν Ἀχαιῶν δῶρ' ἀπομείρεσθαι, ὃς τις σέθεν ἀντίον εἰπῇ· δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῦσιν ἀνάσσεις· ἢ γὰρ ἂν, Ἀτρεΐδη, νῦν ὑστατα λωβῆσαι. ἀλλ' ἐκ τοι ἔρεω, καὶ ἐπὶ μέγου ὅρκου ὀμοῦμαι. ναὶ μὰ τὸδε σκηπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζος
230 φύσει, ἐπεὶ δὴ πρώτα τοιμὴν ἐν ὄρεσσι λέλουτεν, οὐδ' ἀναθηλίσει· περὶ γὰρ ρά ἐς χαλκὸς ἔλεψεν φύλλα τε καὶ φλοίον· νῦν αὐτῆ μιν ὑς Ἐλαίων.
ἐν παλάμης θορέουσι δικαστολοι, οἱ τε θέμιστας
πρὸς Διὸς εἰρύσται. ὃ δὲ τοῦ μέγας ἑσσεται ὅρκος.

ἡ ποτ Ἀχιλλῆος ποθῇ ξεται υἱὰς Ἀχαῖῶν
σύμπαντας· τότε δ' οὐ τι δυνήσαι ἄχωμενός περ
χραιμεῖν, εὔτ' ἀν πολλοὶ υφ' "Εκτορος ἀνδροφόνοιο
θυόσκοντες πίπτωσι· σοῦ δ' ἕνδοθι θυμὸν ἀμύξεις
χωμένος, ὃ τ' ἀριστον Ἀχαῖῶν οὐδὲν ἐτύσας."

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

ἀς φάτο Πηλείδης, ποτὶ δὲ σκήπτρον βάλε γαί
χρυσεῖοις ἥλουσι πεπαρμένου, ἡστο δ' αὐτὸς.
Ἄτρείδης δ' ἐτέρωθεν ἐμήνιε. τοὺς δὲ Νέστωρ
ηὔνετης ἀνόροουσε, λιγύς Πυλίων ἀγορητῆς,
τοῦ καὶ ἀπὸ γλῶσσης μέλιτος γλυκώμης ρέειν αὐθή.

τῷ δ' ἡθη δύο μὲν γενεαὶ μερόπων ἀνθρώπων ἐφθίαθ', οἱ οἱ πρόσθεν ἁμα τράφεν ἤδε γένοντο
ἐν Πύλῳ ἡγαθή, μετὰ δὲ τριτάτους ἀνασσεν.
ὁ σφίν εὖ φρονεός ἀγορήσατο καὶ μετέπεπεν·
"ὦ πότοι, ἡ μέγα πένθος Ἀχαίδα γαῖναι ἱκάνει·
ἡ κεν γηθήσαι Πρίαμος Πριάμοιο τε παίδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶν τάδε πάντα πυθοίατο μαρμαύνουν,
οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστη μάχεσθαι.
ἀλλὰ πίθεσθ', ἁμφὴ δὲ νειστῶρ ἐστίν ἐμεῖο.

ἥθη γάρ ποτ' ἐγώ καὶ ἄρείσου ἦε περ ὕμιν
ἀνδράσιν ὀμίλησα, καὶ οὐ ποτὲ μ' οἱ γ' ἀθέριον.
οὐ γάρ πω τούοις ἠδον ἀνέρας, οὐδὲ ἴδωμαι,
οῖον Πειρίθοιον τε Δράντα τε, ποιμένα λαῶν.
Καινέα τ' Ἐξάδιον τε καὶ ἀντίθεον Πολύφημου

Καινέα τ' Ἐξάδιον τε καὶ ἀντίθεον Πολύφημου
Neither of the Angry Men will yield.
ei δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅτι κεν εἶπης:

296 ἀλλοισιν δὴ ταύτ' ἐπιτέλλεσο, μὴ γὰρ ἐμοί γε [σήμαν'· οὐ γὰρ ἐγὼ γ' ἐτι σοὶ πείσεσθαι δ' ὡς.] ἄλλο δὲ τοι ἔρεω, σὺ δ' ἐνὶ φρεσὶ βάλλει σῆσιν.

χερσὶ μὲν ὡς τοι ἐγὼ γε μαχῆσομαι εἴνεκα κούρης οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθ' ἐγε δόντες.

300 τῶν δ' ἀλλων ἃ μοι ἐστὶ θῷ παρὰ νη μελαίνη,

τῶν οὐκ ἂν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο.

ei δ' ἀγε μὴν πείρησαι, ἵνα γνώσωι καὶ οἴδε·

αἰφ' τοι αἴμα κελαίνον ἔρωτοςε περὶ δουρί'

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

ὡς τὼ γ' ἀντιβίωσι μαχησαμένω ἐπέέσεισι

305 ἀναστήην, λύσαν δ' ἀγορὴν παρὰ νησίων 'Αχαιῶν.

Πηλείδησι μὲν ἐπὶ κλωσίας καὶ νῆας εἴσας

ἡι σὺν τε Μενοιτάδη καὶ οἷς ἑτάρουσιν,

'Ατρείδης δ' ἀρα νὴ ἡθν ἀλαδε προέρυσθεν,

ἐς δ' ἑρέτας ἐκρινεν ἑείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῷ, ἀνά δὲ Χρυσηίδα καλλιπάρην

εἰσεν ἅγων· ἐν δ' ἀρχὸς ἐβη πολὺμητις 'Οδυσσεύς.

οἱ μὲν ἐπειτ' ἀναβάντες ἐπέπλεον ύγρὰ κέλευθα,

λαοὺς δ' 'Ατρείδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἐβαλλον,

310 ἔρδον δ' 'Απόλλωνι τελησόσας ἐκατόμβας
tαύρων ἥδ' αἴγων παρὰ θιν' ἀλὸς ἀτρυγέτου·

κνίση δ' οὐρανὸν ἰκεν ἐλισσομένη περὶ καπνῷ.

Heralds of Agamemnon fetch Briseis from the Tent of Achilles.

ὡς οἱ μὲν τὰ πένυντο κατὰ στρατόν· οἴδ' 'Αγαμέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' 'Αχιλῆι,

320 ἀλλ' ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράπωντεν.
"ἔρχεσθον κλοιόν Πηλημάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιτάρρην.
εἰ δὲ κε μὴ δόγησιν, ἐγὼ δὲ κεν αὐτός ἐλωμαι,
ἔλθων σὺν πλεόνεσσι· το οἱ καὶ ῥύγιον ἔσται."

325 ἠμένον· οὐδ' ἀρα τῷ γε ἰδὼν γῆθησεν Ἀχιλλεύς.
τῷ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἑγώ ἱσων ἐνὶ φρεσὶ φώνησέν τε·
"χαίρετε, κήρυκες, Δίως ἄγγελοι ἤδε καὶ ἄνδρῶν.

ἀσσον ἱε'· οὐ τί μοι ὑμμες ἐπάιτιοι, ἀλλ' Ἀγαμέμνων,
ὁ σφῶν προτεί Βρισηίδος εἴνεκα κούρης.
ἀλλ' ἄγε, διαγενές Πατρόκλεις, ἔξαγε κούρην
καὶ σφων δῶς ἄγεν. τῷ δ' αὐτῷ μάρτυροι έστων
πρὸς τὰς ἔτωι μακάρων πρὸς τὰς θνητῶν ἄνθρωπῶν
340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτὲ
χρεώ ἐμέιο γένηται ἄεικεα λογόν ἀμύναι
τοῖς ἄλλοις. ἥ γὰρ ὁ γ' ὀλοιχνὶ φρεσὶ θύει,
οὐδὲ τὶ οἰδε νοῆσαι ἄμα πρόσω καὶ ὄπισθω,
ὅπως οἱ παρὰ νησὶ σὰραν μαχεοίατ' Ἀχαιοῖ.

345 ὁς φάτο, Πάτροκλος δὲ φίλω ἐπεπείθεθ' ἐταίρῳ,
ἐκ δ' ἄγαγε κλοιός Βρισηίδα καλλιπάρρην,
δῶκε δ' ἄγειν. τῷ δ' αὐτός ἐπὶ παρὰ νησὶ Ἀχαιῶν,

Achilles appeals to his Mother, the Goddess Thetis.

ἡ δ' ἀνέκουσ' ἀμα τοῦτι γυνη κίεν. ἀυτὰρ Ἀχιλλεύς
dakρύσας ἐτάρων ἀφαρ ἐξετο νόσφι λιασθεὶς
350 θιν' ἐφ' ἄλος πολιῆς, ὡρών ἔτ' ἀπείρονα πόντον: 
πολλὰ δὲ μητρὶ φίλῃ ἦρησατο χείρας ὀρεγνῶς: 
"μήτερ, ἐπεὶ μ' ἐτεκές γε μινυνθάδιων πέρ ἔντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς Ἰψιβρεμέτης: νῦν δ' οὐδέ με τυθὸν ἐτισεν.

355 ἦ γὰρ μ' Ἀτρείδης, εὐρὺ κρεῶν Ἀγαμέμνων,
ητίμησεν· ἐλῶν γὰρ ἤχει γέρας, αὐτὸς ἄποιρας.

ως φάτο δάκρυ χέων, τοῦ δ' ἐκλυε τότιοι μήτηρ,
ἡμένη ἐν βένθεσιν ἄλος παρὰ πάτρι γέροντι.
καρπαλίμως δ' ἀνέδυ πολιῆς ἄλος ἦν' ὀμίχλη,
καὶ ῥὰ πάροιθ' αὐτοῦ καθέζετο δάκρυ χέωτος;
χειρὶ τε μιν κατέρεζεν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·
"τέκνον, τί κλαίεις; τί δὲ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νῦν, ἵνα εἴδομεν ἄμφω." 

Achilles tells his Story.

tὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς·
365 "οἷσθα· τί ἦ τοι ταῦτα ἱδυῖα πάντα' ἀγορεύω;
φιχόμεθ' εἰς Θῆβην, ιερὴν πόλιν Ἡτέωνος,
τὴν δὲ διεπαρθομέν τε καὶ ἡγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὗ δάσσαντο μετὰ σφίσθω νὺς Ἀχαϊῶν,
ἐκ δ' ἔλον Ἀτρείδη Χρυσηνίδα καλλιπάρην.

370 Χρύσης δ' αὖθ' ιερεὺς ἐκατηβόλου Ἀπόλλωνος
ἥλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτῶνων
λυσόμενος τε θύγατρα φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἔχων ἐν χερσίν ἐκηβόλου Ἀπόλλωνος
χρυσέως ἀνὰ σκήπτρω, καὶ ἐλύσετο πάντας Ἀχαιότις,
'Ἀτρείδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπενεφήμησαν Ἀχαιοὶ
αἴδευσθαί θ' ιερὴ καὶ ἄγλαδ' δέχθαι ἀποινα·
ἀλλ' ὁ γ' Ἀτρείδη Ἀγαμέμνον ώδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.
χωρρευόντος δ’ ἦν γέρων πάλιν ὕχετο· τοῖο δ’ Ἀπόλλων
εὐξαμένου ἦκουσεν, ἐπεὶ μάλα Οἰ δίκαιος ἦν,
ηκέ δ’ ἐπ’ Ἀργείουι κακὸν βέλος· οἱ δὲ νῦ λαοὶ
θυρσοῦν ἐπασσύτεροι, τὰ δ’ ἐπάχετο κῆλα θεοῦ
πάντη ἀνά στρατὸν εὗρὼν Ἀχαιῶν. ἀμμὶ δὲ μάντις
ἐνειδὼς ἀγόρευε θεοπροσίας ἐκάτοι.
αὐτίκ’ ἐγὼ πρῶτος κελόμην θεὸν ἑλάσκεσθαι·
Ἀτρεών δ’ ἐπείτα χόλος λάβεν, αἰφα δ’ ἀναστὰς
ἡπείλησεν μῦθον, δὴ τετελεσμένοι ἑστὶν.
τὴν μὲν γὰρ σὺν νηθή ἐλίκωτες Ἀχαιοί
ἐσ Ἑρώτην πέμποντι, ἀγοῦσι δὲ δῶρα ἀνακτέ·
tὴν δὲ νέον κλείσθηκεν ἐβαμ κήρυκες ἀγοντες
κοὐρην Βρισῆς, τὴν μοι δόσαν ὑες Ἀχαιῶν.
ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἐγὼς· ἐλθοῦσ’ Οὐλμπόνδε Δία λίσαι, εἰ ποτὲ δὴ τι
ἡ ἐπεὶ ὠνήσας κραδίθην Δίος ἢ καὶ ἔργοι·
πολλάκι γὰρ σεο πατρὸς ἐν μεγάρουσα ἄκουσα
εὐχομένης, ὡτ’ ἐφησθὰ κελαίνεται Κρονίων
οὔ τι ἐν θάνατοις ἀεικὲ λογὸν ἁμύναι,
ὅπποτε μὲν ἔυνδησαι Ὀλυμπιοὶ ἤθελον ἄλλοι.
Ἡρη τ’ ἐδε Ποσείδάων καὶ Παλλάς Ἀθηνη.
ἀλλὰ σὺ τὸν γ’ ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ἂ’ ἐκατογχερον καλέσασ’ ἐς μακρὸν Ὀλυμπον,
ὅν Βριάρεων καλέουσι θεοί, ἀνδρές δὲ τε πάντες
Ἀγαίαν—ὁ γὰρ αὐτῷ βίῃ οὐ πατρὸς ἀμείνων.
ὸς ὡς παρὰ Κρονίων καθέζετο κύδει γαῖων·
tὸν καὶ ὑπεδέωεν μάκαρες θεοὶ οὐδὲ τ’ ἐδησαν.
tῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γοῦν,
αἰ κέν πως ἔσκησαν ἐπὶ Τρώεσσιν ἄρηζαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ’ ἄλα ἐλεία
Ἀχαιός
Thetis promises to secure honor for Achilles from Zeus.

ton δ' ἁμεῖβετ' ἐπειτα Θέτις κατὰ δάκρυ χέουσα·
“ὡς μοι, τέκνον ἐμὸν, τὶ νῦ σ᾽ ἔτρεφον αἰνα τεκοῦσα;
aiθσ' ὀφέλες παρὰ νησίν ἀδάκρυτος καὶ ἀπήμων ἠσθαί, ἐπεὶ νῦ τοι ἄισα μύννθα περ, οὐ τι μάλα δὴν.
nῦν δ' ἁμα τ' ὁκύμορος καὶ ὄιζυρος περὶ πάντων ἐπλεο· τῷ σε κακῆ αὐσθ τέκνον ἐν μεγάροισιν.
τοῦτο δὲ τοι ἐρέουσα ἐποις Διὶ τερπικεραύνῳ

eιμ' αὐτὴ πρὸς "Ολυμποιν ἀγάνυφοιν, αἰ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νησὶ παρήμενος ὡκύποροισιν
μὴν Ἀχαιοίσιν, πολέμοιν δ' ἀποπαυεύ πάμπαν
Zeús γαρ ἐς 'Ωκεανοὸν μετ' ἀμύμονας Αἰθιοπῆς
χθιῶς ἔβη κατὰ δαῖτα, θεοὶ δ' ἁμα πάντες ἐποντο.
dωδεκάτη δὲ τοι αὐτεσ ἑλεύσεται Οὐλυμποῦδε,
καὶ τὸτ' ἐπειτα τοι εἰμὶ Διῶς ποτὶ χαλκοβατες δῶ,
καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι ὅων."

ὡς ἀρα φωνῆσας' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χώμενον κατὰ θυμὸν ἐνζῶνοι γυναικός,
tūn ῥα βῆ ἄκοντος ἀπηρων. αὐτὰρ Ὄδυσσεὺς

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

ἔς Χρύσην ἰκανεν ἄγων ἰερὴν ἐκατομβην.
oi δ' ὅτε δὴ λυμένος πολυβεβθέος ἐγγὺς ἢκοντο,
ιστίᾳ μὲν στείλαντο, θέσαν δ' ἐν νηλ μελαίνη,
ιστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ύφεντες
καρπαλίμως, τὴν δ' εἰς ὁμον προέρεσαν ἐρεμοῖς.
ἐκ δὲ εὑνᾶς ἐβαλον, κατὰ δὲ πρυμνῆσι' ἐδησαν· ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμῖν θαλάσσης, ἐκ δὲ ἐκατόμβην βῆσαν ἐκηβόλοι Ἀπόλλων· ἐκ δὲ Χρυσῆς νῆς βῆ ποιοτοροῦ.

τὴν μὲν ἐπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· "ὁ Χρύση, πρὸ μ' ἐπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων παῖδα τε σοι ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατομβῆν ῥέξαι ὑπὲρ Δαναῶν, ὦφρ' ἱλασόμεσθα ἀνακτα, ὅς νῦν Ἀργείοις πολύστονα κήδε' ἐφῆκεν."

ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων παίδα φίλην. τοι δ' ἂναθεὶ οὐρηθήν ἐκατομβῆς ἐξείις ἐστησάν εὐδημητον περὶ βωμὸν, χερνέιμαντο δ' ἐπειτα καὶ οὐλοχύτας ἀνέλοντο.

τούσιν δὲ Χρύσης μεγάλ' εὐχετο χείρας ἀνασχῶν· "κλουθί μεν, ἀργυρότσ' τοι Χρύσην ἀμφιβέβηκας Κηλλαν τε ζαθείν, Τενέδου τε ἰῳ ἀνάσσεις· ἡμέν δὴ ποτ' ἐμεῦ πάρος ἐκλευς εὐξαμένῳ, τίμησας μὲν ἔμε, μέγα δ' ὦ Firebase λαὸν Ἀχαϊῶν· ἡδ' ἐπὶ καὶ νῦν μοι τόδ' ἐπικρήθην ἐέλδρωρ· ἡδὴ νῦν Δαναοῖσιν ἀεικέα λογγὸν ἄμυνον."

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλευς Φοῖβος Ἀπόλλων· αὐτάρ ἐπεῖ ὅ εὖξαντο καὶ οὐλοχύτας προβάλοντο, αὐέρυσαν μὲν πρῶτα καὶ ἐσφάξαν καὶ ἔδειραν,

μηροῦς τ' ἐξεταμον κατὰ τε κνύση ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὄμοθετησαν. καὶ δ' ἐπὶ σχίας ὁ γέρων, ἐπὶ δ' αἰθόπα οἶνον λείβε· νέοι δὲ παρ' αὐτῶν ἔχον περπόβολα χερσῶν. αὐτάρ ἐπεὶ κατὰ μήρα κάη καὶ σπλάγχνα πάσαντο, μιστηλλός τ' ἀρα τάλλα καὶ ἀμφ' ὀβελοῖςιν ἐπειραν, ἡπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαίτα,
δαίμων', οὐδὲ τι θυμὸς ἔδευετο δαίτος ἐἰσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτοῦ,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσωσιν,
οἱ δὲ πανημέριοι μολπὴ θεῶν ἱλάσκοντο,
καλὸν ἀείδοντες παιήνα, κοῦροι 'Αχαίῶν,
μέλποντες ἐκάργγον· ὃ δ' φρενα τέρπετ' ἀκούων.

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

ἐμοὶ δ' ἰέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κομήσαντο παρὰ πρυμνήσια νηὸς.
ἔμοι δ' ἡρυγέεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότ' ἐπετ' ἀνάγοντο μετὰ στρατὸν εὐρὺν 'Αχαίῶν·
τοῖς δ' ικμενον οὐρον ἵει ἐκάργγος Ἀπόλλων.
οἰ δ' ἵστον στήσαντ', ἀνὰ θ' ἵστια λευκὰ πέτασσαν.
ἐν δ' ἀνεμος πρῆσαν μέσον ἵστιον, ἀμφὶ δὲ κῦμα
στείρη πορφυρέον μεγάλ' ἰαχε νηὸς ἱούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρῆσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ρ' ικοντο κατὰ στρατὸν εὐρὺν 'Αχαίῶν,
νὴα μὲν οἱ γε μέλαιαν ἔπ' ἵπτεροι ἐρυσαν
ὡς ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνιε νηῷ συμαίνοις ῥευσαν
διογενῆς Πηλῆς νιὸς, πόδας ὡκὺς Ἀχιλλεὺς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινόθεσκε φίλων κήρ
αὐθί μένων, ποθέσκε δ' ἀυτήν τε πτόλημόν τε.

Zeus promises Thetis to honor her Son by punishing the Achaeanas.

ἀλλ' ὅτε δὴ ρ' ἐκ τοῖο δυσδεκάτη γένει ἦλθ', καὶ τότε δὴ πρὸς 'Ολυμπον ἵσαν θεοῖς αἰεῖν ἐόντες
ZEUS OF OTRICOLI

From the bust in the Vatican Museum, Rome
495 πάντες ἄμα, Ζεὺς δὲ ἢρχε. Θέτις δὲ οὖ λήθετ' ἐφετεύσων παιδὸς ἑοῦ, ἀλλ' ἡ γ' ἀνεδύσετο κύμα θαλάσσης, ἧρη ὅ ἀνέβη μέγαν οὐρανὸν Οὐλυμπὸν τε.

500 εὔρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμεον ἄλλων ἄκροτάτη κορυφὴ πολυδεηράδος Οὐλύμποιο,

καὶ ῥα πάροιθ' αὐτοῦ θ' καθέζετο, καὶ λάβε γούνων σκαιη' δεύτερη δ' ἄρ' ὑπ' ἀνθρεῖον ἐλούσα λισσομενή προσεύπε Δία Κρονίωνα ἀνακτα.

"Ζεὺ πάτερ, εἰ ποτε δὴ σε μετ' ἀθανάτουσιν ὄνησα ἡ ἐπεὶ ἡ ἔργα, τόδε μοι κρήνον ἐξέλωρ·

505 τίμησον μοι νίον, ὃς ἀκυμορώτατος ἄλλων ἐπλετ' ἀτάρ μιν νῖν γε ἀναξ ἀνδρῶν 'Αγαμέμνων ἡτόμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σὺ πέρ μιν τίσον, 'Ολύμπως μητίετα Ζεῦ, τόφρα δ' ἐπὶ Τρῶσσι τίθει κράτος, ὅφρ' ἄν 'Αχαιοι νιῶν τίσωσιν, ὀφέλλωσιν τέ ἔτιμῇ."

510 ὃς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς, ἀλλ' ἀκέφων δὴν ἔστο. Θέτις δ' ὃς ἔκιντο γούνων, ὃς ἔχετ' ἐμπεφυνα, καὶ εἱρετο δεύτερον αὐτάς·

"ὑμερτές μὲν δὴ μοι ὑπόσχει καὶ κατάνευσον,

515 ἦν ἀπόειπ', ἐπεὶ οὐ τοι ἐπὶ δεός, ὅφρ' εὖ εἰδῶ, ὅσον ἐγὼ μετὰ πάσιν ἀτμομάτῃ θεός εἰμ."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

"ἡ δὴ λοίγα ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις Ἡρη', οὗτ' ἀν μ' ἐρέθησιν ὀνειδείοις ἐπέσωσιν.

520 ἡ δὲ καὶ αὐτώς μ' αἰεὶ ἐν ἀθανάτουι θεοῖσιν νεικεῖ, καὶ τέ με φησι μάχη Τρῶσσιν ἀρῆγεν,

ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μὴ τι νοάῃ Ἡρη'. ἔμοι δὲ κε ταῦτα μελήσεται, ὅφρα τελέσω.

εἰ δ' ἂγε τοι κεφαλὴ κατανεύσομαι, ὅφρα πεποίθης·

525 τοῦτο γὰρ ἑξ ἔμεθεν γε μετ' ἀθανάτουι μέγιστων
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπαθηλὸν
οὐδ’ ἀτελεύτητον, ὅτι κεν κεφαλὴ κατανεύσω."·
ἡ καὶ κυναγήσων ἐπ᾿ οφρύσι νεῦσε Κρονίων·
ἀμβρόσια δ’ ἄρα χάιται ἐπερρώσαντο ἀνακτος
κρατὸς ἀπ’ ἄθανάτου, μέγαν δ’ ἐλέλυξεν Ὀλυμπον.

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

τῶ γ’ ὡς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἀλα ἀλτο βαθείαν ἀπ’ αἰγλήντος Ὁλύμπου,
Zeús ἐνδ’ ἐνὸ πρὸς δώμα. θεοὶ δ’ άμα πάντες ἀνέσταν
ἐξ εἴδεων, σφοῦ πατρὸς ἕναστον· οὐδὲ τὸς ἐκλή
μεῖναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσταν ἀπαντε. ὃς ὡς
μὲν ἔνθα καθέζετ’ ἐπὶ θρόνον· οὐδὲ μιν Ἡρη
ἡγοῦντον ἱδοῦν’, ὅτι οἱ συμφράσσατο θυράς
ἀργυρότερα Θέτις, θυγάτηρ ἀλώον γέροντος.
αὐτίκα κερτομίουσι Δία Κρονίωνα προσηῦδα.

535 “τὸς δ’ ἀυ τοι, δολομῆτα, θεῶν συμφράσσατο βουλας;
αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδὲ τ’ πῶ μοι
πρόφρων τέτληκας εἰπεῖν ἔτος ὅτι νοήσῃς.”

τὴν δ’ ἥμείβετ’ ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·

540 “Ἥρη, μη δὴ πάντας ἐμοὺς ἐπίελπει μῦθους
εἰδῆσειν· χαλεποὶ τοι ἐσοντ’ ἀλόχω περ ἐουση.
ἀλλ’ ὅν μὲν κ’ ἐπίεικες ἀκούσεσθαι, οὐ τις ἔπειτα
οὔτε θεῶν πρότερος τὸν γ’ εἶσται οὔτ’ ἀνθρώπων.
ὅν δὲ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μὴ τ’ σὺ ταῦτα ἔκαστο διείρεο μηδὲ μετάλλα.”

τὸν δ’ ἥμείβετ’ ἔπειτα βοῶπις πότινα Ἡρη·

545 “αἰνότατε Κρονίδη, πολὺν τὸν μῦθον ἔεπες.
καὶ λίθν σε πάρος γ’ οὔτ’ εἰρομαι οὔτε μεταλλῶ,
JUNO
From the statue in the Barberini Palace, Rome
FIRST BOOK OF THE ILIAD

άλλα μάλ' εὐκηλος τὰ φράζει, ἂσσ' ἐθέλησθα.
555 νῦν δ' αἰνώς δείδοικα κατὰ φρένα, μή σε παρεύτη
ἀργυρόπεξα Θεῖς, θυγάτηρ ἀλίοιο γέροντος.
ἡρίη γὰρ σοί γε παρέξετο καὶ λάβε γούνων.
τῇ σ' οὖν κατανεύσαι ἐπῆτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νησίν Ἀχαϊῶν.
560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς.
"δαμοῦνι, αἰεὶ μὲν ὀίειν οὐδὲ σε λήθω,
πρῆξαι δ' ἐμπισ ὦ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσαι. τὸ δὲ τοι καὶ ρίγιον ἐσταί.
εἰ δ' οὖτω τούτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
565 ἀλλ' ἀκέουσα κάθησο, ἐμφ' δ' ἐπιτείθεο μῦθῳ,
μὴ νῦ τοι ὦ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὁλύμπῳ
ἄσσον ἑονθ', ὅτε κέν τοι ἀπτοῦς χειρὰς εὔειω.

Hephaestus restores Good Humor at the Feast of the Gods.

ὡς ἐφαί', ἐδείσευν δὲ βοῶπις πότνια Ἡρη,
καὶ ἰ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ.
570 ὀφθησαν δ' ἀνὰ δὼμα Διὸς θεοὶ Ῥώμοιμων.
τοῖσιν δ' Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλη ἐπὶ ἥρα φέρων, λευκωλέως Ἡρη.
"ἡ δὴ λοίγια ἔργα τάδ' ἐσσεταί, οὐδ' ἐτ' ἀνεκτά,
εἰ δὴ σφώ ἑνεκα θνητῶν ἐρίδαιωτον ὦδε,
575 ἐν δὲ θεοῦι κολδοὶν ἐλαύνετον. οὗδὲ τι δαιτὸς
ἐσθλῆς ἐσσεταὶ ἱδος, ἐπεὶ τὰ χερείνα νικᾶ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Δί', ὄφρα μὴ αὐτὲ
νεκείσῃ πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
580 εἰ περ γὰρ κ' ἐθέλησιν Ὁλύμπιος ἀστεροποτης
ἐξ ἐδέων στυφελίξα. ὁ γὰρ πολὺ φέρτατος ἐστιν.
ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν.
αὐτίκ’ ἔπειθ’ ἠλαος 'Ολύμπιος ἐσσεται ἥμιν."

ὡς ἄρ’ ἔφη, καὶ ἀναίξας δέπας ἀμφικύπτελλον μητρὶ φίλη ἐν χειρὶ τίθει, καὶ μιν προσέειπεν.

“τέτλαι, μήτε ἐμή, καὶ ἀνάσχεο κηδομένη περ, μή σε φίλην περ ἐσούσαν ἐν ὀφθαλμοίσιν ἱδώμαι θεινομένην. τότε δ’ οὐ τι δυνήσομαι ἀχνύμενός περ χραιμέν’. ἀργαλεός γάρ 'Ολύμπιος ἀντιφέρεσθαι.

ἢδ’ γάρ με καὶ ἄλλοι’ ἀλεξέμεναι μεμαώτα ῥύμη ποθὸς τεταγών ἀπὸ βηλοῦ θεσπεσίῳ. πάν δ’ ἦμαρ φερόμην, ἀμα δ’ ἥλιῳ καταδύντι κάππεσον ἐν Δήμῳ, ὀλίγος δ’ ἐπὶ θυμός ἐνήεν. ἐνθα με Σύντιει ἄνδρες ἀφαρ κομίσαντο πεσόντα.”

ὡς φάτο, μειδὴσεν δὲ θεά, λευκώλενος Ἡρη, μειδὴσασα δὲ παιδός ἐδέξατο χειρὶ κύπελλον. αὐτὰρ δ’ τοῖς ἀλλοιθεοίς ἐνδέξα πᾶσιν οἰνοχόει γλυκὸ νέκταρ, ἀπὸ κρητήρος ἀφύσων. ἀοβεστός δ’ ἄρ’ ἐνῷρτο γέλως μακάρεσσι θεοῖσιν, ὡς ἰδον Ἡφαιστον διὰ δώματα ποιητύντα.

ὡς τότε μὲν πρόταν ἦμαρ ἐς ἥλιον καταδύντα δαίμων, οὐδὲ τι θυμός ἐδεύετο δαιτὸς ἐώσης, οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχ’ Ἀπόλλων, Μουσαῖον θ’, αὐ ἀειδόν ἀμειβόμεναι ὑπὶ καλῆ.

αὐτὰρ ἔπει κατέδυν λαμπρὸν φάος ἥλιοιο, οἱ μὲν κακκέιοντες ἐβαν οἰκόνθε ἐκαστὸς, ἦχε ἐκάστῳ δῶμα περικλυτὸς ἀμφυγνήεις Ἡφαιστος πούθεσεν ἰδυίσει συγανείς.

Zeus δὲ πρὸς ὄψιν λέχος ἦ’ 'Ολύμπιος ἀστεροπητῆς, ἐνθα πάρος κοιμᾶθ’ ὅτε μιν γλυκὸς ὑπνὸς ἱκάνοι ἐνθα καθεῦδ’ ἀναβάς, παρὰ δὲ χρυσόθρονος Ἡρη.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β

Βήτα δ' ὄνειρον ἤχει, ἀγορή, καὶ νῆας ἀριθμεῖ.

Somnia Beta refert, coetum populi rateque.

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

όνειρος. διάπειρα. Βοιώτεια ἢ κατάλογος νεῶν.

Zeus sends a Deceitful Dream to Agamemnon.

ἄλλοι μὲν ὡς θεοί τε καὶ ἄνερες ἐπικορυνοῦσαί
εὐδοὺ παννύχιοι, Δία δ' ὡς ἕχε νήδυμος ὑπνός,
ἀλλ' ὁ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆς
τιμήθη, ὀλέσῃ δὲ πολέας ἐπὶ νησίν Ἀχαιῶν.

6 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
pέμψαι ἐπ' Ἀτρείδη Ἀγαμέμνονοι οὐλὸν ὄνειρον·
καὶ μιν φωνῆσας ἔπεα πτερόεντα προσηύδα.

"Βάσκε ἠθι, οὐλὲ ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίν Ἀγαμέμνονος Ἀτρειδαο

10 πάντα μάλ' ἀτρεκέως ἀγορεύμεν ὡς ἐπιτέλλων.
θωρῆξάι ε κέλευε κάρῃ κομῶντας Ἀχαιοὺς
παντοδήν· νῦν γὰρ κεῖν ἔλοι πόλιν εὐρνάγων
Τρώων· οὐ γὰρ ἐπ' ἀμφίς Ὑλώμπια δώματ' ἐχοῦτες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἀπαντας

15 Ἡρῆ λυσσομένη, Τρῶεσσι δὲ κῆδε' ἐφῆται."

ὡς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἀκουσεν·
carpalímos δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
εὐδοὺ̃' ἐν κλίσι, περὶ δ' ἀμβρόσιος κέχυθ' ὑπνός.
20 στη δ' ἀρ' ὑπὲρ κεφαλῆς Νηληνίω νυ ἔοικὼς
Νέστορι, τὸν ρα μάλιστα γερόντων τι 'Αγαμέμνων.
tῷ μν ἐεισάμενος προσεψώνεε θείος ὁνειρος·
"εὐδεις, Ἀτρέωι νυ δαφρόνοις ἅποδάμους;
οὐ χρῆ πανύχιοι εὔδειν βουληφόροι ἄνδρα,
25 ὁ λαοὶ τ' ἐπιτετράφαται καὶ τόσα μέμηλεν.
νῦν δ' ἐμέθεν ἱναις ἁκα. Πλος δὲ τοι ἄγγελος εἶμι,
ὅς σεν ἀνεθεν ἐὼν μέγα κηδεται ἑδ' ἐλεαίρει.
θωρξαί ο' ἐκέλευσε κάρη κομώντας Ἀχαιοὺς
pανσυμίην νῦν γάρ κεν ἔλοις πόλιν εὐράγων
θρόων· οὐ γὰρ ἐτ' ἀμφίς Ὁλύμπια δώματι ἐχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἀπαντᾶς
'Ηρη λυσσομένη, Τρωσσι δὲ κηδε' ἐφηπται
ἐκ Διόσ. ἀλλὰ σον σήσων ἔχε φρεσι', μηδέ σε λήθη
αἱρεῖτω, εὑ' ἄν σε μελίφφων ὑπνοὺς ἀνή."

35 ὁς ἀρα φωνῆσας ἀπεβήσετο, τὸν δὲ λιπ' αὐτοῦ
τὰ φρονέστερ' ἀνὰ θυμὸν ἃ μ' οὐ τελεσθαι ἐμελλον·
φῇ γὰρ ὅ' αἱρήσειν Πριάμου πόλιν ἤματι κεῖψι.
νήπιος, οὐδὲ τὰ ἱδη, ἃ μ' Ζεὺς μήδετο ἔργα·
θῆσειν γὰρ ἐτ' ἐμελλεν ἐπ' ἄλγεα τε στοναχάσ τε

40 Τρωσι' τε καὶ Δαναόσι διὰ κρατέρας ὑσμίνας.
ἐγρετο δ' ἐξ ὑπνου, θείη δὲ μν ἀμφέχουρ' ὁμφη.
ἐζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνυν χιτώνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλετο φάρος·
ποσί τ' ὑπὸ λιπαροίσιν ἔσσαστο καλὰ πεδίλα,
ἀμφὶ δ' ἀρ' ὕμοισιν βάλετο ξύδης ἀργυρόηλον·
ἐξετό δὲ σκῆπτρον πατρῶν, ἀφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
Council of the Achaean Princes.

'Ηώς μὲν ῥα θεᾶ προσεβήσετο μακρὸν 'Ολυμπον,
Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοιςιν.

50 αὐτάρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιός.
οὶ μὲν ἐκήρυσσον, τοῦ δ' ἡγείροντο μάλ' ὁκα.

Βουλὴν δὲ πρῶτων μεγαθύμων ἦσε γερόντων
Νέστορέθ παρὰ νη Πυλουγενέου βασιλῆς.

55 τοὺς δ' γε συγκαλέσας πυκνὴν ἠρτύτερο βουλὴν.
"κλῖτε, φιλοι. θεῖος μοι ἐνύπνιον ἤλθεν ὅνερος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
ἐξόδο τε μέγεθός τε φυήν τ' ἀγχιστά ἐφίκειν.

στῇ δ' ἄρ' υπὲρ κεφαλῆς, καὶ με πρὸς μύθον ἐμπεῖν.

60 'εὐδεῖς, Ἀτρέως νῦε δαθρόνος ἱπποδάμῳ;
οὐ χρῆ παννύχιον εὐδείς βουληφόρον ἀνδρα,
ὅ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεθ' ἐξ' ὅκα. Διὸς δὲ τοι ἀγγελὸς εἶμι,
ὅς σεν ἀνευθεῖς ἐὼν μέγα κῆδεται ἢδ' ἐλεάρει.

65 θωρῆξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιός
πανσυδή. νῦν γάρ κεν ἔλοις πόλιν εὐρυάγιναν.
Τρώων· οὐ γάρ ἐτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμφεν γάρ ἀπαντας.

'Ἡρη λυσσομένη, Τρώεσσι δὲ κῆδε' ἐφήτηται

70 ἐκ Διὸς. ἀλλὰ συ σῇσιν ἔχε φρεσίν.' ὃς ὁ μὲν εἰπὼν
ἀχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὸς ὑπνὸς ἀνήκειν.

ἀλλ' ἁγετ', αἱ κέν πως θωρῆξομεν ύπας Ἀχαιῶν.

πρῶτα δ' ἐγών ἐπεσιν πειρήσομαι, ἡ θέμις ἐστίν,
καὶ φεύγειν σὺν νησὶ πολυκλήτω κελεύσω.

76 ὑμεῖς δ' ἀλλοθεν ἀλλος ἐρητύεν ἐπέεσσων."

ἢ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔγετο, τοῦτο δ' ἀνέστη
Νέστωρ, ὃς ὁ Πύλοιο ἀναξ ἦν ἡμαθόεντος·
ὅ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
“ὡ φίλοι, Ἀργείων ἡγήτορες ἢδε μέδοντες,
et μὲν τῶν ὄνειρον Ἀχαιῶν ἄλλος ἔνιστεν,
ψεύδος κεν φαίμεν καὶ νοσφιξοίμεθα μᾶλλον·
νῦν δ’ ἰδεν ὃς μέγ’ ἀριστος Ἀχαιῶν εὐχεται εἶναι.
ἀλλ’ ἄγετ’, αἱ κέν πως θωρήξομεν υἱὰς Ἀχαιῶν.”

Assembly of the Achaeanas. Agamemnon’s Speech.

ὥς ἀρα φωνήσας Βουλής ἐξ ἡρχε νέεσθαι,
oi δ’ ἐπανέστησαν πεῖδοντο τε ποιμένι λαῶν,
sκηπτοῦχοι βασιλῆς. ἐπεσσεύοντο δὲ λαι.ι.
ἵπτε ἔθνεα ἐισι μελισσάων ἄδιναϊν,
pέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενῶν·
βοτρυὸν δὲ πέτονται ἐπ’ ἀνθεσιν εἰαρνυόσιν·
ai μὲν τ’ ἔνθα ἄλις πεποτηματαί, αἱ δὲ τε ἔνθα·
ὡς τῶν ἔθνεα πολλὰ νεὼν ἀπὸ καὶ κλησιὰν
∬ίων προπάροιθε βαθείας ἐστιχῶντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὅσσα δεδῆειν
ὁτρύνουσ’ ἴέναι, Δίως ἄγγελος· οἱ δ’ ἀγέροντο.

tετρήχει δ’ ἀγορή, ὑπὸ δὲ στεναχιζετο γαϊα
λαῶν ιζόντων, ὀμάδος δ’ ἦν. ἐννέα δὲ σφαες
κήρυκες βοώντες ἐρήτυνον, εἰ ποτ’ ἀυτής
σχοιάτ’, ἀκούσειαν δὲ διοτρεφέων βασιλήων.
οποῦθ’ δ’ ἔζετο λαός, ἐρήτυνθεν δὲ καθ’ ἐδρας

pαυσάμενοι κλαγγής. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἐστὶ σκῆπτρον ἔχων· τὸ μὲν Ἡφαιστος κάμε τεῦχων.
Ἤφαιστος μὲν δῶκε Δίω Κρονίων ἄνακτι,
αὐτάρ ἄρα Ἴδος δῶκε διακτόρω ἄργεφόντη.
‘Ερμείας δὲ ἀναξ δῶκεν Πέλοπ πληξίππω,
aυτὰρ ὁ αὐτε Πέλοψ δῶκ’ Ἀτρέι, τομένι λαῶν.
'Ατρέως δὲ θυήσκων ἐλπὶν πολύαριν Θυέστη, αὐτὰρ ὁ αὖτε Θεόστη 'Αγαμέμνονι λείπε φορῆναι, πολλῆσιν νήσοις καὶ 'Αργεῖ παντὶ ἀνάσσειν. τῷ δὲ γ' ἐρεισάμενος ἔπε 'Αργείουσι μετηδέα.

"ἄδ φίλοι ἦρωες Δαναόι, θεράπουτε 'Αρησ, Ζεύς μὲ μέγα Κρονίδης ἀτὰ ἐνέδησε βαρεία, σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν Ἰλιον ἐκπέρσατ' εὐτείχεον ἀπονέεσθαι, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ μὲ κελεύει δυσκλέα 'Αργος ἴκέσθαι, ἔπει πολὺν ὠλεσα λαῶν. [οὔτω ποιν Διὶ μέλλει ὑπερμενεῖ φίλοις εἶναι, ὅσ δὴ πολλαῖς πολλῶν κατέλυσε κάρνα ἢδ' ἐτὶ καὶ λύσει· τοῦ γὰρ κράτος ἑστὶ μέγιστον.] αἰσχρὸν γὰρ τὸδε γ' ἑστὶ καὶ ἐσομένουσι πυθέσθαι, μᾶψ ὦτω τοιῶντες τοσόνδε τε λαῶν Ἀχαιῶν ἀπρηκτὼν πόλεμον πολεμίζειν ἤδε μάχεσθαι ἀνδράσι παυρότεροι, τέλος δ' οὖ πὼ τι πέφανται. εἰ περ γὰρ κ' ἐθέλουμεν Ἀχαιοὶ τε Τρῶαῖς τε, ἄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

Τρῶες μὲν λέξασθαι ἐφέστων ὅσσοι ἔστιν, ἦμεῖς δ' ἐς δεκάδας διακοσμημεῖμεν Ἀχαιοὶ, Τρώων δ' ἀνδρα ἐκαστοὶ ἑλοίμεθα οἰνοχοεῦεν, πολλαί κεν δεκάδες δευοῖατο οἰνοχόου. τόσσον ἐγὼ φημὶ πλέας ἐμεμενεῖ ὑπὸ Ἀχαιῶν

Τρῶων, οἷ ναίουσι κατὰ πτόλει. ἀλλ' ἐπίκουροι πολλέων ἐκ πολίων ἐγχέσταλοι ἄνδρες ἐνευσιν, οἳ με μέγα πλάζουσι καὶ οὐκ εἰὼσ ἐθέλοντα Ἰλιον ἐκπέρσαι, εὖ ναιόμενον πτολεῖθρον. ἐννέα δὴ βεβάασι Δίος μεγάλου ἐνιαυτοί,

καὶ δὴ δοῦρα σέσητε νεῖν καὶ σπάρτα λέλυνται· αἳ δὲ ποι ἥμετεραί τ' ἄλοχοι καὶ νῆπια τέκνα
εἶτ' ἐνὶ μεγάροις ποτίδεύμεναι ἀμμὶ δὲ ἔργῳ
αὐτῶς ἀκράιαντο, οὐ εἶνεκα δεῦρ' ἴκομεσθα.
ἀλλ' ἀγεθ', ὡς ἄν ἐγὼ εἴπω, πειθώμεθα πάντες.

140
φεύγωμεν σὺν νησί φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγμαν.

Unexpected Effect of Agamemnon's Speech.

ὡς φάτο, τοῦσὶ δὲ θυμὸν ἐνὶ στῆθεσσιν ὀρινεν
πᾶσι μετὰ πληθύν, ὡσοι οὐ βουλής ἐπάκουσαν.
κινήθη δ' ἀγορῇ φή κύματα μακρὰ θαλάσσης,
pόντου Ἰκαρίου· τὰ μὲν τ' Ἕδερος τε Νότος τε
ὕρωρ ἐπαίξας πατρός Δίως ἐκ νεφελῶν.

145
ὡς δ' ὅτε κινήσῃ Ζέφυροι βαθὺ λήμνον ἐλθὼν,
λάβρος ἐπαυγάζων, ἐπὶ τ' ἡμὺις ἀσταχύεσσιν,
ὡς τῶν πᾶσι ἀγορῇ κινήθη, τοῖ δ' ἀλαλτῷ
νῆας ἔπ' ἐσσεύντο, ποδῶν δ' ὑπένερθε κοινή
ἰστατ' ἄειρομένη· τοῖ δ' ἀλλήλους κέλευσάν
ἀπεστάθαν νηῶν ἢδ' ἐλκέμεν εἰς ἀλα δίαν,
οὐροῦς τ' ἔξεκάθαιρον· αὐτὴ δ' οὐρανῶν ἰκεν
οικαδε ἰεμένων· ὕπο δ' ἱρεον ἐρματα νηῶν.

Interference of Athena. Odysseus checks the People.

150
ἐνθα κεν Ἀργείωσιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἡρῆ πρὸς μῦθον ἔεσσεν·
"οὐ πότοι, αἰγιόχοος Δίως τέκος, ἄρτυώη,
οὕτω δὴ οἰκόνε, φίλην ἐς πατρίδα γαῖαν,
Ἀργείων φεύξονται ἔπ' εὐρέα νῆας θαλάσσης;"
σοὺς ἀγανοῖς ἐπέσεσιν ἐρήτυε φῶτα ἐκαστον,
μηδὲ εὰ νῆας ἀλαδ' ἐλκέμεν ἀμφιελίσσας."  

ως ἐφατ', οὖν' ἀπίθησε θεά, γλαυκώτης Ἀθήνη,
βη δὲ κατ' Οὐλύμπιο καρῆνων ἄξιασα,
καρπαλῆμως δ' ἴκανε θοᾶς ἐπὶ νῆας Ἀχαιῶν.
ἐὑρεν ἔπειτ' Ὀδυσσῆα Δι χήτων ἀτάλαντον,

170 ἐστεώτ' οὖν' ὃ γε νῆς ἐνσέλμου μελαίνης
ἀπετ', ἐπεὶ μιν ἄχος κραδίνη καὶ θυμὸν ἴκανεν.
ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκώτης Ἀθήνη.
"διογενὲς Δαρετᾶδη, πολυμήχαν" Ὀδυσσεύ,
οὐτω δὴ οἰκοῦδε, φίλην ἐς πατρίδα γαῖαν,

175 φεῦξεσθ' ἐν νήσσωι πολυκλήσατ πεσόντες;
κάδ δὲ κεν εὐχωλῆν Πριάμῳ καὶ Τρωσὶ λύποτε
Ἀργείην Ἐλένην, ἢς εἰνεκα πολλοὶ Ἀχαιῶν
ἐν Τρούη ἀπόλοντο, φίλησ ἀπὸ πατρίδος αὖς.
ἀλλ' ἢδι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἔρωι,

180 σοῦς δ' ἀγανοῖς ἐπέσεσιν ἐρήτυε φῶτα ἐκαστον,
μηδὲ εὰ νῆας ἀλαδ' ἐλκέμεν ἀμφιελίσσας."

ως φάθ', οδ ἐξυνέκη θεᾶς ὡσ φανησάσις,
βη δὲ θείων, ἀπὸ δὲ χλαίναν βάλε· τὴν δὲ κόμισσεν
κήρυξ Εὐρυβάτης Ἰθακήσιος, ὡς οἱ ὀπήδει.

185 αὐτὸς δ' Ἀτρέδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
dέξατο οἱ σκήπτρον πατρὼν, ἄφωτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶν.

ον τινα μὲν βασιλῆα καὶ ἔσχον ἄνδρα κιςείς,
τὸν δ' ἀγανοῖς ἐπέσεσιν ἐρητύςσαςκε παραστάς.

190 "δαμόνι", οὐ σε ἐοίκει κακῶν ως δειδισσεθθαί,
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλοις ἱδρε λαοῦς.
οὐ γάρ πω σάφα οἰσθ' οἰος νόος Ἀτρέδωνος·

νῦν μὲν πειρᾶται, τάχα δ' ὑπεταί νίας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκοῦσαμεν, οἰον ἔειπεν.
195 μὴ τι χολωσάμενος βέβη κακῶν ύιάς Ἀχαῖοι. 
θυμὸς δὲ μέγας ἐστὶ διστρεφέος βασιλῆς,
τιμῇ δὲ ἄκος ἐστὶ, φιλεῖ δὲ ἐ μητέρα Ζεὔς.”

όν δ’ αὐ ὁ δήμον ἄνδρα ὁι βοῶντα τ’ ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὡμοκλήσασκε τ’ ὑπὸν. 
200 “δαμόν’, ἀτρέμας ἥσοι καὶ ἄλλων μὐθὸν ἄκονε,
οὗ σέο φέρτεροι εἰσι, οὐ δ’ ἀπτόλεμοι καὶ ἄναλκης,
οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμοι οὔτ’ ἐνι βουλῇ.
οὔ μὲν πως πάντες βασιλεύσωμεν ἐνθάδ’ Ἀχαιοι.
οὐκ ἁγαθὸν πολυκορανή’ εἰς κοίρανος ἔστω,
205 εἰς βασιλεύς, δ’ ἔδωκε Κρόνου παῖς ἀγκυλομήτεως
[σκῆπτρον τ’ ἢδ’ ἡμεστάς, ἱνα σφῶι βασιλεύῃ]’.”

ὡς δ’ γε κοιρανέων διέπε στρατόν οἱ δ’ ἀγορηνδε
αὕτω επεσεσύντο νεῶν ἀπὸ καὶ κλισιῶν
ήχη, ὡς ὅτε κύμα πολυφλοίσβου θαλάσσης
210 αἰγαλῶ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

The Insolent Thersites criticises Agamemnon.

ἄλλω μεν ρ’ ἔζοντο, ἐρήτυθεν δε καθ’ ἔδρας.
Θερσίτης δ’ ἐτι μοῦνος ἀμετροστῆς έκολοφα,
δο ρ’ ἐπεα φρεσὶν ὣσιν ἄκοσμα τε πολλὰ τε ἤδη,
μᾶς, ἀτάρ οὐ κατὰ κόσμον, ἐφιέμεναι βασιλεύσων,
215 ἄλλ’ ὡς τι οἱ εἴσαυτο γελοῖον Ἀργείουσιν
ἐμμεναι. αἰσχυστὸ δὲ ἀνήρ ὑπὸ Ἰλιον ἤθεν.
φολκὸς ἤσιν, χωλὸς δ’ ἐτερον πόδα· τῷ δὲ οἱ ὁμω
κυρτῶ, ἐπι στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοῖος ἔνιν κεφαλήν, ψευδὴ δ’ ἐπενύκθει λάχυς.
220 ἐχθυοτο δ’ Ἀχιλῆ μάλιστ’ ἦν ἦδ’ Ὀδυσσῆς
τῷ γὰρ νεικίσεσκε. τότ’ αὐτ’ Ἀγαμέμνονοι διῳ
δέοι κεκληγώς λέγ’ ονείδεα· τῷ δ’ ἀρ’ Ἀχαιοι
ἐκπάγλως κοτέοντο, νεμὲσσθεὶν τ’ ἐνι θυμῶ.
αὐτὰρ ὦ μακρὰ βοῶν Ἀγαμέμνονα νεῖκεε μῦθω. 225
"Ἀτρείδη, τέο δὴ αὐτ’ ἑπιμέμφεαι ἴδε χατίζεις;
πλεία τοι χαλκοῦ κλωσία, πολλαι δὲ γυναίκες
εἴσιν εἰνὶ κλωσίς ἐξαίρετοι, ἃς τοι Ἀχαιοὶ
πρωτίστω δίδομεν, εὐτ’ ἀν πτολεύθρον ἔλομεν.
ἡ ἐπὶ καὶ χρυσοῦ ἐπιδεύει, ὡν κὲ τίς οἴσει
230 Τρώων ἅπεδάμων ἐξ Ἰλίου νῖος ἀποώνα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἡ ἄλλος Ἀχαιῶν.
ἡ γυναῖκα νήτν, ἵνα μύσγεαι ἐν φιλότητι,
ἡν τ’ αὐτὸς ἀπονόσφι κατίσχει. οὐ μὲν ἔοικεν
ἀρχὶν ἐόντα κακῶν ἐπιβασκέμεν ὡς Ἀχαιῶν.
235 ὃ πέτωνες, κάκ’ ἐλέγχε, Ἀχαιῶδες, οὐκέτ’ Ἀχαιόι,
οὐκάδε περ σὺν νησί νεώμεθα, τόνδε δ’ ἐὼμεν
αὐτοῦ ἐνὶ Τροῖ τῆ γέρα πεσσέμεν, ὄφρα ἤδην,
ἡ ρὰ τί οἱ χῆμεις προσαμύνομεν ἤ καὶ οὐκί-
ος καὶ νῦν Ἀχιλῆς, ἐν μέγ’ ἀμείωνα φώτα.
240 ἡπύμησεν. ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας,
ἀλλὰ μάλ’ οὐκ Ἀχιλῆς χόλος φρεσίν, ἀλλὰ μεθήμων.
ἡ γὰρ ἀν, Ἀτρείδη, νῦν ὑστάτα λαβῆσαι.

Thersites is chastised by Odysseus.

ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θησείτης. τῷ δ’ ἄκα παρίστατο δῖος Ὀδυσσεύς,
245 καὶ μὲν ὑπόνα Ἰλίων χαλητῷ ἴναπαίει μῦθῳ.
"Θησείτ’ ἀκριτοίμνε, λιγύς περ ἐὼν ἀγορητής,
ἄσχεο, μηδ’ ἔθελ’ οἰος ἐριζέμεναι βασιλεύσω.
οὐ γὰρ ἐγὼ σέο φημὶ χερεύστερον βροτὸν ἄλλον
ἐμμεναι, ὅσοι οἳ ἀμ’ Ἀτρείδης ὑπὸ Ἰλίου ἠθνου.
250 τῷ οὐκ ἄν βασιλῆς ἀνὰ στόμ’ ἔχων ἀγορεύοις,
καὶ σφιν ὄνειδεα τε προφέροις, νόστον τε φυλάσσους.
οὐδέ τι πω σάφα ἴδμεν ὅπως ἐσται τάδε ἔργα,
ἡ εὖ ἦ ἐκακὸς νοστήσωμεν ὑπὲρ Ἀχαιῶν.
[τῷ νῦν Ἀτρέδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
256 ἔσαι οὐειδίζων, ὅτι οἱ μᾶλα πολλὰ διδοῦσιν
ήρως Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἐκ τοῦ ἔρεω, τὸ δὲ καὶ τετελεσμένον ἔσται:
εἰ κ' ἐτι σ' ἀφραίνοντα κιχήσομαι ὡς νῦ περ ὅδε,
μηκέτ' ἔπειτ' Ὅδυσσης κάρη ὡμοσὶν ἐπείη,
260 μηδ' ἐτι Τηλεμάχου πατήρ κεκλημένος εἶν,
εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἰματα δύσω,
χλαίναν τ' ἢδε χιτώνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγοριθέν οὐκέσοι πληγήσων."
285 ὡς ἀρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἢδε καὶ ὡμο
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δὲ οἱ ἐκπεσε δάκρυ,
σμῶδις δ' αἰματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρον ὑπὸ χρυσέον. ὁ δ' ἀρ' εἴετο τάρβησέν τε,
ἄλγησας δ', ἀχρείον ἓδων, ἀπομόρφαστο δάκρυ.
270 οἱ δὲ καὶ ἀχυρμενοὶ περ ἐπ' αὐτῷ ἢδο γέλασαν·
οδε δὲ τις εἰπεσκεν ἵδων ἐς πλησίον ἄλλον·
"ὁ πότοι, ἦ δὴ μυρί' Ὅδυσσευς ἐσθλὰ ἐσφυγ
βουλᾶσ τ' ἐξάρχων ἀγαθὰς πόλεμον τε κορύσσων·
νῦν δὲ τόδε μέγ' ἀριστον ἐν Ἀργείων ἐρέξεν,
275 ὅς τὸν λωβητήρα ἐπεσβόλων ἔσχ' ἀγοράνων.
οὐ θὴν μιν πάλιν αὕτις ἀνήσει δυμὸς ἄγηνωρ
νεικείειν βασιλῆς οὐειδείους ἐπέεσασιν."

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

ὡς φάσαν ἥ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὅδυσσευς
280 ἐστὶ σκήπτρον ἐχων. παρὰ δὲ γλαυκώπις Ἀθήνη
ός ἀμα θ' οἱ πρῶτοι τε καὶ ὑστατοὶ ὕπες Ἀχαῖων μῦθον ἀκουσειαν καὶ ἐπιφρασσαίατο βουλήν.
ο οὐκ ἐν φρονεῖν ἀγορήσατο καὶ μετέειπεν·
"Ἀτρέδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχωσθον θέμεναι μερόπεσαι βροτοῦσιν,
οὐδὲ τοι ἐκτελέσουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν ἐνθάδ' ἐτι στείχοντες ἀπ' Ἀργεός ἱπποβότοιο,
"Ἰλιον ἐκπέρσαντ' ἐπτείχον ἀπονέσθαι·
ἄστιν φιλοί, ταῦτα νεαροί χήραι τε γυναῖκες
ἀλλήλουσιν ὀδύρονται οἰκόνοι νέεσθαι.

η μὴν καὶ πόνος ἔστιν ἀνιηθέντα νέεσθαι.
καὶ γὰρ τίς θ' ἕνα μήνα μένων ἀπὸ ἥς ἄλοχοι
ἀσχαλάσ πολυζύγῳ, ὦν περ ἄελλαι
κειμέρια εἰλέσων ὀρινομένη τε θάλασσα·

ημῶν δ' εἰνατός ἔστι περιτροπέων ἐναιωτὸς
ἐνθάδε μεμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάν παρὰ νησοὶ κορωνίσων· ἀλλὰ καὶ ξυπνη
ἀισχρόν τοι δηρῶν τε μένεων κενοῦ τε νέεσθαι.
τλῆτε, φίλοι, καὶ μεινατ' ἐπὶ χρόνον, ὃφρα δαώμεν,

η ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκέ.
εὕ γὰρ δὴ τὸδε ἱδέμεν ἐνὶ φρεσίν, ἔστε δὲ πάντες
μάρτυροι, οὐς μὴ κήρες ἐβαν θανάτου φέρουσαι.
χθιζά τε καὶ πρωίς', ὅτ' ἐς Ἀλικίδα νῆσα Ἀχαίων
ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωϊ φέρουσαι.

ημεῖς δ' ἁμφὶ περὶ κρήνην ἱερῶν κατὰ βωμοὺς
ἔρθομεν ἄθανάτους τεληέσσας ἐκατόμβας,
καλὴ ὑπὸ πλατανύστω, ὦθεν ρέειν ἀγλαδὸν ύδωρ,
ἐνθ' ἐφανῇ μέγα σῆμα. δράκων ἐπὶ νῶτα δαφνώδος,
σμερδαλεός, τὸν ρ' αὐτὸς Ὀλύμπιος ἦκε φῶσθε,

βωμοῦ ὑπαίξας πρὸς ρα πλατάνιστον ὄρουσεον.
ἐνθα δ' ἔστιν στροφωοῖ νεοσσοί, νῆπια τέκνα,
ός ως ἐπ᾽ ἀκροτάτῳς, πετάλοις ὑποπεπτηθῶτες,
οκτώ, ἀτὰρ μῆτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
ἐνθ’ ὦ γε τοὺς ἐλεεινὰ κατήσθη μετριγώτας.  

315 μῆτηρ δ’ ἀμφεποτάτῳ οὐδυρομένη φίλα τέκνα·
τὴν δ’ ἐλευξάμενος πτέρυγος λάβεν ἀμφιαχώιαν.
ἀυτὰρ ἔπει κατὰ τέκν’ ἔφαγε στροῦσιο καὶ αὐτὴν,
τῶν μὲν ἄρισθλον θῆκεν θεός, ὦς περ ἐσφηνὲν·
λᾶν γὰρ μιὰ ὕθηκε Κρόνου πάλι ἀγκυλομῆτεω.

320 ἡμεῖς δ’ ῥεταστέος θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλαρα θεῶν εἰσῆλθ’ ἐκατόμβας,
Κάλχας δ’ αὐτὰρ’ ἔπειτα θεσπροπέων ἀγόρευεν·
τίπτ’ ἀνεψε ἐγένεσθε, κάρη κομώντες Ἀχαιοί·
ὅμιν μὲν τὸδ’ ἐφῆνε τέρας μέγα μητέτα Ζεὸς,

325 ὀμμον ὑπετέλεστον, οὖν κλέος οὐ ποτ’ ὀλεύτα.
ὡς οὗτος κατὰ τέκν’ ἔφαγε στροῦσιο καὶ αὐτὴν,
ὅκτω, ἀτὰρ μῆτηρ ἐνάτη ἦν, ἥ τέκνε τέκνα,
ὡς ἡμεῖς τοσσαύτ’ ἔτεα πτολεμίζομεν αὐθίνε
τῷ δεκάτῳ δὲ πόλιν αἵρησομεν εὐρύγυναν.

330 κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ’ ἄγε μίμνετε πάντες, ἐνυκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμου ἔλωμεν.”

ὡς ἐφατ’, Ἀργείων δὲ μέγ’ ἦκαν, ἄμφι δὲ νῆς
σμερδαλέου κονάβησαν ἀυσάντων ὑπ’ Ἀχαιῶν,
335 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοι.

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

tοῦσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
“ὁ πότοι, ἥ δῆ παιοίνες ἐκικότες ἀγοράσθη
νῆπιάξως, οἷς οὐ τι μέλει πολεμία ἔργα.
πὴ δῆ συνθεσία τε καὶ ὀρκία βῆσεται ἦμῖν;
ἐν πυρὶ δὴ βούλαι τε γενοίαστο μὴδεά τ’ ἀνδρῶν
στοινδαὶ τ’ ἀκρητοι καὶ δεξιαὶ, ἢς ἔπεπιθμεν·
αὐτῶς γὰρ ἐπέεσσο ἐριδαίνομεν, οὐδὲ τί μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
‘Ατρεΐδη, σὺ δ’ ἔθ’ ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἀρχεῖν Ἀργείοισι κατὰ κρατερὰς υσμίνας,
τούδε δ’ ἐκα φθινόθειν, ἐνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύσο’, ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν,
πρὶν Ἀργοσ’ ἴεναι, πρὶν καὶ Διὸς αἰγόχοιο
γνώμεναι εἰ τε ψεῦδος ὑπόσχεσις, εἰ τε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ήματι τῷ, ὅτε νηυσίν ἐν ὁκυπόρουσιν ἔβαϊνον
’Ἀργείοι Τρόωσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξ’ ἐναίσιμα σήματα φαίνων.
τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα πάρ Τρώων ἀλόχῳ κατακοιμηθήναι,
tίσασθαι δ’ Ἕλενης ὄρμηματα τε στοιναχάς τε.
eἰ δέ τις ἐκπάγλως ἔθελει οἰκόνδε νέεσθαι,
ἀπτέσθω ἢς νηὸς ἐυσσέλμου μελαίνης,
ὁφρα πρόσθ’ ἄλλων βάρατον καὶ πότμον ἐπίσπη.

ἀλλά, ἀναξ, αὐτὸς τ’ εὖ μὴδεο πείθεο τ’ ἄλλῳ.
οὐ τοι ἀπόβλητον ἐπος ἔσσεται, ὅτι κεν εἴπω·
κριν’ ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγη, φῦλα δὲ φῦλοις.
eἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
γνώσῃ ἐπείθ’ ὃς θ’ ἤγεμόνων κακός, ὃς τε νυ λαῶν,
ἤδ’ ὃς κ’ ἐστθλὸς ἔσσει· κατὰ σφέας γὰρ μαχέωνται:
γνώσεαι δ’ ἢ καὶ θεσπεσῖς πόλιν οὐκ ἀλαπάξεις,
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”
Agamemnon orders Preparations for Battle.

τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“ἡ μάν αὐτ’ ἀγορὴ νυκᾶς, γέρουν, νιάς Ἀχαιῶν.
αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,
τοιοῦτοι δέκα μοι συμφράδμονες εἶν Ἀχαιῶν·
tῷ κε τάχ’ ἡμύσειε πόλες Πριάμοιο ἀνάκτους,
χερσίν ὑφ’ ἡμετέρησιν ἀλοῦσα τε περθομένη τε.

ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγες ἐδωκεν,
ὁς με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γάρ ἔγων Ἀχιλεύς τε μαχησάμεθ’ εἰνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ’ ἤρχον χαλεπαίνων·
ei δὲ ποτ’ ἐς γε μίαν βουλεύσομεν, οὐκέτ’ ἐπειτα

Τρωσίν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἠβαιόν.

νῦν δ’ ἔρχεσθ’ ἐπὶ δείπνον, ἵνα εὐνάγωμεν Ἀρη.
ei μὲν τις δόρυ θηξάσθω, ei δ’ ἀσπίδα θέσθω,
ei δὲ τις ἱπποίους δεῖπνον δότω ἄκυπτόδεσσων,
ei δὲ τις ἄρματος ἀμφίς ἓδων πολέμου μεδέσθω,

ὡς κε πανημέριοι στυγερῷ κρυνώμεθ’ Ἀρη.

οὐ γάρ παυσωλὴ γε μετέσσεται, οὐδ’ ἠβαιόν.
ei μὴ νυξ ἑλθοῦσα διακρινεῖ μένος ἀνδρῶν.

ἰδρώσει μέν τεν τελαμών ἀμφὶ στῆθεσσον
ἀσπίδως ἀμφιβρότης, περὶ δ’ ἐγχεῖ χεῖρα καμεῖται.

ἰδρώσει δὲ τεν ἱπποὺς ἐξοον ἄρμα τιταίνων.

ὁν δὲ κ’ ἔγων ἀπάνευθε μάχης ἔθελοντα νοῦσῳ
μιμνάξεων παρὰ νύστι κορωνίστων, οὐ οἱ ἔπειτα

Ἀρκιων ἔσσειται φυγεῖν κύνας ἢδ’ οἰωνοὺς.”

The Assembly is dismissed. Sacrifice and Feast.

ὦς ἐφατ’, ’Ἀργεῖοι δὲ μέγ’ ἵαχον, ὡς ὅτε κῦμα

ἀκτῇ ἐφ’ ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
προβλήτη σκοπῆλη, τὸν δ’ οὗ ποτε κύματα λείπει
pantōn anēmov, ὃτ’ ἂν ἐνθ’ ἢ ἔνθα γένωται.
ἀντάντες δ’ ὀρέοντο κεδασθέντες κατὰ υἱᾶς,
kατακυρεύουν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

400 ἀλλος δ’ ἀλλω ἔρεξε θεῶν αἰειγενετῶν,
eὐχόμενος θάνατον τε φυγεῖν καὶ μῶλον Ἀρησ.
αὐτὰρ ὁ βοῦν ἱέρευεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
pίονα πενταέρηπον, ὑπερμενεῖ Κρονίων,
kύκλησεν δὲ γέροντας ἀριστῆς Παναχαϊῶν,

405 Νέστορα μὲν πρώτιστα καὶ Ἰδομηνᾶ ἀνακτα,
aυτὰρ ἐπείτ’ Αἰαντε δῶν καὶ Τυδέος υἱόν,
ἐκτὸν δ’ αὐτ’ Ὅδυσσα, Δίι μῆτιν ἀτάλαντον.
aυτόματος δὲ οἱ ἢλθε βοὴν ἀγαθὸς Μενέλαος.

410 βοῦν δὲ περιστηρτάν τε καὶ οὐλοχύτας ἀνέλοντο.
tοῦτοι δ’ εὐχόμενος μετέφη κρεῖων Ἀγαμέμνων.

“Ζεῦ κύδιστε μέγιστε, κελαιυνεῖς, αἰθέρι ναίων,

μη πρὶν ἐπ’ ἡλιον δύναι καὶ ἐπ’ κνῆφας ἐλθείν,

πρὶν με κατὰ πρηνές βαλέειν Πριάμου μέλαθρον.

415 αἰθαλόντω, πρῆσαι δὲ πυρὸς δηύου τῷφετα,
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσι δαίξαι
χαλκῷ ῥωγαλέου... πολέες δ’ ἀμφ’ αὐτῶν ἐταῖροι

πρηνές ἐν κοινῷ οὐδ’ λαζοίατο γαῖαν.”

ἀς ἑβατ’, οὐδ’ ἄρα πώ οἱ ἐπεκραίανε Κρονίων,

420 ἄλλ’ δ’ ἂς δέκτο μὲν ἰρά, πόνον δ’ ἀλιστοῦν ὄφελλεν.
aυτὰρ ἐπεῖ μ’ εὔζαντο καὶ οὐλοχύτας προβάλοντο,
aυερσαν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν,

μηροῦς τ’ ἐξέταμον κατὰ τε κυνῆ ἐκάλυψαι,

δίπτυχα ποτήσαντες, ἐπ’ αὐτῶν δ’ ὄμοθετησαν.

425 καὶ τὰ μὲν ἄρ σχῆσιν ἀφύλλουσιν κατέκαιν,
σπλάγχνα δ’ ἄρ’ ἀμπείραντες ὑπείρεξον Ἡφαίστου.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο, μύστυλλόν τ’ ἄρα τάλλα καὶ ἀμφ’ ὀβελοῦσιν ἐπειραν, ἀπτησάν τε περιφράδεως, ἐρύσαντο τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαίμα, δαίωντ’, οὐδὲ τ’ θυμός ἐδεύετο δαιός εἰσης. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἔντο, τοῖς ἀρα μύθων ἦρχε Γερήνως ἱππότα Νέστωρ· "Ἀτρέδη κύδιστε, ἀναξ ἀνδρῶν Ἀγαμέμνων,

μηκέτι νῦν δήθ’ αὖθι λεγώμεθα, μηδὲ τ’ ἰδρόν ἀμβαλλώμεθα ἔργον, δ’ ἰδ’ θεὸς ἑγγυαλίζει. ἀλλ’ ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶν λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας, ἡμεῖς δ’ ἀθρόοι ὧδε κατὰ στρατὸν εὑρίν Ἀχαιῶν ἰόμεν, ὁφρα κε θάσσον ἐγείρομεν ὄξων Ἀρηα."

The Army advances to Battle.

ὡς ἐφατ’, οὐδ’ ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων· αὐτίκα κηρύκεσθι λυγυφθόγγυσι κέλευσεν κηρύσσον τολμούν ἐκή κομὼνται Ἀχαιόις. οἱ μὲν ἐκήρυσσον, τοι δ’ ἤγειροντο μάλ’ ἄκα. οἱ δ’ ἀμφ’ Ἀτρέδων διοπτρεφεῖς βασιλῆς θύμων κρίνοντες, μὲν δὲ γλαυκῶπις Ἀθήνη, αἰγίδ’ ἔχουσο’ ἐρίτιμον, ἀγήραν ἄθανάτην τε τῆς ἐκατόν θύσανοι παγχρύσσοι ήπέρθονται, πάντες ἐνπλεκές, ἐκατόμβοιοι δὲ ἔκαστος·

σὺν τῇ παυφάσσονσα διέσσοντο λαῶν Ἀχαιῶν ὀτρύνουσι’ ἵναι. ἐν δὲ σθένος ὄρσεν ἐκάστῳ καρδίῃ, ἄλληκτον πολεμίζειν ἦδὲ μάχεσθαι. τοῖσι δ’ ἄφαρ πόλεμος γλυκῶν γένετ’ ἦ ἔνεσθαι ἐν νυσὶ γλαφυρῆς φίλην ἐς πατρίδα γαῖαν. ήπετ πῦρ αἴδηλον ἐπιφλέγει αἰστετον ὕλην
οὐρέως ἐν κορυφής, ἔκαθεν δὲ τε φαίνεται αἰγῇ,
ός τῶν ἔρχομένων ἀπὸ χαλκοῦ θεσπεσίου
αἰγλῆ παμφανώσα δι’ αἰθέρος οὐρανὸν ἤκεν.
τῶν δ’, οὕς τ’ ὀρνίθων πετεινῶν ἔθνεα πολλά,

χηνῶν ἢ γεράνων ἢ κύκων δουλιχοδείρων,
Ἀσίων ἐν λειμῶν, Καῦστριον ἀμφὶ βέθρα,
ἐνθα καὶ ἐνθα ποτώνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγήδου προκαθίζων, σμαραγδὲ δὲ τε λειμῶν,
ός τῶν ἔθνεα πολλὰ νεῖν ἀπὸ καὶ κλασίαν

ἐς πεδίον προχέντο Σκαμάνδριοι· αὐτὰρ ὑπὸ χθῶν
σμερδαλέων κονάβζε ποδῶν αὐτῶν τε καὶ ἱππῶν.
ἔσται δ’ ἐν λειμῶν Σκαμάνδριον ἀνθεμόευτον
μυρίοι, ὅσσα τε φύλλα καὶ άνθεα γίγνεται ὄρη.

ἤρτε μυιῶν ἀδινάων ἔθνεα πολλά,

αἰ τε κατὰ σταθμὸν ποιμὴν ἡλάσκουσιν
ἄρη ἐν εἰαρνή, ὅτε τε γλάγος ἄγγεα δεῦι,
τόσσοι ἐπὶ Τρώασσι κάρη κομόωντες Ἀχαῖοι
ἐν πεδίῳ ἴσταντο διαρραίος μεμαύτες.

τοὺς δ’, οὕς τ’ αἰτῶλα πλατέ’ αἰγῶν αἰπόλοι άνδρες

βεία διακρίνωσιν, ἔπει κε νομῆ μυγέωσιν,
ός τοὺς ἱγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα
ὑσμίνην’ ἴέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὁμματα καὶ κεφαλὴν ἰκελὸς Δίι τερπικεραύνως,
Ἀρεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάων.

ἥρτε βοῦς ἀγέληφι μέγ’ ἑοχὸς ἔπλετο πάντων
ταῦρος· ὁ γὰρ τε βόεσσι μεταπρέπει ἀγρομένησιν
τοὺς ἄρ’ Ἀτρείδην θηκε Ζεὺς ἡματι κεῖψις,
ἐκπρεπέ’ ἐν πολλοῖς καὶ ἑοχὸν ἡρώεσσιν.
CATALOGUE OF THE SHIPS.


ἔσπετε νῦν μοι, μούσαι, Ἄλυμπτα δῶματ' ἔχουσαι,
υμεῖς γὰρ θεαὶ ἔστε, πάρεστε τε ἵστε τε πάντα,
ήμεῖς δὲ κλέος οἶον ἀκούομεν οὐδὲ τί ὑμεν,
οἴ τινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἴσαι.
πληθὺν δ᾽ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ᾽ ὄνομήνω,
οὐδ᾽ εἰ μοι δέκα μὲν γλῶσσαν δέκα δὲ στόματ᾽ ἔλεγ
φωνῆ δ᾽ ἄρρητος, χάλκεον δὲ μοι ἓτορ ἐνείση,
εἰ μὴ Ὀλυμπιάδες μούσαι, Δίός αἰγιόχοο
θυγατέρες, μηναίαι ὁσοὶ ὑπὸ Ἰλιον ἤθλον.
ἀρχοῦσ αὖ νηῶν ἑρέω νῆάς τε προπάσας.

Greece South of Thermopylae, and Adjacent Islands (494–844).

Boeotia (494–), Phocis (517–), Locris (527–), Euboea (536–),
Athens (546–), Salamis (557).

Βοιωτῶν μὲν Πηνελώς καὶ Λήτως ἐρχον

'Αρκεσίλαὸς τε Πρὸδοῆμωρ τε Κλονίος τε,
οἱ θ᾽ Ἐρῆμον ἐνέμοντο καὶ Άνδιδα πετρήσαν
Σχοῖνον τε Σκώλων τε πολύκτιμον τ᾽ Ἐπεινων,
Θεσπειάν Γραυάν τε καὶ εὐρύχορον Μυκαλησόν,
οἱ τ᾽ ἀμφ᾽ 'Αρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ 'Ερύθρας,
οἱ τ᾽ Ἐλεῶν' εἶχον Ἡδ᾽ Ἡλην καὶ Πετεώνα,
'Οκαλένθος Μεδεώνά τι', ἐνκτίμενον πτολεμέρον,
Κάπας Εὐρήσιω τε πολυτηράνα τε Θεόβην,
οἱ τε Κορώνειαν καὶ ποιήσανθ᾽ 'Αλιάρτων,
οἱ τε Πλάταιαν ἔχον Ἡδ᾽ οἱ Γλύσαντα νέμοντο,
οἱ θ᾽ 'Τποθήβας εἶχον, ἐνκτίμενον πτολεμέρον,
'Ογχηστῶν θ᾽ ἱερόν, Ποσιδήνιον ἀγλαῖον ἀλσος,
οἱ τε πολυστάφυλον Ἀρνην ἔχον, οἱ τε Μήδειαν
NAUPLIA

From a photograph
Νῦν τε ζαθέν 'Ανθηδόνα τ' ἐσχατώσαν.
tῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστῃ
κούροι Βοιωτῶν ἐκατόν καὶ εἴκοσι βαῖνον.
οἶ δ' 'Ασπληθόνα ναίον ἵδ' 'Ορχομενὸν Μινώειον,
tῶν ἥρη 'Ασκάλαφος καὶ 'Ἰάλμενος, νίες 'Ἀρης,
ούσ τέκεν 'Ἀστυχή δόμῳ 'Ἀκτορος 'Αξείδαο,
παρθένοις αἰδοίη, ὑπερόων εἰσαναβάσα,
"Ἀρηὶ κρατερῷ· ὃ δὲ οἱ παρελέξατο λάθρη.
tοῖς δὲ τρήκοντα γλαφυραὶ νέες ἐστιχώντο.
αὐτὰρ Φωκῆν Σκεδίος καὶ 'Επίστροφος ἥρχον,
nιέες 'Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἶ Κυπάρισσον ἔχον Πυθῶνά τε πετρήσασαν
Κρισάν τε ζαθέν καὶ Δαυλίδα καὶ Πανοπῆα,
oὶ τ' 'Ἀνεμώρειαν καὶ 'Τάμπολιν ἀμφενέμοντο,
oὶ τ' ἄρα πάρ ποταμὸν Κηφισῶν δίον ἐναίων,
oὶ τε Δίλαιαν ἔχουν πηγῆς ἐπὶ Κηφισοῦ.
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆς ἐποντο.
oὶ μὲν Φωκῆνοι στίχας ἱστασαν ἀμφιέστοντες,
Βοιωτῶν δ' ἐμπλὴν ἐπὶ ἀριστερὰ θωρήσαντο.
Δοκρῶν δ' ἣγεμόνευεν 'Οἰλήος ταχὺς Αιας,
μείων, οὐ τὸ τόσον γε ὅσος Τελαμώνιος Αιας,
ἀλλὰ πολὺ μείων· ὁλίγος μὲν ἔνυ, λυνθώρηξ,
ἐγχεῖη δ' ἐκέκαστο Πανέλληνας καὶ 'Ἀχαιοῦς·
oὶ Κῦνον τ' ἐνέμοντο ὁπόεντὰ τε Καλλιάρον τε
Βῆσαν τε Σκάρφην τε καὶ Αὐγειᾶς ἔρατενας
Τάρφην τε Θρόνιον τε Βοαγρίον ἀμφὶ βέθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆς ἐποντο
Δοκρῶν, οἱ ναίοντι πέρην ἰερῆς 'Ευβοίας.
oὶ δ' 'Εὔβοιαν ἔχον μένεα πνεύοντες 'Ἀβαντες,
Χαλκίδα τ' Εἰρετριάν τε πολυστάφυλον θ' 'Ιστίαιαν
Κήρινθόν τ' ἐφαλον Δίου τ' αἰτὶ πτολεῖθρον,
οί τε Κάρνυστον ἔχον ἦδ' οί Στύρα ναυετάσσον, 540
τῶν αὖθ' ἡγεμόνευ 'Ελεφήνωρ, οῖος 'Αργης,
Χαλκωδοντιάδης, μεγαθύμων ἄρχός 'Αβαντῶν.
τῷ δ' ἀμ' 'Αβαντες ἐποντο θοοὶ, ὁπιθεν κομόωντες,
αἰχμηταί, μεμαώτες ὥρκησιν μελήσων
θώρηκας ῥήξειν δηών ἀμφὶ στῆθεσιν.
545 τῷ δ' ἀμα τεσσαράκοντα μελαιναῖ νῆς ἐποντο.
οί δ' ἀρ' 'Αθήνας εἰχον, ἐνκίμενον πτολεόθρον,
δήμων 'Ερεχθηὸς μεγαλήτορος, ὣν ποτ' 'Αθήνη
θρέψε, Δίος θυγατηρ, τέκε δὲ ξείδωρος ἀρουρα,
κάδ δ' ἐν 'Αθήνης εἰσεν, ἑϊ ἐν πίον νηῷ.
550 ἐνθὰ δὲ μιν ταύρουσι καὶ ἀρνειοὶ ἰλάονται
κοῦροι 'Αθηναίων περιτελλομένων ἐνιαυτῶν·
tῶν αὖθ' ἡγεμόνευ νίον Πετεώ Μενεσθεῦς.
τῷ δ' οὔ τώ τις ἦμοιος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμήσας ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
555 Νέστωρ οίος ἔριζεν· ὁ γὰρ προγενεόστερος ἦεν.
tῷ δ' ἀμα πεντήκοντα μελαιναί νῆς ἐποντο.
Ἀλας δ' ἐκ Σαλαμίνος ἀγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων ἦν 'Αθηναίων ἱσταυτο φαλαγγα.]  

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

οί δ' ἄργος τ' εἶχον Τίρυνθα τε τειχίσσον,
560 Ἐρμόνην Ἀσίνην τε, βαθύν κατὰ κόλπον ἐχούσας,
Τροίζην Ἡρώνας τε καὶ ἀμπελόειν Ἐπίδαυρον,
οί τ' ἔχον Αἰγιναν Μάσσατά τε κοῦροι Ἀχαιῶν.
tῶν αὖθ' ἡγεμόνευ βοὴν ἀγαθὸς Διομήδης
καὶ Σεένελος, Καπανός ἀγακλείτοις φίλος νῖος.
565 τούτον δ' ἀμ' Ἐυρύάλοσ τρίτατος κίεν, ἴσοθεος φῶς,
Μηκυστής νῖος Ταλαϊνίδαο ἀνακτος.
συμπάντων δ' ἡγείτω βοὴν ἀγαθὸς Διομήδης.
τοῦσι δ’ ἄμι ὄγδώκοντα μέλαιναι νῆες ἔποντο.
οί δὲ Μυκήνας εἶχον, ἐνκτίμενον πτολέμθρον,
570 ἀφνείων τε Κόρωνοι ἐνκτιμένας τε Κλεωνάς,
'Ορνείας τ’ ἐνέμοντο 'Αραθυρέην τ’ ἐρατεινὴν
καὶ Σικυών’, ὃθ’ ἀρ’ 'Αδρηστος πρῶτ’ ἐμβασίλευεν,
οἱ θ’ 'Τπερησίην τε καὶ αἰσπεινὴν Γονόεσσαν
Πελλήνην τ’ εἶχον, ἦδ’ Αἴγιον ἀμφενέμοντο
575 Αἰγιαλόν τ’ ἀνὰ πάντα καὶ ἀμφ’ 'Ελύκην εὐρεῖαν,
τῶν ἐκατὸν νηών ἤρχε κρείων 'Αγαμήμων
'Ατρείδης. ἀμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἐποντ’. ἐν δ’ αὐτὸς ἐδύσετο νύφοπα χαλκὸν
κυδίων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
580 οὐνεκ’ ἄριστος ἦν, πολὺ δὲ πλεῖστους ἄγε λαοὺς.
οἱ δ’ εἶχον κοίλην Δακεδαίμονα κητώεσσαν,
Φάριν τε Σπάρτην τε πολυτρήρων τε Μέσσην,
Βρυσείας τ’ ἐνέμοντο καὶ Αὐγείας ἐρατεινᾶς,
οἱ τ’ ἀρ’ 'Αμύκλας εἶχον 'Ελος τ’, ἐφαλον πτολέμθρον,
585 οἱ τε Δάαι εἶχον ἦδ’ Οἰτυλῶν ἀμφενέμοντο,
τῶν οἱ ἀδελφεός ἤρχε, βοήν ἀγαθὸς Μενέλαιος,
ἐξῆκοντα νεῶν· ἀπάτερθε δὲ θυρήςσοντο.
ἐν δ’ αὐτὸς κίεν ἤσι προθυμήσῃ πεποιθώς,
ὄηρύων πολεμώνδε· μάλιστα δὲ ιετὸ θυμῷ
tίσασθαι 'Ελένης ὀρμήματα τε στοναχῶς τε.
οἱ δὲ Πύλων τ’ ἐνέμοντο καὶ 'Αρήνην ἐρατεινὴν
καὶ Θρύον, 'Αλφεινῶ τόρον, καὶ ἐνκτίτου Αἰτῶ,
καὶ Κυπαρισσήντα καὶ 'Αμφιγένειαν ἔναιον,
καὶ Πτελεῶν καὶ 'Ελος καὶ Δώριον, ἐνθα τε κυμὼσα
590 ἀντόμεναι Θάμυρων τὸν Θρήκα παῦσαν ἀοιδῆς,
Οἰχαλίθεν ıόντα παρ' Εὐρύτου Οἰχαλίθος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἰ περ ἃν αὐτὰ
μοῦσαι ἀείδοιεν, κοῦρα υπὸ Διὸς αἰγιόχοιο.
οἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίν τοῖς ἀφέλοντο καὶ ἐκλέλαθον κιθαριστῶν.
τῶν αὖθ᾽ ἤγεμόνευε Γερήνιος ἵπποτα Νέστωρ,
τῷ δὲ ἐνενήκοντα γλαφυρὰι νέες ἐστιχώντο.
οἳ δὲ ἔχον Ἀρκαδίνην ὑπὸ Κυλλήνης ὁρὸς αἰτὺ,
Αἰτίτων παρὰ τύμβον, ἵνα ἀνέρες ἀγχιμαχήται,
οἳ Φενεών τ᾽ ἐνέμοντο καὶ Ὀρχομενὸν πολὺμηλον
Ῥίπτην τε Στρατίην τε καὶ ἤμεονέσσαν Ἑυίστην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλον τ᾽ εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἤρχ᾽ Ἁγκαίων πάις, κρεῖων Ἁγαπήνωρ,
ἐξήκοντα νεὼν· πολέες δ᾽ ἐν νηὶ ἔκαστῃ
Ἀρκάδας ἄνδρας ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γὰρ σφῖν ἐδωκεν ἄναξ ἄνδρῶν Ἀγαμέμνων
νῆς ἐνοσέλμους περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρείδης, ἐστεί οὐ σφὶ θαλάσσια ἔργα μεμήλειν.
οἳ δ᾽ ἄρα Βουθράσιον τε καὶ Ἡλίδα διὰν ἔναιον,
οὐσον ἐφ᾽ Ῥημίνη καὶ Μύρσινος ἐσχατόσως
πέτρῃ τ᾽ Ἡλενίη καὶ Ἀλείσιον ἑντὸς ἐέργει,
τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ᾽ ἄνδρι ἔκαστῳ
νῆς ἐποντοθοαί, πολέες δ᾽ ἐμβαίνον Ἑσπειοῖ.
τῶν μὲν ἄρ᾽ Ἀμφιμαχος καὶ Θάλπιος ἡγησάθην,
νῆς ὁ μὲν Κτεάτω ὁ δὲ ἄρ᾽ Εὐρύτοιο, Ἀκτορίωνοι
tῶν δ᾽ Ἀμαρυγκεῖδης ἤρχε, κρατερὸς Διώρης·
tῶν δὲ τετάρτων ἤρχε Πολύζευνος θεοειδῆς,
νῦν Ἀγασθένεος Αὐγημάδαο ἄνακτος.
οἳ δ᾽ ἐκ Δουλιχίου Ἐχινάων θ᾽ ἱεράων
νήσων, αἳ ναίουσι πέρην ἅλος, Ἡλίδος ἄντα,
tῶν αὖθ᾽ ἤγεμόνευε Μέγης, ἀτάλαντος Ἀρη,
Φυλεῖδης, ὃν τίκτε διήφιλοι ἱππότα Φυλεῖς,
ὁς ποτὲ Δουλιχίονδ᾽ ἀπενάσσατο πατρὶ χολωθεῖς.
ITHACA—NORTHERN PART, FROM MT. AËTOS

From a photograph
SECOND BOOK OF THE ILIAD

630 τῷ δ' ἀμα τεσσαράκοντα μέλαινας νῆς ἔποντο.  
αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλήνας μεγαθύμους,  
οἱ δὲ ἰβάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
καὶ Κροκύλει ἐνέμοντο καὶ Αἰγίλυπα τρηχείαν,  
oὶ τε Ζάκυνθον ἔχον ἥδ' οἱ Σάμοιν ἀμφενέμοντο,  
635 oὶ τ' ἡπειρον ἔχον ἥδ' ἀντιπέραμα νέμοντο.  
tῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,  
tῷ δ' ἀμα νῆς ἔποντο δυνόθεκα μελτοπάρηοι.  
Αἰτωλῶν δ' ἤγεϊτο Θόας, Ἀνδραίμονος νῖός,  
oὶ Πλευρῶν ἐνέμοντο καὶ Ὀλενον ἡδ' Πυλήνην  
640 Χαλκίδα τ' ἀγχίαλον Καλυδώνα τε πετρῆσαν·  
oὺ γὰρ ἐτ' Ὀινῆός μεγαλήτορος νῖέες ἤσαν,  
oοδ' ἄρ' ἐτ' αὐτὸς ἑν, θάνε δὲ ξανθός Μελέαγρος·  
tῷ δ' ἐπὶ πάντ' ἑτέταλτο ἀνασσεμεν Αἰτωλοῦσιν·  
tῷ δ' ἀμα τεσσαράκοντα μέλαινας νῆς ἔποντο.

The Islands in the Southern Part of the Aegean Sea.

645 Κρητῶν δ' Ἰδομενεύς δουρικλυτὸς ἴγμονευεν,  
oὶ Κινωσόν τ' εἶχον Γόρτυνα τε τειχὸδεσσαν,  
Δύκτων Μίλητον τε καὶ ἀργυρόντα Δύκαστον  
Φαιστόν τε ᾠΡύτιων τε, πόλεις εὖ ναισατόρας,  
ἄλλου θ' οἱ Κρήτην ἐκατομπολιν ἀμφενέμοντο.

650 τῶν μὲν ἄρ' Ἰδομενεύς δουρικλυτὸς ἴγμονευεν  
Μηριώνης τ', ἀτάλαντος Ἐνυαλίω ἀνδρείφοντη·  
tούσι δ' ἀμ' ὑγδώκοντα μέλαινας νῆς ἔποντο.  
Τηπόλεμος δ' Ἰρακλείδης, ἱὼς τε μέγας τε,  
ἐκ Ῥόδου ἐννέα νῆς ἀγεν Ῥοδών ἀγερώχων,  
655 οἱ Ῥόδουν ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
Δινδον Ἰηλυσόν τε καὶ ἀργυρόντα Κάμειρον.  
tῶν μὲν Τηπόλεμος δουρικλυτὸς ἴγμονευεν,  
ὅν τέκεν Ἀστυόχεια βίη Ἰρακλείδη.
τὴν ἄγετ’ ἔξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήνετος,
680 πέρσας ἁστεὰ πολλὰ διοτρεφέων αἰζηῶν.
Τηληψλέμος δ’ ἔπει οὗν τράφ’ ἐνὶ μεγάρῳ ἐνπήκτῳ,
αὐτίκα πατρὸς ἐόο φίλον μήτρωα κατέκτα,
ηδη γνράσκοντα, Δικύμιον, οἶον Ἀρησο.
ἀμα δὲ νήας ἐπηξε, πολὺν δ’ ὁ γε λαόν ἄγερας
685 βῆ φεύγων ἐπὶ σῶτου: ἀπείλησαν γὰρ οἱ ἄλλοι
νιές νιώνι τε βῆς Ἡρακληηῖσ.
αὐτὰρ δ’ ὦ ἐς Ῥόδον ἱεν ἀλώμενος ἀλγεα πάσχων;
τριχθὰ δὲ φικηθεν καταφυλαδόν, ἢδε φιληθεν
ἐκ Διός, ὅς τε θεουί και ἀνθρώπωσιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλούτου κατέχευε Κρονῖων.
670 Νιρεύς αὐ Σύμηθεν ἀγε τρεῖς νηας έισας,
Νιρεύς, Ἀγλάης νιός Χαρόποιο τ’ ἀνακτος,
Νιρεύς, ὃς κάλλιστος ἀνήρ ὑπὸ Ἡλων ήθην
τῶν ἄλλων Δαναῶν μετ’ ἀμύμωνα Πηλεώνα.
675 ἀλλ’ ἀλαπαδιός ἐνν, παῦρος δὲ οἱ εἴπετο λαός.
οἱ δ’ ἀρα Νίσυρόν τ’ εἰχον Κράπαθόν τε Κάσον τε
καὶ Κὼν, Εὐρυτύλοιο πόλιν, νήσους τε Καλώδνας,
tῶν αὐ Φείδιππος τε καὶ Ἀντιφός ἡγησάσθην,
Θεοσαλοῦ νεὶ δύω Ἡρακλείδαο ἀνακτος.
680 τοῖς δὲ τριήκοντα γλαφυρα νέες ἐστιχῶντο.

Northern Greece. Forces of Achilles and Protesilaus.

νῶν αὖ τοὺς ὁσσοι τὸ Πελασγικὸν Ἀργος ἔναιον·
oi τ’ ὁλοιν oi τ’ Ἀλόπην oi τε Τρηχῶν νένυτον,
oi τ’ εἰχον θῆν ήδ’ Ἐλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεύτο καὶ Ἐλλῆνες καὶ Ἀχαιοί,
685 τῶν αὖ πενήκοντα νεῶν ἦν ἄρχος Ἀχιλλεὺς.
ἄλλ’ οἱ γ’ οὐ πολέμου δυσχέος ἐμνώνυτο·
οὐ γὰρ ἐνν οὐς σφιν ἐπὶ στίχας ἡγήσατο.
κεῖτο γὰρ ἐν νῆσσι ποδάρκης δῶς Ἀχιλλείος,
κούρης χωώμενος Βρισθίδος ἰσικόμοιο,
τὴν ἐκ Δυνησσοῦ ἐξείλετο πολλὰ μογήσας,
Δυνησσόν διαπωρθήσας καὶ τείχεα Θήβης,
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπιστροφὸν ἐγχεσιμώρους,
νύεας Εὐηνοῦ Σεληνιάδαο ἀνακτός.
τῆς δ' γε κεῖτ' ἄχεων, τάχα δ' ἀνοστήσεσθαι ἐμελλεν.

οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόντα,
Δήμητρος τέμενος, Ἰτωνὰ τε, μητέρα μήλων,
ἀγγίαλον τ' Ἀντρώνα ἢδε Πτελεόν λεχεποινήν,
τὼν αὖ Πρωτεσίλαος ἀρήνος ἤγεμόνευν
ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

tοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέειπτο
καὶ δόμος ἡμιελῆς· τὸν δ' ἐκτεινὲ Δάρδανος ἀνήρ
νηὸς ἀποθρόσκοιτα πολὺ πρώτητον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαιν, πόθεον γε μὲν ἄρχον·
ἀλλὰ σφες κόσμησε Ποδάρκης, ὁξὸς Ἄρης,

'Ἰφύκλου υίὸς πολυμήλον Φυλακίδαο.

αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαον.

ὀπλότερος γενῆ· ὡς ἀμα πρότερος καὶ ἄρείων,
ἡρως Πρωτεσίλαος ἀρήνος· οὐδὲ τι λαοὶ
δεύονθ' ἤγεμόνος, πόθεον γε μὲν ἐσθλὸν ἐόντα.

tῷ δ' ἀμα τεσσαράκοντα μέλαινα νῆς ἐστοντο.

οἱ δὲ Φερᾶς ἐνέμοντο παραί Βοϊβίδα λίμνην,

Βοῖβην καὶ Γλαφύρας καὶ ἐνυκτείνην 'Ἰαωλκόν,
τῶν ἢρχ' Ἀδμήτωοι φίλος πάις, ἐνδεκα νηῶν,
Εὔμηλος, τὸν υπ' Ἀδμήτητ' τέκε δία γυναικῶν.

Ἀλκηστίς, Πελίαο θυγατρῶν εἴδος ἀρίστη.

οἱ δ' ἄρα Μηθῶνι καὶ Θαιμακίνην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλυζώνα τρηχεῖαν,

τῶν δὲ Φιλοκτῆτης ἢρχεν, τόξων ἐν εἰδῶς,
ἐπτὰ νεῶν· ἔρεται δ' ἐν ἐκάστη πεντῆκοντα
720 ἐμβέβασαν, τὸξων ἐν εἰδότες ἰφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νῆσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Δήμυνο ἐν ἡγαθῇ, ὅθι μιν λίποι νῖς 'Αχαιῶν
ἐλκεὶ μοχθίζοντα κακῷ ὀλοσφρονος ὤδρον.
ἐνθ' ὃ γε κεῖτ' ἄχεων· τάχα δὲ μυῆσεσθαι ἐμελλον
725 'Ἀργείων παρὰ νυσί Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὖδ' οἱ ἄναρχοι ἔσαν, πόθεον γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, 'Οἰλῆος νόθοι νῦσ, τὸν ρ' ἐτεκεν 'Ῥήνη ὑπ' 'Οιλῆ πτολιψόρθῳ.
οἱ δ' εἰχον Τρίκην καὶ 'Ἰθώμην κλωμακόσσαν.
730 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης,
τῶν αὐθ' ἰγείσθην 'Ασκληπιοῦ δύο παιδε,
ιητήρ' ἀγαθῷ, Ποδαλίριῳ ἦδε Μαχαών.
tοὺς δὲ τρίηκοντα γλαφυραί νέες ἐστιχᾶντο.
οἱ δ' ἔχον Ὄρμενοι, οἱ τε κρήνην 'Ὑπέρειαν,
735 οἱ τ' ἔχον Ὄστέριον Τιτάνοιο τε λευκὰ κάρηνα,
tῶν ἰχ' Εὐρύπυλος, 'Ἐναίμονος ἀγλαὸς νῦς,
tῷ δ' ἀμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
οἱ δ' Ὀργισαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
'Ορθὴν Ἡλώνην τε πόλιν τ' Ὄλοοσσόνα λευκὴν,
740 τῶν αὐθ' ἰγεμόνειε μενεπτόλεμος Πολυπότης,
νῦσ Πειρίθοιο, τῶν ἀθάνατος τέκετο Ζεὺς,
tῶν ρ' ὡτο Πειρίθόφ τέκετο κλυτὸς 'Ἰπποδάμεια
ηματι τῷ ὅτε φήρας ἐτύσατο λαχνήντας,
tοὺς δ' ἐκ Πηλίον ὥσε καὶ Αἰθίκεσσι πέλασσεν.
οὐκ οἶος, ἀμα τῷ γε Λεοντεύς, ὅξος "Ἀρης,
νῦσ ὑπερβύμωι Κορώνοι Καινείδαο.
tοὺς δ' ἀμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
745 Γουνεύς δ' ἐκ Κύφου ἤγε δῶι καὶ εἰκοσὶ νῆας·
tῷ δ' Ἔνθινες ἔποντο μενεπτόλεμοι τε Περαΐβοι,
750 οἱ περὶ Δοδώνην δυσχείμερον οίκι᾽ ἔθεντο, 
οἱ τ᾽ ἄμφ᾽ ἰμερτὸν Τιταρήσιον ἔργα νέμοντο, 
ὅς ρ᾽ ἐσ Πηνεῖον προῖει καλλίρροον ὑδαρ. 
οὐδ᾽ ὃ γε Πηνεῖῳ συμμίσχεται ἀργυρόδυνη, 
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἦτ᾽ ἐλαυν. 
755 ὥρκον γὰρ δεινοῦ Στυγὸς ὑδατός ἐστιν ἀπορράξ.
Μαγνήτων δ᾽ ἡρχε Πρόθοος, Τευθρηδόνος νίος, 
οἵ περὶ Πηνεῖον καὶ Πήλιον εἰνοσύφυλλον 
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν, 
τῷ δ᾽ ἀμα τεσσαράκοντα μέλαινα νῆς ἐποντο.

Epilogue to the Catalogue of Achaean Forces.

760 οὕτω ἄρη ἡγεμόνες Δαναῶν καὶ κοίρανοι ἠσαν. 
τίς τ᾽ ἂρ τῶν ὁχ᾽ ἄριστος ἔν, σὺ μοι ἐννεπε, μοῦσα, 
αὐτῶν ἦδ᾽ ἵππων, οἵ ἀμ᾽ Ἀτρέδησιν ἐποντο. 
ἵππων μὲν μέγ᾽ ἄρισται ἐσαν Φηρητιάδαο, 
τᾶς Ἐὐμηλος ἐλαυνε ποδάκεας ὀρνίθας ὑς, 
765 ὀστριχας οἰέτας, σταφύλη ἐπὶ νῦτον εἰςας· 
τᾶς ἐν Πηρεῖῃ θρεῖς ἀργυρότοξος Ἀπόλλων, 
ἀμφω θηλεῖας, φόβον Ἀρης φορεούσας. 
ἀνδρῶν αὐ μέγ᾽ ἄριστος ἔν Τελαμώνιος Αἴας, 
ὁφρ᾽ Ἀχιλεὺς μήνεν· ὁ γὰρ πολύ φέρτατος ἦν, 
770 ἵπποι θ᾽, οἱ φορέοσκον ἀμύμονα Πηλεῖωνα. 
ἀλλ᾽ ὁ μὲν ἐν νήσοις κορωνίσει ποντοπόροις 
κεῖτ ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν, 
Ἀτρέδη· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης 
δίσκοισιν τέρποντο καὶ αἰγανέρσιν ἴέντες. 
775 τόξοισιν θ᾽· ἵπποι δὲ παρὶ ἄρμασιν οἴσιν ἔκαστος, 
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτον τε σέλινον, 
ἔστασαν· ἄρματα δ᾽ εἴ πεπυκασμένα κεῖτο ἀνάκτων 
ἐν κλισίης. οἱ δ᾽ ἀρχοὶ ἀρηφιλοι ποθέοντες
φοίτων ἑνθα καὶ ἑνθα κατὰ στρατόν, οὐδ’ ἐμάχοντο.
780 οἱ δ’ ἀρ’ ἴσαι, ὡς εἰ τε πυρὶ χθῶν πᾶσα νέμουτο·
γαίᾳ δ’ ὑπεστενάχιζε Δίω ὡς τερπικεραύνῳ
χωμένῳ, ὅτε τ’ ἀμφὶ Τυφώει γαῖαν ἰμάση
εἰν’ Ἀρίμοις, ὃθε φασὶ Τυφώεος ἐμμεναί εἰνάς.
ὡς ἅρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖᾳ
785 ἐρχομένῳ· μάλα δ’ ὧκα διέπρησον πεδίου.

Forces of the Trojans (786–777). Introduction.

Τρωσίν δ’ ἀγγελος ἴλθε ποδήμεμος ὃκεα Ἰρίς
πάρ Διὸς αἰγιόχου σὺν ἄγγελη ἀλεγενῇ·
οἱ δ’ ἀγορᾶς ἀγόρευον ἐπὶ Πριάμου θύρησιν
πάντες ὑμηγερέες, ἦμεν νέοι ἢδε γέροντες.
790 ἄγχοι δ’ ἰσαμαίη προσέφη πόδας ὃκεα Ἰρίς·
εἰσάτο δὲ φθογγὴν υἱ Πριάμοι Πολίτη,
ὅς Τρώων σκοπὸς ἤε, ποδωκείης πεποιθός,
τύμβῳ ἐπ’ ἀκροτάτῳ Αἰσυνητοί γέροντος,
δέγμενος ὅπποτε ναῦφιν ἀφορμήθεειν’ Ἀχαίοι.
795 τῷ μιν ἰεσαμαίη προσέφη πόδας ὃκεα Ἰρίς·
“ὡ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριται εἰσόν,
ὡς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίαστος ὥρωρεν.
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰςελθοῦν ἀνδρῶν,
ἀλλ’ οὖ τω τοιώνδε τοσόνδε τε λαὸν ὄπωσα.
800 λίθν γὰρ φύλλοις ἔοικότες ἤ ψαμάζοις
ἐρχομαι πεδίου μαχησόμενοι προτε ἄστυ.
”Εκτορ, σοὶ δ’ μάλιστ’ ἐπιτέλλομαι ὥδε γε ρέξαι.
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἀλλη δ’ ἄλλων γλώσσα πολυσπερέων ἀνθρώπων.
805 τοῖς ἐκαστός ἀνὴρ σημαινέτω, οἰσὶ περ ἄρχει,
tῶν δ’ ἐξηγείςγο, κοσμησάμενος πολητᾶς.”
ὡς ἐφαθ’, “Εκτορ δ’ οὐ τι θεῖας ἐπος ἡγνούησεν,
αἷμα δ᾽ ἔλυσ᾽ ἀγορήν· ἐπὶ τεύχεα δ᾽ ἐσσεύοντο.
πᾶσαι δ᾽ ὠγνυντο πῦλα, ἐκ δ᾽ ἔσσυτο λαὸς,

810 πεζοὶ θ' ἱππῆς τε· πολὺς δ᾽ ὀρυμαγδὸς ὅρφεων.
ἔστι δὲ τις προπάροιθε πόλιος αἰτίεια κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἕνθα καὶ ἐνθα,
τὴν ἥ τοι ἄνδρες Βατέιαν κυκλήσκουσιν,
ἀθάνατοι δὲ τε σῆμα πολυσκάρθμου Μυρίνης·

815 ἕνθα τότε Τρῶες τε διέκριθεν ἦδ᾽ ἐπίκουροι.

The Trojans and their Allies (816–877).

Τρώσι μὲν ἤγεμόνευε μέγας κορυθαίολος Ἑκτέω,
Πριαμίδης· ἀμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θυρήσοντο, μεμαότες ἐγχείρεισιν.

820 Δαρδανίων αὐτ᾽ ἤρχεν ἐνσ παῖς Ἀγχύσαο,
Αἰνεᾶς, τὸν ὑπ᾽ Ἀγχύσῃ τέκε δι᾽ Ἀφροδίτη,
Ἰδης ἐν κυμαίσῃ θεὰ βροτῷ εὐνθεῖσα,
οὐκ οἶος, ἀμα τῷ γε δύω Ἀντήνωρος ἑιε,
Ἀρχέλοχος τ᾽ Ἀκάμας τε, μάχης ἐν εἰδότες πάσης.

825 οἱ δὲ Ζελειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,
ἀφνειώ, πίνοντες ὕδωρ μέλαν Αἰσησπόλιο,
Τρῶες, τῶν αὐτ᾽ ἤρχε Ἀυκάονος ἀγλαὸς νιός,
Πάνθαρος, ὅ καὶ τόξον Ἀπόλλων αὐτῶς ἐδωκεν.

830 οἱ δ᾽ Ἀδρήστειάν τ᾽ εἶχον καὶ δήμον Ἀπαυσοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὀρὸς αἰτύ,
τῶν ἥρχο Ἀδρήστος τε καὶ Ἀμφιος λυνθώρης,
νὶ ὑπὸ Μέροπος Περκσίον, ὅσερ περὶ πάντων
ὕδει μαντοσύνας, οὐδὲ οὐς παῖδας ἔστιν
στείχειν ἐς πόλεμον φθισηνορα. τῷ δὲ οἱ οὐ τι
πεθέσθην· κήρεσ γὰρ ἁγον μέλανοι θανάτοιο.

835 οἱ δ᾽ ἀρα Περκότην καὶ Πράκτιον ἀμφιεμοῦτο
καὶ Ψηστὸν καὶ Ἀβυδον ἔχον καὶ δίαν Ἀρίσβην,
τῶν αὖ Τρτακίδης ἥρχ᾽ Ἀσίος, ὄρχαμος ἀνδρῶν, Ἀσίος Τρτακίδης, ὃν Ἀρισβηθεῖν φέρον ἵπποι, αἰθωνεῖς μεγάλοι, ποταμοῦ ἀπὸ Σελλήνες.

840 Ὁπόθεος δ᾽ ἃγε φύλα Πελασγῶν ἐγχειρομέρων, τῶν οἱ Λάρισαι ἐριβώλακα ναιετάσκον· τῶν ἥρχ᾽ Ὁπόθεος τε Πύλαιος τ᾽ ὦς Ἀρης, υὲς δύω Λήθοι Πελασγοῦ Τευταμίδαιο.

αὐτὰρ Θρήκας ἦγ᾽ Ἀκάμασ καὶ Πείροος ἠρως,

845 ὁσσους Ἐλλησποντος ἀγάρρους ἐντὸς ἑργει. Εὐφημος δ᾽ ἄρχος Κικόνων ἦν αἰχμητάων, νῖός Τροιζήνου διοτρεφός Κέαδαιο.

αὐτὰρ Πυραῖμης ἃγε Παιόνας ἀγκυλοτόξους τηλόθεν ἔξ Ἀμυδώνων, ἀπ᾽ Ἁξιοῦ εὐρὺ ρέοντος,

850 Ἁξιοῦ, οὗ κάλλιστον ὦδωρ ἐπικίνδυναί αἰαν.

Παφλαγῶνων δ᾽ ἡγεῖτο Πυλαιμέκεος λάσιον κῆρ ἔξ Ἐνετῶν, οἷς ἡμιόνων γένος ἀγροτέρας, οἱ βὰ Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ᾽ ἐναυν,

855 Κρωμνάν τ᾽ Αἰγιαλόν τε καὶ ὑψηλὸς Ἐρυθίνους.

αὐτὰρ Ἀλιζάνων Ὁδιος καὶ Ἐπιστροφοῖς ἡρχον τηλόθεν ἔξ Ἀλύβης, οἷς ἄργυρον ἑστὶ γενέθλη.

Μυσῶν δὲ Χρώμας ἡρχε καὶ Ἐκνωμος οἰωνιστής.

860 ἄλλ᾽ οὐκ αἰωνοίσιν ἐρύσατο κῆρα μελαιναν,

865 ἄλλ᾽ εὐδὸχα ἅπο χερσὶ ποδώκεας Αἰακίδαο ἐν ποταμῷ, οἵ περ Τρώας κεραίζει καὶ ἄλλους.

Φόρκυς αὐ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς τῆλ᾽ ἔξ Ἀσκανίης· μέμασαν δ᾽ ὑσμίν μάχεσθαι.

Μῆσον αὐ Μέσθης τε καὶ Ἀντίφος ἦγησάσθην,

865 υὲς Ταλαιμένεος, τῷ Γυναῖκε τεκε λίμνη,

οἷ καὶ Μῆσον πτεὺ ὑπὸ Τρώας γεγανώτας.

Νάστης αὐ Καρᾶν ἦγησατο βαρβαροφόρων,
οἱ Μίλητοι ἔχον Φθιρῶν τῷ ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοᾶς Μυκάλης τ' αἰσθενὰ κάρηνα.

870 τῶν μὲν ἄρ' Ἀμφώμαχος καὶ Νάςτης ἤγησάσθην,
Νάςτης Ἀμφώμαχος τε, Νομίνος ἀγλαὰ τέκνα,
ὅς καὶ χρυσὸν ἔχων πολεμόντ' ἵνα ἦτε κούρη,
νήπιος, οὐδὲ τι ὅ τ' ἐπήρκεσε λυγρὸν ὀλέθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκομίσσε δαύφρων.
Σαρπηδών δ' ἦρξεν Λυκῶν καὶ Πλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ἐάνθου ἀπὸ δινήγεντος.
ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Γ

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷς μόθος ἐστὶν ἄκολουχον.

Gamma— sua pugnat pro coniuge ulerque maritus.

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

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

Both Armies advance.

αὐτὰρ ἐπεὶ κόσμηθεν ἂμ' ἡγεμόνεσσιν ἐκαστοι, Τρῶες μὲν κλαγγὴ τ' ἐνοπῆ τ' ἵσαν ὄρνιθες ὡς, ἥπτε περ κλαγγὴ γεράνων, πέλει οὐρανώθι πρό, αἰ τ' ἐπεὶ οὖν χειµῶνα φύγον καὶ ἀθέσφατον ὄμβρον,

κλαγγὴ ταῖ γε πέτονται ἐπ' Ὑκεανοῖο ῥοάων, ἀνδράσι Πυγμαίοι φόνον καὶ κῆρα φέρουσαί ἡρεὶ δ' ἄρα ταῖ γε κακὴν ἐρίδα προφέρονται· οἴ δ' ἄρ' ἵσαν συγγ' μένεα πνείοντες Ἀχαίοι· ἐν θυμῷ μεμαῦτες ἀλεξέεμεν ἀλλήλουσιν.

19 εὖς ὅρεος κορυφῆσθι Νότος κατέχενεν ὀμίχλην, ποιμέσιν οὖ τι φίλην, κλέπτη δὲ τε νυκτὸς ἀμείνω· τόσσον τίς τ' ἐπὶ λεύσει, ὅσον τ' ἐπὶ λάμαν ἤσιν· ὥς ἄρα τῶν ὑπὸ ποσσὶ κοισάλος ὄρνυτ' ἀελλής ἐρχομένων· μάλα δ' ὥσ᾿ ἄρα διέπρησον πεδίοιο.

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

16 οἱ δ' ὅτε δὴ σχέδον ἦσαν ἐπ' ἀλλήλουσιν ἴοντες, Τρωσίν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς,
παρδαλέην ὡμοίων ἔχων καὶ καμπύλα τόξα
καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
20 ἀντίβιον μαχέσασθαι ἐν αἰνή δηιοτητὶ.
τὸν δ' ὡς οὖν ἐνόησεν ἁρηψίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλον μακρὰ βιβάντα,
ὡς τε λέων ἐχάρῃ μεγάλῳ ἐπὶ σώματι κύροια,
εὐρών ἡ ἐλαφον κεραίν ἡ ἀγριον αἴγα,
25 πεινάων· μάλα γάρ τε κατεσθίει, εἰ περ ἂν αὐτὸν
σεύωνται ταχεῖς τε κύνες θαλεροὶ τ' αἰζητὶ.
ὡς ἐχάρῃ Μενέλαος Ἀλέξανδρον θεοειδέα
οὐθαλμοῖσιν ἰδὼν· φάτο γὰρ τύσασθαι ἀλείτην.
αὐτίκα δ' ἔξ ὀχέων σὺν τεῦχεσιν ἀλτο χαμᾶζε.
30 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
ἐν προμάχουσι φανέντα, κατεπλήγῃ φιλὸν ἦτορ,
ἀψ δ' ἐτάρων εἰς ἔθνος ἔχαζετο κηρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλῶρος ἀπέστη
οὐρεος ἐν βῆσισι, ὑπὸ τε τρόμος ἔλλαβε γνία,
35 ἀψ δ' ἀνεχώρησεν, ὕχρος τε μιν εἶλε παρειάς,
ὡς αὐτῖς καὶ ὁμίλον ἔδυ Τρώων ἀγερῶχων
deίσας Ὕμεν Ἀλέξανδρος θεοειδῆς.

Hector rebukes Paris for Cowardice.

τὸν δ' Ἐκτωρ νείκεσθεν ἰδὼν αἰσχροῖς ἐπέεσον·
“Δύσπαρι, εἶδος ἀριστε, γυναιμανέες, ἦπεροπετά,
40 αἴθ' ὁφελεῖς ἀγονὸς τ' ἐμεῖναι ἄγαμός τ' ἀπολέσθαι·
καί κε τὸ βουλούμην, καί κεν πολὺ κέρδιον ἦν,
ἡ οὔτω λῶβη τ' ἐμεῖναι καὶ υπόμινον ἄλλων.
ἡ πον καγχαλόωσιν κάρη κομόωτες Ἀχαιοί,
φάντεσ ἀριστῆα προμόν ἐμεῖναι, οὐνεκα καλὸν
45 εἶδος ἐπ', ἀλλ' οὐκ ἔστι βίθ φρεσίν οὐδε τις ἀλκή.
ο ουτόσις εώς εν ποντιοπόροισι νέεσσιν
πόντον ἐπιπλῶσας, ἑτάρους ἐρήμας ἀγείρας,
μιχθεῖς ἀλλοδαποῦσι γυναῖκ᾽ ἐνειδῆς ἀνήγγες
ἐξ ἀπίθας γαῖς, νῦν ἄνδρῶν αἰχμητάων,
50 πατρὶ τε σῷ μέγα πῆμα πόλης τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείγν δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηφίλου Μενέλαου;
γνοῖς χ᾽, οἶον φωτὸς ἔχεις θαλερήν παράκοιτῳ.
οὐκ ἂν τοι χραίσμη κήθαρις τὰ τε δῶρ᾽ Ἀφροδίτης,
ἡ τε κόμη τὸ τε εἴδος, ὅτ᾽ ἐν κοινῆσι μιγείς.
65 ἄλλα μάλα Τρῶες δειδήμονες. ἡ τε κεν ἡδη
λάμον ἐσσο χιτῶνα κακῶν ἔνεχ`, ὅσσα ἔργας.

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

τὸν δ᾽ αὐτὸς προσέειπεν Ἀλέξανδρος θεοειδής·
"Εκτὸς, ἐπεὶ με κατ᾽ αἰσθαν ἐνείκεσας υπὸ ἄφθονον,
60 αἰεί τοι κραδίη πέλεκυς ὡς ἐστὶν ἀτείρης,
ὅς τ᾽ εἶσον διὰ δουρός ὑπ᾽ ἀνέρους, ὅσ ρᾷ τε τέχνη
νήμιον ἐκτάμυσιν, ὀφέλλει δ᾽ ἄνδρὸς ἑρωῆν·
ὡς σοὶ ἐνι στήθεσσιν ἀτάρβητος νόος ἐστὶν·
μὴ μοι δῶρ᾽ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
65 οὐ τοι ἀπόβλητ᾽ ἐστὶ θεῶν ἐρικυδέα δώρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼ δ᾽ οὐκ ἂν τις ἔλειοτο.
νῦν αὐτ᾽, εἰ μ᾽ ἑθέλεις πολεμίζειν ἱδὲ μάχεσθαι,
ἀλλος μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιόν,
αὐτὰρ ἐμ᾽ ἐν μέσῳ καὶ ἀρηφίλου Μενέλαον
70 συμβάλετ᾽ ἄμφ᾽ Ἐλένη καὶ κτήμασι πάσι μάχεσθαι.
ὅπποτερος δὲ κε νικήσῃ κρείσισσων τε γένηται,
κτήμαθ᾽ ἐλὼν ἐν πάντα γυναῖκα τε οἴκαδ᾽ ἀγέσθω·
oi δ᾽ ἄλλοι φιλότητα καὶ ὀρκια πιστὰ ταμῶτες
ναίοιτε Τροίην ἔριβωλακα, τοῖ  ἤνεσθων
75 Ἠργος ἐς ἵππωβοτον καὶ Ἀχαιὸν καλλιγύμναικα.

Hector makes known the Proposition of Paris.

ὧς ἔφαθ', Ἐκτὼρ δ' αὖτ' ἔχαρη μέγα μοδθὸν ἀκούσας, καί ὅ' ἐς μέσσον ἱὸν Τρῶων ἀνέεργη φαιλαγγας, μέσσον δουρὸς ἐλὼν· τοῖ δ' ἱδρύνθησαν ἄπαντες. τῇ δ' ἐπετοξάζοντο κάρη κομῶντες Ἀχαιοί,
80 ιούσιν τε τιτυπόκυμενοι λάεσσι τ' ἔβαλλον. αὐτὰρ ὁ μακρὸν ἄνυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων· ἴσχεζο, ᾿Αργείῳ, μὴ βάλλετε, κούροι Ἀχαιῶν· στείραι γάρ τι ἔπος ἔρεειν κορυθαίολος Ἐκτώρ." ὥς ἔφαθ', οἱ δ' ἐσχοντο μάχης ἀνεῷ τε γένοντε
85 ἔσομένως. Ἐκτώρ δὲ μετ' ἀμφότεροις ἔστειπ· "κέκλυτε μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί, μῦθον Ἀλεξάνδρου, τοῦ εἶνεκα νεῖκος ὀρῶρεν. ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιόν τεύχεα κάλ' ἀποθέονται ἐπὶ χθονὶ πουλυβοτείρη, αὐτὸν δ' ἐν μέσῳ καὶ ἀρητίριον Μενέλαιον οἶνος ἀμφ' Ἐλένη καὶ κτήμας πᾶσι μάχεσθαι. ὁππότεος δὲ κε νυκτήσθη κρείσσων τε γένηται, κτήμαθ' ἐλὼν εὖ πάντα γυναῖκα τε οἰκαδ' ἀγέοθω. οἴ δ' ἄλλους φιλότητα καὶ ὀρκία πιστὰ τάμωμεν."

Menelaus accepts the Challenge.

95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. τοῦτο δὲ καὶ μετέειπε βοὴν ἀγάθος Μενέλαιος· "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει θυμὸν ἐμὸν· φρονέω δὲ διακρινθημέναι ἂν ἂν Ἀργείους καὶ Τρῶας, ἔπει κακὰ πολλὰ πέποσθε
100 εἶνεκ' ἔμῆς ἔριδος καὶ Ἀλεξάνδρου ἐνεκ' ἀρχῆς.
ἡμέων δ' ὀππότέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρυθεῖτε τάχιστα.
οὔσετε δ' ἀρν', ἔτερον λευκὸν ἑτέρην δὲ μέλαναν,
γῆ τε καὶ ἱελίως· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

οἴσετε δὲ Πριάμου βίην, ὁφρ' ὀρκία τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίλαιοι καὶ ἀπιστοι,
μὴ τὸς ὑπερβασίας Διὸς ὀρκία δηλήσῃται.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἥρεθονται·
οἷς δ' ὁ γέρων μετέχειν, ἀμα πρόσω καὶ ὀπίσω
λεύσσει, ὅπως ὦχ' ἁριστα μετ' ἀμφοτέρους γένηται."

ὡς ἐφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρώης τε,
ἐλπόμενοι παύσασθαι διξυροῦ πολέμου.
καὶ ἰ' ἰπποὺς μὲν ἔρυζαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
teúχεαι τ' ἐξεδύνοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ

πλησίων ἄλληλων, ὀλίγη δ' ἥν ἀμφῖς ἄρουρα·
Ἑκτῶρ δὲ προτῇ ἁστὶ δύω κηρυκάς ἐπέμπεν,
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προτεί κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἱέναι, ἥδ' ἄρνα κέλευεν

οἰσὲμεναι· ὁ δ' ἀρ' οὐκ ἀπίθησι· Ἀγαμέμνονι δίω.

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

'Iris δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἤλθεν,
eidomένη γαλῶς, Ἀντηροίδαο δάμαρτι,
tὴν Ἀντηροίδης ἔχε κρέιων Ἐλικάων,
Καδύκην, Πρίαμοι θυγατρῶν εἴδος ἄριστην.

tὴν δ' εὖρ' ἐν μεγάρῳ· ἣ δὲ μέγαν ἰστὸν ὑφαίνει,
dιπλακὰ πορφυρὲν, πολέας δ' ἐνέπασσεν ἀέθλους
Τróων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,
οὺς ἔθεν εἶνεκ' ἐπασχον ὑπ' Ἀρηὸς παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόλας ὡκέα Ἰρις.

130 “δεῦρ' ἰδι, νῦμφα φίλη, ὡν γεσκελα έργα ᾑδαί
Τρώων θ' ἰπποδάμων καὶ Ἀχαϊῶν χαλκοχιτῶνων.
οὶ πρὶν ἔπ' ἀλλήλουσι φέρον πολύδακρων Ἀρηα
ἐν πεδίῳ, ὠλοοί λιλαιόμενοι πολέμου,
οὶ δὴ νῦν ἐσταὶ συγῆ, πόλεμος δὲ πέτανται,

135 ἀστίσι πεκλημένοι, παρὰ δ' ἐγχεα μακρὰ πέτηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηήφιλος Μενέλαος
μακρῆς ἔχχειςι μαχὴσονται περὶ σείο:
τῷ δὲ κε νυκῆσαι φίλη κεκλήσῃ ἀκοιτίς.”

ως εἰποῦσα θεὰ γλυκὸν ἵμερον ἐμβαλε θυμῷ

140 ἀνδρός τε προτέρου καὶ ἄστεος ἢδὲ τοκῆων.
αὐτίκα δ' ἀργενηῆσι καλυψαμένη θόνῃσιν
ἀματ' ἐκ θαλάμου τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶχ', ἀμα τῇ γε καὶ ἀμφίπολοι δὺ' ἐποντο,
Ἄιθρη, Πιτῆθος θυγάτηρ, Κλυμένῃ τε βοώπις.

145 αἰμα δ' ἐπειδ' ἰκανον δὴι Σκαμαῖ πῦλαι ἦσαν.

The Old Trojan Senators on the Tower.

οὶ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἢδὲ Θυμοίτην
Δάμπων τε Κλυτίων θ' Ἰκητάονα τ', οἴον Ἀρηος,
Οὐκαλέγων τε καὶ Ἀντῆνωρ, πεπνυμένω ἄμφω,
εἰατο δημογέροντες ἐπὶ Σκαμῆσι πῦλησιν,

150 γῆραὶ δὴ πολέμοι πεπαυμένοι, ἀλλὶ ἀγορηται
ἐσθλοὶ, τετήγεσιν ἐουκότες, οἰ τε καθ' ύλην
dενδρέω ἐφεξόμενοι ὡστα λειρίσσασιν ἰείσιν.
τοῖοι ἀρα Τρώων ἡγήτορες ἤντ' ἐπὶ τύργοι.
οὶ δ' ως οὖν εἴδονθ' Ἐλένην ἐπὶ τύργον ἱοῦσαν,

155 ἢκα πρὸς ἀλλήλους ἐπεά πτερόεντ' ἀγόρευον:
"οὐ νέμεσις Τρώως καὶ ἐυκυνήμαδας Ἀχαιῶν"
τοιῷδ׳ ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πᾶσχειν·
ἀινῶς ἀθανάτριτοι θεῖς εἰς ὅπα ἐοικεν.
ἀλλὰ καὶ ὃς, τοίῃ περ ἑοῦσ’, ἐν νησὶ νεέσθω,
μηδ’ ἦμῖν τεκέεσσί τ’ ὀπίσω πέμα λίποιτο.”

Priam calls Helen, who names Agamemnon.

ὡς ἄρ’ ἐφαν, Πρίαμος δ’ Ἐλένην ἐκαλέσσατο φωνῇ·
“δεῦρο πάροιθ’ ἐλθοῦσα, φίλον τέκος, ἢς ἐμεῖο,
ὁφρα ὅθη πρότερον τε πόσων πηχος τε φίλους τε·—
οὐ τί μοι αἰτή ἔσσι· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
οὐ μοι ἐφώρμησαν πόλεμον πολύδακρουν Ἀχαϊῶν—
ὡς μοι καὶ τόνδ’ ἀνδρα πελάριον ἔξωνομήνης,
ὅς τις ὅδ’ ἔστιν Ἀχαιὸς ἀνὴρ ἕως τε μέγας τε.
ἡ τοι μεν κεφαλῆ καὶ μείζονες ἄλλοι ἔσσιν,
καλὸν δ’ οὐτω ἐγὼν οὐ πω ἰδου ἀφθαλμοίσιν,
οὐδ’ οὐτω γεραρόν· βασιλῆς γὰρ ἀνδρὶ ἐοικεν.”

τὸν δ’ Ἐλένη μῦθοισιν ἀμείβετο, διὰ γυναικῶν·
“ἀτιούσι τε μοὶ ἔσσι, φίλε ἐκυρέ, δεινὸς τε·
ὡς ὅφελεν θάνατος μοι ἀδείν κακός, ὅπποτε δεῦρο
υἱεύ σφ’ ἐπόμην, θάλαμον γνωτοὺς τε λυποῦσα
παῖδα τε τηλυγέτην καὶ ὁμηλικήν ἐρατεινήν.
ἀλλὰ τά γ’ οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
τοῦτο δὲ τοι ἔρεω, ὃ μ’ ἀνείρεα ἤδε μεταλλάξι·
οὐδὸς γ’ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεὺς τ’ ἀγαθὸς κρατερὸς τ’ αἰχμητῆς·
δαὴρ αὐτ’ ἐμὸς ἑσκε κυνώπιδος, εἰ ποτ’ ἐγν γε.”

ὡς φάτο, τὸν δ’ ὁ γέρων ἡγάσσατο φωνησέν τε·
“ἀ μάκαρ Ἀτρείδη, μοιρηγενὲς, ὀλβιοδαμοῦ,
ἡ μά νῦ τοι πολλοὶ δεδηματο κοῦροι Ἀχαϊῶν.
ἡ δ’ καὶ Φρυγίην εἰσηλθον ἀμπελάσσαν·
ἐνθα ἵδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,
λαὸς Ὁστῆς καὶ Μνυδόνος ἀντιθέοι,
οἱ βας τὸν ἐστρατώντο παρ' ὀχθάς Σαγγαρίων·
καὶ γὰρ ἐγὼν ἐπίκουρος ἔως μετὰ τούτων ἐλέχθην
ηματι τῷ ὅτε τῷ ἦλθον Ἀμαζόνες ἀντιάνειραι·

190 ἄλλ' οὖν οἱ τόσοι ἤσαν, ὅσοι ἐλίκωποι Ἀχαιοῖ.”

Priam asks about Odysseus.

δεύτερον αὖτ' Ὅδυσσηα ἰδὼν ἔρεεν' ὁ γεραιός·
“εἴπ' ἄγε μοι καὶ τόδε, φίλον τέκος, ὃς τις ὅδ' ἐστίν,
μείων μὲν κεφαλῆ Ἀγαμέμνονος Ἀτρέδαο,
εὐρύτερος δ' ὁμοίως ἵδε στέρνοις ἰδέσθαι.

195 τεύχεα μὲν οἵ κεῖται ἐπὶ χθονὶ πουλυβοτέρη,
αὐτὸς δὲ κτῖλος ὃς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεὶ μὲν ἐγὼ γε ἔσκω πηγασμάλλῳ,
ὅς τ' ὅιων μέγα πῶν διέρχεται ἀργεννάων.”

τὸν δ' ἡμεῖσθαι ἐπειδ' Ἐλένη, Διὸς ἐκγεγανία·
200 “όστος δ' αὖ Δαερτιάδης, πολύμητις Ὅδυσσεύς,
ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῖς περ' ἐούσῃς,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

Antenor tells his Recollections of Odysseus.

τὴν δ' αὖτ' Ἀντήμωρ πεπνυμένος ἀντίον ἕδα·
“ὁ γὰρ, ἡ μάλα τούτο ἔπος νημερτές ἔεπες·

205 ἦδη γὰρ καὶ δεύρο ποτ' ἠλυθε δίος Ὅδυσσεύς,
σεῦ ένεκ' ἄγγελίης, σὺν ἀρηφίλῳ Μενελάῳ·
τοὺς δ' ἐγώ ἐξεύσατα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδὰν καὶ μῆδεα πυκνά.

210 ἀλλ' ὅτε ἄη Τρώασσιν ἐν ἀγρομένοισιν ἐμμίξθεν,
στάντων μὲν Μενελάοις ὑπέρεχεν εὐρέας ὁμός,
ἀμφω δ' ἐξομένω, γεραρτέρος ἦν Ὅδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαίνον,
ὁ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν, 215 παῦρα μὲν, ἀλλὰ μᾶλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
οὐδ’ ἀφαμαρτοστής, εἰ καὶ γένει ύστερος ἦν.
ἀλλ’ ὅτε δὴ πολύμυθος ἀνατίχευεν Ὁδυσσεύς,
στάσκεν, ὑπαί δὲ ἱδεσκε κατὰ χθονὸς ὀμματα πῆξας,
σκῆπτρον δ’ οὐτ’ ὁπίως οὔτε προπηνεὶς ἐνάμα,
ἀλλ’ ἀστεμφὲς ἔχεσκεν, ἀἰδρεῖ φωτὶ ἐοικώς.

220 φαῖης κε ξάκοτόν τε τιν’ ἔμμεναι ἀφρονά τ’ αὐτῶς.
ἀλλ’ ὅτε δὴ ὡτα τε μεγάλην ἐκ στήθεος εἰς
καὶ ἑπα τυφάδεσσιν ἐνοίκατα χειμερίσσιν,
οὐκ ἀν ἐπειτ’ Ὁδυσσῆι γ’ ἔρισεσε βροτὸς ἄλλος·
οὐ τότε γ’ δ’ Ὅδυσσῆος ἀγασσάμεθ’ εἴδος ἰδόντες.”

Helen names Ajax and Idomeneus.

225 τὸ τρίτον αὐτ’ Άιαντα ἰδὼν ἐρείειν ὁ γεραιώς·
“τὸς τ’ ἄρ’ οὖ’ ἄλλος Ἀχαίος ἀνήρ ἥν τε μέγας τε,
ἐξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὠμος;”
τὸν δ’ Ἐλένη τανύπεπλος ἀμείβεσο, διὰ γυναικῶν.

230 Ἡμενεύσις δ’ ἐτέρωθεν ἐνὶ Κρήτησι θεός ὃς ἔστηκ’, ἀμφὶ δὲ μιν Κρητῶν ἄγοι ἱγερέθονται.
πολλάκι μιν ξεῖνιοσθεν ἀρήφιλος Μενέλαος
οἰκη ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἰκοτο.
“νῦν δ’ ἄλλοις μὲν πάντας ὀρῶ ἐλικωτας Ἀχαῖοις,
οὕς κεν ἐν γνωτὶ καὶ τ’ ὀνόμα μυθησάμην;
δοιώ δ’ οὐ δύναμαι ἰδείειν κοσμήτορε λαῶν,
Κάστορα θ’ ἄποδαμον καὶ πυξ ἄγαθον Πολυδεύκεα,
αὐτοκασυνήτω, τῷ μοι μῖα γείνατο μήτηρ.

235 η’ οὐχ ἐσπεσθήν Λακεδαίμονος ἐξ ἐρατενής,

240 η’ δεύρω μὲν ἐποντο νέεσσ’ ἐνι ποιντόροισιν,
νῦν αὐτ’ οὐκ ἔθελονσι μάχην καταδύμεναι ἀνδρῶν,
κήρυκες δ' ἀνὰ ἀστυ θεῶν φέρον ὀρκία πιστά, ἄρνε δών καὶ οἶνον ἕφρονα, καπτὸν ἄρούρης, ἀσκώ ἐν αἰγείῳ φέρε δὲ κρητήρα φαινον κήρυξ Ἰδαῖος ἴδε χρύσεια κύπελλα.

"ὡς φάτο, τούς δ' ἦδη κάτεχεν φυσίζοος αἱ ἐν Λακεδαιμονι αὔθι, φίλῃ ἐν πατριδὶ γαῖῃ.

Preparations for the Truce. Priam is summoned.

245 κήρυκες δ' ἀνὰ ἀστυ θεῶν φέρον ὀρκία πιστά, ἄρνε δών καὶ οἶνον ἕφρονα, καπτὸν ἄρούρης, ἀσκώ ἐν αἰγείῳ φέρε δὲ κρητήρα φαινον κήρυξ Ἰδαῖος ἴδε χρύσεια κύπελλα.

άτρυνεν δὲ γέροντα παριστάμενος ἑπέεσσιν.

250 "ὡς φάτο, Λαομεδοντιάδη, καλέουσιν ἀριστοὶ Τρώων θ' ἰπποδάμων καὶ Ὁχαιῶν χαλκοχίτων ἐς πεδίον καταβήναι, ἵν' ὀρκία πιστὰ τάμητε. αὐτὰρ Ἀλέξανδρος καὶ ἄρητφιλος Μενέλαος μακρῆς ἐγχείησο μαχήσοντ' ἀμφὶ γυναίκι.

255 τῷ δὲ κε νυκήσαντι γυνή καὶ κτήμαθ' ἐποιτο: οἱ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμόντες ναῦσιμεν Τροῖτην ἐρυβώλακα, τοὶ δὲ νέονται ὁ Ἀργὸς ἐς ἰππόβοσιν καὶ Ὁχαιίδα καλλιγύναια."
όρκια πιστὰ θεών σύναγον, κρητηρὶ δὲ οἶνον
μῶγον, ἀτὰρ βασιλεὺσιν ὑδῷρ ἐπὶ χεῖρας ἔχεναι.

The Sacrifice and the Prayer.

'Ατρείδης δὲ ἐρυσοσάμενος χείρεσθι μάχαραν,
ἡ οἱ παρ. ξίφεος μέγα κουλέον αἰὲν ἄωρτο,
ἀρνῶν ἔκ κεφαλέων τάμινε τρίχας· αὐτὰρ ἐπείτα
κήρυκες Τρώων καὶ 'Ἀχαιῶν νεῖμαν ἀρίστους.

toίσιν δ' ἀτρείδης μεγάλ' εὐχετο, χεῖρας ἀνασχών·
"Ζεῦ πάτερ, ἤδηθεν μεδέων, κύδιστε μέγιστε,
ἡλιός θ', ὅς πάντ' ἐφοράς καὶ πάντ' ἐπακούεις,
καὶ ποταμοῖ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνιςθον, ὦτις κ' ἐπίορκον ὀμόσηγ,
ὐμεῖς μάρτυρι οἴστε, φυλάσσετε δ' ὀρκια πιστά.
εἰ μὲν κεν Μενέλαον 'Αλέξανδρος καταπέφην,
αὐτὸς ἐπειθ' 'Ελένην ἑχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήσοι νεώμεθα ποντοπόροισιν·
ei δὲ κ' 'Αλέξανδρον κτεῖνη ἔανθος Μενέλαος,

Τρώας ἐπειθ' 'Ελένην καὶ κτήματα πάντ' ἀποδοῦναι,
tημὴν δ' 'Ἀργείωις ἀποτινέμεν, ἧν τιν' ἑικεν,
η τε καὶ ἑσσομένους μετ' ἀνθρώπους πέληται.
ei δ' ἄν ἐμοὶ τημὴν Πρίσμος Πρίαμοι τε πάλις
tινὲν οὐκ ἑθέλωσιν 'Αλέξανδροι πεσόντος,

αὐτὰρ ἐγὼ καὶ ἐπειτὰ μαχήσομαι εἰνεκα ποιής
αὕτη μένων, εἰως κι τέλος πολέμοιο κιχεώ·

ἡ καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμὸν δευμός· ἀπὸ γὰρ μένος εἴλετο χαλκός·

οἶνον δ' ἐκ κρητηρίοις ἀφυσσόμενοι δεπάσοσιν
ἐκχέον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν.

omega δὲ τὸς εἰπεσκεν 'Αχαιῶν τε Τρώων τε·
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι, ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
300 ὥδε σφ’ ἐγκέφαλος χαμάδες ῥέοι ὥσ ὅδε οίνος, αὐτῶν καὶ τεκέων, ἄλοχοι δ’ ἄλλοις δαμείεν.”
ὡς ἔφαν, οὖδ’ ἄρα πώ σφιν ἐπεκραίανε Κρονίων.

Priam returns to the City.

tοῦσι δὲ Δαρδανίδας Πρίαμος μετὰ μῦθον ἐειπεν·
“κέκλυτε μεν, Τρώες καὶ ἐνκυήμοις Ἀχαιοί·
305 Ἡ τοι ἐγὼν εἰμι προτί Ἰλιον ἡμεμόεσαν
ἀψ, ἐσεὶ οὖ πω τλήσσομ’ ἐν ὀφθαλμοῖσιν ὃρασθαι
μαρνάμενον φίλον νῦν ἀρηφίλῳ Μενελάῳ.
Ζεῦς μὲν πον τὸ γε οἴδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρω θανάτου τέλος πεπρωμένων ἐστίν.”
310 Ἡ ρά καὶ ἐς δίφρον ἄρνας θέεν ἵσοθεος φῶς,
ἀν δ’ ἄρ’ ἐβαυ’ αὐτός, κατὰ δ’ ἦνια τείνεν ὅπισσων
πάρ δὲ οἱ Ἀντήνωρ περικαλλέα βῆστε δίφρον.

Preparations for the Single Combat.

τῷ μὲν ἄρ’ ἀψορροὶ προτὰ Ἰλιον ἀπονέοντο.
"Εκτῳ δὲ Πριάμῳ πάς καὶ δίος Ὄδυσσεὺς
315 χῶρον μὲν πρῶτον διεμέτρεα, αὐτὰρ ἐπέτα
cλήρους ἐν κυνῇ χαλκήρεϊ πάλλον ἐλόντες,
ὅπποτερος δὴ πρόσθεν ἀφεὶ ἀρήκεον ἤγχος.
λαοὶ δ’ ἡρήσαντο θεοὶ ἰδ’ χεῖρας ἀνέσχον·
ὡδὲ δὲ τις εἰπεσκεν Ἀχαιῶν τε Τρώων τε·
320 “Ζεῦ πάτερ, Ἰδήθεν μεδέων, κύδιστε μέγιστε,
ὅπποτερος τάδε ἔργα μετ’ ἀμφότεροιν ἑκεῖνεν,
τὸν δὸς ἀποφθιμενὸν δῶνα δόμον Ἀίδος εἰσω,
ἡμῶν δ’ αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.”
ὡς ἄρ’ ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
δις ὄροιον· Πάριος δὲ θᾶσας ἐκ κλῆρος ὁροῦσεν. οἱ μὲν ἔπειθ᾽ ἵππον κατὰ στίχας, ἤχοι ἐκάστοι ἵπποι ἀερσίποδες καὶ ποικίλα τεύχες· ἐκεῖτο· αὐτὰρ ὅ γ᾽ ἀμφ᾽ ὠμοιοὶ εἰδὼλες τεῦχεα καλὰ δίος Ἀλέξανδρος, Ἐλένης τόσις ἥκομοιο.

κημίδας μὲν πρῶτα περὶ κηνήματιν ἔθηκεν, καλᾶς, ἀργυρόουσών ἑπισφυρίους ἀραρυίας·

ἐντερον αὐθῷ θάρηκα περὶ στήθεσιν ἔδυνεν οἵο κασιγνήτου Δυκάονος, ἠρμόσε δ᾽ αὐτῷ. ἀμφὶ δ᾽ ἀρ' ὠμοιοὶ βάλετο ξίφος ἀργυρόηλον, χάλκεοι, αὐτὰρ ἐπείτα σάκος μέγα τε στιβαροῦ τε.

κρατεῖ δ᾽ ἐπὶ ἰθύμῳ κυνήγιν ἑύπωκτον ἔθηκεν, ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἐνευεν. εἶλετο δ᾽ ἀλκίμου ἤγχος, ὥς ὦ τοίς Μενέλαιος ἀρήμοι έντε ἔδυνεν.

The Combatants meet and strike.

οἱ δ᾽ ἔπει οὐν ἐκάπερθεν ὁμίλου θωρῆχθησαν, ἐς μέσσον Τρῶων καὶ Ἀχαιῶν ἐστιχώντο δεινὸν δερκόμενοι. θάμβοι δ᾽ ἔχεν εἰςορώτας Τρώας θ᾽ ἵπποδάμους καὶ ἑυκημίδας Ἀχαιῶν. καὶ ὅ ἤγχος στήθην διαμετρητῷ ἐνὶ χώρῳ

σεῖστ᾽ ἔγχειας, ἀλλήλουσιν κοτέοντε. πρόσθε δ᾽ Ἀλέξανδρος προίει δολιχόσκιον ἤγχος, καὶ βάλειν Ἀτρείδαο καὶ ἀσπίδα πάντοσ᾽ ἐύθην· οὔδ᾽ ἔρρηξεν χαλκός, ἀνεγνάμφηθη δὲ οἱ αἰχμὴ ἀσπίδη εὐ κρατερῆ. ὦ δὲ δεύτερος ὁρνυτο χαλκῷ

Ἀτρείδης Μενέλαος, ἐπενεκάμενος Διὸ πατρί· "Ζεῦ ἀνα, δὸς τίσασθαι ὦ με πρότερος κάκ᾽ ἔργεν, διον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμήναι, ὃφρα τοῖς ἐρρύγησι καὶ ὅψιγον ἀνθρώπων.
APHRODITE OF MELOS

From the statue in the Louvre, Paris
ΤΡΙΤΟΝ ΒΟΟΚ ΟΤΗΝ ΙΛΙΑΔ

355 ἡ ρα καὶ ἀμπεταλῶν προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλε Πραμίδαο καὶ ἀσπίδα πάντοτε ἐςθην.
διὰ μὲν ἀσπίδων ἦλθε φαενής ὁβρμουν ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρῆειστο.
ἀντικρυσ δὲ παρὰ λατάρην διάμηςε χιτώνα

360 ἔγχος: ὁ δ' ἐκλίνθη καὶ ἀλεύατο κηρα μέλαιναν.
Ἀτρέδης δὲ ἐρυσόμενος ξύφος ἀργυρόπολον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἀρ' αὐτῆ
τριχά τε καὶ τετραχάδα διατρυφῆν ἐκπέσε ἔχερος.
Ἀτρέδης δ' ἀμωξεν ἵδων εἰς οὐρανον εύρων.

365 "Ζεῦ πάτερ, οὐ τις σειο θεῶν ὀλοώτερος ἀλλος.
ἡ τ' ἐφάμην τύσασθαι Ἀλέξανδρον κακότητος.
νῦν δὲ μοι ἐν χειρίσος ἁγη ξύφος, ἐκ δὲ μοι ἔγχος
ἡχθη παλάμηρον ἐτώσιον, οὐδὲ δάμασσα.

ἡ καὶ ἔπαξις κόρυθος λάβεσε ἰπποδασείης,

370 ἐλκε δ' ἐπιστρέψας μετ' ἐυκημίδας Ἀχαίοις.
ἀγχε δὲ μιν πολύκεστος ἰμάς ἀπαλήν ὑπὸ δειρῆν,
ὅσ οἱ ὑπ' ἀνθερεώνος όχευς τέτατο τρυφαλείης.

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

καὶ νῦ κεν εἰρυστετεν τε καὶ ἁστετον ἠρατο κῦδος,
εἰ μη ἄρ' ὄξυ νόσηε Δίως θυγάτηρ Ἀφροδίτη,

375 ἡ οἱ ῥῆξεν ἵμαντα βοδὸς ἵφι κταμένου.
κενηθ δὲ τρυφάλεια ἀμ' ἐσπετο χειρὶ παχείη.
τὴν μὲν ἐπειθ' ἦρας μετ' ἐυκημίδας Ἀχαίους
ῥώθ' ἐπιδώσησας, κομισαν δ' ἐρῆπθες ἐγαίροι.
αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμενα κενεινων

380 ἔγχει χαλκείω. τὸν δ' εξήρπαζ' Ἀφροδίτη
ῥεῖα μάλι' ὡς τε θεός, ἐκάλυψε δ' ἀρ' ἥρι πολλῆ,
καὶ δ' εἰς' ἐν θαλάμῳ ἐνωδεὶ κηωντὶ.
αὐτῇ δ’ αὐθ’ Ἐλένην καλέουσ’ ἦε. τὴν δὲ κίχανεν πῦργῳ ἔφ’ ὑψηλῇ, περὶ δὲ Τρωαὶ ἀλις ἦσαν.
385 χειρὶ δὲ νεκταρέου ἐανοῦ ἐτύναξε λαβοῦσα, γρηγὸρος δὲ μνὸς ἐκυκλε daoυσί προσεῖπεν, εἰροκόμως, ἢ οἱ Λακεδαίμονοι ναυετοῦσι
ήσκεις εἴρια καλὰ, μάλιστα δὲ μνὴ φιλέσκευς.
390 τῇ μὲν ἐςαμαίνῃ προσεφώνεε δι’ Ἀφροδίτη.
"δεῦρ’ ἢθ’, Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
κεῖνος δ’ γ’ εν θαλάμῳ καὶ διωκοῦσι λέχεσσιν,
κάλλετ τε στῖλβων καὶ εἴμασιν. οὐδὲ κε φαῖς
ἀνδρὶ μαχησάμενον τὸν γ’ ἔλθεῖν, ἀλλὰ χορόνδε
ἐρχεσθ’, ἥτ’ χοροῦ νέον λήγοντα καθίζειν."

Helen charges Aphrodite with Deception and Wrong.
395 ὁς φάτο, τῇ δ’ ἀρα θυμὸν εἰνι στήθεσσιν ὀρινεν.
καὶ ρ’ ὁς οὐν εὔνησθε ϑεᾶς περικαλλέα δειρὴν
στήθεα θ’ ἵμεροντα καὶ ὀμματα μαρμαίροντα,
θάμβησέν τ’ ἀρ’ ἔπειτα, ἐπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζεν.
"δαμνονή, τι με ταύτα λιλαιει ἦπεροπέειν;
400 η πτ’ με προτέρω πολίων εἰν ναυμενάω
ἀξεσ ή Φρυγίης ή Μηνινής ἐρατεινής,
εἰ τίς τοι καὶ κεῖθι φίλος μερόσων ἀνθρώπων,
οὐνεκα δὴ νῦν δίον Ἀλέξανδρον Μενέλαος
νυκῆσας ἐθέλει στυγερὴν ἐμὲ οἰκαί’ ἀγεσθαί.
405 τούνεκα δὴ νῦν δεύρο δολοφρονέονσα παρέστης;
ἡσο παρ’ αὐτὸν ιοῦςα, θεῶν δ’ ἀπόεικε κελεύθων,
μηδ’ ἐτι σοῦι πόδεσσιν ὑποστρέψειας Ὀλυμπόν,
ἀλλ’ αἰεὶ περὶ κεῖνον οίκει καὶ ἐ φύλασσε,
εἰς ὅ κε σ’ ἡ ἀλοχὸν ποιήσεται ὃ ὃ γε δούλην.
410 κεῖσε δ’ ἐγὼν οὐκ εἰμι, νεμεσσετὸν δὲ κεν εἰη,
κεῖνον πορονενοῦσα λέχος. Τρωαὶ δὲ μ’ ὀπίσσω
πάσαι μωμήσονται, ἔχω δ' ἄχε' ἀκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δ' Ἀφροδίτη·

"μή μ' ἔρεθε, σχετλή, μή χωσαμένη σε μεθεώ, .
415 τῶς δὲ σ' ἀπεκθήρω ὡς νῦν ἐκπαγλα φίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δὲ κεν κακὸν οἴτων ὀληναι."

Helen follows Aphrodite to her Home.

ὡς ἐφατ', ἐδείυσεν δ' Ἐλενη, Διὸς ἐκγεγεννια, Βή δὲ κατασχομένη ἐανῷ ἄργητι φαινω, 
420 σιγῇ, πᾶσας δὲ Τρώας λάθεν· ἦρχε δὲ δαίμων.

αἱ δ' ὅτ' Ἀλεξάνδρου δόμον περικαλλε' ἰκοντο,
ἀμφίπολοι μὲν ἐπειτα θωῖς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὡφοροφον θάλαμον κὲ διὰ γυναικῶν.
425 τῇ δ' ἀρα δύρρων ἑλοῦσα φιλομμειδῆς Ἀφροδίτη
ἀντὶ Ἀλεξάνδρου θέα κατέθηκε φέρουσα·
ἐνθα καθίξ' Ἐλενη, κοὺρη Διὸς αἰγόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἦνίσπατε μύθῳ·
"ἡλυθες ἐκ πολέμου· ὡς ὠφελες αὐτὸθ' ὀλέοσαί,
ἀνδρὶ δαμεῖς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦν.
430 ἡ μὲν δὴ πρὶν γ' εὔχε' ἀρηφίλοι Μενελάον
σὺ τὲ βιὴ καὶ χερσί καὶ ἐγχεὶ φέρτερος εἰναι·
ἀλλ' ἵδι νῦν προκάλεσσαι ἀρηφίλοι Μενέλαον
exaítis μαχέσασθαι ἑναντίον. ἀλλὰ σ' ἔγω γε
παύεσθαι κέλομαι, μηδὲ ἕανθᾲ Μενελάῳ
435 ἀντίβιον πόλεμον πολεμίζειν ἢδὲ μάχεσθαι ἀφραδεύως, μή ποὺς τὰχ' ὑπ' αὐτοῦ δουρὶ δαμῆς."

τὴν δὲ Πάρις μύθοιςν ἀμεμβόμενος προσέειπεν·

"μὴ με, γύναι, χαλεποίσως ὤνείδειςι θυμὸν ἐνίππε. 
νῦν μὲν γὰρ Μενελαὸς ἐνίκησεν σὺν Ἀθήνη,
440 κεῖνον δ' αὕτης ἔγω· παρὰ γὰρ θεοὶ εἰσὶ καὶ ἡμῖν.
άλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πῶ ποτὲ μ' ὁδὲ γ' ἔρεος φρένας ἀμφεκάλυψεν,
οὔτε ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἐπλεον ἀρτάξας ἐν ποινοπόροισι νέεσσιν,
445 νῆσῳ δ' ἐν Κρανᾶγ ἐμίγην φιλότητι καὶ εὐνή,
ὡς σεο νῦν ἔραμαι καὶ μὲ γλυκὺς ἴμερος αἴρει·
ἡ ῥα καὶ ἄρχε λέχοσθε κιὼν· ἀμα δ' εἶπετ' ἄκοιτις.

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

τῷ μὲν ἄρ' ἐν τρητοῦσι κατεύνασθεν λεχέεσσιν,
'Ατρείδης δ' ἀν' ὄμιλον ἐφότα θηρὶ ἔοικὼς,
450 εἰπ' ὅπου ἐσαθρήσεων 'Αλέξανδρον θεοειδέα.
ἀλλ' οὖ τις δύνατο Τρῶων κλεῖτῶν τ' ἐπικούρων
deῖξαι 'Αλέξανδρον τὸτ' ἀρηφίλω Μενελάῳ.
οὐ μὲν γὰρ φιλότητι γ' ἐκεύθανον, εἰ τις ἰδοῖτο·
Ἰον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνη.
455 τοῦσι δὲ καὶ μετέεσπεν ἄναξ ἄνδρῶν Ἀγαμέμνων·
"κέκλυτε μεν, Ἰον τρῶως καὶ Δάρδανοι ἡδ' ἐσκόμυροι.
νύκι μὲν δὴ φαίνετ' ἀρηφίλω Μενελάῳ·
ὑμεῖς δ' Ἀργείην Ἐλένην καὶ κτῆμαθ' ἄμ' αὐτῇ
ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' ἔοικεν,
460 ἢ τε καὶ ἐσομένουσι μετ' ἀνθρώπους πέληται."
ὡς ἐφατ' Ἀτρείδης, ἐπὶ δ' ἔνεοιο ἄλλοι Ἀχαιοί.
ΟΜΗΡΟΣ ΙΛΙΑΔΟΣ Δ

Δέλτα· θεῶν ἄγορη, δραυν χώσις, Ἀρεών ἀρχή.
Delta Deum fora, laesa fides, primordia pugna.

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

ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.


οἱ δὲ θεοὶ πάρ Ζηνι καθήμενοι ἡγορώντο
χρυσέω ἐν δαπέδῳ, μετὰ δὲ σφισὶ πότνια Ἡβη
νέκταρ ἐφυοχόει· τοι δὲ χρυσέως δεπάσσον
δειδέχατ’ ἄλληλους, Τρώων πόλιν εἰσορώντες.

5 αὐτίκ’ ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἡρην
κερτομίως ἐπέέσσι, παραβλήθην ἄγορεύων.
“Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεῶν,
"Ηρη τ’ Ἀργείη καὶ Ἀλαλκομενῆς Ἀθηνη.
ἀλλ’ ἢ τοι ταῖ νόσφι καθήμεναι εἰσορώσαι

10 τέρπεσθον· τῷ δ’ αὐτε φιλομενὴν Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
καὶ νῦν ἔξεσάσθην οἰόμενον θανέσθαι.
ἀλλ’ ἢ τοι νῦκη μὲν ἄρηφιλον Μενελάου·
ἡμεῖς δὲ φραζώμεθ’, ὡπως ἑσται τάδε ἔργα,

15 ἢ ρ’ αὕτης πόλεμόν τε κακὸν καὶ φύλοποιν αἰνὴν
ὁρσομεν, ἢ φιλότητα μετ’ ἀμφοτέρους βάλωμεν.
eι δ’ αὐ πῶς τόδε πάσι φίλον καὶ ἡδὸν γένοιτο,
ἢ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
αὕτις δ’ Ἀργείην Ἐλείην Μενελαος ἂγωτο.”

20 ὡς ἐφαθ’, αἱ δ’ ἐπέμευξαν Ἀθηναίη τε καὶ Ὡρη. πλησίαν αἱ γ’ ἱσθην, κακὰ δὲ Τρώεσσι μεδέσθην. ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδὲ τι εἶπεν, σκυλομένη Διὰ πατρὶ, χόλος δὲ μιν ἄγριος ἠρειν. Ὡρη δ’ οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα. 

25 “αἰνῶτατε Κρονίδη, ποίον τὸν μῦθον ἔειπες. πῶς ἔθελεις ἄλιον θείαι πόνον ἢδ’ ἀτέλεστον, ἰδρῶ θ’, ὅν ἰδρωσα μόγῳ, καμέτην δὲ μοι ἵπποι λαδν ἄγερυση, Πρίαμος κακὰ τοῖο τε παισῖν. ἔρδ’. ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Zeus rebukes Hera's Implacable Hatred for Troy.

30 τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς. “δαμονίη, τὸ νῦ σε Πρίαμος Πριάμοι τε παιδες τόσσα κακὰ βέζουσιν, δ’ ἀσπερχὲς μενεαίνεις Ἰλιον ἔξαλαπάξαι, εὐκτίμενον πτολέμουρ; εἰ δὲ σῦ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ 

35 ἀμὸν βεβρῶθοις Πρίαμον Πριάμοι τε παιδας ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαυ. ἔρεων, ὅπως ἔθελεις. μὴ τούτῳ γε νείκος ὅποισον σοι καὶ ἐμοὶ μέγ’ ἔρισμα μετ’ ἀμφοτέρους γένηται. ἄλλο δὲ τοι ἔρεω, σὺ δ’ ἐνὶ φρεσὶ βάλλει σῆμιν. ὁπότε κεν καὶ ἐγὼ μεμάως πόλιν ἔξαλαπάξαι τὴν ἑθέλω, δῆτοι τοι φίλοι ἀνέρες ἐγγεγάνιν, μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ’ ἔασαι. καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἄκοιν γε θυμῷ. αἱ γὰρ ὑπ’ ἥλιῳ τε καὶ οὐρανῷ ἀστερέωτι 

40 ναιετάονοι πόλεσ ἐπιχθοῦσιν ἀνθρώπων, τάων μοι περὶ κῆρι τιςκετο Ίλιος ἴρη καὶ Πρίαμος καὶ λαὸς ἐνμελέως Πριάμου.
οὐ γὰρ μοὶ ποτὲ βωμὸς ἐδεύτερ δαιτὸς ἐύπης,
λοιβῆς τε κνύσης τε· τὸ γὰρ λάχομεν γέρας ἤμεῖς.

τὸν δ’ ἤμείβετ’ ἐπειτα βωώπις πότνια Ἰηρή·
“ἡ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰσὶ πόλης,
"Ἀργος τε Σπάρτη τε καὶ εὐρύγυια Μυκήνη·
tὰς διαπέρσαι, ὅτ’ ἄν τοι ἀπέχθωνται περὶ κηρὶ·
tάων οὐ τοι ἐγὼ πρόσθ’ ἵσταμαι οὐδὲ μεγαίρω.

[ἐὶ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνῶν φθονεοῦσ’, ἐπεὶ ἢ πολὺ φέρτερός ἐσσι.]
ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνου οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δὲ μοι ἔνθεν, ὅθεν σοὶ,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,

ἀμφότερον, γεννῇ τε καὶ οὐνέκα στὶ παράκοιτης
κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτους ανάσσεις.
ἀλλ’ ἢ τοι μὲν ταῦθ’ ὑποείξομεν ἀλλήλουσιν,
σοὶ μὲν ἐγώ, σὺ δ’ ἐμοί· ἐπὶ δ’ ἔφορται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίη ἐπιτείλαι

ἐλθεῖν ἐς Τρώων καὶ Ἀχαίων φύλους αἰνήν,
pερὰν δ’, ὡς κε Τρῶες ὑπερκύδαντας Ἀχαίοις
ἀρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.”

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

ὡς ἔφατ’, οὖδ’ ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε·
αὐτίκ’ Ἀθηναῖὴ ἐπεά πτερόεντα προσηύδα.

“ἀβα μάλ’ ἐς στρατὸν ἐλθέ μετὰ Τρῶας καὶ Ἀχαίοις,
pερὰν δ’, ὡς κε Τρῶες ὑπερκύδαντας Ἀχαίοις
ἀρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.”

ὡς εἰπὼν ὄτρυνε πάρος μεμανῖαν Ἀθηνῆν,
βῆ δὲ κατ’ Ὀὐλύμπων καρῆνων αἴξασα.

οἶνον δ’ ἀστέρα ἤκε Κρόνου πάς ἀγκυλομήτεω,
ἡ ναύτης τέρας ἡ στρατῷ εὐρέι λαῖν,
λαμπρόν· τοῦ δὲ τε πολλοὶ ἀπὸ σπινθῆρες ἔντατοι· τῷ ἑκάτῳ ἤμελεν ἐπὶ χθόνα Παλλᾶς Ἀθήνη, καδὲ δ’ ἔθερ’ ἐσε μέσον· θάμβος δ’ ἔχει εἰσορώντας.

Τρώας θ’ ἑπιδόμους καὶ ἐυκυνήμαδας Ἀχαίοις· Ὑδε δὲ τις εἶπε σκέπην ἰδὼν ἐς πλησίον ἄλλον.
“Ἡ ῥ’ αὖτις πόλεμος τε κακός καὶ φίλοτοι αἰνή ἔστεται, ἡ φιλότητα μετ’ ἀμφοτέρους τίθησιν Ζεὺς, ὅσ τ’ ἀνθρώπων ταμής πολέμοι τέτυκται.”

Athena persuades Pandarus to wound Menelaus.

ὡς ἀρα τις εἶπε σκέπην Ἀχαίων τε Τρώων τε. Ἡ δ’ ἀνδρὶ ἱκέλη Τρώων κατεδύσεσθ’ ὀμιλοῦν, Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἴχμητῃ, Πάνδαρον ἀντίθεον δυζημένη, εἰ ποὺ ἐφεύροι. εὐρε Λυκάονος νῦν ἀμύμονα τε κρατερὸν τε ἐστεωτ’. ἀμφὶ δὲ μιν κρατεραὶ στίχες ἀστυστάων λαῶν, οἵ οἱ ἐποντο ἀπ’ Αἰσθῆτοι ῥοῶν.

ἀγχοῦ δ’ ἱσταμένη ἔσεα πτερόεντα προσηύδα. “Ἡ ῥά νῦ μοι τι πίθοιο, Λυκάονος νῦ δαίφρου; τλαίς κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἵπτον,

πᾶσι δὲ κε Τρόϊσσι χάριν καὶ κῦδος ἁρόου, ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆ. τοῦ κεν δὴ πάμπρωτα παρ’ ἄγλα ἄν ωρα φέροιο, αἵ κεν ἓ Μενελαον ἀρῆιον Ἀτρέος νῦν σῷ βέλει δημηθύντα πυρῆς ἐπιβαίνη ἀλεγεινῆς.

ἀλλ’ ἄγ’ ὀὔστευσον Μενελάου κυδάλμου, εὐχεο δ’ Ἀπόλλων λυκηγενεί κυπετόξῳ ἀρνῶν πρωτογόνων ἐβεῖν κλειτὴν ἐκατομβήν οἰκὸν νοστήσας ἱερῆς εἰς ἀστὺ Ζελεῖνης.”
Pandarus shoots an Arrow at Menelaus.

.ws φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν: 105
αὐτίκ' ἐσύλα τόξον ἐύξουν ἱξάλου αἰγὸς
ἀγρίον, ὦν ρᾷ ποτ' αὐτὸς ὑπὸ στέρνοι τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκήσων,
βεβλήκει πρὸς στῆθος· ὁ δ' ὑππιος ἐμπεσε πέτρη.
tοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν.
καὶ τὰ μὲν ἁσκήσας κεραξόσος ἡραρε τέκτων,
pὰν δ' εὐ λειψάνας χρυσῆν ἔπέθηκε κορώνην.
καὶ τὸ μὲν εὐ κατέθηκε ταυνσάμενος, ποτὶ γαίὴ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέδον ἑσθλοὶ ἑταῖροι,
μὴ πρὶν ἀνατείναν ἄρηιοι ὑπε Ἀχαίων,
115 πρὶν βλήσθαι Μενέλαοι ἄρηιον Ἀτρέος νιῶν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἐλεί' ἓν
ἀβλήτα πτερόεντα, μελανεών ἐρμ' ὀδυνάων.
ἀἷμα δ' ἐπὶ νευρῆ κατεκόσμει πικρῶν ὑστόν,
εὐχέτο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτοξίφω
120 ἄρνων πρωτογόνων βέδειν κλείτην ἐκατόμβην
οἰκάδε νοστήσας ἱερῆς εἰς ἀστὶν Ζελείης.
ἐλκε δ' ὀμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρῆ μὲν μαξὺ πελασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἐτεινεν,
125 λίγε αἰώς, νευρῇ δὲ μέγ' ιαχεν, ἀλτὸ δ' ὦστὸς
ὀξυβελῆς, καθ' ὀμίλον ἔπιπτέσθαι μενεαίνων.

Menelaus is wounded.

.οὐδ' σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρῶτῃ δὲ Διὸς θυγάτηρ ἀγελείη,
ἡ τοι πρόσθε στᾶσα βέλος ἐχεπευκές ἀμμυνεν.
130 ἡ δὲ τόσον μὲν ἐργιεν ἀπὸ χροός, ὡς οτε μήτηρ
παιδὸς ἐέργῃ μνῆαν, ὡς ἴδει λέξεται ὑπνοῖ·
αὐτῇ δ᾽ ἀφ᾽ ἱδυνεῖ, ὡς ζωστήρος ὀχῆσες
χρύσειοι σύνεχοι καὶ διπλῶς ἦντετο θώρηξ.
ἐν δ᾽ ἐπεσε ζωστήρι ἀρηρότι πικρὸς ὀιστός·
135 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλον ἠρήρειστο
μέτρης θ', ἣν ἐφόρειν ἔρμα Χρώος, ἔρκος ἀκόντων·
ἡ οἱ πλείστοιν ἐρυτοί· διαπρόδε ἐσάτο καὶ τῆς·
ἀκρότατον δ᾽ ἅρι ὀιστός ἐπέγραψε χρόα φωτός·
140 αὐτίκα δ᾽ ἐρρεεν αἰμα κελαινεφῆς ἐξ ὀτελῆς.
ὡς δ᾽ ὅπε τίς τ᾽ ἐλέφαντα γυνὴ φοίνικι μιήνη
Μηροῖς ἣ Ἐκαίρα, παρῆκοιν ἐμμεναι ἐπιπων·
κεῖται δ᾽ ἐν θαλάμῳ, πολὲες τέ μιν ἰρῆσαντο
ἰππῆς φορέειν, βασιλῆι δὲ κεῖται ἀγαλμα·
145 ἀμφότερον, κόσμος θ᾽ ἐπιφ ἐλατηρίε τε κύδος·
τοίοι τοι, Μενέλαε, μιάνθην αἰματὶ μηροὶ
ἐυφυέες κυῆαι τε ἵδε σφυρὰ καὶ ὑπένερθεν.

Agamemnon grieves for the Hurt of his Brother.

ῥύγησεν δ᾽ ἀρ᾽ ἐπείτα ἄναξ ἀνδρῶν Ἁγαμέμνων,
ὡς ἐδείς μέλαιν αἰμα καταρρέον ἐξ ὀτελῆς·
150 ῥύγησεν δὲ καὶ αὐτὸς ἀρηφῖλος Μενέλαος.
ὡς δὲ ἢδεν νεῦρον τε καὶ ὄγκους ἐκτός ἐόντας,
ἀψωρρόν οἱ θυμὸς ἐνι στήθεσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἁγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ᾽ ἐταῖροι·
155 "φίλε κασίγνυτε, θάνατον νῦ τοι ὅρκι ἐταμνοίν,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωτὶ μάχεσθαι·
ὡς σ᾽ ἔβαλον Τρώες, κατὰ δ᾽ ὅρκια πιστὰ πάτησαν.
οὐ μὲν πῶς ἀλιον πέλει ὅρκιον αἰμα τε ἄρνων
σπουδαί τ᾽ ἀκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
160 ei per gar te kai aytik 'Olympos ouk eteleseu, 
ek de kai oxe telhei, sun te megalw apetisvan, 
sun sfhison kefalh sunvaexi te kai tekesevin. 
ei gar egw tode oida katha phrena kai katha thumon. 
'Ekseita hmar, ostr an pot ololh 'Ilion irh 
ka Priamos ka laos eumelos Priamoio, 
Zeus de sphi Kronidhs upizynos, aitheri vaw, 
audos eysuteinon erevmen aigida pasin 
thod apathts kotew. 
ta men ekseita ouk atelesta. 
all mou aion ouchos satein ekseita, o Mevela, 
170 ai ke thevhsi kai potmon anaplisths bioto. 
ka kai elektisostos poludymon 'Arhgos ikoimn. 
aytika gar mhnountai 'Achiou patridos aitha. 
ka de kai evxalhl Priamoio ka Trooi lipomenein 
'Argeinein 'Elenin. seo de osetai pusiei areoura 
175 kevmenou en Troihe ateleutithi epit erugw. 
ka kai ke tis odh erexi Trown uperthoreontwn, 
tymbho epibraskwn Mevelaion kudalimo. 
'aith owtos epit pasei chloron teleseti 'Agamemnon, 
ws ka vi un alion straton hagane enotha 'Achaiwn, 
180 ka bhe bhei oikondade filin eis patrida gaiain 
sun keuhsin nevs, lipow agathon Mevelaon. 
wpe poti tis erexi. tote moi xanoi euireia xhoin.

The Wound is not Fatal. The Surgeon Machaon comes.

tou od epibarotwn prosfehi xanthes Mevelaos. 
"tharpe, mihde ti tw deidiseso laos 'Achaiwn.
185 ouk en kairos exi pagn beilos, alla parothen 
eirusato xosthri te panaidlos hdi upenerbein 
zima te kai mitri, thn xalkhies kamoun andres." 
tou od apameibomenei prosfehi krewn 'Agamemnon.
"αἱ γὰρ δὴ οὕτως εἰη, φίλοις ὁ Μενέλαιε.

190 ἐλκὸς δ' ἤητηρ ἐπιμάσσεται ἦδ' ἐπιθήσει
φάρμαχ', ἀ κεν παύσησι μελανάων ὀδυνάων."

ἡ καὶ Ταλθύβιοι θεῖοι κήρυκα προσηύδα.

"Ταλθύβι, ὅτι τάχιστα Μαχάνα δεύρο κάλεσουν,
φῶτ' Ἀσκληπιοῦ νῖον ἀμύμονος ἤπηρος,

195 ὅρα ὑδη Μενέλαοι ἄρην ο' Άτρέως νῖον,
ὅν τις ὑστεύσας ἐβαλεν τόξων ἐν εἱδῶς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἀμμὶ δὲ πένθος."

ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἅπιθησαν ἀκούσας,

βῆ δ' ιέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτῶν

200 παπταίνων ἵρωα Μαχάνα. τὸν δὲ νόησεν
ἐστεῦτ' ἀμφι δὲ μιν κρατερᾷ στίχες ἀσπιστῶν
λαὼν, οἱ οἱ ἐπονοτ Τρίκης ἐξ ἐποβότοιο.
ἀγχοῦ δ' ἰστάμενος ἔπει πτερόντα προσηύδα;

"ὁρο'', Ἀσκληπιᾶδη, καλέει κρέων Ἀγαμέμνων,

205 ὅρα ὑδη Μενέλαοι ἄρην ο' Άχαιῶν,
ὅν τις ὑστεύσας ἐβαλεν τόξων ἐν εἱδῶς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἀμμὶ δὲ πένθος."

ὡς φάτο, τῷ δ' ἄρα θυμόν ἐνι' στήθεσιν ὄρμεν.

βὰν δ' ιέναι καθ' ὀμιλον ἀνὰ στρατὸν εὐρὸν Ἀχαιῶν.

210 ἀλλ' ὅτε δὴ β' Ίκανον, ὦδι ξανθὸς Μενέλαοι,
βλήμενος ἦν, περὶ δ' αὐτὸν ἄγηγέραθ', ὀσσοὶ ἀριστοί,
κυκλόσ', ὀ δ' ἐν μέσσου παρίστατο ἱσόθεος φῶς,

αὐτίκα δ' ἐκ ἔστηρος ἄρηπτος ἔλκειν οὐστὸν;

τοῦ δ' ἐξελκομένου πάλιν ἄγεν δέες οὐκὶ.

215 λύσε δὲ οἱ ζωστῆρα παναίολον ἦδ' ὑπενερθὲν
ζωμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἂνδρες.

αὐτὰρ ἐπεὶ ἐδεν ἐλκὸς, ὦθ' ἐμπεσε πικρὸς ὀστός,

αἱ' ἐκμυσῆς τοῦ ἦπια φώμακα εἰδῶς

πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πορε Χείρων.
220 ὃφρα τοῖς ἀμφεπένουτο βοήν ἀγαθὸν Μενέλαουν,
tόφρα δ' ἐπὶ Τρῶων στίχες ἦλθον ἀστυστάων·
οἱ δ' αὐτῶς κατὰ τεῦχε’ ἔδυν, μυήσαντο δὲ χάρμης.
ἐνθ’ οὐκ ἂν βριζόντα ἵδοις Ἀγαμέμνονα δίον
οὐδὲ καταπτῶσον’ οὐδ’ οὕν ἑθέλοντα μάχεσθαι,
225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἰπποὺς μὲν γὰρ ἔσασε καὶ ἄρματα ποικίλα χαλκῷ·
kαὶ τοὺς μὲν θεράπων ἀπάνευθ’ ἔχε φυσιόωντας
Εὐρυμέδων νῦὸς Πτολεμαίον Πειραιᾶδαο,
tῷ μάλα πόλλ’ ἐπέτελλε παρισχέμεν, ὅππότε κέν μν
230 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
aὐτὰρ ὁ πεζὸς ἐῶν ἐπεπωλέωτο στίχας ἀνδρῶν.
καὶ ρ’ οὗς μὲν σπεύδοντας ἵδοι Δαναῶν ταχυπώλων,
tοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
"Ἀργείοι, μὴ τῷ τι μεθίετε θοῦρίδος ἀλκής·
235 οὐ γὰρ ἐπὶ ψευδόσι πατὴρ Ζεὺς ἐσσετ’ ἀρωγός,
ἀλλ’ οἱ περ πρότεροι ὑπὲρ ὀρκία δηλήσαντο,
tῶν ἥ τοι αὐτῶν τέρενα χρόα γύτες ἔδωνται,
ἡμεῖς αὐτ’ ἀλόχους τε φίλας καὶ νήπια τέκνα
ἀξόμεν ἐν νήσεσιν, ἐπὶν πτολεῦθρον ἐλωμεν."
240 οὕς τινας αὐ μεθίεντας ἱδοὶ στυγεροῦ πολέμοιο,
tοὺς μάλα νεκείσκε σχολοτοῖσιν ἐπέεσσιν·
"Ἀργείοι ἵομωροι, ἐλεγχέες, οὐ νὺν σέβεσθε;
tὐθ’ οὕτως ἔστητε τεθηπότες ἡπὺ νεβροὶ,
αἲ τ’ ἐπεὶ οὗν ἐκαμον πολέος πεδίοιο θέουσαι,
245 ἔστασ’, οὐδ’ ἄρα τὶς σφὶ μετὰ φρεσὶ γίγνεται ἀλκή·
οὐς ἡμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθαι.
ἡ μένετε Τρῶας σχέδον ἐλθέμεν, ἐνθα τῇ ὑπὲ.
εἰρύατ' εὐπρυμνοι πολιής ἐπὶ θυμὶ θαλάσσης, ὄφρα ἱδη', αἰ' κ' ὦμμιν ὑπέρσχη κεῖρα Κρονίων;

Agamemnon praises Idomeneus and the Cretans.

250 ὡς δ' ὕπε Κρήτησσι κιών ἀνα οὐλαμὸν ἀνδρῶν. ἀλθε δ' ἐπὶ Κρήτησσι κιών ἀνα οὐλαμὸν ἀνδρῶν. οἱ δ' ἀμφὶ 'Ἰδομενῆα δαίφρονα θωρήσοντο. 'Ἰδομενᾶς μὲν εἰνὶ προμάχοις, συὶ εἴκελος ἄλκην, Μηρίνης δ' ἀρα οἱ πυμάτας ὑπρυνε φάλαγγας.

255 τοὺς δὲ ἱδῶν γήθησεν ἀναξ ἀνδρῶν 'Ἀγαμέμνων, αὐτίκα δ' 'Ἰδομενῆα προσηύδα μειλιχίουσιν. "'Ἰδομενᾶ, περὶ μὲν σε τίῳ Δαναῶν ταχυτύλων ἕμεν εἰνὶ πτολέμων ἢδ' ἀλλοι ἐπὶ ἔργῳ ἢδ' ἐν δαιθ' ὅτε πέρ τε γερούσιον αἴθοπα ὠνον

260 'Ἀργείων οἱ ἀριστοὶ εἰνὶ κρητῆρι κέρωνται. εἰ πέρ γάρ τ' ἄλλοι γε κάρη κομὼντες 'Ἀχαιοὶ δαυτρὸν πίνωσιν, σοῦ δὲ πλεῖον δέπαις αἰεὶ ἐστηχ', ὡς περ ἐμοὶ, πιέειν, ὅτε θυμὸς ἀνώγη. ἀλλ' ὀρσεὶ πολεμοῦν', οἶος πάρος εὐχει εἰναι."

265 τοῦ δ' αὕτ' 'Ἰδομενᾶς Κρητῶν ἄγος ἀντίον ηὕδα. "Ἀτρείδης, μάλα μὲν τού ἐγών ἔριρος ἔταῖρος ἐχσόμαι, ως τὸ πρῶτον ὑπέστην καὶ κατένευσα. ἀλλ' ἄλλοις ὑπρυνε κάρῃ κομὼντας 'Ἀχαιούς, ὃφρα τάχιστα μαχώμεθ', ἔπει σὺν γ' ὀρκυ' ἔχεναν

270 Τρῶες: τοῦς δ' αὖ θάνατος καὶ κήδε' ὀπίσσω ἐσσετ', ἐπεὶ πρότεροι ύπέρ ὀρκυ δηλήσαντο."
275 ὡς δ’ ὦτ’ ἀπ’ σκοτὶς εἶδεν νέφος αἰτόλος ἀνὴρ ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφυροῦ ἰωῆς: 
τῷ δὲ τ’ ἀνευθεν ἐόντι μελάντερον ἢπε τίσσα 
φαίνετ’ ἴδιν κατὰ πόντον, ἄγει δὲ τε λαίλατα πολλὴν. 
ῥίγησεν τε ἴδὼν ὑπὸ τε σπέος ἡλάσε μῆλα.
280 τοῖς ᾨτ’ Ἀιάντεσσι διοτρεφέων αἰζηῶν 
δήμον ἐς πόλεμον πυκναὶ κῦνυτο φάλαγγες 
κυάνει, σάκεσίν τε καὶ ἐγχέσει πεφρυκύαι. 
καὶ τοὺς μὲν γήθησθεν ἴδιων κρέων Ἀγαμέμνων, 
καὶ σφεας φωνῆσας ἔπεα πτερόεντα προσηῦδα.
285 “Ἀιαντ’, Ἀργείων ἡγήτορε χαλκοχιτῶν, 
σφῶι μὲν ὦ γὰρ ἕοικ’ ὀφρύεμεν, οὐ τι κελεύων. 
αὐτῶ γὰρ μᾶλα λαῶν ἀνώγετον ἰοί μάχεσθαι. 
αἱ γὰρ, Ζεὺς τε πάτερ καὶ Ἄθηναίη καὶ Ἀπόλλων, 
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσιν γένοιτο.
290 τῷ κε τάχ’ ἥμυσει τόλις Πριαμοῦ ἀνακτος 
χερσίν ὑφ’ ἣμετέρησιν ἀλοῦσά τε περθομένη τε.”

Nestor marshals his Troops skilfully.

ως εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βὴ δὲ μετ’ ἄλλους· 
ἐνθ’ ὡ γε Νέστορ’ ἔτεμε, λιγνὸν Πυλίων ἀγορητήν,
οὐς ἐτάρους στέλλοντα καὶ ὀφρύοντα μάχεσθαι
295 ἀμφὶ μέγαν Πελάγοντα ’Αλάστορά τε Χρομίω τε 
Λιμονά τε κρειόντα Βιαντά τε ποιμένα λαῶν. 
ἰππῆς μὲν πρῶτα σὺν ἱπποσίν καὶ ὀχεσφίν, 
πεζοὺς δ’ ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοῦς, 
ἐρυκός ἐμεν πολέμου κακοὺς δ’ ἐς μέσσον ἔλασσεν, 
300 ὄφρα καὶ οὐκ ἐθέλων τοῖς ἀναγκαίης πολεμίζοι. 
ἰππεῦσιν μὲν πρῶτ’ ἐπετέλλετο· τοὺς γὰρ ἀνώγεων 
σφῶι ἱππού ἔχεμν μηδὲ κλονέσθαι ὀμίλω. 
“μηδὲ τις ἱπποσύνη τε καὶ ἡνορέσθαι πεποίθως
οἶς πρόσθ' ἄλλων μεμάτω Τρόώσσι μάχεσθαι,
μὴν ἀναχωρεῖτο· ἀλαπαδνότεροι γὰρ ἔστεσθε.
ὅς δὲ κ' ἀνήρ ἀπὸ ὅν ὅχεων ἐτερ' ἀρμαθ' ἅκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ή πολὺ φέρτερον οὕτως.
ἐδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἑσόρθεον,
τόνδε νόν καὶ θυμὸν ἐνι στῆθεσσιν ἔχοντες.

ἐὰν γέρων ὄτρυνε πάλαι πολέμοιν ἐν εἰδώλι.
καὶ τὸν μὲν γῆθησεν ἰδὼν κρέων Ἀγαμέμνων,
καὶ μν φωνήσας ἐπεα πτερόεντα προσηῦδα.
"ἐδε γέρον, εἰθ' ὡς θυμὸς ἐνι στῆθεσσι φίλους,
ὡς τοι γούναθ' ἑποτο, βίη δὲ τοι ἐμπεδος εἰς.

ἀλλὰ σε γῆρας τείρει ὁμούων ὡς οφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροις μετείναι.

τὸν δ' ἥμισυ έπειτα Γερήνιος ἰππότα Νέστωρ.
"Ἀτρείδη, μᾶλα μὲν κεν ἕγον ἐθέλομι καὶ αἰτῶς
ὡς ἐμεν, ὡς ὅτε δίον Ἐρευναλίων κατέκταν.

ἀλλ' οὐ πῶς ἀμα πάντα θεοὶ δόσαν ἀνθρώποις
εἰ τότε κοῦρος ἐσα, νῦν αὐτὲ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὡς ἐπευϑα metaesoomai ἥδε κελεῦσω
βουλῇ καὶ μύθουι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουι νεάτεροι, οἱ περ ἑμεῖο

ὄπλοτεροι γεγάασι πεποίθασιν τε βίηφιν."

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

ὡς ἐφατ', Ἀτρείδης δὲ παρόχετο γηθόσινοι κηρ.
εὖρ' υἱὸν Πετέώα Μενεσθῆα πλήξιππον
ἐστεῳτ'. ἀμφὶ δ' Ἀθηναίοι, μήστωρες αὐτῆς.
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,

πάρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἐστασαν· οὐ γὰρ τῷ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίμωτο φάλαγγες
Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες ἔστασαν; ὀππότε πῦρ γος Ἀχαιῶν ἄλλος ἐπελθὼν
335 Τρώων ὀρμήσει καὶ ἄρξειαν πολέμου. τοὺς δὲ ἱδὼν νείκεσσεν ἀναξ ἀνδρῶν Ἀγαμέμνων, καὶ σφεας φωνῆσας ἔσπειρε περιόντα προσηύδα· "ἄι υἱὲ Πετεῦο διαστρέφεως βασιλῆος καὶ σὺ κακοῖσι δύσωσι κεκασμένε, κερδαλεόφρον,
340 τίπτε καταπτώσσοντες ἀφέστατα, μίμνετε δ’ ἄλλους; σφῶν μὲν τ’ ἐπέοικε μετὰ πρώτωσιν ἐόντας ἐστάμεν ἢδε μάχης κανοστείρης ἀντιβολῆσαι. πρώτω γὰρ καὶ διατέλεσσεσθον ἐμεῖο, ὀππότε δαίτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
345 ἐνθα φίλ’ ὀπταλέα κρέα ἐδεμεν ἢδε κύπελλα ὁίνου πινέμεναι μελιηδέος, ὀφρ’ ἐθελητὸν νῦν δὲ φίλως Χ’ ὀρώμενε, καὶ εἰ δέκα πῦρ γος Ἀχαιῶν ὑμεῖων προτάροιδε μαχοῖατο νηλεὶ χαλκῷ. τὸν δ’ ἄρ’ ὑπόδρα ἱδὼν προσέφη πολύμητις Ὀδυσσεύς· "Ἀτρείδη, ποῖόν σε ἔπος φύγειν ἔρκος ὀδότων. πῶς δὴ φῦς πολέμου μεθιέμεν; ὀππότ’ Ἀχαιοὶ Τρωσίων ἐφ’ ἱπποδάμωσιν ἐγείρομεν ὀξὺν Ἀρη, ὀφει, ἢν ἐθελησθα καὶ α’ κέν τοι τὰ μεμήλη, Τηλέμαχου φίλον πατέρα προμάχουσι μγέντα
360 οἴδα γὰρ, ὡς τοι θυμός ἐνι στήθεσσι φιλοισιν ἡπια δὴνεα οἰδει. τα γὰρ φρονείς, ἀ τ’ ἐγὼ περ. ἀλλ’ ἰθι, ταῦτα δ’ ὀπισθεν ἄρεσσόμεθ’ οἳ τι κακὸν νῦν εἴρηται, τὰ δὲ πάντα θεοὶ μεταμόνια θείεν."
Diomed is compared with his Father, Tydeus.

ὡς εἶπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.

365 ὑπὲρ δὲ Τυδεός νῦν ὑπέρθυμον Διομήδεα ἐστεώτ’ ἐν θ’ ἱπποι καὶ ἀρμασὶ κολλητοῖσιν· πάρ δὲ οἱ ἐστήκει Σθένελος Καπανής νῦσ. καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων, καὶ μὴν φωνήσας ἑπεα πτερόεντα προσηύδα·

370 “ὡ μοι, Τυδεός νῦε δαφρονος ἱπποδάμοιο, τί πτώσσεσιν, τί δ’ ὀπίπτειν πολέμου γεφύρας; οὐ μὲν Τυδεί γ’ οδε φίλον πτωσκαζέμεν ἦεν, ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηίοις μάχεσθαι. ἂς φάσαιν, οὐ μὴν ιδοντο πονεύμενον· οὐ γὰρ ἑγό γε ἡμνησ’ οὐδὲ ὑδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. ἦ τοι μὲν γὰρ ἀτερ πολέμου εἰσῆλθε Μυκήνας ξέινος ἀµ’ ἀντιθέω Πολυνείκει, λαὸν ἀγείρων, οἱ ρα τὸν’ ἐστρατώνθ’ ιερὰ πρὸς τείχεα Θῆβης. καὶ ρα μάλα λίσσοντο δόμεν κλειτοῦς ἐπικούρον·

375 οἱ δ’ ἐθελον δόμεναι καὶ ἐπήμενον, ὡς εκέλευον· ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων. οἱ δ’ ἐπεῖ οὐν ἄχοντο ἵδε πρὸ ὀδὸν ἐγένοντο, Ἀσωπον δ’ ἱκόντο βαθύσχοιν λεχεποίην, ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδη στεῖλαν Ἀχαίωι.

380 αὐτὰρ ὁ βῆ, πολέας δὲ κιψάτο Καδμείωνας δαυσμένους κατὰ δῶμα βῆς Ἐτεοκληείς. ἐνθ’ οὐδὲ ξείνοις περ ἐὼν ἱππηλάτα Τυδεύς τάρβει, μοῦνος ἐὼν πολέσων μετὰ Καδμείους, ἀλλ’ ὁ γ’ ἄνθλεεν προκαλίζετο, πάντα δ’ ἐνικά ῥηδίως· τοί οἱ ἐπίρροθοι ἦεν Ἀθηνή. οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἱππῶν, ἄψ ἄρ’ ἀνερχομένοι πυκνών λόχων εἴσαν ἄγοντες,
κούρος πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαῖων Ἀιμονίδης ἐπιείκειος ἀθανάτοισιν

υῖος τ' Αὐτοφόνου μενεπτόλεμος Πολυφόντης.
Τυδεύς μὲν καὶ τουσιν ἄεικεα πότμον ἐφήκεν·
pάντας ἑπεφ' ἔνα δ' οἶον ἵει σικόνδε νέοσθαί·
Μαῖον' ἁρα προέηκε, θεῶν τεράσσεσι πιθήκασι·
tous ἐν Τυδεύς Αἰτώλιος· ἄλλα τὸν ύιὸν

gείνατο εἰὸ χέρημα μάχη, ἀγορῇ δὲ τ' ἀμεῖνω.

Diomed's Comrade repels the Criticism.

ώς φάτο, τὸν δ' οὖ τι προσέφη κρατερὸς Διομήδης,
aídesθεῖς βασιλῆσιν ἐνυτῆν αἰδοῖοι.
tὸν δ' υῖος Καπανῆς ἀμείψατο κυδαλίμοιο·
"Ἀτρείδη, μὴ ψεῦδε ἐπιστάμενος σάφα εἴπεῖν.

ἡμεῖσι τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖσι καὶ Θῆβης ἐδος εἰλομεν ἐπταπύλεοι,
pαυρότερον λαῶν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,
πειθόμενοι τεράσσεσι θεῶν καὶ Ζηνὸς ἀρωγῆ·
κεῖνοι δὲ σφετέρησιν ἀτασθαλίσθησιν ὅλοντο.

τῷ μὴ μοι πατέρας ποθ' ὄμοίς ἐνθεο τιμῆ.

tὸν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

οὐ γὰρ ἐγὼ νεμεσῶ 'Αγαμέμνονοι ποιμένι λαῶν
ἐγρύνοντι μάχεσθαι ἐυκνήμιδας 'Αχαιόις.

τοῦτῳ μὲν γὰρ κύδος ἀμ' ἐφεταί, εἴ κεν 'Αχαιοὶ
Τρώας δηώσωσιν ἐλωσὶ τε 'Ἰλιον ἱρήν,
tοῦτῳ δ' αὖ μέγα πένθος 'Αχαιῶν δηρωθέντων.

αὖ ἄγε δὴ καὶ νῦι μεθώμεθα θούρδος ἀλκῆ.

ἡ ρα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἀλτὸ χαμάζε.

δεινὸν δ' ἔβραχε χαλκὸς ἔπι στῆθεσιν ἄνακτος

δρυμένου· ὑπὸ κεν ταλασύφρονά περ δέος εἶλεν.
The Armies advance. Athena is with the Achaeans; Ares, with the Trojans.

ός δ’ ὄτ’ ἐν αἰγιαλῷ πολυηχέι κῦμα θαλάσσης ὁριντ’ ἐπασσύτερον Ζεφύρου ύπο κυνήγαιτος·
πόντῳ μέν τε πρώτα κορύσσεται, αὐτὰρ ἐπείτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δὲ τ’ ἄκρας
cuρτὸν ἰὸν κορυφοῦται, ἀποτύπει δ’ ἀλὸς ἄχυρν·
ός τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
υπελεμέως πολεμόνδε. κέλευε δὲ οἰσιν ἐκάστος
ἡγεμόνων· οἱ δ’ ἅλλοι ἄκιν ἵσαν, οὐδὲ κε φαίης
tόσον λαὸν ἐπεσθαί ἔχοντ’ ἐν στήθεσιν αὐὴν,
σιγῇ, δειδώτες σημάντορας· ἀμφὶ δὲ πᾶσιν
teύχεα ποικίλ’ ἐλαμπε, τὰ εἰμένοι ἐστιχώντο.
Τρῶες δ’, ὥσ τ’ ὅιες πολυπάμωνος ἀνδρὸς ἐν αὐλῆ
μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν

άζηχες μεμακυία, ἀκούουσαι ὅτα ἄρνων,
ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν Ὑράχειν·
οὐ γὰρ πάντων ἤεν ὁμὸς θρόος οὐδ’ ἰὰ γῆρυς,
ἀλλὰ γλῶσσα’ ἐμέμικτο, πολύκλητοι δ’ ἔσαν ἀνδρεῖς.
ἀρσε δὲ τοὺς μὲν Ἀρῆς, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεμύσι τ’ ἦδε Φόβος καὶ Ἕρυς ἀμοτον μεμανία,
Ἀρεος ἀνδροφόνου κασιγνήτη ἐτάρη τε,
ἡ τ’ ὀλίγῃ μὲν πρώτα κορύσσεται, αὐτὰρ ἐπείτα
οὐρανῷ ἐστήριξε κάρῃ καὶ ἐπὶ χθονὶ βαινεί.
ἡ σφιν. καὶ τότε νείκος ὁμοῖον ἐμβαλε μέσῳ

ἐρχομένη καθ’ ὦμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

The Armies meet.

οἱ δ’ ὅτε δὴ ἡ ῥ’ ἐς χώρων ἔνα ἐσυνάντης ἵκοντο,
σὺν ῥ’ ἐβαλον ῥίνοὺς, σὺν δ’ ἐγχεα καὶ μένε’ ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀστίδες ὀμφαλόεσσαι ἔπλην᾽ ἄλληλησι, πολὺς δ’ ὀρυμαγδὸς ὤρωεν.

450 ἔθιθα δ’ ἀμ’ οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν ὀλλύντων τε καὶ ὀλλυμένων, μέε δ’ αἵματι γαῖα. ὁχθ’ ὅτε χείμαρροι ποταμοί κατ’ ὀρεσφὶ ρέοντες ἐς μισγάγκειαν ξυμβάλλετον ὀβρυμον ὕδωρ κρουνών ἐκ μεγάλων κοίλης ἔτοσθε χαράδρης.

455 τῶν δὲ τε τηλόσε δοῦτον ἐν οὐρεσὶν ἔκλυε ποιμὴν· ὡς τῶν μισγομένων γένετο ἰαχή τε πόνος τε.

Antilochus kills Echepolus.

πρῶτος δ’ Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν ἐσθλὸν ἐνὶ προμάχουσι, Θαλυστάδην Ἐχέρωλον· τὸν ρ’ ἐβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,

460 ἐν δὲ μετάπῳ πῆξε, πέρησε δ’ ἀρ’ ὀστέον εἰσω αἰχμὴ χαλκείη· τὸν δὲ σκότος ὅσσε κάλυπεν, ἑρπε δ’, ὡς ὅτε πύργος, ἐνὶ κρατερῇ ύσμίνῃ. τὸν δὲ πεσόντα ποδῶν ἐλαβε κρέων Ἐλεφήνωρ Ἀλκαδοντάδης, μεγαθύμων ἁρχὸς Ἀβάντων,

465 ἠλκε δ’ ὑπὲκ βελέων λειτημένως, ὀφρα τάχιστα τεῦξεα συλήσειε· μίνυνθα δὲ οἱ γένεθ’ ὄρμη· νεκρῶν γάρ ρ’ ἐρύοντα ἰδὼν μεγάθυμοι Ἀγήνωρ πλευρά, τὰ οἱ κύμαντι παρ’ ἀστίδος ἔξεφανθη, οὔτησε ἔνυστῷ χαλκῆρεῖ, λύσε δὲ γυία.

470 ὁσ τὸν μὲν λίπε ϑυμός, ἐπ’ αὐτῷ δ’ ἐργον ἐτύχη ἄργαλέων Τρώων καὶ Ἀχαϊῶν· οἱ δὲ λύκου ὡς ἄλληλοις ἐπόρουσαν, ἀνὴρ δ’ ἄνδρ’ ἐδυνοπάλιζεν.

Ajax and Odysseus slay Trojans.

ἐνθ’ ἐβαλ’ Ἀνθρεμίωνος νιῶν Τελαμώνιος Αἰας, ἥθεον θαλερὸν Σιμοείσιον, ὡν ποτε μήτηρ
475 "Ιδηθεν κατιούσα παρ' ὁχθησιν Σιμόεντος
geινατ", ἐπεί ρα τοκεῦσιν ἁμ' ἐσπετο μῆλα ἰδέσθαι.
τούνεκά μιν κάλεουν Σιμοείσιον· οὐδὲ τοκεύσιν
θρέπτρα φίλοις ἀπεδωκε, μινυνθάδιος δὲ οἱ αἰών
ἐπλεθ' ὑπ' Αἰαντος μεγαθύμου δουρὶ δαμέντι.

480 πρῶτον γάρ μιν ἴοντα βάλε στήθος παρὰ μαζὸν
dεξιόν, ἀντικρός δὲ δι' ὄμου χάλκεον ἔγχος
ἐλθεν· ὁ δ' ἐν κοινήσι χαμαὶ πέσεν αἰγειρος ὡς,
η' ρα τ' ἐν εἰμανέη ἔλεος μεγάλου πεφύκη
λείη, ατάρ τε οἱ ὄξοι ἐπ' ἀκροτάτη πεφύσων·

485 τὴν μὲν θ' ἀρματοπηγὸς ἀνήρ αἰθωνι σιδήρῳ
ἐξέταμ'· ὄφρα ἵππον κάμψη περικαλλεί δίφρω·
η μὲν τ' ἀξομένη κεῖται ποταμοὶ παρ' ὄχθας.
τοῖον ἀρ' Ἀνθερίδην Σιμοείσιον ἐξενάρξεν
Αἰας διογενῆς. τοῦ δ' Ἀντιφος αἰολοθώρης

490 Πριαμίδησ καθ' ὁμιλου ἀκόντισεν ὃξει δουρὶ
tοῦ μὲν ἄμαρθ', ὁ δὲ Δεύκουν Ὀδυσσεός ἐσθλὸν ἠταίρον
βεβλήκει βουβώνα νέκνυν ἐτέρωσ' ἐρύντα·
ηριπε δ' ἄμφι αὐτῷ, νεκρὸς δὲ οἱ ἐκπεσε χειρὸς.
τοῦ δ' Ὀδυσσεύς μάλα θυμὸν ἀποκταμένου χολώθη,

495 βὴ δὲ διὰ προμάχων κεκορυθμένοι αἰθοπι χαλκῷ,
στὴ δὲ μάλ' ἐγχῦς ἴον, καὶ ἀκόντισε δουρὶ φαινῷ
ἄμφι ἐ παπτήνας. ὅπ' δὲ Τρώες κεκάδοντο
ἀνδρός ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκειν,
ἀλλ' ὅιον Πριάμῳ νόθον βάλε Δημοκόωντα,

500 ὁς οἱ Ἀβυδόθεν ἠλθε, παρ' ἰπτων ἀκείαν.
tοῦ δ' Ὀδυσσεὺς ἐταίροι χολωσάμενοι βάλε δουρὶ
kόρσην· ἡ δ' ἐτέρω διὰ κροτάφοιο πέρησεν
αἰχμῇ χαλκεῖη· τὸν δὲ σκότος ὦσσε κάλυψεν,
δούτησεν δὲ πεσόν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

505 χώρησαν δ' ὑπὸ τὲ πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
Apollo rouses the Trojans. A General Slaughter begins.

'Αργείων δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκροὺς,
ιθυσαν δὲ πολύ προτέρω. νεμέσησε δ' 'Απόλλων
Περγάμου ἐκκατιδών, Τράῤῥους δὲ κέκλερ' αὐσάς.
"ὁρνυσθ', ἵπποδαμοι Τρῆες, μηδ' εἴκετε χάρμης

510 Ἀργείων, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σύδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένουσιν.
οὐ μὰν οὖδ' 'Αχιλέως Θέτιδος πᾶς ἦκόμοιο
μάρναται, ἀλλ' ἐπὶ νησὶ χόλον θυμαλγέα πέσσει.
ὅς' φάτ' ἀπὸ πτόλιοι δεῦνος θεὸς· αὐτὰρ 'Αχαιός

515 ὄρσε Δίως θυγάτηρ κυβίστη Τριτογένεια,
ἐρχομένη καθ' ὁμίλουν, ὅθε μεθύντας ἱδοίτο.
ἐνθ' 'Αμαρυγκείδην Διώρεα μοῦρα πέδησεν·
χερμαδίῳ γὰρ βλήτῳ παρὰ σφυρῶν ἀκροίην
κυήμην δεξιερῆν· βάλε δὲ Θρηκῶν ἁγὸς ἀνδρῶν,

520 Πεῖροος Ἰμβρασίδης, ὦς ἄρ' Αἰνόθεν εἰληλυθείων·
ἀμφοτέρω δὲ τένοντε καὶ ὀστεά λᾶς ἀναίδης
ἀχρις ἀπηλούσεν· ὦ δ' ὑππιος ἐν κοινήσων
κάππεσεν, ἀμφώ χεῖρε φίλοις ἐτάρουσι πετάσσας,
θυμὸν ἀποπνεῶν. ὦ δ' ἐπέδραμεν, ὦς' ἔβαλεν περ,

525 Πεῖροος, οὐτά δὲ δουρὶ παρ' ὀμφαλὸν· ἐκ δ' ἄρα πᾶσαι
χῦντο χαμαι χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν·
tὸν δὲ Θόας Αἴτωλος ἀπεσφύμενον βάλε δουρὶ
stέρνου ὑπὲρ μαζίο, πάγη δ' ἐν πνεύμοι χαλκός.
ἀγχύμολον δὲ οἱ ἥλθε Θόας, ἐκ δ' ὅβριμον ἐγχος
ἐσπάσατο στέρνου, ἐρύσσατο δὲ ξίφος οὐ,
tῷ ὦ γε γαατέρα τύπε μέσην, ἐκ δ' αἰνυτο θυμόν.
tεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήκες ἀκρόκομοι δολίχ' ἐγχεα χερσίν ἐχοντες,
oi οἱ μέγαν περ ἑόντα καὶ ζηθιμον καὶ ἀγανδον
535 ὥσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη.
ὡς τῷ γ' ἐν κονίσσι παρ' ἀλλήλους τετάσθην,
ἡ τοι ὅ μὲν Θρηκῶν, ὃ δ' Ἐπειὼν χαλκοχιτῶν ἡγεμόνες· πολλοὶ δὲ περικτείωντο καὶ ἄλλοι.

ἐνθα κεν οὐκέτι ἔργον ἀνήρ ὀνόσατο μετελθὼν,
540 ὃς τις ἐ' ἀβλητός καὶ ἀνυότατος ὃξεί χαλκῷ
dινεύοι κατὰ μέσον, ἄγοι δὲ ἐ Παλλᾶς Ἄθηνη
χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωθὴν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
πρηνεῖς ἐν κονίσσι παρ' ἀλλήλους τέταντο.
ΟΜΗΡΟΣ ΙΛΙΑΔΟΣ Ε

Εἰ· βάλλει· Ἐνθέρεμον· Ἄρης τε Τυδέως ὑμᾶς.

Εἰ· Venerem et Martem Diomedis tela cruentant.

'In Epsilon, Heaven's blood is shed
By sacred rage of Diomed.'

Διομήδους ἀριστεία.

Diomed begins his 'Bravery.' Athena and Ares leave the Field.
The Achaeans turn the Trojans to Flight.

ἐνθ' αὐ τυδέως Διομήδει Παλλάς Ἀθήνη
dῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν
Ἀργείωις γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖε οἱ ἐκ κόρυθοι τε καὶ ἀσπίδος ἀκάματον πῦρ,
5 ἀστέρ' ὀσπρισό ἐναλέγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνησι λελουμένος Ὀκεανοίο.
τοῖον οἱ πῦρ δαίειν ἀπὸ κρατός τε καὶ ἁμών,
ἄρσε δὲ μιν κατὰ μέσσον, ὃθι πλείοτοι κλονέοντο.
ἥν δὲ τις ἐν Τρώεσσι Νάρης ἀφνείως ἀμύων,
10 ἱρεύς 'Ἡφαίστου. δύο δὲ οἱ νιέσες ήστην,
Φηγεὺς Ἰδαιός τε, μάχης ἐν εἰδότε πάσης·
tῶ οἱ ἀποκρυθεντε ἑναντίω ὀρμηθήνην·
tῶ μὲν ἀφ' ἱπποιν, ὁ δ' ἀπὸ χθονὸς ὄρνυτο πεζός·
οἱ δ' ὅτε δὴ σχέδον ἥσον ἐν' ἀλλήλοις ἱώναι
text continues...
ἀλλ' ἐβαλε στῆθος μεταμάζων, ὁσε δ' ἀφ' ἰππων.

20 'Ἅδαιος δ' ἀπόρουσε λιπτῶν περικαλλέα δίφρον,
οὐδ' ἐτῆ περιβήναι ἀδελφειοῦ κταμένου·
οὐδὲ γὰρ οὐδὲ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ὅφαιστος ἔρυσε, σάωσε δὲ νυκτὶ καλύψας.
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενοι εἶη.

25 ἵππουσ δ' ἐξελάσας μεγαθύμου Τυδέως νίδος
dῶκεν ἐταίρουσιν κατάγειν κοῖλας ἐπὶ νῆας.
Τρὼς δὲ μεγάθυμοι ἔπει θην νυὲ Δάρητος
tὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
πᾶσιν ὁρινθῇ θυμός· ἀτὰρ γλαυκόποις Ἀθήνης
χειρὸς ἑλοῦσ' ἐπέσσεσι προσηύδα θουρὸν Ἀρηα·
"Ἀρει, Ἀρε, Ἀρε βροτολούγε, μιαφόνε, τείχεσιπλητα,
οὐχ ἀν δὴ Τρώας μὲν ἐάσαιμεν καὶ Ἀχαιός
μάρνασθ', ὀπποτέρουσι πατὴρ Ζεὺς κύδος ὅρεξη,
νωὶ δὲ χαζώμεθα, Διὸς δ' ἀλεώμεθα μῆνιν."

Six Achaean Leaders slay Each a Trojan.

35 ὅς εἰποῦσα μάχης ἔξηγαγε θουρὸν Ἀρηα.
τὸν μὲν ἐπεῖτα καθεῖςεν ἐπ' ἱμενὶ Σκαμάνδρῳ,
Τρώας δ' ἔκλιναν Δαναοῖς. ἔλε δ' ἀνδρα ἐκαστος
ήγεμώνων. πρῶτος δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιξώνων, Ὠδίων μέγαν, ἐκβαλε δίφρον·

40 πρῶτῳ γὰρ στρεφθέντι μεταφρένω ἐν δόρυ πῆξεν
ὡμῶν μεσσηγής, διὰ δὲ στῆθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσῶν, ἀράβησε δε ἑύχετ' ἐπ' αὐτῶ.]

'Ἰδομενέως δ' ἅρα Φαῖστον ἐνήρατο, Μήνονι νίδαν
Βώρου, ὃς ἐκ Τάρνης ἐρίβωλακος εἰληλούθειν.

45 τὸν μὲν ἃρ' Ἐδομενέως δουρικλυτός ἐγχει μακρῷ
νῦ' ἵππων ἐπιβησόμενος κατὰ δεξιὰν ὁμὼν.
ἡρπε δ' ἐξ ὥραιν, στυγερὸς δ' ἅρα μὲν σκότος εἶλεν.
τὸν μὲν ἂρ' Ἰδομενής ἐστύλευον θεράποντες·
ὑδὼν δὲ Στροφίου Σκαμάνδριον, αἵμονα θῆρης,

50 Ἅτρείδης Μενέλαος ἔλ' ἔγχει ὄξυόντι,
ἐσθλὸν θηρητήρα· δίδαξε γὰρ Ἀρτεμίς αὐτή
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὐρεσὶν ὕλη.
ἀλλ' οὐ οἱ τότε γε χραίσμ' Ἀρτεμίς ἱοχέαμα,
οὐδὲ ἐκηβολίαν, ἦσιν τὸ πρὶν γε κέκαστο.

55 ἀλλὰ μιν Ἅτρείδης δουρικλείτος Μενέλαος
πρόσθεν ἔθεν φεῦγοντα μετάφρενον οὔτασε δουρὶ
[ἁμων μεσσηγός, διὰ δὲ στήθεσφιν ἔλασσεν.]
ηρίπε δὲ πρηνῆς, ἀράβησε δὲ τεῦχε' ἐπ' αὐτῷ.
Μηριώνης δὲ Φέρεκλον ἐνήρατο, Τέκτωνος υἱὸν

60 Ἁρμονίδεω, ὃς χερσίν ἐπίστατο δαίδαλα πάντα
τεῦχεν· ἔσοχα γὰρ μιν ἐφίλατο Πάλλας Ἀθήνη.
ὁς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἔισας
ἀρχεόκους, αἰ πάσι κακῶν Ἰρώσσηι γένοντο
οὐ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

65 τὸν μὲν Μηριώνης, ὅτε δὴ κατέμαρττε διάκων,
βεβλῆκε γλουτὸν κάτα δεξίον· ἡ δὲ διαπρὸ
ἀντικρὺς κατὰ κύστιν ὑπέ οὐσεόν ἦλυθ' ἀκωκῆ.
γυνὲς δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψεν.
Πήδαιον δ' ἄρ' ἔπεφυε Μέγης, Ἀντήνορος υἱόν,

70 ὃς ρα νόθος μὲν ἔθην, πῦκα δ' ἔτρεφε διὰ Θεανῶ,
ἰςα φιλοσί τέκεσσι, χαριζομένη πόσεϊ φ. 
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἔλθὼν
βεβλῆκε κεφαλῆς κατὰ ἵνιον ὃξεί δουρὶ·
ἀντικρὺς δ' ἀν' ὄδόντας ὑπὸ γλώσσαν τάμε χαλκός.

75 ἠπτε δ' ἐν κούρη, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
Εὐρύπουλος δ' Ἐναμονίδης Ἰηνωρα δίον,
ὑδὼν ὑπερθύμου Δολοπίνον, ὃς ρα Σκαμάνδρου
ἀρητήρ ετέτυκτο, θεὸς δ' ὁς τίτο τῆμω,
τὸν μὲν ἄρ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς βιὸς
πρόσθεν ἔθεν φεύγοντα μεταδρομάθην ἐλασ' ὤμον
φασγάνῳ αἴξας, ἀπὸ δ' ἔξεσε χείρα βαρειαν.
αἰματόσεσα δὲ χείρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.

Further Introduction to the 'Bravery' of Diomed.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ύσμίνην·

Τυδείδην δ' οὐκ ἄν γνοίης, ποτέροις μετείη,
ἡ' μετὰ Τρόώσσου ὁμιλείν τ' Ἀχαιῶς.
θύνε γὰρ ἄμ πεδίων ποταμῷ πλῆθοντι ἑουκώς
χειμάρρῳ, ὡς τ' ὅκᾳ ρέων ἐκδάσεις γεφύρας·
τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἱσχανότως,
οὔτ' ἅρα ἐρκεα ἵσχει ἄλωσων ἐρυθλέων
ἐλθόντ' ἐξαιτίης, ὡς ἐπιβρίση Δίος ὁμβρος·
πολλὰ δ' ἤπ' αὐτοῦ ἐργα κατήρπε καὶ' αἰζηῶν.
ὡς ὑπὸ Τυδείδη πυκναὶ κλονέοντο φάλαγγες
Τρώων, οὔτ' ἅρα μν μίμουν πολέες περ ἐόντες.

Diomed is wounded, but is strengthened by Athena.

τὸν δ' ὡς οὖν ἐνόησε Δυκάνονα ἀγλαὸς βιὸς
θύνοντ' ἄμ πεδίων πρὸ θ' ἑκὼν κλονέοντα φάλαγγας,
αἰσ' ἐπὶ Τυδείδη ἐπιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαίσσοντα, τυχῶν κατὰ δεξίων ὄμον,
θάρυκος γύαλων· διὰ δ' ἐπτατο πικρὸς ὄστός,
ἀντικρὴς δὲ διέσχε, παλάσσετο δ' αἴματι θάρηξ.
τῷ δ' ἐπὶ μακρὸν ἄνους Δυκάνονα ἀγλαὸς βιὸς·
"ὄρνυσθε, Τρώεις μεγάθυμοι, κέντορες ἴππων.
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὔτ' ἐς φημι
δὴ' ἀνοχῆστοι κρατερὸν βέλος, εἰ ἐτέον με
ἀρσεν ἄναξ Δίὸς βιὸς ἀπορνύμενον Δυκήθθεν."


... ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὡκὺ δάμασσεν, ἀλλ' ἀναχωρήσας πρόσθ' ἵππουν καὶ ὑχεσθὼν ἐστῇ, καὶ Σθένελον προσέφη Καπανήδον νῦν· "ὁρσο, πέπον Καπανηάδη, καταβήσεο δίφρου, ὁφρα μοι εξ' ὁμοίοι ἠρύσσης πικρῶν οἰστῶν."

... ὥς ἄρ' ἐφη, Σθένελος δὲ καθ' ἵππων ἀλτο χαμαῖζε, πάρ δὲ στὰς βέλος ὡκὺ διαμπερεὶς ἐξέρνοι' ὁμοὺς· αἰμα δ' ἀνηκόντυζε διὰ στρεπτοῦ χιτῶνος. δὴ τὸτ' ἐπειτ' ἥρατο βοήν ἀγάθος Διομήδης.

... "κλυθὰ μεν, αἰγλόχοιο Διὸς τέκος, ἀτρυάνῃ, εἰ ποτὲ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης δημὴν ἐν πολέμῳ, νῦν αὐτ' ἐμὲ φίλαι, Ἀθήνη· δός δὲ τέ μ' ἄνδρα ἐλείν καὶ ἐς ὅρμῃν ἐγχεος ἐλθεῖν, ὦς μ' ἔβαλε φθάμενος καὶ ἐπεύχεσαι, οὐδὲ μὲ φησιν. δηρὸν ἐπ' ὀφεσσαί λαμπρὸν φάος ἑλιοῦο."

... ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλει Παλλάς Ἀθήνη, γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν· ἀγχοῦ δ' ἰσταμένη ἐπεα περόεντα προσηύδα.

... "θαρσῶν νῦν, Διόμηδες, ἐπὶ Τράωσσι μάχεσθαι.

... ἐν γάρ τοι στήθεσαι μένος πατρώοιν ἥκα ἀτρυμόν, οἰον ἰχεσσε σακέσταλος ἵπποτα Τυδεύς· ἀχλίν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἐλον, ἡ πρὶν ἐπήν, ὅφρ' εὖ γιγνώσκης ἡμὲν θεοῦ ηδὲ καὶ ἄνδρα. τῷ νῦν, αἱ θεοὶ πειράμενοι ἐνθάδ' ἱκηταί.

... μὴ τι σὺ γ' ἀθανάτουσι θεοῖς ἀντικρύ μάχεσθαι τοίς ἀλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη ἔθηρα' ἐς πόλεμον, τὴν γ' οὐτάμεν οξεὶ χαλκῷ."

... ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκώπης Ἀθήνη, Τυδείδης δ' ἔξεφοις ἰὼν προμάχουσιν ἐμίχθη.

... καὶ πρὶν περ θυμῷ μεμάως Τράωσσι μάχεσθαι, δὴ τότε μν τρὶς τόσον ἔλευν μένος, ὡς τε λέοντα,
ὅν ρά τε ποιμὴν ἄγρῳ ἐπ' εἰροπόκους ὀίεσον
χραύσῃ μέν τ' αὐλῆς υπεράλμενον, οὐδὲ δαμάσσῃ·
tοῦ μέν τε σθένος ὄρατεν, ἔπειτα δὲ τ' οὐ προσαμύνει
140 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται·
αἰ μέν τ' ἀγχιστῶν ἔπ' ἀλλήλῃσι κέχυται,
αὐτὰρ ὁ ἐμμεμάδως βαθέῃς ἐξάλλεται αὐλῆς·
ὡς μεμαδὴς Τρώσσεσι μίγη κρατερὸς Διομήδης.

Diomed slays Eight Chiefs, among them Two Sons of Priam.

ἐνθ' ἔλευ Ἀστύνοον καὶ Ῥπείρωνα ποιμένα λαῶν,
145 τοὺς μέν ὑπὲρ μαζίοι Βαλών χαλκηρεί δουρί,
τὸν δ' ἔτερον ξύφει μεγάλῳ κληδα παρ' ἁμον
πλῆξ', ἀπὸ δ' αὐχένος ἁμον ἔργαθεν ἕδ' ἀπὸ νάτον.
tοὺς μέν ἐασ', ὁ δ' Ἀβαντα μετάφηκεται καὶ Πολύδων,
νιέας Εὐρυδάμαντος ὑνειροπόλοιο γέροντος,
150 τοὺς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὑνειρος,
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βη δε μετὰ Ξάνθον τε Θδωνά τε Φαύνοπος νει,
ἀμφω τηλυγέτω, ὁ δ' ἐτείρετο γνραΐ λυγρῷ,
νιόν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λυπεσθαι.
155 ἐνθ' ὁ γε τοὺς ἐνάριζε, φίλοι δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὖ ζώοντε μάχης ἐκνοστήσαντε
δεξατο· χρησταί δέ διὰ κτῆσιν δατέοντο.
ἐνθ' υιας Πριάμου δοῦν λάβε Δαρδανίδαο
160 εἰν ἐνὶ δίφρω ἐόντας, Ἐχέμονα τε Χρομίου τε.
ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἁξὶ
πόρτιος ἢ βοὸς, ξύλοχον κατὰ βοσκομενῶν,
ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέως νίδος
βήσε κακῶς ἄκοντας, ἐπείτα δὲ τεύχε' ἐστίλα·
165 ἵππους δ' οἰς ἐτάρουσι δίδου μετὰ νήας ἐλαύνειν.
Aeneas and Pandarus against Diomed and Sthenelus.

tòn δ' ἰδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν, βῆ δ' ἰμεν ἂν τε μάχην καὶ ἀνὰ κλόνων ἐγχειάων Πάνδαρον ἀντίθεον διξήμενον, εἴ πον ἐφεύροι. εὗρε Λυκάόνος νιῶν ἀμύμονα τε κρατερὸν τε, στῇ δὲ πρόσθ᾽ αὐτοῖο ἔπος τε μιν ἀντίον ἡδα. "Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόντες οἰστοὶ καὶ κλέος; ὁ δ' οὗ τίς τοι ἐριζευτεὶ εὐθάδε γ' ἀνήρ, οὐδὲ τις ἐν Λυκῆ σέο γ' εὖχεται εἴναι ἀμείωων. ἀλλ' ἂγε τοῦτο ἐφες ἀνδρὶ βέλος, Δὶ κείρας ἀνασχῶν, ὅς τις δὲ κρατεῖ καὶ δὴ κακὰ πολλὰ ἔσωργεν Τρῶας, ἑπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ᾽ ἐλυσεν. εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρῶεσσιν, ἱρῶν μηνίσας. χαλεπῇ δὲ θεοῦ ἐπὶ μῆνις."

Pandarus recognizes Diomed and regrets that he has not come as a Spearman.

tὸν δ' αὐτὲ προσέειπε Λυκάόνος ἀγλαὸς νιῶσ. "Αἰνεία, Τρῶων βουληφόρε χαλκοχιτῶν, Τυδείδη μὲν ἐγὼ γε δαίφρονι πάντα ἐίσκω, ἀστίδι γιγνώσκων αὐλώπιδι τε τριφαλείη, ἵππους τ' εἰσφόρον. σάφα δ' οὐκ οἴδ', εἰ θεός ἔστιν. εἰ δ' ὦ γ' ἀνήρ, ὁν φημι, δαίφρων Τυδεός νιῶσ, οὐχ δ' ὦ γ' ἀνευθεὶς θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι ἐστήκ' ἀθανάτων νεφέλη εἰλιμένος ὅμοις, ὃς τούτῳ βέλος ὡκὺ κιχήμενον ἔτραπεν ἄλλη. ἦδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὄμοιν δεξίον, ἀντικρύς διὰ θάρηκος γυάλιοι, καὶ μιν ἐγὼ γ' ἐφάμην 'Αιδωνή προϊάσεων, ἐμπῆς δ' οὐκ ἐδάμασσα. θεός νῦ τίς ἔστι κοτήσεως. ἵπποι δ' οὐ παρέασι καὶ ἀρματα, τῶν κ' ἐπιβαίνῃ.
αλλά που ἐν μεγάρουσι Δικάωνος ἐνδεκα δίφροι
cαλοὶ πρωτοπαγεῖσι νεοτυχέες, ἀμφὶ δὲ πέπλοι
tέπτανται· παρὰ δὲ σφῶν ἐκάστῳ διξγυμες ἴπποι
ἐστάσαι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὁλῦρας.
ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Δικάων
ἐρχομένψ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
ἱπποισὶν μ’ ἐκέλευε καὶ ἀρμασῖν ἐμβεβαῖτα

200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς υψώσας·
ἀλλ’ ἐγὼ οὖν πιθόμην, ἦ τ’ ἄν πολὺ κέρδιον ἦν,
ἵππων φειδόμενος, μὴ μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες εἶδεναι ἀδην.
ὡς λέπον, αὐτάρ πεζὸς ἐς Ἰλιον εἰλήλουθα,
τόξουσιν πίσυνοι· τὰ δὲ μ’ οὐκ ἀρ’ ἔμελλον ὠνήσειν.
[ἥδη γὰρ δοοῖσιν ἄριστήθεσσιν ἐφήκα,
Τυδείδη τε καὶ Ἀτρείδη, ἐκ δ’ ἀμφοτέρουν
ἀτρεκές αἶμ’ ἔσσευα βαλλόν, ἡγερα δὲ μᾶλλον.]
τῷ ρα κακῇ αἰσθ’ ἀπὸ πασσάλου ἀγκύλα τόξα

210 ἦματι τῷ ἐλόμην, ὅτε Ἰλιον εἰς ἐρατείνην
ἡγεόμην Τρώεσσι, φέρων χάριν Ἐκτορι δίφ.
eἰ δὲ κε νοστήσας και ἐσόφομαι ὀφθαλμοῖσιν
πατρίδ’ ἐμὴν ἀλοχόν τε καὶ ύπερεφές μέγα δῶμα,
αὐτίκ’ ἐπει’ αὐτ’ ἐμείο κάρη τάμοι ἀλλότριος φός,
eἰ μὴ ἐγὼ τάδε τόξα φαινὼ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γὰρ μοι ὀτηδεῖ.”

Aeneas takes Pandarus upon his Chariot.

τὸν δ’ αὖτ’ Αἰνείας Τρώων ἁγὸς ἀντίον ἡδα·
“μὴ δὴ οὕτως ἄγορες· πάρος δ’ οὐκ ἔσσεται ἄλλως,
πρὸν γ’ ἐπὶ νῶ τώδ’ ἀνδρὶ σὺν ἴπποισιν καὶ ὀχεσφώ

220 ἀντιβίην ἔλθοντε σὺν ἐντεσι πειρηθήναι.
ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσεο, ὀφρα ἰδηι,”
Sthenelus calls Diomed's Attention to Aeneas and Pandarus.

\[\text{\textit{FIFTH BOOK OF THE ILIAD}}\]

\[\text{99}\]

\[\text{oīoi \ Τράωνι \ ἵπποι, ἑπιστάμενοι \ πεδίῳ κρατήσαν \ μᾶλ' \ ἐνθα καὶ \ ἐνθα διεκέμεν \ ἢδε \ φέβεσθαι. τῷ \ καὶ \ νόω \ πόλυ \ ὑπάρχον, \ εἰ \ περ \ ἀν \ αὐτὲ \ Ζεὺς \ ἐπὶ \ Τυδείδη \ Διομήδεϊ \ κύδος \ ὀρέξῃ. \ ἀλλ' \ ἀγε \ νῦν \ μάστιγα καὶ \ ήνία \ συγκάλοντα \ δέχαι, \ ἐγὼ \ δ' \ ἵππων \ ἐπιβήσομαι, \ ὡφρα \ μάχωμαι. \ ἥ \ σο \ τόν \ δεδέξο, \ μελησοῦσιν \ δ' \ ἐμοὶ \ ἰπποί."} 

\[\text{τὸν} \ δ' \ αὐτὲ \ προσένεπε \ Δυκάονος \ ἀγάλας \ νῦός. \]

\[\text{“Aineia, σὺ \ μὲν \ αὐτὸς \ ἔχῃ \ ήνία \ καὶ \ τεῦ \ ἵππω \ μᾶλλον \ υφὶ \ ήνίόχῳ \ εἰσόθη \ καμπύλων \ ἁρμα \ οὐστον, \ εἰ \ περ \ ἀν \ αὐτὲ \ φεβώμεθα \ Τυδέος \ νῦός. \ μὴ \ τὸ \ μὲν \ δείσαντε \ ματήστοιν, \ οὐδ' \ ἐθέλητον \ ἐκφερέμεν \ πολέμοιο, \ τεῦ \ φθόγγον \ ποθέοντε, \ νῦν \ δ' \ ἐπάθης \ μεγαθύμου \ Τυδέος \ νῦός \ αὐτῷ \ τε \ κτείνῃ \ καὶ \ ἐλάσσῃ \ μάρυχας \ ἵππους. \ ἀλλὰ \ σοῦ \ γ᾽ \ αὐτὸς \ ἔλαυνε \ τε \ ἁρματα \ καὶ \ τεῦ \ ἵππω, \ τόνδε \ δ' \ ἐγὼν \ ἐπίσταν \ δεδέξομαι \ ὧζει \ δοὐρί.”} 

\[\text{230} \]

\[\text{235} \]

\[\text{240} \]

\[\text{245} \]

\[\text{250} \]
τὸν δ' ἄρ' ύπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μὴ τι φόβουδ' ἀγόρευ', ἑπεὶ οὐδὲ σε πεισέμεν οἰω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσεσιν· ἐτι μοι μένοι ἐμπεδῶν ἐστιν·

255 ὁκνείω δ' ἰππῶν ἑπιβαίνεμεν, ἀλλὰ καὶ αὐτῶς
ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔξε Παλλᾶς Ἀθήνη.
τούτω δ' οὐ πάλιν αὐτίς ἀποίστετον ὠκέες ἰπποῖ
ἀμφοῦ ἀφ' ἡμεῖων, εἰ γ' οὖν ἐτερός γε φύγησιν·
ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνὶ φρέσὶ βάλλεο σῆσιν·

260 αἲ κέν μοι πολύβουλος Ἀθήνη κύδος ὅρεξεν
ἀμφοτέρω κτείναι, σὺ δὲ τοῦσδέ μὲν ὠκέας ἰπποὺς
αὐτοῦ ἐρυκακεῖν, εἴξ αὐτυγος ἕρνα τείνας,
Ἀλεύς ἀπ' ἐπαίξαι μεμηνμένοι ἰπποῖ,
ἐκ δ' ἐλάσσαι Τρῶων μετ' ἐυκνήμιδας Ἀχαιοὺς.

265 τῆς γάρ τοι γενεῆς, ἡς Τρώι περ ἐὑρύστα Ζεὺς
dῶξι νίος ποιήν Γαννυμήδεος, οὐνεκ' ἄριστοι
ἰπποί, ὅσσοι ἑασίν ὑπ' ἠ' ἰ' ἦλιον τε·
τῆς γενεῆς ἐκλεφειν ἀναξ ἀνδρῶν Ἀγχώης,
λάθρη Λαομέδοντο ὑποσχῶν θήλεοι ἰπποῖς·

270 τῶν οἴ εἴξ ἐγένοντο ἐνι μεγάροιξι γενέθλη·
tοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνη,
tὸ δὲ δὲ Ἀλεύα δῶκεν, μῆστρῳ φόβοιο.
eἰ τούτω κε λάβοιμεν, ἀρωμαθεὰ κε κλέος ἐσθλόν·”

Pandarus wounds Diomed, but then is slain by him.

ὡς οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευν,

275 τὸ δὲ τάξι' ἐγγύθεν ἤλθον ἑλαύνοντ' ὠκέας ἰπποῖς.
tὸν πρότερον προσέειπε Δυκάουον ἀγλαὸς νιὸς·
“καρπετόθυμε δαίφρον, ἀγανοῦ Τυδεός νιέ,
ἡ μάλα σ' οὐ βέλος ὁκ δαμάσσατο, πικρὸς ὀιστός·

νῦν αὐτ' ἐγχεῖη πειρήσομαι, αἲ κε τύχωμι.”
Aeneas withdraws. He is sadly hurt by a Stone thrown by Diomed, but is saved by his Mother.

Aineias δ’ ἀπόροσε σὺν ἀσπίδι δουρί τε μακρῷ, δείσας, μή τῶς οἱ ἐρυσιαῖότα νεκρὸν Ἀχαιοῖ. ἀμφὶ δ’ ἀρ’ αὐτῷ βαίνε λέων ὡς ἄλκι πεπουθῶς, πρόσθε δὲ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ ἔσχεν, τὸν κτάμεναι μεμαώς, ὡς τὸς τῦ γ’ ἀντίο ἐλθο, σμερδαλέα λάχων. ὁ δὲ χερμάδιον λάβει χειρὶ Τυδείδης, μέγα ἔργον, ὁ οὗ δύο γ’ ἀνδρε φέροιεν, οἰοι νῦν βροτοί εἰσ’ ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.

τῷ βάλειν Αἰνείαο κατ’ ἵσχίον, ἔνθα τε μηρὸς ἱσχίῳ ἐνστρέφεται, κοτύλην δὲ τε μιν καλέουσιν. θλάσσε δὲ οἱ κοτύλην, πρὸς δ’ ἀμφὶ ῥῆξε τένοντε.
όσε δ’ ἀπὸ ρινὸν τρηχὺς λίθος. αὐτὰρ ὦ γ’ ἡρως ἑστη γνυξ ἐρπῶν καὶ ἐρείπατο χειρὶ παχεὶς
310 γαῖς· ἀμφὶ δὲ ὦσσε κελαμὴ νῦξ ἐκάλυψεν. 
καὶ νῦ κεν ἐνθ’ ἀπόλουτο ἀναξ ἀνδρῶν Αἰνείας, 
εἰ μὴ ἄρ’ ὃξ’ νόησε Διὸς θυγάτηρ Ἀφροδίτη, 
μῆτηρ, ἡ μιν ὑπ’ Ἀγχίσῃ τέκε βουκολέοντι· 
ἀμφὶ δ’ ἔον φίλον νῦν ἐχεύσατο πήχεε λευκῷ,
315 πρόσθε δὲ οἱ πέπλοιο φαενοῦ πτύγμα κάλυψεν, 
ἐρκος ἐμεν βελέων, μή τις Δαναιῶν ταχυπώλων 
χαλκὸν ἐνι στῆθεσί βαλὼν ἕκ θυμὸν ἔλοιπο.

Sthenelus captures the Horses of Aeneas.

ἡ μὲν ἔον φίλον νῦν ὑπεξέφερεν πολέμοιο· 
οὐδ’ νῦσ Καπανήος ἑλήθετο συνθεσιάων
320 τάων, ὃς ἐπέτελλε βοήν ἀγαθὸς Διομήδης, 
ἀλλ’ ὅ γε τοὺς μὲν ἔοις ἦρικακε μῶνυχας ἵππους 
νόσφιν ἀπὸ φλοίσβου, ἐξ ἀντυγος ἦνα τείνας, 
Ἀινείαο δ’ ἐπαίξας καλλίτριχας ἵππους 
ἐξέλασε Τρώων μετ’ ἐυκνήμιδας Ἀχαιοῦς.
325 δώκε δὲ Δημιύλῳ ἐτάρῳ φίλω, δὲν περὶ πᾶσης 
τιν ὂμηλκικῆς, ὅτι οἱ φρεσίν ἄρτια ἔδη, 
νυνὶν ἐπὶ γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὦ γ’ ἡρως 
ὅν ἢππων ἐπιβάς ἔλαβ’ ἦνα σιγαλόεντα, 
αἴψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους

Diomed pursues and wounds Aphrodite.

330 ἐμμεμαώς. ὦ δὲ Κύπριν ἐπώχετο νηλεί χαλκῶ, 
γηγνώσκων, ὅ τ’ ἀναλκις ἔνν θεός, οὐδ’ θεάων 
τάων, αἱ τ’ ἀνδρῶν τόλμων κάτα κοιρανεύοντι, 
οὔτ’ ἄρ’ Ἀθηναίη οὔτε πτολίπορθος Ἕνω. 
ἀλλ’ ὅτι δὴ ἡ ρ’ ἐκίχανε πολὺν καθ’ ὄμιλον ὀπάζων,
335 ἐνθ' ἐπορεύεσθε, μεγαθόμον Τυδέας νίος, ἀκρήν οὔτασε χείρα μετάλμενος ὡξεί δουρὶ
ἀβλητήρην· εἴθαρ δὲ δόρυ χρόος ἀντετόρῃσεν ἀμβροσίου διὰ πέπλου, ὃν οἱ ἱάριτες κάμων αὐταῖ, προμοῦ ὑπὲρ θέναρος. ῥέε δ' ἀμβροτον ἅμα θεοῖ,

340 ἰχώρ, οἷος πέρ τε ρέει μακάρεσσι θεοῖσιν· οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' ἀιθοπα οἶνον·
tούτες ἁναίμονες εἰσι καὶ ἀθάνατοι καλέονται.

η δὲ μέγα ἱάχουσα ἀπὸ ὃ κάμβαλεν νίον· καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων

345 κυανῆς νεφέλης, μῆ τις Δαναῶν ταχυπόλων
χαλκὸν ἔνι στήθεσσι βαλῶν ἐκ θυμὸν ἔλοιπον·
tῇ δ' ἐπὶ μακρὸν ἄνυσε βοήν ἀγαθὸς Διομήδης·

"εἰκε, Δίος θύγατερ, ἐπέλεμφο καὶ δημιοῦτος·

η οὐχ ἁλίς, ὡτι γυναῖκας ἀνάλκιδας ἑπερσενείς;

350 εἰ δὲ σὺ γ' ἐς πόλεμον πωλήσει, ή τε σ' δ' ὁρ
μυγῆσεν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι τύθαι." ὡς ἐφαθ', η δ' ἁλύουσ' ἀπεβῆσετο, τεῖρετο δ' αἰνῶς.

Aphrodite returns to Olympus on the Car of Area.

τὴν μὲν ἀρ' Ἰρις ἔλουσ' ποδήμελοσ ἔξαγ' ὀμίλοιν ἀχθομένην ὁδύνησι, μελαϊνετο δὲ χρόα καλόν.

355 εἴρεν ἐπειτα μάχης ἐπ' ἀριστερὰ θοῦρον "Ἀρης ἡμενον, ήρει δ' ἐγχος ἐκέκλιτο καὶ ταχ' ἐπιπω·

η δ' γνὺς ἐρπούσα κασιγνήτου φίλοιο

πολλα λυσσομένη χρυσάμπτυκας ἤτεεν ἐπιπως·

"φίλε κασιγνητε, κόμισαι τε με, δὸς δε μοι ἐπιπως·

360 ὁφρ' ἐς Ὀλυμπον ἱκώμαι, ἵν' ἂθανάτων ἔδος ἐστίν.

λίνην ἀχθομαι ἐλκος, ὃ με βροτὸς οὔτασεν ἀνήρ,

Τυδείδης, ὃς νῦν γε καὶ ἂν Δὶ πατρὶ μάχοιτο." ὡς φάτο, τῇ δ' ἀρ' "Ἀρης δῶκε χρυσάμπτυκας ἐπιπως.


365 ἡ δ' ἐς δύρφον ἔβανεν ἀκηχεμένη φίλον ἤτορ,

πάρ δὲ οἱ Ἰρις ἔβανε καὶ ἣνια λάζετο χερσίν,

μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην.

αἰών δ' ἐπειθ' ἱκοντο θεῶν ἔδος, αἰτήν "Ολυμπὸν

ἐνθ' ἵππους ἐστησε ποδήνεμος ὄκεά Ἰρις

λύσασ' εξ ὅχεων, παρὰ δ' ἀμβρόσιον βάλεν εἴδαρ.

170 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτην,

μητρὸς ἔησ· ἡ δ' ἀγκάς ἐλάζετο θυγατέρα ἥν,

χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν:
"τίς νῦ σε τοιὰδ' ἐρείξε, φίλον τέκος, Ὄμρανιών

μαιδίως, ὡς εἰ τι κακὸν ῥέζουσαν ἐνωπῇ;"

Aphrodite complains of her Treatment by Diomed.

375 τὴν δ' ἥμείβετ' ἐπείτα φιλομεμεδὴς Ἀφροδίτη.

"οὔτα με Τυδέος νίδος ὑπέρθυμος Διομήδης,

οὔνεκ' ἐγὼ φίλον νίδον ὑπεξέφερον πολέμου

Ἀινείαν, ὃς ἔμοι πάντων πολὺ φίλτατός ἔστιν.

οὐ γὰρ ἐτι Τρώων καὶ Ἀχαϊῶν φύλοπος αἰνή,

380 ἄλλ' ἦδη Δαναοὶ γε καὶ ἄθανάτουι μάχονται."

τὴν δ' ἥμείβετ' ἐπείτα Διώνη διὰ θεῶν:

"τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχει κηδομένη περ.

πολλοὶ γὰρ δὴ τλῆμεν Ὅλυμπια δώματ' ἐχοντες

ἐξ ἀνδρῶν, χαλέπθ' ἀλγε' ἐπ' ἀλλήλους τιθέντες.

385 τλῆ μὲν Ἀρης, ὅτε μιν Ὅτος κρατερός τ' Ἐφιάλτης,

παῖδες Ἀλώνος, δήσαν κρατερῷ ἐνὶ δεσμῷ.

χαλκῶς δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.

καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτος πολέμου,

εἰ μὴ μητρυὴ περικαλλῆς Ἡρίβουα

390 Ἐρμέα ἔξηγειλεν· ὁ δ' ἐξεκλήψεν Ἀρηὰ

ἥδη τειρῶμεν, χαλεπὸς δὲ ἐ δεσμὸς ἐδάμνα.

τλῆ δ' Ἡρη, ὅτε μιν κρατερὸς πᾶς Ἀμφιτρύσωνος
δεξιτερὸν κατὰ μαζὸν ὀιστῷ τριγλώχινι βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄγος.

395 τῇ δ’ Ἀίδης ἐν τούτῳ πελάριος ὦκὼν ὀιστῶν, εὑτὲ μιν ὀυτὸς ἀνήρ, νίος Δίὸς αἰγιόχου, ἐν πύλῃ ἐν νεκύεσθι βαλὼν ὀδύνησιν ἐδωκεν.
ad tarde ο βή πρὸς δώμα Δίὸς καὶ μακρὸν Ὀλυμπον κηρ ἀχέων, ὀδύνησι πεπαρμένος, αὐτὰρ ὀιστῶς

400 ἀμφε ἐν στιβαρῷ ἡλῷ, κηδε δὲ θυμόν.

τῷ δ’ ἐπὶ Παιήνων ὀδυνήφατα φάρμακα πάσσων ἠκέσατ’· οὐ μὲν γάρ τι καταβηντός γε τέτυκτο. σχέτλιος, ὅβρυμοεργός, ὃς οὐκ ὃθεν αἰσυλα πέξων, ὃς τάξισιν ἔκηδε θεοῦς, οἵ Ὀλυμπον ἔχουσιν.

405 σοὶ δ’ ἐπὶ τοῦτον ἀνήκε θεᾶ, γλαυκῶπις Ἀθήνη· νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέως νίος, ὅτι μᾶλ’ οὐ δηναιός, ὃς ἀθανάτουι μάχηται, οὐδὲ τί μιν παίδεσ ποτὶ γούνασι παπάξουσιν ἐλθοῦν’ ἐκ πολέμου καὶ ἀφὴς δημιήτος.

410 τῷ νῦν Τυθείδης, εἰ καὶ μαλὰ καρτερὸς ἑστιν, φραξέσθω, μή τίς ὦ ἄμεσων σειο μάχηται, μή δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη εἳ ὑπὸν γοώσα φίλους οἰκὴς ἐγείρῃ, κουρίδιον ποθεοῦσα πόσιν, τὸν ἀριστον Ἀχαίων,

415 ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμου.”

Aphrodite’s Wound is healed. Athena’s Jest.

η ρα καὶ ἀμφοτέρησιν ἀπ’ ἰχώ χειρὸς ὀμόργυν· ἀλθετο χείρ, οὐναὶ δὲ κατηπώντω βαρείαι.

420 τοὐσι δὲ μύθων ἤρχε θεᾶ, γλαυκώπις Ἀθήνη· "Ζεῦ πάτερ, ἡ ρά τί μοι κεχολώσεαι, ὅτι κεν εἴπω;
ἡ μάλα δὴ τυνα Κύπρις Ἀχαμάδων ἀνεῖσα
Τρωσίν ἀμα σπέσθαι, τοὺς νῦν ἐκπαγλα φίλησεν,
tῶν τυνα καρρέζουσα Ἀχαμάδων ἐπέπλων
425 πρὸς χρυσήγη περόνη καταμύξατο χείρα ἀραιήν.”
.aws φάτο, μείδησεν δὲ πατήρ ἀνδρῶν τε θεῶν τε,
καὶ ρα καλεσσάμενος προσέφη χρυσήγη Ἀφροδίτην.
“οὐ τοι, τεκνών ἐμόν, δέδοται πολεμήμα ἔργα,
άλλα σὺ γ᾽ ἰμερόειτα μετέρχεσθε ἔργα γάμοιο,
tαῦτα δ’ “Ἀρη θεῶ καὶ Ἀθηνὴ πάντα μελήσει.”
430 Aeneas is assailed by Diomed, but saved by Apollo.
aws oi μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον,
Ἀινεία δ’ ἔποροσε βοὴν ἀγαθὸς Διομήδης,
γυγωσκὼν, ὦ οἱ αὐτὸς υπείρεχε χεῖρας Ἀτόλλων.
ἀλλ’ ὦ γ’ ἀρ’ οὔδε θεῶν μέγαν ἄρτεο, ἰετο δ’ αἰεὶ
435 Αἰνείαν κτείναι καὶ ἀπὸ κλυτὰ τεύχεα δύσαι.
τρὶς μὲν ἔπειτ’ ἔποροσε κατακτάμεναι μενεαίων,
τρὶς δὲ οἱ ἐστυφελίξε φαινὴν ἀσπίδ’ Ἀτόλλων.
ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσφυτο δαίμονι ἰςος,
δεινὰ δ’ ὁμοκλήσας προσέφη ἐκάργος Ἀτόλλων.
440 “φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἵπτ’ ἔθελε φρονεῖν, ἔπει οὐ ποτὲ φύλον ὀμοίον
ἀθανάτων τε θεῶν χαμαί ἐρχομένων τ’ ἀνθρώπων.”
.aws φάτο, Τυδείδης δ’ ἀνεγαξάζετο τυθῶν ὁπίσσω,
μὴν ἀλευάμενος ἐκατηβόλου Ἀτόλλωνος.
445 Αἰνείαν δ’ ἀπάτερθεν ὀμίλου θηκεν Ἀτόλλων
Περγάμῳ εἰν ἱερῆ, οὐθὶ οἱ νηὸς γε τέτυκτο.
ἡ τοι τὸν Δητῶ τε καὶ Ἀρτεμίς ὀιχάαιρα
ἐν μεγάλῳ ἄδυτῳ ἀκεόντο τε κυδαίνοι τε.
αὐτὰρ ὦ εἰδὼλον τεῦξ’ ἀργυρότοξοι Ἀτόλλων
450 αὐτῷ τ’ Αἰνεία ἱκελὼν καὶ τεῦχεσι τοῖον.
άμφι δ’ ἄρ’ εἰδώλῳ Τρῶς καὶ δίῳ Ἀχαῖοι
dήμου ἄλληλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαιστήα τε πτερόεντα.

Ares, roused by Apollo, takes Part in the Battle.

δὴ τότε θῷρον ᾿Αρην προσηνίδα Φοῖβος Ἀπόλλων.

455 "Ἀρες, Ἀρες βροτολογεῖ, μιαφόνε, τειχεσιπήτα,
οὐκ ἄν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαοι μετελθῶν,
Τυθεῖδην, δεῖ νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χείρ’ ἐπὶ καρπῷ,
αὐτὰρ ἐπειτ’ αὐτῷ μοι ἐπέσουτο δαίμονι ἱσος."

460 ὡς εἰπὼν αὐτὸς μὲν ἐφέξετο Περγάμῳ ἄκρη,
Τρῆς δὲ στίχας οὕλος Ἀρης ὄτρυνε μετελθῶν
eιδόμενος ᾿Ακάματι θοῦ ἡγήτορι Θρηκῶν.
νιάσι δὲ Πριάμῳ διοστρεφέσσι κέλευεν.

465 "ὁ νεῖς Πριάμῳ διοστρεφέσσι βασιλῆος,
ἐς τί ἐτε κτείνεσθαι εάστε λαὸν ᾿Αχαιῶν;
ἡ εἰς δ’ κεν ἀμφὶ πύλης ἐνπονήτρισι μάχωνται;
κεῖται ἄνηρ, ὅτι ἱσον ἐτίομεν ᾿Εκτορὶ δίω,
Αἰνείας νίδος μεγαλήτορος ᾿Αγχίσαο
ἀλλ’ ἄγετ’ ἐκ φλοίσβου οὐσώςμεν ἐσθλῶν ἐταῖρον."

Sarpedon taunts Hector with Lack of Spirit.

470 ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστον.

ἐνθ’ αὐ Σαρπηδῶν μάλα νείκεσσεν ᾿Εκτορὰ δiov.

475 "Ἠκτόρ, πῇ δὴ τοι μένος οἰχεταί, δ’ πρὶν ἐχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἔξεμεν ἢδ’ ἐπικούρων
οἷς, σὺν γαμβροῦσι κασιγνήτουσί τε σούσιν.

476 τῶν νῦν οὗ τι νέγω ἢδείην δύναμι’ οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσουσι, κύνες ὡς ἀμφὶ λέοντα.

ημεῖς δ’ αὐ μαχόμεσθ’, οἱ πέρ τ’ ἐπίκουροι ἐνειμεν.
καὶ γὰρ ἐγὼν ἑπίκουρος ἐὼν μᾶλα τηλόθεν ἡκὼ·
τηλοῦ γὰρ Λυκίη, Ἑάνθω ἐπὶ δινήνει·
480 εὖν ἀλοχόν τε φίλην ἐλιπον καὶ νῆπιον νιὼν,
καὶ δὲ κτήματα πολλά, τα τ' ἐλδεται, ὡς κ' ἐπιδευής·
ἀλλὰ καὶ ὁς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχησασθαί· ἀτὰρ οὗ τὶ μοι ἐνθάδε τοῖον,
οἶν κ' ἦ' φέρουεν Ἀχαιοὶ ἦ κεν ἀγοιν.
485 τύνη δ' ἐστηκας, ἀτὰρ οὖθ' ἀλλοισι κελεύεις
λαοῖσι μενέμεν καὶ ἀμυνεμεναι ὀρεσσών·
μή πως, ὡς ἄμβοι λίνου ἀλοιπε πανάγρου,
ἀνδράσι δυσμενέσσων ἔλωρ καὶ κύρμα γένησθε·
οἵ δὲ τάχ' ἐκπέρσουοι' εὖ ναιομένων πόλιν ὕμην.
490 σοὶ δὲ χρῆ τάδε πάντα μέλεα νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένω τηλεκλειτῶν ἑπίκουρων
νωλεμέως ἐχέμεν, κρατερῆν δ' ἀποθέσθαι ἐνιπήν·

The Trojans rally. Aeneas returns.

ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ὑκτορι μῦθοις.
αὐτίκα δ' ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμάξε,
495 πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ψεῦτο πάντη
οτρύνων μαχέσασθαί, ἐγείρε δὲ φύλοπων αἰνῆν.
οἵ δ' ἐλελίχθησαν καὶ ἑναντίοι ἐσταν Ἀχαιῶν·
'Αργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
ὡς δ' ἀνέμοι ἄχνας φορέει ἱερᾶς κατ' ἀλωάς
500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρήνῃ ἐπευγομένων ἀνέμων καρπῶν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίωνται ἄχρυμαι. ὡς τὸν Ἀχαιοὶ
λευκοὶ ὑπερθε γενοτο κοιναλφ, ὃν ρὰ δὲ αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ὕππων,
505 ὁπ' ἐπιμισσομένων· ὑπὸ δ' ἐστρεφοῦς ἡμοχῆσε·
oἵ δὲ μένοι χειρῶν ἰδὺς φέρον. ἀμφὶ δὲ νύκτα
θούρος Ἄρης ἐκάλυψε μάχη Τρώεσσίν ἄρηγῶν,
πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραίαυεν ἐφετμᾶς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὡς μὲν ἀνύγειν

510 Τρωσίν θυμὸν ἐγείρα, ἐπεὶ ἵδε Παλλάδ' Ἀθηνήν
οἰχομένην. ἡ γάρ ῥα πέλεν Δαναοῖσιν ἄρηγῶν.
αὐτὸς δ' Ἀινείαν μᾶλα πίνων ἐξ ἀδύτου
ञκε, καὶ ἐν στῆθεσσί μένος βάλε πομένι λαῶν.
Αἰνείας δ' ἐτάρσουσι μεθίστατο· τοῖ δὲ χάρησαν,

515 ὡς εἶδον ζωὸν τε καὶ ἀρτεμέα προσίωντα
cal μένος ἐσθλὸν ἔχοντα· μετάλλησαν γε μὲν ὦ τι
call γάρ ἐα πίνων ἀλλος, ὅν ἀργυρότοξος ἐγείρεν
Ἄρης τε ψευτολυγὸς Ἐρις τ' ἀμοῦν μεμανία.

The Achaeans await the Trojans.

toûs δ' Ἀιαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
520 ἀτρυνον Δαναοὺς πολεμιζέμεν· οἳ δ' καὶ αὐτοὶ
οὔτε βίας Τρώων ὑπεδείδοσιν οὔτε ἰωκάς,
ἀλλ' ἐμενὸν νεφέλησιν ἐουκότες, ἃς τε Κρονίων

525 νημείης ἐστησαν ἐπ' ἀκροπόλιοισιν ὅρθις
ἀτρέμας, ὁφρ' εὐδησι μένος Βορέαο καὶ ἄλλων
ζαχρεών ἀνέμοιν, οἳ τε νέφεα σκιόντα
πυγήσαν λυγρήση διασκιδάσαν ἀέντες·

530 ὥς Δαναὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
Ἀτρέιδης δ' ἂν ὁμιλον ἐφοίτα πολλὰ κελεύων·
"ὦ φίλοι, ἀνέρες ἐμπε οἱ ἀλκίμον ᾧτορ ἐλεσθέ,

535 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερᾶς ύσμινας.
aἰδομένων ἀνδρῶν πλέονες σώοι ἥ πέφανται,
φευγόντων δ' οὐτ' ἀρ κλέος ὄρνυται οὔτε τις ἀλκή.

ἡ καὶ ἀκόντισε δουρὶ θοῦς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἐταρόν μεγαθύμου, Δημιόωντα

535 Περγασίaphael, ὃν Τρώας ὦμος Πριάμου τέκεσσιν
τίον, ἐπεὶ θὸς ἐσκε μετὰ πρότοισι μάχεσθαι.
τὸν ὡς κατ’ ἀσπίδα δουρὶ βάλε κρεών Ἀγαμέμνων·
ἡ δ’ οὐκ ἔχχος ἔρυτο, διαπρὸ δὲ εἰσατο χαλκὸς,
νειαῖρῃ δ’ ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
δούπησεν δὲ πεσόν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.

Aeneas slays two Achaeans, but yields before Menelaus and Antilochus.

ἐνθ’ αὐτ’ Αίνειας Δαναῶν ἔλευ ἀνδρας ἀρίστους,
υἱὲ Διοκλῆος Κρήθωνα τε Ὀρσίλοχον τε,
τὼν ρα πατὴρ μὲν ἔναιεν ἐυκτιμῆν ἐνὶ Φηρῇ
ἀφνεῖος βιότοιο, γένος δ’ ἦν ἐκ ποταμοῦ

ἀ’ Ἀλφεοῦ, ὅς τ’ εὑρ’ ῥέει Πυλών διὰ γαῖας,
ὁς τέκετ’ Ὀρσίλοχου πολέεσσο’ ἄνδρεσσιν ἀνακτα·
Ὀρσίλοχος δ’ ἀρ’ ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάον παίδε γενέσθην,
Κρήθων Ὀρσίλοχος τε, μάχης ἐν ἐιδότε πάσης.

ὕδε μὲν ἄρ’ ἡβησάντε μελαινῶν ἐπὶ νηῶν
’Ιλιον εἰς ἐὕπωλον ἄμ’ Ἀργείοισιν ἐπέσθην,
tιμὴν Ἀτρείδες Ἀγαμέμνονοι καὶ Μενελάῳ
ἀρινεῖν: τὼ δ’ αὐθὶ τέλος θανάτου κάλυψεν.
οἰο τῷ γε λέοντε δίω όρεος κορυφῆσιν

ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ύλῆς·
τὼ μὲν ἄρ’ ἀρπάζοντε βῶς καὶ χία μῆλα
σταθμοὺς ἄνθρωποι κεραίζοντο, ὁφρα καὶ αὐτῶ
ἀνδρῶν ἐν παλάμησι κατέκταθεν οξεί χαλκῷ.
τοῖο τῷ χείρεσσιν ὑπ’ Αίνειαο δαμέντε

καππεσέτην ἐλάτησιν ἔοικότες ὑψηλήσιν.
τὼ δὲ πεσόντ’ ἐλέησεν ἀρηφίλοις Μενέλαιοι,
βῆ δὲ διὰ προμάχων κεκορυφμένοι αἰθοπι χαλκῷ,
σεῦν ἐγχεῖν’ τῷ δ’ ὀφτυνεν μένος Ἀρης,
τὰ φρονέων, ὅνα χερσὶν ὑπ’ Ἀινείαο δαμείῃ.

565 τὸν δ’ ἰδεῖν Ἀντίλοχος μεγαθύμων Νέστορος νιός, ἐβή δὲ διὰ προμάχων. περὶ γὰρ δίε ποιμένι λαῶν, μὴ τι πάθοι, μέγα δὲ σφας ἀποσφήλειε τόνοιο. τὸ μὲν δὴ χείρας τε καὶ ἐγχεα ὄξυόντα ἀντίων ἀλλήλων ἐχέτην μεμαύτε μαχεσθαι,

570 ὃ Ἀντίλοχος δὲ μάλ’ ἀγχὶ παρίστατο ποιμένι λαῶν. Ἀινείας δ’ οὐ μεῖνε, θοὸς περ ἐὼν πολεμοσθής, ὡς εἰδὲν δῦο φῶτε παρ’ ἀλλήλοις μένουτε. οἱ δ’ ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαῖῶν τὸ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταῖρων,

575 αὐτῷ δὲ στρεφθέντε μετὰ πράττοι μαχέσθην.

ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρη, ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάνων. τὸν μὲν ἄρ’ Ἀτρείδης δουρικλείτος Μενέλαος ἐστεώτ’ ἐγχεὶ νὺξε, κατὰ κληίδα τυχήσας.

580 ὃ Ἀντίλοχος δὲ Μύδωνα βάλ’ ἧνίοχον θεράποντα, ἐσθλὸν Ἀτυμνάδην, ὃ δ’ ὑπεστρέφε μῶνχας ἵππους, χερμαδίῳ ἀγκῶνα τυχῶν μέσον. ἐκ δ’ ἄρα χειρῶν ἥνια λεύκ’ ἐλέφαντι χαμαί πέσον ἐν κονίσῃν.

Ἀντίλοχος δ’ ἄρ’ ἐπατέξας ξίψει ἡλασε κόρην,

585 αὐτὰρ ᾧ ἀσθμαίνων ἐνεργείος ἐκπεσε δύρον κύμβαχος ἐν κονίσῃν ἐπὶ βρεχμόν τε καὶ ὠμοὺς. δῆθα μάλ’ ἐστήκει, τίχε γάρ ῥ’ ἀμάθοι βαθείᾳ, ὁφρ’ ἵππῳ πλῆξαντε χαμαί βάλων ἐν κονίσῃν, τοὺς ἵμας’ Ἀντίλοχος, μετὰ δὲ στρατόν ἠλασ’ Ἀχαῖῶν.

Before Hector and Ares Diomed bids the Achaians yield.

590 τοὺς δ’ Ἕκτωρ ἐνόθησε κατὰ στῖχας, ὡρτο δ’ ἐπ’ αὐτῶν κεκληγώς. ἀμα δὲ Τρώων εἵπουτο φάλαγγες καρτεραί. ἦρξε δ’ ἄρα σφιν Ἀρης καὶ πότιν Ἔνυω,
ἡ μὲν ἔχουσα κυδοίμων ἀναίδεα δημιοῦτος,
"Ἀρης δ’ ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
595 φοίτα δ’ ἄλλοτε μὲν πρόσθ’ Ἔκτορος, ἄλλοτ’ ὀπίσθεν.
τὸν δὲ ἱδον βίγησε βοὴν ἀγαθὸς Διομήδης.
ἀς δ’ ὦτ’ ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίου,
600 στῆρ’ ἐπ’ ὀκυρῶς ποταμῷ ἄλαδε προπέντυ,
ἄφρω μορμύροντα ἰδὼν, ἀνὰ τ’ ἐδραμ’ ὀπίσσω,
ἀς τότε Τυδείδης ἄνεχάζετο, εἶπ’ τε λαῷ.
“ὁ φίλοι, οἶον ὦ δὴ βαυμάζομεν Ἐκτορα δίον
ἀιχμητήν τ’ ἐμεναί καὶ θαρσαλέον πολέματην.
605 τῷ δ’ αἰεὶ πάρα εἰς γε θεῶν, ὃς λογον ἁμύνει.
καὶ νῦν οἱ πάρα κεῖνος Ἀρης βρογῷ ἄνδρὶ ἔοικὼς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰεὶν ὀπίσσω
εἰκετε, μηδὲ θεοῖς μενεανενέμεν ἵππι μάχεσθαι.”
ἀς ἄρ’ ἐφῆ, Τρῶες δὲ μάλα σχεδὸν ἧλιον αὐτῶν.
ἐνθ’ Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
610 εἰν’ ἐν δίφρω ἐόντε, Μενέσθην Ἀγχίλαλόν τε.
τῷ δὲ πεσόντι ἐλέπησε μέγας Τελαμώνιος Άιας·
στῇ δὲ μάλ’ ἔγγυς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιών Σελάγου νιόν, ὃς β’ ἐνὶ Παισῷ
ναίε πολυκτήμων πολυλήμιος, ἀλλὰ ἐ μοῖρα
615 ἤγ’ ἑπικουρήσετα μετὰ Πρίαμον τε καὶ νίας.
τὸν ρα κατὰ λωστήρα βάλεν Τελαμώνιος Άιας,
νειάρη δ’ ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσόν. ὁ δ’ ἑπέδραμε φαίδιμος Άιας
τεῦχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ ἐχειν
ἀξέα παμφανώντα· σάκος δ’ ἀνεδέξατο πολλά.
620 αὐτὰρ ὁ λαξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ’· οὐδ’ ἄρ’ ἐτ’ ἄλλα δυνήσατο τεῦχεα καλὰ
ὡμουν ἀμφίβασι· ἐπείγητο γὰρ βελέσσειν.
δεῦτε δ’ ὦ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
oι πολλοί τε καὶ ἐσθλοί ἐφέστασαν ἔγχε' ἔχοντες, 625
ὁ μέγαν περ ἐόντα καὶ ἰφθίμων καὶ ἁγανῦν
ὡςαν ἀπὸ σφείων. ὡ δὲ χασσάμενος πελεμίχθη.

Tlepolemus and Sarpedon fight.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὐσμώνην.
Τληπόλεμον δ' Ἡρακλείδην ἦν τε μέγαν τε
ἀρσεν ἐπ' ἀντιθέω Σαρπηδόνι μοιρὰ κραταίη.
630 οἱ δ' ὅτε δὴ σχεδοῦ ἦσαν ἐπ' ἀλλήλοις ἰόντες,
υἱὸς θ' νιώνος. τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῆθον ἔειπεν:
"Σαρπηδῶν, Δυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσειν οὐθάδ' ἐόντι μάχης ἀδαήμοι φωτί;
ψευδόμενοι δὲ σὲ φασὶ Διὸς γόνον αἰγόχοο
ἔιναι, ἐπεὶ πολλὸν κεῖνων ἐπιδεῖκεν ἀνδρῶν,
οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
ἀλλ' οἶνον τινὰ φασί βὴν Ἡρακλησίην
ἔιναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
635 ὃς ποτε δεῖρ' έλθὼν ἐνεχ' ἤπων Δαμόμεντος
ἐξ οἴης σὺν νησί καὶ ἀνδράσι παυροτέρουσιν
'Ιλίου ἔξαλαταξε πόλιν, χήρωσε δ' ἄγιας-
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοῦ.
οὐδὲ τί σε Τρώεσσιν ὄιμαι ἄλκαρ ἐσεσθαί
640 ἔλθοντ' ἐκ Δυκίς, οὐδ' εἰ μᾶλα καρτερός ἔσσι,
ἀλλ' ὑπ' ἐμοὶ δημηθέντα πύλας 'Αἰδαο περῆσειν."
τὸν δ' αὐ Σαρπηδῶν Δυκίων ἁγὸς ἀντίον ἐῳδα.
"Σληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν 'Ιλιον ἢρήν
ἀνέρος ἀφραδήσας ἁγανοῦ Δαμόμεντος,
645 ὃς ρὰ μὲν εὴ ἔρξαντα κακῷ ἴνπαπε μῦθῳ,
οὐδ' ἀπέδωχ' ἤπων ὅν εἰνεκα τηλόθεν ἦθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ᾿ ὑπὸ δοῦρι δαμέντα
eὐχὸς ἐμοὶ δώσειν, ὕψην δ᾿ "Αἰδι κλυτοπόλῳ."

Sarpedon is wounded; Tlepolemus is killed.

655 ὁς φάτο Σαρπηδῶν, ὁ δ᾿ ἄνεσχετο μείλινον ἔγχος
Tητόλεμος· καὶ τῶν μὲν ἀμαρτη δούρατα μακρά
ek χειρῶν ἦξαν· ὁ μὲν βάλεν αὐχένα μέσουν
Σαρπηδῶν, αἰχμῇ δὲ διαμπερές θλθ’ ἀλεγενή,
tὸν δὲ κατ’ ὀφθαλμῶν ἐρεβενή νῦς ἐκάλυψεν·

660 Tητόλεμος δ’ ἀρα μηρὸν ἁριστερὸν ἔγχει μακρῷ
βεβλήκειν, αἰχμῇ δὲ δίεσοντο μαμάκωσα,
όστεω ἐγχριμφθείσα, πατήρ δ’ ἔτι λογοῦ ἄμυνεν.

οἱ μὲν ἄρ’ ἀντίθεουν Σαρπηδόνα δῖοι ἐταῖροι
ἐξέφερον πολέμου· βάρνυε δὲ μιν δόρυ μακρὸν

665 ἐλκόμενον· τὸ μὲν οὐ τίς ἑπεφράσατ’ οὐδὲ νόσθεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὥφρ’ ἐπιβαίνῃ,
σπευδότων· τοῖον γὰρ ἔχων πόνον ἀμφιέπτοτες.
Tητόλεμον δ’ ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμου· νόσθε δὲ δίος Ἐνυσσεύς

670 τλῆμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλοι ἤτορ·

Odysseus slays Seven Lycians.

μερμήριξε δ’ ἐπείτα κατὰ φρένα καὶ κατὰ θυμόν,
ἡ προτέρῳ Δῖος υἱὸν ἐρυγδούποι διάκοι,
ἡ δ’ ἐν τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἐλοιτ.
οὐδ’ ἄρ’ Ἐνυσσῆι μεγαλῆτορι μόρσιμον ἦν

675 ἱβόμον Δῖος υἱὸν ἀποκτάμεν ὅτ’ χάλκı·
tῷ ρα κατὰ πλήθουν Λυκίων τράπε θυμὸν ’Αθήνη.
ἐνθ’ ὁ γε Κόρανον εἶλεν ’Αλαστόρα τε Ἡρμιόν τε
"Ἀλκανδρὸν θ’ Ἀλιόν τε Νοήμονα τε Πρυτανῶν τε.
καὶ νῦ κ’ ἔτι πλέονας Λυκίων κτάνε Δῖος Ἐνυσσεύς,
ei μη ἂρ' ὅξυ νόησε μέγας κορυθαίολος Ἐκτωρ.
βη δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ
deīma φέρων Δαναοῦι: χάρη δ' ἄρα οἱ προσίντι
Σαρπηδών Διὸς νύσι, ἔπος δ' ὀλοφυδνὸν ἤειπεν·
"Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν εάσης
κεῖσθαι, ἀλλ' ἐπάμυνυν· ἐπειτά με καὶ λίποι αἰῶν
ἐν πόλει ύμετέρη, ἐπεὶ οὐκ ἂρ' ἐμελλόν ἐγώ γε
νοστήσας οἰκόνδε φίλην ἐσ πατρίδα γαῖαν
εὐφρανεῖν ἀλοχόν τε φίλην καὶ νήπιον νύσιν."

Hector and Ares again drive the Achaeans.

ὁς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ,
ἀλλὰ παρήξεν λειλημένοι, ὅφρα τάχιστα
ὡςαν' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιπο.
οῖ μὲν ἂρ' ἀντίθεεν Σαρπηδώνα διὸ έταιροι
eἰςαν ύπ' αἰγιόχοιο Διὸς περικαλλεὶ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὅσε θύραξ
ἔφθιμος Πελάγων, ὡς οἱ φίλος ξεν έταίρος·
tὸν δ' ἐξει σμυχῆ, κατὰ δ' όφθαλμῶν κέχυτ' ἄχλυς.
αὖτις δ' ἀμμυνηθά, περὶ δὲ πνοὴ Bορέα
ζώγρει ἐπιπενεύοντα κακῶς κεκαφητά θυμῶν.
'Ἀργείοι δ' ὑπ' Ἄρη καὶ Ἐκτορ χαλκοκορυστὴ
οὔτε ποτ' προτέρωντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰεὶν ὀπίσω
χάζουν', ὡς ἐπούθουν μετὰ Τράώςσων Ἄρηα.
ἐνθα τίνα πρῶτον, τίνα δ' ύστατον ἐξενάριξαν
'Εκτωρ τε Πριάμου πάις καὶ χάλκεος Ἄρης;
λίμνη κεκλιμένος Κηφισίδη. πάρ δὲ οἱ ἄλλοι
ναῖον Βοιωτοῖ, μάλα πίονα δῆμον ἔχοντες.

Hera and Athena prepare to go to the Field.

tοὺς δ’ ὃς οὖν ἐνόησε θεά, λευκόλενος Ἡρη,
'Αργείοισ οἰκοντας ἐνι κρατερῇ ύσμίνῃ,
αὐτίκ’ Ἀθηναῖην ἔπεα πτερόεντα προσηύδα.
“ὡς πότοι, αἰγίχοχου Δίως τέκοις, ἀτρυτώνῃ,
ἡ ρ’ ἄλιον τὸν μύθον ὑπέστημεν Μενελάῳ,
'Ἰλιόν ἐκπέρσαι’ ἐντείχεοι ἀπονέσθαι,
eἰ οὐτω μαίνεσθαι ἐάσομεν οὐλον Ἀρη.
ἀλλ’ ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκής.”
ὡς ἔφατ’, οὖδ’ ἀπίθησε θεά, γλαυκώπης Ἀθήνη.

ἡ μὲν ἐποιχομένη χρυσάμπτυκας ἐντευν ἄποιους
"Ἡρη πρέσβα θεά, θυγάτηρ μεγάλου Κρόνου.
"Ἡβη δ’ ἀμφ’ ὄχεσθι θοῶι βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.
tῶν ἦ τοι χρυσή Ἰτυς ἄφθιτος, αὐτὰρ ὑπερθεν
χάλκε’ ἐπίσωστρα προσαρηρώτα, θαύμα ἰδέσθαι.
πλῆμαι δ’ ἀργύρον εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσέως καὶ ἀργυρέως ἰμάσιν ἐντεταται, δοιαὶ δὲ περίδρομοι ἀντυγξε ἐσιώ.
tοῦ δ’ εἶ ἀργύρος ῥμῶς πέλεν. αὐτὰρ ἐπ’ ἀκρῷ
δὴς χρύσεων καλὸν ἱγνών, ἐν δὲ λέπαδα
καὶ’ ἐβαλε χρύσει’ ὑπὸ δὲ ἱγνών ἤγαγεν Ἡρη
ἵππους ὀκύποδας, μεμαυι’ ἔριδος καὶ ἀντῆς.
αὐτὰρ Ἀθηναὶς κούρη Δίως αἰγίχοχοι
πέπλον μὲν κατέχευν ἑαυτὸν πατρὸς ἐπ’ οὐδεὶ
πουκίλον, δὴν Ῥ’ αὐτὴ ποιήσατο καὶ κάμε χερσίν.
ἡ δὲ χιτών’ ἐνδύσα Δίως νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
άμφι δ’ ἄρ’ ὀμοιόων βάλετ’ αἰγίδα θυσανόεσσαν
deiνήν, ἥν πέρι μὲν πάντῃ φόβος ἑστεφάνωται,
ἐν δ’ ἐρις, ἐν δ’ ἀλκή, ἐν δὲ κρυόεσσα ἵωκή,
ἐν δὲ τε Γοργείη κεφαλὴ δεινοῖο πελώρου
deiνή τε σμερνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ’ ἐπ’ ἀμφίφαλον κυνέην θέτο τετραφάληρον
χρυσείην, ἕκατον πολύων πρυλέεσσ’ ἀραρυῖαν.

745 ἐς δ’ ὀχέα φλόγεα ποσὶ βῆσετο, λάζετο δ’ ἔγχος
βρυθὺ μέγα στιβαρὸν, τῷ δάμνησε στίχας ἀνδρῶν
ήρων, τούσιν τε κοτέσσεται ὀβριμοπάτηρ.
"Ἡρη δὲ μάστιγι θοῶς ἐπεμαίετ’ ἄρ’ ἱπποὺς·
αὐτόμαται δὲ πῦλαι μύκων οὐρανοῦ, ἵς ἔχουν Ὀμαι,

tῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμὲν ἀνακλίναι πυκνῶν νέφος ἦδ’ ἐπιθείναι.
tῇ ρα δ’ αὐτῶν κεντηρηνεκέας ἔχου ἱπποὺς.

Hera secures Zeus’ Approval of their Plan.

εὐρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυειράδος Οὐλύμπου.

755 ἐνθ’ ἵππους στήσασα θεά, λευκόλενος "Ἦρη,
Ζην’ ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
"Ζεύ πάτερ, οὐ νεμεσίς Ἠρε, τάδε καρτερὰ ἔργα;
οὐσσάτιον τε καὶ οἶον ἀπώλεσε λαον Ἀχαιῶν
μάς, ἀτὰρ οὐ κατὰ κόσμου, ἐμοὶ δ’ ἄχος, οἱ δὲ ἐκηλοὶ
tέρπονται Κύπρις τε καὶ ἄργυροτόξος Ἀπόλλων
ἀφρονα τούτων ἀνέντες, ὅσ ου τινα οἴδε βέμοτα.
Ζεύ πάτερ, ἥ ρα τί μοι κεχολώσεαι, αἰ κεν Ἄρης
λυγρῶς πεπληγνιά μάχης ἐξαποδίωμαι;”

760 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς.
ἀγρει μᾶν οἱ ἑποροσον Ἀθηναίην ἄγελειν,
ἡ ἐ μάλιοτ’ εἰσθε κακῆς ὄδύνησι πελάζειν.”
The Goddesses reach the Trojan Plain. Hera shouts to encourage the Achaeans.

.aws eφατ', ouδ' ἀπίθησε θεά, λευκόλενος Ἡρη, μάστιξεν δ' ἵππους· τῶ δ' οὐκ ἀέκοντε πετέσθην μεσσηγῆς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

770 ὁσσὸν δ' ἱεροειδὲς ἄνηρ ἰδεν ὄφθαλμοισιν ἡμενος ἐν σκοπιᾷ λευσῶν ἐπὶ οἰνοπα πόντον, τόσσον ἐπιθρώσκουσι θεῶν ὑψήες ἰπποί. ἄλλ' ὅτε δὴ Τροίην ἰξον ποταμῷ τε πέοντε, ἡχὶ ροὰς Σιμώεις συμβάλλετο ἢδε Σκάμανδρος,

775 ἕνθ' ἵππους ἐστησε θεά, λευκόλενος Ἡρη, λύσας' ἐξ ὠχέων, περὶ δ' ἕρα πουλὺν ἑκενεν τούσιν δ' ἀμβροσίην Σιμώεις ἀνέτειλε νέμεσθαι. τῶ δὲ βάτην τρήρωσι πελειάσων ὢμαθ' ὀμοῖα, ἀνδράσιν Ἀργείουσι ἀλεξέμεναι μεμανάται.

780 ἄλλ' ὅτε δὴ β' ἰκανον, θι πλεῖστοι καὶ ἀριστοι ἐστασαν, ἀμφὶ βίην Διομήδεος ἰπποδάμων εἰλόμενοι, λείσεοι ἐοικότεις ὁμοφάγουσιν η' οὐκ κάπρουσιν, τῶν τε σθένοις οὐκ ἀλαπαδνόν, ἐνθὰ στασ' ὑπε θεά, λευκόλενος Ἡρη,

785 Στέντορι εἰσαμένη μεγαλήτερι χαλκεοφώνῃ, ὡς τόσον αἰδήσασα', ὡςον ἄλλοι πεντήκοντα· "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἴδος ἀγητοί· ὥρα μὲν ἐς πόλεμον πωλέσκετο δίος Ἀχιλλεὺς, οὐδὲ ποτὲ Τρῆς πρὸ πυλάων Δαρδανάων

790 οἰχνεσκον· κείνων γὰρ ἐδείδισαν οὐραμόν ἐγχος· νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νησὶ μάχονται."

Athena goes to Diomed.

.aws εἶπον' ὠφρυνε μένος καὶ θυμὸν ἐκάστον. Τυδείδη δ' ἐπόρουσε θεά, γλαυκώπις Ἀθήνη.
εὖρε δὲ τὸν γε ἀνακτά παρ’ ἱπποισιν καὶ ὄχεσφιν
ἐλκος ἀναφύχοντα, τὸ μιν βάλε Πάνδαρος ἱῷ.
ιδρὼς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀστιδὸς εὐκύκλου· τῷ τείρετο, κάμμε δὲ χεῖρα,
ἀν δ’ ἵσχων τελαμῶνα κελανεφὲς αἰμ’ ἀπομόργυν.
ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε.

“Ἡ ὀλίγοι οἱ παιδα ἑοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔνν δέμας, ἀλλὰ μαχητής·
καὶ ρ’ ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἰασκον
οὐδ’ ἐκπαιδέσσειν,—ὅτε τ’ ἠλθὲ νόσφιν Ἀχαιῶν
ἀγγελος ἐς Θήβας πολέας μετὰ Καμέλωνας,
δαίνουσαί μιν ἄνωγον εἵν μεγάρουσιν ἔκηλον,
αὐτὰρ ὡθυμόν ἔχων ἄν καρτερὸν, ὅς τὸ πάρος περ,
κούρους Καμέλων προκαλίζετο, πάντα δ’ ἐνίκα
[ρηδιώς· τοίχα οἱ ἐγὼν ἐπιτάρροθος ἕα].
σοὶ δ’ ἦ τοι μὲν ἐγὼ παρά θ’ ἱσταμαι ἤδε φυλάσσω,
καὶ σε προφορεοις κέλομαι Τρώεσσι μάχεσθαι·
ἀλλα σεν ἡ κάματος πολυνάξ γυῖα δέδυκεν,
Ἠ νῦ σε πον δέος ἵσχει ἀκήριον· οὗ σύ γ’ ἕπειτα
Τυδεός ἐγγονὸς ἔσσει δαίφρονος Οἰνείδαο.”

Diomed explains to Athena his Retreat.

τὴν δ’ ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

“γηγώσκω σε, θεὰ βούγατερ Διὸς αἰγιόχουσι·
tῷ τοι προφορεοῖς ἐρέω ἔποις οὐδ’ ἐπικεῖσω.
oὔτε τί με δέος ἵσχει ἀκήριον οὔτε τις ὄκνοι,
ἀλλ’ ἐτι σέων μεμυκμαι ἐφετερεῖν, ὁς ἐπέτειλας·
oὗ μ’ εἰας μακάρεσσι θεοὶς ἀντικρο μάχεσθαι

τοῖς ἄλλοις· ἀτάρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
ἐλθῃς’ ἐς πόλεμον, τὴν γ’ οὔτάμεν ὅξει χαλκῷ.
tοῦνεκα νῦν αὐτὸς τ’ ἀναχάζομαι ἢδε καὶ ἄλλους
"Αργείοις ἐκέλευσα ἀλῆμενα ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἀρης μάχην ἀρετῇ κοιρανέοντα."  

Athena bids Diomed drive against Ares, and wounds him.

τὸν δ᾽ ἡμεῖσεν ἔπειτα θεά, γλαυκώπης Ἀθήνη·
"Τυδείδη Διόμηδι, ἐμῷ κεχαρισμένε θυμῷ,
μὴ τοῦ γ᾽ Ἀρης τὸ γε δεῖδιθι μὴ τὸν ἄλλον
ἀθανάτων· τοῖς τοῦ ἐγὼν ἐπιτάρρηθος εἴμι.
ἀλλ᾽ αὖ ἔπι· Ἀρης πρῶτῳ ἔχε μῶνχας ἵππους,
τύμον δὲ σχεδίην μηδ᾽ ἄξεο θεῦρον Ἀρης
τούτων μαυσῶν, τυκτῶν κακῶν, ἀλλοπρόσαλλον,
ὅς πρώτην μὲν ἐμοὶ τε καὶ Ἡρῆς στεύτ᾽ ἄγορεύων
Τρωσὶ μαχῆσονται, ἀτὰρ Ἀργείοισιν ἂρηζείν,
νῦν δὲ μετὰ Τρώωσιν ὀμιλεῖ, τῶν δὲ λέλασται.

ὡς φαμένη Σθένελον μὲν ἄφ᾽ ἵππων ὦσε χαμάζε,
χειρὶ πάλιν ἐρύσασ᾽· ὅ δ᾽ ἄρ᾽ ἐμματέως ἀπόροουσεν.
ἡ δ᾽ ἐς δίφρον ἐβαίνε παρὰ Διομήδεα δῖον
ἐμμεμαυά θεά· μέγα δ᾽ ἐβραχε ψῆφινος ἄξων
βριθοσύνη· δεινὴ γὰρ ἀγενθεὶν ἄνδρα τ᾽ ἀριστον.

λάξετο δὲ μάστυγα καὶ ἦνια Παλλᾶς Ἀθήνη·
αὐτίκ᾽ ἔπι· Ἀρης πρῶτῳ ἔχε μῶνχας ἵππους.
ἡ τοῦ ἡ μὲν Περίφαντα πελάριον ἐξενάριζεν,
Ἀιτωλῶν ὁχ᾽ ἄριστον, Ὁχησίου ἀγλάδων νιών
τῶν μὲν Ἀρης ἐνάριζε μιαφόνος· αὐτὰρ Ἀθήνη
dῦν Ἀιδώς κυνήν, μὴ μιν ἵδοι ὀβρίμος Ἀρης.
ὡς δὲ ἢδε βροτολογοῖς Ἀρης Διομήδεα δῖον,
ἡ τοῦ ἡ μὲν Περίφαντα πελάριον αὐτόθ᾽ ἔσεν
κείσθαι, ὃθι πρῶτὸν κτείνων ἐξαίνω τιμόν,
αὐτὰρ ὁ βη ρ᾽ ἢδε Διομηδεὸς ἱπποδάμῳ.

οὶ δ᾽ ὁτε δὴ σχεδὸν ἦσαν ἐπ᾽ ἀλλήλοισιν ἴόντες,
πρόσθεν Ἀρης ὑρέξαθ᾽ ὕπερ ζυγῶν ἦνια θ᾽ ἵππων
έγχει χαλκείω, μεμαώς ἀπὸ θυμὸν ἐλέοσθαι·
καὶ τὸ γε χειρὶ λαβοῦσα θέα, γλαυκώπις Ἀθήνη, ὥσεν ὑπὲκ δίφφοιο ἐτώσιον αἰχθήναι.

855 δεύτερος αὖθ’ ὀρματό βοὴν ἀγάθος Διομήδης
έγχει χαλκείω· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὁδι ζωνύσκετο μύτην·
tῇ ῥά μιν οὕτα τυχόν, διὰ δὲ χρόα καλόν ἔδαψεν,
ἐκ δὲ δόμῳ σπάσεν αὐτὶς. ὡ δ’ ἔβραξε χάλκεος Ἄρης,
δὸςον τ’ ἐννέαχλῳ ἐπίαχον ἢ δεκάχλῳ
ἀνέρες ἐν πολέμῳ, ἐρίδα ἔνναγοντες Ἄρηος.
τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε
δείσαντας· τόσον ἔβραξ’ Ἄρης ἀτος πολέμοιο.

Ares departs to Olympus and complains to Zeus.

οὰὴ δ’ ἐκ νεφέων ἐρεβενήν φαίνεται ἄρρ

865 καῦματος ἐξ ἀνέμου δυσαέος ὅρνυμένου,
τοῖς Τυδείδη Διομήδει χάλκεος Ἀρης
φαίνεθ’ ὀμοῦ νεφέσσων ἰῶν εἰς οὐρανὸν εὑρῦν.
καρπαλίμως δ’ ἰκανε θεῶν ἔδος, αἰτήν “Ολυμπον,
πάρ δὲ Διὸ Κρονίῳ καθέζετο θυμὸν ἀχεῦων,
δεῖξεν δ’ ἀμβροτον αἴμα καταρρέων ἐξ ἀτελῆς,
καὶ ὁ ὀλοφυρόμενος ἐπεά πτερόεντα προσηύδα·
“Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἀνδρεσσι φέροντες.

870 σοὶ πάντες μαχόμεθα· σοῦ γὰρ τέκες ἀφρόνα κούρην,
οὐλομένην, ἦ τ’ αἰεὶ ἄσυλα ἔργα μέμηλεν.
ἀλλοι μὲν γὰρ πάντες, σοὶ θεοὶ εἰσ’ ἐν Ὀλύμπῳ,
σοὶ τ’ ἐπιπέθονται καὶ δεδημέσθα έκαστος·
tαῦτην δ’ οὕτ’ ἐπεί, προτιβάλλειν οὐτε τι ἔργον,

875 σοὶ πάντες μαχόμεθα· σοῦ γὰρ τέκες ἀφρόνα κούρην,
οὐλομένην, ἦ τ’ αἰεὶ ἄσυλα ἔργα μέμηλεν.
ἀλλοι μὲν γὰρ πάντες, σοὶ θεοὶ εἰσ’ ἐν Ὀλύμπῳ,
σοὶ τ’ ἐπιπέθονται καὶ δεδημέσθα έκαστος·
tαὐτὴν δ’ οὗτ’ ἐπεί, προτιβάλλειν οὐτε τι ἔργον,

880 ἀλλ’ ἀνεὶς, ἐπεὶ αὐτὸς ἐγείναι παῖδ’ αἵδηλον.
Ares receives Slight Comfort from Zeus, but his Wound is healed.

τὸν δ’ ἀρ’ ὑπόδρα ὑδῶν προσέφη νεφεληγερέτα Ζεύς·
μη τί μοι, ἀλλοπρόσαλη, παρεξόμενος μινύριζε.

ἐχθιστος δὲ μοί ἐσσι θεῶν, οὐ Ὄλυμπον ἔχουσιν·
αἰεὶ γὰρ τοῖς ἐρίς τε φίλη πόλεμοι τε μάχαι·
μητρὸς τοι μένος ἐστὶν ἀσχετον, οὐκ ἐπιεικτόν,
Ἡρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσιν·
τῷ σ’ ὁδ’ κεῖνης τάδε πασχεῖν ἐννεόσησιν.

ἀλλ’ οὗ μάν σ’ ἐτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα·
ἐκ γὰρ ἐμέν γένος ἐσσί, ἔμοι δὲ σε γεύνατο μήτηρ.
εἰ δὲ τευ ἔξ ἄλλου γε θεῶν γένεν ὃδ’ ἀϊδήλος,
καὶ κεν δὴ πάλαι ἆσθα ἐνέρτερος ὦρανιώνων.”

ὡς φάτο, καὶ Παιήν’ ἀνώγειν ἴησασθαι.

τῷ δ’ ἐπὶ Παιῆν’ ὄδυνήφατα φάρμακα πάσσεν.
[ἡκέσατ’ οὐ μὲν γὰρ τι καταθνήτος γε τέτυκτο.]
ὡς δ’ ὅτ’ ὅπος γάλα λευκόν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἔον, μάλα δ’ ὥκα περιτρέφει κυκώντι,
ὡς ἃρα καρπαλίμως ἴησατο θούρον Ἀρης.

τὸν δ’ Ἡρη λοῦσεν, χαριέμα δὲ εἰματα ἔσσεν·
παρ δὲ Διὶ Κρονίων καθέξετο κύδει γαίων.

αἰ δ’ αὖτις πρὸς δῶμα Δίως μεγάλου νέοντο,
HELL’ Ἀργεῖα καὶ Ἀλαλκομενῆς Ἀθηνῆ,
παύσασαι βροτολογῶν Ἀρην ἀνδροκτασιάων.
ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ζ

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἐκτόρος ἐστι δαριωτῷ.

Colloquium Hectoreum narrat cum coniuge Zeta.

'In Zeta, Hector prophesies; Prays for his son; wills sacrifice.'

'Εκτόρος καὶ Ἀνδρομάχης ὀμιλία.

After the Departure of the Divinities the Achaeans prevail.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλωτις αἰνή· πολλὰ δ' ἂρ' ἐνθα καὶ ἐνθ' ἱσυσε μάχη πεδίοιο, ἀλλήλων ἱθυμομένων χαλκήρα δοῦρα, μεσσηγύς Σιμώεντος ἤδ' Ξάνθου ῥόαν.

5 Αἰας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ρήξε πάλαγγα, φῶς δ' ἔταρουσιν ἐθηκεν,
ἀνδρα βαλὼν, ὡς ἁριστὸς ἐν Θρήκεσσι τέτυκτο,
νῦν 'Ευσσώρου 'Ακάμαντ' ἦν τε μέγαν τε.

τόν ἄ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείς,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἂρ' ὦστεον εἰσω
αἰχμή χαλκεῖ· τὸν δὲ σκότος ὀσσε κάλυψεν.

'Αξύλον δ' ἂρ' ἐπεφυ θυσιὰς Διομήδης
Τευθρανίδην, ὃς ἔναμεν ἐνκτιμεὶν ἐν Ἀρίσβῃ
ἀφνείος βιότοιο, φίλος δ' ἦν ἀνθρώπους·

10 πάντας γὰρ ψιλέσκειν ὁδῷ ἐπὶ οἰκία ναϊῶν.

ἀλλά οἱ οὐ τις τῶν γε τότε ἦρκεσε λυγρὸν ὀλεθρον
πρόσθεν ὑπαιτίσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτόν καὶ θεράπουν Καλησίου, ὃς ῥα τόθ' ἵππων
ἐσκεν υψηλόχος· τῷ δ' ἄμφω γαῖαν ἱδυτήν.
Δρῆσον δ' Ἐυρύαλος καὶ Ὀφέλτιον ἐξενάριζεν·
βῆ δὲ μετ’ Ἀίστηπον καὶ Πήδασον, οὐς ποτε νύμφῃ
νῆσι Ἀβαρβαρῆ θέκ’ ἄμμωνι Βουκολίων.
Βουκολίων δ’ ἦν νῦς ἄγανον Δαμέδοντος
πρεσβύτατος γενεῆ, σκότιον δὲ ἐ γείνατο μήτηρ·
pομαίνων δ’ ἐπ’ ὑμητί μίγη φιλότητι καὶ εὐνή,
η δ’ ὑποκυσαμένη διδυμάονε γείνατο παίδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαιδίμα γυῖα
Μηκιστηνάδης καὶ ἄτ’ ὠμων τεύχε’ ἐσύλα.
'Αστυάλον δ’ ἀρ’ ἐπεφνε μενεπτόλεμος Πολυπότης.
Πιδύτην δ’ 'Οδυσσεὺς Περκώσιον ἐξενάριζεν
ἐγχεὶ χαλκεῖῳ, Τεύκρος δ’ 'Αρετάωνα δίον.
'Αντίλοχος δ’ 'Αβληρον ἐνήρατο δουρὶ φαεινῷ
Νεατορίδης, 'Ελατόν δὲ ἄναξ ἀνδρῶν 'Ἀγαμέμνων
ναὶς δὲ Σατυνόεντος ἑυρρεῖτα ραρ’ ὀχθας
Πήδασον αἰπεινῆν. 'Φύλακον δ’ ἔλε Δήτος ἦρως
φεύγουτ’. Ἐυρύπυλος δ’ Μελάνθιον ἐξενάριζεν.

Menelaus takes Adrastus.

"Αδρηστόν δ’ ἀρ’ ἐπείτα βοην ἀγαθὸς Μενέλαος
ζωον ζλ’. ἢππω γάρ οἱ ἀτυξόμενως πεδίων
ὀξω ἐν βλαθθέντε μυρικίον, ἀγκύλον ἀρμα
ἀξαντ’ ἐν πρῶτῳ ῥυμῷ αὔτῳ μὲν ἐβητην
πρὸς πόλιν, ἡ περ οἱ ἄλλοι ἀτυξόμενοι φοβέοντο,
αὐτοὺς δ’ ἐκ δίφροιο παρὰ τροχον ἐξεκυλῆθη
πηνῆς ἐν κοινῆσιν ἐπὶ στόμα. παρ’ δὲ οἱ ἔστη
'Ατρείδης Μενέλαος ξχων δολιχὸσκιον ἐγχος.
"Αδρηστός δ’ ἀρ’ ἐπείτα λαβὼν ἐλλύστετο γούσσων
"ζωρεὶ, 'Ατρέος νιέ, σὺ δ’ ἀξια δέξαι ἰπονὰ.
πολλὰ δ’ ἐν ἀφνειοῦ πατρὸς κεμήλια κεῖται,
χαλκὸς τε χρυσός τε πολύκμητος τε σίδηρος."
τῶν 'κεν τοι 'χαρίσατο πατήρ ἀπερείστι ἀποωνα, 50 εἰ κεν ἐμὲ ἱκόν πεπύθοιτ' ἐπὶ νησιὼν 'Ἀχαιῶν.'

ὡς φάτο, τῷ δ' ἄρα θυμόν ἐνι στήθεσσιν ἔπειδεν.
καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας 'Ἀχαιῶν
dῶσειν ἐθεράποντι καταξέμεν. ἀλλ' Ἀγαμέμνων
ἀντίον ἦλθε θέων, καὶ ὄμοκλησας ἐπος ἦδα.

55 "ὁ πέπον, ὁ Μενέλαε, τὶ ἤ δὲ σὺ κήδεαυ σύντων
ἀνδρῶν; ἡ σοὶ ἀριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰτῶν ὀλέθρον
χειράς θ' ἡμετέρας, μηδ' ὃν τινα γαστέρι μήτηρ
κούρον ἐόντα φέροι.—μηδ' ὃς φύγοι,—ἀλλ' ἀμα πάντες

60 Ἰλίων ἐξαπολοιατ' ἀκήδεστοι καὶ ἀφαντοί."

ὡς εἰπὼν παρέπεισεν ἀδελφεῖον φρένας ἡρώως,
αἰσίμα παρεπών· ὁ δ' ἀπὸ ἔθεν ὠσατο χειρὶ
ἡρων Ἀδρηστον. τὸν δὲ κρεῖων Ἀγαμέμνων
οὐτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ

65 λαξὲ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἐγχος.

Νέστωρ δ' Ἀργείουσιν ἐκέκλετο μακρὸν ἄτσας.
"ὁ φίλοι ἡρωες Δαναοί, θεράποντες Ἀρηος,
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μμνέτω, ὡς κεν πλείστα φέρων ἐπὶ νῆας ἀκηταί,

70 ἀλλ' ἀνδρας κτείνωμεν· ἐπειτα δὲ καὶ τὰ ἐκηλο
νεκροὺς ἀμ πεδίον συλήσετε τεθυνώτασ."

Helenus sends Hector to Troy, to order a Sacrifice to Athena for the Safety of the City.
Αἰνεία τε καὶ Ἑκτόρ, ἐπεὶ πόνος ὑμιμ μάλιστα Τρώων καὶ Δυκών ἐγκέκλιται, οὖν εὗροι ἀριστοὶ πᾶσαν ἐπὶ ίθὺν ἔστε μάχεσθαι τε φρονεῖν τε,

στῆς αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶν πάντη ἐποιχόμενοι, πρὶν αὐτῷ ἐν χερσὶ γυναικῶν φεύγοντας πεσέων, δηίωσι δὲ χάρμα γενέσθαι.

αὐτάρ ἐπεὶ κε φάλαγγας ἐποτρύνησον ἀπάσας, ἡμεῖς μὲν Δαναοίσι μαχησόμεθ' αὐθί μένοντες,

καὶ μάλα τειρόμενοι περ' ἀναγκαίῃ γαρ ἐπείγει: Ἑκτόρ, ἀτὰρ σὺ πολίνδε μετέρχεο, εἴπε δ' ἐπείτα μητέρι σῇ καὶ ἐμῗ. ἢ δὲ ξυνάγουσα γεραιάς νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἀκρῆ, οὔξασα κληίδι δύρας ἱεροῦ δόμου,

πέλλων, οἱ οἵ δοκέει χαριστάτος ἢ ἰνδή μεγιστος εἶναι ἐνι μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῆ, θείων Ἀθηναίης ἐπὶ γούνασιν ἡμόμου, καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνι νηῷ ἠμεῖς ἦκεστας ἰερευσέμεν, αἰ κ' ἐλεήσῃ

ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπία τέκνα, αἰ κεν Τυδέος νιὸν ἀπόσχη Ἰλίον ιρῆς, ἄγριον αἰχμητῆ, κρατερὸν μήστωρα φόβου, ὅν δὴ ἐγὼ κάρτισον Ἀχαιῶν φημὶ γενέσθαι. οὐδ' Ἀχιλῆ ποθ' ὁδε γ' ἐδείκτηκεν, ὀρχαμον ἄνδρῶν,

ὅν πέρ φαιν θεῖς ἐξέμεμαν· ἀλλ' ὁδε λίθον μαίνεται οὔδε τίς οἱ δύναται μένος ἱσοφαρίζειν."

Hector rallies the Trojans.

ὡς ἐφαθ', Ἑκτόρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν. αὐτίκα δ' ἐξ ὅχεων σὺν τεύχεσιν ἀλτο χαμάζε, πάλλων δ' ὀξέα δώρε κατὰ στρατὸν ἔχετο πάντη ὀτρύνων μαχέσασθαι, ἐγείρε δὲ φίλοπιν αἰνήν.
οἱ δ' ἐλελιχθησαν καὶ ἐναντίοι ἔσταν Ἀχαῖων. Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο, φαν δὲ τῶι ἀθανάτων ἐξ οὐρανοῦ ἀστερώεντος Τρωῶν ἀλεξήσοντα κατεθέμεν· ὃς ἐλέλιχθεν.

110 Ἐκτωρ δὲ Τρώόσσιν ἐκέκλετο μακρὸν ἀύσας· "Τρῶες ὑπέρθυμοι τηλεκελεῖτο τ' ἐπίκουροι, ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοῦριδος ἀλκῆς, ὅφ' ἄν ἐξορούσας γερονύσων εἶπον βουκευτήσι καὶ ἡμετέρης ἀλοχοισιν
dαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας."

ὡς ἄρα φωνήσας ἀπὲβη κορυθαίολος Ἐκτωρ· ἀμφὶ δὲ μν ὑφρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν, ἀντιε ἡ πυματὴ θέεν ἀσπίδος ὡμφαλεύσης.

Meeting of Glaucus and Diomed.

Γλαύκος δ' Ἰππολόχοιο πάις καὶ Τυδέος νῦὸς

120 ἐς μέσον ἀμφότερων συνύτην μεμαώτε μάχεσθαι. οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλουσιν ἰόντες, τὸν πρότερος προσέπτε βοὴν ἀγαθὸς Διομήδης. "τὸς δὲ σῷ ἐσοι, φέριστε, καταβρυχτὺν ἀνθρώπων; οὐ μὲν γὰρ ποτ' ὡπωπα μάχῃ ἐνι κυδιανείρῃ
tὸ πρὶν ἀταρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων σῷ θάρσει, δ' ἐμὸν δολιχόσκιον ἐγχος ἔμειναι· δυστῆνων δὲ τε παῖδες ἐμὸ μένει ἀντιώσων. εἰ δὲ τὸς ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἄν ἐγὼ γε θεοὺς ἐπουρανίοις μαχοίμην.

125 οὐδὲ γὰρ οὐδὲ Δρύαντος νῦὸς κρατερὸς Δυκόργως δὴν ἦν, ὡς ὅ τα θεοὶς ἐπουρανίοις ἔριζεν, ὡς ποτε μανομένου Διωνύσου τιθῆνας σεῦ κατ' ἡγάθεον Νυστήν· αἱ δ' ἀμα πᾶσαι θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνου Δυκούργου
135 θεινόμεναι βουςηγί· Διώνυσος δὲ φοβηθείς 
συμβ' ἀλός κατὰ κύμα, Θεῖας δ' ὕπεδέξατο κόλπῳ 
δειδώτα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρῶν ὀμολύθη. 
τῷ μὲν ἐπει' ὁδύσαντο θεῖα θεῖα ζώοντες, 
καὶ μιν τυφλὸν ἐθηκε Κρόνου πάις· οὐδ' ἀρ' ἔτι δὴν 
ὑν' ἐπεὶ ἀθανάτουσιν ἀπήχθετε πᾶσι θεοῖσιν. 
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μᾶχεσθαι. 
εἰ δὲ τίς ἔσσι βροτῶν, οἱ ἁροῦρης καρτον ἔδονσίν, 
ἀσσόν ἵθ', ὡς κεν θάσσον ὄλεθρον πείραθ' ἤκηαι."

The Family of Glauce.

τὸν δ' αὖθ' Ἰππολόχωι προσηύδα φαίδιμος νίος;
145 "Τυδείδη μεγάθυμε, τί ἡ γενεὴν ἐρεεύνεις; 
oὴ καὶ φύλλων γενεή, τοῖς δὲ καὶ ἀνδρῶν.
φυλλα τὰ μέν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὑλὴ 
τηλθόωσα φύει, ἔαρος δ' ἐπιγύνεται ὤρη.
ὡς ἀνδρῶν γενεὴ ἡ μὲν φυε, ἡ δ' ἀπολήγει.
150 εἰ δ' ἐθέλεις καὶ ταῦτα δαχμεναι, ὅφρ' εὖ εἰδῆς, 
Ἀργεῖος ἱπποβότοιο, 
ἐστὶ πόλις Ἑθύρῃ μυχῷ Ἀργεῖος ἱπποβότοιο, 
ἐνθα δὲ Σινυφός ἐσκε, ὁ κέρδιστος γένετ' ἀνδρῶν, 
Σινυφός Αἰολίδης· ὁ δ' ἀρα Γλαύκον τέκεθ' νιόν,
155 αὐτάρ Γλαύκος ἐτικτεν ἀμύμονα Βελλερόφοντιν.
τῷ δὲ θεοὶ κάλλος τε καὶ ἤνωρέθνη ἐρατευνὴν ὀπασαν· αὐτάρ οἱ Προίτος κακὰ μήσατο θυμῷ, 
ὅς ρ' ἐκ δήμον ἐλασσεν, ἐπεὶ πολὺ φέρτηρος ἦν, 
Ἀργεῖων· ζεὺς γὰρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν.
160 τῷ δὲ γνυὴ Προίτου ἐπεμήνατο, δὲ Ἀντεια, 
κρυπταδίθη φιλότητι μεγήμεναι· ἀλλὰ τὸν οὐ τι 
πειθ' ἀγαθὰ φρονέουτα, δαύρουν Βελλερόφοντιν. 
ἡ δὲ ψευσαμένη Προίτου βασιλῆα προσηύδα.
'τεθνείς, οὖ Προῖτ', ἡ κάκταιε Βελλεροφόντην,

165 ὃς μὲ ἐθελεν φιλότητι μιγήμαναι οὐκ ἐθελούσῃ.

ὡς φάτο, τὸν δὲ ἀνακτα χόλος λάβεν, οἰον ἀκούσειν
κτείναι μὲν ὃ ἀλέετε, σεβάσσατο γὰρ τὸ γε θυμῷ,
πέμπτε δὲ μιν Δυκῖνδε, πόρεν δ' ὅ γε σήματα λυγρά,

170 γράφας ἐν πῦνας πτυκτῷ θυμοφόρα πολλά,

δεῖξαι δ' ἡνώγει φευθρῷ, ὅφρ' ἀπόλουτο.

αὐτὰρ ὃ βῆ Δυκίνδε θεῶν ὑπ' ἀμύμων τομή.

ἀλλ' ὅτε δ' Ἰουκίην ἵε Ξάνθον τε ἰέωσα,

175 προφρονέως μιν τίεν ἀναξ Δυκίης εὐρείης·

ἐννήμαρ ἤτινεσσε καὶ ἐννέα βούς ἰέρευσεν.

ἀλλ' ὅτε δ' δεκάτη ἐφάνη ῥοδοδάκτυλος Ἡώς,

καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,

ὅτι ρά οἳ γαμβροῦ πάρα Προῖτοι φέροιτο.

αὐτὰρ ἐπεὶ δ' σῆμα κακὸν παρεδέξατο γαμβροῦ,

180 πρῶτον μὲν ρά Χίμαιραν ἀμαμακέτην ἐκέλευσεν

πεφνέμεν. ἡ δ' ἄρ' ἔην θείον γένος οὐδ' ἀνθρώπων,


πρόσθε λέων, ὅπιθεν δ' ἑράκων, μέσθη δ' ἥμαιρα,


καὶ τὴν μὲν κατέπεφυε θεῶν τεράσσει παθήσας


δεύτερον αὖ Σολύμοις θαχύσατο κυδαλίμουσιν.

185 καρτίστην δ' τὴν γε μάχην φάτο δύμεναι ἄνδρῶν.

τὸ τρίτον αὖ κατέπεφυεν Ἀμαξώνας ἄντιανείρας.

τῷ δ' ἄρ' ἀνέρχομένῳ πυκνῶν δόλον ἄλλον ύφαινεν


κρίνας ἐκ Δυκίης εὐρείης φώτας ἄριστους


ἐίσε λόχον. τοῖ δ' οὐ τί πάλιν οἰκόνδε νέοντο.

190 πάντας γὰρ κατέπεφυνεν ἀμύμων Βελλεροφόντης.

ἀλλ' ὅτε δ' γίγνοντεθ' θεοῦ γόνον ἦν ἐόντα,


αὐτοῦ μὲν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,


δῶκε δ' τιμῆς βασιληίδος ἠμισον πάσης.

καὶ μὲν οἱ Δύκιοι τέμνενος τάμον ἔξοχον ἀλλων,
καλὸν φυταλίης καὶ ἀροῦρης, ὄφρα νέμοιτο.  
η δ' ἔτεκε τρία τέκνα δαίφρονι Βελλεροφόντης,  
'Ισανδρόν τε καὶ 'Ιππόλοχον καὶ Δαοδάμειαν.  
Δαοδάμειὴ μὲν παρελέξατο μητέρα Ζεὺς,  
η δ' ἔτεκ' αὐτίθεον Σαρπηδόνα χαλκοκορυστήν.  
ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,  
η τοι ὁ καὶ πεδίον τὸ Ἀλήμων οἰς ἀλάτο  
ὅν θυμὸν κατέδω, πάτον ἀνθρώπων ἀλεεῖνων,  
'Ισανδρόν δὲ οἱ υἱὲν 'Αρης ἄτος πολέμου  
μαρνάμενον Σολύμωι κατέκτανε κυδαλίμουσιν,  
τὴν δὲ χολοσάμειην χρυσῆνος 'Αρτεμίς ἐκτα.  
'Ιππόλοχος δ' ἐμ' ἔτυκτε, καὶ ἐκ τοῦ φημὶ γενέσθαι  
pέμπτε δὲ μ' ἔστροφθην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
ἀἰν ἀριστεῦειν καὶ ὑπείροχον ἐμενεῖν ἄλλων,  
μηδὲ γένος πατέρων ἀισχυνεῖμεν, οἱ μὲγ' ἄριστοι  
ἐν τ' Ἑφύρη ἐγένοιτο καὶ ἐν Λυκίτῃ εὐρείῃ.  
ταῦτης τοι γενεῆς τε καὶ αἴματος εὐχομαι εἶναι."

Glaucus and Diomed prove to be Old Friends. They exchange Arms.

ὡς φάτο, γήθησθεν δὲ βοὴν ἀγαθὸς Διομήδης.  
ἔγχος μὲν κατέπηξεν ἐνὶ χθοὶ πουλυβοτείρῃ,  
αὐτὰρ ὁ μειλιχίουσι προσηῦσα ποιμένα λαῷν.  
"ἡ ρά νῦ μοι ξεῖνοι πατρώκοι ἐσσι παλαῖοι.  
Οἴνευς γὰρ ποτε δίος ἀμύμονα Βελλεροφόντην  
ξείνοι' ἐνὶ μεγάροισι ἐείκοσιν ἦματ' ἐρύξασ.  
οὶ δὲ καὶ ἄλληλοι στόρον ξεινήα καλά.  
Οἴνευς μὲν ζῳστῆρα δίδου φοίνικι φαεινόν,  
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπτελλον,  
καὶ μιν ἐγὼ κατέλειπον ἢν ἐν δῶμαι ἐμοῦσιν.  
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἐτι τυπθὸν ἐόντα  
κάλλυν', ὅτ' ἐν Ὠξήθρησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξείνοις φίλος Ἀργεί μέσσῳ
eἰμί, σὺ δ' ἐν Λυκίᾳ, ὅτε κεν τῶν δήμων ἴκωμαι.
ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὦμίλουν·
pολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
cτείνειν, ὃν κε θεός γε πόρη καὶ ποσσὶ κιχείων,
pολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνηαι.
230 τεύχεα δ' ἀλλήλους ἐπαμείφομεν, ὅφρα καὶ οἶδε
gνώσιν, ὃτι ξείνοι πατρῶι εὐχόμεθ' εἶναι·
ὡς ἄρα φονήσαντε καθ' ἵππων ἀἷσαντε
χεῖρας τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὕτε Γλαύκῳ Κρονίδης φρένας ἑξέλετο Ζεὺς,
235 ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἀμείβεων
χρύσεα χαλκείων, ἐκατομβοῖ' ἐννεαβοίων.

Hector bids Hecuba offer Sacrifice to Athena.

'Εκτῷ δ' ὡς Σκαῖας τε πύλας καὶ φηγών ἴκανεν,
ἀμφ' ἄρα μιν Τρῶων ἄλοχου θέου ἡδὲ θύγατρες
eἰρόμεναι παῖδας τε κασιγνήτους τε ἔτας τε
240 καὶ πόσιας· ὃ δ' ἔπειτα θεοῖς εὔχεσθαί ἀνάγειν
πάσας ἔξειν· πολλῆς δὲ κῆδε' ἐφήπτο·
ἀλλ' ὅτε δ' Πριάμου δόμοι περικαλλῆ ἴκανεν,
ξεστής αἰθούσης τετυγμένοι, αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθουν,
245 πλησίοι ἀλλήλων δεδημηένοι· ἐνθὰ δὲ παίδε
cομῶντο Πριάμου παρά μυντῆς ἄλοχουσιν·
κοράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
dόϊκε' ἐσαν τέγεοι θάλαμοι ξεστοῖο λίθου,
πλησίοι ἀλλήλων δεδημηένοι· ἐνθὰ δὲ γαμβροί
250 κομῶντο Πριάμου παρ' αἴδοίς ἄλοχουσιν.
ἐνθὰ οἱ ἦποδωρος ἑναντίῃ ἦλυθε μήτηρ
Δαοδίκην ἑσάγουσα, θυγατρῶν εἶδος ἀριστην·.
ἐν τ′ ὄρα οἱ φῦ χειρὶ, ἔπος τ′ ἐφαγε· ἐκ τ′ ὄνομαζεν·
"τέκνον, τίπτε λιπῶν πόλεμον θρασύν εἰλῆλουθας;
ἡ μᾶλα δὴ τείρουσι δυσώνυμοι υἷς Ἀχαίων
μαρνάμενοι περὶ ἁστυν, σὲ δὲ ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντι ἐξ ἀκρῆς πόλιος Διὶ χεῖρας ἀνασχέων.
ἀλλὰ μὲν, ὅφρα κέ τοι μεληθεά ὦνον ἐνείκοψι,
ὡς σπείρῃς Διὶ πατρὶ καὶ ἄλλους ἄθανάτους
πρῶτον, ἑπείτα δὲ καῦτος ὄνησεα, αἱ κε πήροτα.
ἀνδρὶ δὲ κεκμηνῶτι μένος μέγα ὦνος ἀέξει,
ὡς τύνη κεκμηκάς ἀμύνων σοῦν ἐγένειν."
τὴν δ′ ἡμεῖβετ' ἑπείτα μέγας κορυθαίολος Ἑκτωρ·
"μή μοι ὦνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογνώσης, μένεος δ′ ἀλκῆς τε λάθωμαι.
χερσὶ δ′ ἀνύπτωσιν Διὶ λείβειν αἴθοτα ὦνον
ἀξομαί· οὐδὲ τῇ Ἐστὶ κελανεφεὶ Κρονίων
αιματι καὶ λύθρῳ πεπαλαγμένοι εὐχετάσσομαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναῖς ἄγελείς

ἔρχεο σὺν θυέσσω, ἀολλίσσασα γεραῖας·
πέπλον δ', οὐ τίς τοι χαριέστατος ἣδε μέγιστος
ἔστων ἐνὶ μεγαρῷ καὶ τοι πολὺ φίλτατος αὐτῆ, τὸν
θές Ἀθηναῖς ἐπὶ γούνασιν ἦκομοιο, καὶ
οἱ ὑποσχέσθαι δυσκαίδεκα βοῶς ἐνὶ νηῷ

ἡμς ἤκέστας ἱερευσέμενι, αἱ κ′ ἐλεήσῃ
ἀστυν τε καὶ Ὑρὼν ἄλοχους καὶ νῆπια τέκνα,
αἱ κεν Τυδέος νῦν ἄποσχῆ Ἰλίου ἱρῆς,
ἀγριον αἰχμητῆν, κρατερὸν μῆστρωα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναῖς ἄγελείς

ἔρχειν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσσω,
αἱ κ′ ἐθέλεσθ᾽ εἰπόντως ἀκούμεν· ὡς κέ οἱ αἰθή
γαῖα χάνοι· μέγα γὰρ μὴν Ὀλύμπιος ἐτρέφει πῆμα
Τρωτὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖὸ τε παισών.
ei keînôn ge iðoimi kateîthônt' "Aidos eîsw,
285 faînîn kev fîlon ëtor oîzûos êklaledêsthai."

Sacrifice to Athena by Trojan Matrons.

ǒs ëfath', ë ðêe moîloûsa poïî miégâp' ãmîfîtôlouîn
kêklêto. taî ð' âîr' âólîstsaan kата âston ñeraiâs.
aît'h ð' ês thâlâmou kateîb'hêto kîwênta,
ëvth' êsax oî péploi paîmpoîkidoi, ërga gûnaiêkôn
290 Sîdonîwv, taîs aîutoîs 'Aîleixanôdos theoîdês
 pérdaîgû Sîdonîhêveî, êpitîl vôîs eûrêa póntên,
tên ðêv, hîn 'Eîlênh per ân'h'gêveî eûpatêreîan.
tûn êv' âeiraðênt' 'Exâbh fêre ðôwv 'Athnh,
ðs kalîstos êxn pûiktîmav hîdê mègystos,
295 âsîth' ð' ǒs âpêlâmpeîn. êkeîto de neîats álloan.
vb' ð' iênaî, pôllai de metesaevûnîo ñeraiâi.
ai ð' stê vêûn ìkavon 'Athnhês ên poîle âkryh,
tûsi thûras oîxe Theanô kalîptârrhos
Kîssnhês, álloços 'Antiînôros îppodâmîmos.
tên gaîr Trôwes ëthkHz 'Athnhaiûs iêreîan.
ai ð' ololunîh pàsax 'Athnh xêiras ânèsgxon.
ê ð' âra péplî ëluîsa Theanô kalîptârrhos
thèkeîn 'Athnhaiûs ëpî gûnâsîî hûkômvoî, 299
eûxómênh ð' hrâto Dîos kûrhî megàlîouî.
300 "pôtni' 'Athnhaiûs, rûsîptolî, dîa theâwv,
âzov òî ëgkhôs Dîiomîhdeos, hîdê kai aîtôn
prhneîa ðôs pêsëeîn Skáîwv prôpâróuth peûlôv,
ôfrais tôî aîtükâ nûn dunôkaîdeka boûs êvî nêf
hûs hêstas iêreûsomên, ai k' ëleîsth.
310 âsîtu te kai Trôwv álôxouos kai nîtîa têkva."
ôs ëfath' eûxómênh, ânènue de Pâllâs 'Athnh.
Hector goes to the House of Paris.

"ὅς αἱ μὲν ρ' εὐχοντο Διὸς κούρη μεγάλου, Ἑκτωρ δὲ πρὸς δώματ' Ἀλέξανδρου βεβήκειν καλά, τὰ ρ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τὸ τ' ἀριστοι ἦσαν ἐν τροῖς ἐρμήλακα τέκτονες ἀνδρεῖς. οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν ἐγγύθι τε Πριάμοιο καὶ Ἑκτόρος ἐν πόλει ἀκρη. ἐνθ' Ἑκτωρ εἰσῆλθε διύφιλος, ἐν δ' ἄρα χειρὶ ἐγχος ἔχει ἐνδεκάπην. πάροιθε δὲ λάμπτεω δουρὸς αἰχμή χαλκεία, περὶ δὲ χρύσεος θεᾶ πόρκης. τὸν δ' εὔρ' ἐν θαλάμῳ περικαλλέα τεύχε∙ ἔποντα, ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τὸς' ἀφώντα. Ἄργειή δ' Ἑλένη μετ' ἀρα διωμῆσι γυναῖξιν ἦστο καὶ ἀμφιπόλουσι περικλυτα ἔργα κέλευν. τὸν δ' Ἑκτωρ νείκεσσεν ἰδὼν αἰχροίς ἐπέεσσοι· 'δαμόν', οὐ μὲν καλὰ χόλον τόνδ' ἐνθέο θυμῷ. λαοί μὲν φθινώθουσι περὶ πτόλιν αἰτύ τε τείχος μαρνάμενοι· σέος δ' εἶνεκ' ἀντῇ τε πτόλεμος τε ἄστυ τόδ' ἀμφίδισῃ· σὺ δ' ἄν μαχέσαι καὶ ἄλλω, ὃν τυνα ποιεῖ τε ἔνες στυγερόν πολέμοιο. ἀλλ' ἀνα, μὴ τάχα ἄστυ πυρὸς δηῖοι θέρηται."

Paris promises to go forth to fight.

τὸν δ' αὕτη προσέειπεν Ἀλέξανδρος θεοειδῆς. "Ἐκτωρ, ἐπεί με κατ' αἰσθαν ἐνείκεσας οὐδ' ὑπέρ αἰσθαν, τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον. οὐ τοι ἔγω Τρώων τόσον χόλῳ οὐδὲ νεμέσι ἦμην ἐν θαλάμῳ, ἔθελον δ' ἀχεὶ προτραπέσθαι. νῦν δὲ με παρειπόορ' ἄλοχος μαλακοίς ἐπέεσσων ὀρμησ' ἐσ πόλεμον, δοκεῖ δὲ μοι ὅδε καὶ αὐτῷ.
λώνου ἐσσεσθαί. νίκη δ’ ἐπαμείβεται ἀνδρας.

340 ἀλλ’ ἀγε νῦν ἐπίμεινον, ἀρήνια τεύχεα δύω·
                ἥ ἰθ’, ἐγὼ δ’ μέτεμι, κιχῆσεσθαι δὲ σ’ ὀίω.”
            ὡς φάτο, τὸν δ’ οὖ τι προσέψῃ κορυθαίολος Ἐκτωρ·
            τὸν δ’ Ἐλένη μύθουσι προσηῦχα μειλιχίοισιν·
             “δάερ ἐμείο, κυνὸς κακομηχάνου ὀκρυστήσῃς,
345 ὡς μ’ ὁφελ’ ἢματι τῶ, ὅτε με πρῶτον τέκε μήτηρ,
          οἰκεσθαι προφέρουσα κακή ἀνέμου θύελλα
              εἰς ὀρος ἡ εἰς κύμα πολυφλούβῳ θαλάσσης,
                  ἐνθα με κύμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι·
                 αὐτὰρ ἐπεὶ τάδε γ’ ὠδε θεοὶ κακὰ τεκμήριαντο,
350 ἀνδρός ἐπειτ’ ὄφελλον ἀμείνονος εἶναι ἀκοιτις,
               ὡς ἧθη νέμεσιν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
κούτω δ’ οὖτ’ ἀρ νῦν φρένας ἔμπεδοι οὐν’ ἀρ’ ὀπίσω
                    ἐσονται· τῶ καὶ μιν ἐπανρήσεσθαι ὀίω.
            ἀλλ’ ἀγε νῦν εἰσελθε καὶ ἕξεο τῷ ἑπὶ δύφρω,
355 δάερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβεβήκεν
eινεκ’ ἐμείο κυνὸς καὶ Ἀλέξάνδρον ἐνεκ’ ἄτης,
               οὔθι ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσω
             ἀνθρώπουσι πελώμεθ’ ἀοίδιμοι ἐσσομένουσιν.”

Hector refuses to sit down. He is needed on the Battle Field, and
he wishes to see his Wife and his Child.

360 "μή με κάθισ’, Ἐλένη, φιλέουσα περ’ οὖδὲ με πείσεις·
        ήθη γάρ μοι θυμὸς ἔπεσονται, ὀφρ’ ἔπαμινῷ
            Τράωσ’, οἱ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
            ἀλλὰ σὺ γ’ ὀρνυθι τοῦτον, ἐπειγέσθω δ’ καὶ αὐτός,
365 καὶ γὰρ ἐγὼν οἰκόνι’ ἐσελέυσομαι, ὀφρα ἰδωμαι
                 οἰκῆς ἀλοχόν τε φίλην καὶ νήπιον νιῶν·
οὐ γὰρ τ᾽ οἶδ᾽, ἢ ἐπὶ σφιν ὑπότροπος ἵζομαι αὕτης, ἢ ἡδὴ μ᾽ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."  

Hector goes to his Home, but Andromache is not there.

ἀίμα δ᾽ ἐπειθ᾽ ἰκανε δόμους ἐν ναιετάοντας, οὐδ᾽ εὔρ᾽ Ἀνδρομάχην λευκώλευν ἐν μεγάροισιν, ἀλλ᾽ ἢ γε ἐξὶν παιδί καὶ ἀμφιπόλῳ ἐνπέπλω πύργῳ ἐφεστήκει γοοώσα τε μυρομένη τε. "Εκτωρ δ᾽ ὡς οὐκ ἐνδον ἀμύμωνα τέτμεν ἄκουτιν, ἔστη ἐπ᾽ οὐδον ἰὼν, μετὰ δὲ δμωήσιν ἔιεπν. "εἰ δ᾽ ἄγε μοι, δμωάι, νημερτέα μυθήσασθε. πῇ ἐβή Ἀνδρομάχη λευκώλευο ἐκ μεγάροιο; ἤπ τῇ ἐς γαλών ἢ εἰνατέρων ἐνπέπλων, ἢ ἐς Ἀθηνάης ἐξοίχεται, ἐνθα περ ἀλλαί.  

Τρωαὶ ἐνπλόκαμοι δεινὴν θεον ἰλάσκονται;"  

τόν δ᾽ αὐτ᾽ ὀηρηρῇ ταμή πρὸς μύθον ἐειπν. "Ἐκτωρ, ἐπεὶ μάλ᾽ ἄνωγας ἀληθέα μυθήσασθαί, οὔτε τῇ ἐς γαλών οὔτ᾽ εἰνατέρων ἐνπέπλων οὔτ᾽ ἐς Ἀθηνάης ἐξοίχεται, ἐνθα περ ἀλλαί.  

Τρωαὶ ἐνπλόκαμοι δεινὴν θεον ἰλάσκονται, ἄλλ᾽ ἐπὶ πύργον ἐβή μέγαν Ἰλίου, οὔνεκ ἄκουσεν τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν. ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένῃ ἀφικάνει μαυνομένῃ Εἰκών: φέρει δ᾽ ἀμα παίδα τιθήνη."  

Τρωαὶ ἐνπλόκαμοι δεινὴν θεον ἰλάσκονται, ἄλλ᾽ ἐπὶ πύργον ἐβή μέγαν Ἰλίου, οὔνεκ ἄκουσεν τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν. ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένῃ ἀφικάνει μαυνομένῃ Εἰκών: φέρει δ᾽ ἀμα παίδα τιθήνη."  

Hector and Andromache meet near the Scaean Gate.

ἡ μὰ γυνὴ ταμῆ, ὁ δ᾽ ἀπέστυτο δῶματος "Εκτωρ τὴν αὕτην οἴδ᾽ αὕτης ἐνκτιμένας κατ᾽ ἀγνάς. εὔτε πύλας ἰκανε διερχόμενος μέγα ἄστυ, Ἀκαῖος, τῇ ἄρ᾽ ἐμελλε διεξίμεναι παῖδονδε,
Andromache begs Hector to remain within the Walls.

405 'Ανδρομάχη δέ οἱ ἀγχὶ παρίστατο δάκρυ χέουσα, ἐν τῷ ἄρα οἱ φῦ χειρὶ, ἐπος τῇ ἐφατ' ἐκ τῷ οὖνόμαζεν. "δαιμόνε, φθίσει σε τὸ σὸν μένος, οὐδὲ ἐλειαῖρες παιδά τε νηπίачον καὶ ἐμῖ ἀμμορον, ἣ τάχα χήρῃ σεῦ ἐσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κέρδιον εἴη σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἐς ἂλλῃ ἔσται θαλπωρῆ, ἐπεὶ ἄν σὺ γε πότῳν ἐπίστης, ἂλλ' ἄχε· οὐδὲ μοι ἐστὶ πατὴρ καὶ πότινα μήτηρ. ἦ τοῖς γὰρ πατέρ' ἀμῶν ἀπέκτανε δίος Ἀχιλλεὺς,

410 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναϊτώσαν, Θήβην ὑψίπυλον· κατὰ δ' ἐκτανεν Ἡτήωνα, οὐδὲ μιν ἐξενάριζε, σεβάσσατο γὰρ τὸ γε θυμῷ, ἂλλ' ἄρα μιν κατέκη σὺν ἐντα θαλαλεοῦσιν ἦδ' ἐπὶ σῇ' ἐξεν· περὶ δὲ πτελεὰς ἐφύτευσαν νυμφαί ὀρεστιάδες, κοῦραι Διὸς ἀγιόχοιο.

420 οὶ δὲ μοι ἐπτὰ κασίμηντοι ἔσαν ἐν μεγάρους, οἰ μὲν πάντες ἱδ κιόν ἦματι Ἀιδός εἰσω.
πάντας γὰρ κατέπεφυς ποδάρκης δίος Ἀχιλλεύς
βουσίν ἐπὶ εἰλιπόδεσθι καὶ ἀργενηθείς ὑέσσων.

425 μητέρα δ’, ἡ βασίλευεν υπὸ Πλάκψ υληέσσῃ,
τὴν ἐπεὶ ἀρ δεύρ’ ἡγαγ’ ἀμ’ ἄλλοις κτεάτεσσιν,
ἀρ’ ἐγε τὴν ἀπέλυσε λαβὼν ἀπερείσθ’ ἄπωνα,
πατρὸς δ’ εἰν μεγάρουσι βάλ’ Ἀρτεμις ιοχέαμα.

Ἐκτορ, ἀτάρ σοι μοί ἔσσι πατήρ καὶ πότινα μήτηρ
ηδὲ κασίγυντος, σοὶ δὲ μοι θαλερὸς παρακοίτης.
ἀλλ’ ἀγε νῦν ἐλεάμειρ καὶ αὐτοῦ μίμην ἐπὶ πύργῳ,
μή παῖδ’ ὀρφανικὸν θής χήρην τε γυναῖκα.
[λαδὸν δὲ στήσων παρ’ ἐρυνεόν, ἐνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἐπλετο τείχος.

430 τρίς γὰρ τῇ γ’ ἐλθόντες ἐπειρήσανθ’ οἱ ἄριστοι
ἀμφ’ Αιαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆ
ηδ’ ἀμφ’ Ἀτρέιδας καὶ Τυδέος ἄλκημον νιών.
η ποὺ τίς σφιν ἐνυπε θεοπροπίων ἐν εἰδῶς,
η νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνάγει.”

Hector must fight among the Foremost.

440 τὴν δ’ αὕτε προσέεπε μέγας κορυθαίόλος Ἑκτωρ·
"η καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς
αἰδέομαι Τρώας καὶ Τρφάδας ἐλκεστέπλους,
αἰ κε κακὸς ἃς νόσφιν ἀλυσκάξω πολέμοιο·
οὐδὲ με θυμός ἀνωγεν, ἐπεὶ μάθον ἐμμεναι ἐσθλὸς
445 αἰεὶ καὶ πρώτους μετὰ Τρώσσι σι μάχεσθαι,

Ἀρνύμενος πατρός τε μέγα κλέος ἦδ’ ἐμὸν αὐτοῦ.
εὗ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν
ἐσσεται ἥμαρ, ὥσ’ ἀν πτω’ ὀλὼλ Ἰλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἐμμελείῳ Πριάμοιο.

450 ἀλλ’ οὐ μοι Τρώων τὸσσον μέλει ἄλγος ὀπίσω,
οὐ’ αὐτής Ἐκάβης οὔτε Πριάμου ἀνακτος
οὔτε κασιγνήτων, οἱ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίσσι. πέσοιεν ὑπ' ἀνδρᾶσι δυσμενέσσων,
ὁσσον σεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
455 δακρυόεσσαν ἥγηται, ἐλεύθερον ἦμαρ-ἀπούρας.
καὶ κεν ἐν Ἄργει ἐσώμα πρὸς ἄλλης ἱστόν υφαῖνοις,
καὶ κεν ὕδωρ φορέοις Μεσσήνιδος ᾗ 'Τηρεῖς
τόλλ' ἀεικαζομένη, κρατερή δ' ἐπικείστε ἀνάγκη·
καὶ ποτὲ τις εἰπήσων ἰδῶν κατὰ δάκρυ χέουσαν·
460 Ἐκτόρος Ἰοίδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι
Τρῶών ἰπποδάμων, ὅτε Ἰλιὸν ἀμφεμάχοντο.
ὡς ποτέ τις ἔρεει, σοι δ' αὖ νέον ἐσσέται ἄλγος
χήτει τοιοῦτον ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλὰ με τεθημέτα χυτῇ κατὰ γαία καλύπτοι,
465 πρὶν γέ τι σῆς τε βοής σοῦ θ' ἐλκηθμοίον πυθέσθαι.'

Hector takes his Child in his Arms and prays for him.

ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαιδιμος Ἐκτωρ·
ἀψ δ' ὅ παίς πρὸς κόλπον ἐυζώνου τιθήνης
ἐκλίνθη ἱάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
ταρβήσας χαλκὸν τε ἰδὴ λόφον ἰπποχαϊτην,
470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοῆσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνα μήτηρ
αὐτικ' ἀπὸ κρατός κόρυθ' εἰλετο φαιδιμος Ἐκτωρ,
καὶ την μὲν κατέθηκεν ἐπὶ χθονὶ χαμφανώσαν,
αιτάρ ἡ γ' ὅν φίλον νιὼν ἐπεὶ κύδε πηλε τε χερσίν.
475 εἰπεν ἐπευξάμενος Διύ τ' ἄλλοισίν τε θεόισιν·
Ζεῦ ἄλλοι τε θεοῖ, δὸτε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριστερέα Τρώεσσιν,
ἀδε βίην τ' ἀγαθόν καὶ Ἰλίου ἰφι ἀνάσσειν·
καὶ ποτὲ τις εἰποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ek polémou ánronta: férōi δ' énara bpróöventa kteínas dhion ándra, xareiē de fřena mítηr."

Hector comforts Andromache and sends her home.

ὡς εἶπών ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν παῖδ' ἐόν· ἦ δ' ἀρα μν κηώδεϊ δέξατο κόλπῳ δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας χειρὶ τέ μν κατέρεξεν, ἔποσ τ' ἐφατ' ἐκ τ' ὀνόμαζεν· "δαμονίη, μή μοι τι λίθν ἀκαχίζει θυμῷ· οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνήρ ᾿Αἰδή προιάψει· μοῖραν δ' οὐ τινά φημί πεφυγμένον ἐμμεναι ἀνδρῶν, οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπήν τὰ πρώτα γένηται.

アルバム εἰς οἶκον ἰουσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλουσι κέλευε ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ ᾿Ιλιᾷ ἐγγεγάσιν."

ὡς ἀρα φωνήσας κόρυθ' εἴλετο φαίδιμος ῞Εκτωρ ἱππουρίν· ἀλοχος δὲ φίλη οἰκόνδε βεβήκεν ἐντροπαλιομένη, θαλερὸν κατὰ δάκρυν χέουσα. αἵα δ' ἐπεθ' ἱκανε δόμους ἐν ναιετάντας ῾Εκτορος ἀνδροφόνου, κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἐνώρεσεν.

αἱ μὲν ἔτι ζωὸν γόον ῞Εκτορα φ' ἐνί οἰκῷ· οὐ γάρ μν ἔτ' ἐφαντο ὑπότροπον ἐκ πολέμου ἔξεσθαι προφυγόντα μένος καὶ χεῖρας ᾿Αχαιῶν.

Paris overtakes Hector by the Scaean Gate.

οὐδὲ Πάρες δήθυνεν ἐν ύψηλοίς δόμουσιν, ἀλλ' ὦ γ' ἐπεὶ κατέδυ κλυτὰ τεῦχεα ποικίλα χαλκῷ, σεύατ' ἐπετ' ἀνὰ ἀστυ, ποὺ κραυνυσσί πεπουθώς· ὡς δ' ὦτε τις στατὸς ἱππος, ἀκοστήσας ἐπὶ φάτνη,
δεσμον ἀπορρήξας θείῃ πεδίοιο κροαίνων,
eiwtheσ λούεσθαι ἐγρρεῖος ποταμοῖο,
kviων· ὑψόν δὲ κάρη ἔχει, ἀμφὶ δὲ χαϊται
510 ὡμοὺς ἀϊσφονται· ὦ δ' ἀγλαϊφὶ πεποιθῶς,
ῥίμφα δ' ἑγοῦν χέρει μετὰ τ' ἡθεα καὶ νομὸν ἵππων·
ἀς νίδος Πριάμου Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαϊνων ὃς τ' ἕλεκτῳ, ἐβεβηκεν
καγχαλῶν, ταχεῖς δὲ πόδες φέρον· ἀμφα δ' ἔπειτα
516 'Εκτόρα δέον ἐτεμεν ἄδελφεόν, εῦε' ἀρ' ἔμελλεν
στρέψεσθ' ἐκ χώρης, ὃθι ἡ ὀδρίζε γυναικί·
tὸν πρότερον προσέειτον 'Αλέξανδρος θεοειδής·
"ἡθεὶ', ἡ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
Ῥηθίνων, οὐδ' ἠλθον ἐναίσιμον, ὡς ἐκέλευεν·"
520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτώρ·
"δαιμόνι·, οὐκ ἂν τίς τοίς ἀνήρ, ὅς ἐναισίμος εἰη,
ἐργον ἀτιμήσειε μάχης, ἐπεὶ ἀλκιμός ἐστί·
ἀλλ' ἐκὼν μεθεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κήρ
ἀχνυται ἐν θυμῷ, οὖθ' ὑπὲρ σέθεν αἰσχέ' ἀκοῦω
525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἶνεκα σεῖο.
ἀλλ' ιομεν· τὰ δ' ὁπισθεν ἀρεσσόμεθ', αἳ κε ποθὶ Ζεὺς
dῷ ἐπουρανίους θεοῖς αἰειγενέτησιν
κρητηρὰ στήσαθαι ἐλεύθερον ἐν μεγάρουσιν,
ἐκ Τρόιῆς ἐλάσαντας ἑυκνήμιδας 'Αχιούς."
COMMENTARY

TO THE FIRST BOOK OF THE ILIAD

1–7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad.* ‘These first verses are like the tones of a funeral march rising to a sky shrouded in gloomy clouds.’ ‘A series of verses which like heralds announce the whole poem. A gloomy cloud gathers over the Greeks. The field is covered by the corpses of fallen heroes. Dogs and vultures tear the bodies of the slain. The most powerful of men and the mightiest mortal descendant of Zeus quarrel. Zeus has determined the destruction of the people.—All this in a single sentence which closes with Ἀχιλλείς.’ Hermann Grimm.

The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis.—The events narrated in this Book occupy twenty-one days. See § 6 a. For the situation at the opening of the war, see § 5.

1. μῆνιν: the wrath, lasting anger, the memorem iram of Verg. *Aen.* i. 4. * Cf. 81, 247, 488.* This receives prominence as being most important for the subject of the poem.—The definite article is not needed in early Greek. The connection decides, as in Latin, whether the article should be used in translation. See § 42 k. — θέα: i.e. the Muse. The Muses bestow the gift of song (Θ 64), and take it away (B 599 f.).—Homer does not assign special names and offices to different Muses. See on B 484. * Cf. ἄνδρα μοι ἐννέα μοῦσα a 1.—* For the following caesural pause, see § 58 a, c, f. — Πηλιάδων [Πηλιάδου 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. χρυσώμω 15; see § 25.—Ἀχιλλείς [*Ἀχιλλείως*]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d, e.

2. οὐδομένην: destructive, deadly: cf. Milton *Par. Lost* i. 2, ‘forbidden fruit...whose mortal taste | Brought death into the world,’ and Shakspeare’s ‘mortal sword,’ *Macbeth* iv. 3. 3. This is put in a kind of apposition with μῆνιν, as if it were an afterthought. The idea is amplified in
the following relative clause; cf. 10, B 227; see § 12 e. — μυρία: countless; not a numeral (μῦρα) in Homer. — For the ‘elision’ of a, see § 28 a. — For the ‘hiatus,’ allowed when the final vowel has been elided, see § 27 e. — Ἀχαῖοι: often used for all the Greeks; see § 4 a. — ἔλεγα [ἐλγη]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — ἔθηκαν: caused, as Γ 321 (see § 17), nearly equivalent to τεύχε, below, or to the Attic ἐποίησαν.

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, αὐτοῖς δὲ κτλ. — ἰβημόνες [κρατεράς]: the feminine form ἰβημόνας is used by Homer only of persons. See § 38 a. — Mighty souls is nearly equivalent to ‘souls of mighty men.’ — “Δίνα προταφεν: sent off to Hades, a vigorous expression for a violent death, as E 190, Z 487. Cf. multos Danaum demittimus Orco Verg. Aen. ii. 398. For the use of πρό, cf. πρὸ ῥέκ 195. — “Δίνα [Ἄδη]: a ‘metaplastic’ form of Ἀδής, which in Homer is always the name of a person, the ruler of the nether world. See § 37.

4. ἱρώνει: brave warriors. The word had not acquired the meaning of heroes in the English sense (§ 17). — αὐτοῖς: themselves, i.e. their bodies as contrasted with their souls. — Δέρμα [Attic ἀρταγή]: booty; cf. canibus data praedia Latinis | alitibusque Verg. Aen. ix. 485 f. For the preceding hiatus, see § 27 b. — τευχε κόνεσσιν: 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’ I Kings xxii. 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”’ I 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). — τευχε [ἐτευχε]: for the omission of the augment, see § 43 a. — κόνεσσιν [κυσάν]: for the ending, see § 36 b.

5. οἰωνοῖς [οἰωνοῖς]: the long form of the dative is more frequent in Homer than the dative in -οις. See § 35 d. — δαίτα [Attic ἱρτήν]: here of the food of brutes; cf. B 383. — Δίως . . . βουλή: instead of Δίως 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 θελήμα (θελω) of the New Testament (γενθήτω τῷ θελήμα σου, in the Lord’s Prayer).
FIRST BOOK OF THE Iliad

6. ἐξ οὗ κτλ.: since first, since once; the starting point for µῆνιν σύλλο-
μένην. This expression takes the place in Homer of the prose ἐπὶ ἂναξ,
ἐπὶ τάχυτα, cf. 235. πρῶτον and πρῶτα are used adverbially with little
difference of meaning; cf. 276, 319.—τά: for the short vowel lengthened
before the following consonants, see § 59 f.—διωστήτην [διωστήτην]
ἀφιναντει: contending separated, i.e. contended and separated, parted in strife
(ἐρίσ). 

7. Ἀττέθης: of four syllables; see § 39 f. For the use of the patro-
nymic, instead of Ἀγαμέμνων, see § 39 b. — For the genealogy of Agamem-
mon, son of Atreus, see § 7 e. He is described by Helen as ‘a good king
and a brave warrior’ (I 179). — ἀναξ ἄνδρων: 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 βασιλεύταρος,
most royal, in I 69. — For the ‘apparent hiatus,’ see §§ 27 N.B., 32. — δῖος:
godlike, glorious (εἰγανής), a standing epithet of Achilles and of Odysseus.
No special excellence of character is implied. Observe the metrical adap-
tation to the names of these two heroes, allowing the ‘bucolic diaeresis
after the fourth foot; see § 58 i; cf. Φοῖβος Ἀπόλλων 64, Παλλὰς Ἀθηνή
Δ 78. Δῖος Ἀχιλλεύς closes the verse in Homer more than fifty times.

8. τίς τ’ ἐσπ.: who then? Cf. τίς ἀπα σύνος ἑστὼν Luke viii. 25. A quest-
ion 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.—ξύνηκες [συνήκε]: brought together in
strife. — ξύνηκα [συνήκα]: for the augment, see § 43 d. — μάχεσθαι: to con-
tend; sc. ἐπέσεσσον. Cf. 304, B 377 f. For the explanatory infinitive, see
§§ 12 f; 18 e ; H. 951 ; G. 1533.

9. Δητός: cf. 36. — For the inflection, see H. 197 ; G. 242 f. Δητό
seems to be a short form of Λατόνα, but the latter does not appear in
Greek. Apollo was the mediate cause of the trouble, since the pestilence
occasioned the quarrel. — δο [ὀντος]: for the demonstrative use of the
article, see § 42 j. — βασιλείς [βασιλεί]: i.e. Agamemnon, ἀναξ ἄνδρων. —
For the 'dative of association,' see H. 772 ; G. 1177. For the form, cf.
Ἀχιλής 1. — χἀλλεῖς: see on 81.

10. νόσων [νόσων, § 23 d]: this is called λαμιός (pestilence) in 61.—
ἀνὰ στρατόν: up through the camp (cf. κατὰ στρατὸν 318), as the plague
spread from tent to tent. Cf. 53. — ἔρων: for the retention of σ after ρ,
see § 48 e. — καθή: 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 καυή with what follows, see § 11 j. — λαος [λεύ]:
his men, soldiery; cf. Τ 186 and Agamemnon’s epithet τουμην λαων Β 243
shepherd of the people. — Attic ἀνθηγοι κω ων ατροιωται.

11. των [τούτων των] Χρυσην: that Chryses, well known to the hearers
from stories or other songs. Nowhere else in Homer is the article used
with a proper name. — ἡμασιν: slighted. — ἀρηπθηρα: receives prominence
from its rhythm and position, almost equivalent to “though he was,” etc.
He is called ἰερεις (the Attic word) below. — This verse has a ‘spondee’
in the fifth foot, and hence is called ‘spondaic.’ See § 57 5; cf. 21, 157,
291, 600. This gives an emphatic close to the sentence.

12. θος: cf. νυσι δικτυρωσιων 421. A standing epithet of the ships
even when they were on shore; see § 12 a. — ιερος νηος [ναυς]: i.e. to the camp,
where the ships were drawn up on land; cf. B 688. — For the position of
the preposition between the adjective and noun, cf. 15, 26; see § 11 m.

13. λυσμενον: 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.
— θυγατρα [θυγατέρα]: for the form, see H. 188, D; G. 276. — Homer knows
her only by her patronymic Χρυσης (111, see § 39 g), daughter of Chryses.
— φηρον: bringing with him, probably on a wagon or pack animal. ἄγον
is used 139, 367, 431 of living creatures. — ἀπερικοι ἐπουρα: bullion
(either of gold, silver, or copper), or vessels of precious metal, or clothing.

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 wear-
ing it. Cf. laurumque manu vittasque ferentem | Chryseum,
Ovid Ars Am. ii. 401. — ιππόλον: 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. — Απόλλωνος: for the length of
the first syllable, as 21, 36, etc., see § 59 d.

15. χρυσή [χρυση]: 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 χρύσων σκηπτρον in Hades. — χρυσή is pronounced as of two syllables
(cf. 1) and is thus metrically like the Attic form. — ἀνα σκηπτρω: on a
staff. Construe with στέμματι ἄγον. Equivalent to Attic ἄτι σκηπτρον.
For the dative, cf. § 55 e; H. 792, 1; G. 1196. — Princes, judges, priests,
and heralds carried σκηπτρα as symbols of authority; kings were σκηπτρω-
χοι, scepter bearers (B 86). (cf. B 100 ff., 186. A σκηπτρων was placed in
the hands of him who was about to address the assembly, as a sign that he
had the floor"; cf. 215, Λ 218, οὐδὲ μέση ἀγαθὴ σκηντρον δὲ οἱ μβαλε χειρὶ. καὶ ὶ 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. — τάντας: 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. δῶ [δῶ]: for δῶ with the dual, cf. Αἰαντε δώ B 406, Γ 18, λεοντε δώ E 554. This form is more frequent in Homer than δῶ. — The pause in the verse throws this with κοσμήτωρε. — Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 5 a. — κοσμήτωρε: κοσμῶ (cf. κόσμος, order) is used of marshaling troops in the sense of the later τάσσω. Cf. B 126, 476, 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 h) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 c. — ἄνθεβατος: 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. Πρώμον [Πρώμον]: for the form, see § 35 a. — πᾶν: for the length of the last syllable, see § 59 l. — οἰκάδια: homeward, always of the return to Greece, not like οἰκονόμα, into the house. See § 33 c.

20. ταύδα δέ: made prominent because of the priest's love for his daughter; instead of the ἐμοὶ δέ which is expected in contrast with ἐμοὶ μέν 18. — λόγω: corresponds to δών. Cf. 18. — φανή: in apposition with ταύδα, after the pause in the verse (§ 11 j), — "my dear child." Its position shows that it is not an otiose epithet, meaning not much more than my. — "As I pray that you may be victorious and have a safe return, so may ye restore to me" etc. Cf. the prayer of Priam for Achilles, σὺ δὲ τῶν ἀπόλιον, καὶ Ἑδών | σὺν τῷ πατρίδα γαῖαι 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 ἄδεικτο 1), not as a command; cf. the infinitive and imperative in parallel clauses (322 f., Γ 459). — τά τ' ἄποιμα: the priest points to the gifts which he brought with him.

21. Δρέμενος [Attic σοβόμενος] 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. ἐπεισιμπαναν: for the usual ἐπίγνησαν, because of the awe which was required by the priest. It is followed by the infinitive as being equivalent to ἐκλεισαν ἐπεισιμπαναν, they bade with pious reverence; cf. B 290.

23. αὐδιότης: repeats the thought of αἰσχρον. — ἡρα [ἱερά]: equivalent to ἀγαθηρία 11. — ἄγλαδ: an important epithet, introducing a motive for the action. — δέχθαι [δέχασθαι]: second aorist infinitive from δέχομαι. See § 53.

24. ἀλλ᾽ οὐκ κτλ.: a sharp contrast to ἀλλα μᾶν, giving prominence to the negative,— but not to the son of Atreus.— Ἀτρείδη: receives further emphasis from its position immediately before the pause of the verse. Thus in the preceding verse ἱερα is contrasted with ἄρμα, as θύγατρα 13, and the λύσαι τε 20 with δέχεσθαι. — θυμός: local, in heart. See § 12 g.— This verse in prose would be ὀλλ᾽ Ἀτρείδης οὐχ ἡσυχία.

25. κακῶς: harshly. Cf. the use of κακῷ 10. — ἀφίει: for the form, as from a verb in -ια, 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. τεύχε 4. — κρατῆσαι: strong, stern. — ἐπὶ μθον ἐκλεξε: laid upon him his command. — ἐγ: construe with ἐκλεξε. See § 55 a, b. — μθον: had not yet received the idea of fiction which is contained in the English myth. It and ἔπος (216) are often used for the Attic λόγος, which is found but twice in Homer (§ 17).

26. μη κτλ.: see to it that I do not, let me not, etc. This warning use of μη with the first person singular is rare. (Cf. B 195, E 487 f. — κολάζων [κόλαζι]: for the form, cf. οἰωνοῦσι 5; see § 34 c. — νοστ [ναντ]: for the form, see § 23 a.

27. αὖτε λόγα: returning; cf. πάλιν πλαγχθέντας 59, δόμενα πάλιν 116.

28. μη νέοι κτλ.: lest perhaps, etc., adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίσμη: the negative and the verb form but one idea, be useless, of no avail; cf. 566, Γ 289.— σκιήτρον κτλ.: “thy priestly dignity.”

29. πρὶν: sooner, adverb with ἐπισθον, with strengthening καὶ, even; much rather. (Cf. the change in use of rather.) — For the animated adversative asyndeton, see § 15 c. — μὴν [αὐτήν]: her. — ἐπισθον: shall come upon.

30. ἡμετέρῳ: the familiar our of the household. — ἐν Ἀργοί: i.e. in Peloponnesus (which name is not found in Homer), Ἀργος Ἀχαικόν, not Πελασγικὸν Ἀργος (Thessaly, B 681), nor the city Ἀργος, where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by πρὸθε πάτρης [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after ἀκη, although it is not marked in printing. (Cf. Ἀτρείδης 24.)
31. 

32. 

33. 

34. 

35. 

36. 

37. 

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31. ιστόν ἐπιχειρήσαν: 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. — λέχης: accusative of 'limit of motion,' only here with ἀπρόκο, approach, share the couch. See § 19 b.

32. τοὶ ἰδίώτες: for the 'explanatory asyndeton,' see § 15 b. — σαφέστερος: more safely; sc. than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer. — ὁ: in order that, here follows the emphatic word (§ 11 l); so ὅτε, ὅτι, ὅπως, and ἦν may have the second place in the clause. Cf. B 125. — For κεί with the subjunctive, see H. 882; G. 1387.

33. Cf. 568, Γ 418. — δεισιν: "fear came upon him." For the 'inceptive sorist,' cf. βῆ 34, ἄχωσαντο 64, θάρσοσαντε 92, ταρβήσαντε 331, δεκρύσασ 349, δέχθησαν 517; see II. 841; G. 1280. Observe the change to the imperfect. — For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 h.

34. βῆ [βῆ]: set out; cf. B 183. For the accent, see § 43 b. — ἀκόλου: sc. in terror at the harsh words.

35. τολλά: earnestly, cognate accusative used as adverb with ἄρα. See § 56 b and on 78. — ἀτάμων ἡμῖν: i.e. as he left the Achaean camp.

36. τὸν [τὸν]: relative pronoun; see § 42 m.

37. κλοθή: for the forms of this verb, see H. 489 D 30. — μεθ [μοῦ]: for this contraction, from μέθ, see H. 37, D g. — ἀργυρότατος: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκώποι, and Athena addresses Apollo as ἔκαστος. 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. — Χρώνη, Κολαν: 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. — ἀμφιθείμαα: "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 | Brestide 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 præsidet arvis Verg. Aen. iii. 35.
38. *Tenedos*: *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 ἀνάξ, which is contained in ἀνάσχεσ. — ἀνάσχεσ: in its original meaning, art protecting lord. ἄνασκεῖον is not used of the gods in Homer.

39. *εἰ ποτὲ*: if ever, a form of adjuration. — χαρίνη: 'proleptic,' to thy pleasure; literally, as a pleasing one. — ἐπὶ ἵππαι: 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 supplicant 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. — *γένω* [γεών]: Homer follows the so-called Attic second declension in but a few words. *Cf.* λαό 10.
40. δῆ: nearly equivalent to ἔδη. — κατά: constringe with ἐκφρα. — τινά: as covered with fat; cf. 460. — For the details of a sacrifice, see 458 ff., B 421 ff.

41. τοῦτο 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. τίσπε: the verb is placed first, as containing the sum of the speaker's desire. — βλέπων: βλέπων. See § 30 f.

44. βη ... καρήνων: as B 167, Δ 74. — βη: set out. The motion is continued in ὀ δ' ἂν ἔτη. — Οὐλυμπώος: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself), as is indicated by its epithets, ἄγαννφος 420 snow-capped, ὑπόθες, μακρός 402, πολυ-δεμάς 499, πολυπτυχος. But the peaks tower above the clouds into heaven (οἵβανός). C. 195. And see ἀπεβή γλαυκῶπος Ἀθήνη | Οὐλυμπώοδ' ὅθ' φασι θέων ἠδ' ἀσφαλές αἰεὶ | ἰμμενα. ὥστ' ἀνέμουσ τινάσσει . . . ὁτε χών ἐπιτίλλαναι κτλ. ζ 41 ff. Athena departed to Olympus, where (men say) is the ever firm seat of the gods. It is not shaken by winds, nor does snow come nigh it. — καρήνων: construe with κατά. For its use for the summits of mountains, cf. B 167, 869. Cf. κάρα, head; see H. 216, D 8; G. 291, 16. — κηρ.: 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. ἐμοίνω: dative of place (see § 19 a), equivalent to Attic ἐν τῶν ἐμοί. — ἐμφηρετέα: 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 σύνθες ἀεὶ ταῦτα βαστάζαν ἐμόι Eur. Alc. 40 it is my custom ever to bear this bow. So he is often represented in works of art.

46. οἰκλαγαν: seems to represent to the ear the sound of the arrows in the quiver; cf. λύγει βίος Δ 125. Cf. tēsa sonant humeris Verg. Aen. iv. 149.

47. αὐτοὶ κυθήνωος: αὐτοὶ contrasts the god with his arrows (§§ 11 j, 42 h). For the genitive absolute, see § 19 f, g. — νυκτί: a time of dread. Cf. ἰσθορε φαίδιμοι Ἔκτωρ | νυκτή θοῦ ἀτάλαντος ἱπέτα α Μ 482 f. Hector rushed in, like in countenance to swift night, and 'He on his impious foes right onward drove, | Gloomy as night,' Milton Par. Lost vi. 831 f. For Homeric 'comparisons,' see § 14. — τοικώς [eikώς]: for the inflection, see H. 492; G. 537, 2.

48. μετά: into the midst of the camp.
49. ἐστὶ: attributive with κλαγγη. Cf. horrendum stridens sagitta Verg. Aen. ix. 632. — γένος: arose, was heard. — βιοι: from the bow; ablativeal genitive; § 19 a.

50. οἴρης καὶ κύνως: mules and dogs in the baggage train of the army. — ἐπίκεφτο: attacked with his deadly missiles. — ἀργοῦ: swift. — The Attic might be πρώτων μὲν τῶν ἴμμοιν ἐπεξέθη καὶ τῶν ταχεῖων κυνόν.

51. αὐτῶς: stronger than δὲ, correlative with μᾶς 50; § 21 f. — αὐτοῖς: the Greeks themselves, contrasted with their domestic animals. The intensive pronoun is reinforced by the pause in the verse. — βάλλε: for the quantity of the ultima, see 59 j. — ἑλέσ: iterative in meaning, like βάλλα 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. — ὑπαί: 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. — θαμαί: predicate adjective, where an adverb might have been used; § 56 a.

53. ἐνήμαρ: ἐνέα is a round number in Homer. Cf. ‘Nine times the space that measures day and night | To mortal men,’ Milton Par. Lost i. 50. — ξένοιο: ‘flew.’ — The arrows are personified; cf. ἄλος δ’ ἀστίζων | ἐνεβολήσ, καθ ὀμιλον ἐπανασθαμένον μενεάνων Δ 125 f. leaped, eager to fly into the throng.

54. τῷ ἐκάτῳ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἡμέρη or ἡτι implied in ἐνήμαρ. Cf. the omission of χωρί 501, Β 341, βουλή 501, χιλιάδες B 162, δορὰν Γ 17, χαλάναν Γ 126, πυλέων Γ 263, and the use of neuter adjectives as substantives, as ἑμών 526, κερτομίωσι 530, Δ 256. — δὲ: may stand after the second word in the clause, since the first two words are so closely connected. — ἄγοραν: for the ending -δὲ, see § 33 e. The agora of the Achaenians was at the center of their camp, a little removed from the sea, by the ships of Odysseus. The ἄγορα in Homer was not yet degraded to be a market place (see § 17); it corresponded to the meeting place of the Athenian ἐκκλησία. — καλέσατο: 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 picturesquely the proasai ἐκκλησίαν ἐποίησε. — For the σο, see 48 a.

55. τῷ: equivalent to Attic αὐτῷ (§ 42 g, j); literally, for him. — ἐπὶ φρειάθηκε τοῖς: put into (literally, upon) his heart. The Homeric Greeks did not
think of the head as the seat of the intellect. — λυκέλευς: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοώς 551. — Ἡρη: for Hera’s motive, cf. § 5 c.

56. Δαμιᾶν: genitive after a ‘verb of mental action.’ See H. 742; G. 1102. — βλ: you see, with reference to the scene depicted in 51 f. — ὁμάτο: for the middle voice, see § 50 a.

57. ἡγεῖθα 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. τοσο [αὐτοῖς]: ‘dative of advantage.’ Cf. 68, 247, 450, 571. — δί: for its use in the ‘apodosis,’ see § 21 a. — ἄποστάμινος: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — τόπος οἰκίς κτλ.: see § 12 b.

59. Ἀρτεῖθ: the speaker addresses Agamemnon as chief in command.
— νῆ: i.e. as things now are. — τάλιν πλαγχθέντος: driven back, i.e. unsuccessful. — Cf. B 132.

60. καὶ φύγειν: the optative is used instead of the subjunctive, because escape is thought of only vaguely. — θάνατον γε: contrasted with ἀποκοιμήσων. “If indeed we may expect to return, and are not to die here.”

61. καὶ δι: if now, as seems likely. — δεμά: future; see § 48 b.

62. ἄγε: has become a mere interjection, and is used with the plural, as B 331, but ἄγετε also is used, as B 72, 83. — ἐρείκων [ἐρόνων, Attic ἐρομεθα]: let us ask. — ἱερὰ [ἱέρα, § 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. ὕποποτάλων: a dream oracle is described by Vergil, Αen. vii. 86–91. — καὶ γὰρ κτλ.: for a dream also, as well as other signs. — Cf. the dreams of the ‘dreamer’ Joseph, and the prophet Joel’s ‘Your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.’ — γὰρ τι: closely connected, like nām que. — ἐκ Διὸς: Zeus sends to Agamemnon (B 6) a dream that calls itself Διὸς ἄγγελος. Athena also sends a dream to Penelope.

64. σε ἐμε: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἐρείκων). — δι τι: at what, wherefore. — τὸστου ἐκδικαστο: conceived such heavy anger. For the inceptive aorist, cf. ἔδωκεν 33. — τὸστου: cognate accusative, used
as an adverb. Cf. 35. — Ἄππλλον: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἰ τι...εἰ τι κτλ.: indirect questions explaining the previous verse; cf. B 349. — δ' ὡς: for the repetition of the subject, see on 97. — συχαλής, ἀκτόμβης: because of an unfulfilled vow or a hecatomb which has not been offered; cf. ἱππὸν μενέως E 178 angry on account of the omission of sacrifices. Cf. 'He is dying for [lack of] bread.' — For the genitive of cause, cf. 429, B 225, 689, 694, τῆς ἀνάτης κατέων Δ 168.

66. εἰ καὶ [ἐὰν] κτλ.: if perchance (in the hope that) he may please. See H. 907. Connect in thought with 62. — ἀφιέν: for the inflection, see H. 216, 2; G. 291, 4. — κνίης: partitive genitive with ἀντάσας. — τελεόν: 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). ('fl. 'Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish or any evil-favouredness,' Deut. xvii. 1. But τελεός may mean full-grown, in contrast to immature.

67. βοθλείαν [βούληται]: for the short mode-vowel in the subjunctive, see § 45. — ἀντάσας κτλ.: to partake of the sacrifices and ward off from us (literally, for us; see § 19 h). — ἀφιέν: construe with ἀμαίναι.

68. For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. Hellen. ii. 3. 35, ὅ ὑπὶ τίνι εἰπὼν ἐκαθήκετο. Θηραμένης δ' ἀναστάς κτλ. — ὅρα: here refers to the participle, like εἶνα in prose, as B 310. — τοῖς: for them; see on 58.

70. ὅς: is long 'by position,' since ἡδε once began with ναυ; cf. B 38. See § 59 m. — ἄσομαι: ἀσομέναι. § 30 f. — ἐπὶ τὸν ἄντει: 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. ὑπάρχων Γ 160 (behind) hereafter. — ὅρα: forms of εἰμι 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. ναοῖς [ναοὶ]: 'dative of interest' with the verb. — For the inflection, see § 36 b; H. 206 D; G. 270. — ἱγγειοτο: 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. 87.
But Xenophon and Clearchus in person inspected the sacrifices and observed the omens. — Ἄλων: here like Τρόις, of the kingdom of Priam.

72. ἥν: possessive pronoun, where the Attic prose would use the article τῆν. This must not be confounded with the relative pronoun. See § 32 b. — διὰ: by the help of; Attic διὰ τῆς ματυκῆς. For the thought, see on B 832.— Ἀπόλλων: the sun god, the god of physical and intellectual light,— the prophet of Zeus and the patron of prophecy.


74. καλλί: Calchas as μαντις felt himself called to speak by the words of Achilles (62), and he turns naturally to the one who had called the meeting. — διὰφίλοι: cf. ἄργηφιλος, Γ 21. For the length of the antepenult, see § 36 a. — μνήσεσθαι: declare, interpret.

75. ἡκατεμήλαιο: for the form, see §§ 22 f; 34 c; H. 148, D 1; G. 188, 3.

76. ἱδίος 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.— ὄρισσον [ὁριον]: see § 48 a.

77. ἡ μύν [μήν]: surely and truly.— πρόφρων: construe with ἄρηξεν. § 56 a β. — ἤστων καλ χερεῖν: "with hand and voice," equivalent to the prose λόγῳ καὶ ἱγγεῖ, by word and deed. Cf. 395.— ἄρηξεν: observe the future infinitive after words of promising or hoping.

78. ἔνδροι: object of χαλωσίμεν [χαλώσεων, § 44 f.], shall enrage.— μύσα: used adverbially with κρατέα, cf. 103, πολλόν 91, πολύ 112, εἴρω 102. It strengthens all three degrees of comparison in Homer; cf. B 274, 239, 480. See § 56 b.

79. καὶ οἷ [αὐτῷ]: for καὶ φ. The relative construction is abandoned, as often in later Greek. Cf. 162, 506. See § 11 f; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order.

80. γάρ: introduces a further explanation of his special need (cf. πρόφρων 77) of protection.— ὡς χάσινα [ὁταν χώσιται]: whenever his wrath is roused. For the short mode-vowel, see § 45 α. For the hypothetical relative sentence without ἄν or κε, cf. 230, 543, 554; see H. 914 a; G. 1437.

81. αὶ περ κτλ.: for even if, with the subjunctive. See § 18 d; H. 894 b; G. 1396. — χόλων: a burst of anger, while κότος is the lasting grudge, resentment, which plans for revenge, and the μῆν of Achilles led him simply to withdraw from the fight (see on 1). χόλων is emphasized in contrast with κότος by γέ and by its 'chias tic' position (§ 16 a). The Attic δρηι is not found in Homer.— κατατέθη: digest, suppress. Cf. 'Αχιλεύς . . . ἐπὶ νησὶ
χόλων θυμάλγες πέτεια 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. ἄλλα: after ἡ περ, as Latin at after si, yet. The apodosis is really contrasted with the protasis (§ 21 a). — The reciprocal relation of the thoughts is marked by the τέ, τέ (§ 21 b); cf. 218, Γ 12, 33 f. — ἐκεῖ: holds fast, cherishes. — ἐφίππα: temporal, until. — τελέσων [τελέων]: sc. κότων, accomplishes, satisfies, his wrath, i.e. does what he plans in anger.

83. ἐν στήθεσιν [στήθεσιν, cf. βέλεσιν 42]: not capriciously, nor for the sake of the meter, separated from ἐκεῖ κότων, but added with greater emphasis than it could have at the close of the verse; § 12 e. — ἐστιν: possessive pronoun. The Attic might be satisfied with the article; cf. 72. — φάσαι: aorist middle imperative, make clear to thyself, consider. — αὐτό: whether. — σαόσις: Attic σάόσις.

84. The first ‘hemistich’ (with τήν occasionally for τόν) is used in Homer more than one hundred times. — τόν: construe with προσέφη. — ἀπαμιθμένος 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. θεορῆσαι: cf. 92. — For the aorist, cf. ἔδεσσαν 33. — μᾶλα: construe with the imperative, as 173. — θεοπρέπον: equivalent to Attic μαντεῖον.

86. οὗ μά: no, in truth. μά is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations μαί μά is used, as 254. The negative is repeated in 88 for greater earnestness. — διήθιν: only here as an epithet of a divinity. — ἔδεσσα: Calchas prayed to Apollo as his patron, the god of prophecy, who revealed to him what he declared to the Greeks. — Καλέσαι: vocative. See H. 170 D.

87. θεοπρέποις: a collateral form to θεοπρέπον 85; see § 37. — ἀναφαίνεισι: art wont to reveal.

88. ἐμοὶ Ἰὼντος: while I live; in a threatening tone. — ἔτι χαον κτλ.: a poetic expression for Ἰὼντος, cf. vivus vidensque in Terence. For the fullness of expression, see § 12 d; cf. 57, 99, 160, 177, 288 f., 533, Γ 71, ‘as sure as I live and breathe.’

89. χεῖρας ἱπτόλιν: cf. χεῖρας ἱφεῖν 587.

90. οὐδ' ἂν: not even if, generally, as here, after a negative. “This promise will hold even if.” — Ἀγαμήμονοι: Calchas had indicated him clearly in 78 f.

91. τολλόν: for its adverbial use, see on μέγα 78. — ἄρωτος: mightiest, as commander-in-chief of the army. Cf. Β 82, 580; see on Β 108. — The Homeric heroes were always frank of speech. Achilles calls himself
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ἀμυνός Ἀχαϊῶν 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaians to fight. Cf. sum pius Aeneas fama super aethera notus Verg. Aen. i. 378 f. But the formula εὐχόμαι εἶναι often contains no idea of boasting, and may mean only claim to be, affirm oneself to be.

92. καὶ τότε δῆ: and so then (temporal). — θάρσησθι: took courage. Cf. ille haec, deposita tandem formidine, fatuat Verg. Aen. ii. 76. — ἄμυνον: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of ὦτε for ὠτε.

94. ἵνα ἄρρητος: 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 ἀπαίτηται κτλ.: a more definite statement of ἤτοιμα, abandoning the relative construction; cf. 79. — In later Greek, participles would be expected, instead of the indicative; § 21 λ. — καὶ οὖν: is used, not οὖν, since the negative is construed closely with the verb. See on 28.

96. τούτῳ ἦν: on this account then (as I said). This repeats emphatically 94, and adds a prediction of the results of the god’s anger.

97. ζῷο: emphatic repetition of the subject; cf. 65, 496, πολλὰ δὲ γ’ ἐν πόντῳ πάθεν ἀλγεὰ a 4, which Vergil copied in multum ille et terris iactatus et alto Aen. i. 3. — Δαναοῖν κτλ.: cf. 67. — ἀφέναι: metaphorically, of a heavy burden.

98. ἀπὸ δόμαν [δοῦναι]: cf. δόμες πάλιν 116. The subject of the verb is easily supplied from Δαναοῖν.


100. οὐσοῦμαι: for the manner of propitiation, cf. ὁσπέταοι δὲ τε καὶ θεοὶ αὐτοὶ . . . καὶ μὲν τῶν θυείων καὶ εἴχωλης ἅγιον | λοιπῆ τε κοίτῃ τε παρατρωπῶς ἂνθρωποι | λυσόμαιναι I 497 ff. the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savors of burnt sacrifices. — πεπληθοῦσι: § 43 e.

101 = 68.

102. εἴρι οἶνον: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 f. Cf. B 108. — For the adverbial use of εἴρι, see on μέγα 78.

103. μένος: with rage; genitive of material. — ἄμφιμηλαίου: darkened on all sides. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσεις πλησίον φρένας ἄμφιμηλαίος P 573 filled his dark heart with courage.
104. ὦ [αὐτῷ, § 42 e]: dative with the verb, instead of a limiting genitive with δοκεῖ. Cf. τῷ 55; see 19 g. — λαμπρὸντα [λαμπρῶντι]: in contrast with ἀμφιμέλανα.

105. For the lack of a conjunction, see § 15. — κάκ' ἄσωμον: looking evil things, i.e. with look that boded ill. — For the accent of κάκ' (for κακά), see § 28 d.

106. μάνι 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. Εἰ. 566 ff.). — Cf. 'But I hate him; for he doth not prophesy good concerning me, but evil,' 1 Kings xxii. 8. — τὸ κρῆσθαι: equivalent to ἔσθλον 108, in contrast with κακῶν. For the 'generic' use of the article, cf. τὰ κακά 107, and see on τὰ χερείων 576. — ἐπιτέ [ἐπεί]: has the 'variable vowel' of the first aorist.

107. αἰτι: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φίλα is predicate. — ματτῆτωμοι: explanatory infinitive; cf. μακέσθης 8. — "Always dost thou delight to prophesy calamity."

108. τὸλασσα: brought to pass. — "Nothing good in word or deed comes from thee."


110. ὅ: ironical, like the later δὴδε, δῆτον, scilicet; construe with τοῦ ἐνεκα, evidently on this account. — ἐπιθέσα: for the epithet used as a proper name, cf. 37. — πόροι: see on ἔθρηκν 2.

111. ἥρα: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κύριος Χρυσίδος: genitive of price; cf. δῶκ' νῦν ποιή (as a price for his son) Γανυμήδες E 266. For the 'patronymic,' see on 13; it is used here exactly like the genitive Χρυσίδος.

112. ἅπα: introduces the explanation of οὐκ ἴθελον, was not inclined. Cf. 156. — βούλομαι: contains the idea of 'choice,' 'preference' (sc. ἡ ἀποικια δέχωμαι), which is here strengthened by the adverb πολὺ (accusative of extent). — Cf. 117. — αὐτήν: the maiden herself, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defense.

113. οἶκοι ἤκαν: i.e. to retain in my possession. — καὶ: even. Construe with Κλυταμνήστρης. — γὰρ θὰ: for, you see. — Κλυταμνήστρης: according to the later story, Clytaemnestra was daughter of Tyndareus 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.—προβεβολα: with present signification.—For the form, see H. 510, D 4.

114. οὐ δέν: for the hiatus, see § 27 N.B. The negative receives emphasis from its position.—χρησιν [χείρων]: cf. χειρί 80.

115. οὐ δέμας: not in build. This probably refers to her stature, since the Greeks always associated height and beauty; cf. Γ 167.—οὐδὲ φωνὴ: has reference to her fair proportions.—With these two qualities of her person are contrasted by 'asynedeton' two mental characteristics, *neither in mind nor in accomplishments.*

116. καὶ ὡς: even thus, "although Chryseis is so beautiful and accomplished." Cf. Γ 159.—δέμαν τάλιν: restore; cf. ἀπὸ δίωνι 98, 134.—τὸ γ' ἐμανον: the 'copula' is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15.—βούλεμα τῇ: see on 112.

118. αὐτῷ ἵστομάσαι: the unreasonable, demand provokes the quarrel with Achilles and elicits the epithet φιλοκτενώτατε 122.—γῆς κτλ.: this is made more definite later; cf. 138, 182 ff.

119. ἦς [ὁ]: for the form, see on ἔστω 70.—οὐδὲ λουκὼν: it is not even seemly, to say nothing of its unfairness.

120. ὅ: like quod, equivalent to ὅτι, that. Cf. γυνώσκων ὅ φιλός ὑπερέχει χεῖρας'Απάλλων E 433.—ἐρχεται ἄλλη: i.e. leaves me. The present ἐρχεται is used of the immediate future.

122. κόσμων: a standing epithet of Agamemnon, like an official title; cf. B 484. The following epithet is contrasted bitterly with this.

123. τῶς κτλ.: the question implies the absurdity of the proposition.—γὰρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation 'what!'

124. θημαν: ἵσμαν. § 30 d.—χυρία [κοιλά] κτλ.: undistributed treasures lying in abundance, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's αὐτίκα 118. All had been distributed.—Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρα 185) had been selected for the chiefs; cf. 368 f., ἐκ πόλων δ' ἀλόχων καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὃς μὴ τὸς μοι ἀτεμβόμενος κίοι ἵσθις
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. τά, τά: strictly both are demonstratives (§§ 21 a, 42 m) (the second repeating the first), although the first may be translated as a relative.
— τά μν: the thought contrasted with this, is implied in 127 ff. — πολεων [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 Lynnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. Cf. Nestor’s words, ἐν γαρ ἔ τε ἡρουμένα πάντων | πλαζόμεναι κατὰ λιβό δυπη ἄριεν Ἀχιλλείς γ 105 f. . . . wandering for booty wherever Achilles led. See § 5 ὑ. — The genitive depends upon the following preposition in composition. — ἔξεπεομεν: equivalent to ἔκειλομεν πέρισσες. — διδαστα: the tense marks that the matter is not to be reconsidered.

126. λαοῖς: receives emphasis from its position, while the contrast lies in διδασται and πελίλλων ἐπαγέραν, collect again what has been distributed.
— πελίλλων: ‘proleptic,’ ‘so as to be together.’

127. ὑπε: in honor of the god, for the god’s sake; dative of interest. — αὐτῷ: as in 51.

128. τρικλη ττοπαλγ τε: for the copulative conjunction, see § 21 g.

129. ἄπτεινοι: Poseidon built the walls of Troy (Φ 446).

131. μὴ δὴ: with imperative, as Е 218; with subjunctive, used as imperative in E 684. — δὴ οὕτως: for the ‘synizesis,’ see § 25. — ἀγαθός: no moral quality is implied. Cf. ἄμυσμον 92.

132. κλάπτε νοφ: have secret thoughts in mind, be deceitful, — an accusation most hateful to the outspoken Achilles. Cf. English steal and stealth. — παρελεύσκαι: for the uncontracted form, cf. νέγαι 32. — μι: construe with both verbs.

133. ἦ ξάλειν κτλ.: dost thou wish indeed that thou thyself shouldst have a prize of honor (referring to 126) while (literally, but) I, etc. Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — ἦ: is never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365. — δῷ δὴ ξάγιος κτλ.: instead of the customary infinitive or an object clause with ὅτι. Cf. θυμὸς ἐπέσυνται δῷ δὴ ξανάμω Z 361.
aîrâp: for the use of the ‘adversative’ conjunction, see § 21 d. — aîrâs: explained by ἐκείνον. See § 11 j.

134. τρόπα: with a participle marks the continuance of a state, especially where a person is given up to sadness or misfortune; cf. B 255.

136. ἀποτέλεσμα κτλ.: suit[ing it to my mind], i.e. choosing one which will be satisfactory. — ἐπειδὰ Θηρόν: nearly equivalent to θηρόν. — ἄντεξον: sc. Χρυσοκόρος. — The conclusion of the sentence is omitted (‘aposiopesis’); cf. St. Luke xiii. 9 ‘And if it bear fruit, — [well].’ It would be perhaps εὖ ἔχει, καλὰς ἢ ἐχεῖ. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 a.

137. ἔγνω ὅτι:Sc in apodosis, as in 58. — ἔλαμπα: for the subjunctive used almost like a future, see § 18 b; cf. 184, 324, Γ. 417.

138. τὸν [σοῦ, § 42 b]: sc. γέρας. — Αἰλαρῆς: son of Telamon, from Salamis. — λόγος: sc. ἔνων λυκόπες 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as ἀγαθόν 311, ἄλθον 401, ἄλον 139, ἄνθος 587, ἀραβόν B 261, παρατός B 189, φέροντα Γ. 425, ἀμφικτόνες B 525, εὐχόμενος B 507. These participles are commonly intransitive in this use. — Ὑμηρός [Ὀδυσσέας]: Odyssey or Ulysses, the hero. — For the single σ, cf. Ἀχιλής 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἐλέω δὲν: shall seize and lead away. The return to the principal thought (ἔλαμπα) betrays the king’s passionate excitement. — καὶ ὁ καλά-στης: he will be angry, I think. The tone is satirical. — ὅν: accusative of ‘limit of motion,’ to whom. See on 254. — ἔλαμπα: for the hypothetical relative sentence, see H. 916; G. 1434.

140. ταῦτα: i.e. what is to be the recompense. — μεταφραστέας: μετά, afterwards, is repeated more definitely in καὶ αὐτός. — “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. μᾶλανον: for the color of the ships, see on B 637. — ἐπόσομον [ἐπόσομον]: ‘hortatory subjunctive.’

142. τὰ δὲ: adverb, as 309; see § 55 a; proleptic, “so as to be therein.”

143. θύλαν [θύλαν]: cf. ἱππόμεν 82. — ἐν [ἀνά]: up, on board. — Adverb with βήσομαι. — For the loss of the final α, see § 29. — αὐτήν: herself, as the person principally concerned. — Χρυσόβελα: in apposition with αὐτήν.

144. ἀρχός: predicate, as commander. — ἀντίρ βουλησθέρω: in apposition with ἔς τις.
145. Ἰδομένης: leader of the Cretans (B 645).
147. ήμιν: dative of interest. — ἱππεύον: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 f. — ἔλασσων: agrees in person with the nearest subject.
148. ὑπόδρα τιόν: Vergil’s torva tuentem Aen. vi. 467.
149. ἱππεύειν: clothed with. Of the two accusatives which the verb governs in the active, ‘accusative of the thing’ is retained with the passive. See H. 724 a; G. 1239. Cf. Ἀιανές θόρυβον (impetuous) ἱππεύειν ἄλκην (valor) H 164. — μεταλειτουρ: cunning minded, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.
150. τοί: dative of interest. — πρέπει: cf. 77. — πενθει: deliberative subjunctive in the third person. — For the alliteration of π, cf. 165; see § 13 a.
151. δῖον (cognate accusative; see H. 715 b; G. 1052): journey, of an embassy like that suggested for him in 146. — ἐλεύθερος: ἀλαθών. § 44 f.
152. γὰρ: 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.” — γάρ: sudden transition from the indefinite τις of 150. — Observe the force of the caesural pause, throwing emphasis on Τρώων. Cf. ζμάς 154. — ἄλθον [ἄλθος]: for the ν of the penult, cf. the penult of ἵλινθα.
153. ἱππορ: construe with ἵλιθον. — μαχησόμενος: for the length of the last syllable, cf. 226; see § 59 l. — αὖντι ἐστ: are to blame for me, have done me wrong. Cf. Γ 164.
154. ζμάς: 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. — ἱλασῶν: drove off. — ὀθώ μὲν: nor in truth; cf. 608. — 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. Φθίη: the later Phthiotis (B 683), not the city, as is shown by the epithet ἵρμελακι.
156. πολλὰ μεταξί: much lies between, explained by the following.
157. ἐδρεα κτλ.: in apposition with πολλὰ, above. — ἐκαλεῖνα: only here as epithet of the sea. Cf. πολυφλοίβαος 34, B 209.
158. μένα: see on 78. — ἀνάφε: subjunctive in a final sentence after the aorist, as B 206, Z 357 f.
159. τυμήν: recompense, satisfaction, especially the return of Helen and the treasures carried away by Paris. Cf. I 286, E 552. — κυνῶτα: the dog was to the oriental the personification of shamelessness; cf. 225. Helen in self-reproach applies to herself the epithet κυνῶτας Γ 180; cf. δαερ ἐμεῖο (addressing Hector), κυνὸςκακομυγχᾶνον δικροὰστης Ζ 344. The highest impudence was indicated by κυνάμια, dog fily. 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. τὼν: neuter, referring to the various details included in the preceding thought (158 f.).

161. καὶ δὴ: and now, nearly equivalent to καὶ ἡδη, as in Attic. Cf. 40, B 135, καὶ δὴ ἡγην οἰκόνδε Δ 180.— μοι: dative of disadvantage with 

162. ψ ἐκ: for which. For the 'anastrophe' of the accent, see § 55 c.

163. ὀφ μὴν [μὴν] κτλ.: yet never have I. A present expression of past experience. This thought increases the unfaithfulness of Agamemnon's present course.— σοι: i.e. like to thine, equivalent to τῷ σῷ γέραι, the person instead of the attribute being compared. See H. 773 b; G. 1178.

164. Τρώων πτολεμον: a city of the Trojans, as B 228. See on 125.

165. τῷ μὲν: the principal thought follows (167). The English idiom prefers the subordinate construction, "although my hands . . . yet." § 21 d.

166. τῷ γέραι: the article is used almost as in Attic, the usual gift of honor.— ὁλίγον τῷ 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. ἔρχομαι ἔχω: go off to my tent with, more picturesquely descriptively than ἔχω 163; cf. 391, B 71.— ἐν δὲ: cf. 12.— ἔν τε κτλ.: when I have fought myself weary. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. τῶν δὲ κτλ.: contrast with Achilles' previous activity in battle.

170. ωδὲ σοι: construe with ἄφυκεν. For the elision, see § 28 a.— δὲ: as 296.

173. φυγῇ: odious expression for the return to his home which Achilles had announced (169).— μάλα: by all means; cf. 85.
174. ἵμαι [ἐμοῖ]: for the form, see § 42 a; H. 261 D; G. 393. — ἵμαι: with self-assertion. — ἄλλοι: sc. εἶτιν.

175. με τιμήσωσι: *will* gain me honor, referring to 159. — μητέρα: a standing epithet of Zeus; cf. Διὸ μὴν ἄδαλλον 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. ἱχτη [ἐ]: in this form are preserved both the original stem, ἵστη, and the original ending -στη. — δυταρέθη: the royal power had its source in Zeus, the patron god of princes; cf. 279, B 205. Cf. δυσταρέθη 337, B 178. Kings are called θεράπωντες (attendants, as 321) Διός, as warriors are θεράπωντες Ἀργος (B 110).

177. φλε: the predicate adjective agrees as usual with the preceding noun, and the rest of the verse is in a sort of apposition with *ἐμοῖ*.

178. The *asyndeton* here and below shows the speaker's excitement. — οἱ μᾶλλα κτλ.: cf. 280, 290. — καρπάριος: refers to 165. — θεός ποι [διήν] κτλ.: “it is not thy merit.”

179. οὖν όρων 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. Μυρμιδόνωσιν: cf. B 684. Dative of advantage. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to usurp Agamemnon's prerogatives; cf. 287 ff. (Cf. illa se iactet in aula Verg. Aen. i. 140. — σαίνεν κοπάντων: “thy anger”; cf. 160; the participle is really supplementary. — σαύν [σόν]: for this form of the genitive, cf. ἰθν 114.

182. ὡς: *just as*. The corresponding thought of the apodosis is found in ἤγαν κτλ. 181. The interposed clause, ἄθιν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165. — ἰδαφαιται: here followed by two accusatives, as 275. Cf. 161.

183. την: either ταύτην or αὐτήν could have been used in Attic. — οὖν νητ' ἵμη: *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 γόρας: emphatic contrast, *that prize of thine*. In apposition with Πρωγήδα.

186. δεσον: *how much*; accusative of extent where the Attic might have used δεσφι, dative of 'degree of difference.' Cf. μέγα 78. — φίφερος: sc. as commander of the entire army and powerful king; cf. 281, B 108. — ἄλλος: i.e. every other.
187. ῥυον: masculine with ἵμα τὸν θάνατον, assert himself my equal.—φάσθαι: follows στυγέα.—ἀποκεφαλέαν δένταν: liken himself to me, to my face.

188. ἐς φάτο: Attic oὗτος εἶ. —Πηλεόν: for the formation of the patronymic, see § 39 a. —ἀχος γένεο: grief arose for, i.e. grief came upon him. Cf. ἀχοῦμενος 103. —ἐν δί: within, adverb, defined more exactly by the local στίβουσι. Cf. ἐς δί 142.—οἷ: dative of interest.

189. λαογοιοι: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. ἃ: for Ἰ, Ἰ (192) in a double indirect question, see § 20 b.

191. τους μέν: i.e. the other princes, who were seated (cf. 58) between him and Agamemnon (cf. 247).—ἀνασηκρεθα: should rouse from their seats, and drive away, as he sprung at the king.—ἐ δί: repeats the last subject; it is almost equivalent to αὐτός 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.—ίναπτοι: the optative represents the ‘deliberate subjunctive’ of direct discourse; cf. Γ 317.

193. κατὰ φράντα κτλ.: in mind and heart.

194. ἔλεγε: he was drawing; the act was interrupted (cf. 220).—ἢ δί: δέ in the apodosis, as in 58.

195. ὀφανεῖν: but Athena returns Οὐλυμπόντα (221). See on 44.—πρὸ ἡμα: 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. ἄρω: object of φιλένουσα, to which κυδομένη is added in a freer relation.—οὖρ: as in 24.

197. στὴν δ' ὅπλον: she stepped up behind.—ζαυηθα: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamantus; of Demeter, E 500.—κόμη: genitive of the part touched. See on 323.

198. οἶ: 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.—των δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. ἄρμησαν: sc. at being thus seized.—μετὰ δ' ἐπάγωτο: since Athena stood behind him. Literally, not as 160.

200. διας: predicate. They were the eyes of γλαυκώπθης Ἀθηνής (208).—ἐδί: for the use of the adversative instead of a causal conjunction, cf. 228, 259; see § 21 d.—οἷ: dative of interest.—ὁσιε 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 b. — μίν: object of προσγέγρα. —
φωνήσας: lifted up his voice; cf. § 12 d ; not equivalent to εἰπών, which in
Homer is used only of what has just been related.—πρὸς γάρ: for the
final vowel, here short though before two consonants, see § 59 g.

202. τίπερ αὖτε: “What now! why art thou come?” αὖτε is here not
equivalent to αὐτές, and does not imply that she had been there before, but
is uttered in a tone of vexation.—τίπερ εἴληφος [ἐληφθα]: for this
greeting, cf. τέκνον, τίπτε λατόν πάλμον θρασὺν εἴληφος; Z 254.—
αἰγάκος ... τέκός: 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 δην, see § 27 c.—ὅ τε κτλ.:
Achilles answers the question himself by a conjecture; cf. B 229, Z 255.
—δή: for the voice, cf. ὅρατο 50.

204. οἴκ: construe with ἵπτω. Cf. 212.—καί: also; construe with τελε-
εσθα (future). “This will not be a mere prediction.”

205. ὑποταλῆσθαι: for the long antepenult, see § 59 b. For the plural
(especially in the dative), cf. B 588, 792, ἀναλαμβάνει Z 74.—τέχνη κτλ.: a
covert hint at his murderous thoughts.—δν: construe with διάσκεψ (§ 18 b).

206. γλαυκῶπης: gleaming-eyed; cf. δεινῶ κτλ. 200. The Homeric
Athena is the fierce-eyed, courageous goddess of war. Cf. ταῦτα (sc. πολε-
μίνα ἤργα) 85: "Ἀργη θοῦ καὶ Ἀθηνὴ πάντα μελήσαι E 430. Her epithet
Παλλακίς seems to belong to her as wielding the lance. She became Ἀθη
Νᾶ and Ἀθηνᾶ Πρώμαχος at Athens.

207. ἤλθον: not equivalent to the perfect εἴληφος, but presenting the
same act from a different point of view.—παύοντα: to stop, to allay; cf.
192.—τὸ σὸν μένος: this thy rage, this rage of thine. Cf. φθέγει σε τὸ σὸν
μένος Z 407.—καὶ κτλ.: cf. 66.

210. ἢπάδοι: i.e. the contest of force to which he is inclined.—ἐκαίνοι:
present imperative, continue to draw; cf. 194.

211. ἄλλʼ ὅ τι: after a negative idea this emphasizes the affirmative
thought.—οὐ ὅτωσι [ὅτωσι]: “as opportunity shall offer.”

212. A set verse, often accompanied by a sharp threat.—τιτλωσμένον
ἵστασθαι: will be a thing accomplished, i.e. shall surely be done.

213. καὶ τούτο 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 τῶσον ἔλεν μένος E 136.—
παράστασις: the gifts offered to Achilles as atonement for the wrong are
enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins,
twelve race horses, seven slaves, etc.), in a passage closing ταύτα μὲν αὐτίκα τάντα παρέσυτε μι I 135. These treasures were delivered in T 243 ff.

214. ὕβρις [ὑβρίς]: for the form, cf. τολίων 125.—τοχεό: check thyself.

216. μὲν: indeed.—σφαίρετρον: of you two, Athena and Hera. The emphasis given by γι marks the reverence felt for these goddesses.—τροχ: word, command.—εἴπωσατε: protect, observe, by obedience. Cf. 239.

217. καλ κτλ.: “however much enraged.”

218. δὲ καὶ κτλ.: i.e. if any one. “Whoever obeys the gods is himself heard by them.” Cf. ἢν τις θεοσθήτης ή καὶ τὸ δέλημα αὐτοῦ ποιή, τούτου ἄκοιν (sc. ὁ θεός) St. John ix. 31, and Psalm cxlv. 19.—μάλα: surely, readily.—τι: for its use in marking the reciprocity of the two clauses, see on 82.—κλον: gnomic aorist; H. 840; G. 1292.—αὐτός: 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 θεός.

219. ἢ καὶ: 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.—ἀργυρός: adorned with silver nails or studs; cf. 246.—σχήμα: kept, held, as Δ 113.

220. σὺς ἀπόθεν: ‘litotes,’—in form saying less than is really meant; see § 16 c. Cf. 24, 586 f., B 166.

221. βαφήναι: had set out, was gone.

222. μετά: into the midst of, among, as 423, Γ 264.—δαίμονες ἡλιοῦς: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ πάρ Ζεὺς καθήμενοι ἡγορώντο | ἡρώω ἐν δαπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607).—Homer does not clearly distinguish between δαίμονες and 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. ξάθεν: anew, after the interruption by Athena which no one had noticed.

224. οἱ λῆψ χόλοι: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἰνοβαρᾶς: this was a grievous reproach in the eyes of the temperate Greeks.—κυνὸς δέματα: see on 159.—κλάφω: 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 κλάφω are separated, while δέματα and κραδίν are brought together; § 16 a. Cf. 255.
COMMENTARY TO THE

226. ἐς τὸλμον: for (literally, into) battle. For the lengthened ultima before the caesura, as 491, cf. 158.—The last three feet of the verse are spondees; cf. B 190.

227. λέξεις: cf. ἐκ λόγου ἐθα μᾶλινον ἄρετη διαειδέται ἄνδρων N 277 to ambush, where especially the valor of men is discerned. This is contrasted with the open battle (τὸλμον) of 226. The knights of the Middle Ages were the first to count ambush dishonorable.—ἀρωτρασθὼν [ἀρωτείσθω]: mark the contrast with λαφ.

228. τέληκας: hast had the courage. Cf. 543.—κῆρ: cf. Γ 454, ‘Tis death to me to be at enmity,' Shakspere Richard Third ii. 1. 60.—The accent distinguishes κῆρ, death, from κῆρ, heart.

229. ᾧ: in truth, yes. The speaker pretends to recognize his opponent’s motives. Cf. ᾧ ἡ ἡκλ. of 203.

230. δόρα: γέφα.—ἀπειρείθαν: present infinitive in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333.—σιλία: genitive after the adverb.—ἀντιον διπτ: oppose.

231. δημοβόρος κτλ.: emphatic exclamation of vexation.—ἐπὶ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon’s course is possible. Cf. ἐπεὶ 112.—οἰςδαναοικοιν: interpreted by Achilles (293 f.). He holds the Greeks in part responsible, since they did not oppose and restrain the king.

232. ᾧ γὰρ κτλ.: for else, surely. With aorist optative as potential of the past, where in Attic we should expect a past tense of the indicative with ἄν. Cf. B 81; see § 18 d ἄ; H. 896; G. 1399.

233. ἦτι δομώμα: swear thereto, take an oath upon it.

234. τὸδε σκῆπτρον: by this scepter here, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ἄς εἰπὼν τὸ σκῆπτρον ἀνέχεθε πᾶν θεόν H 412 with these words he lifted the scepter to all the gods, ὅ δ’ ἐν χερσι σκηπτρον λάβε καὶ οἱ δομόσαν K 328. So King Richard swears ‘Now, by my sceptre’s awe, I make a vow,’ Shakspere Richard Second i. 1. 118.—τὸ μή: demonstrative.—“As surely as this staff shall never put forth leaves, so surely shall the Achaean's miss me sorely.”—This is imitated by Vergil (Aen. xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbrae, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et brachia ferro; | . . . patribusque dedit gestare Latinis. Cf. Wagner’s Tannhäuser, ‘Not till this crosier buds and blooms, shall thy sin be forgiven.’
235. ἐν δὲ πρῶτα: see on 6.

236. γὰρ ἐσ: as 113.—1: the living shoot, while μῦν below is the σκῆπτρον made from it.—χαλκὸς: i.e. the tool of bronze; cf. the English poetic use of steel for sword.

237. φῦλλα κτλ.: ἡλευν as a ‘verb of depriving’ is followed by an accusative of the thing taken away.—νῦν αὖτι: now on the other hand, but now. αὖτε in this use differs little from αὖτάρ. Cf. 51, 127, 383, Δ 321.

238. δικαστάλοι: appositive, as ministers of justice. For its position, see § 11 j.—θηματα: for the inflection, see H. 216, D 7; G. 291, 14.

239. πρὸς Δίος: before the eyes of Zeus, in the name of Zeus. Cf. πρὸς ἄλλος ἱστὸν δομαίνοις Z 456.—εἴρεται: defend; cf. 216.—For the ending, see § 44 l.—ὁ δὲ: attracted to the gender of ὀρκος. Cf. B 5, 73; see H. 631.

240. η: repeats the ναί of 234. Cf. 86.—Ἀχιλλειος: instead of ἐμοῦ, with feeling. Cf. B 259, Γ 99, and Hector’s challenge to the bravest Greek to fight Ἐκτορῷ δέφ H 75. Edmund says, ‘Yet Edmund was beloved,’ Shakspere King Lear v. 3. 289; Antonio says, ‘Tell her the process of Antonio’s end,’ Shakspere Merchant of Venice iv. 1. 274.

241. σὺμπαντα: for the prominence of its position, see on 52.

242. χρασμην: avail, help; without oblique case, as 589.—ἤφ ’Εκτορος ὑθεκουσα: ἵπτε 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. homicide Ἡκτορίμ Hectorem Hor. Epod. xvii. 12.

243. πιθανοί: for the mood, cf. ἵσωμα 139.—ἐνδολ: “in thy breast.”

244. χωμονος: full of rage (sc. at thyself).—δ τε: ὅτι τε, that; cf. δ 120, 412.—οξίν: accusative of specification (strictly, cognate accusative) instead of the simple οῖ.—ἀρσων: this was strictly true; see 283, B 769. See on δος 7.

245. τοι... γαῖ [γγ]: here a sign of anger.—τοτι: 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. πιταμμαν: studded, as decoration.

247. ἄτρομων: see on 191.—ἐμήνε: was raging, continued his rage. Cf. 1.

—τοῖος: for the dative, cf. 58.—Νήστερ: the oldest and wisest of the Achaean before Troy. For his interposition here, cf. Nestor componeire lites et inter Pelidem festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 11 ff.
249. τοθ: relative, limiting γλάσσης.—καλ: also, belongs to the whole sentence, referring to οὖντις, which is explained by the comparison; cf. 406, B 827, 866, 872. Cicero translates: ex eius lingua melle dulcior fluebat oratio de Sen. 10; cf. tibi Homerici senis mella profluere Pliny Ep. iv. 3, γλυκερὴ οἱ ἀπὸ στὸματος βέω αἰθή Hes. Theog. 97, and cf. 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones' Proverbs xvi. 24.

250. τῷ: for the dative of interest with ἐφθανατο, cf. B 295.—γενεᾶ: 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 γένις ἄνδρων. Cf. τεραῖον 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. οἱ: construction according to sense, referring to ἀνθρώπων rather than to γενεᾶ.—οἱ: dative of accomplishment with ἀμα.—τράφων κτλ.: for the 'hysteron proteron,' see § 16 f. The more important or obvious element is mentioned first.

252. τριτάτων: i.e. in the third generation.

253 = 73.

254. ὅ τοι: can this be!—Ἀχαισσα γαλαν: i.e. the Achaens. For the accusative of limit of motion, see § 19 b; H. 722; G. 1065. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective; see § 15 b.—γιθῷοι: singular to agree with the nearest subject; contrasted, by the caesural pause, with πάντοις οἴκουι. The aorist is inceptive; cf. 33. For the form, see § 44 c.—For the 'chiastic' arrangement of verbs and their subjects, cf. 225.—Πραυμο... ταθες: as Γ 288, Δ 31, 35. Of course, if Priam should be glad, all the Greeks would be sorry. Cf. Sinon's argument, hoc Ithacus velit, et magno mercenari Atridae Verg. Aen. ii. 104.

257. οὐφνιν μαραγετοντοι: de vobis rixantibus, genitive after πυθιατο. The participle is supplementary.—ταθες: direct object of the verb.

258. τητι μὲν, τητ οὐ: construe with ἵστε, superior to: with the genitive, as 287.—βουλὴν: as to counsel, in council.—μάχην: in battle, like μάχην.—For the thought, cf. Γ 179, Τυσείδης, τητὶ μὲν πολέμῳ ἐν καρπερός ἵστε, καὶ βουλὴ ἵκελιν ἀνωτος I 53 f. "First in war and first in peace." Cf. 490 f., B 202, 273.

259. οὐ: 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. 181 f.
260. ἦ πέρ ὑμιν: i.e. ἦ πέρ ὑμεῖς ἐστε. The pronoun is attracted to the case of ἀρείων, cf. οἶνον κτλ. 263 for οἶνος Πειρίθους ἦν.—Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. καλ ὁ τῶν: the contrast might have been marked by ἀλλα, but is only implied by the context.—οἱ ἣ: emphasized with reference to ἀρείων.


263 f. Πειρίθους...Πολύφημος: Lapithae, a Thessalian mountain folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigaleia, and for the frieze of the tomb of Mausolus (the ‘Mausoleum’) at Halicarnassus, as well as for vases and other works of art.

266. κάρτιστοι: predicate; “these were the mightiest ever born on earth”; cf. B 216, 673. — For the repetition of κάρτιστοι, cf. that of παίθησθαι 273 f.; see § 16 b. — ὅτι: doubtless, strengthens the superlative, as it often does.

267. μὴν: without corresponding δέ, as 269 and frequently. In such cases, it is equivalent to μήν. — ἵσον [ἵσον]: without an augment.


269. καλ: even. Construe with τοιοῦν. The new thought is introduced by καλ also in 271, 273, with increasing emphasis. — The thought returns to 261.—τοιοῦν: i.e. the Lapithae. The dative is governed by μετά in composition; cf. τοιοῦν 125.

270. ἦ ἄπιθε γαῖς: from a distant land; explains τηλέθεν.—καλόσωστο: called to their aid. — Nestor is fond of relating achievements of his youth, as at Δ 319 ff., H 124 ff., Δ 670 ff.

271. καὶ ἴπς αὐτόν: by myself alone, i.e. as a single champion (πρόμαχος Γ 31). — Cf. κατὰ σφάις B 366. — καλοῦσι: i.e. the centaurs.

272. οἱ 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 οἱ τῶν βροτῶν ἢ ἐπιχθόνοι εἰσιν. (cf. Ζ 452. — ἐπιχθόνοι:
equivalent to ἔπει χθονὶ ὄνες. See II. 588. — μαχέουσα: present optative from μαχόμαι, a collateral form of μάχομαι, cf. αἰδεύομαι 23 with αἰδομένω 331.

273. βουλέων [βουλών]: for the form, see § 34 d.— Note the parallelism of the two halves of the verse; cf. 79.

275. ἀγαθὸς περὶ ἑνός: as 131. — ἀποφαίρε [ἀφαιρέω]: ‘syncopated’ from ἀποφαίρεω, § 47 f. It is followed by two accusatives, as 182.

276. ίκα: sc. κούρην. — ἦς πρώτα: as once; cf. 6. — δῶσαν: see on 124, 299.


278. ἀντιβρακτόν: originally cognate accusative; sc. ἵππα, cf. Ε. 435. The adverb receives emphasis from its position. — οὗ τὸν ἀμύδης: i.e. a greater. The Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non similipoen a commissaria luetis Verg. Aen. i. 136. — ἴμμος: has share of, has received.” This is followed by a ‘genitive of the whole.’

279. σκηνοτόχως: see on 15. — φί τε Ζεὺς κτλ.: see on 176.


281. άλλα: as in 82. — πλέονετόν: see B 108, 576 ff.

282. Ἀτριδή, οὔ δέ: the vocative in Greek poetry often precedes the clause with which it is connected; of course it has no syntactical construction in the sentence, and thus cannot be followed immediately by δέ. Cf. B 344, Z 86, Ἑκτόρ, ἄπαρ σύ μοι ἅσσα πάτηρ καὶ πότινα μήτηρ Ἡ. 429. — πάντω: cf. 192, 207. — αὐτάρ Σάν η: “And I also on my part beg thee.”

283. λισσόμαι: sc. σε. — άχριλή: dative of opposition. The name is used with special emphasis (cf. 240), instead of the pronoun (275, 281).

284. ΄ἐρκος τολμώον: as Δ 299; cf. ΄ἐρκος ἄκόντων Δ 137, ΄ἐρκος βελέων Ε 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called ΄ἐρκος 'Αχαϊῶν Γ 229 bulwark of the Achaeans.

286. πάντα: is not to be urged in meaning. It refers especially to 284. “All this is true, but—.” Agamemnon admits no fault on his part, but throws all the blame on Achilles; cf. δολά, 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. δ: in which, accusative of specification. — τις: some one, especially Agamemnon himself. — πείσι: from πείθω.


291. προθεούν: i.e. commission him, allow him. The word seems chosen here with reference to ἔδωσαν.

293. ἦ γὰρ: Achilles gives at once the reason for his course. — καλεσμέν: should be called, i.e. should be. Cf. B 260, Γ 138.

294. From Agamemnon’s complaint, 287 ff., Achilles infers with exaggeration that he is expected to obey in everything (πᾶν ἔργον). — δή: “in case that I actually.” — ὑπείκομαι: the form of the condition is changed, and the future indicative is used in the protasis instead of the optative.

295. δή: construe with the imperative, as 181. — τάξα: i.e. πᾶν ἔργον ὑπείκομαι. — μη γὰρ ἔμοι: in contrast with ἄλλους.

296. οὖ: construe with εἰ, as in prose they are united, οὐκέτα. — οὖ: with the future infinitive, as 170. — This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — Cf. accipite ergo animis atque haec mea figite dicta Verg. Aen. iii. 250.

298. μη: correlative with δέ 300. The contrast is changed from that between action and heart, to one between κοίρης and τῶν ἄλλων. — κοίρης: would have the article in prose.

299. ἄφλεσθαι: the aorist assumes that Agamemnon’s threat has been executed, and the second person holds the Achaeans responsible because of their acquiescence (cf. 231). — δώσεις: ye who gave. Cf. Achilles’ words, γέρας δὲ μοι ὑπερ ἔδωκεν | αὐτὸς ἐφυβρίζων ἐλεοὶ κρείων Ἀγαμέμνον I 367 f. The γέρας was a gift (cf. δώσων 276), not a right, like the share in the booty.

300. θεῇ: for such standing epithets, see § 12 a. — παρὰ νη: i.e. in my tent; cf. 329. — For the position of the adjective, see § 11 m.

301. τῶν: repeats τῶν ἄλλων. — σοι ἐν τι φέρους: the optative with ἄν and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — φέροις ἄνελμα: cf. ἀξον ἓλων 139.

302. ἦ: retains its original force as an interjection. “Up then, come.” — ἢγι: as in 62. — γνῶσοι: shall recognize it, perceive it, referring to the following verse. Cf. 185, 333. — For the form, cf. δῶσον 137.
303. The preceding περιφέρεια represents a protasis to which this would be the apodosis; cf. 588. "If he tries, he and the rest will find out."

304. μακρόγομμα: cf. μακρεσθαι 8.

305. ἀναπηδής: stood up, rose from their seats.—λεγον: 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. Μενοινάδη: 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. —Ἀντίθετα κτλ.: sc. as he had planned (ἀρα), 141 ff.—προδρόμουν: caused to be drawn down from its position on shore; cf. 486, B 152 f.

309. ἐν θάλα: as 142. All four adverbs (ἐν, ἐν, ἀνὰ, ἄν) refer to νῆα, supplied from 308.—ἐν θάλα: into it, adverb with βῆμα.—λικανων: ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆμα: cf. βῆμαμα 144.—ἀνὰ: adverb with έλεγεν (aorist from ἔλεγ). Οὔσων: see on ἔλεγ 138.—ἀρχές: cf. 144.—'Οψωνέος: as πολύμητς, πολυμήχανος, he was often sent on embassies; cf. Γ 205. See § 5 a.

312. The story which is here broken off, of the voyage to Chrysea, is resumed at 430.

313. ἀπολυμαίνοντες: 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. τυλίγοντας: see on 66.

316. παρὰ θεν: as 34. The line of people was stretched out along the strand.

317. περι καταφ: around, in the smoke. See § 55 a.
318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa. — κατὰ στρατόν: (down) through the camp; cf. ἀνὰ στρατὸν 10, 53, κατὰ νήσα B 47, κατὰ βωμοῦς B 305. — For the transition, at the ‘bucolic diacesis,’ see § 58 h.


320. προσόπων: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. θεράπωντε: companions, squires. Patroclus is θεράπων of Achilles, brave warriors are called θεράπωντες Αρηος (B 110), and kings are θεράπωντες Διὸς.

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. χερών: genitive of the part touched, with ἐλώτε. Cf. κόμης 197, γνώσων 407, 500, τοῦδε 591. — ἀγίων [ἀγίον]: infinitive for the imperative, parallel with ἔρχεσθον. Cf. λύσα 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 δόσων for δόσων.

325. καὶ: strengthens βόην.

326. τοῦ... ἑτέλευ: as 25. — μέθον: 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. — ταξάν: cf. 347. The quarters of Achilles were at the extreme right of the camp; cf. ἐπ' Άιντος κλωσίας... ἡδ' ἐπ' Αχιλλῆς, τοῦτ' ἐξαχατα νήσα δίσας | ἐρνη, ἴνα πιάνου καὶ κάρπη χερῶν Λ 7 ff. to the tenis 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. οὔδ' ἡρα: but naturally not. — γῆθον: “did joy enter his heart”; inceptive aorist; cf. 33, 92, 255.

331. ταραθήσαντε: seized by fear (the opposite of θαρσήσας 85), while the present αἰθομένω expresses the continued attitude of their minds.

333. ἄγω: for the hiatus, cf. 582, B 105; see § 27 b. — ἀγώ: sc. their errand. Cf. 302.

334. χαρῆτε: the customary greeting. — Δίες ἀγγέλοι κτλ.: they are inviolable servants of διοτρεφέων βασιλῆων (on 176). Hermes is not yet the patron god of heralds in Homer.
336. δὲ: δέ. — κοίρης: κούρας and κούρη are used especially of young men and women of noble families. But κούρας Ἀχιλέως (473) does not differ materially, except in metrical form, from ἄδε Ἀχιλέως (182).
338. ἄγιν: final infinitive; cf. μάχεσθαι 8, ἀγέμεν 448, B 477, Γ 117. — τῷ δὲ 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.
339. πρὸς: in the sight of, before. Cf. 239, Xen. An. i. 6. 6. For the repetition of the preposition, cf. that of ἐκ 436 ff. — θεόν, ἀνθρώπως: for a strong "all persons."
340. καὶ: after τέ, τέ, gives special prominence to this clause. — πρὸς τοῦ βασιλέως ἄριστος: before that king, the cruel king; equivalent to πρὸς τοῦτον τοῦ βασιλέως τοῦ ἄριστος. For the order of words, cf. 11, τοῦ λαβοῦσα ἐπεσβόλον B 275. Since the article is still a demonstrative in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adjective stands between the article and its noun. — δὲ αὐτῷ: for the 'synizesis,' cf. 131. — αὖτε: not again, marking a repetition, but indicating a situation opposed to the present; cf. 237.
341. χριῶ γίνεται: this happens in the Ninth Book; see § 6 i. — The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοῖς ἄλλοις is used instead of the general word Ἀχιλέως.
342. τοῖς ἄλλοις: dative of interest with ἄμωμαι, cf. 67. — γάρ: lengthened, as B 39, for an unknown reason.
343. οὐδὲ τι: and not at all. — νοθεία κτλ.: proverbial expression for prudence; cf. Γ 109. — The infinitive follows οἶδε, knows how.
344. οί: ethical dative with σόον μαχεῖται. — μαχεῖται [μάχουσα]: 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. ἄκουσα: this indicates that Briseis was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. So at I 340 he asks whether the sons of Atreus alone love their wives; he loves his heartily, though she is a captive. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — γυνῆ: explanatory appositive with ἦ. — The scene ends at the 'bucolic diaeresis' (§ 58 ἦ); cf. 318, 430. — αὐτὰρ Ἀχιλέως κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.
349. ἁκρός: fell to weeping. Burst into tears is perhaps too strong a translation, but gives the inceptive force of the aorist. — ἐγραφαὶ: construe with νόσῳ λαοθείς. — ἑφραῖ: construe with λαοθείς, cf. 594.

350. θεὶς ἄλος: i.e. ἐπὶ θῖνα κτλ. Construe with ἔρεο. — ἔφε: is accented, in spite of the elision, in order to prevent the reader from construing it with ἄλος (55 c β). — ἄλος: ἅλς and θάλασσα are the general words for sea; πάντος is the high, deep sea (often with reference to a particular tract; cf. B 145); πέλαγος, the open sea.

351. πολλά: as 35. — ὑπηρέτες: not ἄναρχον (χύρας ἄναρχον 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. ἐσθῆς 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." — μνημήδιον: equivalent to ὄκυμορος 417. — τιρ: in its original use, very.

353. τιμὴν τιρ: honor at least: placed first with emphasis. 'Chiastic' with μνημήδιον (§ 16 a). — διδελλαν: the past tense of verbs of obligation is used to imply that the obligation was not complied with.

354. ὑψιβραδέτης: cf. δεῦν δὲ βρόντης πατὴρ ἀνδρῶν τε θεῶν τε | ὄψοθεν (thundered terribly from on high) Y 56. — νῦν 51: but as it is, marking a return to the reality from a merely hypothetical case; cf. 417, B 82.

356. ἐλῶν ἤκα: differs from ἐλε chiefly in giving prominence to the possession as still continued. (cf. (of the same act) εἰσερ' ἤκα δ' ἄλοχον I 336. — ἀποφέρας: participle of ἀπηφέρων 430; explanatory of ἐλῶν. For the strengthening by αὐτός, cf. 137, 161, 185, 324.

357. ἐς φάτο κτλ.: cf. sic fatur laebris Verg. Aen. vi. 1.

358. πατρὶ γῆρον: i.e. Nereus, who is not named by Homer but only designated as ἄλος γῆρων (538). His home is in the Aegean Sea. With him is Thetis, who has left her aged husband Peleus.

359. ἀλῶν: ablatival genitive, from the sea. See § 19 a. — ἔντερ ὧλαλὴν: 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. πᾶρουδ' αὐτοίδο: before him(self). The intensive pronoun contrasts Achilles himself with his voice, which his mother had just heard; cf. 47. See § 42 a. — δήμῳ χλαντος: 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. κατέρθεί: for the single ρ after the augment, see § 30 c. — For the epic fullness, cf. 57, 88.

362. στ, φρένας: accusatives of the whole and part, — thy heart.

363. ἰδαίδα κτλ.: the second imperative repeats the thought of the first, hence the 'asyndeton'; cf. 323. — νω: as in 132.

364. βαρό: cf. εὑρί 355, μέγα 78.

365. σολν: cf. 355 f. — ἦ: is not a simple sign of a question in Homer (see on 133), and hence can be joined with τί. — ἔνω: 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.—
ἀγόρευτον: ‘subjunctive of deliberation.’—For the verbal repetition, cf.
B 10–15, 23–34, 60–70.

366. Observe that this story is introduced without a conjunction.—
ψχόμεθα: sc. on his marauding expeditions in the neighborhood of Troy.
See on 125. —Θηβαν: the connection of Chryseis with Theba is not made
plain. Was she there on a visit? Or were Theba and Chrysa sacked on
the same expedition?—λήπνυ: since the gods were worshipped there.—
Note the simple order of words.

367. ἡγομέν θηδά: Andromache tells of the sack of the city, of her
father’s death and her mother’s captivity, in Ζ 414 ff. —ἡγομέν: implies liv-
ing creatures, especially prisoners. (cf. φέρων 13.

368. ὅ: properly, so that each received his due share.—διαναμνετο: cf.
διασκέτα 125, δασμός 166.

369. ἐκ σ’ λοι: as γέρας (ἐξάρπεν, cf. B 227), besides his share of the
spoils. See on 124.—The capture of Chrysa (37), or at least of Chryseis,
on the same expedition is assumed here. B 690 ff. shows that Lynnessus
was sacked, and Briseis taken captive, on the same voyage, which seems to
have been shortly before Chryses’ visit to the camp.


381. φυλοὶ ἴνει: sc. ὁ γέρας. This was shown by the event.

382. ἔρι Αργιοει: ἔρι with a dative of the person in Homer often
implies hostility, like ἔρι with the accusative in prose; cf. 51, Γ 15, 132.
—κακόν: cf. 10.—βλοτο: as 51.

383. ἐπαναστηροῖ: in quick succession; cf. 52.

384. ἐμμ [ἔμμ]: for us.

385. τουποταις: as 87.—ἐκατον: of the Far Darter. ἐκατος is a short,
‘pet’ form of ἐκατηβόλου (as Ἠκάτη was a name of the moon goddess).
Cf. Σμουθεύ 89. For similar epithets of Apollo, see § 22 f.

386. αὐτίκα: for the lack of a conjunction, see § 15 d.—καλόμεν: cf.
62 ff., and see on 74.

387. Ἀτρείου κτλ.: equivalent to Ἀτρείων ἐχολόθη (cf. χολοθείς 9).

388. ἑπιλητοῦν μοθον: the English idiom reverses the construction, he
uttered the threat.—δε: as 386.

389. τὴν μνί: contrasted with τὴν δὲ 391.—σὺν νη: with a ship, almost
equivalent to by ship. This expression seems more instrumental than
where the comrades also are mentioned; cf. 179, 183.
390. πήμπουσιν: escort (§ 17). The present is used, since the act is not completed. The ‘historical present’ is not Homeric.— ἐγώ: a subordinate member of the sentence, with ‘chiastic’ relation to πήμπουσιν (§ 16).— βάπα: i.e. victims for sacrifice.— ἀναγνωρίζω: Apollo; cf. 36. 444.


392. δύναι κτλ.: as 162; see on 124.

393. παλιὸς ἤτοι: thy valiant son. It seems part of the poet’s nativité 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. Δίκη: for the length of the ultima before λίγω, see § 59 λ.— ἀνάφω: cf. 39. 503 ff.

395. ἵνα, ἂνγε: emphatically placed in contrast, at the beginning and the close of the verse.— κραδήν Δίκη: for the ‘periphrasis,’ see § 16 d.— ὃ καὶ: or also.

396. παλλάκτη: for the omission of final ε, see § 30 l.— σέ: genitive of source with ἀκουσα.— παράριχα: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan War; cf. 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. δεκατά κτλ.: as 341 ; cf. 67.

399. ἄλατον: 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 Achaean.

401. ἀθώον: see on ἰών 138.— τῆ: marks her power to accomplish.

— ἐπιλέσθαν ἀγμάν: 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.

403. θεραπόν : by transfer of quantity for θεραπόν, § 25 c. The name (Heavy-handed; cf. βραπός) marks his strength and character. He is called Αλγαϊών (Stormy; cf. ἀλγής, Αλγαῖ, Αλγων) 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. αὐτῷ: on his part.—οὐ πατρὸς: i.e. Poseidon, the mighty sea god. All of Poseidon's sons are represented as violent.—οὐ: cf. ἤν 72.

405. οἷος: so he; for the demonstrative use of the relative, see § 42 p.—καθιαγεῖν: delighting in the fullness of his might.—This seems to play upon the name Αλγαϊών.

406. καί: also; marks the effect corresponding to καθιαγεῖν. Cf. 249.—τέθεσαν: for the length of the antepenult, cf. 33. ἰπό with verbs of fearing, fleeing, yielding marks the superiority on the side of the person who is the efficient cause.—μή: indicates the close connection of the two clauses; cf. 82, 218, B 179.—ὑπεράν: possibly a play on ἐδωσαν.

407. τὸν: see on 160.—μὴν: construe with μνήσασα. παρέξεο would govern the dative.—γονέων: for the genitive, cf. χερός 323.—This was the attitude of a suppliant; cf. 500 ff.

408. αὐτῷ τηε: cf. 66.—ἐπὶ ἄρθρα: come to the aid of. Cf. the force of ἐπὶ in 345.

409. κατὰ πρύμναις: the ships were drawn up with their sterns toward the land.—ἀμφ’ ἅλα: about the sea, i.e. on the shore between the promontories Sigæum and Rhoëtæum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles' words, ὅφρα δ’ ἤγο μετ’ Ἀχιλλοῦν πολέμουν, ἵππη ἥβηλεος μάχην ἀπὸ τείχος δρύμοιν Ἕκτωρ I 352 f. As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city).—Ἀχιλλεύς: in apposition with τοὺς.

410. ἐκάθεναι: may come to enjoy; ironical. (Cf. quidquid delirant reges, plecuntur Achivi Hor. Epist. i. 2. 14.

411. καί: also, i.e. as well as the other Greeks.

412. ἤν ἄγνη: his blind infatuation, his blindness. This is made more definite by δ’ τε κτλ. (i.e. διὶ τε), as 244. Cf. B 111.

413. κατά: construe with χόρσα.

414. τί νῦ: why now, to what end; accusative of specification.—αἰών: cognate accusative with τέκνα, dreadfully, to sorrow. Cf. κακὴ αἰών 418. Thetis calls herself δυσαρεστοῦσκαις Σ 54 mother of an unhappy hero.
415. αὐτὸς ὑπελέγει: for this form of expression for an unattainable wish, see H. 871 a; G. 1512. — ἀδάκρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.

416. ἀλὼν: sc. ἵστι. Here like αἰὼν, term of life. — μενναθα: adverb modifying the ἵστι to be supplied, which is sometimes modified by an adverb in Homer (§ 18 i). Cf. ἄχνην ἔγενεντο σιωπῇ Γ 95, οὐδ' ἄρ' ἐτι δὴν | ἦν Ζ 189 f., Δ 466, "nor did he live long." — σῷ παλαδίνη: the preceding thought is repeated in negative form. — For the length of the ultima of μάλα, see § 59 h β.

417. νῦν δὲ: as 354. — τὰ: its position is free; cf. B 281.

418. ἡμελο: 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 αἰὼν τεκόσα, κακῇ αἰόγ. — κακῇ αἰόγ: to an evil lot.

419. τούτῳ ἔτοσ: i.e. 407 ff. — τοῖ: dative of interest; cf. τοῖ 425 f. — ἱπτομενα: future participle, expressing purpose. — Both 'hiatus' in this verse are merely apparent. §§ 27 N.B., 32.

420. Ὀλυμπον ἀγάννηρον: see on 44. — αἱ κα πέθεναι: cf. 207.

421. σὺ μὴν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἔγω δὲ. — 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. μὴν: present imperative, continue to rage. See on 210. Cf. μὴν 1, 247.

423. ζεῖν γάρ κτλ.: gives the reason for the preceding direction, especially for νῦν, showing why his request cannot be granted at once. — θ’: Οἰκανόν: 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.


425. δεσκατη: 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. — ὑπερται: εἶσι.
426. χαλκοβάτης: 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 μὲν, καὶ μὲν: for the animated repetition, cf. καὶ μὲν βάλον ὄμοι... καὶ μὲν ἔγον γ’ ἐφάμην Ἀδωνὶς προϊάψαν Ε 188, 190 and I hit him in the shoulder, and I said that I should send him to Hades.—γυνάκομαι: cf. λαβὲ γυνών 407.

428. ἀπεβήσατο: only in this place in the verse, before the bucolic diaeresis (§ 58 h); elsewhere, ἀπέβη is used; see § 50 b.—ἀφθονος: intensive when adverbial (not very frequent) in Homer, as well as when a pronoun.

429. γυνακομεῖ: genitive of cause, with χωρίον. See on εὐχαρίστης 65.

430. βῆμα κτλ.: by force, against his will.—ἀδικονος: sc. ἢδην, 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. ἀφταρ Ὀδυσσέας κτλ.: cf. 311 ff.—For the beginning of the narrative, cf. the transition at ἀφταρ Ἀχιλλεύς 348.

431. ἴκανον ἄγων: cf. ἔρχομαι ἓχων 168, ἤκε Τιμασφέρνης ἓχων τὴν ἰαυτοῦ δύναμιν Xen. An. ii. 4. 8. ἄγων, with, is used because the hecatomb was composed of live animals. See on 13.

433. ἵστα στιλαντο: they took in their sails. The middle takes the place of a possessive pronoun. Cf. 490, 524.

435. προέρχοντας: when near their haven they furled their sails and rowed the boat to land.

436. ἐκ δὲ: for the repetition, cf. 339 f.; see § 16 b.—εὐνάξ: these were large stones which served as anchors. These were cast from the prow, while the προμυσίσα (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. βαίνων: for the descriptive imperfect, cf. ἀφεῖα 25.—ἐρι: 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 νῆς.

440. ἔστε βεμάν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ἐναντίον Ἀσκληπιοῦ, in
the presence of Asclepius. The priest dwelt in the sacred inclosure (τέμενος, ἄλσος) of the god. Observe that no temple is mentioned.

441. ἐν χειρὶ τιθέν: placed in the arms. For the dative, cf. γαίη 245. For χειρ as arm, cf. Z 81, 482.—τιθέν: for the form, cf. ἀφίη 25.

442. πρὸ (hither) ἐπηρήσας: cf. πρὸ ἡκε 195.

443. ἀγέν: for the infinitive, cf. ἀγεν 338.—ἰκατόμβην ἐβαί: cf. ἱερὰ ἰέας 147.

444. ὑπὲρ Δαναῶν: in behalf of the Danai. This figurative use of ὑπὲρ, frequent in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.

RECONCILIATION OF CHRYSES

448. ξείη: in order, since ἑκατόμβην is collective.—ἵστησαν: first aorist, transitive; cf. βῆσαν 438.

449. χερώθησαν: they could not pray to the gods with unwashed hands. Cf. Γ 270, χερὶ δ' ἀνίστοκοιν Δὶ λείβειν αἴθαμα ὄνον | ἄξομαι (dread) Z 266.—οὐλοχῦται: unground, bruised barleycorns (οὐλακριθαί), 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
Incidentally, Aristotle, who observed that "barleycorns were put into the offering" and that the use of these in sacrifices was a survival of usage from the time when the grinding of grain was unknown, suggests that Virgil (Aen. i. 179) is accurate in making the Trojan heroes parch their grain and then bruise it. — ἀνέλατον: took up; sc. from the basket standing on the ground.

450. τοίνυν: for them, as 68, 247. — μεγάλα: loudly; cf. πολλά 35. — χεῖρας ἀναγέννατο: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, Γ 318. So also among the Hebrews. Cf. 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' Exod. xvi. 11. See Vocabulary s.v. χέρ.

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. ἓμεν, ἔστ: paratactic construction, where the English idiom uses "as . . . so"; see § 21 d. — δὴ ποτέ: once already, correlative with ητι 455 once more.

454. Explanatory 'appositive asyndeton.' — τίμησας κτλ.: sc. by sending the pestilence which avenged the slight offered to the priest.

455. καὶ νῦν: contrasted with πάρος, above. — τοίνυν κτλ.: i.e. the following wish, as 41.

456. ἓδη νῦν: now at once. — Δαναοῖς κτλ.: cf. 97. 457 = 43.

458. In the sacrifice described in γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barleycorns are offered. — αὐτὸν ἐκτεῖνα: this is repeated in this narrative, 464, 467, 469, 484.

459. ἐκκυλώναν: they drew up (back) the head of the victim, in order to tighten the muscles of the neck. — ἐκμακάνειαν: i.e. opened the large artery of the neck, to let the blood.

460. μηρῶν ἐκτείμαν: instead of the more definite ἐκ μηρία τάμνον, cf. 40. — κνίση: dative of means. Two layers of fat were placed over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέτων), 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. διπτέρεα: sc. κνίση, equivalent to διπτακή δημοῖ. 462. κατί: sc. the μηρά with the fat and flesh. — σχήμα: cf. B 425.

463. νόος: i.e. the companions of Odysseus, in contrast with ὁ γύρων, the old priest. Cf. B 789. — τῷ αὐτῷ: by the priest himself, who is thus marked as the principal, directing person at the sacrifice.
464. κατά καθή: these pieces were intended for the gods and therefore were entirely (κατά) consumed by the fire; cf. ὁ δὲ ἐν πυρὶ βάλλει θυμιάς 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. μισταλλον κτλ.: cf. pars in frusta secant, verubusque treamentia figunt Verg. Aen. i. 212.

466. τεραφράκτω: sc. to keep it from burning. — ἄρισταντο: drew it off from the spits, after it was roasted.

467. παύσαντο: the aorist indicative is often used in relative clauses (with ἐνα) where the English uses the pluperfect. Cf. 484, B 513. See H. 837.

468. ἰσομ: equal, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast; see § 12 h. Vergil imitates this in postquam exempta fames et amor compressus edendi Aen. viii. 184. — ἴς: construe with ἐντο — ἵπον [ἱπτα]: for the form, see § 37 b. — The previous pouring out of the wine (which might be expected) is not mentioned.

470. κοινμ εἰς κτλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before (462). — ποτοιο: genitive after the idea of ‘fullness’ in the verb. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?) ; cf. craters magnos statuant et vina coronant Aen. i. 724, magnum cratera corona | induit, implevitque mero Aen. iii. 525 f.

471. νέμασαν (sc. ποτόν): a frequentative of νέμω. The ὀινοχόος dipped (ἀφώσον 598) the wine from the large bowl (κηρύσσω) into a pitcher (πρόχοος). The κοινμ proceeded from left to right (ἐνέδωκα 597) through the company, distributing to the guests (πᾶσιν, to all), i.e. filling their cups for the libation and the banquet. — ἐπαφάκανον: thus beginning the religious ceremony, equivalent to ἀνάμενον ἐπινεῦσαι. Construe with ἔπασαν.

472. πανημέροι: through the whole day which remained, uninterruptedly till sunset. For the predicate adjective, cf. 424.

473. καλόν: cognate accusative with δεῖδοντες, instead of καλῶς. Cf. 35, 78. — παῖσαν [παίαν]: here a song of praise to Apollo as their preserver. — The verse explains μαλαγί, above.
474. μητρότης κτλ.: cf. *Hymning an eternal Father* Milton. Par. Lost vi. 96, 'singing their great Creator' ib. iv. 684. — For the quantity of the ultima of μέλποντες, see §§ 32 a, 59 j. — φέρα: cf. κήρ 44. — τίθεντ' ἀκούει: delighted in hearing. The god hears the song (as he had heard the prayer), although he is far away, among the Ethiopians.

475. έτι έδεεν: came on.

476. κομμήσαντο: observe the force of the aorist, laid themselves to rest.
— παρέ πρωτήσαντα: 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. ἰοδόδακτυλος: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. (cf. Ἡώς κροκότευκος Θεί saffron robed, 'in russet mantle clad'.

478. καὶ τότε: τίμως is expected after ἡμος, but the relative is not always followed by the corresponding demonstrative. For καὶ in the apodosis, see § 21 b. — ἀνέγουντο: (were putting out), put out upon the high sea; cf. κατά σταυρόν, came to land.

479. οὐκένοι πόροι κτλ.: Aeolus was master of the winds, but each god could send a favorable breeze.

480. στῆσαντο: for the middle, see on 433.—λοτία: what pertains to the λοτία, strictly an adjective which has become a substantive. The Homeric boat seems to have had but one sail. 481. ἀμφό: adverb.

482. πορφύριου: foaming.—μεγάλα: construe with ἱππεύει. — νῆσοι: in the transitional stage from limiting genitive with στερέω to the genitive absolute; see § 19 g β.

483. δὲ: refers to the preceding verse.—ήκοντο: for the use of the tense, cf. παύσαντο 467.—κατὰ σταυρόν: opposite (off) the camp, i.e. to the landing place.—The verse closes like 478.

484. υψό: correlate with αὐτοὶ δὲ.—ἐν ἢπείρουσα: up on land. No difference is discernible between ἤπι with the genitive here and ἢπι with the dative in 486. (Cf. Ι 293 and Z 473.

486. ἅσπο κτλ.: explanatory of ἢπι ἢπείρουσα, —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.—ἐφερα: as Β 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

488. αὐτῷ δὲ μήνα: sc. as his mother had directed, 421 ff.; 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
489. *veis*; for the short penult, where *e* has virtually been lost between two vowels, see § 23 f. — πόδες ἀκήκα ττλ.: cf. 58.

— The poet does not say that assemblies were held and battles fought during these days, but perhaps he implies it.


492. ἀγεθ: right there, in the same place, i.e. in his tent. — πολύκτηρον ἵλε: the participle πολέμων might have been used in the same sense. See § 21 ἓ.
— ἀντήν: battle cry. Always a trisyllable, and thus never to be confounded with ἀντήν, herself.

493. Ἡρέτα: the hearer easily recalled the words of Thetis (which form the starting point of the μάχης) (421 f.) and the definite statement of time (425) and referred Ἡρέτα to that interview between mother and son.

494. ἔμαν: the stem of ἐμμ is here preserved, without augment.

495. ἔραξε: led the way, as the highest in rank. Cf. Γ 420.

496. ηγεῖ: resumes the subject; cf. 97. — ἀνδότατο κύμα: i.e. as she sprang up she left the wave. Cf. 359.

497. ἐμίστη: cf. 557, Γ 7; with emphasis in this position in the verse. “While it was yet early morning.” — ἐμπάν Ομματέ τη: see on 44.

498. ὑφόπωτα: far sounding, far thundering. For the form, perhaps a stereotyped nominative, see § 34 b.

499. ἀροτάτη κορυφὴ: from which Zeus looks out upon the world again, after his long absence. Cf. summō sedet altus Olimpo Verg. Aen. xi. 726. — πολυθεράδος: epithets appropriate to men are often applied to natural objects. Cf. κορήνων 44, ‘crest,’ ‘foothills,’ ‘shoulder of the mountain,’ ‘arm of the sea,’ ‘mouth of the river.’


501. σκαῖρη, δεκτήρη: for the adjectives used as substantives, see on 54.
— ὑπ' ἀνθὲσθαι: under the chin, as Γ 372.
503. ζαῦ 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.—ιδί βασιλῆς: cf. 394.
505. τοίμησθεν: by its position is strongly contrasted with ἡτύμησεν 507; cf. 353, 356.—αὐτοπρέπητοι: into this is condensed the thought of 415 ff.—ἄλλων: of all; literally, in comparison with the rest; ablativeal genitive, as with the comparative (where it marks the starting point of the comparison).—This construction with ἄλλων is distinctly Homeric. Cf. B 674, Z 295, hi ceterorumBritannorum fugacissimi Tac. Afric. 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 τῶν ἄτυμοτάγη 516.
506. ἔπλεξο: cf. ἔπλεξο 418.—ἄτωρ 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.—ἀθώμοι κτλ.: as Thetis renews her request, she renews impressively her appeal to the might and wisdom of Zeus.
510. ὠφιλλεθαι κτλ.: only here construed with a person.—Thetis as a suppliants presents her request in general terms, while Achilles had spoken more definitely, 409-412. Cf. ἔπλεξο γάρ ὦ (Zeus) θυμός ἔπλεξεν κύδος ὑμῖν | Πρωμήθη, ἵνα νυσί κροτώσαι θεσπώμε τῷ | ἔμβαλοι ἀκάματος, Θέτυ- δος δ' ἔπλεξαν ἄρη | πᾶσαν ἑπερήμενον Ο 590 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 κτλ.: the reason of this silence appears from 518 ff.
513. ὡς: demonstrative corresponding to the relative ὡς above.—ἔμπεφθαι: literally, grown into, clinging closely to; cf. the formula ἐν τῇ ἄρα οἱ φῦ χερὶ Z 253. Construe with ἔπλεξο, as τῷ προσφέρει ἐξήλοι ὡς νυκτερις μ. 483 clinging to this, I held on like a bat. Cf. ἐν genua amplexus genibusque volutans | haerebat Verg. Aen. iii. 607 f. For the form of ἔμπεφθαι, see § 49 a.—ἀπέστη: asked, as she demanded a definite answer, 'yes' or 'no.'—διέτρεψεν αὕτη: again, a second time. Cf. τάλων αὕτης B 276.
514. τῆματι: adverbial.—ὑπόσχετο καὶ κατάνυσεν: set expression, only at the end of the verse; cf. B 112, ὑπόσχετο καὶ κατένυσα Δ 267.
katanévō is the contrary of ápanévō, nod up (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left). Cf. quibus adnuiis arcem Verg. Aen. i. 250.

515. ántaônu: speak out plainly; refuse is implied in the context.—ηὶ: i.e. ἐπετεῖ. § 55 c. For the length of the ultima, see § 59 a. — “Thou hast nothing to fear.” — ὑφὶ ἐν ἐνδίκα: cf. 185.

517. ὠχθήνας: inceptive; see on 33; but not so violent as “falling into a passion” or “bursting into a rage.” Cf. διακριτός 349.

518. λογία ἤγγα: sc. ἤσται, as 573. There will be dreadful trouble.—ὑὲ: when, not εἰ, ἢ, since Zeus sees the inevitable consequences and already has the situation before his mind’s eye.

519. Ἡρᾶ: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. καὶ αὕτης: even as it is, without special occasion. See § 42 i. — αἵν: exaggerated; cf. 541, 561.

521. καὶ τῷ μὲ φησι: and says, too, that I. καὶ marks the agreement of this specification with the preceding general remark; cf. Γ 235.

522. νοῆσῃ: sc. that Thetis had been with Zeus. For the meaning, see §17.

523. Ἡρᾶ: emphatic, as 519; here so placed in contrast with ἡμὶ.—ἡμὶ μελῆται: shall be my care. For the future with κέ, cf. 139; see § 18 b. — ὑφί: cf. 82.

524. εἰ δὲ ἄνει: as in 302. — κατανεύσωμαι: shall nod with my head. Only here in the middle; see on 433.

525. τοῦτο κτλ.: this answers νημερτές κτλ. 514.

526. τίκωρ: surety, pledge.—τιμῶν: neuter adjective as substantive (see on 54); literally, anything from me, i.e. a promise or purpose. This is explained by διὶ κτλ. — πολινάγρετον: revocable, from ἀγρέω [αἵρέω], take.


528. ἦ: he spoke: see on 219. — ἐκ νότοι: nodded there, an nuit. — ὑφρύσι: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows. — For the dative, cf. κεφαλῇ, 524.

529. ἀμβρόσιαι χαῖτα: cf. ambrosiaeque coma Verg. Aen. i. 103.

530. κράτος: distinguished from κράτος 509 by the accent and the length of the first syllable. — Cf. adnuit et totum nutu tremefecit Olympum Verg. Aen. ix. 106, x. 115.—Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia the expression of
exalted peace and power which lies in 328-330.—Zeus dreaded of Hera’s reproaches is in marked contrast to this majestic demeanor.

531. διδομας [διδομάτων]: for the form, cf. ἴςεμεν 57, ἄνεσται 533.
532. ἀλά ἀλτο: for the hiatus, see on 333.—ἀλο: second aorist without variable vowel, from ἄλομαι, § 53. For ἀ, see § 23 a.
533. πρῶς ἔδαμα: sc. ἔβη, a general word of motion, implied in ἀλο. 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.—άνεσται: ἄνεστησαν.
534. εἰ ἵδεν: 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. ἢδος is strictly not ‘seat’ (ἔδη), but place where the seat stands.—σφαετλ.: proleptic, with ἄνεστον, 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. εἰ ἰθὸν: makes ἵδα more definite. Cf. ἵσοι ἐπὶ ψαμάθειας 486, in apposition with ἐπὶ ἴηρον.—οδη κτλ.: i.e. nor did she fail to perceive.—μν.: ‘proleptic’ object; cf. B 409. See H. 878.—The poet has to inform his hearers whether the gods were acquainted with the θεοτητική of Zeus, and what their feelings were concerning it.
537. ἴς θυγατρια: on seeing him, when she saw him. See on τών 138.
538. ἄλλου γρατος: see on 358.
539. αὐθικα: straightway. Without δὲ, as 386.—κρισεμενι: see on 54.
540. τις θη αὐ θειν: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.
541. αὐτι: contrasted with οὐδὲ τί τω, cf. 106 f.—ἐντος: 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. κρισεμεν ... διακατέμεν: consider and decide upon secret plans. Cf. the words of Hera, κεῖσας (Zeus) ἃ τα α φρονιμεν ἐνι θυμό | Τρώωι τε καὶ Δαναόι διακατέμεν, ὡς ἐπεικές Θ 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danaï, as is seemly.
544. τατηρ κτλ.: cf. 503.
545. μὴ δῆ: cf. 131.—μοῦς: i.e. thoughts, plans, the content of speech.
546. χαλέπιτα κτλ.: sc. εἰςδέμα. The personal construction is used as in 589, ἤτεραν τολμεῖν ἤταν Ἀχιωί Σ 258 the Achaeans were easier to fight with. H. 944.
547. ὅν: sc. μὴ δοῦναι. — ἐπιτεθήκε: sc. ἓν. — ἄκουσέν: with indefinite subject, τινὰ. — ἔπειτα: then, since the relative prothesis 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 prothesis.— ταῦτα: refers to Hera’s question, 540.— ἐκαστά: i.e. the details, exaggerated in the speaker’s anger.

552. ποιον: predicate. Equivalent to τινος ὁ μὴ δοῦν ἐστὶν ἐν ἔνοπλῃ. See H. 618, 1012 a.— This is a mere exclamation, expecting no answer.

553. πάροι: else, at other times; with the present tense. “I have not been wont.” Cf. Δ 264.— ὄθεν κτλ.: emphatic repetition. The idea is negated in every form; cf. 550.

554. δεεν ἔστω: for the conditional relative sentence, cf. 218, 230, 543.— δεν: τινα. — ἔστω: [ἐστε]: 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. παρείη: 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, ἐν γενική γενέτερῃ ὑπὲρ τε καὶ ἀτηρήμα καὶ ἀνέδει ποροὶ παράκατον 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. ἄριστος: as 497; cf. 424.— σοὶ γε: emphasized in reference to σε 555.

558. ‘Asyndeton,’ since the following is only a more distinct statement of the preceding (555 f.).— ἔτην ἄνω: cf. 514, 526.— ὡς τρίῳν: that thou wilt honor.

559. τρίῳν, ἄνω: coincident actions, in chiastic position. For the ‘chiasmus,’ see § 16 a; for the ‘parataxis,’ see § 21 h. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success.— Ἀχαιῶν: construe with ἀποίνῃ (not πολάς), as is indicated by the order of words, and by the frequent repetition of the phrase ἐπὶ ἁρμον Ἀχαιῶν, 12, B 8, 17, 168.

561. alei κτλ.: always art thou thinking. An echo of the διὸ of 558, showing vexation; cf. alei 107.— σοῦ σε λίθω: “thou art always watching me.”
562. αὐτῷ πνεύμα: far from my heart, affection. For this use of αὐτό, cf. B 162, 292, φίλοιν ἀπ' τοῦ πάθμα πάσχει άγα 49 suffers woes away from his friends.

563. τὸ . . . ἱσταί: as 325. — καλὸν: sc. than what now causes her ill humor.

564. ἢ δ' οὖν κτλ.: the reply to 555 f. — τοῦτο: i.e. that I gave this promise. — Σικ νολο, sic jubeo. — μᾶλλον: impersonal; cf. B 116.

565. ἄλλα κτλ.: the English idiom, “sit quiet and obey,” instead of the more usual Greek idiom κάθησο πεθομένη. — ἁπάντα: ἁκένω is generally indeclinable.


567. ἀσον νόντα: him who comes near, implying injury or attack. The accusative follows χραίωσων on the analogy of χραίωσων τνι τι. — δρε. . . ἔφεσ: this explains ἀσον νόντα. — For the thought, cf. 588 ff. — χέρας ἔφεσ: cf. χέρας ὑπόστει 89.

568. Cf. 33.

569. ἐπιγνάμφασα: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.


571. τοῦτον: 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. ἡ ἰφένων: generally with a notion of hostility, as 89; but here with ἡρα, loving service.


574. ἢ δή: if in truth now, as 61. — ἐν τούτων: with contempt.

575. καλφόν διάνετον: carry on a brawl. Cf. B 212. — διακότος: here first do we learn that the gods were feasting at this time; but doubtless they always feasted when they came together.

576. τὰ χερσανθα κτλ.: in such contrasts, the demonstrative and adjective have the force of a relative clause; cf. 106. The article strengthens the contrast.

577. καλὸν ἄτην περ: with Homeric courtesy, the speaker intimates that his counsel is not needed.

578. οὖν: i.e. as often before.


580. δ' περ: if only. — ἐθαλάσσων: the verb for emphasis here precedes its subject; see § 11 k; or Ὄλυμπος κτλ. can be taken as in apposition with the subject of ἐθαλάσσων. — Ὄλυμπος κτλ.: this indicates his exalted power, although in 609 this expression is used without special reference to the
circumstances of the case. — ἀμυνοποιήσῃ: for Zeus as god of the lightning and storm, see on B 146.

581. The conclusion of the sentence is omitted (ἀποσωσάμενοι). "It will be the worse for us," or "he can, for," etc. Cf. 136.

582. καθάτευω: always metaphorical, as here. Infinitive for the imperative, as 20, 323.

583. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. Cf. 303. — ὥσ: cf. ἱεροσύνη 100, 147.

585. ἐν χερὶ τίθη: placed in her hand; generally used of presenting a cup of wine. ἐν χερὶ τίθημι is used of gifts or prizes; cf. 441.

587. χή: as in 28. — φλήν περ ἱσταν: very dear as thou art. περ strengthens, as 352 and frequently. — ἐν ἕφθασαντον: before my eyes, as Γ 306. Cf. Γ 169; see § 12 g.

589. χαισμα: as 242. — ἀργαλῶς κτλ.: personal construction as 546, ἀργαλῶς γὰρ τ’ ἐστι θεός βροτῷ ἄνδρι δίκαιον δίκαιον δίκαιον. δ 307 "it is hard for a god to be overcome by a mortal man."

591. τοῦτο: for the genitive, see on 323. — ἄνδρα βηλου κτλ.: from the mighty threshold of Olympus.

592. πᾶν δ’ ἡμέρ: equivalent to πανημέρους 472; cf. 601. — φρόμην, κάπτεσαν [κατέπτεσαν]: the imperfect is used of the continuance of the motion, the aorist marks the conclusion of it; cf. B 94 ff. — φρόμην: is frequently used of ships driven by the wind, and marks the motion as involuntary. — καταβάτειν: the aorist participle is here used (without reference to time as past, present, or future) of an act coincident with κάπτεσαν 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 Mosychlus (then believed to be volcanic) seems to have given rise. — θυμός: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — Cf. ‘Nor was his name unheard or unador’d | In ancient Greece; and in Ausonian land | Men call’d him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o’er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer’s day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle,’ Milton Pur. Lost i. 738 ff.

594. Σιάτων ἄνδρες: the earliest population of Lemnos. To judge from their name they were marauding (σύνωμος) Pelasgians who had emigrated
596. μαθήσατα: smiling, inceptive, repeats the preceding μείθησαι. — 

τασσός: from her son; ablative genitive, depending on ἐδέκατο. Cf. κύτταλλον ἐδέκατο ἡς ἀλόχοι Ω 305 received the cup from his wife. — χαρή: dative of instrument with ἐδέκατο, cf. λάξερο χερσίν Ε 365 took in his hands.

597. ἀνάβας: 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. οἰνοψάρ νίκαρ: cf. (Ὑβη) νίκαρ ὠνοχύα Α 3. The meaning of the first part of the compound was overlooked; cf. ἵππο ὑποκείμενον Υ 221, οἰκοδομέω τάχος, equum aedificant Verg. Aen. ii. 15, 'tin box,' 'weekly journal.' — κρετήριος: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — ἄφασσων: see on 471.

599. ἀφεδρος: hence the proverbial 'Homeran laughter.'

600. δέματα: 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. ἰμαρ: accusative of duration of time, as 592. 602 = 468.

603. Ϝά μύν [μῆν]: as 154, 163. — φόρμυγγος: cf. μολυπή τ' ὀρχηστός τε τὰ γάρ τ' ἀναβήματα διώτος a 152 song and dance, for these are the accompaniments of the feast. — ἵξα [ἐξε]: held, i.e. played.

604. ἀμφίβομαι: the Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damaeta, tu deinde sequere, Menalca, | alternis dicetis; amant alterna Camenae Verg. Ecl. iii. 50, 'Divinely warbled voice | Answering the stringed noise,' Milton Christmas Hymn 96 f.

605. αὔφαρ: correlative with μῦν 601. Cf. 51.

606. κακαλοτέτες: for the form as future of κατάκεμαι, see § 48 g. — ἱκανος: in partitive apposition with αι, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κομάτο: was wont to lie. — οὖτε 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. καθεύς: slept. — ἀναβάς: of ascending a couch, only here and ἓμαν λέχος εἰσαναβάινοι Θ 291. No special height of couch is to be
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. ἵμα: so; refers to A 606–611. — θεῷ κτλ.: appositive with ἀλλα.

2. ταννύχοιοι: cf. A 472. — οὐκ ἤχε [ἐχε] κτλ.: i.e. he did not sleep; cf. οὐδὲ Ποσειδῶνα γέλως ἤχε θ 344 "but Poseidon did not laugh."

3. ἐφάνε ὡς: hiatus allowed at the 'bucolic diaeresis'; see § 27 b. — ὡς: how; sc. in accordance with his promise to Thetis.

4. τιμήσῃ κτλ.: see on A 559. 'Deliberative subjunctive' after a secondary tense in the principal clause. The direct question would be πῶς τιμήσω. — For the 'chiasmus,' see § 16 a.

5. ἤδε: this. The subject is attracted to the gender of βουλή, the predicate; cf. 73, A 239.

6. πάνω κτλ.: in apposition with ἤδε. Cf. τοῦ μὲν οὐδὲ νόησεν | μηροῦ ἰχθύσω δόρυ E 865 f. but he did not think of this—to draw the spear out of
his thigh.—οὖν ὄνειρον: a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. (cf. (Zeus) ἡσαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδὴ ἐπιπέμψας, ὅς πολλοὶ τῶν Αχιων ἀποθάνονεν 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. καλω: note the lack of connectives.—κάρη κομώνται: 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 τριλέθωσα 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 ἀρεσκόμης Y 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 ὅπθεν κομώντες 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 canitem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. Germ. 38. Thucydides (i. 6) says it was not long since the ‘gentlemen of the old school’ had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἢ φύσις αὐτῇ διδάσκει ὡμᾶς ὅτι ἄνθρωπος μὴ ἔχῃ κομή, διαμα αὐτῷ τούτων 1 Cor. xi. 14.

12. γάρ κτᾶ: transition to the direct construction. Cf. 126, A 401.—πάλιν Τρόιαν: not as A 164.
13. ἀνάφεσαν ἔριστα: κ. about the destruction of Troy. For the σ of ἀνάφεσα, see § 30 l. — Ὀλύμπια κτλ.: cf. 484, A 18.

14. ἤπειγαμεν: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

16. ἀρα: so, i.e. as had been directed.


19. ἄνεβοστοι: only here, of sleep. — κέχυτο: had poured itself out, like an enveloping cloud; cf. 41.

20. ὑπὸ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) devolat, et supra caput asstitit Verg. Aen. iv. 702. — Νηληκόν: to the son of Neleus. The adjective is equivalent to a genitive; cf. 54, 416, 465, 528, 604, Κ 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 βα: whom, you know. — γερόντως: 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. δημογύροντες Κ 149. Achilles and Diomed were young in years.

22. For the order of words, cf. Κ 386.—μίν: construe with προσεφώνει. Cf. 795, Κ 389.

23. εὔδοξος κτλ.: the question implies a reproach, for which the reason is given by a commonplace remark (24). (Cf. nate dea, potes hoc sub casu ducere somnos? Verg. Aen. iv. 560.)

26. The change from the character of Nestor to that of a messenger from Zeus is suited to the nature of a dream. — Δίς καὶ: 'paratactic,' instead of a causal clause; cf. Α 200. (Cf. imperio lovis huc venio, qui classibus ignem | depulit, et caelo tandem miseratus ab alto est Verg. Aen. v. 726 f.

27. στό: depends on ἄνεβεν, while the object of the verbs is easily supplied. (Cf. Α 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. εἰ Δίς: with the passive, in the sense of ἐπὶ Δίς, indicating Zeus as the source of the woe. (Cf. φίληθεν εἰ Δίς 668 f. they were loved by Zeus. — ἔχε: hold it fast, followed by a negative form of the same command; cf. A 363. Dreams are easily forgotten.

34. ἄνθρ: cf. 2, and Moore's 'When slumber's chain hath bound me.'

36. ἀνά θυμόν: through his heart. ἀνά θυμόν is more frequent, as A 130, 198; cf. ἀνὰ στρατόν A 10, and ἀνὰ στρατόν A 318. — ἴκο: “as you know.”

— οὖ δὲ ἱμάλλων: 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 k.

37. φη: i.e. thought, imagined; cf. Γ 28. For the accent, cf. βῆ Α 34.

— δὲ: emphasized in contrast with ζεύς 38. — ἡμαρε πεινα: emphatic, on that very day.

38. νηπος: 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 Αεν. vi. 590 f.— ἤργα: attracted into the relative clause.

39. θρησκευν ἑτε: cf. Α 509. — γάρ: for the quantity, cf. Α 342. — ἤτω: i.e. before the capture of Troy.

40. Τραύλεῖ κτλ.: emphasizes the consequences of the θνηθῇ Διός, disastrous alike to both armies. — δα θυμίας: through the conflicts, “in the course of the battles.”

41. ἄμφι συντρόπο: surrounded him, “rang in his ears,” i.e. he remembered it well. Cf. 19. ἄμφι seems to be used with reference to both ears.

42. ἠγνο: the heroes seem to have put on their tunics while sitting on the couch. — ἦθος 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. καλόν 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 σκῆμπτρον. The sword was little used in combat, but often worn. — For this description of Agamemnon’s dress, see § 11 d.

44. ἄμφι βάλλει: 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. — ἀμφε: then, further; cf. 546, 615. — ἀργυρότητος: the hilt is studded with silver nails, as a decoration; cf. Α 219, 248.
47. κατὰ νῆας (cf. κατὰ λαόν 179, κατὰ στρατόν Α 318, παρὰ νῆας Α 347): i.e. to the γυρῆ, which was at the middle of the camp; cf. Α 54. — 'Αχαίων χαλκοχρήστων: used as genitive of ἐκγνήμηδες Αχαιός 331.

48. προσβήσοτο κτλ.: i.e. illuminated the mountain of the gods on whose summit the first beams of light fell. Cf. Ἡδὸς ἃς ἐκ λεκέων παρ' Ἀγαμέμνον Τιθωνώ | ὀρνηθ', ὡς ἀθανάτων φῶς φέροι ἴδε 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. ἱρόσωμα: to herald. Cf. ἄστηρ... ὃς τε μάλιστα ἐρχεται ἀγέλλων φῶς ἔσω ν 93 f. the star which comes as the herald of the morning light.

50. ὁ: i.e. Agamemnon.

53. βουλὴν γερόντων: council of the chiefs ('elders'; see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae; cf. 404 f. — μεγαθερμω: in plural elsewhere only as an epithet of peoples, as Α 123. — ξέ: caused to hold a session, called a council.

54. βασιλέως: in apposition with Νέστορος, which is implied in Νέστορέ. See on 20.

55. πυκνήν κτλ.: prepared (formed) the prudent plan, which he afterwards unfolds.

56. ἱερότον: cognate accusative, adverbial. It is equivalent to ἱερόν. For the compound, cf. ἱερώστωι 125, ἱεράρημος 202, ἱεροθύμων Α 272. See H. 588.

57. ἄμφροσίνη: a standing epithet of night as a gift of the gods for the refreshment of man's nature, with reference to sleep. Cf. καὶ ἱππον δῶρον ἑλπντα Η 482 took the gift of sleep. — μάλιστα: strengthens ἁγχιστα, cf. 220.

58. εἶδος κτλ.: cf. Α 115. — ἁγχιστα: nearest, i.e. most exactly; marks the degree of resemblance. — ἱερα: for the final ν, see § 44 b.


60-70 = 28-33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse.' See § 11 e.


72. ἄλλα ἑγερτα: cf. Α 62. — αἱ κεν κτλ.: cf. Α 86.
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. — ἡ θύμα ἑστίν: i.e. as the general
has the right. For the attraction of the relative, cf. 5.

74. καὶ: introduces a more definite statement of παρήγομαι. Cf. 114,
132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense
of honor and rouse anew their martial zeal. ΄ισος Ἀχαίῶν is supplied from
72 as the subject of φεύγειν and the object of the following ἐρημήν. — σιν
νηστ.: cf. A 170, 179.

75. ἀλλοθεν ἄλλος: aliunde aliquus, from different sides, each from his
own place. — ἔρημων: 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. ἡμαθέωτος: here as an adjective of two endings; cf. 508, 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 ἡ ψέφοις Ἱρακλῆς Δαναοῖς, ἑράπτωτες Ἄργος 110. —
μέσους: rulers; cf. Ἰδήθεν μέσων Γ 320 and the proper name Μέδουσα
(Medusa), equivalent to Κρείσσα (Creusa), which is feminine of κρείςων,
ruining prince.

81. ψέφος καὶ φαίμεν: sc. εἶναι, we might have said (potential) that it (i.e.
what the Dream promised) was a delusion; cf. 349. — καὶ νοσοφινεῦε: 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 ὅδι: as in A 354. — ἅματις κτλ.: as A 91; cf. 197.

83 = 72. — The answer of the generally loquacious Nestor is remark-
ably brief. He gives courteous assent in the very words of the king,
without saying a word about the proposition.

85. ἐπάνωτησεν: thereupon (i.e. likewise) rose. — πέλες: i.e. they
made no objection, but prepared to go to the popular assembly. — τιμή
λαῶν: i.e. Agamemnon, as 243.

86. σκηνοῦσιν: see on A 15.

87. ψέφε: introduces a detailed comparison, as 455, Γ 3. See § 14.—
Ἕνα: swarms. The following hiatus is probably ‘weak’; § 27 d. — ἐκ
retains its force as a present, especially in comparisons; cf. Γ 61. See
§ 48 g. — μελώσων: 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
90. ἡδὲ ἴλις: for the hiatus, see §§ 27 N.B., 32 a.
91. ὁ: the point of comparison lies in the coming forth and approach in separate crowds (swarms). βοτρυοῦν 89 and ἱλαῖον 93 have the same position in the verse.
92. προφαρουθὲ: before, i.e. along. — βαθύς: deep bayed, extended.
93. δόσα: rumor, whose source is unknown, and which is therefore ascribed to the gods (Δίος ἄγγελος).—δεδήμω: had blazed forth as a fire.
94. ἄτριμουσ' ἵνα: they conjectured that Agamemnon would propose some important measure. — ἀνάφωσ: they came together. The aorist after the descriptive imperfects marks the conclusion of the movement. Cf. 99, A 592, Γ 78.
95. ὅτε: adverb, beneath.
96. λαών ἵππων: genitive absolute. See § 19 g β.
97. ἰρήτων: imperfect of 'attempted action.' "They were trying to bring them to order." Cf. 75. — σείστα μετάλ.: a wish, on the part of the heralds. "If ever they would stop their clamor." — ἀνήφα: ablativeal genitive with σχολαστο, might cease from; cf. 275, A 210, Γ 84.
99. ἰρήθηνεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278. — καθ' ἰθράος: along the rows of seats, on the seats, as 211. For the use of κατά, cf. 47, Γ 326.
100. ἄνα: adverbial with ἵπτη. Cf. ἄνεττη 76.
101. τὸ μήν: this, as A 234. — κάμι πολὺον: wrought with toil. The principal idea is in the participle, as A 168 and frequently.
104. Ἑρμῆς κτλ.: Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the scepter. — πληκτρόν: cf. ἱππότον, ἱπποδαμος. Pelops gained his kingdom by a chariot race.
107. Θέστα: Θέστης. For the form, see § 34 b. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivaled horrors. — λέειν φορήν: for the infinitive, cf. ἀνάσσειν, below.

108. πάλιν, πάντε: according to the poet's view of the situation at the time of the Trojan War (cf. A 78 f.) the Pelopidae had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis; see 569 ff. — ἀνάσσειν: to rule over them. For the infinitive, cf. μάχεσθαι A 8, ἄγειν A 338.

109. τῷ: local; cf. ὁμοιοῦν A 45. — ἄνακτεανος: not an attributive participle with ὁ γε, but a predicate participle of manner. Cf. κουρανεῖν 207.

110. Cf. 79. — θεράποντες Ἀρμος: see on A 176. Cf. δίς Ἀρμος 540. — For this feigned exhortation, cf. the speeches of Clearchus and his ἔγκλαιοντα, 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 δυσκλέας who returns to Argos with his end unattained, especially since they had remained so long before Ilios; he exaggerates the disparity of numbers of Achaean and Trojans.

111. μέγα ἐνθησι: 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.


113. ἐκπέμβατα: 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 e).

114. νῦν κτλ.: "but now I see that he planned," etc. — ἀνάτην: the poet's hearer thought especially of the deceitful Dream, but this was not in Agamemnon's mind here. — καὶ: introduces a specification of the general statement, as 74. — καλέω: the speaker infers this direction from their lack of success.

115. δυσκλέα: emphatic position. The hiatus may be explained as 'weak' (§ 27 d), a losing half its quantity. — τολίν κτλ.: sc. in battle and in the plague.
116. μυθικόν: is about to be, should be; cf. A 604.
117. βῆθι, as 134 f., A 40. — κατ’ αὐτά κάρπα: overthrew the heads, i.e. the citadels. Cf. καρπήνων Α 44.
118. περὶ καὶ: hereafter also; cf. A 96. — τῶν κτλ.: cf. rerum cui prima potestas Verg. Aen. x. 100.
119. γὰρ: refers to δύνασθαι 115. — τὸ δὲ γε: “if anything is a disgrace, this is.” — καὶ κτλ.: even for future generations to learn.
120. τοιοῦτο τοσοῦτο: (an army) so brave and so many as we here; cf. 799, qualis quantusque Verg. Aen. iii. 641.
121. ἀπρήκτων: predicate; cf. 452. — τῶν κτλ.: cognate accusative.
122. παυροτέρωσι: cf. Τρῶες δ’ αὐθ’ ἄτερωθεν ἀνὰ πτόλιν ὀπλίζοντο | παυρότερον, μέμασαν δὲ καὶ διὰ ὑσμῖν μάχεσθαι | χρείαν ἀναγκαίην, πρὸ τε παῖδων καὶ πρὸ γυναικῶν Θ 55 ff. but the Trojans armed themselves throughout the city; fever in number, but even thus they were eager to fight, of stern necessity, for their children and their wives. — τὸ δὲ κτλ.: no end has yet appeared. A fuller expression for ἀπρήκτων, instead of “without attaining our end,” “without gaining decisive victory.”
123. σὺ πέρ γὰρ κτλ.: in case we should wish. A concessive clause with potential optative and καί of what is conditionally conceivable. — The thought is completed in 127, “if we should take only one Trojan as cupbearer for a squad of Achaeans.” — γὰρ: refers to παυροτέρωσι.
124. ὀρκία ταμώντες: the victim’s throat was cut (Γ 292), hence ὀρκία ταμών was to make a solemn treaty, like foedus icere, ferire foedus. Cf. Ε 73, 94, 105, Δ 155. — ἀμφοί: dual with reference to the two nations.
125. Τρῶες μὲν: sc. κ’ ἑξάλοιπον. — λέβασθαι: collect themselves. — ἔπεστιν κτλ.: equivalent to οἷον ναόν κατὰ πτόλιν 130. — δυσοί: the relative pronoun follows the emphatic word, as A 32.
126. διακοσμηθῆσαι: should be divided and arranged; cf. disponere. For the transition to the finite construction, see on A 401. For κοσμεῖ of marshaling troops, cf. A 16.
127. ἀνδρα: cf. 198. — ἐκατοτοί: i.e. each squad of ten; in apposition with Ἀχιλλῆς. The plural is used because of the number in each company; cf. Γ 1.
129. τῶν τῶν τίτλων: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaean, see on 494 ff.
130. ἐπίκουροι: predicate, as allies. Observe the contrast with Τρῶων.
131. παλλάν ἐκ παλλῶν: construe with ἀνδρας. For the similarity of sound of the two words, see § 13 a. — ἐμοιν: are therein; cf. 803.
132. μέγα πλακωτι: drive me far away, i.e. hinder my attaining my end. Cf. A 59. For the adverbial use of μέγα, see on A 78. — σκ εἶλε: do not allow, i.e. prevent. — ἔθλοντα: concessive, in spite of my desire.

134. δὴ βεβαιώ: already have passed. — Διός εἶναυρ: see on Διός 146.

135. δοῦρα: timbers. For the form, see § 23 d. — στάτρα: 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. — λιννεμάζι: plural verb with neuter subject, as § 36, although δοῦρα στάτρα has preceded.

136. αἱ καὶ: but those others, explained by ἀλοχόι κτλ. — τί: correlative with καὶ, in free position, since ἣμετέρας ἀλοχος are closely connected in thought with νῆπια τέκνα.

137. θαλατταί [γνωρίζει] ποντικέμεναι: see on A 134. — οποιήμεροι: feminine to agree with ἀλοχος, who were more prominent before their minds than τέκνα.

138. αὔτως: Attic ὅσαυτως, i.e. simply, wholly (with ἀναδεικτων). See § 42 e.


140. οὖν ἢ: 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. πάντα μετὰ πλῆθον: in apposition with τοῖς, in contrast with the γέροντες who had been present at the council. The dative with μετὰ would be regular. — πλῆθον: "the rank and file"; cf. 278, 488.


145. τόπτων Ἰκαρίου: in apposition with θαλάσσας, as the part with the whole; cf. σκοπέλω 306; see § 12 f. The τόπτως 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. — Εὔρος τε Νότος τε: thought of as united, as is shown by ἐπατήσας. "A southeast wind." A single wind never raises a storm in Homer. Cf. ὃς δ᾿ ἀνέμοι δύο τόπτων ὀρίνετον ιχθύσεα | Βορρῆς καὶ Ζέφυρος, τὼ τέ Θρυμήθθεν ἄητον 14 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.

146. ἄροπα [ἀροπα] gnomic aorist, frequent in comparisons. § 14 f. — ἐπατάς: rushing upon it. Cf. (venti) incubuere mari ... una Eurusque Notusque ruunt Verg. Aen. i. 84. — Διός: he is νεφεληγερήτα

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 δυσωπή, fierce-blowing, and καλαβιώς, loud roaring. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairyland Phaeacia and in Elysium.—βαθῆ: literally, deep, i.e. high.— ἀλέον: see on ἤλων A 138.

148. λάβρος ἐπαυγότευ: violently dashing upon it. λάβρος is predicate; see § 56 a.—ἐπί τε: and thereupon, i.e. as Zephyrus descends.—ἡμέν: sc. λήσον, 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' ἀγορή κυνῆ: 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.—ἀλαλητέ: dative of manner, in which sense a participle is often used.

150. νῆσος ἐν': i.e. ἐπὶ νῆσος. § 55 c β.—ἐπεχείνετο, ἔτατο, κάλειν κτλ.: descriptive imperfects, much like the historical present (which is not Homeric).—πολὺν δ' ὑπενθεί: from under their feet.

151. ἔτατο' ἀμαρμάνει: literally, was placing itself as it arose.

152. ἄλκιμον κτλ.: cf. ἐρύσαμεν κτλ. A 141.

153. οὐροῖς: the trenches, the later ὀλκοῦ, by which the ships were drawn from the sea upon the land, and from the land into the sea; cf. A 308.—ἀξιάθαιρον: some of the trenches had not been used for a long time and had become filled with sand.

154. ἰμένων: subjective genitive with ἀυρή, not genitive absolute. § 19 g.—ἔπο δ' ἧδον: 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.


158. οὕτω δ' κτλ.: thus as it seems, etc. An expression of vexation or surprise, in interrogative form. Cf. A 202.

159. Ἀργεία: emphatic.—ἐν' ὑπερ ὑπερ κτλ.: over the broad back of the sea. The water at rest seems to be the top of an arch.
160. καὶ ἀπὸ κτλ.: virtually a conclusion to the condition implied in 158 f. “If they should thus flee, then they would,” etc. — ἐχολὴν: as a triumph, a boast; predicate with Ἐλένη. For the construction, cf. Γ 50.

161. Ἀργεῖων: 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 Ἀργεῖα, above.


164. σὺν ἀγαθῶν κτλ.: with thy winning words. For the short form of the dative, see § 35 d. — For the ‘asynedeton,’ cf. 10. — ἀπῆλθε: cf. 75.

165. ἐκ: sc. Ἀχαιῶν, from the preceding verses.

166. ἀπῆλθε: cf. A 220.


169. Ὀδυσσέα: Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἡμιήθη [ἔστωτα]: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — νῆσος: i.e. his own ship. — μελαίνης: cf. A 300. The ships of Odysseus are called μελαίναιροι (vermilion-cheeked) in 637.

171. Odysseus with this feeling was the right man for Athena’s work.

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). — Ὀμήρως: Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, according to a later myth. But this epithet is applied in a general way to princes. See on A 176.


175. ἐν ἰόσοι παράντες: marking the disorderly flight. This is a standing combination of expressions for motion and rest. See on A 245.

179. μὴ τῇ ἀπα: and draw not back, do not rest.

181. νῆς: for the length of the last syllable, see § 59 l.

182. ἄρα: object of ἔχοντε, while θεῖα is a limiting genitive. This indicates that Odysseus did not see Athena.

183. βῆ καὶ θεῖα: he set out to run; cf. A 34. — ἀπὸ κτλ.: sc. in his haste, since it hindered him in running.

184. Ἐκρυβόλες: 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. — διαφέρει εἰ: literally, took for him, received from him, as a sign that he acted in the name of Agamemnon.— τατρέσων: see 103 ff.

188. ὅν τινα μέν: correlative with ὅν δ’ αὖ 198. — βασιλῆα κτλ.: prince or noble who had not been present at the council of the ‘Gerontes.’— καὶ ἐν: iterative optative, with ὅν τινα, cf. 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ὅν τινα. For δὲ in apodosis, cf. 322; see § 21 a. — ἀγανότις: cf. 164, 180.

190. δαμόν: the connection decides whether this is used in a respectful, a pitying, or a reproving tone; cf. 200. — κακόν ὃς: for the length of the ultima of κακός, cf. ὁρνιθός ὃς 764, Γ 2, 60, 230. See §§ 14 c, 59 j. When this ὃς follows the word to which it belongs, it is accented. For the comparative ὃς, cf. 209, 289, 326. — κακόν: coward. κακός and ἀγαθός have no moral quality in Homer. They are useless and useful, according to the circumstances of the case; here, κακόν is useless in war.

191. ἄλλους λαοὺς: λαοῦς is virtually in apposition with ἄλλους. See § 12 f. The others, namely the soldiers.

192. For the ‘sigmatism,’ cf. A 179 f. — σᾶφα: Attic σαφῶς, which is not found in Homer. See § 56 b, c. — νόος: mind, purpose.


194. ἐν βουλή: construe with ὅλον ἑπτεν. — οὐ πάντες ἀκούσαμεν: the speaker politely includes himself with the persons addressed, as in 342. The first person is used in a different tone in 203.


196. θυμὸς δὲ μέγας: terrible is the anger. For the length of the δὲ, see § 59 k.

197. τυμή κτλ.: “he is king dei gratia: the rest must obey.” Cf. 205; see on A 176.

198. δῆμου ἄνδρα: the common people are contrasted with the nobles of 188. The ultima of δῆμου remains long; see § 59 k.

199. σκηνήρυ: Odysseus uses the staff in a similar way at 265 f.

200. ὄκου: give ear. Present as a general injunction, “be obedient.”

201. σεο: not enclitic, since there is a contrast in the comparison.— φιλέρπου: cf. A 281. — σὸν δὲ: closely connected with the relative clause, since σὸ repeats σεο. The English idiom prefers the subordinate construction, “while thou art.” ἐστὶ to be supplied.

202. ἐναρίθμος: counted, not a mere cipher. Cf. in numero nullo Cic. de Or. iii. 56. 213. — βουλή: as A 258; not in its technical meaning
of council. Here again appears the frequent contrast of strength and of mind; cf. A 258.

203. ὃς μὲν τῶν κτλ.: a drastic form of expression, suited to a common soldier. “Agamemnon commands here, the rest of us may talk.”

— ὃς κτλ.: ‘asynedeton’ of contrast. See § 15 c.

205. Ἄχαιοι: granted; sc. βασιλεύειν, implied in βασιλεύς (unread).

206. σφίζον: for them. Ἄχαιοι from 203 is before the mind.

208. Cf. 86, 91.

209. ἡχό, ὃς: for the hiatus justified by the pause, cf. 211; for the hiatus allowed after the first foot, see on A 333. — ἡχήσωσα A 157. — The second ‘hemistich’ as A 34.

210. αἰγαλῆ βρέμενα: roars on the shore. — σφάραγεν κτλ.: with the previous clause (§ 16 a); ‘paratactically’ (§ 21 a) a result. “So that the high sea resounds from the noise of the

211. θηρίων, ἰρήνευν: for the hiatus, cf. 216, 315. — καθ’ ἑαυτὸν.

212. θερσίς: from θερός, the Aeolic form of θάρσος, dare. Observe that the poet does not say from what country of Greece, but from the sea, and thus offends no one by the episode. — Thersites makes himself odious by his advocacy of it. The vulgar demagogue was interpretedly, an antipathy, and thus is represented to be justifiable and deformed in body as in character. The Greeks always had a beautiful soul with a beautiful person. — ‘In Thersites we have a beautiful soul with a beautiful person.’ He was the incarnate spirit of criticism in the army before the caesura. For see § 23 d. — ἀμετροπητὴς: predicate. Cf. 246; contrast Γ 213, equivalent to κολυφοῦν ἡλάντει, cf. A 575.

213. ὃς ροή κτλ.: a more explicit statement of ἀμετροπητὴς.
— ἡχήσωσα: literally, knew disorderly things, had a disorderly mind.

214. ἡχήσωσα: the result of ἡχήσωσα κτλ.; cf. μάχεσθαι A 86.

215. ὁμόθετα κτλ.: contrasted with κατὰ κόσμον, while ἀκαθάρτωτος to ὁδεῖα. For the optative in a conditional relative A 188, 189, A 610. See H. 914 B; G. 1431.

216. ἀκαθάρτωτος: predicate. “He was the ugliest man who could be.” cf. 673, A 286. — ὑπὸ Ἰλίου: up under Ilion, i.e. under the walls, cf. 249, 492, 673.
217. τὸ βιὸν ἐπὶ: "those two shoulders of his."
218. κυπέλλον, συνοχικοῦν: in contrast with a broad-shouldered, heroic form. — συνοχικόν: ἀνάφρα: the hiatus is justified by the bucolic diaeresis; §§ 27 b, 58 b. — ὑπογραφὴ: as contrasted with φολκὸς κτλ.
219. φυσικὴ κτλ.: i.e. his misshapen, sugar-loaf head was not concealed by the thick locks of the κόρη κομώνετος 'Αχαϊ', but was covered only by sparse hair.
220. ἐχθρὸς: 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 ἐχθρὸς, cf. 57.
221. μελέτησε: was wont to upbraid, contrasted with τὸν ἀφεύ. — Ἀγαμήμον: against Agamemnon; dative of interest.
222. ἀζυρά καλλιγράφῃ: with discordant cry. — λέγει ὑμῖν: rehearsed (enumerated) reproaches. λέγειν in Homer is never strictly equivalent to λέγων. — Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῇ: i.e. Agamemnon, at whom the Achaians were then angry, so that Thersites felt sure of the applause of his audience.
223. κοτόννητο: imperfect to express a continued state of feeling, while νεμάσθησαι 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. Ἀριστῆς: Thersites gives him no title of honor, but this was not necessary; see 284, A 17. — τὸ [τινῷ, τοῖς]: for what. For the genitive, see on A 65. — δῆτε: 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. ἐν κλήσει: in your quarters. — ἔλεγκτος: explained by the following relative clause. Cf. οἰλομένην A 2, κακῆν A 10.
228. δομοί: 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. — τρολίσθησα: as A 164.
229. ἐν κτλ.: surely, etc. Thersites answers ironically the question which he himself had put. Cf. A 203. — ἐν καὶ χρυσῷ: gold also as well as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found
treasures of gold ornaments not only at Hissarlik (which see site of the ancient Ilios) but also at Mycenae. — καὶ οἶνοι: see

230. ἁρπαῖοι: as ransom, in apposition with ὅν.

231. δὲ κτλ.: whom I shall take captive and lead, etc.; boast

232. γυναικαὶ νῆρι: i.e. such as Chryseis or Briseis. Th seems to be caused by attraction to the construction of the possive clause; or ποιεῖσθαι may be in the speaker's mind,—a tho on from ἐπιδείξαι.

233. ἢν τι κατωχεῖαι: relative clause with the subjunctive in cf. ι 287. — αὐτός ἀπονεύσῃ: for thyself alone.

234. ἄρχον βάτα κτλ.: that one who is a leader, etc., i.e. their leader. — κακῶν ἐπιβασκόμεν: bring into misfortune. Tl refers to the pestilence and the alienation of Achilles.

235. πέπλοις: "my good fellows." This word is gener an elder or superior, either in an affectionate tone, or (ś tone of contemtuous superiority, as here.—καὶ ἀλέγεια: personal sense, coward caitiffs.—Ἀχαίδες κτλ.: cf. o vere neque enim Phryges Verg. Aen. ix. 617. For the ἐπὶ ἵπτά § 39 g.

236. ὀκαῖς περ.: homeward, at all events. — σὺν νυνί: as A cf. δοῦ ἄνρο Α 287. — ἐφέναι: i.e. leave behind.

237. ἀνεῖθ: right here, explained as usual by the followin often stands, as here, at the beginning of a verse; cf. 332. — γ i.e. learn and suffer the consequences of his greed.

238. ἦ καλ ἁμέρα κτλ.: whether we, too (the rank and file of th are of use to him or not. As if Agamemnon in his pride trusts might and to that of the other leaders, despising the rest, w help he can do nothing. — For the 'crisis' (χήμεν), see § 59 c: cf. 300, 349. The speaker presents the alternatives still implies a choice between them.

239. δέ: exclamatory, he who.—καὶ νῦν: see on A 109. duces an example of Agamemmon's failure to recognize otli for the length of the last syllable before μ, see § 59 h.

240 = A 356, 507. — Thersites, who was wont to speak i Achilles (221), now plays the part of his advocate (and words) in order to attack Agamemnon in a sensitive spot; duces a fling at Achilles into the next verse.

241. μᾶλ' οὖν χόλοι: sc. ἑτερ. no anger at all.—μεθήμεν: p Achilles as subject. Cf. μεθήμεν χόλο π A 288.
244. Θερικά: strongly contrasted with Ὀδυσσός by its position.—τά: for the dative of rest with παρίστατο, cf. 175.
245. υμόνα: as Α 148. —χαλητός· μάθε: the opposite of ἀγάπης 184.
246. ἀκριτέμον: thou endless babbler; cf. 212, 796. For the opposite, cf. Μ 214.—ληθὴ περ ἵνα: cf. Α 248. Sarcastic recognition of his ability. Plutarch calls attention to the fact that Nestor does not refer to Thersites’ physical ugliness.
248. σε: construe with φημί.
249. διονέ: i.e. of all who. The relative clause represents a genitive.
250. τά σει διὰ κτλ.: therefore (since thou art the basest of all) shalt (shouldst) thou not. See on Α 301. The speaker returns to the admonition of 247.—βασιλέας: for the plural, cf. Μ 49.—ἐνά στέμα: i.e. on your lips.
251. καί: as in 74.—σφίν: for the dative, cf. Ἀγάμημνων 221.—νόστον φυλάσσει: guard the return, which now threatened (as it were) to escape them.
252. οὖν τί τε κτλ.: but not at all clearly yet.—διὸς κτλ.: how these matters here (of which they are speaking) shall end. This verse is explained by the following. —ἐγνα: cf. Α 518.
253. νοοτρήσομεν: we shall return. A brief expression for “shall enter upon our return, with good or evil fortune.”
254. τί: as 250.
255. ἡμα: ἡσθαι 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. ἦθει: observe the contrast with σύ. —κορομήν: cf. Α 539.
257. Cf. Α 204, 212. Formula to introduce a sharp threat.
258. ἤτι: again. —ὅς νῦ περ ἄδι: as I did just now.—Construe περ with ὅς.
259. μηκέτι κτλ.: apodosis in the form of an imprecation. “May destruction come upon me and my house.”—Οῶστρα: more impressive than the personal pronoun ἵμα. Cf. Α 240.
260. καλημάνος σήν: being is included in being called; cf. Α 293. Thus this prayer includes the ruin of Telemachus.
261. εἰ μὴ κτλ.: this sentence contains two clauses, connected by μήν, δί, preceded by σε λαβῶν, which is common to both clauses and which gives to αὐτῶν 263 its personal reference.—λαβῶν: see on ἰόν Α 138.—ἀντὶ δένω: 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.* πεπληγὼς like κεκληγός 222, τετραγώτας 314, does not imply past time. See H. 849. — ἀδικεσθε: a standing epithet of blows.

265. σκήτησα... πλήθε: 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. ἵκουσε: *escaped him*, against his will.

268. σκήτησαν ὑπ' ἐντὸς ἐκυπανέστη: *Thebes*: evidently Thersites was not seated at 255; cf. 211 f.

269. ἀλέγησα: *seized by pain*; cf. ἔδεον A 33.

270. καὶ ἀχνόμενοι περ: *they still sympathized with Thersites; they had not entirely recovered from their homesickness.* — ἦδο χλασαν: *burst into a hearty laugh*, which quieted their excitement; cf. A 599.


272. καὶ τόποι: *the interjection which expressed sorrow* in A 254 here expresses pleased surprise. *Its meaning in each case is determined by the connection.* — ἥ δέ: *verily before now*, contrasted with νῦν δέ 274. — ἵστην: *the perfect marks the character of Odysseus as shown in the past, while ἔρεθεν 274 refers to the single act; just as in English, “he has done, etc., but he never did a better thing.”*

273. ἐκκαθεκαν: *first suggesting, proposing.*

274. ἄριστον: *predicate to τόδε the object. “This is far the best thing that,” etc.; cf. 216. The difference between this and ἄριστον (cf. A 69) is simply metrical; see § 22 e. — ἔρεθεν: for the single ρ after the augment, see § 43 c.*

275. ὅς κτλ.: *relative clause with causal force, since he.* — τὸν λαβητήρα ἐκεῖβολον: for the order of words, cf. A 340. — ἕτερι: checked, equivalent to ἐπαυσεν. Coincident with ἔρεθεν 274; cf. the explanation of τόδε ἔργα 252 by the following verse. — ἀγοράδων: *speeches before the people*; cf. 788. For the genitive, cf. ἀντίς 97.

276. If a conjunction had been used here, it would have had the force of so, therefore. — οὐθεν: *hardly, I think.* θεν is ironical here, like Attic δήν. — πάλιν αὐτός: literally, *back again, again, anew.* πάλιν marks a return to the same point; cf. A 116. Cf. δεύτερον αὐτὸς A 513.
278. ἡ πληθυς: the crowd there; with plural as collective. Cf. 99. — ἀνά ηπτη: shows that Odysseus resumed his seat after chastising Thersites. Cf. 76. — πτεροποδος: a general title of honor. The same epithet is applied to Achilles. In the Odyssey, it is given only to Odysseus.

279. παρά: adverb, by his side.

281. ἡμι τη: the position of τη 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 και follows. — οἱ πτεροποδοι κτλ.: i.e. the most remote as well as the nearest.

283. Cf. A 73.

284. Αρτακιτη: 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.


286. οὐδε τοι κτλ.: "since they do not." — ην περ ὑπάρχοντα: which they surely promised (see 339) or the very promise that they made; see on 318.

287. ἐνδει κτλ.: as they were still coming, "as they were on their way to Troy." — "Ἀργώς: i.e. Peloponnesus; cf. A 30. For the epithet, cf. aptum dicet equis Argos ditesque Mycena in Hor. Carm. i. 7. 9.

288 = 113. — ἀπεροστατα: σι is subject, supplied from τοι, above. — ἀποτόκιοι: in apposition with ἐπόπχος.

289. ἢ: in truth, as 229, 242, 272.

290. ἀλλακτον: with each other, to each other. — ἔσεροται: mournfully they long; with pregnant force, followed by the infinitive. Cf. A 22.

291. ἢ μην κατ 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 ἀλλα καὶ ἑμπης. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is homesick after a single month away from his family), but he emphasizes the motives for continuing the struggle. — ἀναθέτει: agrees with τοι implied as the subject of the infinitive. — νέοθα: for the infinitive, cf. μάχασθαι A 8.

292. καὶ ην: even a single. This introduces an inference a minorn ad maius. — τις τη: many a one. — ἄρι: cf. 162, A 582.

293. ἢν περ: refers to τις τη.

294. εἴλωσιν: for the mode, cf. A 554. — δραμάτη: when it is excited.
295. ἡμῖν μὴ νόστοι [μὴ νόστοι]: for us remaining here. "We have been here nearly nine years." For the case, cf. A 250.—πετροτόναν: cf. 551, volventibus annis Verg. Aen. i. 234, volvendis mensibus ἤ. 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. δὴ τοῦτο κτλ.: equivalent to δὴ τοῦτο μάναντα κενάν νέος θαλ.: κενάν: 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: κἀὶ ἕξοπε οἰκόνοις φίλην ἔσπορεν κατὰ γαῖαν | σὺν κενὸν (empty) νηπίοι Δ 180.


299. For the 'asynedon,' cf. 276. — έτον: for a time.

300. ἥ τρον: whether in truth. For ἥ, ἥ, cf. 238; see § 20 b.

301. τὸν: refers to 303 ff., and thus to 308 ff.

302. μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. Cf. 143.—ἐβαν φέρονται: see on A 391.

303. χθέμα τε καὶ πρωτά: proverbial of an event still well remembered. For τε καί, see § 21 g. — Αὐλή: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaeans 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. ἡμῖν δὲ: independent sentence, explaining ὅτε κτλ. 303.—ἀμφι περι: on both sides around, round about. Such a spring is still shown at Aulis.—κατὰ βουνό: 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. πλατανίτη: 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. ἠθά: then; repeats the idea of χθέμα τε κτλ. 303. — δράκων: 'appositive asynedon.' Cf. 145.—δαφνών: all blood red.

310. βομβοῦ βραχί: darting from under the altar. — δά: points back to εὖ γὰρ δὴ τοῦτο ἤδη.
311. ἱνά τὰνα: tender brood (fledglings); cf. μήτηρ 313 of the mother bird. The terms of human relationship are used of birds and beasts.

312. ἱππεύσα: crouched under.

313. ἐκτέ: 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. xii. — μήτηρ, ἥ τάνα: for the 'epexegesis,' see § 12 e.

314. οὖσα: cognate accusative, adverbial with τετραγώτας. — τετραγώτας: for the tense, see on 264.

315. ἄμφιεστότερον ἄνθρωπον: for the hiatus, cf. 211. — τάνα: object of the finite verb.

316. ἀλλείπτον: coiling itself, in order thus to strike the bird with greater force. — τετραγώτας: for the genitive, cf. γούνον A 407. — ἀμφαικτόν: repeats concisely the verb and participle of 315.

317. κατά θάνατος κατά is used as in κατάφθος 314, κατακαίω.

318. ἀργήλον: neuter adjective as substantive. Cf. 204. The adjective is in the predicate after θέαν. Made this (serpent) to be something very clear, i.e. a sign from the gods. — δε τις: the same god who. — θηνεύει: equivalent to θικε φωστοί 309.

319. λάων γάρ μου θηνεύει: made it a stone, turned it to stone. Cf. fit lapis et servat serpentem imagine saxum Ovid Met. xii. 28.

320. οὖν ἐκτίθη: what had happened; exclamation giving the contents and reason of ὀνειμάζομεν.

321. διὰ τίλωρα: dire portents, i.e. the serpent with its deeds and its petrifaction. — σετήλα: here followed by an accusative.


324. ἰμώμεν: emphatic. — τοῦτο: object, with τέρας μέγα as predicate.

325. δέημον δεμύλητον: for the repetition, see § 12 d; for the ‘asynedeton,’ see § 15. — δοῦ κλίος: because of the fulfillment of the prophecy.

327 = 313. — This verse is repeated, since the numeral adjectives are most important for the interpretation of the omen.

328. αὖθι: i.e. before Ilios, like αὖθι 237.

329. τῷ δεκάτῳ: on that tenth, "then, in the tenth year"; the article calls attention to this as the decisive year. Cf. ἵνα μὴ εἴνατε πολεμίζωμεν ἦς Ἀχαίων, | τῷ δεκάτῳ δὲ πόλιν Πρώμον πέτρας ἤθημεν οἷκαὶ σύν νόησον εἰ 240 f. there for nine years we sons of the Achaeeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.
331. ἀγία: as interjection, with the plural; see on A 62.
332. ἀνατομος: i.e. the πόλυν of 329. The poet's choice of words is often determined by the convenience of his verse; § 333. ἀμφὶ σὲ κτλ.: so that the ships resounded, etc.; 'para to express result; parenthetical, as A 10, Γ 134, 410. ἵππο refers not to Ἀχαϊῶν 334 but to Ἀργεῖων 333.
334. ἀνασάντων κτλ.: from the shout, etc. For the genitive, ς
335. ἣν γὰρ αὐτοῦ: adds the reason for the shout. — ὃς standing verse-close; see § 12 ῥ. διὸ τοῦ Ὀδυσσείας (244) s nominative.
336. καὶ: also, with reference to the preceding speakers. called from the Messenian town where Nestor was bred and a place of refuge when Heracles sacked Pylos.
337. ἀγοράσθη: with lengthened initial vowel; see § reproach, though addressed to all the Greeks, is directed those who sympathize with Thersites in his longing to see speaks more vehemently than Odysseus, who had prepared arguments. — For the brief comparison, see § 14 d.
338. τολμήσα ἕργα: 'periphrasis' for πόλεμος. § 16 d.
340. ἐν τῷ κτλ.: ironical wish in his indignation. thrown into the flames, as worthless." — ἐν τῷ: cf. E 21 archer Pandarus, in vexation, vows to break his bow and the fire, as useless.
341. συνδεῖ δὲ ἄρκητο: libations to the gods with unmixed (Γ 270), although no wine was drunk unmixed with water. pledges given by the right hand. See on δεκατη A 54.
342. αὐπάτω: without change, vainly; cf. 138. It is expla follows. — μιχεῖς: way of relief; sc. from this contest of woes deeds and the conquest of Troy.
344. Ἡμεῖς, κτλ.: as A 282. — ἤπη: construe with ἄρχε future as in the past." — ἤπη σὲ κτλ.: holding firmly to thy deter capture Troy. Here begins the direct exhortation to Agam in again with decision the reins of his authority.
347. νότοφιν βουλεύσω: "plan apart from us, separating their cause from ours, like Thersites." — ἄνωτε... ἄφθα: parenthetical, connected with the preceding by the contrast between βουλεύσω and ἄνωτε. — ἄφθα: neuter, of the plans (βουλεύματα) implied in βουλεύσω.  
348. πρὶν θνῄ: depends on βουλεύσω. — Διός: by ‘prolepsis’ (cf. ἄδελφειν 409) connected with γνώμαι and supplied in thought for ὑπόκεισιν.  
349. οὐ τε, οὐ τε: indirect questions, as A 65. — καὶ οὐκ: cf. 238.  
350. φημι: maintain, assert. — οὖν: at all events. This particle is not frequent in Homer. It occurs about sixty times in the Iliad and Odyssey. — κατανύσα: intransitive, gave a promise. See on A 514.  
351. ἡμιτι τῷ ὅπῃ: closely connected, as a standing formula, as 743. — νυνὶν ἐν ξανθοῖν: cf. 510, 619, ἵς Τροίων ἀναβήμαναι a 210 embark and set sail for Troy.  
352. Ἀργίλιν: for the position, see § 11 j. — φιλονεῖς: cf. 304.  
353. ἄστρᾶτων: as if ὅτι κατένυσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent άνακολουθία is Γ 211. — ἐπίθεια: on our right, i.e. on the propitious side. — φαίνων: interpretation of ἄστρᾶτων. 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. — τυλίκα: in a collective sense, referring to each individual, as is also Τρώων ἀλόχῳ.  
356. τισαθαν: ‘chiastic’ with κατακομμηθήναι, with which it is coincident. The Trojans shall be repaid, like for like. — Ελένης ἄρματα 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. δεῦτο ἢ νῆσος: 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. — ἀναστάμω κτλ.: as 170.
359. ἀφα : in order that. This was the natural conse
expected. — ἥκοντο : sc. as punishment. — τήτον : cf. μεθ'.
τρόμων Σ 96 after thou hast killed Hector, death is ready for thee
360. ἀναξ : Nestor turns to Agamemnon. — τριβο and ἀλλα
leading thought, as is shown by what follows, while εὖ μείζονα
344 ff. "As thou must plan wisely thyself, so also follow anoth
361. ἀναβλητον : for the final syllable, long by position
consonant, see § 59 j.
362. κρίμα : separate, i.e. place in position separately, as
φιλα : distributive, by tribes, the principal division of each 4
cf. 668. For this use of κατά, cf. A 487. — κατά φρήτρο απαραίeto,
which the separate families belonged. — Cf. 'According to
... according to the families thereof; and the family who
shall take shall come by households,' Joshua vii. 14. — Th
gests such a catalogue as follows (484 ff.). — This separation
into divisions might have been expected early in the war.
is the beginning of the war, so far as the hearer is concerned
363. φρήτρι κτλ. : equivalent to ἀλλήλων.
365. δὲ τι λάθουν: sc. ἤγοι. The clause is relative, not inte
367. ἢ καὶ ἀφάντο : whether thou hast failed not simpl
the inefficiency of the army, but also by decree of the gods.
to 111 ff. — ἀλατάεσα : future, since the success of this men
appear until in the future ...
368. ἢ : or only, as the English idiom requires, to correponde
370. ἢ μάν : strong asseveration, in very truth. — ἀφα : ago
before." Agamemnon's praise is for Nestor's whole speech
371. This appeal to the three chief divinities is made
ardent wishes. Generally, as here, fulfillment of the wish is
Cf. dux ille Graeciae nusquam optat ut Aias
habeat decem, sed ut Nestoris; quod si sibi accord
bitat quin brevi sit Troia peritura Cicero de Sen.
374. χερόν ὑπο : for ὑπο with the dative, in its transition
instrumental sense, see § 19 i. — ἀλογο : aorist, to mark th
the city as the decisive moment, while περθομίνη refers to
of the work of destruction; cf. A 331.
375. Κρονόν Ζεὺς : closely connected; cf. A 502. — The
immediately follow seem inconsistent with the confident
expressed in 412 ff. — For the complaint, cf. 111.

377. μαχησάμεθα: cf. ἤπατε ξυνήγκε μάχεσθαι A 8. — ἐνικα κοιφη: here marks the insignificant occasion of the quarrel.

378. ἱροχον: construe with the participle. — χαλεπαίνων: i.e. the quarrel.


381. δεῖνον: 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.

382. τῆς: collective. — ὡς: the repetition is rhetorical; cf. ἐκ A 436 ff. — Cf. 'Arm, warriors, arm for fight!... let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orbed shield,' Milton Par. Lost vi. 537 ff.

384. ἀμματος ἀμφὶς: construe with ἴδω, looking carefully about his chariot, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

385. πανημείρια: as A 472. — ὡς κρινάμεθα: that we may measure our strength. — στυγρῶς Ἀρη: dative of interest, i.e. in dread battle.

386. μετίσεται: shall be between, sc. the conflicts.

387. μύνος ἀνδρῶν: for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. τὸ [τῆς, τῷ]: many a one's. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. κατα: arm; accusative of specification. — κατασκάλ: sc. τῆς from τῶι.


392. μυραίνει: object of ἱλίοντα. A collateral form of μύνο, μύνω, § 37 a. — ὡς: by no means; emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — ὡς: personal pronoun instead of a demonstrative after the conditional relative sentence. Cf. A 218.

393. κόνας κτλ.: see on A 4. — "Nothing shall save him from death."

394. ὡς δει: introduces a comparison, as Δ 402. § 14 e. Sc. ἰαχη. — 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
--- κύματα ἀνίμων: i.e. waves roused by the winds. Cf. ἔλει τριών 723,
φόβον Ἀργος 767, νοσσον Δίως 1 411 disease sent by Zeus.
397. ἢ δὲ γίνονται: sc. ἀνέμων. This explains παντούνων, but the whole
sentence is a picturesque decoration of the comparison. See § 14 a. ---
ἰνθ' ἢ ἱνθα: in this direction or in that; cf. 90, 462, 476, 812.
398. ὀρεντο: they hastened away. --- κατὰ τῆς: cf. 47.

A SACRIFICE

Each of the tribes offered sacrifices to its national god.
402. ὑπεννεν: sc. as he prepared a feast for the 'Gerontes.' Kings
generally sacrificed to Zeus, as their patron. See on A 176. --- Ἀγαμέμνων:
in apposition with ἀ. See § 42 l.
403. πυταγήν: i.e. full-grown. This age was approved for beef and pork. An ox was the most honored victim. — Κρονιος: dative of interest, in his honor, with ἤπειρον.

404. γέρωντες: see on γερόντων 21. The following seem to be the members of the βούλη of 53.

405. πράσσων: 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. Τυδδος ηλιος: i.e. Diomed, king of Argos. See on 567.

408. αυτόματος: Menelaus needed no invitation, holding a special relation. — βοην ἄγαθος: this epithet is applied often to Menelaus. § 12 b.

409. ἀδελφόν: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause; cf. 348, ‘I know thee who thou art,’ St. Luke iv. 34. — ὡς ἄφοντο: how busy he was in preparing for the feast and the battle.


412. Ζευς 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. — καλαπεφας: since the god appears in the dark thundercloud. — αἰθήρ: cf. A 44, 195.

413. ἄγαθος: construe with δῶνας, sc. upon the battle. — ἄγαθος: 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. αἰθαλόν: the ceiling timbers were blackened by the smoke from the fires and torches, for which no adequate outlet was provided. — πρήγαμα: construe with the genitive. — θύρα: i.e. the double door which with its decorations formed a principal ornament of the palace.

416. Ἐκτόρων: equivalent to Ἐκτόρος. See on 20.

417. χάλκη: bronze, i.e. sword; cf. 578, A 236. — ἀμφι αὐτῶν: about himself, as the chief personage.

418. ὡς κτλ.: bite the dust, in the last convulsive agony of death; cf. humum semel ore momordit Verg. Aen. xi. 418. — ὡς: equivalent to τοῖς οὐδόνυιν. Cf. τοῖς Γ 237 with the fist, οὐδέ Z 65 with the foot.
429. ἐπικρατεῖν : cf. A 455. Coincident in time with ἔφανεν
430. διέρχεται : second aorist; cf. διέσκοι A 23. Zeus gave no
pleasure, hence it was inferred that he accepted the sacrifice
i.e. he gave them greater labor of war instead of giving them
39 f.

421-424 = A 458-461.

425. Ἡφαίστειον : i.e. blazing fire. The god is put for
Cf. "Ἄργος for τόπον 381; Ἀμφιπόλη for βάλλοντα μ. 97;
ἐρως ὁ 444; Vulcanum spargere tectis Verg. Aen. vii. 122"

427-432 = A 464-469.

433. τοῖς

435. μὴν κτλ.: no longer now let us talk here for a long
wished to prevent the conversation that generally followed
agreed with Agamemnon (381 ff.) in calling for action.

436. ἀμβαλλόμεθα: cf. ἀνάβλησις 380. — δῆ: now. — τὸς:
ἡγεμόνα: gives into our hands, sc. in so far as the Dreamer
immediate preparation for battle.

437. ἦν: here only in Homer with third person imperative
equivalent to "bid the heralds," etc. — ἥφησις: i.e. Agamemnon
442. — Ἀχαῖοι: construe with λαὸν, as 163.

439. ἡμεῖς: i.e. the princes who are named in 405 ff. — ἄρα
bled as we are.

sleeping sword of war," Shakspere Henry the Fifth, i. 2. 22.

442-444. Cf. 50-52.

445. τοῖς δὲ ἄψω 'Ατρέων: "the son of Atreus and the old
Cf. Γ 146. See H. 791, 3; G. 1202, 3.

446. κρίνεται: following Nestor's advice (362). — μετὰ
them, as 477. — Athena is unseen. So Apollo leads the Trojans
ἐλέμονα ὐμῶν νεφελὴν Ο 308 with a cloud wrapped about his
on A 198. — 'Αθηνή: sc. θύει, which is taken up by ἄραντος.

447. ἀγία: as goddess of war (see on A 206), Athena was
Zeus, apparently as a light shield. The aegis was a symbol of
cloud, just as the Gorgon's head upon it (E 741) represents
storm. This is worn by Athena regularly in works of art.
— explanatory of ἔρωμαι. ἄγεραμάς is always associated by
ἄναμας, and elsewhere in the poems is used only of persons,
gold and silver dogs that guard the palace of the king of them.

448. τός: from which. Construe with ἡράτων. — The god
of a divine and unchanging quality.
449. ἐνυλεκεῖς: evidently the art of drawing gold into thin threads was known in the Homeric period. — ἱκανόμθησον: cattle formed the standard of value in those times. Coined money was unknown.

450. ἢ: construe with ἔργαν.

452. καρδίη: cf. θεμόν A 24. καρδίη is found in Homer only in this verse, elsewhere κραδίη, as 171; see § 31.

455-493. See § 14 c.

455. ἡ: as 87. — ἡτατον: 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. ὑςαθν: from afar, where the poet chooses his station with the men who are looking on.

457. τῶν: of these; limits χαλκῷ. — ἱρχομένων: as they were going forth. — ἡτατον: sc. because of the throng.

458. ἵπταν: 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 τοῦς 474 is taken up by τοῦς 476. — ὃν: cf. 87.

460. χεριῶν: 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. — κόκων: cf. eeu quondam nivei liquida inter nubila clyni Verg. Aen. vii. 699.

461. Ἀσια: for the use of the adjective, cf. ἐν λαμψίν Σκαμανδρῷ 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. Ἰβα κτλ.: to this side or to that; cf. 397. — ἄγαλλομαν κτλ.: literally, delighting with their wings, i.e. with joyous play of their wings.

463. κλαγγηθόν προκαθίζοντον: 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. — σμαραγι: 61: for the ‘parataxis,’ see on 210.

464 = 91.

465. τὸδον: i.e. the plain between the camp and the city. — προχέντω: cf. ‘Saw what numbers numberless | The city gates outpour’d, light-arm’d troops,’ etc., Milton Par. Regained iii. 310 f. — ἢ: adverb, explained by the following ablative genitive ποδῶν.
466. αὐτῶν κτλ.: of both themselves and their horses; cf. 762. τοῦδε.

467 f. The third comparison is closely connected with the
— ἵππον: halted, stopped, as they came to the field of battle
orist, cf. 94.

468. ἀρη: in the season, i.e. in spring.

469. ἡπι κτλ.: protasis to τόσοι κτλ. 472. The verb is
in the first member of a comparison.—μυλάω: the fly has the
character of an impudent, eager insect.—δινάω ἢρμα:
'Or as a swarm of flies in vintage time, | About the wine
sweet must is pour'd, | Beat off, returns as oft with hum
Milton Par. Regained iv. 15.

470. πομηνυόν: the Homeric Greeks did not use the mill
Φλάσκοντι: always hover about.

471. οἰ κτλ.: explains ἀρη ἐν ἔλαιον. Clearly the Hor
did not expect to have milk through the entire year.—ι: me
connection of the clauses. See § 21 b.

472. ἐλι Τρήσσετ: to battle against the Trojans. ἐπί is he
the dative, implying hostility. Cf. A 382.

473. ἵππον: were taking their positions. — διαρροίχομ: sc. 1

474. πλατεία: standing epithet, broad, wide feeding, i.e.
they feed; in contrast with 'huddling' sheep.—αἰτῶλα ἄδρος
ἄνδρι Γ 170, βουληθόρον ἄνδρα Β 24, Φρύγας ἄνδεις Γ 185, ἄνδρες
ἄνδρες στρατύωμεν, ἄνδρες δῆλοι Ἀκτες xxiii. 1.

475. διακρίνεσθαι: subjunctive of a general supposition;
νομί: dative of place.—μυἴων: sc. αἰτῶλα αἰγών as su
comparison implies common pastures, not held in severalty

476. διακόσμησι: cf. διακοσμηθέων 126, διὰ τρίχα κοσμηθένη
c

477. ἕνα: for the infinitive, cf. μάχεσθαι Α 8. — μέτα: adv

478. Διὶ κτλ.: Agamemnon combines the majesty of Z
grace of Ares. These characteristics of the gods seem k
hearers from works of art. Cf. Γ 167 ff. Homeric compar
with gods do not generally specify a particular feature.—(a
grace was seated on this brow; | Hyperion's curls; the f
himself; | An eye like Mars, to threaten and command; | A
the herald Mercury | ... A combination and a form ins
every god did seem to set his seal,' Shakspere Hamlet iii.

479. For the 'chiasmus,' cf. Α 443, 558 f. See § 1
waist.
481. γαρ με: always connected, like μακρει.
482. τοιον: 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. λεπτετα: in apposition with τοιον. —ξωκων: 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. δεισι θεα A 1, άνδρα μοι ένυπτε μωσα άι, Πανδίτη ηνε Ηλεικωνα, δεα, έντε σκε σα μονετ, | ... 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. —νιν: now, closely connecting what follows with the advance of the Achaean who has been described (455–483). —μοοσας: plural, as 594. Homer does not know the name of any Muse, and has their number as nine only in 3 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. —’Ολυμπτα: 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. παρετα: sc. πάσαν 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. ημεις: we bards. —κλοσ: report, “what people say,” in contrast with ημερ. —κλοομαι: we hear, i.e. we have heard, as in English.
487. Cf. 760.
488. παρθεν: as 143. —αν μυθομαι: for the mode, cf. A 139.
489. οτε ει: not even if. —Cf. non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, oraque
infragilis, pectus mihi firmius aere, pluraque et
pluribus ora forent Ovid Trist. i. 5. 53 f.

490. χάλασσον: epithet of strength and firmness. — ἡπότρι: i.

491 f. This thought is hard to reconcile with the pre-
notes the physical impossibility of rehearsing the names of so-
titude. — Οὐλομάδες: not a true patronymic here, but a mere
connection; cf. Οὐρανίων A 570. The Muses are Οὐλόμαδες σαμα 484. See § 39 a. — Διὸς κτλ.: cf. 598, θεὰ μοῖρα [θύγατερ].
The mother, according to the later myth, was Mnemosyne (M

492. ἐν τῷ Τηώ: see on 216.

493. This verse promises something different from 487.
in contrast with πληθὺν 488. — προτάσσει: all together; as th-
a statement of the number of the ships to the names of th-
each people.

494 ff. The Catalogue seems to have been prepared for a
the mustering of the Greeks at Aulis and the embarkation
509 f.), and to have been inserted here with divers alterations.
here an account of the forces, not of the ships.

The nations, their leaders, and the number of their shi-
erated in a definite geographical order, in three principal
(a) The mainland of Greece south of Thermopylae; (b)
southern Greece with the islands immediately adjoining.
ingents. (494–644.) II. Insular Greece, from Crete to Caly-
contingents. (645–680.) III. Thessalian Greece, from M
Mt. Othrys on the south, to Olympus on the north. Nine

(681–759.) See § 7 d.

The Achaean ships number in all 1186. The number of
ship is stated for only two contingents: each Boeotian ship
men (510); each of the ships of Philoctetes brought 50.
The ships of Achilles also brought each 50 men (II 170).
average of the two numbers given for the Boeotians and
 Philoctetes, the ancients reckoned the whole number of
Ach Troy as 100,000. Others reckoned the ships roundly as 12
100 men to each ship, and estimated the whole number of
120,000.

The Greeks valued this list highly, because of its geogra-
statistical information. They looked upon it as a part o
versed geography and gazetteer. They appealed to it to se
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.

'Ελλάς 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 *Βοιωτία* or *Βοιωτία* 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. *μὲν:* correlative with δέ 511. — The five leaders are all mentioned elsewhere.

496. of τι: refers to *Βοιωτίων*, resumed in τῶν 509. — *Ὑβιην:* not far from Tanagra and Aulis. — *Ἄλβα:* where the Achaean forces gathered before setting sail for Troy; see on 339.

498. *Θησπαι [Θησπάς]:* 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. — Thespie and Platea were the
only Boeotian cities to refuse tribute of ‘earth and water’ to
εἰρήχοσσαν: generally of cities (with broad squares for the chor-
here. Even now in Greece the villagers assemble on the public
their dances. — Frequently in this Catalogue are three sub-
placed in a verse that but one has an adjective, and this adject-
noun fills the second half of the verse. Cf. 497, 502, 532, 5
647, 739, etc. — Μυκαλητούν: on the road from Thebes to Ch.
499. ἀκτιλ ἰδιόμονο: dwell about, inhabited. Cf. 521, 574, 6
— "Ἀρμα: here Amphiaras (the chief hero of the expedi-
Seven-gated Thebes) and his χαριολ sank into the earth.
502. Κάτως: this town gave its name to the lake on which
Θεσπορ: Shakspere’s ‘Thisbe’ was named for the nymph of the
503. πουρεια: here feminine, an adjective of two endings
504. Πλατανα: at the foot of Mt. Hypatus, where the de-
 between the Epigoni and the Thebans was said to have been:
505. 'Υπαθήβας: Lower Thebes, which lay on the plain; it
from Seven-gated Thebes with the Cadmean citadel which was
in the second Argive invasion by Diomede and his associates, and
seem to have been rebuilt in the Homeric time.
507. "Ἀρμα: to be distinguished from the Thessalian
same name, which was the old home of the Boeotians and
the town its name.
509. νερά κοιλ: cf. νηρός λουσίς A 482. — ἐν ἐκάστη βαίνων:
sailing, sc. from Aulis. See on 494 ff.
510. βαίνον: cf. 351, 611, 619. — ἐκάσταν κτλ.: probably a
large number.
511. Ὀρχομένιον: the rich capital of the famous empire of
called Μυκόνων in distinction from the Arcadian city (6)
renowned for its worship of the Graces, who were said to have
worshiped there. Both Orchomenus and Aspledon (a small
near Lake Copais, on the left bank of the Boeotian Cephissus
on the fertile plain of Boeotia. The realm of the Minyae did
Boeotian until later.
512. Ἀρχα: singular, although two personal subjects follow
650, 830, 842, 844, 858, 862, 878. See H. 607. The second
many cases seems to be added as an afterthought.
513. ἔκτυχοί: local, in the house.— "Ακτορόε: i.e. Astyche’s
514. ἔκτυχον: this served as the sleeping chamber for the
515. Ἀρης: she bore to Ares, the national god of the warlike Minyae. For the dative, cf. 658. For the long first syllable of Ἀρης, cf. 767, Ἀπόλλωνς A 14. — The second half-verse is equivalent to a relative clause.

516. τὸς: construe with the verb. τὸν 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. Ἰφίσυ: for this traditional form, the meter indicates the truer form to be Ἰφίσυν, with ultima lengthened before the μ (§ 59 h). § 35 b.

519. Πυθέα: the epithet πετρήσατον is well deserved.

520. Κρίσια: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλία: 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. — Πανοπθα: burnt, like Daulis, by the Persians under Xerxes.

522. ἑρα: further; unifying the following to form a series with the preceding. — Κηφισῶν: the Cephissus 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 Copais.

524. ἐμα ἐπονο: accompanied.

525. ὁ μῖν: i.e. the two leaders mentioned in 517. — ἀμφιστοντες: for the use of the participle, see on ἰὸν A 138.

526. Βουκόλων ἑτερην: next the Boeotians. — ἐκ ἀριστοπέα: to the left of the Boeotians, in the line of the ships. Cf. ἐπιδείξεια 333.

527–535. The Locrians.

527. Ὀλύμπος: genitive of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνος Αἴας, where the adjective is equivalent to a genitive. — ταχές: cf. celerem sequi Aiaecem 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. ἄλλος: small, like Attic μικρός, which is rare in Homer. — λυκοθόρη: with linen doublet, i.e. in a closely woven, thick linen jacket. Linen armor later became more common (see Xen. An. iv. 7. 15 of the Chalybes, τὸν λυκόν ώρακα ὅσι ἐπιχώριος ἤν αὐτοῖς Xen. Cyr. vi. 4. 2). Such a cuirass of cocoanut fiber was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a sabre.

530. Πανδήλλης: the Pan-Hellenes (cf. Πανάχαιος 404), only here. This unites under one name the peoples of northern Greece, as Ἀχαιοῦς is used of the peoples of Peloponnesus and the adjacent islands. Cf.
καθ' 'Ελλάδα καί μέσον’ Ἀργος α’ 544 through Hellas and the mids
including all Greece. Cf. 'from Dan even to Beersheba,' Judge
John O'Groat's to Land's End.' 531. cf: refers to Α.

535. Δορίς: for its position at the beginning of the ἀμφότεροι
σομόμενοι Α 2. — παρά: as A 366. The cult of Apollo and
especially prominent in Euboea. 536-545. The Eub.

536. The second half-verse is in apposition with the
πνεύματα: breathing courage, i.e. inspired with courage and f
plural because of the number of men; cf. Shakespere's 'W
Caesar thus deserved your loves,' Julius Caesar iii. 2. 241.
'Αβαντας: pre-Hellenic Thracians who from the Phocian town Α
Euboea and gave to the island its earlier name.

537. Χαλκίδα: the chief town of Euboea, on the strait o
its very narrowest part. It is separated from Boeotia by a
narrow that the rocks have been blasted away in order to of
for steamers of ordinary size. In the early times of G
Chalcis exhausted its own strength by sending out colonies
the first Greek settlement in the West (Cumae in Campania),
In Sicily (Naxos, about 735 b.c.), and sending so many co
southern shore of Thrace as to give its name to the great π
Chalcidice. — Εὐριπέλαν: the later Eretria. The short quantity
is unusual in Homer. § 59 g. — Ταύταναν: trisyllabic by 'syniz-

540. Ἐκ σειον' Ἀργος: scion of Ares, denoting bravery; only me
Homer. Cf. θεράπωντες 'Ἀργος 110.

542. ἔπειθεν καμόντες: see on 11. — Mark the new thoug
this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees:
ηλαία: construe with στρίοσαν. i is here pronounced as y.

546-558. The Athenians and Salaminians. 546. 'Αθήνας:
represents Attica. The promontory of Sunium and Marat-
tioned in the Odyssey. — In the line of battle, the Atheni
Pylians on their left and the Cephallenians on their right. T
prominent in the conflicts. — ξυστήμανα: 'cf. 'Where on the 2
a city stands | Built nobly, pure the air, and light the soil;
eye of Greece, mother of arts | And eloquence,' Milton P
iv. 238 ff.

548. τις ή κτιλ.: parenthetical clause. Erechtheus is c
by Herodotus and others. The Athenians boasted that they
of the soil (ἀντόξθενες).
549. καὶ: construe with ἔλεγ. Cf. ἄνα ἔλεγ A 310 f. — πλοῖν: with reference to the votive offerings and other treasures stored there. — νηφί: 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 488 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. μνή: i.e. Erechtheus, who was worshiped with Athena, since the two were considered the founders of the civilization of the country.

551. παρετελλόμενοι: see on 295. — This then was an annual festival.

CORRIDOR OF THE CITADEL OF TIRYNNS

552. Πετεάο: the family of Peteos claimed descent from Erechtheus.

553 f. τῷ δ' οὗ τοῦ 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. κοσμήσας [τάξα, § 17]: the infinitive is used here as an accusative of specification. — ἰπποῦς: i.e. men on chariots, horses, and all that went with them.
557. Αἰας: i.e. the son of Telamon. — Σαλαμίνος: Salamis of stepping-stone in the enumeration, as the poet passes from Greece to Peloponnesus. Telamon had removed to Salamis (the home of his father Aeacus), because he had killed his brother.

558. ἄγος: for the participle, cf. ἀνεκταπτόμενες 525. Ajax has entered into such close connection with Athens that he appears as a name of Attica. This was in accord with the later Athenian tradition that the ten tribes (φυλαὶ) of Attica was named Αἰαῖδς, after him.

559—624. Peloponnesus. 559—56

559. Αἴγος: the city, not the country. — τοιχόσεος: well; well-decorated, rich in walls, since Tiryns was famous for its walls, — the and perhaps the oldest extant example of the so-called Cyclopean wall. These walls are thought to have been fifty or sixty feet thick and in places are twenty or twenty-five feet thick. In the times of Pius they were declared to be as great a wonder as the pyramids. Excavations were conducted there by Dr. Schliemann in 1885, laying bare the plan of an extensive and elaborate structure.

560. κατὰ ἐξοίκος: which occupy.

561. Τροίνη: famous for the worship of Poseidon and the home of Theseus. — ἄμφωλικτος: for the form, cf. τοιχόκος 508. Παρακλήτωρ: famed for its temple of Asclepius. The theater (built by Polycletus, with seats and orchestra still well preserved) and other ruins were excavated during 1881 and the following years.

562. Αίγινα: this island in very early times was conquered by the Danaoi. — In the eighth century B.C. it was ruled by Pheidon. — κόσμος Ἀχαιῶν: differs only slightly from οἶος Ἀχαιῶν 281.

563. Διόμηδης: Diomed belonged to the old race of rulers of Ithaca (the race of Danaus and Perseus) who preceded the Achaeans and Argive.

566. Μηνόκτης: brother of Adrastus, and thus great-uncle of Agamemnon. 566—580. Αγαμήνων. 569—580.

569. Μυκήνα: the residence of Agamemnon, whose residence in northern Peloponnesus (the later Achaia), extending to it the gate of the citadel remains the sculptured representation of the probably the earliest extant specimen of Greek sculpture on marble. Near the citadel are great subterranean structures, tombs, of which and largest is the so-called Πολύκρος. The latter epithet was shown to be justified by discoveries in the excavations by Dr. Schliemann in 1876—77. See §
570. Ἀφνυχος Κάρνος: 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. Ἀδρηστας: king of Argos, grandfather of Diomed. He was driven out of Argos by Amphiarus, 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. — πρῶτος: at first, with reference to his return to Argos.

574. Παλλάντης: in Achaea, about six miles from the sea.— Αἰγον: later the capital of the twelve Achaean cities. Near it was a sanctuary of Zeus ’Ομαγόρος, where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. ἂνα: cf. ἂνα δώμα A 570.— ἐφάλων: a frequent epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

576. τῶν [τῶν τῶν]: i.e. the inhabitants of the cities mentioned just before. The genitive depends upon νηών, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, νπων is in apposition with των.

577. τολὰ τριώτων: since the kingdom of Agamemnon was most extensive. Thus he had the largest force of ships himself, and could beside these lend sixty ships to the Arcadians (610–614). His rule ‘over many islands,’ implying naval power, is mentioned in 108.

578. ἐν τί: but among them; cf. 588, A 142.— χάλικον: cf. 417.

580. οὔνεκα: because, referring to κυδώνων.— ἐριττρος: sc. in kingly dignity and power, as is shown by the next verse. See on A 91.

581–590. The realm of Menelaus.

581. κητώσσαν: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

584. Ἀμάνθια: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta.— Θέλη: a city on the coast, from which the name helot was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Ἀδεν: for the name, cf. ‘Stoneham,’ ‘Stonington.’

586. αὐτ.: for him, his.

587. νοὺς: in apposition with τῶν. See on 578.— ἀπάτηθε: sc. from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν εἴ: as 578.— προθυμήσει πτωτάς: for the antepenult of προθυμήσει, see § 59 b. The plural is used because of the many occasions on which his zeal had prompted him to act. — Cf. μίνει 536.
590 = 858. 591-602. The force

591. Πύλος: Messenian Pylus, on a harbor that is well
the island Sphacteria. During the Peloponnesian War (Athenians established themselves here and held the positi
years. In this harbor (then called Navarino), Oct. 20, 1827
fleet was nearly annihilated, and the Greek war for inde
virtually decided. — The realm of Nestor was founded by his
(son of Poseidon), who had been driven from Iolcos in T
brother Pelias (cf. 715).

592. τόρον: ford; in apposition with Θρήνα. Cf. ἄλογος !
594. μούσα: for the plural, cf. 484.

595. τὸν Θρήνα: that Thrace. For the use of the art
The Thracian bards, Orpheus, Musaeus, Eumolpus, etc., who
the fathers of Greek poetry, did not live in historic Thrace but
in southern Macedonia, on the east slope of Olympus. The
ship of the Muses was brought to Helicon and Parnassus. —
here thought of as wandering after the manner of the later
and visiting the courts of the princes.

597. τὸχάμενον: for the participle of manner, see on Ἴων A
καν: even granted that, supposing that. Here alone is καν, with εἰ and the optative; cf. A 60; see § 18 d β. The fi
discourse would be νομίσαμι καν, εἰ περ καν αὐτάλ μοῦσα ἀξίωσεν.

598. καθαίρει κτλ.: cf. 491 f.

599. τηρόν: maimed, here probably mute (cf. 595), though
 tion represented him as blind. — αὐτάρκη κτλ.: this states the n action, although elsewhere αὐτάρκη is used to introduce somethi

600. ἀλλαθέν (sc. μῦ): reduplicated aorist (§ 43 e), used
only here construed like a verb of depriving, with two accusat

603-614. The Arcadians. The Arcadians are not mentio
part in any of the conflicts before Troy. They may be t
closely connected with (or included among) the forces of Aga

603. ηυθυνος: cf. 'Ολύμπων δομαρ' ἔχοντες A 18. — ἐφ κροῖ:
mountain.

604. Aἰμπόνος: of Aepytus. For the use of the adjective, tä
Aepytus, son of Elatus, was an old Arcadian hero whose
reigned long in Arcadia. His mound, which in the time
Roman emperors still rested on its circle of stones, reminds å
German graves of the Huns. — ἐφ (where): sc. ἐξι. For th
the copula in a relative clause, cf. A 547.
605. Ἄρχομεννοι: to be distinguished from Minyan Orchomenus (511).

608. Στύμφαιον: 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 νηλ κτλ.: cf. 509.


615–624. The Eleans. 615. Βουρρασίων: the ‘whole and part’ are often thus united; cf. 632, ‘Peter and the Apostles,’ Acts v. 29.

616. δοσον ἐφ': i.e. ἐφ' δοσον. Construe with ἐν τὸς Ἴμα, incloses, bounds; literally, to as far, i.e. as far as. Cf. Ι 12.

620. ἠγγέλετον: aorist, as 678, 864, 867, 870. Cf. ἡρξε, was leader.

621. ὁ μᾶν: i.e. Amphimachus. — Εὐρώτον: not to be confounded with Eurytus of 596. — Ἀκτορίων: here of the grandsons of Actor. See § 39 m.

624. Αὐγομάδεα: Augeas was the king of Elis whose stables have become proverbial. See on 660.


625. οτ ζ᾿: sc. ζαν. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Acheloüs) far to the south of their real position, off the coast of Elis. — ἵππων: the position of the adjective indicates that it is construed with Ἐχινάων, with which νύσσαν is in apposition.

626. πέρην ἄλος: i.e. separated from Elis by the sea.

629. βία: i.e. Phyleus. — παρθ: i.e. King Augeas.


631. Κεφαλής: the common name for the subjects of Odysseus.

632. βά: namely, to wit. The relative sentences are virtually in opposition with Κεφαλής. — Ἰθάγει καὶ Νήριον: see on Βουρρασίων 615. — οἰκονομοῦλον: literally, leaf-shaking, as if the mountain caused what it suffered.

635. ἐπιφανοῦς: refers to Leucadia and Acarnania, which were conquered by Laertes. — ἀντιφασια: 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. Δι κτλ.: Odysseus is frequently called πολύμητς and πολυμύχανος.
637. ἵππες: a small number in comparison with the Dulichium (630) or the eighty ships of Diomed (588). The of Odysseus' ships is mentioned in the Odyssey. See § 8 d. -
red-cheeked. Their bows (cheeks) were painted with vermilion; other hand, cf. 170, and 482, where the ship of Odysseus ἀριστόπρωφος, dark-prowed. - The forces of Odysseus are the enumeration of the twenty-nine contingents. Corresponding position, these ships are said to be at the middle of the line.


640. Καλυβών: on a shoulder of Mt. Aracythus. It was
the Calydonian Hunt of the boar that was killed at last by Μ
641. γόρ: introduces the explanation why Thoas was in c not Oeneus or one of his sons, Tydeus or Meleager. — ἤρων:
642. αὐτὸς: i.e. Oeneus. — ἤρων: cf. A 197. — Μηδε
distinguished of the sons of Oeneus.

643. τῷ: i.e. Thoas. — τῇ: construe with τῷ εὐαίμων. — τῶν
explained by ανασώμεν in apposition with it; i.e. the whole.
Aetolians: dative of interest; cf. A 180, 231.

645–652. The Cretans. 645. Κρητῶν: this includes a
population of the extensive island. — The cities here menti
in the interior of the island, at the foot of Mt. Ida.

646. Κρήτην: the principal city of the island. Excavation
site in the spring of 1900 brought to light the ruins of an exte
palace (probably destroyed somewhat before Troy), and othe
an early Greek civilization. — Γερένα: the Cretan city next
importance. Here in 1884 was discovered a long inscription
the fifth century B.C.) containing an elaborate code of laws. —
cf. 559.

647. Μήδες: this city gave colonists and name to the Ior
— ἄρρυντωτι: cretosum, chalky, as 656. The town lay on c
648. Φοινίκης: southwest of Gortyna; birthplace of t
prophet Epimenides. There half of the ships of Menelaus w
649. Ἀλκαίος: made prominent before the relative clause. —
a round number; cf. 449. Cf. centum urbes habitan
uberrima regna Verg. Aen. iii. 106.

650. ἱματια: recurs to 645.

653–670. The

653. ἤρων τι μέγας τι: two essential qualities of a hero; cf.

655. ἱδί: construe with κοσμηθέντες, divided in three particular dwelt according to tribes (καταφυλακόν 668) in their
Pindar tells in greater detail the story of the settlement of the island, and calls it τρύπος νάσος.

656. Διόνυσος: 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. Ἐφέρη: the seat of King Augeas (cf. 624).

660. τάφος: sc. when he made his expedition against Augeas to avenge the wrong done in refusing the reward for cleansing the stables.

661. τράφει: intransitive, grew up. Construe with ἔτει, when he had grown up. — ἐν μυγάρι: i.e. in his father’s house at Tiryns. — ἔν: for the length of the final e before the following μ, see § 59 h.

662. ατέκνα: refers to the preceding ἔτει κτλ. — φιλον: evidently only as a standing epithet here. — μῆτρα: brother of Alcmena, son of Alecstryon. — κατέκτα: 'in a burst of anger,' says Pindar; by accident, according to another tradition.

663. Ἐγον Ἀργος: cf. 540.

664. Ἐγον: for its position in the second member of the sentence, cf. Γ 409.

665. βῆ φέγγων: 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 Ρόδον ἤσσε: this is an anachronism. Even the Dorian migration into Peloponnesus, according to the ancients, followed the fall of Troy by eighty years. — ἀλγα πάσχειν: with sorrow. Construe with ἀλώμενος.


670. καὶ σφόν κτλ.: an independent sentence illustrating φιλοθεν.— κατέχον: 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. Νιρέως: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites.

— For the repetition of his name ('epanalepsis'), cf. 838, 850, 871. § 16 b.

— Σφοινίκης: a small island, off the Carian coast, north of Rhodes. A Dorian colony, like the islands of 676 ff.

672. The names of Nireus’ parents are significant.
673. καλλιτεχνος: predicate. Cf. 216. 674. ἀλλω
675. ἀλεποθήματος: the opposite of κρατερός.
pathus is an island between Rhodes and Crete which gave its name to the Carpathian Seas.
677. Καλλιτεχνος: elsewhere Kós in Homer. An island off Halicarnassus.—Εἰρυτάλιος: king of Cos. He was slain on the latter's return from Troy. His daughter Chalciope bore the son Thessalus (679). — Καλλιτεχνος: small islands near Cos.
678. Φιλοτέχνος: "Ἀνθιφόρος: not mentioned elsewhere in the text.
680 = 516.
681–694. The forces of Achilles. 681. τὸν ἄν: but not to the forces of northern (Thessalian) Greece. This verse furnishes a prelude and announcement for what follows.—τό: ἐρέων: to the mind; cf. 493. — τό: demonstrative, that. — Παλαισιμπαρίγνης: Thessaly. See on A 30. Thessaly is represented as being farther in Homeric than it was in historical times.
683. Φίλος: home of Peleus and Achilles (cf. A 169), in the Spercheta. 685. τον: cf. 576. — παρτικώνθα: Achilles arranged his divisions with five commanders. Each of his ships was manned by men, who (like the rest) on their arrival at Troy served as soldiers.
687. ὃς γὰρ κτλ.: for there was no one, etc. — ἡγέομαι: positive without ἄν. § 18 b.
688. ἐν τῆς τάξει: i.e. in the camp. See on A 12.
690. ἠλετο: i.e. received as his γέρας ἐξαίρετον. See on
691. Δωρισιοντων: Briseis tells of its capture and destruction. See on A 125.
692. καὶ σ’ ἔθανεν: a change to the finite construction, at first διασπορήσας. Cf. Β 80; see § 11 f. — Μύρητα: king and (according to the latter story) husband of Briseis.
694. τάξα: Achilles is reconciled with Agamemnon, battle, and kills Hector, on the twenty-seventh day of the Iliad, five days after the events narrated in this Second Book.
695–710. The forces of Protesilaus. 695. Πέρασον: manner of wheat (πυρός) which abounded in the region. — ἀνθιφόρος:
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 μητέρη θηρῶν Θ 47.

697. ἄγχαλαν: this epithet would fit the other cities also.

698. Πρωτεσίλαος: Protesilaus was the first to fall in the war. The name is significant; cf. 702. High honors were paid to him at Elaeus in the Thracian Chersonese down to the time of the Persian wars. His ship was the center of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons and repulsed the Trojans.

699. ἔχειν κάτα κτλ.: held down, covered. Cf. θ 243. Protesilaus was in the realm and power of the dark earth.

700. ἀμφιδρυπή: women tore their faces in grief. — Φιλάκη: local.

701. ἡμιτήλη: he left home for the war before he could complete his house; he had hardly begun life for himself when he was killed. — Δάρδανος ἄνδρα: 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 Ῥώσες.

703. σώτε μὲν σώτε 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 οἷς, — neque vero ne hi quidem. — τόθεν γε μὲν [μήν]: literally, they missed him indeed, equivalent to καὶ ποθούντες περὶ ἀρχῶν. 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. — ἀρχῶν: i.e. their former leader.


705. Φιλακίδαο: with ὡ, but Φιλάκη 700; cf. Πρειμύδης 817 with Πριαμοῦν Γ 146; see § 59 ε.

707. πρότερος: cf. προγενέστερος 555.

708 f. Only another form of 703. — σώτε 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. 'Ιαμλκόν: 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. ἐν' Ἀδημέτρῳ: 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 δι': antecedent of αὗ 716. When the relative clause precedes, the apodosis often has δι', as here. — τήν ἐν αἰθήμον: as 720
and frequently, the participle of αὐξ., am skilled in, is f
genitive.

719. ἔφθασα: the warriors were the oarsmen.

720. ἔφθασαν: had embarked; cf. 351, 509. The
repeated from ἐν ἐκάστῃ. — ζημίσθησα: so as to (so that th
etc.; infinitive of result. Cf. A 8.

722. Δήμω: the Achaean landed at Lemnos on their v
and received hospitality from King Euneus. They sent
for sale, and received wine thence.—The repetition of i
gives to ἐν Δήμω some independence from ἐν νήσῳ.

723. ἀλάσφονος ἔδρον: construe with ἀλαζ, ablative al
cruel water snake. See on 396. The wound not only disab
but rendered his presence odious to his comrades.

724. ὀχές καὶ κτλ.: the Catalogue contains several suci
events which do not fall within the time of the action of
690 ff., 699 ff.—A prophet declared that Troy could be t
the help of the arrows of Heracles which Philoctetes had in
According to Sophocles in his tragedy Philoctetes, the her
from Lemnos to Troy by Odysseus and Neoptolemus (so)
No other allusion to this story is found in the Homeric poe
reached home in safety at the close of the war.

725. Ἀργυρι αὐτῶν ἔδρον: parenthetical, in a kind of s
the subject of ἐμελλὼν. — Φιλοκτήσω: construe with μνήσεο
726 = 703.

727. Ὅλης: father of the lesser

728. ἦμ.: points back to the preceding verse. Cf. 650, 7

729–733. Forces of the Asclepiads.

729. Τρίκυτας κτλ.: cities in western Thessaly, in H
Tricca was one of the oldest sanctuaries of Asclepius, an
the king. — κλαμακώσαν: Ithome lay on the steep slopes c

731. Ἀσκληπιόν: better written as Ἀσκληπιός. See on

734–737. Forces of Eurypylus. 735. λευκὰ κάρπα: g
literally, white heads; cf. 739. Cf. 117.

738–747. The forces of Polyboetes.

738 f. Ἀργυρίας κτλ.: cities of the Lapithae (see on
western part of what was Perrhaeia in later times.

739. Ὀλυσσώνα: the most important city in Perr
λακών: sc. because of its chalk cliffs. Cf. 647.

742. κλυτός: as feminine. Cf. 77.

743. ἡματι τῇ

745. σὺκ οἶος: construe with ηγεμόνες 740.— ἔμα τ
conjunction connects this with ὁκ ὁλος, 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 φυλασμον A 2).

751. ἀψί: on the banks of. — ἔργα: tilled fields.
753. ἄργα φρεάτη: because of the white waves and eddies of the turbid Penēs, where the clear Titaris emesses its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. ἄλλα τι: cf. A 82. — ἱερ’ οἰνον: refers to the water of the one stream flowing above the other.

755. ἄρκον οἰνον: explained by its appositive Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός: limits ὡκός. — ἀπορρέα: 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. Πρόδοσας θεός: the poet puns upon the name. § 13 c.
760–785. Conclusion of the Catalogue of the Achaeanean forces.
760. Cf. 487.
763. μέγα: adverb; see on A 78. — Ἐρημίδας: 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, δφρ’ Αχίλλει μὴν ἔρη 760, 764–767 being parenthetical.

764. Ἐφιπλος: cf. 714. — ποδόκεια: this and the following epithets are attracted to the construction of the relative clause. — ἤρηθας: for the length of the last syllable, see on κακὸν ὃς 190.

765. σταφιλὴ ὐρας: like a plumb line, “straight as an arrow.” — ἐν κέρα: over the back (cf. 308), i.e. of the same height.

766. ἐν Πηρεία: probably the region of Pherae, where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus and as a punishment was sent to serve a mortal. See Euripides’ Alcestis, init. Apollo retained his interest in these mares.
767. φυσσον κτλ.: the flight of Ares attends them. For
geative, see on 396.
768. αὖ: marks the contrast with ἵπποι μὲν 763; cf. αὖρει
770. ἵπποι: these were immortal steeds, sired by Zephyr
by Poseidon to Peleus. — φορέεσθαι: draw. The Homeric he
ride on horseback. Thus ἵπποι often stands for horses and ;
554.
771. ὁ μὲν: contrasted with ἵπποι 775, as is shown by
νῆσοι: cf. 688 f.
774. αἰγανήσῃς: dative of means with ἵππες.
775. ἄρμασιν: i.e. where they had been tied when the
yoke; in contrast with ὑφ' ἄρμασι, where the horses are u
before the chariot. — ἐκατον: appositive, as A 606.
776. The Homeric horses were fed on λαυρίου (clover), ζάτι
of parsley), κύπαρου (a fragrant marsh plant), and on κρί
barley), πυρμός (wheat), and ὀλύμποι οὐ ζελωί (spelt).
777. οὖ τεκασκασάμα: i.e. away from the dust. — κατε: σ
τένοι: of the masters (construe with ἄρματο), i.e. Achilles s
tenants (see on 685). The λαοὶ did not fight ἄφ' οἵπποιν.
778. οὖ δὲ: i.e. the λαοὶ and ἄνακτες. — ἀνακτέε: cf. 703.
780. Return to the narrative which was interrupted by t
(484). But while, at 476, the leaders are busy in arranging
here they are represented as already moving forward for the
δὲ: i.e. the Achaeans. — δὲ οὖ κτλ.: as if the earth were de
ally, pastured off) by fire. The optative is used to express a
ction of the mind. The comparison relates to the gleam of t
weapons; cf. 455 ff.
781. "The earth trembled as from an earthquake." — Δι ο
χίαν, groaned as it groans under Zeus, under the power of Zeus
784 corresponds to this. — Δι: for the length of the ultim
764, and Δι 636.
782. χειρόν: "in his wrath." An instance of the exhib
anger follows. — δέ τι: with hypothetical subjunctive. — ἄρμ
mighty giant, symbol of volcanic power. He opposed Zeus, b
come by the thunderbolt, and was buried under a mountain.
he belches forth fire. When he attempts to rise, he causes o
then Zeus smites with his lightning the earth about Typhos
earth which covers him. Pindar, in his first Pythian ode,
the monster as lying under Mt. Etna, and extending to Mt.
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. εἰς Ἀρίμοις: in the land of the Arimi, in Cilicia. This belongs to the so-called ‘earthquake belt.’ Cf. durumque cubile | Inarime Iovis imperiis imposta Typhoeo Verg. Aen. ix. 715 f.


785. τεὸνο: on the plain; local genitive; cf. 801. Only the archaic form in -o is so used in Homer. The accusative is used with no essential difference of meaning; cf. A 483.

786. τοδήμοιο: Iris is δελλότος storm-footed Θ 409. Cf. Tennyson’s ‘light-foot Iris.’ — ἄκτι [ἀκτί]: for the inflection, see § 38 b.

787. τὰρ Διός: construe with ἅλθε.

788. ἀγοράς ἀγορευν: were holding an assembly; cf. τόλμον τολμηθεῖν Γ 435.—ἐπὶ 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 βονή (cf. 53) of the Trojans is mentioned.

790. προσέφη: sc. μὲν (referring to Priam), as 172. Cf. 795.

791. φθοργὴν: 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 ἰεισαμήν 795 without the addition of φθοργήν. The contents of the speech, however, cause Hector to recognize the goddess (807).

792. τοῦ ὑδατομέτορι κτλ.: equivalent to τοι ὑδατομέτορι πέποθος. For the plural, cf. προθυμητοί 588.

793. τῷ βήθν κτλ.: on the top of the mound.

794. δέγμονος ὑπότε: exspectans dum, generally followed by the aorist optative. — νεκρίν: ablative genitive with ἀμφισβητεῖν. — This service was to be expected rather at the beginning of the war. Cf. 382 ff.

795. τῷ μὲν ἰεισαμήν: cf. 22.—μὲν: i.e. Priam. Construe with προσέφη. — This verse repeats the sum of 790 f., because of the interposed clauses.


797. τόλμος κτλ.: contrast (paratactic; § 21 d) with ἐκ’ εἰρήνης, in time of peace. — ἀλαστος: cf. 420.
798. δι': equivalent to ἰδή. — πολλά: cognate accusative. It does not differ greatly from πολλάκις.

800. τευτόνœ: sc. in number. Cf. 468. — Cf. ‘I will seed as the stars of the heaven, and as the sand which is by the shore,’ Genesis xxii. 17. — δι': in a comparison where the pre-choice open.

801. προὶ ἄπειρον: construe with ἀπείρον.

802. Ἑκτερη: Iris turns to address Hector as the common whom above all others depends the weal of the state. order of words, cf. A 282. — ἦν γε: construe with ἤρχεται. It follows.

803. πολλαὶ κτλ.: explanatory preparation for 805. For cf. 130 f.

805. τῳδ' εἴην: to these; antecedent of the following relative junction is used to connect this with what has preceded, since kind of apposition with ἦν γε ἤρχεται. For the dative, see each to his countrymen, as usual. This separation into tribes (accomplished in 815) corresponding Greeks in 362 f.

806. τὴν δ' ἐξηνισθεν: and let him lead these forth; sc. from the field of battle. — πολιτέσι: the men of his city. This intended especially for the great number of Trojan allies.

807. οὐ τὶ κτλ.: by no means failed to recognize (i.e. he reco. the speech of the goddess; he recognized the goddess herself, ‘litotes,’ see on A 220.


809. πᾶσαι πύλαι: the whole gate, — i.e. the gate was opened. Scaean or Dardanian gate, leading from the city to the plain, does not mention any other gates of the city.

811. ἐπὶ δ' τη: a favorite epic beginning of a descriptive antiqua fuit Verg. Aen. i. 12. — πολίως: disyllabic by ἡσυχία ultima is long before the caesural pause.

812. ἀπ' ἄνωθε: aside; sc. from the principal road. — ταῦτα free lying, lying in an open place. — ἦν κτλ.: see on 397.

814. ἐθανάτοι κτλ.: for the language of the gods, see σῆμα: such a tomb as that of 604. — πολυσκάμφωσι: agile; s

815. δικαριών: cf. 805, 475 f.

816-877. The Trojans and their allies. The force of Achaean Achaeans is composed of sixteen contingents: I. five con. Trojan peoples (816-839), and II. eleven contingents of all
840–877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, under command of Aeneas, (c) Zelea, under Pandarus, (d) Adrastea, (e) Percote, etc. II. Allies (from Europe), (a) Thracians, under Rhesus, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, under Pylaemenes, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lycians, under Sarpedon and Glaucus. See on 844 ff.

The Catalogue of the Trojans is far less exact, detailed, and symmetrical than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, according to θ 562 f. : 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 10,000 were Trojans, if 128–130 are to be interpreted literally.

816–839. The Trojans. 816. Τρωίς: in the narrower sense, the inhabitants of the city Ἡλείας. — μέγας: of stature. The Greeks were prone to believe that no man could be physically small while mentally great. Cf. 658. — κορυφαλαῖος: a mark of martial activity; cf. et cristam adverso curru quattuor volantem Verg. Aen. xii. 370.

817. πλεῖστοι κτλ.: i.e. as the flower of the whole army.
818. μεγάλως: striving forward with the lance, eager for the fray.
819. Δαρδανῶν: the name is preserved in the modern ‘Dardanelles.’ — αὐτῷ: correlative with μίν 816; cf. 768. — Ἀγγέλων: 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. θν κηρμῶν: 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. — θεό βοργᾶ: note the ‘antithesis.'
822. ἄμα τῇ γυ: 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. οὗ: for the short vowel before following ζ, cf. ο before Σκιαμάνδρον in 465. — Ζόλαν: on the frontier of Mysia. — τῶν νιστῶν: i.e. the northern slope. For the accusative, cf. 603.
825. ἄφυλοι: 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. — μᾶλα: 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. ἔθνη: in the broader sense,— the inhabitants of the country.
827. καὶ: cf. A 249. — τὸν κτῆλι: i.e. Apollo gave him skill with the bow; cf. lastus Apollo | augurium citharamque dabat, celeresque sagittas Verg. Aen. xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described in Δ 105–111.
828. Ἀδρέστος: received its name from Adrestus (830). Like the following cities, it lay in what was Mysia in later times. — δόμος: as 547.
829. Πιννέως: received its name from the neighboring pine forests; as the neighboring Lampseacus was called Πιννέως. — Τίπηνα: a mountainous region near Cyzicus.
830. λυκόδαρος: perhaps as an archer. Cf. 529.
831. οὐ δεῖ: cf. A 16. — Περσακρός: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — περί νάυτων: cf. A 258.
832. ό Κτῆλι: 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. — οὕτω: for the lengthened ultima before the possessive pronoun, see § 32 c, i. — οὕτω λασχεί: ‘resistance to pressure’ is implied in the imperfect. He refused his consent.
833. φωνήρος: a standing epithet of the battle.
834. ἄρα: as 522. — Περσακρός: Percote, Abydus, and Arisbe were towns on the south side of the Hellespont.
835. Σερτόν: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.
836. Ἀργος: for the repetition of the name, see on 671.
837. 840–877. The allies of the Trojans.
840. Πελαγεῖν: 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 γῆλοθέν (849, 857, 877) or γῆλε (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).
344. Θράκες: European Thracians, dwelling between the Hebrus and the Hellespont. — ἦν: for the singular, see on 512.

345. Ἑλλήσποντος: 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.

346. Κυλώνων: Odysseus destroyed their city, after leaving Troy. They are mentioned by Herodotus among the Thracian nations through whose country Xerxes passed.

350. Ἀξιοὺ: 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 εἰρυρέθρος, βαθύδινης. — κάλλιστον: predicate; "whose water is the most beautiful that," etc. Cf. 216. The water of the Axios is now muddy.

351. Here the poet returns to Asia. See on 344 ff. — Πυλαμήδεως κτλ.: equivalent to "the shaggy-breasted Pylaemenes." For the paraphrase, cf. 387, Γ 105; see § 16 d. — λάγιον κήρ: see on A 189. Here the epithet is transferred to the heart itself.

352. ἐκ Ἐνετῶν: out of the midst of the Eneiots, where he dwelt. Equivalent to Ἐνετίμους. In later times these Ἐνετοί were called Veneti; they were said to have wandered to the coast of the Adriatic Sea. — ἄγροταρν: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast. § 40 c.

356. Cf. 517. 358. Μυσόν: south of the Propontis, east of the Aegeus, towards Bithynia.

359. οὕτως: placed emphatically before οἶωνοιοι, with reference to the preceding οἶωνοιτης. Cf. gratissimus augur; sed non augurio potuit depellere pestem Verg. Aen. ix. 327 f. — οἶωνοιοι: by omens, from the flight of birds.

360. ὑπὸ χερσί: ὑπὸ with the dative is frequently used by Homer where the Attic used ὑπὸ with the genitive. See § 19 i. — Αἰακίδαις: for the use of the patronymic, cf. 621. Cf. Αἰακίδαι τελοιαετ Hec. Verg. Aen. i. 99.

361. 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. — ὃς πέρ: just where.

362. Φρύγων: 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
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Verg. Aen. i. 618. — Ἀσκάνιος: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion piece to Hector's son Astyanax. — For the name we may compare Asīkenez in Gen. x. 3 for the inhabitants of Central Asia Minor.

863. Ἀσκανία: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — μέμασαν εἰ: instead of a participle or relative clause; see 21 d. — ἑσπρίν: local dative. Synonymous with μάχη, πόλεμος, διορίς.

864. Μῆσον: 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. — ἤγιοςάνων: cf. 620.

865. Γυναικὶ λάμπῃ: i.e. the nymph of that lake; cf. νύμφη νῆς Z 21. All of these nymphs belong to western Asia Minor, which was thought to be their favorite abode.

866. καὶ: also, marks the agreement with 864. (cf. 74.

867. βαρβαροφάνειν: rough-voiced, refers to the harshness of their dialect. The word βαρβαρος 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. Μοιχον: 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. Μυσάλης: at the foot of this mountain the Persians were defeated, in 479 B.C.

870. ὥσπε: so, as I said, refers back to 867.

871. Ναστῆς κταλ.: repeated from the preceding verse, in the reverse order. Cf. 871.

872. οὖ: refers to the principal person, Νάστης 867. — καὶ: marks the agreement with δύλα ῥίπνα 871; cf. 866. — χρυσῶν ἔξων: with gold ornaments, probably the gold spirals used in fastening his long hair. χρυσῶν here cannot refer to gold armor such as that of Glauceus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἡτε νούρη: like a vain girl.

873. νῆμος: cf. 38.

874 = 860.

876. Σαρηνδόν: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ζόμα πόλης Π 549 prop of the city. He was son of Zeus and Laodamia, Bellerophon's daughter (Z 198 f.). He led in the attack on the Achaeans camp (M 101, 292 ff., 397 ff.). He
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.). — Γλαῦκος: Glaucus tells of his race in Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed (Z 119 ff.). He was wounded by Teucer (M 387 ff.). The honors received by the two Lycian heroes at home are enumerated by Sarpedon at M 310. — The name ‘Lycia’ is given by the poet also to the district from which Pandarus (827) comes; cf. E 105. From those Trojan Lycians the southern Lycians of Sarpedon are to be distinguished.

876. Ξάνθων: mentioned also in E 479, M 313; to be distinguished from the Trojan river δι Ξάνθων καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον Υ 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. — ικαστοι: i.e. the separate divisions of each army. Cf. B 127. The singular would have been used of individuals. Cf. A 606.

2. Τραύ: i.e. the Trojans and their allies. — As B 826, not as B 816. — κλαγή κτλ.: with clamor and outcry; one idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339. — ικαστοι: advanced. — δραματος: 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 ὁφανότα more definite. To the observer, the sky seems the cranes in their lofty flight. Cf. B 456. — Cf. quales satriis | Strymonieae dant signa gruæs, atque aethers cum sonitu, fugiuntque notos clamorem secundo V 264 ff.; 'As multitudinous on the ocean line | As cranes unless Thracian wind,' Shelley Hellas; 'Loud were their clamors as when | The clanging sea-fowl leave the fen,' Scott Marmion 4.


5. κλαγγῇ: contains the real point of the comparison; 6 simply to complete the picture. See § 14 a. — ταῦτα: repeats αὐτοῖς 4. See on A 97. — ἐνικοῦσιν: toward the currents, etc., i.e. south. See on A 423.

6. ἀνάρρησις: made prominent in contrast with the cranes. stands in attributive connection with nouns. See on B 474. — these pygmies, Lilliputians (literally, Fislings), on the southern Mediterranean, were attacked yearly by the cranes, according to the story. — Cf. 'that small infantry | Warr'd on by cranes,' Lost i. 573. — φόνον κτλ.: cf. B 352.

7. ἂρα: cf. A 497. On the day after their arrival in κατανοήσασθαι: destructive, as A 10; sc. to the pygmies. — ἑράξα (literally, bring forward) strife.

8. οἱ δὲ ἄρα: i.e. the Achaeans; correlative with Τρώων κατανοήσασθαι: cf. οὐ γάρ κραυγῇ άλλα στηρώμενον | καὶ ἡμυθίης | προσήμον. I. 11. — μένα πνεύματα: cf. B 536. — Cf. 'Thus they | Breath force with fixed thought | Moved on in silence,' Milton Par. L

9. ἐν θυμῷ: in heart, though they did not shout; emp. B 223.

10. οὖν: generally a temporal particle; here a comparative as, like ἴστε 3. — 'As the South wind veils the mountain tops we

11. οὐ τοῦ φόνου κτλ.: sc. since the shepherd on the mountains thick mist cannot easily watch and guard his flock. — νυείς: haps because the sheep were usually shut up in their fold at night.

12. τόσον, ὅσον: only so far as; accusative of extent, cf. B 616. — ταῦτα: these mark the correlation of the clauses;
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. ἄσ ἄρα κτλ.: as B 784.

14 = B 785.

15. A formula which, in close connection with what has preceded,
introduces the single combat of two warriors. — σχέδων ἦσαν: were near
each other. For the use of the adverb, see on A 416. — ἐν ἀλθέων:
construed with ἵππος. For ἐν in hostile sense, cf. A 382.

16. Τρωίων: for the Trojans. — θεοῦ Δή: this epithet is given to Paris
because of his personal beauty. Cf. 38, 44 ff., 55, 64.

17. παρθένην: 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 48.

18. αὐτάρ: on the other hand. This gives prominence to δοῦρε, since
the spears do not belong properly to the archer’s equipment, which has
just been described. — δοῦρε δύω: for δύω with the dual, cf. A 16. — κυκρομβρύ-
μένα κτλ.: for the plural in agreement with the dual, cf. A 200. — Cf.
bina manu lato crispsans hastilia ferro Verg. Aen. i. 313, laeva
duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.

19 ff. For the single combat, cf. And there went out a champion out
of the camp of the Philistines, named Goliath, of Gath, whose height was
six cubits and a span. And he had an helmet of brass upon his head,
and he was armed with a coat of mail; and the weight of the coat was
five thousand shekels of brass. And he had greaves of brass upon his
legs, and a target of brass between his shoulders. And the staff of his
spear was like a weaver’s beam, and his spear’s head weighed six hundred
shekels of iron; and one bearing a shield went before him. And he
stood and cried unto the armies of Israel, and said unto them, “Why are
ye come out to set your battle in array? Am not I a Philistine, and ye
servants to Saul? Choose you a man for you, and let him come down to
me. If he be able to fight with me, and to kill me, then will we be your
servants: but if I prevail against him and kill him, then shall ye be our
servants, and serve us.” And the Philistine said, “I defy the armies of
Israel this day; give me a man, that we may fight together,” 1 Sam. xvii.
4-10; cum trigeminis (sc. Horatii and Curiatii) agunt reges,
ut pro sua quisque patria dimicent ferro: ibi imperium fore,
unde victoria fuerit Livy i. 24; ‘Then said the doughty Douglas |
Unto the Lord Percy: | “To kill all these guiltless men, | Alas! it were
great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"" Chevy Chase.

19. πάλλων: parallel with ἵχων 17. — προκαλεστο: by his mien rather than by words; cf. 21. προκαλεσμένοι would make a smoother construction here, but the finite verb is used in order to give the thought more prominence; cf. ἐβάλλω 80. Thus ἵχων and πάλλων seem to be related to both imperfects. — πάντας ἄριστος: 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 προμάχων. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. ἀντίβιον: cf. ἀντιβίην A 278; used only of a hand-to-hand, man-against-man conflict.


22. προπάροδος ὄμιλοι: sc. as πρόμαχοι. — μακρὰ βαβάντα: this gives the manner of ἵχωμαιν. 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. ὅς τι λέων κτλ.: a comparison instead of the apodosis, which (with ὀφθαλμὸν ἰδὼν as a repetition of ὃς ἐνύμφεων) follows at 27. The gnomic aorist ἵχαρη contains the point of comparison; but πεινῶν also receives emphasis from its position and corresponds to φάτο γὰρ τίσασθαι 28, i.e. joy at the promised satisfaction of a passionate desire.— ὡς σφάνα κύροσα: as he happened upon the carcass of a beast just slain in the chase (cf. 26). σφάνα is used in Homer only of a dead body; see § 17. In A 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 leon ceu saepe peragraus, | 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 εὗρον, below, which explains κύρος, and is in apposition with it.


26. κῶνοι κτλ.: “hounds and hunters,” who had killed the beast.
27. θουδέα: with ‘synizesis’ of the last two vowels, as 237, 450. § 25.
28. τεσσαρόο: for the aorist infinitive after a verb of expecting, cf. 112, 366; see G. 1286.
29. Paris was on foot; see 22. — εκ φλειαν: equivalent to εκ ἰππιαν 265.
31. καταγηλή: “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.’ — ἦτοπ: cf. A 44.
33. ζε δ’ ἐκ: introduces a comparison, with the gnomic aorist. See § 14 e. — τα, τι: as 12. For the ε remaining short before δρ, see § 59 g. — ταλαντόριον ἀναστή: stepped back again, sc. in terror; in this lies the point of the comparison. For the predicate adjective used as an adverb, cf. ἔρημοι 7, ἄρνιον A 535. — Cf. improvisum aspis veluti qui sentientibus anguem | pressit humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. Aen. ii. 379 ff., ‘False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro’ the reeds gleams the round eye | Of that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,’ Macaulay Lays, Battle of Regillus xvi.
34. ήπο: below, referring to the weakness of his knees. Construe with ἔλλαβε.
35. παρεύδα: in apposition with μίν, as a ‘part’ with the ‘whole’; cf. 438, 442.
36. καθ’ ἐμιλον: into the throng. — ἄγραμμον: also B 654.
37. Ἀλεξανδρος: in apposition with the subject of ἕως, expressed here for the sake of the contrast with Ἀπρός νείᾳ.
39. εἴδος ἐρωτε: as 124; in contrast with Δύσπαρ, cf. 45. Thus the excellence that is granted is made a reproach.
40. αὕτη δήλος κτλ.: closely connected with the reproaches of the preceding verse. — ἄγκος, ἄγαμος: unborn, unmarried. — Elsewhere, also, Hector uses strong language to Paris and about him. Cf. 434, Z 284 f.
42. ή: follows the comparative idea in βουλούμην, as A 117, καὶ κεν τολ κτλ. being parenthetical.
44. φάρμα (imperfect participle): they who believed; of an incorrect view, as B 37 and frequently. — καλον: 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 exp.
156, 283. This arrangement of words may have been
order to give increased prominence to δίδος. Perhaps καλὸν
change places, having been transposed to avoid an ‘appears

45. οὖς (for ἐπιστεῖ, as A 515): attends thee.—σὺ οὖς
contrast with φαντάσει calls strictly for a participle denoting
recognition of the truth. Instead of this, Hector states his
own standpoint.—φρεσκ: local; cf. A 24.

46. “Can such a coward have dared to meet the dan
the rape of Helen?”—τόιοτε: with deictic δε, cf. 157, B

47. ἄγερας: subordinate to ἐπιπλώσας [Attic ἐπιπλέωσα

48. ἀλλοδαποῖς: masculine adjective as substantive
B 819. Cf. on A 54, 539. — ἄνήγει: didst lead (bring) home

implied in the more general ἄνδρῳν κτλ. — αἰχμητάν: cf.
taut for the thought here. For the plural, cf. 106, B 250.

50. πῆμα: as a bane. This accusative and the two f
apposition with the whole of the preceding sentence, main
— For the (probably accidental) alliteration of ι, see § 13

51. δυσμακεῖν κτλ.: for the ‘chiastic’ order of words
A 443. — κατηψαθέν: humiliation, shame. Cf. δ Κικάρων ἐφι
τοῖς ἔχθροις, αἰχμών ἐκ τῶν οἰκείων παρέχοντα Dio Cass. xxxv

52. ὅσι ἄν δις κτλ.: a question in the sense of an energe
exhortation. Couldst thou not then withstand, etc.? Stand to
way for this question has been prepared by 50 f. “If
courage to bring Helen to Troy, thus bringing war upon
then have the courage,” etc.

53. γροῦς κα: then wouldst thou learn. The condi
easily supplied; cf. A 232, B 242. — ἴχας: hast to wife,

54. ὅσι ἄν τοι χρονεύμ: “will not help thee (A 28).”
definite than the optative with ἄν, to be expected after
§ 18 b. ἄσε μονεύς is stated as a mere conception of the
without the article, although the other nouns here have it
had a cithara (I 189), but he sang not love songs but καὶ
deeds of men. — τά: these, thy; deictic, like the following:

55. ἡ τι κτλ.: among the gifts of the goddess of love
prominent. Observe the explanatory apposition. — μνυ
generally the simple dative is used with μνυμ.
56. διδόμενος: sc. since Paris belonged to the royal family.— ἕτε κεῖνον: the conditional idea (English else) is implied as in 53.

57. λάινων 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 sarpophagus; but the Homeric heroes are burned, not buried in stone coffins.— ἰσομετρεῖ: from ἰσομή (ἰσομή).

59. ἐκτρόποι: construe with 64, where the principal thought begins.— ἐπὶ: follows the vocative, as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἱ τοι: this thought is resumed in 63 with an accented σοί, because of the contrast.— ἀτριφή: predicate of κραδίη.

61. ἔσαι: 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.— ὑπὸ ἄρωπος: driven by a man. For the passive sense in ἔσαιw, see H. 820.— διὰ τι κτεῖ: hypothetical, “when he hews out” of the felled tree, etc.— τῆχιν: with skill. For the dative, cf. κλαγγή 2, σιγῆ 8.

62. ὑφίλλα κτεῖ: the axe by its weight increases the force of the man’s blow. ὑφίλλα has the same subject as ἔσαι, which shows the intervening clause to be parenthetical.

63. ἀτάρβητος: attributive adjective with νόσος.


65. ‘Causal asyndeton,’ i.e. if a particle were used here, it would be causal.— ἀπόβληται: a biecta, to be cast off, as B 361. Cf. τὰ μνείμα (creature) θεοῦ καλῶν, καὶ οὗτος ἀπόβληται 1 Tim. iv. 4.

66. ὅσα . . . ὅσαι: for the conditional relative sentence, cf. A 554. Explanatory of ὅσαι, adding the essential mark of the gods’ gifts, i.e. that they are of free choice.— ἀτελέ: i.e. without act and thus without responsibility of the receiver.— ἵππον ὄντος: this forms an independent contrast to the preceding relative clause.

67. ὅσαι αὐτῷ: transition from the preceding general considerations to the work before them.
68. ἄλλοι: the others. — κάθωσι: bid to sit down.
69. αὐτὰρ: see on B 768. — ἐν μέσῳ: between the two armies; cf. 77, 266, in medium inter duas acies procedunt Livy i. 25. 1, ἔγευσα καὶ στῆθι ἐς τὸ μέσον St. Luke vi. 8. For the neuter adjective as a substantive (not very frequent in Homer), cf. A 54, 539.
70. συμβάλλειν: cf. ἔννεπκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτῆμασι πάσι: 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 μὲν, οἱ δὲ might be expected; but instead of this, the second person (ναιότε) appears in the first member, and τοῖς δὲ νεώθουν in the second. Cf. 256 ff. — φιλότητα: 'zeugmatically' (cf. A 533, § 16 e) connected with ταμώντες, which is construed strictly only with ὅρκα. — ταμώντες: see on B 124.
74. ναιότε: may ye continue to dwell. Note the optative between two imperatives. This is a mere incident to the proposition. — ἀμβλακα: epithet of Phthia, A 155, and of Larisa, B 841. — τοῖς δὲ: but those, the Achaeans.
75. Ἀργος, Ἀχαϊα: i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530.
76. ἀκούει: gives the cause of ἐχάρη.
77. μέσον δυσφόρος (partitive genitive): i.e. holding the spear horizontally with both hands, crowding the Trojans back and showing that he did not intend to fight. — ὅρκονέστρωσ: were brought to a halt. This gives the result of ἄνεψε, see on B 94.
79. ἄπεταξάμοντο: were aiming, imperfect of attempted action.
80. βάλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἄπεταξάμοντο, although the τὲ . . . τέ would make βάλλουν natural here. See §§ 11 g, 21 h.
82. μαχεσθήσθαι, μὴ βάλλοντε: note the 'asyneton,' where the second imperative explains the first; and the double address, Ἀργεῖον, κοῦρον Ἀχαϊῶν.
83. στῆθαι: cf. B 597. — ἄνοι: for the long ultima, see § 59 j.
85. ἔσωμαι: made emphatic by its position.—μέτ' ἄμφοτέρους: between both armies.

86. κύλλε ν μή: hear from me. The genitive is ablative.

89. κάλ': for the accent of the ultima (καλα') thrown back upon the preceding syllable, cf. 192, A 105. § 28 d.—ἀποκύλλε: i.e. they were to be mere spectators. —καὶ χεῖν: for the dative of rest, cf. A 593.

90–94 = 69–73, with necessary changes. —αὐτόν: intensive, himself. αὐτός βούλεται would be natural here, but the accusative is used, correlative with ἀλλοις μέν, above.

92 = 71. — Transition to direct discourse; see § 11 e. Cf. 89.

95. ἀκίν: equivalent to ἄκιν A 34. Originally a cognate accusative with γένους, cf. § 56 b.—σωτήρ: dative of manner, equivalent to σωτήρας. —Cf. dixerat Aeneas, illi obstupuerse silentes Verg. Aen. xi. 120.

98. θυμόν: accusative of 'limit of motion.'—θυμόν: made emphatic by its position before the caesural pause.—φρονῶ κτλ.: "My mind is that we now (ἡδη) are to separate in peace." φρονῶ is nearly equivalent to δοκεῖ μοι. For the aorist infinitive, cf. 28.

99. Ἀργείου καὶ Τράου: has more feeling than Ἰμαάς καὶ ἴμας. See on A 240.—πέτασθε: the speaker returns to the address begun with κύλλε.

100. Ἰμαάς ἱβδομ: my strife with Paris.—ἄρχησ: the beginning; cf. 87, B 377 f. A mild expression for the guilt of the first breach of the peace.

101. ὑπνοτίθησ: the antecedent is the subject of τεθναίη. —θάνατος καὶ μοῖρα: cf. φῶνον καὶ κόρα 6, θάνατον καὶ πότμον B 359.


103. σοτετε: aorist imperative, as ἄζετε 105, ἄρσοι 250; but σοτετε 104 is future. See § 48 i.—ἀρνε: cf. ἄρνε 117.—λαμβανε, μέλανα: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Γαῖα μέλανα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon.—The order of words is 'chiastic' with the following verse. —For the divinities to whom this sacrifice is to be offered, see on 276.

105. Πρῶμοι βήν: for the periphrasis, see § 16 d.—ἐρκα τάργυ: 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 Πρῶμοι. —καὶ: this introduces the first reason; the second follows with αἰτί δὲ 108.—οί: for him, his. —ταῖοι: especially Paris. For the plural, cf. 49.
107. μὴ τε κτλ.: let no one, etc. Expression of anxiety connected immediately with his opinion of the sons of Priam. — Δίως ὧρα: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, Δ 160, 166, οἱ δὲν ὤραν Χεν. Αμ. ii. 5. 7.

108. ἔφεςονταί: are slightly, unsteady, untrustworthy. For the literal use of this verb, see B 448.


111. Ἄχαιοι κτλ.: in apposition with οἷς.

112. πασασθαί: to free themselves from, to be freed from, with ablative genitive. For the aorist infinitive after ἔλπισα, cf. 28.


114. κατὰςτην: sc. Ἄχαιοι τε Τρῳάς τε. Cf. ἀποθέσθαι 89.

115. πλησίον ἄλλαξεν: refers to τὰ μίαν. This thought is stated in different form by the rest of the verse: little ground was round about each suit of armor.

116. δεῖν: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας: the heralds were the only official members of the king’s household; cf. A 320 ff., B 183 ff. Thus the service of the heralds at 288 ff. is because of their relations to the king’s person.

120. οἰκίσματα: cf. 103. — ἄρα: then, so; the immediate result of the commission. — οἷς ἄμφος: 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 assaulting 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 (Ταχυσκοπία), 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. — λαυκολόγε: cf. A 55.
125. ἐν μεγάρῳ: cf. 142. — ἱστῶν: web. Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says: ἀλλ' ἐς οἶκον ῥώσα τὰ σ' αὐτῆς ἔργα κόμας (care for), | ἱστῶν τ' (loom) ἱλακάτην 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. — πορφυρόν: 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. — ὁδοντὶ: 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. ἑρήν: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — τοῖ' Ἀρης κτλ.: by the hands of Ares. Cf. 61.
132. οἱ πρῶτοι: who before, i.e. until now. The antecedent of the relative follows, οἱ δὴ νῦν 134. — ιτό κτλ.: cf. 15. — πολύδεκαρν: i.e. causing many tears. Cf. 165, lacrimabile bellum Verg. Aen. vii. 604.
133. For the rhyme between the two halves of the verse, cf. B 484.
135. ἀστή αἰκλημένοι: sc. as they stood; cf. 231, 326. — παρά: adverb, by their side. — πιέρας: i.e. with the σαυρωτήρ (bronze point of the butt) fixed in the ground. Cf. defigunt telluri hastas et scuta reclinant Verg. Aen. xii. 180, stant terra defixa hastae ἴθ. vi. 652.
139. εἰπούρα: coincides in time with ἰμβαλε. — γλυκὸν ῥερον: cf. 446.
140. πρωτέρου: Helen was no longer wife of Menelaus; so she says of Agamemnon: δαήρ (husband's brother) αὐτ' ἓνεκ ἀσκε 180. — διότως: used of the native city, as πόλις 50. — τοκῆμων: Tyndareus and Leda were thought of as alive. Tyndareus is called Helen's father, just as Heracles is called son of Amphitryon. This is not inconsistent with 199, 418.
141. ἄργυρης 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. θαλάμου: 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. ἄμα τῇ γε κτλ.: in apposition with οὐκ οἶη, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Δῆρῆ: 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 Ilissos. But this seems to be a post-Homeric story. — Κλυμῆν: likewise a slave brought with Helen from Sparta; cf. 386 ff.

145. ὅθε: thither where. — Σκαῖοι πῦλαι: see on B 809.

146. οἱ δ’ ἄμφι κτλ.: see on 148, B 445. — Ἐμοίοτέν: 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. — Μοῦ Ἀρησ: cf. B 540.

148. Οὐκαλέων κτλ.: these two receive prominence from the use of the nominative. The change from the construction of 146 f. is not bold, since οἱ δῗμφὶ Πρίαμον is essentially equivalent to Πρίαμος καὶ οἱ δῗμφὶ μν. — Ucalegon (οὐκ ἄλεγον) is mentioned only here in Homer. Cf. iam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. Aen. ii. 311 f. — ᾿Αντήνωρ: he is especially prominent in the following scene, 203–224, 262.

149. δημοκροίτης: in apposition; title of the nobles as leaders and counselors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἔτι Σκαῖοι πῦλοι: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.


151. πτετίγμεσιν: 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

182. μάκερ: blessed. — ματηγυνές: child of fortune, blest by Μοῖρα at his birth. The opposite is found in A 418. — The ancients called this a ‘rhopalic’ verse, — each word being longer by one syllable than the preceding.

183. ἦν ὑπὸ κτλ.: in truth then were subject to thee. The tense has reference to the previous perception of the numerous throng.

184. καί: also, i.e. as well as to other countries. Cf. 205.

185. Ιερά: there. — Φρύγας ἄνδρας: closely connected; cf. βασιλῆς ἄνδρι 170. Whenever ἄνδρας is added to an ethnic name, the words are not separated. For the ‘diaeresis’ after the third foot, see § 58 k. — αἰολο-πόλειν: with swift steeds. Cf. ποδας αἰόλος ἵππος T 404.

186. Otreus and Mygdon were Phrygian kings. According to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coreobus (Cassandra’s bridgroom), according to Verg. Aen. ii. 341 ff.

188. καί: construe with ἐγών. — ἠλίθῃν: I was numbered.

189. Ἀμαζώνες: 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. — ἀντπάμαρας: cf. bellatrix audetque viris concurret virgo Verg. Aen. i. 493.

190. ἄλλα οὖθ᾽ οἷς: but not even these; i.e. the Phrygians of 185.

191. δετὸν οὖν: neuter accusative as adverb with ἐρίαν, cf. 225.

192. οὐς: for οὐτός with the accent thrown back after elision; cf. 89.

— τόθ: anticipated from the relative clause; see on B 409.

193. μᾶλεν μὲν κτλ.: more exactly describing ὅτι. — κεφαλὴ: as 168.

194. ἰδέσθαι: to look upon.

196. κτήλες ὡς: cf. B 480. The syllable preceding ὡς is not lengthened, as is usual. See on B 190. — ἑπικυλίται στίχος: comes up to the ranks, in order to review them. According to another figure, Agamemnon was ποιμὴν λαῶν B 85.

197. ἀνισφο κτλ.: a detailed explanation of κτήλες ὡς.

199. ἐγκεφαλία: for ἐγκεφαλία. See on ἰδέη A 365.

200. οὖτός δ᾽: a: contrasted with οὖτός γε 178; cf. 229.


204. ἦ μάλα: yes, in truth.

205. καί: as 184. — διώρο τοῦτ ἣλθε: se. 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. ἐξεσέγαγε: received hospitably. — Φυλε: 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' ἐν δή: the same beginning of the verse as 212, 216, 221. — ἐν ἄγροις: 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. — ἑτερεχων [ὑπερ-]: "towered above" Odysseus; cf. 168. Cf. umeris extantem Verg. Aen. vi. 668. — ἐμοι: accusative of specification; cf. 227.

211. ἄρας ἀ' ἡμέραν: 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 'Οδυσσεις μόν, Μενέλαος δὲ were to follow. — γιματορχος: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. πᾶσιν ὑφανον: wove for all, set forth before all.

213. ἑπιπροάδειν: in contrast with the cautious, slow beginning of Odysseus.

214. πάθει μόν: correlative with οὖδ' ἄφαιμαραρσίς. ἀλλὰ μάλα λυγώς is shown to be parenthetical by τεταὶ στο πολυμυθος, which explains πάθει. "Few words but to the point." "Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generi illius primi, et ex ore Nestoris dixit dulciorem nelle profluere sermonem [A 249], qua certe delectione nihil fingi maius potest: sed summam expressurus in Ulixen facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur
nemo mortalium contentet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

215. οὐ καλ: even if, although he was younger than Odysseus.

216. ἀνατιθεμ: for the optative expressing indefinite frequency of past action, cf. 233. See H. 914 b; G. 1431.

217. ὥστε ἂνω: he always looked down; with the more definite statement κατὰ χθονὸς κτλ., a sign of meditation. Cf. non primum est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et index se ipse componit. hoc praecepit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque spectro, prīnaquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

218. εἴκοστος: see on A 234.


220. φιλοί καί: potential of the past, crederes, as 223; Attic ἐφης ἀν. Cf. 392. § 18 d. — Observe the ‘asynedeton.’ — ἠκούσα κτλ.: a sullen, ill-natured kind of a fellow. — ἐφορεύτηκα κτλ.: a mere simpleton.

221. ἢ ἢ: the hiatus is merely apparent.

222. See Quintilian quoted on 214. — ἦνα: for the length of the ultima, see § 59 h. — ηφάσσαν κτλ.: in contrast with 214.

223. ὅπως ἂν κτλ.: “no other mortal could have vied.” — ἦνα: literally, after that. — Ὁμήρης: 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 ἦνα 221, made more definite by ἵπποι ἱδώντες. — ἰδία: so much as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὁμήρης: construe with ἰδία.

226. τὸ νὰ ἱππα: as A 8, B 761.


229. οὖτος: see on 167. — ἵππος Ἀχαιῶν: see on A 284. Cf. οὖτος Ἀχαιῶν Θ 80, of Nestor; ἤρνα πόλις Π 549 prop of the city, of Sarpedon, pillar of state,’ Milton Par. Lost ii. 302.

230. Ἰδωμένως: 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 ἔει: equivalent to θεοειδής 16, Θεοειδεῖ Α 131.

231. ἵπποθεμένα: cf. B 804. The present serves to paint a picture.

232. τολλίνα: generally in Homer without the final τ, see § 30 l.
233. ἵκουτο: for the optative, cf. 216, where the iterative in the principal clause corresponds to the aorist with πολλάκις.


238. αὐτοκαταγγέλτω: cf. B 706. — τῷ μοι κτλ.: develops the first word of the verse; cf. A 2. — μοι: 'dative of liken "the same who bore me." — μητρὴ: i.e. Leda. According story, Clytaemnestra also was Leda’s daughter. See on A

239. ἀντίστηθι: cf. A 158, B 524.

241. αἰτή: correlative with μὴν. See on B 768, § 21 f.

242. αἰσχρα: insults. — διάδωτος: sc. that they must not ἐνδιδασκαλία: reproaches. For the use of two nearly synonymous w ἐνδιδασκαλία: which are mine, heaped upon me.

243. κάμιχα: cf. B 690. A euphemism for death. "Th and buried." — φιλοξενο: life-giving. The epithet seems out but is used only in this connection. — According to this story curi (Διὸς κόροι) were dead. The later form of the story mortal, but Polydeuces immortal; but after the death of granted the prayer of Polydeuces that both brothers should alternately in heaven and in Hades. In post-Homeric times, the patron saints of sailors.

244. Δακδαλίον: for the following hiatus, see §§ 27 a, here follows the word that explains it. — The grave of the shown at Therapnae, near Sparta. — ἐν ταρτήν: observe the preposition in this appositive clause. Cf. B 722.

245. 313. This continues the story interrupted at 121.

245. κήρυκε: see 116 f. — αὖδα ἀβάν: up through Ilion; cf. i.e. those named in 103 f. — φέρον: sc. in order to take them to δρομα τωτά (cf. 269, B 124): faithful, trustworthy pledges of the

246. ἄριστη κτλ.: in apposition with ὀρκα. — ὀλυν κτλ.: c, maketh glad the heart of man,' Psalm civ. 15. — καρπον ἀροῦρι only of grain.

247. ἀρκετή κτλ.: the usual means of carrying wine on jour at home was stored in great jars.

249. γύροντα: i.e. Priam, whom they were sent to summon μᾶχας: sc. after ascending the tower by the Scaean Gate (149)

250. ἅρπα: observe the following 'asyndeton.' — ἑρωταί as 274.
252. τάμης: sc. thou and the Achaean princes. — See on 105.
254. μαχητοματι: will fight. This marks simply the future fact.
255. ἵγηος: 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. νομπα: future; cf. 137. The future is better suited than the imperative to the lips of the herald.
259. βίγην: i.e. Priam feared for his son's life; cf. 306 ff. — ἱερῆς: his attendants. The king was never unattended.
260. ἱερῆς: i.e. they hastened to the palace, harnessed the horses, and brought them to the gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.
261. ἄν [ἀν]: construe with ἱβή. — 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 ἐκ οὗ: literally, at his side for him (πάρ being adverb), i.e. so as to stand beside him. — διηροῦν: accusative of 'limit of motion'; cf. 407, A 254.
263. Ξιάμων: only here as substantive, without πάλιν. See on A 54.
— ξον: held, guided.
265. ἐν τοῖς: i.e. from their chariot; equivalent to ἐν διχέων 29.
266. ἐν πόλεον: see on 69. — ἔπηκάμοντο: went, as B 92.
267. ἄρνησα: arose, hastened to greet the Trojan princes; cf. ἀρνησε 250.
— αὐτῆς οὖν: follows the verb.
268. ἄν [ἀν]: sc. ἄρνησα. — κῆρυκες: sc. of both armies; cf. 274.
270. μισόν: not like κερώντω, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence στοιχεῖα κερητος B 341. — βασιλεύον: for the princes of Trojans and Achaeans. Observe that no priests are mentioned in this connection. King David also acted as priest for his men. — ἐπὶ χειρας: cf. A 449.
271. χειροστί: χειρί would be more exact.
272. πάρ κουλίαν: along by the sheath.— αἰν: as commander and high priest of the army, Agamemnon used this knife often at sacrifices.— ἀμφρω: from ἀμφρω, cf. ἀμφρω, sword (hanger), ἄμφρωρ, sword strap.
273. ἄρνησα: as the principal idea, it is placed before κεφαλέων, which it limits. See 108 f.
274. λιμνα: 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 his hand on the victim’s head. This sacrifice was with most frequent in the case of treaties and reconciliations.


276. Agamemnon invokes the divinities of the heavens the regions beneath the earth. Cf. esto nunc Sol ten mihi Terra precanti, | ...et pater omnipotens, et coniux, ...tuae inclute Mavors, | ... fontsque voco, quaeque aetheris alti | religio, et quae cum numina ponto Verg. Aen. xii. 176 ff. — Τόνδαν: Zeus had an altar on Mt. Ida, and ruled thence as god of the pious soul sought and found the divinity near at hand mountain summits. — κατωτάτο κτλ.: cf. B 412.

277. Ηλιος: nominative as vocative. This construction πάντες ἑφεξές κτλ.: Helios, accomplishing daily his course in is fitted to be a witness to solemn compacts.

278. τοταμος: the Trojan river gods (Scamander and Sc at hand, are invoked as witnesses. A priest (ἀργυρός) of them is mentioned in E 77 f. — καλ ει: construe with τίνοινοιν. This with reference to Hades and Persephone.

279. εγὼ: observe the distributive singular, after ἔρως: for the aorist subjunctive, cf. A 554.

280. μαρτυροι: as A 338, B 302.

281. ανθές ἕχεως: let him keep. — κτιματα: cf. 70.

282. νεόμοια: the subjunctive expresses the speaker’s unlike the ordinary ‘hortatory’ subjunctive.

283. ξανδος: from the color of his hair. Cf. A 197.

284. τράως κτλ.: then shall the Trojans restore, etc. αν parallel to ἕχεως, cf. B 413.


286. καλ: also; construe with ἔσομενοιν. — θλημοι: is strictly a final clause. — This exemplary penalty was to sedent in later times and warp men against committing such.

287. Πράματος κτλ.: as A 255.

288. οὐκ θλωσομ: the negative and verb form but one ing, refuse. Cf. οὐ χρησμον Α 28. — Αλαξάνδρου: probably lute, although it could be construed with τιμη. See § 19 g.

289. αὐτάρ: on the other hand: introduces the apodosis situate subita consilia torque at tu mea seque
294. θυμὸς: life, as A 593. — δισμόντως: gives the reason for ἀνταὑρον-

295. ἀποστάμονοι: drawing (dipping) for themselves. The act of dip-
ping 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. κχειος: sc. out of their cups, upon the ground.
299. πρότεροι: comparative, since only two parties are in question;
— πηφίτων: 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. ἵνα σφὶ κτλ.: thus may for them, etc. The personal pronoun is
used instead of the demonstrative, since the protasis has hypothetical
force. Cf. B 398. — ἵνα ἄ ντοι: symbolical actions were customary in
curses and conjurations. Cf. (fetialis) ‘si prior defexit publico
consilio dolo malo, tum illo die, Iuppiter, populum Roman-
um 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 maactarent, quem ad modum ipse agnum mactasset,
secundum precationem caput pecudis saxo elisit, ib. xxi. 45;
‘As sinks that blood stream in the earth, | So may his heart's blood
drench his hearth,’ Scott Lady of the Lake iii. 1.
301. ἀττὰν καὶ τακτὶν: the genitive depends on ἀγκέφαλος, although
σφὶ (not σφέων) has preceded. This clause forms an extension of the
original thought. — ἐλλοιον σαμελιν: “may they be made the slaves of
others.” — This prayer contains four verses, like the prayers of 320 ff.,
351 ff., 365 ff. See on 161.
303. τοῖς: construe with μετὰ ἵππον, cf. 96.—Δαρδανές: Priam was
in the fifth generation from Dardanus (Y 215 ff.).
304 = 86.
305. ἰμπέλατον: 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
often felt as if our whole settlement might be hurled down

306. ἁψ.: construe with ἐμ. — ὅ τι: in no way. For
§ 30 l. — τλήσματα: cf. τέληκας A 228. — ἐν ὑθαλμοῖς:
Priam fears his son's death, as in 259. — Vergil imitates in:
aspere hanc oculis, non foedera possum Aen. xii

308. Ζεῦς κτλ.: "Zeus doubtless knows, but I do not."

309. θανάτου τόλμει: "fatal end," a periphrasis for ἂν
μίαν ἔστιν: equivalent to πεπρώται, cf. τετελεσμένός ἔστιν A:

310. ἄρνας θέος: sc. in order to take back with him tittered lambs which he had brought. The flesh of the victim confirmation of an oath was not eaten, since a curse rested was buried. Probably the Achaeans cast their victim into unable to bury it in their own land. Herodotus (ii. 39) Egyptians would not eat the flesh of a victim over which been spoken, but were ready to sell it to the Greeks. If were at hand to buy it, they threw it into the Nile.

311 f. = 261 f. — Ἰβαυ.: for the imperfect, cf. ἄφιεν A 2:


315. διμέτρειον: they measured off the ground for the co distance at which they were to hurl their spears; cf. 344.
ad certamen magnae sub moenibus urbis | din liqua viri Teucrique parabant Verg. Aen. xii. 116 f.

316. κλήροις πάλλον: "they arranged the casting of k expressed more definitely in 324. The κλήροι were bits of marked with some sign so as to be recognized. The pray while the lots were shaken.

317. πρόσθεν: before, first. Cf. 346, B 359, πρότερος optative in indirect discourse, representing the subjunctive in direct discourse. Cf. A 191. — In the single combat o Book, Hector resents Ajax's offer to allow him to hurl his sp

318. χείρας ἀνέσχον: equivalent to χείρας ἀνασχόντες, see the attitude, cf. A 450. See Vocabulary s.v. χείρ.

319 = 297.

321. τάδε ἱγγα: these troubles here, i.e. this war.— θηκ A 2. — Both armies seem united in wishing the death of Pa

322. δός: for δός with the infinitive in prayers, cf. 351.
δώναι: equivalent to ἀπόφθεισθαι καὶ δώναι. For the fullness cf. A 88.
325. ἐν ὄργων: with averted face, in order to escape the suspicion of favoring his brother. — ἐκ ὄργων: 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, 287), although they long ago had dismounted from their chariots and laid their armor upon the ground. — κατὰ στίχος: according to ranks, in ranks.

327. ἱκατο: grammatically and in sense construed only with ἰσίχα, although κεῖμαι often is the passive of ἰθῆμι. For the 'zeugma,' cf. πρὸς δῶμα A 533.

328. ἀμφῳ ὄργων: standing expression in the case of the principal parts of the warrior's equipment, sword (as 334) and shield. — άθετον: 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. καλᾶς: for the order of words, see § 11 j.

333. οὗ καταγγέλεοι: sc. since he himself had appeared without a cuirass. — Δυσκόνοι: 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.). — ἠμονος 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. χαλκοῦν: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in ἀργυρόπλοον. — σώκος: 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. κυνῆν: originally a head covering of dogskin, then helmet.


340. ἐκτρώνθη μῆλον: on either side of the tower, both Trojans and Greeks. Each combatant was in the rear of his own force.

341 = 266. 344. διαμετρητής: cf. 315.

345. κοπτόντε: subordinate to σέιντε. 346. πρόθες: as 317.

347. Cf. 356. — τόντου λόγον: 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. — χαλκός: the bronze point of the lance; cf. χαλκῷ, below. — οἷ: refers to χαλκός.

349. ἀρνυτο ἵλελκεν: arose with his lance, “raised himself to hurl his lance.” Cf. ἀνασχόμενος 362, altior exurgens Verg. Aen. xi. 697, corpore toto | alte sublatum consurgit Turnus in ensem. ... at peridunt ensis | frangitur ib. xii. 728 f.

350. ἄναμμενος: “uttering a prayer as he did so.”

351. Ζηρ ἀνε: the vocative form ἀνε is found in Homer only in this phrase; elsewhere, ἀνέ, as B 284, 434. — δός τίσασθαι δ κτλ.: equivalent to δός μια τίσασθαι τούτον δ κτλ. The relative clause δ με κτλ. represents a noun as the object of τίσασθαι. — πρότερον: cf. 299.

352. ἄντον: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. Cf. A 7. These ‘ornamental epithets’ are sometimes put into the mouth of a foe. — Ἀλέξανδρον: is the object of τίσασθαι. This makes the preceding relative clause more parenthetical than if this proper name had been attracted to the construction of the relative clause, as Λαοδίκην 124. — καὶ ... διαμηναί: a more definite expression of the thought of τίσασθαι.

353. τίς: many a one; cf. B 271. — καλ: as 287.

354. δ καὶ κτλ.: explains ξεινοδόκον. — πιθοτη: hospitality; cf. 207.

355. ἀμφιταλάν: i.e. drawing back for the throw. Cf. adducto con- tortum hastile lacerno | immittit Verg. Aen. xi. 581 f.

356. Cf. 347.

357. διὰ: with long ι at the beginning of the verse. — φανής: the outer layer of the shield was a plate of bronze.

359. ἀντικρόθη: 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. — ἀμφί αὐτῷ: construe with διατρυφήν, about itself, i.e. about the φῶλος.

365. σετο ἀλώτηρος: Zeus σετος, 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. ἰδέσιν κτλ.: cf. B 37. — κακότητος: for the wrong which he did me; causal genitive.


368. ἐπάνιον: predicate nominative. — ὅσι δάμασται: marks the result of both preceding clauses.

369. κόρυφος: for the genitive, cf. ἐαυτὸ 385, γούνων A 500.

370. οἷα κτλ.: "he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaéans." Of course the helmet-strap (ἰμάς) under the chin of Paris chocked the wearer.

372. This verse explains ὅποι διηρήν.— ὅποι ἀναμένοις: as A 501.— ἤχέω: as holder; predicate with ὅς.

375. ὃ: in the rapid narration, the relative construction is used here, where a new sentence would be expected. Or this ὃ may be called demonstrative, with no conjunction to connect it with the preceding verse. — ἵνα καταμαύνοις: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.

376. τρυφάλαια: the following hiatus is justified, as falling at the feminine caesura of the third foot; see § 27 b.— ἰπι τοποτο κτλ.: i.e. it remained in his hand.

378. μὴ ἐπιδεινήσω: i.e. he swung the helmet before he threw it. Cf. Tennyson's Morte d'Arthur, 'clutch'd the sword, | And strongly wheel'd and threw it.' — κόμμαν: cf. B 875; sc. as spoil of the victory.


380. τιχερες κτλ.: emphatic at the beginning of the verse and the close of the sentence; cf. βάλλε A 52. Construe with ἐποροῦσε. — ἔφρωνος: the poet recognizes no chance rescue; cf. A 8.

381. ρέα κτλ.: "easily, as only a god can." — ἴκαλυψι δὲ: "and made him invisible."

382. καὶ ἔστε: cf. καθίσαν 68. — ἐν θαλάμῳ: in his chamber; cf. 381.

383. καλλουρα: future participle, expressing purpose.

384. Τρειά: i.e. women who had come to view the combat, as 420; see on 149.

386. μιν: construe with προσέπτω, cf. 389. For the quantity, before a lost consonant, see § 59 j.— παλαύσι: the adjective strengthens the noun. — προσέπτω: always used of words that follow immediately, or separated from them only by a parenthetical clause.
387. εἰροκόμφ: explained by the following clause.

388. ἡρκαν: contracted from ἡρκείν. — μάλιστα κτλ.: the relative construction is abandoned; cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — φιλέσκειν: sc. Ἐλένη.


391. καίνος: used much like a demonstrative adverb, there. — δι: is he. — Not as 220.

392. οὐδὲ καὶ φαίνει: nor would you think. — Χορόνθι: at the close of the verse in contrast with μαχησάμενον.

393. ἀνὴρ μαχησάμενον: equivalent to ἐκ μάχης. — Χορόνθι: at the close of the verse in contrast with μαχησάμενον.

394. ἑρχεθαί: “ready to go to the dance,” so beautiful and vigorous is he. — νόν κτλ.: i.e. he is in as merry a humor as if he had just enjoyed a dance. — The participle has the principal thought.


396 f. καὶ ἡ: and so. — This ἡ is resumed by the ἡ of the apodosis (388). — διαρθρής στήθεα κτλ.: these parts were unchanged by the transformation (386–389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals. — All but Helen saw in Aphrodite only the old woman.

398. θάμβησεν: cf. A 199. — Wonder mingled with dread came over Helen, fearing some new device of Aphrodite, who had already led her far from her Spartan home. — She does not believe that Paris has been carried home in safety. — Ἑτος κτλ.: as A 361.

399. δαμονή: cruel divinity. — Cognate accusative with ἡπεροπείνειν, which takes μέ as direct object. — To trick me with these deceits.” — Cf. τοῦτο ὑμᾶς ἐξαιπιζέασι Χερ. An. v. 7. 6.

400. ή: surely; with mocking irony. — προτέρω: still farther from Lacedaemon. — πολίων: construe with ποίμε — “into any one of these cities,” — or in a loose local sense. — See H. 757; G. 168, n. 3.

401. Φρονήσε: construe with πολίων.

402. καὶ καθι: there also. — Just as Paris in Ilios.

403. συνέκα 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. στυγμήν: see on 173.

405. τούτην 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 δῆ νῦν. — Thus the thought returns to 399. — ἐκλοφρονίσωσα: i.e. in pretending that Paris summons her (390).
406. ταρ' αὐτόν: *by himself*; contrasted with δεῦρο 405. "Leave me alone." The 'asyneton' marks Helen's excitement.—Τεύν 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. Ὄλμοντον: the 'limit of motion.'

408. πιλι καίνον: *about him, at his side.?—όξιμ: endure woe, "bear all the troubles of human life."—ἲ φιλασσει: *watch him; sc. that he does not escape thee or prove unfaithful to thee.


411. καίνον: indicates contempt or abhorrence. —δι: the clause is causal in effect.

412. μερησεται: *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 ἔμε 410). —Χω κτλ.: "and yet I have already," etc.

413. χωλωσαμήνη: *falling into a rage;* cf. ὀμβής A 517. The middle does not differ greatly from the passive. Cf. χωλωθής A 9; see § 50 d.


415. ροῦ: till now, opposed to the future. —ἐκαγια: *cf. αἰῶν 158. —φανε: *came to love you, "bestowed my love upon you."

416. ἀμφοτέρων: explained by Τρώων καὶ Δαναών. —μπτισομαι: aorist subjunctive, still dependent on μή.—ἴχθεα λυγρά: *grievous hates, which would be destructive to Helen.* —Cf. 11a (i.e. Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | prae metuens Verg. Aen. ii. 571 ff.

417. σύ δί... δην: an independent addition, as is shown by κὲν, in order to explain the effect of ἰχθεα λυγρά. For the subjunctive with κὲν, cf. A 137. —οίνον: cognate accusative.

418. Σαρσον: *cf. A 33.* Helen yields only after the sternest threat.

420. Τρώας: see on 384. —λαθων: *sc. βασα, as she departed with her two maids (cf. 143, 422). —Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. —ἥρας: as A 495. —Σαλπων: nowhere else in Homer of a definite divinity.

421. Σέρων: on the citadel, near the dwellings of Priam and Hector.

422. ἀμφίπολοι: *i.e. the two who had accompanied her (143).
423. κε: sc. following Aphrodite; cf. 420.
424. τὴ: for her. — διονυ: prior in time to κατέθυκε φέρονα. Observe the distinction between the aorist and present participles.
425. ἀντὶ 'Αλέξανδρος: according to 391, Alexander was on the bed, but this is disregarded in the following narration; cf. ἄρχε λέχοςδε κῶν 447. — θε: this is added to give prominence to her condescension in performing a maid’s duties. — φέρονα: for the participle, see on ἔν A 138.
428. ἔλθον: an exclamation. She reproaches him for his return; cf. B 23.
429. δαμεῖ: with dative of the agent, as 301. — πράττειν: cf. 140.
430. ἦ μὲν δ' κτλ.: truly thou wast wont to boast; with mocking disdain.
431. σῇ: added with emphasis, as B 164.
432. ἀλλ' ἐς νῦν: an ironical exhortation. The following 'asynedeton' is usual. — προκαλεσμα: challenge, call forth to meet thee; middle, as in 19. — Μενδηας: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as in 430. Cf. 223.
434. παύων: cease forever. Present infinitives are used also to explain this injunction. — εἰσθή: cf. 284.
436. μὴ πῶς τάχα: lest in some way, soon. — ἢν' αὐτὸν σουπι: by the spear of this very man. For the dative with ἢν, cf. B 860.
437. μῆδον: construe with προσέκεισθεν.
439. μὲν γὰρ: always in this order; never γὰρ μὲν. — σὺν 'Αθηνή: by the aid of Athena. This diminishes the personal credit of Menelaus for his success.
440. αἵρε: as A 140. — ἄγε: sc. νυκής. — πάρα σοι: more frequent in this sense is παραστασθαί. — ἦμιν: i.e. with Paris and his countrymen.
441. εἰσήκειτε: in the English idiom this would be in the same construction as τραχείσαν. Cf. B 113; see § 21 b.
443. oőδ' δὲν: not even then when.
444. ἐν τῷ ναῦρο: “was on the voyage.”
445. Κρανάρ: 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 Cees; 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 Κρανάρ was given to a small island in the Laconian gulf.
446. ὁς: refers to ὅσι 442.
447. άρχα: made the beginning, began; with a supplementary participle, κυών, as B 378. — δεινος: 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. τῶ μὲν ἐγα: so these two.
449. The story returns to the point where Aphrodite interposed (380). — ἄν δυσλον: sc. Τρώων. — θηρί δουλεία: like to a wild beast in fury.
450. εἰ τὸν ὑπερβρήσσαν: if he but might catch sight of him somewhere. For the optative, see H. 907; G. 1420. — θεοθεία: for the 'synizesia,' cf. 27.
451. οὗ τὸ δύνατο θεία: 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. κηρι: dative of likeness with ἱσων, which is a cognate accusative far on its way to become an adverb. For the comparison, cf. A 228. — μελαιν: 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. δέ: as you see, surely. — φανερο: belongs evidently.
459. τιμῆν κτλ.: cf. 286.
460 = 287.
461. τόν βοῶν: cf. ἔπευφημορον 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 provisio ns of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew. Curiously enough, the promise which was made to Thetis on the preceding evening is not mentioned.

1. ἔστι: in apposition with ὁ. — ἔγοροντο: sc. during the events narrated in Γ.
2. χρονύφ: see on A 426.
3. ἐγνύχεια: see on A 598.
4. αὐτίκα: sc. after Γ 456–460. — ἱππεῖκεν: sc. by the proposal of 18 f. 6 f. Zeus teasingly compares Aphrodite’s constant care of Paris with the neglect of Menelaus by Hera and Athena.
5. μὲν: correlative with αὖτε 10.
6. νόσφι: sc. Μενέλαος.
7. αὖτα: ablative; § 19 a.
10. θεόμεν κτλ.: § 12 d. — ἀριστημεν: aorist subjunctive.
12. 21 f. πλησία: sc. to each other. — ἵ τοι: correlative with δεί 24.
13. 23 f. χαλικεύσα: parenthetical; § 21 d. — χάλος: see on A 81. — “Ἡρι”: § 19 λ. 25 = A 552. 26. τῶν: explained by the following verses.
20. 43 f. δόκεα: of an act just preceding. — αὐτ: its antecedent is τῶν 46.
21. 49. λοιπόν κτλ.: explains διατάσσω. — τό: attracted to the number of γέρας. 50 = A 551.
COMMENTARY TO THE

51. τρεῖς: explained by 52. — μέν: correlative with ἀλλὰ 57.
53. διαπέρας: infinitive as imperative.
57. οὖν: made emphatic by the following pause; § 11. — τόνον: cf. 26 ff.
58. Cf. et mi genus ab Iove summo Verg. Aen. vi. 123. They had the same lineage.
62. μέν: correlative with δὲ 84. — θυσίαμον: aorist subjunctive.
63 f. σοὶ μὲν κτλ.: 'chiasmus'; § 16 a. — 'Ἀθηναίη: see on πρὸ ἦκε A 195.
67. πρῶτοι κτλ.: cf. Γ 299.
70. μετὰ κτλ.: cf. A 222. This explains ἐς ὀρετῶν.
73. ἦν εἰσάν: "by these words," saying this.
74 = B 167. Athena's third descent during the action of the Iliad.
75. εἶναι: predicate with ἀπερα. "Like the star which Zeus sends." — ἀπέρα: i.e. a meteorite. — ἥξε: gnomic aorist; § 14 f.
76. τίρεα: predicate, as a portent.
77. λαμπρέα: see on σωληνόμην A 2.
78 f. τῷ: i.e. ἀπέρα, cf. 75. — ἐς μέσον: cf. Γ 69. — θάμβος κτλ.: cf. Γ 342 f. 81 = B 271.
82. Cf. 15 f. 83. τίθεντο: cf. ἐθνηκέν Α 2.
84. ἀνθρώπων: limits ταμίας πολέμου.
85. Δαοδόκη: in apposition with ἀνδρὸς 86. — ἀλήμφατη: in apposition with Λαοδόκη.
93. An independent introduction. Verse 94 repeats the thought clearly.
95. Τρέων: for the dative, see on B 285. (Or, it may be the agent.)
97 ff. τῷ: construe with πάρα. § 55 c β. — εἰ κτλ.: equivalent to εἰν Μανίλαος βιέλα διμυθῆ. A picturesque paraphrase for death. — σὺ βιέλα κτλ.: is parenthetical; διμυθῆ precedes the action of ἐπιβάνα.
100 f. Μανίλαον: for the genitive, see Η. 739; G. 1099. — 'Ἀτόλλων: patron god of Lycia, and god of the bow.
103. σκαδαί: explained by the second 'hemistich.' — ἀτίκα: see on B 824.
104 f. τῷ: § 19 h. — αὐτίκα: cf. 5. — ἑσύλα: sc. from its case.
106. ἀγρίνοι: on λαύν 91. — ὅν: object of βεβλήκα. 107 is parenthetical.
108. ὑπέρ: predicate. 109. τὸ: construe with κεφαλῆς. — τυφό-κων: had grown, were.
110 f. ἰσόμετα: sc. ἀλλήλουν. — πάν: i.e. τόσον, cf. τὸ μὲν, below.
112 f. τοῦτο γαῖα: cf. A 245. — πρόσθεν κτλ.: sc. in order that the act of Pandarūs might be unnoticed. — ὅλον: “while.”
115. βλέπετε: 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 duxit longe, donec curvata coirent | inter se capita et manibusiam tangenter 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). — κυκλοτέρησι: predicate.
125. Double ‘chiasmus.’ βιός and νερή, ἱαχεν and ἄλτο receive prominence from the order. — λέγει: cf. A 49. The verse is thought to echo the sound of the bow. Cf. 504. — ἄλτο: see on A 53.
127. Apostrophe to Menelaus. § 16 g. — σθαν: construe with λελάθοντο.
130 ff. τοῦτον: explained by 132 f., i.e. a little. — ὁς ὅς: as Γ 33. With subjunctive, as 141, B 147. See H. 914 b b; G. 1438. — παιδέα: from her child. — λησταν: aorist subjunctive; cf. A 80; sc. τοῖς. — θεοῖς: cf. Γ 145.
135 f. Cf. Γ 357 f.
137. ἵππος ἀπόθετος: see on A 284.
139. φυτεύτω: abroû. 140 f. Cf. Indum sanguineo veluti viola-verit ostro | si quis ebur Verg. Aen. xii. 87. Cf. ‘Here lay Duncan: His silver skin lac’d with his golden blood,’ Shakspere, Macbeth ii. 3. 118; ‘Sohrab looss’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. παιρῆνον: Attic φᾶλαρα. — ἱππων: equivalent to ἱππεον.
147. ὀπερεθέν: contrasts σφυρά with νήμα. The wound must have been in front, not on the side, since both thighs are stained.

148. ἅγγεσαν: cf. Γ 259.

151 f. νῦφον: the thong which bound the arrow point to the shaft. — ἐπότος: sc. ὑπεληθ. — ἔφορον: cf. Γ 313, but here adverbial.

153. τοῖς: i.e. Menelaus and those about him. — βαφό: see on μέγα Α 78.

154 ff. χαρός: on Α 323. — κατάγησε: for the length of the ultima, see § 59 l. — δάνατον: predicate; cf. κακά 28. “The truce was death to thee.”

— ἱματον: see on Β 124. — ὀλον: agrees with σι, object of προσέρχεσ.


163 f. = Ζ 447 f. — τοῖς: refers to the following sentence. — ἐλέη: § 18 b β.

165 = 47. 166. σφί: for the dative after ἐπί, cf. Μενελάω 94.


168 f. ἀπάτη: see on εὑρέθη Α 65. — ἁχος σθεν: grief for thee.

170. For the fullness of expression, see on Α 88. 171. Cf. Β 115.

173 f. Cf. Β 160. — λύπομαι ἔληφθη: this really gives the cause for ἐλέγχω ποταμος ἱκοῦριν 171.

177 f. ἐπιθυμάτων: sc. in mockery. — χαλόν κτλ.: cf. 24.


181 f. σὺν κανήσων κτλ.: i.e. without Helen and the spoils of war, and with heavy loss. Cf. Β 298. — ὦ: cf. ὦδε 176. — χάνω: i.e. swallow me.


184 f. τὸ [πῶς]: at all, as Γ 306. — τάροιδεν: local.

189. Note the spondees.


192. ἤ: he spoke. See on Α 219. — θεόν: see on Α 334.

196. ὀντίσις: nearly equivalent to ὀπερ. — τάξις: cf. Β 718.

197. Δυσλατόν: i.e. the principal Trojan allies. — τφ: sc. βαλαντί.

199. βῆ κτλ.: cf. Β 47. — κατὰ λαόν: cf. 126, 209, κατὰ στρατών Α 318.


210 f. ικανον κτλ.: cf. Γ 145. — “Where was the wounded Menelaus.”

215 f. Cf. 186 f.
221 ff. ἔτι: construe with ἦλθον, cf. A 475. — εἰ: sc. Ἀχαῖοι. — κατά: construe with ἦλθον. — μνήσασθαι: i.e. they were eager. — ὄψω: cf. Ι 220.
229. ταλά: cf. A 35. — παραχέων: sc. ἵπποι καὶ ἄρματα. The chariot was used for transportation from one part of the field to another, — not for actual fighting.
238. θμᾶ: contrasted with γυναῖκες 237, as ἄλοχος is with αὐτῶν.
239. ἥξων: sc. as captives. See on Α 13.
243. τιφθ’: τί ποτε. — ἢττητε: as this stands, it is perfect. ἢττητε?
244. αἱ τε κτλ.: cf. Ι 4. — πάλαις: broad. — πείλοιο: see on Ρ 785.
247. Sarcastic. — ἔθεκα κτλ.: the clause is here equivalent to νηῶν.
248. εὐπραγιῶν: the sterns were more prominent in the camp than the prows. 251-421. Five divisions of the Achaean army are enumerated.
256-271. Ι. Idomeneus.
257. οἱ Σ’ ἀμφὶ: cf. Β 445. — θωρήσαντο: sc. when he reached them.
253. Ἰδομαντός: sc. was busy. — συν: for the comparison, see Β 480.
255 f. γῆρησεν: cf. Α 330. — μελλόμενον: see on Α 539.
257. Δαιῶν: for the genitive after περὶ τίω, cf. Α 258.
258 f. “Both in action and in council.” — διστ: see § 28 c.
260 f. κραίνουσα: for the mode, see on Α 80. — εἴ περ: cf. Α 81.
264. οἶες: i.e. as brave as. — πάροι: with present. Cf. Α 553. — εἴχεια εἶναι: see on Α 91.
269. εὖ: construe with ἵκρων. — ἢ: emphasizes the whole clause.
274 f. νέφος: this suggests the following comparison. Cf. ‘cloud of witnesses.’ — ἡς ἤ: cf. 130, Π 33, Β 209. — αὐτόλος: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 a.
COMMENTARY TO THE

278. φανέρω: φανερα, § 28 a.
280. τοτα: refers to ὅς 275; predicate. "So dark and threatening."
282. περιτυχα: cf. 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton Par. Lost vi. 82 f.; 'horrent arms,' iOd. ii. 513.
286. σφῶν: object of ἀπερικύμεν. 287. αὐτά: of yourselves.
289. τάσσει: masculine, not neuter; cf. τῷ 104.
292-325. III. Nestor. 293. ἰνθα: particle of transition.
301 f. ἱστότων μὲν: has no correlative πεκότι δέ. — ἵχεμιν: check.
303. Transition too direct discourse,' without the usual introduction.
304. πρόσθε 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." — ἀλαταβύντεροι: sc. if you fail to obey.
306. ἀπὸ ὀξεῶν: nearly equivalent to ὅς ὀξέωσυν. Contrasted with πρόσθε ἄλλων.
310. τολῆμαν: genitive, as τοῦ 196. 311. Cf. 255, 283. 312 = B 7.
314. γούνα: the seat of bodily vigor. These weaken in time of fear.
319. ἐί: modifies ἥμαν [ἐνίω]; equivalent to τοῖς. See on μύνθαι A 416. — Ἑρμοθάλασσα: the story is told at full length in H 132 ff.
322. καλ ὁ: "although old." 323. τό: cf. 49.
324. of τερ: nearly equivalent to since they.
326-363. IV. Menestheus and Odysseus.
327 f. Cf. 89 f. 329. Ὀθυποείς: in apposition with ὁ.
330 f. τάφρο: construe with ἐστάσεν. — σφίν: for the dative, see § 19 k.
339. For the 'alliteration' of κ, see § 13 a. — κερδαλέφρον: cf. A 149.
340 f. ἄφωλιν: sc. μάχαρ. — μὲν οὖν ἐπίτευμα: contrasted with νῦν 347. — ἐπιτευμ: for the accusative, in spite of σφῶν, see on A 541.
343. “You are always ready to listen to an invitation to a feast.”


347. τῶν θυτ: opposed to 341 f. — ἐκ κτλ.: object of ὄροφες.


357. χαμομίσα: 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 θρ.: sc. harsh words. 364–418. V. Diomed and Sthenelus.

364 = 292.

365 f. Cf. 89 f., 327 f.

366. ἱππωσι κτλ.: form one thought.


372. βλέψον ἔν: equivalent to ἔνδανεν. πτωσκαζόμεν is subject.

374. θὸντο: for the voice, see § 50 a. — πονύμον: i.e. in battle.

375. περί: construe with γενίσται.

376. ἄπερ πολέμον: explained by ζεῖνος.

377. ζεῖνος: as a friend. — ἄγιρνεν: cf. 28; sc. for the expedition against Thebes.


380. οἱ: i.e. Mycenaeans.

381. ἱπταμέν: i.e. dissuaded.—παραίτια 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.—ἀγγέλην: predicate, as ambassador; cf. Γ 208. — ἐπὶ: construe with στείλαν, i.e. to Thebes. — Τυθή: Τυθά.

387 f. ζεῖνοι κτλ.: stranger though he was.—Καθιεῖσθαι: equivalent to Καθιεῖσθαι 385. Cf. Δαρδανοί and Δαρδανίωνες.


391. χολωσόμενον: sc. because of his success.

393. κούρους: in apposition with λόχον.—The leaders have bloody names.
COMMENTARY TO THE

396. καλ τοῦτον: i.e. he overcame these, too. — ἐφήκεν: cf. ἐφήκται B 32.
397. ἧνα: sc. to bear the tidings.
398. ἄρα: resumes ἧνα δὲ κτλ. The omens directed that Maeon should be spared.

399. Διόκλιος: Tydeus was grandson of Oeneus (B 641). — τὸν: this.
400. μάχη: local; cf. A 521. — ἄγορη κτλ.: “although better,” etc.

402. ἵππην: accusative after αἰθοθεῖσ, see H. 712; G. 1049.
404 f. ψευδα: ψεύδοκα: i.e. true. — Note the following ‘asyn- denton’ and the repetition of ἡμῖν. — 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. — παρρησίαν: sc. than the fathers. — αὐθαγόνης: dual, for Diomed and Sthenelus. — ἔπει τείχος: cf. B 216.

409. κατα: i.e. the first assailants.
410. τῷ: therefore. — ἥμην: sc. ἡμῖν. “We deserve higher honor.”
415. τόσον μὲν: correlative with τούτῳ δὲ 417; and κόσμος is contrasted with τέρμος, in the same place in the verse, before the pause.

417. Ὁμοίον: genitive of cause or possibly genitive absolute; § 19 g.

422-456. This scene might follow immediately on B 483 or B 785.
423. ἐπασότερον: the point of comparison; cf. ἐπασότερα 427.
430. ἔχοντα κτλ.: contains the principal idea. 431. δεδομένη: causal.
433. Τράως: the comparison is continued until the subject is forgotten and resumed in Τρώων ἀλαγητός 436. Cf. B 459.

434. λευκόν: for the epithet, see § 12 a. 435. Two ‘apparent hiatus.’
439. τοὺς μὲν: 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.
FORTH BOOK OF THE ILIAD

442. Cf. 424.
443. οὐφανεῖ: for the dative, see on Z 136. — ἄστρηξ: gnomic aorist, parallel to βαίνει. — καὶ ἐκ χτλ.: "while still it walks," etc.
449. τολίς 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,' — εὐκολὴ belonging to ὀλλοῦτεν, and οἰμαγή to ὀλλοῦμένων. 452. δραψφ: genitive.
453. ἐμβάλλετον: cf. 'Met as torrents from the height | In highland dales their streams unite,' Scott Lady of the Lake iii. 24.
455. διπόδαυ: the point of comparison. — τομήν: 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. ῥάπων: construe with ἀνδρα.
459-461 = Z 9-11.
462. ἀλί: marks the clause as a repetition of 457. Cf. E 79.
460. γεισ: sc. δόρον or ἐγχος as object. — δυτίκον εἶσω: cf. A 71.
465. διαι: mark the change to the imperfect. — ὀφρα κτλ.: = συλήσω.
467. τὸν μᾶν: i.e. Elephenor. — αὐτῇ: i.e. his body. Cf. A 4.
477. κάλλους: sc. τοκης. 478. "He did not repay his parents' care."
479. ὑπό: construe with δοει. Cf. Γ 436.
485. ἄνηρ: see on B 474.
486. ἔξτημαι: 'gnomic,' hence subjunctive, κάμυψη.
COMMENTARY TO THE

489. τοῦ: i.e. Ajax. Cf. Μενελάου 100. 490. καθ’ έμιλον: cf. 199.
491. ὄ μι: for the repetition of the subject, see on A 191.
493. αὐτῷ: i.e. his booty, the dead Simoisius. — οὗ: dative of interest.
496. έγγύς: sc. to the body of his friend.
498. ἀνδρὸς: ablative genitive; see § 19 g β. — ἄλιον: cf. 26, 179.
500. ταρ’ ἵππων: clearly Priam had a stock farm at Abydos.
501. ἵππου: for the genitive, cf. τοῦ 494.
502. ὅ: refers to δουρί, but αἷμα (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. — ἀστεν: cf. φωνήσας.
514. πετόλιος: i.e. ἀκροπόλεως. 516. μεθέντως κτλ.: cf. 240.
519. κυήμην: one of the two accusatives in the active construction (ἐβαλε Διώρα κυήμην) is retained in the passive construction.
521. ἀναδής: pitiless. 523. ἵππου: sc. appealing to them for aid.
527. τῶν: i.e. Piroüs.
530. ἰρώτατο: drew his sword; middle.
531. τῇ: demonstrative, with this. — δ νε: see on A 97.
533. ἀκροκομοὶ: possibly like American Indians, with a scalp lock.

See on B 11.

537. ὁ μᾶ: i.e. Piroüs (519 f.). — ὁ Σίδ: i.e. Diores (517, B 622).
541. ἄγεται δὲ: see on καί οἳ 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. χαράσ: by the hand. — ἄλεσα: hiatus justified by pause; § 27 b.

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. ἱλα: as Δ 293. — Ἀθηναί: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father (Δ 390).


5. ἀστέω: 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. Ἡμιαμάκε: for genitive, cf. B 415, Z 508; see § 19 j. — κρατός: corresponds to κόρυφος 4, and ὡμών to ἀστείδος.

9 f. ἦν δὲ τι: cf. B 811. — ἱρώτα: there were no priests in the Greek camp. — Ἡφαίστειος: the Trojans honored the same divinities as the Achaeans.


18. ἀλοίπα: as Δ 498.

19. μεταμάτων: cf. Δ 480. For the compound, see on B 56. — δοσι: sc. by the cast of his spear. — ἑπτα: “chariot.”

21. περιβήναι: cf. 290, ἀμφιβεβήκειας Α 37. — ἀδελφιοῦ (better ἀδελφοῦ, § 35 b) κτλ.: “his slain brother.”

22. ἔτι κτλ.: cf. B 703.


28. τὸν μὲν: i.e. Idaeus. 29. ἐρίθη: sc. to fear and flight.

31. Ἀρες, Ἀρες: § 59 d β. — For the epithets without conjunction, see § 15 a.

32. ὧν ἄν: cf. Γ 52. — μὲν: correlative with ἔτι δέ 34.

33. μάρπναται: “fight and see.”

34. Δίσι κτλ.: this is only a pretext.

35. Ares is not long inactive; see 461. Athena departs (to Olympus?) at 133.

37. ἦλθα: after Ares’ withdrawal.

38. ἡμιμένων: construe with ἱππων.
COMMENTARY TO THE

40. πρῶτῃ: dative of interest; "in his back first, as he turned to flee."
—στρεφθέντι: construe with πρῶτῃ. Note the caesura.—μεταφέρετε: local, with ἐν τῇ ἡμέρᾳ.

41. ἠλασθένει: sc. ἡρωία as object. 42 = Δ 504.
43. ἔρα: cf. B 522. 44. ἤσ: i.e. Φάιστος.
46. ἔτρην: construe with ἐπιβηθήσαμεν. Phaeus had been fighting on foot. Now he started to mount his chariot in order to flee.
47. σκότος οἴνη: 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. ὀδύνη: local.
53. χράσμα: cf. A 28. 54. ἄφθολλα: for plural, see on A 205.
56. Of course this implies that Menelaus drove him. 59. The names indicate the craft of the family.
60. ἰοί: i.e. Φίρεκλος. Cf. ἰοὶ 44; see on B 872.
62. ἰοί: i.e. Phereclus again. 63. ἄρχεκάκων: see on οὐλομάνῃ A 2.
64. Phereclus pays the penalty for his work.—κατὰ: construe with θέων.
—τῆσαν: sc. that misfortune would befall Troy if Paris should bring home a Greek wife.

65. ἐστιν κτλ.: parenthetical.
67. ἀκούσα: in apposition with ἡ.
70. μὲν, δὲ: contrasted. Nearly equivalent to ἐν νόθῳ περ ἐντα κτλ.
73 f. καφαλῆς: partitive genitive, with ἱνόν.—ἀπερέσε: cf. Γ 359.
75. φυχὴν χαλκὸν: "cold steel." Cf. iaculum ore momordit Ovid Met. v. 143.
77. ἰοί: i.e. Dolopion.
78. ἀφητήρ: cf. A 11. 79. ἀπά: marks this as a repetition of 76.
81. χειρά: arm; cf. ἡμοιον 80. 82. τοῦς: to the plain.
85. γνώσα: cf. ιὸς Δ 223. 86. Explanatory of ποτέρως κτλ.
88 ff. Cf. Δ 452 ff.—ἐκθέασιν: "gnomic."
91. ἀλώντα: construe with τὸν 89.—Διὸς ἄκωσ: see on B 146, 396.
93. ἅρ: refers to ἑυκώς 87. .
95. Δυκάνος κτλ.: i.e. Pandarus. See Δ 88 f. 97. ἔτι: cf. Δ 94.
98. τυχήν: cf. τυχήσας Δ 106. 101. ἔτι: construe with τῷ.
102. ὄρνυτε: cf. Δ 509. Forward! On!
104. ἀναχτήσας: cf. Δ 511. 106. εἴχαμεν: exulting.
108. Καταβήσει: see on B 20; cf. Τρώω 222.
109. ὄρος: cf. Δ 204. Hasten!—Sthenelus was waiting and watching for him, with his chariot. See Δ 229.

111. καθ’ ἔττων: cf. καταβήσει 109. Opposed to ἀναβαίνω Γ 261, as ἐξ ὀξίων Δ 419 to ἀναβαίνω 837, and ἀφ’ ἔττων 19 to ἐπιβαίνω 255.
116. α' τοτε: cf. A 453. — μόλις κτλ.: cf. οἱ κτλ. Δ 219. — παράτης: see Δ 390. 117. νῦν: opposed to ποτέ, as ἐμέ to παρέ. 118. καὶ ἐς κτλ.: parenthetical. In time, this action would precede that of ἔλειν. — ἐλείν.: sc. ἀνδρα as subject.


125. Explains παράτης 125.

127-132. These verses prepare the way for 330 ff.
127. ἀχλόν: 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. θώς: of course in human form.
130. Athena makes a limitation of her command, as a new thought occurs to her. 134. ἀπεστάλετο: see ἀναχωρήσας 107.
135. καὶ μακάνθε: the form of the sentence is changed, and this is left in the air. See on Δ 433, Ζ 510. 136. τρίς: see on A 213.
139. δοται: sc. πομήν. — τὰ δέ: sc. μῆλα. — φοβηταὶ: are driven.
140. αἱ μῦν: sc. δρες. — ἄρχωνταὶ: cf. ἐπαυσύτεραι Δ 427. — The lion forgets his hunger in his anger.

142. αἰτάρ δ.: cf. A 333. 143. μῦκῃ: resumes ἐμίχθη 134. 145 f. “Diomed hit one and struck the other.”

149. ἀναπτόσκολος: cf. A 63.

150. “Their father did not interpret their dreams for them as they came to Troy,” or they would not have come. Cf. B 859. — ἄρχομενοι: cf. 198. 154. ἵπτ.: over, “as heir to.”

155 f. θυμόν, ἀμφότερον: two accusatives after a 'verb of depriving.' See H. 724; G. 1069.

156. Here, as in 150, the participle bears the important thought.
160. εἷν ἐν κτλ.: sc. as spearman and as charioteer.
161. ἐξ: construe with ἐξήγη. The hiatus before ἐξήγη is ‘apparent.’
162. βοσκομακάνων: attracted from the case of βουσί to that of πόρτισ κτλ. 163. τῶν κτλ.: both these. — ἐξ: see on 111.

167. ἀν μάχην: over the battle field. 168 f. = Δ 88 f.

170. ἀντιον γηδα: is equivalent to προσγείζα, and hence is followed by two accusatives, ἐπος (cognate) and μῦν (direct object). Cf. B 7.

COMMENTARY TO THE

175. ἰδε: here; cf. καίνος Γ 391.
176. Τρόας: for accusative, see on Δ 31.
188. ἦδη: see 97 ff. 191. θος κτλ.: an inference.
196. For the fodder of horses, see on B 776.
200. ἔφη κτλ.: cf. B 345. For the dative of interest, cf. Τρόας: 211.— Τρόας: used here in a wide sense. Cf. B 826.— Pandarus, vexed at his ill success with the bow, wishes that he had come as a spearman.
201. ἢ τοι κτλ.: sc. if I had been persuaded.
204. λίπον: sc. ἐπίτον καὶ ἄρματα. 205. ἔρα: "as I see now."
207. Ἀπελθή: see Δ 94 ff.
214. Cf. B 259 f. "I hope I may die, if I don't."
217. Cf. Δ 265.
222. οἶχα: explained by the second half-verse. — Τρώοι: equivalent to Τρώος, cf. Νηληκὼν B 20. — πεδίου: 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. μᾶλλον: better. — ἐπὶ περ κτλ.: if we must flee from.
234. ἐκφερόμενον: sc. ἢμας as object.
239. For the rhyme, φωνήσαντεσ, βάντεσ, see § 18 a.
244. ἐν τοι μάχεσθαι: cf. 124.
248. μὴ γὰρ δι: the form of the sentence is changed. A genitive is expected, correlative with Ἀχιλέως.

251 = Δ 411.

255. αἴτως: i.e. on foot. 256. ἡ: monosyllable; § 25.


260 f. “If I slay the men, do you look out for the horses.”

261. τοὺς δὲ: i.e. those of Diomed. 262. ἔτοιμοι κτλ.: cf. Γ 261.

263. Ἀδελφος: limits ἰππον. 265. ἦς: ablativeal, of which breed.

266. νόμος: see on κοῦρης Α 111. — ποιήν: recompense. — οὖν: Zeus gave these because they were the best. 268. γενής: sc. ἰππον.

270 ff. τῶν: genitive of source. — γενήλη: in apposition with the subject of ἔγινοντο. — τοῖς μὲν κτλ.: four of these. — τοῖς δὲ κτλ.: but the other two.

273. Evidently the horses could not be captured without overcoming the masters. This victory would bring glory. — οἷς καὶ κτλ.: cf. A 60, B 123, 597.

276. τῶν: i.e. Diomed. 278. στὸ βλασ κτλ.: cf. 106.

279. οἱ καὶ κτλ.: on the chance that, etc. 280 = Γ 355. 283 = 101.

284 f. κανόνα: for accusative, see on Δ 519. — ἀνωχήριος: cf. 104.

287. “You missed me, but I will not let you try again.”

288 f. πρίν, πρίν: cf. πάρος 218. — αἰματος: with ‘verb of fullness.’

291. βίων: ‘limit of motion.’ — ἰππόν: sc. βέλος, as subject.

292. τοῦ: i.e. Pandarus. Construe with γλώσσαν.

293. Perhaps Pandarus bent his head down.

294. Cf. 57, 58. 297. ἀπόροσε: “leaped down from his chariot.”


299. ἐμφι βαίνει: cf. 21, A 37. 301. τοῦ: i.e. νεκρού.

302. σμαμβάλα: cf. Δ 456, 506.


304. οἷον 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. κοτόλην κτλ.: parenthetical. — κοτόλην: 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. — τρόος: besides. — τίνος: Δ 521.

309. παχέε: cf. Γ 376.

310. γαῖρα: local. — ἐμφι κτλ.: see on 47. Here not of death but of a swoon.

311. ἀντόλετο: see on A 232.

312 = Γ 374.


331 f. δὲ τε: cf. Α 244. — οἶδα: and not. — ἀνδρῶν: construe with ἔλεμον.

GREAT JARS FOUND AT TROY

340. πέν: 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. καλόνται: cf. Α 293.
343. μέγα, ἀπό: cf. Δ 458; § 32 λ.
349. ἡ οὖν: as one syllable; § 25. — ἕπεροπτεύει: cf. Γ 39, 399.
352. τελέρει δὲ: for she was distressed.
333. Ἀθέα: sc. χερός. Cf. Δ 542. — Iris acts on her own account, as at Π 121.
334. μαλακτός: sc. Ἀφροδίτη, μάλιστα αἰματι. Cf. Δ 140. — χρώμα: sc. of her hand.
335. ἀρσοφά: sc. of the Greek line. Cf. 36.
336. ἤτω: see on Π 327. 337. κατηγόρω: construe with ἐπιτοιχία.
338. τολλά: cf. 197. For the long ultima, cf. Δία Α 394.
371. θυγατέρα: see on μέγα 343. 372 = Α 361.
374. κακὸν κτλ.: an open offender.
377. Answer to 374. 379. γάρ: refers to Τυδεός νιὸς 376.
382. (cf. Α 586. — Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she.
384. κτλ.: construe with τλήμεν. — ιτι: construe with ἀκόλυφος.
387. κράμα: i.e. such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of Άλι Βανο 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. — Μέτοχος: lay bound. — τρικαλέσσον κτλ.: i.e. a full (lunar) year.
388. ἄκολον: cf. 311. 390. διάδημα: brought out by stealth.
391. ὁ: as in 352. § 21 d.
392. Nothing is known of this story, unless Hera came to the defense of Neleus at Pylus, against Heracles. — τό ταύτα Ἀμφιτρόωνοι: cf. νιὸς Διὸς 396. See on τοκήπιον Π 140.
395. ἐν τόλμῃ: i.e. among the gods who suffered harm from mortals.
397. διήνεμον: construe with διώκειν. Perhaps when Heracles was sent for Cerberus, and Hades refused to let the dog go.
399. αὐτόρ: § 21 e.
400 f. Parenthetical.—τῆς: i.e. ἀμφότερος: τάσσων: cf. Δ 218 f.— ἀνέχετο: sc. Ἀθήνης.
403. σχέδιος: sc. Heracles. See on Β 38 ; cf. νήσος 406.
408 f. “His children do not rejoice in his return from the war,” i.e. he does not return. (cf. 150.)
409 f. Parenthetical.—τῆς: sc. θεοῦ.
413. εἰς ἐπινόη: construe with ἐγάφη.
415. In apposition with Αἴγαλεα 412.
419 f. καρτομέοις κτλ.: cf. Δ 6 f. The joke is on the side of the goddesses now. They return the jest. — τοις: cf. A 58.
421 = 762. Athena does not ask for information. "Don't be vexed with me."
422 f. The reference to Aphrodite's relation to Helen is obvious. — ἱκτυλα κτλ.: cf. Γ 415. 424. Ἀχαίαδες: added to explain τῶν.
425. ἐφαίη: cf. ἀβληχρή 337. 427. χρυσήν: see on Γ 64.
428. πολεμία: 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 δῶι.
438. τὸ τέταρτον: see on B 329. — Σάμον κτλ.: sc. in might.
446 f. Περγάμου: cf. Δ 508. — Leto and her children are often united.
449 f. ἐπισσαίον: such a 'wraith' is not mentioned elsewhere in Homer and has no importance in the story here. Cf. Verg. Aen. x. 636. — αἰτητα: "the real Aeneas." 453. In apposition with βοιλας 452.
461 f. Τρήσα: adjective, often printed Τρέσας. — Ares himself was a Thracian, according to N 301.
471. Sarpedon has not been mentioned before except in the Catalogue (B 876).
482. καλ ἔστι: even thus; i.e. though I should enjoy life at home; and though I have no wrongs to avenge on the Trojans, nor any fear of them.
484. φέρουν κτλ.: cf. the familiar φέρειν καὶ ἄγειν.


487. μὴ κτλ.: cf. Α 566. — ἀλόντες: dual referring to Hector and his people.

488. ἄρετ.: cf. Α 4. 490. τάδε: i.e. 487-489.

492. νυλεμάνει κτλ.: stand firm. — ἀποδίωθαι: construe with χρῆ 490.

494 = Γ 29. 495. πάλλειν κτλ.: cf. Α 18 f. — στρατόν: sc. Τρωῶν.


500 f. ἕνθα: 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. ἀπὸ γὰρ: sc. Τρῳς. — ἀπεκρίθης: sc. Τρῳς.


507. μάνη κτλ.: cf. Α 521.


514 f. μεθόστατο: cf. παρώστατο Δ 212. — ξών κτλ.: ‘safe and sound.’

516. μετάλλησαν: sc. how he was rescued. — μέν: see on B 703.

517. ἄλλος: in apposition with πίνονς. — ἄργυροτοξίς: see on A 37.

518. Cf. Δ 439 f. 519. τοῦτο: made definite by Δαμακίς 520.

520. ἀντίλο: 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. ἑκατέρου: the point of comparison. Cf. ἄρετα 524.


532. φευγόντων: from those who flee. Construe with ἅρπναται. — Cf. Α 45, Δ 245.

536 f. περίμον: cf. Γ 44. — Δινεῖ: see § 34 c.

538. Cf. Δ 138.

539. Αματεύσει: sc. Ἀμαμέλονν. 540 = 42. 541. ἢνδα: cf. Δ 293.

544. βιότοι: after a ‘word of fullness.’ — γίνος: accusative of specification.

546. ἄρεστον: dative of interest with ἄναμα, as often with ἄνάσαυρ.


554. οἰω κτλ.: unusual order, for these two like young lions.


559. ἐπά: construe with χαῖρεστον. Cf. Δ 479.
560. καταταγή: the point of comparison; cf. κατάκταθεν 558. — ἀλλη-
σις κτλ.: a new comparison is added,—"stretched out like pine trees."
562 = Δ 495. 563. τόθ: i.e. Aeneas. Construe with μένος.
564. τά: introductory to ἵνα κτλ. 566. περί: exceedingly.
567. For the thought, cf. Δ 170 ff.
568. τόθ: i.e. Menelaus and Aeneas. — κρεστες κτλ.: cf. 506.
567. Πυλαμέναι: for the ultima treated as long, see § 50 λ. — 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. ἡττώτα: sc. on or near his chariot. — ἔχω: instrumental.
581. The chariotteer desired to turn his horses to flight, since Pyla-
emenes had fallen and he had no further duty in the battle.
582. ἀγένα: in partitive apposition with Μίδωνα. — τρόχον: cf. Δ 106.
583. ὠδαν: cf. Δ 141 f. 587. ἀμάθος: partitive genitive.
590. τοις: i.e. Menelaus and Antilochus. — ἀπένων: opposed to στρατός.
593. ἀναδίκ: cf. Δ 521.
594. ἴνα: a participle is expected, to correspond to ἐ μὲν ἔχουσα 593;
see § 11 γ. 595. φοίνα: sc. "Αργή.
598. ἀκοφρίς: cf. 88. — οἰνον: gives the cause of στίγμη. — ἀνὴ ἡμαμας:
contains the point of comparison; cf. B 147, Γ 33 ff.
601. οἶνον: neuter, cognate accusative. — θαυμάζομαι: imperfect.
603 f. πάρα: πάρεστι, § 55 c. — καλ νῦν: cf. A 109, Δ 12. — καίνος:
there. Cf. Γ 391, ὦδε 175.
605. "Retreat, but keep your face towards the foe."
606. μαπανινεύ: as imperative.
607. αὐτῶν: i.e. Ἀχαιῶν. 608. χάρμης: cf. μάχης 549.
609. εἶν ἐν κτλ.: cf. 160. 610. Cf. 561. 611 = Δ 496.
612. νῦν: for the short penult, cf. Δ 473.
613. τολυκτήμεν κτλ.: for lack of conjunction, cf. 194, A 99.
620. λαξ κτλ.: "setting his foot upon him."
633 f. “Why should you come here to play the coward?”
635. ἐπεί: refers to ψυχόμενοι.
638. Exclamation. “But what sort of a man was Heracles!”
639. θυμολόγοι: 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.
650. ἐρεύνα: concessive.
651. ἀπέδωκα: did he give as was due.
652 ff. Observe the repetition and prominence of ἐγώ, ἐμέθεν, ἐμῷ, ἔμοι.
655. ἀνέψχετο: cf. Γ 362. 659. See on 47. 661. βεβλήκεν: § 30 k.
662. παρθή: i.e. Zeus; see Z 198 f.— ἲν: hints at Sarpedon’s death, of which the poet tells at Π 500.
663. μὴν: correlative with δέ 668.
674. οὐδ’ Ἐσαύρηι: sc. but to Patroclus; cf. Π 477 ff.
676. τὸν βα: “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 ἔρικ κτλ.: I was not fated, as it seems. Sarpedon believes that his wound is mortal.
COMMENTARY TO THE

798. ἄν: construe with ἵσχεν.

800. "The son of Tydeus is not like the father." Cf. Δ 370 ff. — ὅλος: adverb with ἵσχεν. — καὶ: accented, since it is reflexive. § 42 e.

801 f. μικρὰ κτλ.: see on Α 115, Β 816. — καί: even. — δόε: the principal clause is omitted. — ἵσχεν: cf. Β 832. *


805. ἑαυτῆς: in emphatic contrast with μάχεσθαι 810. — "I bade him feast in quiet, but he challenged the Thebans to a contest; I bid thee fight, but thou art weary or faint-hearted."

806. αὐτάρ: adversative to ἵσχεν 805.

807. προκαλὶζε ζιζαν.: cf. Δ 389 f.


810. κλωμα: opposed to σὺ ἵσχεν 802. — Mark the repetition of the pronoun, σοί, σε, σεῦ, σε, σύ, σύ, etc. See on 652.

811. σεῦ: is placed before ἰ, as if it belonged to both clauses, but its place in the second clause is filled by σέ.

812. ἰταμα: "to judge from your actions."


834 f. τόν: i.e. his promises to aid the Achaians. — ἄφεν ἵσχεν: see on 111. 836. ἰταμα: cf. 20. 838. μέγα: adverbial.

839. δαιμός κτλ.: 'chiasmus'; cf. Δ 129, 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 "Αἰας (unseen).

846. τοί: εἰδέ.

847. αὐτάρ: explained by δῆθεν κτλ. 848.

849. ὅς: construe with Διομήδεος. See H. 757; G. 1148.

850 = 630.

852. ἀπὸ κτλ.: cf. Γ 294.

854. ἵκεσον: cf. Γ 368. "So that it was hurled in vain."

857. μὴρην: ζωννύκετο is a 'verb of clothing.' H. 724 a.

858. διὰ: construe with ἱδαμεν.


866. τοῖς: i.e. so gloomy; cf. A 47.

870. ἐκβροτον κτλ.: cf. 339.

872. Cf. 757.


874. ἀλλήλων: equivalent to ἄλλος ἀλλων. — χάριν κτλ.: cf. 211. — ἀνάφυτοι: βροτοῖς.


876. μάραλα: cf. 430.

878. σοι τέ: for the position of τέ, see on B 136. — δειμήμεθα: cf. Γ 183. Note the change of person in the verb. — ἡκαστος: see on A 606.

880. "Since she is your own daughter." — ἡγίσαι: cf. Δ 400.

881. τόν: introduces a special case under ἀλάν 876.

883 f. = 458 f.

885. ἡ τέ κι: cf. Γ 56.

886. αὐτοθ: explained by the second hemistic. See on B 237.

887. ἔσι: concessive.


891 = A 177. It is better suited to this place.


894 f. τῇ: therefore, so. — ἱκανα: supplementary participle.

896. γίνος: cf. γένος 544, Z 180.

898. ὕπαλλαγεν: 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. Παιδώνα: cf. 401.

901 f. = 401 f.

902. ὡς δέν: cf. Γ 33.

904. καταλάμων: the point of the comparison; cf. ἡ 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. — ἔσσεν: sc. μίν.


909. "Ἀρην: this is the reading of most manuscripts, but probably "Ἀρη'" or "Ἀρη is better.

SIXTH BOOK OF THE ILIAD

The connection between this Book and the preceding is close. The first four verses of Ζ cannot be separated easily from the last three of Ε. In fact, though Ε is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the Διομήδεος ἀμυνεία, which certainly extended over the first half of Ζ. No one should forget that the division into 'Books' was not original. See § 10 b.

1. ολόθη: ἐμονόθη. Sc. by the gods.
3. ἄλληλων: genitive after a verb of aiming; cf. Μενελάου Δ 100. — οὐκομόνειν: limits μάχη 2.
4. Συμάντος: construe with μεστηγής. Note the caesura.
5. πρῶτος: sc. after the gods' departure. — ἦρκες κτλ.: see on A 284.
14. ὠφνίδος κτλ.: cf. E 544; attracted to the construction of the relative sentence. 15. φιλέσκεν: cf. Γ 207. — ὅπε κτλ.: explains φιλέσκεν.
17. πρόθεν: before him, for his defense. — ὑπανεῖσαι: sc. Διομήδει. — ἀμφο, θυμόν: two accusatives after a 'verb of depriving.' — ἄππορα: sc. Διομήδης.
23 f. Parenthetical.
39. δε ο . . . μυρικόν: parenthetical. — βλαφθέντε: i.e. entangled. — ἄγκυλον: equivalent to καμπύλου Ε 231.
40 f. ἐν πρότερον ἄνεργον: at the tip of the pole. — αὐτὰ μὲν: correlative with αὐτῶς δὲ 42. — οἱ ἄλλοι: those others.


47. εἰ πατρὸς: sc. δύσματ. Cf. 378 f.

49 f. τῶν: from these, of these. — ἄτοι: predicate. “That I was alive.” — πεπούχατο: with accusative, as E 702. — ἔστω γησίν κτλ.: i.e. in the Greek camp.

51. Cf. Δ 208. — ἰπειλεύς: was persuading.

52. τάχ' ἤμελλε: was just about.


55 f. εὔνως: i.e. as in sparing the life of Adrestus. — σοι: emphatic. — ἄρματα: subject of παρεύρισκα. Cf. the prose εὖ ποιών.

57. τῶν: demonstrative. — “Let every male perish, — even the child yet unborn.”


60 f. ἰλίου: genitive after ἐκ in composition. — ἀκτήσσεται: predicate; see § 56 a. — ὅπειρον: cf. Δ 73.

62. παρερχόμεν: for the length of the first syllable (παρερχόμεν), see § 59 j.

— ὅτι: i.e. Menelaus. — ἀπὸ θεῶν: cf. Δ 456; see § 32 i.

64. 'Ατρικλῆς: 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 ἐπιθυμήσῃ τῶν σκύλων, ὅτι πόλεμος ἔστω ἐναντίας ἡμῶν . . . ἀλλὰ στήξω νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταύτα λάβετε σκῦλα καὶ μετὰ παρρησίας, 'be not greedy for the spoils . . . but stand ye now against our enemies . . . ye shall take the spoils afterward with safety.'

69. καί: in a final clause; see H. 885 c; G. 1367. — πλείστα: “more than any one else.”

70. καὶ τά: “the booty too.”

71. καὶ ρούς ταύρησας: “corpses of the slain.” — συλλήψατε: a ‘permissive’ future. — Observe that Nestor uses the first person in πρεύσωμεν, but the second person in συλήσετε.

72 = E 470, 792. 73. ἢ 'Αχαίοιν: cf. ἢν ἄνεργος Γ 61; see H. 820.

74. ἀναλίκητος: cf. ἀφραδίσσιν E 649, προθυμίσθη B 588, 792.

75. Διήδημ: Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.
76. ὀλευθερότελος κτλ.: cf. A 69, B 858.
77. πόνος: i.e. the battle, and care and responsibility for it.
78. Τράχην κτλ.: partitive.
79. μάχηθαι κτλ.: cf. A 258. 80. αἵτω: right here.
81. χρητ.: arms; cf. A 441.
84. ἡμίσε μίν: correlative with Ἐκτὸς, ἀτάρ συ 86. — Δαμαίοι: in the same position before the verse pause as τοῦλυθε 86. 85. Parenthetical.
86. Ἐκτὸς: for the position of the vocative, see on A 282.
87 f. ἤ: i.e. Hecuba. Subject of θνεῖ 92, which is equivalent to θέτω. — γεράω: the feminine of γέροντας. — νηδ: ‘limit of motion.’ Cf. 297, A 254.
89. λειοτα κτλ.: equivalent to νηδ.
90. For the offering of a robe, cf. that which was borne to the Acropolis for Athena in the Panathenaic festival. — δ: ἀσ, § 42 c.
92 f. θεῖναι: see on ἤ 87. — ἐπι γονάσιν: on the lap. This is the only direct evidence in Homer for the existence of a statue of a god. This figure of Athena clearly was in a sitting posture. — ἐπιχάρω: now.
94. ἡμέρας: equivalent to ἀκατήρητος. If the cattle had been used for menial service, they would be unfit to be offered in sacrifice to the gods. Cf. ‘All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God; thou shalt do no work with the firstling of thy bullock. . . . And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,’ Deuteronomy xv. 19, 21; ‘a red heifer without spot, wherein is no blemish, and upon which never came yoke,’ Numbers xix. 2; ‘take two milch kine, on which there hath come no yoke,’ 1 Sam. vi. 7. — αἴαν: cf. αἰ κέν ποις A 66.
96. αἴαν κτλ.: explains αἴαν, above. — Τυθλός νῦν: the subject of the story is still Δωμήδους ἄριστεία.
97. μέσωρα: cf. Δ 328. 98. γενίσθαι: “has shown himself.”
99. σῶλ: not even. — ὀδι: cf. Γ 442.
108 f. τι: ἄδειαντον: sc. as Ares had done; cf. E 604. — ἀπεράντως: the Homeric heavens are ‘starry’ even in broad daylight. § 12 a. — ὅ: i.e. as if some god had come to their aid.
114. βουλασθεὶς: cf. Г 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

117. ἀψί: explained by σφυρᾶ καὶ αἴχυνα, “above and below.” — Very likely Hector drew his shield about so as to hang on his back by the strap.

118. ἥ: attracted to the gender of ἄνταξ, 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 Г 318, 430, Г 121.

119. According to Herodotus (i. 147) the later kings of Lycia claimed descent from this Glauce.

120. εἰ μὲνον: cf. Г 77. — ἀμφότεροι: sc. Τρώων καὶ Ἀχαιῶν.

121 = Г 15.

123. τό χέ: cf. А 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 Ἰλιάδ, and as the Thracians under Rhesus came during the very action of the Ἰλιάδ (cf. Κ 434 f., Verg. Aen. i. 469 ff.). Glauce knows Diomed (145), but that is natural after the latter’s exploits on this day.


126. καί: in that. Cf. А 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 δυνάμενον.

128. Evidently Diomed has lost his power of distinguishing gods from men; cf. Е 127 f. — ἀθάνατον γι: made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glauce (cf. 236), in connection with the fact that his face was not familiar; or it may be a commonplace remark, suggested by καταδυνάμεν 128.

129. ἱππουρανος: contrasted with ἱπποχόνων, as epithet of men.

130. στίκη κτλ.: cf. Б 703, Е 22. — ἔδος: with short penult; § 23 f.

131. ἥν: ἔπνεος Ε 407. For an adverb with ἥν, cf. А 416. — εἰ: the relative clause is causal, as it is frequently. Cf. 165, 235.

132 ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the Bacchantes of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the greater gods in Homer. — μανομοιχός: cf. the name ‘maenads,’ μανάδες, for the Bacchantes, who were the ταύτα.
135 f. φοβηθῆς: taking to flight. — καλεῖ: to her bosom. For the dative, cf. τεκεῖ E 82, ἐκάθεμεν Δ 523, ὄμον ἔως Δ 443. — Thetis gave similar refuge to Hephaestus; cf. Σ 398 ff.
141. Diomed returns to the thoughts of 129. — “Therefore I would.”
146 ff. Cf. ‘As of the green leaves on a tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born,’ Wisdom of the Son of Sirach xiv. 18; ‘As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof. shall know it no more,’ Psalm ciii. 15; ‘Ye children of man! whose life is a span, | Protracted with sorrow from day to day; | Naked and featherless, feeble and querulous, | Sickly, calamitous, creatures of clay!’ Aristophanes Birds 685 ff., as translated by Frere. — ἐν δὲ τὸ κάλλιστον Χιός ἐσπεύδαν ἄνηρ. (“This is the best thing Homer ever said”) οἵη θεῖς 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. πολλα: the whole, of which ὁ μὲν and ἄλλα δὲ are parts. — For the comparison, cf. B 468. — τὰ, ταί: see § 21 ὅ.
148. ἣδος δὲ: for the ‘coordinate’ construction, see § 21 ὅ.
149. φῶς: intransitive, grows up. 150. καλ ῥαθὰ: this, too.
151. πολλαὶ κτλ.: “the family is not inglorious.”
152. κτλ.: a favorite epic beginning; cf. E 811, E 9.
153 f. ἠδοὺ ἐνῶν: there lived. — Σικυοῦς: this name seems to be formed by reduplication (cf. δι-δωμι) from σοφός, and κέρδιστος, most cunning, crafty, refers to this. — Homer alludes to this hero’s suffering in Hades
(rolling a stone up a hill) only at λ 593 ff., and Plato in the Apology (41 c) makes Socrates name Sisyphus with Odysseus as one whom it would be a pleasure to meet in Hades. — δ ἀπολύθεσις: parenthetical.— δ: δε, cf. 90.— Σινυφως: for the repetition, see § 16 b.

157. Προέρχετο: 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.— μακα κτλ.: i.e. sent him to Lycia, as is explained below, on the charge stated in 164 f.

158. εὖ 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. ΄Αργίεων: construe with δήμον 158.— ἄφασσον: sc. ΄Αργίεων.

160. τῷ: refers of course to Βελλεροφόντην 155. The intervening verses have been half-parenthetical.— δ: the English idiom would have a causal conjunction.— δία: a merely formal, standing epithet. See on Γ 352.


162. ἄγαθά: cognate accusative with φρονέωντα. Nowhere else in Homer, perhaps, does ἄγαθός seem to have so much moral quality.

163. ψευδαμίνη κτλ.: contrived a falsehood and; cf. 28.

164 f. τονὰς κτλ.: die or.— δ: διε, “May you lie dead if you do not.”— διε κτλ.: with causal force, as 131.— μοι: for the elision of α, see § 28 a.

166 f. ιόν Ἰκουσίουν: “at what he heard.” See H. 1001.— κτεῖναι: sc. Βελλεροφόντην. (Perhaps an original ζ (ζ, ζ, § 32 a) has been replaced by ἦ.)— σβεδόναριτο κτλ.: Proetus shrank from killing one who had been his guest, but he had no compunctions about asking his father-in-law to do the deed. So the father-in-law, too, after feasting Bellerophon, would not kill him, but sent him into conflicts in which he expected him to be slain. See 178 ff.

169. γράψας κτλ.: this verse has been the subject of much contention. Nowhere else does Homer refer to the art of writing. This art was known in Greece in Homer’s time, but this expression is somewhat ambiguous; γράφω is a general word, and may mean scratch or paint. πίνακα πτυχτη̐, folded tablet, rather than γράψας, indicates the form of an epistle; clearly, if it had not been folded, it would have been intelligible to others. Scholars have thought that this letter might have been in ‘picture-writing’ resembling that of the ancient Mexicans, but the Cretan and Mycenaean script was older than the Homeric age, and we do not need to assume here the very rudest elements of the art.
170. πινθαρὸς: wife’s father; while ἄκυρος (Γ 172) is husband’s father.
174. Explains προφορονέας τὸν 173. — ἐνημαρ: a round number; cf. A 53. — The king made a great feast each day.
176. καλ τότε: § 21 b. — The Homeric host never asked his guest’s errand until he had shown him hospitality.
— ἰκλοπον: see on 167.
181. This verse is translated prima lea, 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. διανοῦν: adverbial, cognate accusative; cf. 470. — ἀνυνελοῦσα: construe with ἥ 180, the intervening verse being half-parenthetical. — The second half-verse is in apposition with διανοῦν.
185. "This was the hardest battle he ever fought." — καρπονερν: predicate; cf. B 216. — ἄνθρωπον: 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. — ἀναπλῆκος: cf. Γ 189.

188. For the ‘asynedeton,’ cf. 152, 174. 189. ἐστι κτλ.: cf. Δ 392.
191. γιγνομαι: “came to know,” sc. from his achievements. Sc. ἄναξ, 190 being parenthetical. — θεῶ: 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. μὲν: the metrical quantity shows of to be the personal pronoun; see §§ 59 j, 32 a. — καλόν: construe with τίμανος. See § 11 j.
196. ή: i.e. the ὀνυτερή of 192.
200. καλ κατος: even he, i.e. even Bellerophon, who had received such signal proofs of the gods’ care. — ἀπίπαθτο 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 Σίδ.: i.e. Laodamia. — χολωσαμένη: sc. because of her connection with Zeus.— "Ἀρτέμις ἱερὰ: i.e. Laodamia died suddenly and quietly. Cf. 428. Artemis sends sudden death to women.

207. πολλὰ ἀκατάλληλα: cf. Δ 229.

208. A famous and noble verse, which is found also at Δ 784 as the parting injunction of Peleus to his son Achilles. It was the favorite of Cicero (ad Quinct. frat. iii. 5). — ἀφυστεῖαν: ἀφυστόν εἶναι.

209. μέγα: see on Δ 78.

210. i.e. as well the early generations, Sisyphus and Glauca, 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 Glauca.

211. τοι: "since you ask the question"; with reference to 123. Glauca ends as he began. — γενής: ablative genitive, of source. Cf. E 265.

212. γέρησον: cf. Δ 330.

213. μὲν: correlative with αὐτόρ 214. — Diomed abandoned at once all thoughts of a contest. Guest-friends must not fight with each other.

214. μακρισμοῖς: see on Δ 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. — Τοῦτα: probably not an accusative of specification, although the accusative is unusual with μέμνημαι. — ἐν Θησσαλία: 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. — ξένος: host. "My house shall be your home." 225. τῶν: i.e. Δυσίων.

226. ἀλλήλων: equivalent to ἄλλος ἄλλον. — ἕτεροί: ἕμεροι: contrasted with single combat.
as a sort of afterthought, and ὄντευξις is not (like στράτης) under the influence of ὅπερ. — αὐτός: thyself, too,—in contrast with Ἰδε παρ' 259.

261. ὦ: the English idiom would use for. — κεκυμήνα: observe that its position in the verse is the same as of κίκημας 262. — ἄδημα: αὔξα.

262. ὦ: as, referring to κεκυμήνα.

264. ἄμε: i.e. offer. — μελίφρονα: cf. ἄμφρονα 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. — ἀνάπτοσιν: cf. χρωμάτω τοίῳ Α 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. ὑπὸ: ἔτοι. “I may not.”

268. σὸ μέν: correlative with ἴπυ ὦ 280.


279. A repetition of 269, for the sake of closer connection with 280. Cf. 183 (with μέν) as resuming 179, and Ε 134 and 143.

281. εἰ μέν: cf. 94. — εἰσοῦντο κτλ.: give ear to my call.


283. τότε: cf. Δ 28.

284. Ἰδομενικάλλήνα: picturesque, for κατάλλοι, as φαίνει ἴκλελαθόθαι for ἴκλελαθωτο. Cf. Δ 97 ff. — Ἰδομενικά: sc. δόμον.

285. A strong expression for a brother to use, but cf. Γ 39 ff., 454.

288. κῆφεντα: cf. Γ 382. Probably because of cedar chests.

290. Σιδόνια: 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. — ἦπειρος: cf. Γ 47.

292. τὴν ἄνω κτλ.: on that very voyage on which, etc.—ἀνάγιγνυ: cf. Γ 48.

293. δώρον: as a gift. 294. παράλογον: cf. Γ 126, Ε 735.

295 i. κατα τοίῃ κτλ.: i.e. it was most cherished and least used. — ἄλλον: see on ἄλλον Α 505. — μετακειμένου: from μετα-σκεύομαι, cf. σειώ.

297. ἐν τούλα κτλ.: cf. 257.

300. θηκα: the priestess, then, was chosen or elected by the people, and her official duties did not interfere with her family relations.

301. ἀλληγή: these pious shrieks were intended as ‘responses’ in the liturgical service; just as χείρας ἄνωχον corresponded to the modern posture of devotion, kneeling.

302. Perhaps Theano alone entered the ἄδωτον (Ε 512).
303. Cf. 92, 273.

305. ἔνατοι: cf. Ἄθηνα Πολιάς [πολιόχος] and πολιόχος Ἄθηνα, at Athens and at Sparta. This epithet was Athena's as goddess of war, not as special patroness of Troy.—οὐκέτα: cf. E 381; partitive genitive after the superlative idea in δία.

307. τρημα: predicate; cf. τρημα B 414.


311. ἄνευ: see on A 514.—This is known by the result.—Cf. interea ad templum non aequae Palladis ibant, | crinibus Iliades passis, peplumque ferebant, | suppliciter tristes et tunsae pectora palmis; | diva solo fixos oculos aversa tenebat, | Verg. Aen. i. 479 ff.

312. A transition; cf. E 84. "While these were offering prayers."

314 ff. Added, as verses are frequently, as a sort of afterthought.—αὐτός: in those primitive times the prince's occupations differed little from those of the peasant.

316. οἱ: these.

317. cf: for its position, cf. B 136, E 878.—Πράμοιο: genitive with ἑγγόθ. See H. 757; G. 1149. Or, it may be, with δεμάτων to be supplied.

318. ἦδα: local, there. This resumes 313.

319. ἔχ᾽, ἔχε.— ἔχεις ἰππεκαττηκυ: a long spear! But really no longer than the Macedonian pikes (σάρωτα), which were from fourteen to eighteen feet long. The lance of the Prussian Uhlan is about ten feet in length.—δοῦρος: construe with πάρουσα, 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. πρπλ: adverbial.

321. περικαλλά κτλ: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.


323. Ἐλλῆ: apparently in the same room as Alexander,—the μέγαρον.

324. ἤφαν: 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.” — λαοί: contrasted with σὺ δὲ 329; but the form of expression is changed. — τοι: local.
332 f. = Γ 58 f. 333. Cf. A 76.
334. Τρῶν χάσῃ: because of anger at the Trojans; a reply to 328. — νεμόν [νεμέω]: cf. E 757.
338. νίκη κτλ.: Paris had consoled himself thus before. Cf. Γ 439 f.
339. δῶς (distinguished from the numeral by the quantity of the penult): subjunctive, cf. ἰδομαί A 262; § 18 b. The poet might have said ὅφα δόω, “while I put on,” or “that I may put on”; but no one should say that a final or temporal particle is omitted here.
340. σί: ‘limit of motion.’
341 = E 689. — Hector is too angry to make any reply to his brother.
344. σιχεσθαι κτλ.: see on A 391.
345. ἀνάβοτοι: “would have swept me away.” A part of the unfulfilled wish. ἄν would be expected in prose. Both tense and mode are under the influence of the main verb. Cf. 351. — πάροι κτλ.: before all this, etc., “and then all this would not have happened.” — τάδε ἔγρα: a general expression for all the battles and sorrows of which Helen had been the cause.
346. δέ: see on δέ A 70. — ἡθη: i.e. appreciated, had a sense for. — σιχεσθαι κτλ.: cf. 524, Γ 242. 352. ἵπποι: cf. Γ 108.
348. δήφη: cf. Γ 424.
349. δόλος: cf. 77. — φράσις: in apposition with σέ. — “Rests upon thee.”
359 = 263. 360. φίλονέτα τερ: though thou art hospitable. Cf. Γ 207.
362. μεγά: modifies ποδήν ήχονσ, which is equivalent to ποδόνσιν and is followed by the genitive έμασ [έμου].
366. οίκος: cf. Ε 413. It is explained by the rest of the verse.
367. ή, ή: see § 20 b. — ιπποροις: predicate; cf. εναντία 251.
369–502. One of the most charming episodes of the Iliad.
369 = 116. 370 = 497.
373. τύργγη: i.e. that at the Scaean Gate. See Γ 149. — Andromache had set out for the Tower, apparently, after Hector reached the city and while he was at the home of Priam or of Paris. So she had missed meeting her husband. But she learned at the Tower that Hector was in the city and hastened home to meet him.
374. ένθον: within, at home, in the main hall. — τέμναι: equivalent to εφέρει.
378. γαλάσω: sc. δύματα. Cf. εν πατρός 47. The English has the same idiom.
382. ήνι: cf. Γ 59. 383 f. = 378 f.
387. “The Achaeans have the mastery.”
388. μανομένη κτλ.: in apposition with έπεγομένη 388. — τήνη: cf. ἄμφισσοι 399.
390 f. ή: see on Α 219. — τήν αυτήν: construe with κατέσουσα. Equivalent to Attic ταύτην τήν αυτήν, the Homeric article being demonstrative. Cf. τόν Χρόνην Α 11.
393. Σκαύας: for its position, see on οίλομένην Α 2.
396. 'Ερίαν: for the repetition and the change of case, see § 16 b.
397. Θήρη: cf. Α 366. Local. — Κλίκες: these Cilicians dwelt far from the historical nation of that name, which lived at the northeastern corner of the Mediterranean Sea. — έκρασσον: dative of interest.
399. ή: demonstrative. — αυτή: herself, as contrasted with the maid.

See on Α 47.
400. αὐτώος: cf. Γ 220; see § 42 f.
401. ὄλυς 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. Simolsius, Δ 474, named from the Simol, and Idaeus, Χ 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, τῆλες, 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 685.— Ἄσωτάνακτα: ἀνάξ 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 Ἄσωτάνακτα at the beginning of the verse is explained by ἐρῶν, defended. “He was the only defender.”

406 = 253.

407. δαμόνι: cf. 326, and note the difference in the speaker’s tone.— τῶ αὐν μένοι: cf. A 207.

408. ἐμορον: equivalent to δύσμορον. Contrast with Ι 182.

409. οὔτε: genitive of separation, with χήρη ἐσομαι. Cf. σεν 411.

411. χθόνα δύνωμαι: cf. 19.

413. ἄλλα ἱχώμα: but only griefs.


417. ὁδί κτλ.: but he did not, etc. Cf. 167.— τῷ γε: i.e. ἐξεναπέξαν.

419. ἐνί: over him; adverbial with ἐκεῖν.— περί: adverbial.

420. ὀρεστιάδες: cf. the ‘Naiad,’ νήφη νήρις of 22. The ‘Dryads’ and ‘Hamadryads’ are not mentioned in Homer.

421. οἱ: relative, referring to οḣ μὲν 422 as its antecedent. Cf. Ι 132.

422. ἐνί: ἐνί, § 41 a; equivalent to τῷ αὐτῷ. Cf. μία Γ 238.— "Ἀδωνίσας ἐνίοτο: cf. 284.

424. ἐνί ἐλπίζωσι κτλ.: cf. 25, Ε 137, and Ε 313.— ἀργουνή: cf. Γ 141, 198.

425 f. βασιλεύσας: was queen.— τῇ: demonstrative, her.— ἔπερο: i.e. to Troy.— ἄλλοις: the captive queen may have been counted as part of the κτήματα, but a good Greek construction would allow this to be taken as “with her treasures, too.” Cf. E 621, B 191.


428. πατρός: i.e. Andromache’s grandfather’s.— "Ἀρτέμις: cf. 205. This is contrasted with ἡ 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.— ἄτρη: cf. 86.

432. 'Chiasmus'; § 16 a. — ἄρφανπεν: predicate. — γνωσκε: more pathetic here than ἐμέ. See on A 240.

433 ff. This advice is not out of place in the mouth of the general's wife, who doubtless had taken more interest than most in the plans for the defense of the city. — Homer makes no other reference to a part of the Trojan wall as particularly vulnerable or accessible. But Pindar says that Aeacus, father of Peleus and grandfather of Achilles, aided the gods Apollo and Poseidon in building the wall, and that an omen indicated that the mortal's work should be overthrown, while the gods' work stood firm, — Πέργαμος ἄμφι τειὸς, ἥρως, χερὸς ἔργασιας ἁλίσκεται Ol. viii. 42 Pergamos is taken where thy hands have wrought.


435. ἀλλάτε: see on ἱσον Α 138.

436. ἀμφὶ Αἰαντὶ: cf. Β 445, Γ 146.

438 f. θεωροῦντον κτλ.: for the genitive, see on Β 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. τὰς τάντα: all this, — especially 432.

442. Τρῶας: for the accusative, see H. 712; G. 1049.

443. A reply to the request to direct from the Tower the operations of the army. — ἄλωσκάζει: cf. Ε 253.

444. οἶδα ἴωγεν: i.e. forbids. Cf. οἶδε ἴσακε Β 832. — ἱμμεναι ἵσθλον: equivalent to ἵστρετον 208.

446. ἀρνύσαν: cf. Α 159. — ἀτρόποθ: intensive, agreeing with ἐμόν implied in ἐμόν. Cf. 490, Ε 741, Β 54. — The dative might have been used instead of the πατρὸς and ἱμόν.

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. Τρῶας: objective genitive. "I do not grieve so much for the Trojans." Contrasted with σέ 454. — Observe that Τρῶας, 'Εκάβης, καστηγητῶν all come just before the verse-pause.

452. In prose the arrangement might be οὕτε τῶν πολλῶν τε καὶ ἱσθλῶν καστηγητῶν κτλ. 453. ὑπ’ ἀνθράκσι: cf. Β 374, Γ 436.

455. ἤγγισ: (as future): sc. σέ, into captivity. — ἀλαθρην κτλ.: cf. 463; see § 16 d γ. The word ἁλαθρην is not found in Homer.
456. πρὸς ἔλλης: at the bidding of another woman; i.e. as slave. Cf. A 239.

457. ἐμπρ.: 'fetching water' is an important duty of women in oriental countries. — Μεσσηνίδος (sc. κρητ.). ablative genitive, from Messenia. — A spring by this name is mentioned near Sparta, and one called Hyperea in Thessaly (B 734). Perhaps the poet thus indicates the possibilities that Andromache may be given as a prize to Menelaus or Achilles. The later tradition made her the prize of Achilles' son Neoptolemus. At any rate this verse makes ἰν Ἀργαί more definite.

458. πολλὰ κτλ.: much against thy will. Explained by the following 'hemistich.'

459. ἄγγειον: nearly equivalent to the future indicative, as is shown by the repetition of this thought in ὅς ἔρεα 462. Cf. 340.

460. Ἐκτρομος: note the position. 461. ἀμφιμάχοντο: sc. Ἀχαῖοι.

462. ὅς ἔρεα: for this repetition of ἄγγειον (both standing before the verse-pause), cf. Δ 182 with Δ 176.

463. χήματι: causal. — τοιοῦτα: sc. as I. — ἀμάντα: for the infinitive, see H. 952; G. 1526. — δυσλεία κτλ.: cf. 455. Σουλοσώμη is not a Homeric word.

464. μὴ τεθνήματα: "my body." "May I be dead and buried."

465. πρὶν: construe with πιθάσαι. Natural in English as in Greek, "before I hear," instead of "before the time when I should hear." — σῶς βοῦς: nearly equivalent to σῦ βοῶσις.

466. παῦτος: genitive after a 'verb of aiming'; cf. Μενελάου Δ 100.

468. πατρὸς κτλ.: parenthetical, giving the cause of ἐκλώθη τάχων. It is explained by the following verse, which is further explained by 470.

470. δεινόν: cognate accusative with νεώντα. Cf. 182, Γ 337.


473. Cf. A 293.

474. κόσμε: kissing is mentioned in but two other passages of the Iliad, and those both refer to the acts of suppliants.

475. ἵππεμαι: cf. φωνήσας Δ 201.

476. For this prayer, cf. that of Ajax for his boy, Ὢ παῖ, γένοιο πατρὸς εὐτυχεστερος, | τὰ δ' ἄλλ' ὅμοιοι· καὶ γένοι οὖν ἄν ὦ κακός Soph. Ajax 550 f.; and Burns' Lament of Mary Queen of Scots, 'My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne'er wad blink on mine.'


479. τις: many a one; cf. B 271. — πολλόν: see on A 78.
480. ἀπότα: for the accusative after a ‘verb of saying,’ see H. 725 a; G. 1073. The clause παρος κτλ. is the other object of the verb. — “May many a one say of him as he returns from the war.”
481. χαριτ 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. ἀλόχω: 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. — χερσόν κτλ.: cf. A 441.
484. Σαμρωθήν: “through her tears.” 485 = A 361, E 372.
490. ἀφε: in agreement with the σοῦ implied in σα. Cf. αὕτω 446.
491. ἵσταν κτλ.: in apposition with ἤγα 490. Contrasted with πάλημος. Andromache is to do her duty at home; the men will do theirs in battle.
493. τὰ θυλ κτλ.: added after the caesura, making τῶν definite.
494. πληγ: cf. 472.
495. ἰστοριφ: the ultima is treated as long before a pause; § 59 l.
496. θαλαρόν κτλ.: cf. Γ 142. 497 = 370.
499. ἀμφιπόλος: it is better to say that this is in apposition with πολλάς, than that πολλάς agrees with this. § 11 j. — ἱστοριφ: cf. ἱστοριφ A 599. 500. γον: lamentea. 501. ἴστοριφ: predicate; cf. ἴστοις 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. ὀδί: nor.
505. ἀνα στυ: clearly not of ascent, since his home was near Hector’s, and the latter rushed κατ’ ὑγιάς 391. — ποιοῦ: cf. B 792, E 299.
506 ff. Cf. (Turnus) fulgebateque alta decurrens aureus arce | exultatque animis . . . qualis ubi abruptis fugit praesepia vinci is | tandem liber equus campoque potitus aperto | aut
ille in pastus armentaque tendit equarum aut adsuetus aquae perfundi flumine noto emicat arrectisque fremit cervicibus alte luxurians luduntque iubae per colla, per armos Verg. Aen. xi. 490 ff.; ‘Contention, like a horse | Full of high feeding, madly hath broke loose,’ Shakspere 2 Henry Fourth i. 1. 9 f.; ‘But like a proud steed reined, went haughty on, | Champing his iron curb,’ Milton Par. Lost iv. 858 f.—Paris is a well-fed, comfortable creature, without cares, and with a very good opinion of himself.

509. κυδών: cf. κοκυιαί νων A 405, καγχαλάων 514.
510. δώμα: cf. A 45.—δι: the construction is changed, and this is left without a verb. For the ‘anacoluthon,’ cf. B 353, E 135 f.; ‘The eye that mocketh 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 xxxi. 17.

514. Paris clearly is in good humor.
515. ἔστημ: cf. 374.—οὖ 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.—ἐναίσχον: ἐν αἰσθή, “at the right time.” Cf. ἐνίππων B 56.—οὐ εἰκόλως: sc. 361 ff.

521. ἐναίσχος: “in his right mind,” with reference to the same word in 519, though in a different sense.

526. ἱμαν: ἱμαντ.—τὰ δέ: i.e. any offense in my words.—ἀρενοῦμενα: cf. Δ 362.—ἄλ φθ: cf. A 128.—“If the gods will grant that we may drive out the Achaians, and in gratitude offer (set up) a bowl in celebration of freedom.”

527. θοῖς κτλ.: cf. B 400.

528. ἀλλήφερον: explained by the following verse.
529. ἀπέρχεσθα: agrees with ἡμᾶς implied as the subject of στῆσαοθαι.

For the accusative, cf. ἔστη 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 Glauclus (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 718–770). If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. See § 6 g.
VOCABULARY

TO THE

FIRST SIX BOOKS OF THE ILIAD

Elements of compound words are indicated, so far as may be, by hyphens. Forms between marks of parenthesis are for etymological comparison. Attic forms are occasionally added in brackets. The gender of feminine nouns in -ος is indicated by f. or fem. The gender of masculine nouns in -ος is not marked. The gender of neuter nouns in -ος is indicated by the genitive ending.

A

ἄ-αντος: unapproachable, invincible.
Δάκριτος (ἶχω): irresistible, unmanageable.
Δαιτος (satis): insatiate.
"Δαμνης, pl.: early inhabitants of Euboea. B 536.
"Δαμηρος: a Trojan, slain by Nestor's son Antilochus. Z 32.
Δ-βλής, -ής (βάλλω): un-shot, new (of an arrow). Δ 117.
Δ-βλητος (βάλλω): un-hit, not wounded by a missile. Δ 540.
Δ-βληχρός 3: delicate, weak, tender.
"Δεβδόνιε: from Abydus. Δ 500.

άγα- (άγαν, cf. ingens), strengthening prefix: very, exceedingly. § 40 d.
άγαν: aor. of ἄγα, lead.
άγαθος 3: good, noble, useful, esp. useful in war, brave. Rarely used of moral quality. βοήν ἄγαθος: good at the war cry, brave in war.
άγα-κλαπτος 3 and ἄγακλατος (κλέος): renowned, famed, highly praised.
άγάλλωμαι (άγαλως): delight, exult.
άγαλμα, -αρος: delight, treasure.
άγαμαι, aor. ἄγαμασσα, ἄγαμασσάθα: admire, wonder at.
"Αγαμήμον, -ονος: Agamemnon, son of Atreus, grandson of Pelops (B 104 ff.), king at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole of the Iliad. The first part of the
Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnestra and her paramour (Agamemnon's cousin) Aegisthus (a 35 ff., § 512–537, λ 409 ff.).

ἀγαμος: unmarried. Τ 40.

ἀγάμος (nive, snow): very snowy, snow clad. Epithet of Olympus. Α 420.

ἀγαπός: kindling, winning. Β 164.

Ἀγασάρφω, ὁρός: Arcadian leader. Β 609.

ἀγασάρφω (ἀγαςάρφω): beloved. Ζ 401.

ἀγαρρός (βόω): with strong stream.

Ἀγασάρφω, ὁρός (of mighty strength): son of Augēas. Β 624.

ἀγασάρφω: aor. of ἀγαμος, wonder.

ἀγαμος: admirable, excellent, noble.

ἀγαμος: message, news. Β 787.

ἀγαμος: announce, bear a message.

ἀγαμος, ὁρός: vessel, bowl, pan. Β 471.

ἀγαμος, ὁρός: strictly inv. of ἄγω, bring, but generally used as interjection, up, come! ἄγω even with pl., as Β 381. Cf. ἄγω.

ἀγαμος, aor. mid. ἄγαροντο and ἄγαροντο, plpt. ἄγαροντο, aor. pass. ἄγαρθη and ἄγαρθην [ἐγαρθην] (γεν) : collect, bring together, assemble.

ἄγγελος: giver of booty. Epithet of Athena as war goddess. Ζ 269.

ἀγασάρφω: locat. in the herd. § 33 a.

ἄγαμος: aor. impf. of ἄγω, lead.

ἄγαμος [ἐγαμας] : aor. pass. of ἄγαμος.
ἀγορή (ἀγείρω): assembly, speech to an assembly, place of assembly.
ἀγορηθεν, adv.: from the assembly.
ἀγορηθες, adv.: to the assembly.
A 54.
ἀγορηθησα [ῥήμα]: speaker, orator.
ἀγός (ἀγω): leader. Δ 265.
ἀγρα, interjection: up, come!
(Strictly inv. of ἄγρεω [αἱρέω], take hold.) Cf. Δασ. E 765.
ἄγρος (ἄγρος): wild (of animals), savage. Δ 23, 106.
ἀγρομάνησι: aor. partic. of ἄγειρω.
ἄγρος (αγερ, acre): field, country (opp. to city). ἄγρος: in the field.
ἄγρότερος 3: wild (of animals).
§ 40 c.
ἄγχας, adv.: near, with genitive.
'Αγχισός: a Greek, slain by Hector. E 609.
ἄγχα-μαχής: hand-to-hand fighter, who fights with sword and spear, in contrast with javelin throwers.
ἄγχα-μαλι, adv.: near. Δ 529.
ἄγχιστος (ἄχις), adv.: most nearly.
ἄγχιστος: near, in thick succession.
ἀγχοθ, adv.: near. B 172, Γ 129.
ἄγχω (ανγκο, Germ. eng): choke. Γ 371.
ἄγω, impf. ἄγεν or ἄγε, fut. δέω, aor. ἄγεα or ἄγε, aor. inv. ἄετε: lead, bring, fetch, lead away (the connection indicating from what and to what the motion tends).
ἄ-ἄδημος, -ους (ἀδάσκω): unskilled in, inexperienced, with genitive.
ἄ-ἄδρως: without tears, tearless.
ἀδειν: aor. inf. of ἄδειν, please.
ἀδειφς or ἄδειφς: brother. (ἀδειφς is not Homeric. κασίγνητος is more than twice as freq. as ἄδειφς.)
ἀδην, adv.: in plenty, to satiety.
ἀδινός 3: thick, crowded, huddled.
'Αδημός: Admetus, Thessalian king, husband of Alcestis, father of Eumelus. B 718 f.
ἀδελφός: contend in games. Δ 399.
ἀδελφος [ἀθλος]: struggle, conflict.
ἀδέω, impf. ἀδείων [ἀδέω]: sing.
ἀ-ἐκής, -ές, unseemly, shameful, pitiful.
ἀδέω, aor. partic. ἀδέωμενη, plpf. ἀδέω [ἀδείω]: raise, take up; plpf. pass. was hanging.
ἀδεκτόμασι 3 (ἀ-τέκ-): against his will. Z 458.
Δήλα (ἀημ): violent wind, storm.
Δήλης, -ες: with κοίναλος, cloud of dust. Π 13.
Δέξω (cf. augeo, wax): increase.
Δεηρ-ώνος (δεύρο, τούς), pl. δεηρίποδες: high-stepping (of horses).
'Δξέις: Actor. Β 513.
Δ-ηκις, neut. adv.: incessantly, unceasingly. Δ 435.
Δεξομοί: dry, season. Δ 487.
Δεξομαί: reverence, feel pious fear.
Δημος, pres. partic. δέτες: blow (of the wind). Ε 526.
Δήρ, dat. ήρα (aura), f.: air (as opp. to the clear αἴθρη), mist. Ε 864.
Δήνομος: wicked, dreadful, equiv. to αἰνομοί. Ε 876.
Δ-θάνατος 3: undying, immortal, imperishable. δέθανατοι: immortals.
Δ-θριξ: disregard, slight. Α 261.
Δ-θήρ-φατος: unspeakable, ineffably great. Γ 4.
'Δθήνα, pl. (§ 37 d): Athens. Β 546.
'Δθηναίοις: Athenian. Δ 328.
'Αθηνή and 'Αθηναίη: 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, γλανκώτης, gleaming-eyed, δόξειη, giver of booty, λαοσοφός, rouser of the people. ('Αθηναίη is to 'Αθηνή as ἀναγκαίη to ἀνάγκη, and γαίη to γη.)
Δηρόν, pl.: assembled, all together, united. Β 439.
Δι [δε]: if. Δι κε: εάν. Δι γάρ often introduces a wish.
Δε: earth, equiv. to γαίη, γη.
Δης-αρως: Ajax. (1) Son of Telamon, king of Salamis, the mightiest of all the Achaeans, next to Achilles. Α 138, Β 557, 768 f., Γ 226 ff. Telamonic Ajax is always meant when no distinguishing epithet is used. (2) Son of Oileus, swift-footed leader of the Locrians. Β 527 ff. He was shipwrecked and drowned on the voyage home from Troy.—Throughout the battles of the Iliad, the two Ajaxes stand near one to the other, and are often mentioned together.
Διγανός, -ός: Aegaeon, a hundred-armed giant of the sea, son of Poseidon; called Βρύαρος by the gods. Α 404.
Διγανή (αίζ): javelin, used chiefly for hunting or in games. Β 774.
Διγυς: son of Aegeus, Theseus. Α 265.
Διγυς (αίζ), adj.: of goatskin.
Διγυρος, f.: black poplar. Δ 482.
Διγώλα: daughter of Adrastus (Ε 412), wife of Diomed.
Διγώλος: (1) the north coast of Peloponnesus, on the Corinthian Gulf, from Corinth to the Elean frontier; the later Achaea. Β 575. (2) A town in Paphlagonia. Β 855.
Διγώλας: coast, shore. Β 210.
Διγώλψ, -ψος, f.: a district (?) under the rule of Odysseus. Β 633.


Aigis, -άγιος: aegis; the shield of Zeus, wrought by Hephaestus; prob. an emblem of the thunder-storm. Described E 738 ff.; cf. B 447 f. Athena also holds it (or one) in B 447, E 738 ff. See Fig.

Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Freq. are the elliptical expressions ἄγιος (sc. δόμων), Άιδος άγιος, to the realms of Hades.


Aigis: see aigis.


Aïðēs: parallel form of Ἀϊδης.

Aïdēs, acc. αἰδῷ or αἴδα: shame, sense of honor; often in a good sense for which a word is lacking in English. Also shame, disgrace. Nakedness, genitalia. B 282.

Aî, alh [δε] (aevum, ever): always.


Alh lònnes: ever-living, equiv. to the preceding.


Aïdēs, adj. as subst.: vigorous youth.

Aïdē, -εσσα: smoky, sooty.

Epithet of the μελαθρον. The Homeric house had no chimneys. B 415.

Alh: introduces a wish, as A 415.

Alhér, -έρος, f.: the pure upper aether above the clouds, in contrast with the lower ἄηρ. Alhér παίοιν: dwelling in the aether, i.e. in the sky.

Althoμ, pl.: a people in Thessaly, on the slopes of Mt. Pindus. B 744.

Althoμ, pl., acc. Althoμῆς: Aethiopians, living in two nations, at the extreme east and west, on the borders of Oceanus. They
are pious men, loved and visited by the gods. a 28, Α 423.

**αιδόμων** (aētus): burning, blazing.

**αιθώμα** (aedes): portico, corridor.

The pl. is used of the two, one (αιθώμα εὐλής) an outer corridor, through which a passage led from without into the court; the other (αιθώμα δωμάτος), through which a passage led from the court into the house.

**αιθωψ**, acc. **αιθώμα**: bright, gleaming, esp. of bronze and wine. Α 462.

**Αἴθρη**: Aethra, daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave. Γ 144.

**αιθεμν-, -ον**: bright (of iron, Δ 485), brown, tawny, bay.

**αἴμα**: equiv. to εἶ αὖ, ἕαν, if, with the subjunctive. Α 128, 207.

**αἷμα, -ατος**: blood, race, descent.

**αιματέα**: bloody, bleeding. Β 267.

**Αἴμωνιθη** (Maeon). Δ 394.

**Αἴμων, -ον**: a Pylian leader. Δ 296.

**αἷμων, -ον**: skilled, with gen. Ε 49.

**Αἰνίας**, gen. **Αἰνίαο, Αἰνίω** (§ 34 c): Aenēas, 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.

**Η** 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.

**αινέω** (αῖνος): praise, commend.

**Αἰνώμεν**: from Aenus. Δ 520.

**αινός 3**: dread, dreadful, terrible, horrible. **αινά**: cognate acc., adv. with τεκούσα. Α 414.

**αινότατος**: most dread, esp. with Κρονίδη. Α 552, Δ 25.

**αινομαι**: take. Δ 531.

**αινώς**: dreadfully, terribly, mightily.

**αῖξ**, **αϊγός**: goat. Γ 24, Δ 105.

**αιφας**: aor. partic. of δίσωμ, rush.


**αιλο-θόρημε**: with bright, shining cuirass. Δ 489.

**αιλο-μίρημε**: with bright, shining belt of mail (μίρημ). Ε 707.

**αιλό-παλος**: with (quick-moving) fast horses. Γ 185.

**αιλόξ** (quick-moving), bright. Ε 295.

**αινωνίς** (αἰνώς) 3: lofty, high-lying.

**αιρόλον** (herd of goats, herd. Β 474.

**αιρόλος** (αἰξ, πελ-): (goat-tender), goatherd, herdsman. Δ 275.

**Αἴτω**: town under Nestor's rule. Β 592.

**αινώς**, **αινεία**: lofty, towering, steep, shear. **αινὼ διέθρον**: utter destruction. Β 538, Z 57.

**Αἰνώνιος**, adj.: of Aepytus, an old Arcadian hero. Β 604.

**αιφε**: fut. **αιφήσαμεν**, aor. εἴλε or έλε: take, grasp, seize, gain, capture, overcome; mid. choose.
aí̂pa (αἶ̂πα?): share, lot, allotted portion, term of life. καὶ αἰ̂πα: as is (my) due, equiv. to αἰ̂πμα.


ἀλαμα (ἀλα): fitting, suitable, due.

αἰ̂νω [αἰ̂νω], aor. ἦ̂ι̂να, ἦ̂ι̂ςα, aor. pass. as mid. ἢ̂ι̂νη: rush, hasten.

καὶ ἰπνον ἰκαντε: leaping down from the chariot. χαϊ̂ραί Ῥωσώμαται:

the (hair) mane floats. Z 510.

Ἀκεφής: an old Trojan. B 793.

ἀκυλος: dreadful, horrible. E 403.


ἀλουχος, -εις: shame, disgrace, reproach, insult. Τ 242, Z 351.

ἀλεχρῆς: disgraceful, reproachful.

ἀλεκάς: disgrace, bring shame upon.

ἀλεσ: ask, beg, request. Z 176.


αλεκάμαζε, fut. αλεκάμαζων: wield the lance (αἰθήρ), brandish. Δ 324.

αλεκάμι: lance point, point, lance, spear.

αλεκαμής (also αλεκαμή E 197): spearman, warrior, equiv. to ἄγκη-

μαχητής, with an implication of bravery. Cf. ἄγκησταλος.

αλής: straightway, quickly. A 303.

αλέν, -άννος (αί̂ν): duration of life, life.


dbh-κέαν: silent, quiet. Generally indeclinable, but also fem. ሙ-κόνσα.

Cf. ሙ-κήρ. A 34, 565.


dbh-κέν, adv. acc.: quietly, still, hushed.

Cf. ሙ-κέων. Γ 95, Δ 429.


dbh-κήρειν: perf. partic. of ሙ-κας.

dbh-κόντας (κότης, καθαίμα) fem.: (bed mate), wife, spouse. Cf. ሙ-κόλος, παράκοτς. Γ 447, Z 350.

dbh-κόντας ου, aor. ሙ-κόντας and ሙ-κόντας-

σαντος: hurl the javelin (ḅκων), hurl. Δ 498.


dbh-κόστας (dbuf-κότας, barley): am well fed (of a horse). Z 506.

dbh-κόντας: hear. ὑπόγον ὑποτῆς ὑποκά-

ζέων: “you two are the first invited to a feast.” Δ 343.

dbh-κός, aor. ὑποκάνσα or ὑποκάνσα (hear): hear, give ear, obey, learn, “answer.”


dbh-κρή (strictly fem. of ሙ-κρός) (acus, edge): summit, cape, promontory.

dbh-κρής (κεράννυμι): unmixed, pure. σονδα βᾶκρης: libations where no water was mixed with the wine.
ἀκρο-πόδος: endless prattler, of Thersites. B 246.

δ-κροτος (κρώ): (unseparated), confused, immoderate, unreasonable, unnumbered, endless. B 796, Σ 412.

άκρο-φυλλος: with countless leaves, leafy. B 888.

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-τόλος: high-towering, lofty.

άκρος (acer) 3, superl. άκροτατος: uttermost, highest. Only of place. άκρη τός: equiv. to άκροτόλος. άκρην χείρα: the end of the arm, the hand. ειν' άκρην βυσσιν: on the tip of the pole. άκροτάτη κόρας: very top of the helmet. A 499, Z 470.

άκτη: headland, promontory, shore.

'Ακτοριον: descendant of Actor, of his grandsons. B 621.


άκωκη (ακ-): point, tip. E 16, 67.

άκων, ονός: javelin. Δ 137.

άλα-δι (άλς): to the sea. A 308.

άλαλης (άλαλα = hurrâh): a loud shout, war cry.

'Αλαλαρσης (άλαλα, ward off): epithet of Athena, as the Defender, Protector. Δ 8, E 908.


άλαρανθος 3, comp. άλαρανθότερος: weak, powerless, unwarlike.

άλασθα, fut. άλασθας: sack, destroy. E 166.

'Αλαστωρ, ορος: (1) a Pylian. Δ 285. (2) A Lycian. E 677.

άλγε, aor. partic. άλγής: suffer pain, ache. B 269.

άλγος, -ες: grief, pain, trouble, woe.

άλγονς 3: painful, grievous.

άλγω (cf. άλεγω, negligo): regard, heed.


'Αλέσων: place in Elis. B 617.

'Αλέσης: sinner, evil doer. Γ 28.

'Αλέσανθος (άλεσ, ανήρ, warden-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.'

άλεσ, fut. partic. άλεσθαντα (άλση, Alexander): ward off, hence (with dat. of interest) defend. Z 109.

άλεσαι or άλεσαν, aor. άλεσατο (§ 48 h), aor. subjv. άλεσάμεθα: escape, avoid. άλεσάμενον: in flight. E 28, 444.

αληθής, -ής: true. αληθέα: truly, the truth. Z 382.

'Αλήθεια: the ALean plain in Asia Minor, where Bellerophon wandered. Z 201.


άληςμα: am healed. E 417.

'Αλβρος: Haliartus, in Boeotia, on Lake Copais. B 503.
FIRST SIX BOOKS OF THE ILIAD

ἄλλως: (unbending), mighty, violent. B 797.


'ἄλψε, pl.: a people who dwelt in Bithynia on the Euxine. B 856.

"ἄλως: a Lycian, slain by Odysseus. E 678.

ἄλως: fruitless, ineffectual, in vain.


ἄλες (ἀλές), adv.: in throngs, enough.

ἄλλοκόμαι, aor. partic. ἄλοσσα and ἄλοντε (ἀλλόν): am captured, taken. E 487, B 374, Δ 291.

"ἄλχανδρος: a Lycian, slain by Odysseus. E 678.

ἄληρ: defense, protection. E 644.

ἄλη, dat. ἄλη: defense, help, strength for defense, courage, bravery.

"ἄληττης: Alcestis, 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.

ἄλλος (ἄλη): brave, courageous, mighty, strong in defense.

ἄλλα: but, yet, on the other hand. Sometimes correlative with μέν. Sometimes in apod., as A 82, 281.

ἄλη, adv., strictly dat. of ἄλος: elsewhere, i.e. away (from me).

ἄληκτον (ἀληκτώ), adv.: unceasingly.

ἄληθεν, ἄληθεως, ἄληθος (ἄλος ἄλοι): each other.


ἄλλο-θεν: from another side. ἄλλο-

θεν ἄλλος: one on one side, another on another. B 75.

ἄλος (ἄλος): of other quality. ἄλοισ τις: a different sort of man.

ἄλλοσ, aor. ἄλτο (σαλίο): leap.

ἄλλο-πρός-ἀλλος: (changing from one side to another), changeable, fickle. E 831.

ἄλος (αἰος) 3: other, another. τὰ μέν ... ἄλα δὲ: some ... others. of ἄλος: those others. Freq. a noun is added in appos. Cf. ἄλη, ἄλος, ἄλοι, ἄλον, ἄλαθαι, ἄλπροσαλος, ἄλωτος, ἄλπροσ.

ἀλλοτρία: at another time, once upon a time. ἄλοτρο, ἄλοτρος: at one time, at another time. A 590, E 595.


ἄληθος: otherwise, i.e. better. E 218.

ἄληθεν, ἄληθα: aor. partic. of ἄληθος, am captured. B 374.

"ἄληθη and "ἀλος: towns under Achilles' rule. B 682.


ἀλε, ἄλος (σαλμ, salt), fem.: the sea; esp. the sea near the shore, as distinguished from both the high seas and the land. A 358.

ἄλος, -ος: grove, esp. a grove consecrated to a divinity; hence a sacred field, even without trees, — equiv. to τέμενος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or inclosure, with an altar. B 506.
VOCABULARY TO THE

ἀλτο: aor. of ἄλλομαι. §§ 53, 23 a.

'Αλύβη: Alybe, a country near Troy from which silver came. B 857.


ἀλώ (ἄλλομαι): am frantic, am beside myself, rare. E 352.


'Ἀλωνες (Thrasher, ἄλω): father of Otus and Ephialtes. E 386.

ἄλω: threshing floor, field (planted with vines or trees?). E 90.

ἄλομος: partic. of ἄλομαι, wander.

ἐμ: up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἐμ πεδίου. E 87. § 29 b.

ἐμα (ἐμού, συμφίλιοι), adv.: at the same time, together, with. It is sometimes found with τέλος καί, and ἐνθεύω, and accompanies a 'dative of association.'

'Ἀμαζόνες, pl.: Amazons. These warlike women fought against the Phrygians. Γ 189. They were slain by Bellerophon. Z 186.

ἐμαθος (sand): sand. E 587.

ἐμαμάκτος 3: raging, impetuous.

ἐμαράτω, aor. ἐμαρτε and ἐμμάρτο: miss, fail to hit. Δ 491.

ἐμ-ἀρτη (ἐμα, ἐμ-): at the same time, at once, together. E 656.


ἐμ-βάλλω [ἐνβάλλω]: (throw up, hold back), put off, postpone.

ἐμ-βα-τός (ἀνά, βαίνω): to be ascended, scaled. Z 434.

ἐμ-μπροσθή: ambrosia, food of the gods and even of their horses.

ἐμ-μπροσθός 3 (βροτός): ambrosial, divine; used like ἐμμπροσθός, νεκτάρεος, and θειός of everything attractive and refreshing that comes from the gods.

ἐμ-μπροσθός: immortal, divine.


ἐμίβε: aor. ἐμίβατο: change, exchange; mid. answer, reply.

ἐμίλιων, -ον: better, preferable, braver, mightier, comp. of δύναμις.


ἐμ-μεμνήνιος: powerless, weak, faint.


ἐμμ, Aeolic for ἡμᾶς: us. § 42 a.

ἐμμ, Aeolic for ἡμῖν: us. § 42 a.

ἐ-μπορος (μόρος, μοηρα): (without portion), ill fated, unhappy. Z 408.

ἐμός, for ἡμέτερος: our. § 42 b. Z 414.

ἐ-μοτον, adv.: ceaselessly, eagerly, violently. Δ 440, E 518.


ἐμ-πεπαλων, aor. partic. of ἐπιπάλλω: brandish, swing, draw back for a throw. Γ 355.

ἐμ-πνεύνη: aor. pass. of ἐπιπνεύω, revive, "come to." E 697.

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'Αμύκλας, pl.: an old Achaean city in the valley of the Eurótas, about a league south of Sparta. Seat of Tyndareus and his sons. B 584.

άμφος, -ος: blameless, honorable.

άμφος, aor. άμφεν: ward off, keep off, protect, defend, with dat. of interest or ablativeal genitive. A 67.

άμφος, fut. άμφω: (tear), gnaw.

άμφωτορ: aor. as pass. of άμφω-χέω, pour about. B 41.

άμφω-φρένα, -ές (έφρων): covered (closed) both above and below. A 45.

άμφω (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. άμφω άβελος ἡμίαρα: they pierced with spits so that the spit appeared at either side. ἦτο άμφω άντά: but he fell over him. οιάμφω Πράμω: Priam and his attendants. άμφω 'Ελένη μάχητα: fight for Helen. Cf. άμφως.

άμφω-καθάρω, perf. partic. as pres.: shrieking about. B 316.

άμφω-καθάρω, perf. άμφω-καθάρω: go about; perf. has come upon, stand over (lit. upon both sides of), straddle, protect. A 37, 451.


'Αμφιγέννα: town under Nestor's rule. B 593.


άμφωδέλε, perf. άμφωδέλη: burn about, blaze round about. Z 329.

άμφω-δραφή, -ές (δράφω): (torn on both sides), with both cheeks torn (in grief). B 700.

άμφω-δωρον, 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.


άμφω-καλότε, aor. άμφω-καλάπη: conceal round about, cover, envelop.


άμφω-μάχομαι: fight about, with acc.


άμφω-μάλας, -άνα: black round about, darkened on all sides (of a mind dark with passion). A 103.

άμφω-νεμομαι: dwell round about, inhabit. B 521, 574.

'Άμφιος: (1) Trojan leader. B 830.
(2) Son of Selagus, slain by Ajax. E 612.

**ἀμφι-πτόμαι** : am busy about.

**ἀμφι-πτόλος (πέλω)**, fem. : maid, female attendant, corresponding to the male **θεράτων**. Γ 143, 422.

**ἀμφι-πτόμαι (πέτομαι)** : fly round about. B 315.

**ἀμφί** : on both sides, separately, in two ways. ἀμφὶς φράζων : are divided in mind, are at variance. **ἀξον** ἀμφὶς : on the axle. Cf. ἀμφὶ. B 13, 30.


**ἀμφι-χέω** , aor. mid. as pass. ἀμφιέχων : pour about. B 41.

**ἀμφιτέτορος (ἀμφώ)** 3 : both. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τε ... καί. Γ 179. ἀμφιτέτορον (sc. χερών) : with both hands. E 416.

**ἀμφιτέτωθεν** : (from both sides), on both sides. E 726.

**ἀμφώ** (αμβο, both) : both, only nom. and acc. dual, but freq. const. with the plural. A 196, 209.

ἀν : by 'apocope' (§ 29) for ἀνά, ὑπ. ἀν : modal adv., indicating a condition. 'There is no adequate translation for ἀν taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with ἀν is used nearly like the fut. ind. or the potential opt.; the potential opt. is sometimes found without ἀν where the Attic rule would require it; and its equivalent κέ is used even with the fut. ind. § 18 b.

In use, ἀν is essentially equiv. to κέ, which is more frequent.

'In simple sentences and in the apodosis of complex sentences, ἀν and κέ express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἀν or κέ prevails.'

'In conditional clauses the subjv. and opt. generally take ἀν or κέ when the governing verb is a future or in a mode which implies a future occasion. τότε κέν μν πεπίθομεν : then we may persuade him. κέν ὀκνεῖ δ' ἀν ὡστις μαχεότο: but with those no one would contend. ἀν κέ πολιθ Ζεὺς δέοι : if Zeus ever grants. τάχ' ἀν τοῦτο ἃπο τοίχων ὀλέασῃ: he may at some near time lose his life. εὖτε ἀν πολλοὶ πάτωσι : when many shall fall.

ἀν, ἀν (§ 29), ὑπ (before labials, § 29 b) (on), adv. and prep. : up, thereon, upon, along. ἀν ἐθραμμε : started back. ἀνά στρατόν : (up) through the camp. ἀν ὀμλοῖον : through the throng. ἀν τε μάχην : along through the conflict. φρονέων ἀνά θυμόν : considering in mind. ἀνά στόμα : on (your) lips. ἀνά στρατόν and κατά στρατόν, ἀνά ὁστον and κατὰ ὁστον are used with slight difference of meaning; in such
expressions, metrical convenience seems to have determined the choice between ἀνα and κατα.

ἀνα: for ἀνάστηθι, rise. Z 331. § 55c.

ἀνα: vocative of ἀνή, king. Γ 351.

ἀναβάσω, aor. ἀνέβη and ἀναβα: go up, ascend, mount, embark.

ἀναβάλλω, -οσ: delay, postponement.


ἀνα-γέμμω, aor. pass. ἀνεγέμισθη: bear back, turn. Γ 348.

ἀν-άγω, aor. ἀνήγαγον: lead up, bring back; mid. put to sea (opp. to κατάγεσθαι). A 478, Z 292.


ἀνα-δείχνω, aor. ἀνεδείχθερο and ἀνεδή: dive up, appear from below, rise.


ἀνα-αθάνατον (αἰώνος): shamelessness, insolence. A 149.

ἀν-ἀθάνατος, -ας: shameless, pitiless.


ἀνα-αφίημι, aor. partic. ἀναφίημι, aor. mid. ἀναφιόμαι: take up. A 449.

ἀν-ἀκούσω, aor. opt. ἀνακόουσιν, aor. partic. ἀνακόςας: start up, spring up, rise. A 584, Γ 216, Δ 114.

ἀνα-κλίνω, aor. inf. ἀνα-κλίνω, aor. partic. ἀνακλίνας: lean upon, lean back, bend up. ἀνακλίνας νέφος: roll back (i.e. open) the cloud. E 751.

ἀνα-κοινωνία (ἀκοή): dart up, shoot up, spurt up (of blood). E 118.


ἀν-ἀλκυς, -ῦος: powerless, weak, cowardly. B 201, E 331, 349.

ἀνα-νέω: (nod up), refuse, deny (a request); opp. to ἄπειρον, indicate and confirm assent by a nod.


ἀνα-κάλλω, aor. partic. ἀμεταπαλω: brandish. Γ 355, E 280.

ἀνα-κατισπίζω, aor. subjv. ἀκατισπίζω: fill up, fulfill, complete. Δ 170.

ἀνα-πνεύσω, aor. pass. ἀναπνίνθη: take breath, revive. E 697.


ἀν-ἀρχης (ἀρχης): without leader, uncommanded. B 703, 726.

ἀνάσω (κάνα): rule over, reign, am defender, master, lord of. Freq. with dat. of interest. Μυμβολεσον ἀναστε: (reign for the Myrmidons), reign over the Myrmidons.

ἀνα-στάς: standing up; aor. partic. of ἀναστήμεν, set up. A 387.

ἀνα-στήριξον: 1st aor. opt. of ἀναστήμεν, cause to stand up, rouse from their seats. A 191.

ἀνα-χείν, ἀναχαί, ἀναχάσθαι, ἀνα-χέμοιος, ἀναχαί: aor. of ἀνεχαί, hold up; mid. endure. ἀναχάσθαι: droning back, "hauling off."

ἀνα-τολή, aor. ἀνετέλε: send up, cause to grow. E 777.
VOCABULARY TO THE

ante-turn, sor. antepároso: turn over; sor. fell back. Z 64.

án-do-thán: (show up), reveal. A 87.

án-ásóma: draw back, withdraw, yield. E 443, 600.


án-a-ños, impf. ἤναν or ἄναν, sor. inf. ἄναν (μανάν, ἡδίς, συαδε, συαβίσ, sweet, sad): please, am acceptable. A 24.


án-bro-φόνος: man-slaying. Epithet esp. of Hector and Ares. Δ 441.

án-bth: sor. of án-baína, go up, rise.


án-bδó and án-bδό: sor. of án-bδό, dive up to, appear from.

án-bgrw: check, hold back. Γ 77.

án-bta: sor. of án-bta, urge on.


án-bmor (μορμα): ask, inquire.


án-bta, án-b: sor. of án-bta, take up. A 449, 301, B 410.


án-bmálos (κλίmos): (windy), empty, useless, idle, in vain, to no purpose. Δ 355, E 216.


án-bbrán: impf. of án-bbríno (nod up, i.e. shake the head), refuse. Z 311.

án-bbrí: sor. partic. of án-bbrí, urge on.


án-bρες, án-br, án-bra: from án-br, man.

án-bρχα: return. Δ 392, Z 187.

án-btsor [λόγος], án-b: stood up, rose, sor. of án-btsor, set up.

án-btter, án-bchor: sor. of án-bχω, hold up, raise. Γ 318, E 655.

án-btles: sor. of án-btel, send up.

án-btteros: sor. of án-btteros, turn over; sor. fell back. Z 64.

án-btrith, adv.: far, away from, without. án-btrith: without divine help.

án-btros, impf. of án-btros, draw back. E 443, 600.

án-bta, fut. án-bma and án-bta, sor. án-btau: hold up, lift, raise; mid. hold up under, am patient, endure, suffer, allow; draw up.

án-btor: sor. of án-btor, draw back. Γ 35.

án-b: speechless, dumb, mute. (Prob. an old adj. in nom. pl.) B 323.
ἀνήγκαζεν aor., ἀνήγκας impf.: of ἀνέγκ, bring back. Z 292.

ἀνήγκαζη [ἀνήγκ, § 52 c] aor. subjv.,
ἀνήγκα aor. ind.: of ἀνήγκα, let go,
urge on.

ἀνήρκτοσ (ἀκός): incurable, unen-
durable. E 394.

ἀνθρώπινα: impf. of ἀνθρωπίνω, dart
up, shoot up, spurt up. E 113.

ἀνήρ, gen. ἀνδρός or ἀνήρος, dat.
ἀνήρ, nom. pl. ἀνήρες, dat. pl.
ἀνδράς or ἀνδρός: man, vir,
in contrast with boy, woman, or
divinity. ἀνήρες ἵππος: be (brave)
men! In military use, equiv. to
μαχητής, warrior. In πατήρ ἄνδροι
τε θεόν τε, father of both men and
gods (of Zeus), ἄνδρος is used of
the human race (like ἄνθρωπον).
ἀνήρ is sometimes added to eth-
nic names, as Σάντως ἄνδρος, Δάρ-
δαλος ἄνήρ, or to the name of a
class; see on Β 474.

ἀνήρ: fut. of ἀνήρες, urge on.

'Ανθρώπινη: son of Anthemion, Sim-
solius. Α 488.

'Ἀνθρώπην, -ενος: a Trojan. Α 473.

ἀνθρώπες, -ενος (ἀνδρός): flowery,
abounding in flowers. Β 467.

ἀνθρώποι, -ενοί: chin. Α 501, Γ 372.

'Ἀνθρώπην, -ενος: town on the Eu-
ripus, about seven miles from
Chalcis. Β 508.

ἀνθος, pl. ἀνθέα: flower. Β 468.

ἀνθρωπος: man, human being, homō.
ἀντάς, aor. partic. ἀντάσθηνα (ὄνος):
grieve, vex, wear out. Β 291.

ἀνήρα, 2d pers. ind. ἀνῆρα, fem.
partic. ἀνεῖσα, fut. ἀνήρα, aor.
ἀνήρκτος or ἀνήρκτων, aor. subjv. ἀνήρ,
aor. partic. ἀνήρκτος: (send up),
let go, free, urge on.

ἀνέσιμμα: partic. of ἀνεῖμμα, come back,
return. Z 480.


ἀνεσιμμένος, pres. mid. partic. ἀνεσιμμένος,
fut. inf. ἀνεσιμμένος, 1st
aor. opt. ἀνεσιμμένος, 2d aor. ind.
ἀνέσιμμα, ἀνεσιμμήν, ἀνέσιμμα [ἀνέ-
σιμμαν], aor. partic. ἀνεσιμμάς,
ἀνεσιμμάτεσ: 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, τοῖς
Δ' ἀνέσιμμα, he rose for them, sc. to
address them.

ἀνέσιμμα, aor. ἀνέσιμμον: start up,
rise. Α 248.

ἀνεσιμμένος (οὐτάμενα): unwound
by a weapon held in the hand, opp.
[to ἄβλητος, unhit by a
missile. Δ 540.

ἀνεσιμμένος aor. partic., ἀνεσιμμήνος
fut., ἀνεσιμμήν aor. ind.: of ἀνε-
σιμμήν, raise up, rise. Β 398.

ἀνεσιμμήνος: fut. of ἀνέσιμμον, en-

ἐντα: opposite, over against. Cf.
ἀντά. B 626.

ἀντιήμος: of like worth, of equal
value, equivalent. A 136.


(Sthenoeboe in the tragic poets.)

ἀντιέριστον: aor. of ἀντιερίσεω, pierce.
E 337.

ἀντίνη: equiv. to ἄντα, opposite, to
(my) face, openly. A 187.
'Ἀντήνορος : son of Antenor. Γ 123.
'Ἀντήνορ, -ονος (cf. ἀντίκαρα): 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-leus and Odysseus at his house, when they came to Troy as ambassadors. Π 205 ff. He accompanied Priam to the field, to strike a truce. Γ 262.

ἀντα, adv.: opposite. Cf. ἀντίος.

ἀντ-άμα (ἀντέρ): matched with men in battle, like to men, of the Amazons. Γ 189, Ζ 186.

ἀντών, subj. ἄντωνων, fem. partic. ἄντωνων (§ 47 c), aor. partic. ἄντωνας (ἀντα): meet, approach, partake of, share, receive. Cf. ἄντομα. Α 31.

ἀντ-βλήν, adv.: with opposing might; originally cognate acc.; sc. ἐραδ. ἀντ-βλεος (βλέν): opposing, hostile.

ἀντίβλεον μαχεσθαι: fight against in hand-to-hand conflict. Γ 20.

ἀντ-βολεω, aor. inf. ἀντιβολέως (βάλλω): go to meet, take part in.

ἀντ-θεος 3: god-like, with no esp. reference to moral qualities.

ἀντικρήσ, adv.: (opposite, against), straight forward, straight through.

'Ἀντιλοχος: Antilochus, eldest son of Nestor, a distinguished warrior, and friend of Achilles. See ἄγαθος. Ρ 652 ff., Ψ 556.

ἀντίος 3: meeting, to meet, in friendly or hostile sense. ἄντιον is used adverbially. ἄντιον ἐλον: opposed. ἄν- τιον ἐλομ: go against, with genitive.

ἀντ-τείρα (τείρα), neut. pl. as subst.: the opposite fields, the opposite coast. Β 635.

ἀντ-τρῆσαι, aor. ἀντετρῆσαι: pierce.

ἀντ-φέρω: bear against; mid. bear myself against, oppose. Α 588.

'Ἀντίφος: (1) Greek ally from the Sporades. Β 678. (2) Leader of the Macedonians. Β 864. (3) Son of Priam. Δ 489.

ἀντομα (ἀντα): meet. Cf. ἄντεω.

'Ἀντρέω, -όος: town under the rule of Protesilaus. Β 697.

ἀντος, -υος, fem.: rim, of shield or chariot. Ε 262, Ζ 118.

ἀνωτε, -ος: accomplishment, fulfillment. ἀνωτε δ' οὐκ ἔσται: "they will not attain what they desire and plan." Β 347.

ἀνώ: accomplish, gain anything.

ἀνωγα (perf. as pres.), impf. ἄνωγων, plpf. as impf. ἄνωγειν or ἄνωγεν (§ 30 k): command, order, bid. Α 313.

ἀκατι: aor. partic. of ἄγαθον, break.

ἀκατω, fut., ἄκατο aor. inv.: of ἄγω, lead, bring. Γ 105.

'Αξιός: Axius, river in Macedonia, emptying into the Thermaean Gulf. Β 849.

ἀξίος (ἀξω): (of equal weight), of equal value, suitable (of a ransom).

ἀξιω: aor. inv. of ἄγαθον, break.

'Αξιός: Axius, Trojan from Arisbe, slain by Diomed. Ζ 12.

ἀξις (ἄξις): axel of chariot. Ε 838.
Δοῦλος [δόλος] (ἀδέλω): song, gift of song.
Δοῦλωσις: sung of, subject of song.
Z 358.

Δολής, -ώς (ἀλῶ): all together, with closed ranks. E 498.


Δαπάναμος (παλάμη): (without device), helpless. E 597.

Δαπαλός, aor. Δαπαλόσαν: crush. A 522.

Δαπαλός 3: tender, delicate, soft.

Δάπανος: reply, answer. Freq. in the formula τῶν δ’ ἄπαναμος
μενος προσέφη, where the acc. is const. with προσέφη. A 84.

Δαπανήθενθα, adv.: away, apart, aside, sometimes with ablative gen.,
away from. A 48, 549, B 391.

Δαπᾶς, Δαπᾶς, Δαπανήθενθα (strengthened πάς): all, all together. A 535.


Δαπανήθενθα: deceit, trick. A 168.


Δαπανήθενθα καὶ Δαπανηλός: aor. of ἄπα

Δαπανηλός: aor. of ἄπαναμος, accept. A 95.

Δαπανηλός: aor. of ἄπαναμος, strip off.

Δαπανηλός: aor. of ἄπαναμος, give back, pay, render. A 478.

Δαπανηλός, fut. Δαπανηλήσοι, aor. ἄπα
λήσανεν καὶ Δαπαλήσαν (ἄπαλή): threaten. ἄπαλήσανεν μιθον: (he threatened a word), he uttered a threat. A 181, 388.

Δαπανήθενθα, partic. Δαπανήθενθα: am away. Z 362.

Δαιμονίων, -οντος: boundless, limitless.

Δαίμονα: aor. of Δαίμωνας, slay.

Δαίμονας (πέλεθρον): immeasurable, infinite. E 245.


Δαίμονας: partic. of Δαίμονας, am away.


Διαφέκω: keep off, ward off, avert.

Διαφθερον ττίμεν: perf. partic., Διαφθεροττ
plpf.: of Διαφθεροττομ, hasten away.

Διαφθεροττομ: stepped back, aor. of Δφι
στημ, set back. Γ 33.

Διαφθεροττομ: aor. of Δποτιμαν, pay.

Διαφθεροττομ: aor. subjv. Δφανθυρω
(έχθος): hate violently. Γ 415.

Διαφθεροττομ: aor. Δφιθηθετο: am hated. Γ 454, Z 140, 200.

Διαφθεροττομ: aor. subjv. Δφισχο: hold off, keep far away. Z 96, 277.

Διαφθεροττομ: aor. of Δποτιμαν, crush.

Διαφθεροττομ: aor. of Δποτιμαν, crush.


Διαιμέων, -ον: (unkind), harsh, cruel.

Διαιμέων, -ον: took away. See Δποτιμαν. A 430, Z 17.

Διαιμέω: aor. of Δποτιμαν.


Διαιμέω (ἀπό) 3: distant, remote.

Τήλεος ἐξ Δποτιμαν γαῖς: from far away — a remote land. A 270.

Διαφθεροττομ: faithless, untrustworthy.

Διαφθεροττομ: faithless, untrustworthy.

Διαφθεροττομ: aor. of Δποτιμαν, strip off.

Τήλεθεν ἐξ Δποτιμαν γαῖς: from far away — a remote land. A 270.

Διαιμέω (ἀπό, off), adv. and prep.: away, off, from, back. The adv. is freq. attended by an ablative gen.

Ἀφ' ἑπιμον ἀλτο: leaped from his
chariot. ἀνὰ χονὸς ὁρευο: on the ground he set out. μένων ἄν ἐς ἀλόχω: remaining away from his wife. ἄνα πατρίδος αἶς: absent from his fatherland. ἄνα θυμο: far from (my) heart.

ἀν-αλομαι and ἀφαιρέμαι, fut. ἀφαίρέσεθαι, aor. ἀφέλοντο: take away, deprive for my own interest. ἀν-βαίνω, aor. ἀπεβίοντο or ἀπέβη: go off, dismount. E 183, A 428.

ἀν-βάλλω (βάλλω): to be cast off, to be rejected, despicable. Γ 65.


ἀν-δέχομαι, aor. ἀπέδεχάτο: accept. ἀν-δέκαμο, aor. ἀπέδεκα, aor. inf. ἀποδόναι: give back, render, pay.

ἀν-δέσω, aor. ἀπέδεσσε: strip off.

ἀν-έλθω: withdraw from, abandon, with gen. Γ 406.

ἀν-έναι: inv. of ἀπόφημι, deny, refuse. Γ 406.

ἀν-έρχομαι (aor.): carried off, swept away. Cf. ἀνεύρος. Z 348.

ἀν-έρθω: aor. inf. of ἀνεύρθημι, put off. Γ 89, E 492.

ἀν-θράκτω: leap off. B 702.


ἀπ-ολέστων: fut. of ἀποφέρω, bear away. E 257.

ἀπ-κρίνω, aor. pass. partic. ἀποκριθέντε: separate. ἀποκριθέντε: apart from their friends. E 12.

ἀπ-κρίνω, aor. ind. ἀπέκτανε, aor. inf. ἀποκτάμεν: slay, kill. E 675.


ἀπ-σέρε: cease, die away, die.

ἀπ-σάλλω, aor. act. ἀπόλαλεσε and ἀπόλεσαν [ἀπόλεσαν], aor. mid. ἀπόλαλεσε and ἀπόλεστο: destroy; mid. perish, die, fall (in battle).

Ἀττάλλων, ἄνος: Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, gleaming), of song (A 603), of herds (B 766), of the bow (ἰχθυόλος, ἄργοναξ), 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.

ἀπ-λαμβάνομαι: purify myself.


ἀπ-μηνός, aor. partic. ἀπομηνώσας: give vent to wrath far away. B 772.

ἀπ-μαργύρωμι, aor. ἀπομάρτωλα: wipe away. B 269.


ἀπ-νοστέθω, fut. ἀπονοστήσας (νόστος): return, go home. A 60.

ἀπ-νοτέθε(ν), adv.: apart, away from. B 233.

ἀπ-ταίω, fut. mid. ἀποταίσθη: stop from; mid. keep myself away from, cease from, stop. E 288.

ἀπ-πτομα, aor. mid. partic. ἀποπτάμενος: fly away. B 71.

ἀπ-πνεύω (πνέω): breathe forth.
ἀποειδή : spit forth, belch forth.
ἀπόψηλος : set out from. E 105.
ἀποφέρω, aor. ἀπόφησις : leap off,
hasten away. E 20, 838.
ἀποπρήγμα, aor. partic. ἀποπρῆγμα :
break off, break. Z 507.
ἀπορρέως (ῥήγμα) : (what is broken
off), branch (of a river). B 755.
ἀποστέφω, plpf. ἀποστέφων as aor.,
perf. partic. as pres. ἀποστέφειν:
rush away, hasten away. Δ 527,
Z 390.
ἀποστιχε, aor. ἀπόστιχος : go away,
depart. A 522.
ἀποστασία, aor. opt. ἀποστασίας :
drive far away from. ἀποστασίας
πόνος : "make vain their labor."
ἀποσταθει, aor. of ἀποσταθεῖ, hold off,
keep far away from. Z 96, 277.
ἀποθέω, aor. inf. ἀποθέουσα : put
off, doff. Τ 89, E 492.
ἀποφεύγω, fut. ἀποφεύγομαι, aor. ἀπε-
ρίσαν : pay, recompense. A 128.
ἀποφέρω, aor. partic. : taking away.
(Prob. for ἀποφέρων. Of this,
ἀποφέρα (or ἀποφέρα) would be the
ind., while ἀποφέρων seems to be
formed from an ἀποφέρω.) A 356.
Cf. ἀποφέρω.
ἀποφέρω, fut. ind. ἀποφέρουσα : bear
away. E 257.
ἀποφεύγω, ἀποφεύγω : waste away, perish.
ἀποφέρω, aor. partic. ἀποφέρων :
perish, die. Γ 322.
ἀπορρέως (πρήσως) : (unaccom-
plished), ineffectual, fruitless.
ἀπορρέως (παράμικ) , adv.: unbought,
without money, without ransom.
A 99.

ἁπτώμα (πόλεμος) : unwarlike.
B 201.
ἁπτόμαι, aor. ἔφυκο : lay hold of,
touch. A 512, E 799.
ἁπτάω, fut. ἄπτωσα : push off, keep
off, remove. A 97.
ἁπτόλυμαι, ἁπτόλυτο : aor. of ἁπτόλυμα,
destroy. E 648, Z 223.
ἀρα, ὅ (enclit.) ἀρα, ὅ : so, then, as
you know, you know, it seems. Very
often it marks an action as nat-
ural, 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.

ἁράβας, aor. ἁράβας (ἁράβας, Eng.
rap) : ring, of the armor of fall-
ing warriors. Δ 504, E 42, 58.

ἁραθρή : thought to be the later
Phlius near Corinth. B 571.

ἁράς 3: (thin), delicate, slender, of
Aphrodite's hand. E 425.

ἁράομαι, impf. ἕρατο, aor. ἄρατο
(ἀρά, prayer) : pray. Z 304.

ἁραρίκμε, aor. partic. ἀραρίκμε, aor.
ind. ἔραρ, perf. partic. ἐραρίκμε
and ἐραρίκμε (§ 49 g), plpf. ἐράρικμε
(§ 30 k) (ἀρ, arm, arm) : join, fit,
suit; perf. and plpf. are intrans.,
am fitted, suited. ἦσσε ἐραρίκμε :
a well-fitting girdle. ὅ οἱ παλα-
μῆν ἐράρικμε : which was suited to
his hands.


ARRYALOS: grievous, terrible, difficult.

'ARROLOS ("ARRO") 3: Argive. "Hor
'ARROI (Δ 8) since Hera was
the patron goddess of Argos,
'ARROI ELAI since Helen's true
home was in Peloponneseus. As
subst., 'ARROI, the Argives, men of
ARGOS in the broader sense; used
like 'AROAI and DUNAI, of all the
Greeks. Metrical convenience
often determined the choice be-
tween these three words. § 22 e.
Homer had no one word for
Greeks as distinct from barba-
rians, as he had none for barba-
rians as distinct from Greeks.

ARROWFONOS: Argeiphontes. A freq.
epithet of Hermes, of uncertain
derivation. It is best rendered
as a proper name. B 103.

ARROWOS (ARROW) 3: lustrous, with
white sheen, white. Γ 141, Z 424.

ARROW, ARROWOS: white, glistening.

ARROWAEUS, ARROW: chalky. B 647.


ARROWS, ARROW: Argos. (1) Capital of
(2) Peloponneseus ("ARROWS "ARROW
I 141). A 30. (3) Thessaly
(Pelargikon"ARROWS). B 681. In
Z 456, "ARROWS seems to be used
for all Greece, just as "ARROWS is
used for Greeks.


ARROW: (1) swift, (2) white.

ARROWORS (ARROWORS) 3: of silver, silver.
Γ 331, E 727.

ARROWD-SATHA: with silver eddies, silver-
eddying. B 753.

ARROWD-HLOOS: silver-studded, studded
with silver nails, of a sword hilt.

ARROWD-PETAI: (silver feet), silver footed,
i.e. with beautiful white feet.
Standing epithet of Thetis. Cf.
'Thetis' tinsel-slipper'd feet,' Mil-
ton Comus 877. A 538.

ARROWD (argentum): silver. E 726.

ARROWD-ROOS: silver-bowed, bearer of
the silver bow. Epithet of Apollo.

ARROW, ARROW: comp. of "ARROWS, good,
strong, mighty. Cf. ARROW.

ARROWKA, fut. ARROWOMETHA (ARROWKA):
atone for, satisfy, make right.
Δ 362.

"ARROW, -ARROW: Trojan slain by

ARROW, fut. ARROW, aor. ARROW: aid,
defend. Cf. ARROW. A 521.

ARROW, -ARROW, f.: helper, defender.

ARROW: (pertaining to Ares), of war,
warlike, martial, brave. Δ 98.

ARROW-FLLOS: dear to Ares. Γ 21.

'ARROW: town under Nestor's rule.
B 591.

ARROW plpf. (§ 30 k), ARROW perf.
partic.: of ARROW, fit, suit.
Γ 338.

'ARROWS, gen. 'ARROWS, dat. "ARROWS or
"ARROWS, acc. "ARROWS. voc. "ARROWS or
'ARROWS: Ares, Mars, son of Zeus
and Hera. God of war, but not
one of the most powerful divin-
ities. "Eros (Strife) is his sister;
ΔΕΟΣ (Terror) and ΦΩΣ (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.

ἄρης, ἄρης (ἀράωμα): (one who prays), priest. A 94.

ἀριστίς: very clear, distinct. § 40 d.
B 318.


"Ἀρμος: a people in Cilicia, where Typhoeus lay bound beneath the earth. B 783.

ἀριστήτης, -ός: distinguished, pre-eminent. § 40 d. Z 477.


'Αριστηβηθεν: from Arisbe. B 838.

ἀριστερός: left (hand). ἐπ’ ἀριστερά: to the left, on the left. E 355.

ἀριστεύω, -ής (ἀριστος): chief, prince. ἀριστεύω, iterative impf. ἀριστεύονται: am chief, am first, am brace in battle. Z 208, 460.

ἀριστος 3: superl. of ἀγαθός, good, strong, mighty, brave. Cf. ἀρειων.

'Αρκαθία: Arcadia, in the middle of Peloponnesus. B 603.

'Αρκας, -άς: Arcadian. B 611.


ἀρκος: appointed, fated, sure. B 393.


ἀρμα, -ατος: chariot, esp. chariot of war. It was low and light, entered from behind, with a curved rim (ἀντικ) 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, ὀχος, ὀχεα.


ἀρμοστεω, aor. ἀρμοστε (ἀραρίστω): fit, suit to. ἀρμοστε αὐτῷ: he fitted it to himself. Γ 333.

'Ἀρμονίδης, -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 ἄρνη, gen. pl. ἄρνων (αρν-, § 32 a): lamb. Γ 103, 273, Δ 435.

ἀρνος (ἀρνα): ram. Γ 197.

"Ἀρνη: Boeotian town. В 507.
VOCABULARY TO THE

ἀρνύμα, aor. opt. ἀρόω: strive to win, gain. Δ 95, E 553, Z 446.

ἀρνεῖα (ἁρύς, aro, arvum, Eng. ear): plowed field, cornfield, land, earth.

ἀρπαζε, aor. partic. ἀρπάζαμ (rapio): seize, carry off. Γ 444.

ἱ-ῥηνυτ ῳ (ῥήγυμ): (unbroken), uneared, unuring. B 490.

ἀρενικ: aor. partic. of ἀραῖκος, fit, suit. A 136.

ἀρηθή, -ης: sound, unharmed.

Ἄρτυμος, ὑνος: 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.

ἀρτος: well fitting, harmonious. ἁρτος γῆς: “was of one mind.”


ἀρχα-κακος: beginning calamity, which began the trouble. E 63.


ἀρχή: beginning. Γ 100.

ἀρχος: leader, chief. A 144, B 234.

ἀρχα, aor. subjv. ἀρχων, aor. opt. ἀρχαον: lead the way, command, rule, begin. Freq. with gen.; sometimes with dat. of interest.

ἀργυρ (ἀργω): help, protection.

ἀργεῖα: helper (ἐτί οὐδέσιν, to liars). Δ 235.


ἀ-σβαστος (σβανμ): (unquenchable), ceaseless. A 599.


'Ἀσιας: prominent leader of Trojan allies. B 837.

'Ἀσιας, adj.: Asian. B 461.


'Ἀσιανή: district in Bithynia. B 863.

'Ἀσιάνος: leader of Trojan allies from Ascania. B 862.

ἀσκεω, impf. ἁσκευ, aor. partic. ἁσκεος: prepare. Δ 110.

'Ἀσκληπίας: son of Asclepius, Machaon, a skilled surgeon. Δ 204.

'Ἀσκληπίως: Asclepius, Aesculapius. B 731. Homer does not know him as a divinity, but as a hero skilled in surgery and the use of herbs.

ἀσκος: leathern bottle for wine.

ἀσταφεω: gasp, twitch. Γ 293.

ἀστερεχής, adv.: violently, eagerly.

ἀστετος: unspeakable, indescribably great, vast. B 455, Γ 373.

ἀστειωτής: shield bearing, equiv. to ἀστιωτής. B 554.

ἀστις, ᾽αστις, fem.: shield; the general word for both the large oval shield (ἀνθυβρήτγ B 389) and a smaller round shield (σωκλός 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.

δαστής: shield-bearing man, warrior. Cf. ἄμεσης. Δ 90, 201.


ἀσυν: Epic for α τις, from ὁ τις. ἀσυν, adv.: nearer, comp. of ἀκαχός. ἀσυν ἐμι: approach. A 567.


ἀστεφάς (staff), adv.: still. Γ 219.


ἀστερίς, -ος (ἀστήρ): starry.


ἀστήρ, -ής (star): star. ἀστήρ ὄσφωρος: Sirius, the dog star. Z 295.

ἀστράπτω: lighten, send lightning.

ἀστω, -ες (φάστω): 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.


'Αστικός (Defender of the city): Astyanax, name given by the Trojans to Hector's son, be-cause of Hector's protection of the city. Z 408, X 506.

'Αστένος: a Trojan. E 144.


ἀσχαλέω, pres.inf. ἀσχαλέων (§ 47 c): am impatient, vexed. B 293, 297.

'Ασανθός: Boeotian river. Δ 383.


ἀτρό (αὐτάρ): but, yet, while. It always stands at the beginning of its clause (often correlative with μέν), and often marks a distinct contrast with the preceding situation. Freq., however, the contrast is slight, when ἄτρο 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.

ἀτάβδης (ταβέω): fearless, un-daubed. Γ 63.

ἀταρρύσας: harsh, angry. A 223.

ἀτασθαλίς (ἀρη), always pl.: blind infatuation, wickedness. Δ 409.

ἀτιρής, ἐς (τείρω): unwearied, un-yielding, firm. Γ 60, E 292.

ἀταλάττως (τέλος): unaccomplished, unfulfilled, fruitless. Δ 26, 168.

ἀταλεύησας (τελεύτας): unac- complished. A 527, Δ 175.

ἀτρό, adv. with gen.: without, apart from. A 498, Δ 376, E 473.


VOCABULARY TO THE

ἀίτη (ἀκατη, ἀκεί): blind infatuation, blindness, ruin. Z 356.


ἀ-τίμος, superl. ἀτιμοτάτη: unhonored, slighted. A 516.

ἀπωτάλλω: cherish, rear, feed (of horses). E 271.

ἀρος (contracted from ἀρας): insatiately, with gen. E 388.

'Αρρεθᾶς and 'Αρρεθής, -άνως: son of Atreus. § 39 f. Epithet of Agamemnon and Menelaus ('Αρρεθᾶ). When without special qualification, it generally refers to Agamemnon.

ἀρρεθᾶς, adv.: truly, really. E 208.


ἀ-τείμως (τείμω), adv.: still, motionless. B 200, E 524.

'Αρρεθᾶ, ἠ-ός: Atreus, son of Pelops, father of Agamemnon and Menelaus. B 105 f.

ἀ-τρομος (τρόμω): (without trembling), fearless. E 126.

ἀ-τρίγγετος: restless. Epithet of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as barren.)


ἀτοχομα, aor. partic. ἀτυχθεῖσ: am confused, am frightened. Z 468.


ἀβ, conj.: again, anew, on the other hand, but now (forming a transition). (cf. ἄτάρ, ἄταρ, ἄτε.


ἀδῆ: voice, speech. A 249.

ἀδρέω, aor. ἀδέρναν (ἀν, γερω, ἀν γερω, ἀγερων): draw up. § 29 c.

ἀδῆ, adv.: right there, there, here.

ἀδῆ: courtyard, court (situated before the house; the πρόθυρον and ἀδονα lead from it into the house); yard. E 138, Z 247.

Ἀδῆς, -ίδος: Aulis, a Boeotian harbor on the Euripus (opposite Chalcis in Euboia), where the Achaean forces gathered in order to set sail together for Troy. B 303 ff., 496.

ἀδί-ότες, -όδος (ἄλος, ἄψ): 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.

ἀντάρ (ἀντα ἅρ): on the other hand, but, yet. Equiv. to ἄταρ.

ἀδ-ν, conj.: again, anew, but; in general equiv. to ἄ. A 202.

ἀδρῆ (ἀδω): shout, battle cry.

ἀδρ-ημα: the same day, that very day.

ἀντικα (ἀντας), adv.: at once, straightway. A 199, 386, 539.

ἀυτῇ (αὐτῆ), adv.: again, a second time, afterwards, back again. A 27.
FIRST SIX BOOKS OF THE ILIAD

ἀντώθ (ἀντός) [ἀντοῦ], adv.: right there. Cf. αὔθ. Γ 428.

ἀντό-καστιγγετος: own brother.

ἀντό-μαρος (automaton): of (his) own accord. Β 408.

ἀντῶ, αὔτη, αὔτο, 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 (Α 4), etc. It allows of a large variety of translations; e.g. in person, alone (by himself), of free will. τὸν αὐτὴν ὁδὸν is equiv. to Attic τὰυτην τὴν αὐτὴν ὁδὸν. αὐτός is equiv. to αὕτος ὁ αὐτός. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. ἐμὸν αὐτοῦ κλέος (since ἐμὸν is equiv. to ἐμοῦ), τὰ αὐτῆς ἔργα (since σα is equiv. to σοῦ).

ἀντῶ (strictly local gen. of αὐτῶ), adv.: in the same place, right there, right here. Cf. αὔθ, αὔροθ. Α 428.

Ἀντῶ-φῶνος: a Theban. Δ 395.

ἀντῶς (ἀντός), 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, κ. Α 133.

ἀυχάν, καθ. -ένσ: neck. Ε 147, 161.

ἀο, aor. ἐνευς and ἄουςν: show.

ἀφ-αράμοιαν: see ἀπο-αράμοιαν, take away.

ἀφ-αμαρτάω, aor. partic. ἀφαμαρτοῦς: lose, am bereft. Ζ 411.

ἀφ-αμαρτο-ετής, -ές (ἐτός): erring in speech, uttering idle words. Γ 215.

ἀφαινόται (φαίνω): unseen, out of sight, destroyed. Ζ 60.

ἀφαρ, adv.: straightforward. Α 349.

ἀφάνε, pres. partic. ἀφόωντα (§ 47 c) (ἀπόωμα, ἀφή): handle. Ζ 322.

ἀφ-άνη, aor. opt. of ἀφήμων (send off): hurl. Γ 317.

ἀφ-δοντος: aor. of ἀπο-αράμοιαν, take away. Β 600.

ἀφενος, -ενς: plenty, wealth. Α 171.

ἀφ-δοτας: stand aloof, perf. of ἀφιστίμην, set at a distance. Δ 340.

ἀφ-θρο: fut. of ἀφίημι, send away.

ἀφθυγός (φθυγώ): imperishable, indestructible. Β 46.

ἀφ-ημ, impf. ἀφείω, fut. ἀφήσω, aor. opt. ἀφείνη: dismiss, send off, hurl. Α 25.

ἀφ-κάω: come; as perf. am come.

ἀφ-κατας, aor. ἀπέκατα, perf. ἀφεκτάτω: set at a distance, aor. and perf. intrans. stand at a distance, stand aloof. Δ 340.

ἀφενος (ἀφενος): rich, wealthy, abounding (with gen. of fullness).

ἀφ-ορμόμαι, aor. opt. pass. ἀφορμηθήνη: set out. Β 794.

ἀφίουντα: partic. of ἀφάω, handle.
VOCABULARY TO THE

ἀ-φραδίς: thoughtlessly, inconsiderately. Γ 436.
ἀ-φραίνω (φρήν): am a fool. ἀ-φραίνωντα, playing the fool. Β 258.
Ἀφροδίτη: Aphrodite, Venus, daughter of Zeus and Dione (Ε 348, 370 f.), wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.
ἀ-φρές (δύμπρος, imber): foam. Ε 599.
ἀ-φρήν, -ος (φρήν): simpleton.
ἀ-φύλλος (φύλλον): leafless. Β 425.
ἀ-φύλλω, fut. ἀ-φύλλον: draw (water or wine), collect, heap up (wealth).
Ἀχαϊάς, ἂ-θον, pl. adj. as subst.: Achaean women. § 39 g.Ε 422.
Ἀχαιοί: Achaeans; 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 Ε). Their epithets are ἀ-κυκλιότες, well greaved, κάρη κομώντας, long haired, χαλκοχώτας, bronze clad.
ἀ-χώκω or ἀ-χῶκω (ἀχω): griev, sorrow, am troubled (θυμῶ, in heart).
ἀ-χώκοι: am burdened, distressed. Ε 354, 361.
Ἀχιλλέας or Ἀχιλλέας, -ός: 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 Briseis, whom Agamemnon unjustly takes from him. This act of the king leads to the μῆνα 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).
ἀ-χλῶ, -ος: mist, darkness. Ε 696.
ἀ-χός, -ος: grief, sadness. Α 188.
ἀ-χρείω, neut. adv.: aimless. ἀ-χρείων ἓνων: looking silly, casting a foolish look. Β 269.
ἀ-χρεία, adv.: completely, wholly.
ἀ-χρημή (ἀχρημή): place where the chaff falls as it is winnowed; loosely, heap of chaff. Ε 502.
ἀ-ψ, adv.: back, back again, backward.
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άφις, ἵος (ἅττω): mesh. E 487.
ἄφορος (ἀφρῦμ), adj.: returning, back. ἄφωρος, adv.: back.
ἀφρω: hung, plpf. of ἀερψ, lift.

B

βάει: speak, say, utter. Δ 355.
βαθῆς, βαθῖα, βαθύ, fem. gen. βαθῆς or βαθῖς: deep, deep bayed, extended, high (of standing grain).
βαθόσχονος: reedy, bearing tall reeds. Epithet of the Asopus. Δ 383.

βαίνω, fut. βήσωμαι, 1st aor. trans.
βῆσα, subjv. βήσωμαι [βήσωμαι], aor. mid. βησε, 2d aor. intrans.
βῆν, perf. 3d pers. pl. βεβάασι, plpf. (δ)βεβικα(ν): go, come, walk; 1st aor. act. cause to go; 2d aor. act., inceptive, set out. βεβάασι έναντίο: years have passed. έβαν φέρονα: (set out carrying), carried away; cf. εἴσερθαι προφερονα. (Cf. βάσκω, βήσιμη, βήλος, βαμός).

βάλλω, aor. (δ)βαλον, aor. mid. as pass. βλητό, perf. βίβληται, plpf. βεβηλήκαν (§ 30 k), throw, hurl, shoot, hit with a missile. βαλλετήν έν χεροίν: laid in the arms. βάλε κόπα: placed the wheels. φιλόγημα βάλωμεν: shall we make friendship. ei φρεσκ βάλλω: receive in thy mind, take to heart. Cf. βλησ.

βάν: for βαν [βήναν, § 44 n], set out; aor. of βαίνω, go. Δ 209.

βαρβαρόφώνος (φωνή): rough-voiced, with reference to the harshness of the Carian dialect. The word βαρβάρος for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for all Greece. B 867.


βάσα: aor. partic. of βαίνω, go.

βασιλεύς, -ής: king, prince. This title is applied more freely than άνα. Г 179.

βασιλεύω, fut. βασιλεύομεν: am king (queen), reign. Z 425.

βασιλη, -ίδω, fem.: pertaining to the king, royal. Z 193.

βάσκω (βαίνω): go, come. Cf. φάσκω, γγασκω.

βάτνη [βάτην]: aor. dual of βαίνω, go. А 327, Е 778.

βατίλας (βάτος): Thornhill, a hill near Troy, before the Scaean Gate. B 813.

βεβηλήκαν perf., βεβηληκάν (§§ 30 k, 44 b) plpf.: of βαίνω, go. B 134, A 221.

βεβλημα, βεβληκα: perf. pass. of βάλλω, hit. E 103, 284.

βεβρέω (βεβράσκω): eat, devour. Δ 35.

βελω [βο, § 52 c]: aor. subjv. of βαίνω, go.

VOCABULARY TO THE

βδος, -εος (βάλλω): missile, arrow.


βη [βή], βήτεο [βήτηςατα], βήτος [βήτωμα], βήτω or βῆτω [βή, § 52 ε]: aor. of βαίνω, go. The 1st aor. is intransitive.


βησσα: glen, ravine. B 532, Γ 34.

βηγ, αννας: a lieutenant of Nestor. 

Δ 296.

βηγμι (βαίνω): go. μακρὰ βήγμα: with long strides. Γ 22.

βην: might, strength, for attack; pl. deeds of violence, violence. Freq. in periphrasis (cf. μένος, οθένος, κύρ). § 16 d. Πράματοι βήν: the might of Priam, the mighty Priam. Βήν Ἡρακλεία: the mighty Hercules.

βη-φιν, old locat.: in might. Δ 325.

βῆς: bow. Δ Κ 25.


βλάτος, aor. pass. partic. Βλαφθέντε: weaken, hinder, hold back. Z 39.

βλάτμος, βλάτης, βλάτο: aor. mid. as pass. of βλάω, hit. § 50 d.

βλάτσα, aor. partic. μολοῦσα: go. § 30 g.

Βοῦρος: a stream in eastern Locris, emptying into the sea opposite the northwest corner of Euboea. B 533.

βοώς, pres. partic. Βοώντες (§ 47 c) (βοή): shout, cry aloud. B 97.

βοή (βοῦς): oxhide (sc. ὄφα, see on A 54), shield of oxhide (sc. ὄφας). E 452.

βόες (βοῦς): of cattle. νεῦρα βόεως: ox sinews, bowstring. Δ 122.

βοή: shout, outcry. Βοή 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.

Βοση: Boebe in Thessaly, not far from Phthae, on the lake to which it gives its name. B 712.


βοοντες: partic. of βωώ, shout.

Βόρεας, gen. Βορέα: Boreas, North wind. (See ἄνεμος.) E 524.

βόσκω (βοῦς, botany): pasture, feed. E 162.

βορζόδουν (βόρτος), adv.: in clusters like grapes, of swarms of bees. B 89.

βουδαν, -ώνος: groin. Δ 492.

βουκόλως (βουκόλος): tend cattle.


βουλαντής: councilor, member of the βουλή. Z 114.


βουλή: advice, counsel, plan, will, purpose; council, composed of γέροντες, elders. A 5, B 53.

βουλή-φόρος: counsel-giver, councilor.

Epithet of princes. E 180.

βουλεμα (βουλή, volo): wish, will, prefer. Because of its comparative
idea, it is sometimes followed by ἦ, like βοῦλομαι μᾶλλον. A 117.


βοῦς, gen. βοός, nom. pl. βόες, dat. pl. βόος or βοσι, acc. pl. βόες or βοῦς (bos, cow): ox, cow; pl. cattle.

βο-ώπυς, -ίδος (βοῦς, ὄψ): (ox-eyed), calm eyed, soft eyed, i.e. with deep, majestically quiet eyes. Epithet esp. of Hera, βοώπης τόνη Ἡρη. Cf. λευκόλεγος.

βράχω: roar, grate loudly. E 859.


Βριάρεως: a hundred-armed giant, called Briareus by the gods, but Αἰγαίων by men. A 403.

βρίθος (βρίθω): am sluggish, inactive. Δ 223.

βριθούμενον: weight, burden, load.


Βρισέα, ἄλος: Brises, father of Briseis. A 392.

Βρισεία, -ίδος: daughter of Brises, a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the Iliad. Only her ‘patronymic’ is used by Homer (§ 39 g), and perhaps this means only maiden from Brisa (or Bresa) on Lesbos. In the sack of Lyrnessus by Achilles her husband and her three brothers had been slain. A 184, 336, B 689, T 245 f., 282 ff.

βρότος, -εντος (βρότος): bloody, gory. T 480.


βροτός (μορτός, μορ-τος, μορς): mortal, both as adj. and subst. § 30 g.


Βραμ: a Trojan ally. E 44.


Γ

γαῖα: earth, land, ground. Opposed sometimes to the heavens, sometimes to water. Equivalent to γῆ, ala. A 254, B 95.


γάλα, gen. γάλακτος (λακ): milk.

γαλάς, dat. γαλόφ (γλός): husband’s sister. (The Greeks were not restricted to such a clumsy and indefinite expression as sister-in-law.) Γ 122, Z 378.

γάμος, γάμος (γάμος): connection by marriage, daughter’s husband, sister’s husband. E 474, Z 177.

γάμος: marriage. E 429.

Γαμυ-μήθης, -εος (Glad-hearted) (μη-δος): Ganymed, son of Tros.
(founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cupbearer of Zeus. E 266, Y 232.

γέρ (γέ, ἄρα), causal particle: for. It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by for, but 'marks a statement as certain and incontestable.'


γί: an enclitic particle, which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated at least, but this phrase is much heavier and clumsier than γί. Generally its force must be given by inflection of voice or by arrangement of words. In several cases γί was wrongly inserted by the copyists, after some other consonant had been lost.

γέγονεν, are, 3d pl., γεγονότας partic.: perf. of γέγονα, am born. B 866.

γέγονα, aor. ἔγεινα (γέγονα): am born; aor. begot, bore. A 280.

γέλας, aor. ἔγελάσαε, aor. partic.
γέλασα (γέλας): laugh; aor. fell to laughing, burst into a laugh.


γέλοιος (or γέλοιος, § 37 b): laughter.

γένε (γένος) and γένος: race, generation, breed, stock (of horses).


γένετο, γένος: aor. of γέγονα, become, am born. Γ 323.

γεννάω (γενναῖς) 3: old, full of years; subst. old man, aged man. γενναῖ: matrons, fem. of γέφανες. Z 296.


γεραπός (γήρας) 2: stately. Γ 170.

γεράπο: more stately. Γ 211.

γέφανες, pl. γέφαν: prize of honor. Booty taken on marauding expeditions was the common property of the army only after the several prizes of honor had been distributed to the chiefs. These prizes were sometimes selected by the leaders themselves, but are often spoken of as gifts of the people. Doubtless they were distributed by the general, with the approval of the army.

Γερήνος: Gerenian. Epithet of Nestor, prob. from a Messenian town or district. B 336.

γεράνος: of the elders (γέφανες).

Epithet of special wine broached at the 'aldermanic' dinners.

γέρας, -ότος, voc. γέρον (γήρας): old, aged man, greybeard. It is strictly an adj., with δαίμων implied, in A 538. of γεφανες: elders of the people, the nobles, who without
regard to age formed a βουλή or council; cf. the Spartan γερονία, senatus, aldermen.

γέφυρα, pl.: embankments, dikes. Figur. πολέμου γέφυρας, dikes of war, i.e. the lanes between the two opposing lines of combatants. (Often called bridges of war, but Homer does not use γέφυρα as bridge.) (Or, according to others, the open spaces between the different divisions of the same army.) Δ 371, E 88.

Γῆ: contracted from γαῖα (gēa), Earth. Γ 104.

γένοις, aor. γένθησαι (gāudeo, gāiō): rejoice, am glad.

γένοσίνος 3: glad. Δ 272.


γηράσκω (γῆρας): grow old. B 663.

γῆρως, fem.: voice, cry. Δ 437.

γίγνομαι, aor. (ἐ)γένοντο, perf. γεγένας (gyños): come into existence, am born, become, arise. πρὸ ὀδῶν ἐγένοντο: came forward (πρὸ) on their march. Δ 382.

γιγνάσκει, fut. γιγνόσαι, aor. γιγνω or γιγνώ (nosco, know): recognize, perceive, learn, know. E 182.

γάλας, -αος (gālā): milk. B 471.


γλαυκός, -ίδος (glyukóς, ἰψ): bright-eyed, gleaming-eyed. Epithet of Athena, as the fierce-eyed goddess of war; cf. A 200.—

"Bright eyes." (Homer does not mention the γλαίξ, owl.)


Γλάνας, -αντος: Boeotian town, near Thebes. B 504.


γλυκός, -ία, -ι, comp. γλυκίων: sweet.

γλυφεῖ, -ίδος: notch in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. Δ 122.

γλώσσα: tongue; language. A 249.

γνωσθ: aor. opt. of γνώσκω, know.


γνώσα (γίγνομαι) 3: brother. Γ 174.

γνώσα, pres. partic. fem. γνώσα (§ 47 o), aor. γόνα (γόνα): groan, lament with groans. E 413, Z 500.


γόνος (γίγνομαι): offspring, son.

γόνων, nom. or acc. pl. γονώντα and γονών, gen. pl. γονώνων, dat. pl. γονώσι (γοφ-, genu, knee): knee. The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence γονωρε ἀνονε, loosed his knees, took away his strength, i.e. disabled him. In entreaties, the supplicant
clasped the knees of him from whom he sought the favor. λαβὼν ἐλλισσετο γούνων: clasped his knees and besought him. A 500.

γόον: aor. of γοώο, lament. Z 500.


Γόργυς 3: of the Gorgon, Gorgon's.

Γόρτυς, -ῶνος: Gortys or Gortyna, an important town in Crete. B 646.

γόνα or γόνατα, acc. pl., γόναυα

dat. pl.: of γόνα, knee. Z 511.

γούνασσα, fut. γούνασσα (γόνα): supplicate, entreat. See γόνα.

Γούνας, -ήσος: leader of the Enians before Troy. B 748.

Γραία: Graea, a Boeotian town near Orōpus from which the later name Γρακοί (Greeks) is thought to be derived. B 498.

γράφει, aor. partic. γράφας (carve): scratch, cut. γράφας ἐν πίνακι: cutting on a tablet. Possibly this was not writing with an alphabet, but a pictorial representation of what had been done or was to be done. Z 169.

γρηγός, dat. γρηφτ: old woman. Γ 386.


γυτον: (joint), limb, member (of knees, feet, arms, hands). τρόμος ἐλαβε γυτα: trembling seized his limbs. γυτα δ' θησκεν ἥλαφρα: made his limbs light. Γ 34.


γυνή, dat. γυνακί, acc. γυνακα, voc.


γύφ, γύτως: vulture. Δ 237.

Δ

δαίμων (aor. inf.), aor. subjv. δαί-

μεν: learn; used as pass. of δαί-

μεκ, teach. B 299, Z 150.

δάχτ, -έρος: husband's brother. Γ 180.

δαίδαλος 3: cunningly wrought, richly

ornamented. Z 418.

δαίδαλος (cf. Daedalus): cunning

work.

δαίμον (δαίμων) 3: (one under the

influence of a divinity), strange

goddess, sir! δαμάνι: my poor wife

(or husband), Madam! The con-

nection must determine the exact

force.

δαίμων, -όνος: divinity; much like

θεός, but esp. of the gods in rela-

tion with men. (Never demon.)

δαίμων: feast. Cf. δαίμων.

δαίμος, gen. δαιμός (δαίμωμα): feast.

δαίμον: measured portion. Δ 262.

δαίμον, -όνος: fiery-hearted, valiant.

δαίμος, plpf. δαῖμαν (§ 44 b): kindle;

plpf. had blazed forth, was blazing.

δακνω, aor. δακσε: bite, figur. sting.

δάκρυ (lacrúma, tear): tear.

δάκρυ-εις, -έες: tearful, shedding

tears, bringing tears. Z 455.

δάκρυνω: equiv. to δάκρυ, tear.
Δικαφω, aor. Δικαφόσα: weep, shed tears; aor. fell to weeping. § 349.
Διμαρ, -ατος: wise, spouse. § 122.
Διμυμημη, impf. Διμυμημη, fut. Διμυμημη and Διμυμωσην, aor. (ι)Διμυμωση, aor. pass. Διμυμη, aor. subj. pass. Διμυμης, perf. pass. Διμυμησθηθα, plpf. pass. Διμυμηστο, aor. partic. Διμυμεντα (δοσμερε, tame): bring into subjection, subdue, overcome, conquer, master.
Δαναοι: the Danaans; strictly descendants or subjects of King Danaos of Argos. Used for the Greeks before Troy like 'Αχαιοι and 'Αργείοι (§ 22 c). They are called ταχυπωλοι (with swift steeds).
Δάπεδον: floor, pavement. § 2.
Δάπτω, aor. Δαφανει: devour, tear.
Δαρδανιδης: son of Dardanus. Epi-
thet esp. of his descendant Priam.
Δαρδανος 3 and Δαρδανος: Dardanian: pl. the Dardanians, inhabitants of the country around Troy, led by Aeneas. § 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to Τροή, the Troad) and the great-grandfather of Ilus (who gave his name to Ιλιος and was father of Laomedon and grandfather of Priam). § 215 ff.
Δάρης, -ατος: Dares, priest of He-
phaestus, in Troy. § 9 ff.
Διαφω (διαιω, διαφωμαι): distribution, division, of the spoils. § 166.
Διαφωμαι, aor. Διαφωσικο, perf. pass. Διαφωσικα: divide among themselves, distribute. Cf. διανυμα, διατροφ.
Δαυις, -έας: Daulis, Phocian town, on a height east of Delphi. § 520.
Δα-φοινος: all blood-red. § 40 d.
Δαμεν: learn, aor. subjv. pass. of Διδάσκω, teach. § 209.
Δι, conj.: but, and. Freq. Δι 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 ‘coördi-
nate’ construction. Freq. a clause with Δι is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence Δι may often be translated for, though, while.
-Δι: inseparable enclitic particle; e.g. Διγορηνδε, to the agora; Δικονδε, to the house, homeward. § 33 e.
Δέγμονος: waiting; aor. of Δέχομαι, receive, expect. § 794.
Δεθοσικα: perf. of Δεθοσια, divide.
Δεθεμενος: waiting, on the watch, perf. partic. of Δέχομαι. § 107.
Δεθε: receive (in hostile sense), perf. inv. of Δέχομαι. § 228.
Δεθεστο: plpf. pass. of Δεθω, bind.
Δεθην: was blazing; plpf. of Δεθω, kindle. § 44 b. § 93.
Δεθμημος (§ 44 l) plpf., Δεθμημεσθα perf.: were (are) subject; pass. of Δεθμημη, subdue. § 183, E 878.
Δεθημενοι: perf. pass. of Δεθω, build.
Δεθοσαι: perf. pass. of Δεθω, give.
Δεθεστο: were pledging; plpf. mid.
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of δεικνυμαι, (extend the hand), greet, honor. Δ 4.

δεικνυμον, -ονο (δειδω): fearful, cowardly. Γ 56.

δεικτοναι (δειδω): frighten; am frightened. Δ 184.

δεισω, aor. (ε)δεισων, perf. δεισουκα, perf. inv. δεισοθι, perf. partic.

δειδωρος, plp. δειδωμεν (δειδω, δεις): fear, am afraid. Since the stem originally began with two consonants, a short vowel is often 'long by position' before it.

δεικνυμαι, plp. as aor. δεικνυτο: pledge, greet. Δ 4.

δεικνυμαι, aor. δεικνυν: point out, show. E 870.

δεισω (δεις) 3: cowardly, worthless, miserable. A 293.

δεισω, -ατος (δεις): fright, terror.

δεισως: Terror, attendant of Ares.

See "Ares." Δ 440.

δεισως (δεις) 3: terrible, fearful, dread.

δεισων ἑνεν: nodded terribly. Γ 337.

δεινον: dinner; the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon. Cf. ἄρσον.

breakfast: δαρσον, supper. B 381.

δερη: neck. Γ 371.


δεκα (decem, ten): indecl. ten.

As a round number. B 489, Δ 347.

δεκας, -άς, f.: decade, squad of ten.

δεκατος 3: tenth. δεκάτηγ: on the tenth day; sc. ἧμερη. See on A 54.


δεκτο: aor. of δεχομαι, accept.


δεκαω, perf. pass. δεκαμένοι: build.

δεκάδω: tree. (δεκάδω is disyllabic.)


δεξι: (sc. χεῖρ), right hand, pledge.

δεξιος 3 and δεκτερος (dexter) 3: right, on the right. δεκτερη: right hand.


δεκαρικα: look, see, have sight. A 88.


δέπα, aor. διμα: fly. A 469.


δεκαμα, opt. δεκαω [δεκαων, δεκων, § 44 1]: lack, am in want.

διπα, διπα (Γ 240), adv.: hither.

Sometimes as an interjection, come hither! A 158, B 138.

δεκτερος, adv.: second, next. A 513.

δεκτερος: second, next. Γ 349.

δεκα: moisten, wet. B 471.

δεκαοι, aor. (ε)δεκατο, aor. inf.

δεκαω, perf. inv. δεκαδο, fut. perf.


δέ, 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 δὴ τὸρε, δὴ γάρ. It forms one syllable (by ‘synizesis,’ § 25) with the first syllable of ἀθρ., ἀθρ., and of σκότος, and several other words,—in these cases being originally perhaps a ‘weak form’ δε which was related to δῆ, as μέν is to μήν.

δή (δή), adv.: long, for a long time. B 435, E 587.


Δημοκράτης, -ορος: a Trojan killed by Agamemnon. E 534.

δήμος (δήμο): blazing, devouring, destroying, hostile; pl. enemies.

δημοτικαί, -ητος (δήμος): strife, conflict. Γ 20, E 348.

δημώ, impf. δῆμων, aor. subjv. δημώ-σω, aor. pass. partic. δημώ-σων: slay, cut down, destroy.

Δημήτρης: comrade of Sthenelus. E 325.

δηλομαί, aor. (δ)δηλώσαντο: harm, wrong, lay waste. Γ 107.

Δημήτηρ, gen. Δήμητρος: Demeter, Ceres. She is not one of the more important gods. B 696, E 500.

δημο-βόρος (δήμος, βιβρώσκω): devouring the goods of the people. A 231.

δημο-γέφος, -οντος: elder of the people, in Troy. Γ 149, Α 372.

Δημοκόρος, -οντος: son of Priam, slain by Odysseus. Δ 499.

δῆμος: country, land; people. δήμον ἀνθρ.: man of the people, common

man, contrasted with the nobles. B 198, Γ 50, Z 158.

δήν (δήν), adv.: long, for a long time, long-lived. Cf. δῆμα. A 512.


δήνος, -ες, pl.: thoughts. Δ 361.

δήμω: see δημώ, slay, destroy.

δηρόν, adv.: long. Cf. δήμα. δήν.

δηρον: aor. of δεο, bind. E 386.

δηρόντων: aor. pass. partic., δηρόντων: aor. subjv.: of δηρών, slay.

Δία: acc. of Zeus. Α 394.

Σία, fem. of δίος: magnificent, divine.

διά (δία, dis, twain), adv. and prep. with gen. and acc.: between, through, in different directions. (1) Adv. διὰ κτήσαν διάτονο: divided (parted) among them the property; διὰ τρία κοσμοθέντες: divided in three tribes. (2) With gen. διὰ δοσιδον: through the shield. (3) With acc. διὰ υδατίνας: through (by means of) the conflicts; διὰ νύκτα: during the night; διὰ μαντοσύνην: (on account of), by means of his gift of prophecy.

In composition with verbs, διὰ indicates motion through something, completion, separation, reciprocal relation.

Σία-θρόνος, aor. pass. partic. διαθρο-φέν: break in pieces. Γ 363.

Σία-κλάξ, aor. partic. διακλάξασας: break in pieces. Ε 216.


Σία-κράνος, fut. διακράνειν, aor. pass. διάκριθεν [διεκρίθησαν], aor. inf.
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pass. διακριθήμενα: separate, part, arrange in dicisions. B 475.


δια-αψα, aor. διάψα: (now through), cut through. Γ 359.

δια-μέτρα (μέτρον): measure off ground for a combat. Γ 315.

δια-μετρητός: measured off. Γ 344.

δια-εμ-πέρα, adv.: through and through, completely through, right through.

διά-διχα, adv.: in two ways. A 189.

δια-πήπα, aor. inf. διαπέρα, aor. διαπέρασεσ: sack, lay waste.

δια-πόρος, aor. partic. διαπόρδιςα: sack, destroy. B 691.

δια-φρένο (πέραω): accomplish, traverse (go, pass through); intrans. advance. With gen. πεδίω: on the plain. B 785.

δια-πρέ, adv.: forward and through, right through. Δ 138, E 66.


δια-σκίδνημ: send in different directions, scatter. E 526.


δια-στήμα (stood apart), separated; aor. of διάστημ, separate. A 6.

δια-στήμα, aor. pass. διαστήμαν [διαστήμαν]: (cut through), separate.

δια-τρίβω: (wear away), hinder, attempt to check. Δ 42.

δια-τριβήμα: aor. pass partic. of δια-τριβήμα, break in pieces. Γ 363.

διαδίκωχ, aor. διαδίκω: aor. pass. διαδίκων, aor. subjv. pass. διαδίκων

(disco, doceo): teach, instruct. E 51.

διδομένω, -οντος (διδομος, two): twin.

δίδομι, 3d pl. pres. δίδοιτες (§ 52 a), impf. δίδω, fut. δίδωσα, aor. (διδω-) κε (ν) and δίδώσα, 3d sing. aor. subjv. διδώσα or δίδωσα, 3d pl. aor. subjv. δίδωτα or δίδωσα, aor. inv. δίδω, aor. inf. δίδομεν, δίδομεν or δίδουμεν, perf. pass. διδοτα (d.o): give, grant.

δι: impf. of διώ, fear. E 506.


δι-εκείςρον: impf. of διεκείςρων, arrange in order. B 476.

δι-εκρίβθαν [διεκρίθθαν]: aor. pass. of διεκρίνα, separate into tribes.

δι-κρατος, inf. δικραταν: go forth through (the gates). Z 393.

δι-επάφον: aor. of διαφέρω, sack.

δι-έρω: perform, accomplish; stride through. A 166, B 207.

δι-έρχομαι: pass through. Z 392.

δι-έσπαζο: plpf. as aor. of διασκέτω, rush through. B 450.

δι-έτραγον [διετράγγαν]: aor. pass. of διετρήγα, separate. A 531.

δι-έτρε, aor. διέτρε: hold through, reach through, pass through. E 100.

διέμασι: seek, look for. Δ 88.


δικάζω (δίκη): judge, decide, rule. (Cf. the Hebrew Judges, i.e. rulers.)

Siwos (δίνη): stroll, wander. Δ 541.
Siw-εις, -ετος: eddying. Β 877.
Siwετος (δίνος) : skilfully turned, well wrought, or adorned with spiral ornaments. Γ 391.
Siw-γενής, -έος (γένος): sprung from Zeus, descended from Zeus, of kings and princes, who were under the special care of the king of the gods. See on A 176.
Διοκλῆς, -ής: son of Orsilochos of Pherae in Messenia. Ε 542 ff.
Διομήδης, -έος: Diomed, son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeanes before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. The Fifth Book of the Iliad is mainly devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glauicus (Ζ 119 ff.). He visits the Trojan camp with Odysseus, and slays the Thracian Rhesus (Κ 219 ff.). He returned in safety to Argos at the close of the war. He is called βοὴν διαβός and κρατερός.
Διως: Euboean town, south of Oretus. Β 538.
Σιός, Σία, Σίον: glorious, divine, godlike, noble, without reference to moral quality. Freq. epithet of Achilles and of Odysseus, having convenient metrical adaptation to the names of those heroes, allowing the bucolic diaeresis (at the close of the fourth foot). § 58 i.
Σί-πλαξ, -άκος: doubled, sc. χλάινα, a cloak so large that it was worn double; opp. to ἄπλαξ. Γ 126.
Σί-πλός: two-fold, double. Α 133.
Σί-πτυχ-νύς: double. Α 401.
Σίδωνος (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.
Σύφρος: (1) footboard of chariot, chariot box, chariot; low, open behind, with a rounded rim (ἀντικό) around the front and sides. See ἄμμα. (2) Stool, low seat without a back. Α 310, 424.
Σίω: fear. Cf. δείω.
Σίδας: pursue. Ε 672.
Διώνια: Dione, mother of Aphrodite. Ε 370.
Διόνυσος: 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 accidentally in Homer, and clearly has not gained a position among the gods of Olympus. (Cf. Ares, Demeter, Asclepius.)
Διάφρυς, -έος: Epian commander. Β 622.
VOCABULARY TO THE

δηθύνη: aor. pass. partic. of δάμνημ, overcome, subdue. Δ 99.
διαμή (δάμημ): female slave, maid.
διαλλόμ (shake), lay. Δ 472.
διαιν: aor. opt. of δίομι, give, grant.
διαινο, διαιν, διαιν, dual διαιν: two.
διαισ: seem, appear. Ζ 90.
διαιχές 3: long. Δ 533.
διαιχέ-σης: long-shadowy, casting long shadows, long. Epithet of the lance. Γ 346, Ε 15, Ζ 126.
διαλομήτης (μήτης): only voc. διαλομήτης, crafty. Α 540.
διαλοτέ, -ως: priest (ἄρητρ) of the Scamander. Ε 77.
διαλόφυσωμα, partic. (φύν): devising a trick, with crafty mind.
δόμων, δόμων [δομνα, § 44 f]:
aor. inf. of δομμι, give. Α 116, Δ 379.
δόμω (δομώ, domus): dwelling, house.
δέντε: aor. partic. of δέομι, give.
δέρε, gen. δερός, dat. δερή, dual δερ, pl. δεράτα or δερα: timber, beam, spear. See ἕχος. It is called bright, φανόν, because of its bronze point. Α 303.
δές inv., δόμαν [δομαν or δοκαν] ind., δέτα inv.: aor. of δομαμι, give. Α 162, Ζ 476.
δολη: female slave; equiv. to δομή.
δολόν ἡμαρ: day of slavery, i.e. slavery itself. § 16 d.
Δολιχόμ (Dulichium, island in the Ionian Sea, southeast of Ithaca, inhabited by Epæans. B 625.
Δολιχών-ς: to Dulichium. B 629.

SOULÉS, aor. δούσσεα (dousseian): cause a dull noise. δούσσεα τανών: fell with a thud. Δ 504.
SOUKÉS: heavy noise. Cf. ἑργότυποσ.
SOUPA, SOUPATA, SOUPA, SOUPOS: forms of SOUP, spear, timber. § 23 d.
SOUPA-ΚΛΑΝΤΩS and SOUPA-ΚΛΑΝΤΩS: renowned with the spear. B 645.
SOUPAS, -ωνος (SOUPAS): serpent, snake. (Not 'dragon,' though this word is derived from it.)
ΔΡΙΣ: a Trojan, slay by Euryalus. Ζ 20.
ΔΡΩΣ, -ωνος: Dryas. (1) One of the Lapithae. Α 263. (2) Father of the Thracian king Lycurgus. Z 130.
ΔΩΜA, ΔΩΝΑ: aor. inf. of δών, enter, set (of the sun). B 413, Ζ 411.
ΔΩΜΑΟΙ, ΔΩΝΑ: subj. δώμα [δώμα, § 44 h], fut. δωμάτωμα, aor. δωμάτωτα (δώματος, dynamite): can, am able.
ΔΩΝ: put on. Cf. δων.
ΔΩν and δών (tou): indecl. two.
ΔΩΝΙΚΕΣΗ [ΛΗΚΩΝ]: indecl. twelve.
ΔΩΡ-: inseparable particle indicating misfortune and pain.
ΔΩΡ-ΑΣΗ, -ός (ΔΗΜ): harsh-blowing.
ΔΩΡΑΙ (with ἄρα, put off), δωρο, aor. of δώο: sank. Ε 485.
ΔΩΡΟ-ΣΗΣ, -ές (ΔΗΡΟΣ): harsh-sounding, ill-sounding, horribilous.
ΔΩΡ-ΚΛΗΣ, acc. δωρικέα (κλέα): inglorious. Β 115.
ΔΩΡ-ΜΑΝΗΣ, -ές (ΜΑΝΟΣ): evil-minded, hostile; pl. enemies. Ζ 453.
ΔΟΣ-ΤΡΙΣ: unhappy Paris, hated


Σω, fut. δω, aor. inf. δω, aor. mid. (i)δυσκερο, aor. δευ, perf. δυσκεν: enter, go into, put on; fut. and 1st aor. act. trans. δυσκεα, put off. πριν χιλιων δωνα: before the sun set. γισων διστην: (their souls) entered the earth. Z 19.

Σω: collateral form of δω, two.


Σα: indecl. short form of σωμα, house, home. Cf. δεμω, δομω.

Σεκα: twelve; cf. δυκασκεια.


Δεδεια: 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.

Σης(ςιν) subjv., δεκα ind.: aor. of δοσω, give. Z 527.

Σωμα, -ατος (δω, δομος, δεμω): home, house, palace; room, esp. the large hall of the men.


Δωρον (δωρωμαι): gift.

Δορων: (δοσωμαι, § 44 a, δοσων: § 52 c): aor. subjv. of δοσω, give. A 129.

Ε

I (ει), enclitic 3d pers. pron., acc.: him, her; seldom (A 236?) neuter. It is equiv. to Attic αιρον, αιρην, which is intensive in Homer.

La [λα] (ερατ): was; 3d sing. impf. of εμι, am. Δ 321.

Λα: contracted for οα (1) inv.; (2) impf. of εω, allow. A 276, B 165.

Δινω: pliant, supple, soft, enveloping.

Διανω: robe (an aristocratic garment);

generally equiv. to περλος, the principal female garment; but in Ι 419 it seems to be used of Helen’s veil. Prob. made of linen, as is indicated by the epithets.

Δαρ, gen. δαρος (δαρα, ver): spring.

Cf. δαρενω, vernal.

Εαν [ειν]: 3d pl. pres. of εμι, am.

Εαν [εινα]: 3d pl. pres. of εμαι, sit.

Εω, 3d pl. pres. ind. εως, impf. εω or ει, iterative impf. εωσκον or εσκον (§ 54), fut. εασμεν, aor. εασε: allow, permit, leave alone, give free hand. εικ εασκε: forbade.

Ειπαν [ιπαν], επην: set out; aor. of βαινω, go. A 391.

Εγγεγυθην [εγγεγυθην]: live in;

perf. of εγγιγυθημαι, arise in. Z 493.

Εγγυαλιξα, aor. inf. εγγυαλιξαι (γινω):
give into (our) hands, grant. A 353.

Εγγυθην, adv.: (from near at hand), near. E 72, 275.

Εγγυθην, Εγγος, adv.: near, with genitive. Z 317.

Εγυρα, aor. εγυρα and εγυρα, mid. aor. εγηρο: rouse, wake. B 440.

Εγκεφαλος (κεφαλη): brain. Γ 300.
Γ-κλίνω, perf. Γγκέλλεται: lean on, rest upon. Z 78.

Γνω: learned, recognized; aor. of γνωσκω, know. A 199.

Γρετο: aor. of Γγείρω, wake. B 41.


Γχος, -εος: lance, spear; generally of ash wood, with a bronze point, which was held in place by a ferule (πόρκης). It had also a spike of metal at the butt (σαυρωτήρ), by which the spear was fixed in the ground (Z 213). Cf. εχειν, δόρο, αλχύη.

Γχ-κρεμπτε, aor. pass. partic. as mid. ἐχραμφθεῖσα: draw near. E 662.

Γώ(ν), gen. εμίο, (ἐ)μεῦ, or ἑμεῖν, dat. (ἐ)μέ, acc. (ἐ)μέ, 1st pers. pron.: I. § 42 a.

Γάνθη: learned, came to know; aor. pass. of διδάσκω, teach. § 51 N.B. Γ 208.


Γάραν: aor. of δέρω, slay. A 459.

Γάρων: aor. of δεῖλω, fear. The first syllable is long, since the verb-stem originally began with two consonants (δεῖ-) . § 59 h.

Γάρτος, -όος (εδώ): eating, food.

Γίμαι: inf. of δύω, eat. Δ 345.

Γίνοράλιζεν: impf. of δινόραλίζω, slay.

Γος, -εος (sedes, seat): place for a seat, seat, home. A 534.

Γραμον: aor. of τρέχω, run. E 599.


Δ, δοῦν [δοῦν, § 44 n], ἰδομεν: aor. of δώ, enter, put on. Z 19.

Δοῦνη: impf. of δώνα, put on.


Δοκαναί: aor. of διδωμαι, give.

Δοκουναί: see δικουν, twenty.

Δοκες, Δοκι: see δοκον, said.

Δοκάμονος, aor. partic. of εδώ: taking the form, with dat. of likeness.

Δλειπρ (ἐλδομαι): wish, desire.

Δρυάθεν: impf. of ἄργαθσο, separate.


Δρπναί: perf. of ἄρπα, join. E 89.

Δρμα, aor. elov (ἐδος): sit; aor. seated.

Δρην: aor. of ἰπμ, send. § 43 d.

Δν or ἴν [ἴν]: impf. of εἰμι, am.

Δοσ: gen. of ὀσ, valiant. A 393.

Δα: gen. fem. of ὀς, his. E 371.

Δην [ἡ]: 3d sing. subjv. of εἰμι, am.

Δον: impf. of τίω, run. A 483.

Δελω, subjv. ἰδέλωμαι, ἰδέλγεσθαι (§ 44 a), impf. ἰδέλων or ἰδέλον: wish, am willing. μηδ' ἰδέλ (noli): do not desire, do not try. σὲ ἰδέλων (equiv. to ἰδέων): against his will. B 247.

Δν [οῦ], gen. of 3d pers. pron.: of him, of her. §§ 33 c, 42 a.

Δνησ, Δνειν, Δνκαιν: aor. of τι-θμ, set, place. B 750.

Δνος, -εος: nation, tribe, host, flock (of birds), swarm (of bees).

Δω, perf. as pres. εἰµη: am accustomed, am wont. E 766.

ελ, αλ, conditional particle: if whether (in indir. questions). It often introduces a wish.
In el 5' ἥν, el seems to be an interjection, come!

εἴ ποιν or εἴ πώς with subjv. or opt. freq. can be rendered by on the chance that, in the hope that.

εἶμαι: live land. Δ 483.

εἴμιον (ἐκρ, vernus) 3: of the spring-
time, spring, vernal. B 89, 471.

εἴμι, iterative εἴμιον: impf. of εἴμι, permit. E 819.

εἴμοι (§ 44 l): 3d pl. of ἤμαι, sit.

εἴμω [ἐπτ]: impf. of ἤμαι. Γ 149.

εἴ μέν ἐγώ: but up, come! Z 376.


[εἴδος], εἴδομαι, aor. εἴδοσα, aor. partic. (d)εισάμενος: appear, appear like, take the form of. B 22.

εἴδοσ [εἴδοσ, § 45]: subjv. of εἴδος, know. A 363.

εἴδος or ὠν (aor. ind.), aor. subjv. εἰδής, iterative aor. εἶδοςι, aor. ind. mid. εἴδοσ, aor. subjv. εἴδοσα (εἴδ, video): saw, see. Cf. ὁρῶ.


εἴδους (εἴδω, idol): shape, phantom.

εἴδων, ἔδω: partic. of εἴδος, know.

εἴν [εἴναν], εἶν: opt. of εἴμι, am.

εἴδα, adv.: straightway. Cf. ἰδῶς.

εἴμι: would that, O that! introduces a wish.

εἴκοσι εἴκων: like, resembling.

εἴκοσι (εἴκων, viginti), indecl.: twenty. B 510.

εἴκτης (§ 49 c) plpf. as impf., εἴκτης
(§ 49 g) fem. partic.: of εἴκτα, am like, resemble.

εἴκων (εἴκων, Germ. weichen, weaken): yield, draw back. Δ 509.


εἷλα: restrain, keep back. See εἷλα.

εὐλογεῖν [εὐλογεῖ]: perf. of ἔρχο-

εἰλεος, -οδος, dat. pl. εἰλεοδοςι: (leg-twisting), crooked-gaited, trail-
ing-footed. Epithet of cattle, in contrast with ἑξοπλοῖς ἵπποι.

εἶλαν: aor. of αἴρεω, take, seize.

εἰλάω, perf. partic. εἰλάμαν (εἰλ-, volvo): wrap. E 186.

εἰλομ, aor. inf. εἶλομ, aor. pass. inf.

εἴλαμα (εἰλω): crowd together.

εἷμα, -ατος (εἷμ-, ἐννυμ, vestis):

garment, robe. E 905.

εἰμέν [εἰμέν]: 1st pl. of εἴμι, am.

εἰμένοι: perf. partic. of ἐννυμ, clothe.

εἴ μή: if not, unless. B 156.

εἴμι, 2d sing. ἐσοί, 3d sing. ἐστίν, 1st pl. εἴμι, 2d pl. ἐστέ, 3d pl. εἴσιν (or ἐστίν), 1st sing. subjv. εἰς, 3d sing. subjv. ἐστι, opt. ἐστιν, 3d pl. opt. ἐστιν, 3d sing. invm. ἐστω, 2d pl. invm. ἐστε, 3d pl. invm. ἐστον, inf. εἰσαν or ἐω(μ)εν(α), partic.

εἶ, ἐσοῦ, ἐσώ, 1st sing. impf. ἐφα or ἐβ, 2d sing. impf. ἐθά, 3d sing. impf. ἐφη, ἐβην, ἐτεν, 3d dual impf. ἐστην, 3d pl. impf. ἐσσαν or ἐσάν, iterative impf. ἐσσε(ν), fut. ἐσ(ο)μαι, 3d sing. fut. ἐσ(ο)ε-
tεν, ἑσσεται, or ἑσται (sum, esse, am, is): am, exist, live. ὁ δὲν ἦν: he did not live long. καὶ ἑσσο-

μένοιν: even for men about to be, for future generations. — The s of
the root is preserved in most forms.

ἐᾶμ, 3d sing. ἔστι, subjv. ἔστιν, inv. ἔθ, inf. ἐστιν or ἐστάω, partic. ἔστιν, ἐστάω, ἔστώ, 3d sing. impf. ἐστε or ἔσται [ἐστα], dual impf. ἐστήν, 3d pl. impf. ἐσταν, aor. ἐστάσατο (es): go, depart, come. (The connection decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

ἐο: for ὑν, in. § 55 d. B 783.

ἐναρίφεσα, pl.: husband's brothers' wives.


ἐνα: see ἐνα, on account of.


ἐο [οῦ], gen. of 3d pers. pron.: himself. § 42 a. Δ 400.

ἐσ, ἐσ [ὁς]: while, until. (ὁς is prob. the better form.) Γ 291.

ἀ πο: if really, if indeed. A 31.

ἀπακε: impf. of ἀποκε, follow.

ἀπον or ἀπων and ἀπα (aor. ind.), 3d sing. subjv. ἀπη(σιν), partic. ἀπόν, ἀποῦσα, iterative aor. ἀπε-κεν (ἐποτος): said, told, spoke. ἀμ ἀπόν: thus speaking, with these words. Cf. φημι, ἐρω.

ἀ ποτι: if ever. ἀ ποτε σκοτατο: if ever they would stop. B 97.

ἀ ποτ, ἀ ποτ: if perchance, in the hope that. Γ 450, Δ 88.


ἐρο: wool. Γ 388.

ἐρο-κώμος: wool-carder. Γ 387.


ἐρο-τόκος: woolly-fleeced, woolly.

ἐρώσαμαι pres. mid., ἐρώσαισαμαι aor. mid.: of ἐρώμα, guard. A 239.

ἐρώσαμαι: perf. pass. of ἐρω, draw up. [ἐρω], fut. ἐρώ, perf. pass. ἐρωσαμαι (ἐρω, verbum, word): say, tell, announce. Cf. φημι, ἐρω.

ἐρω, perf. pass. partic. ἐρωμαναι (sero): join, unite well. E 89.

ἐς, ἐς, adv. and prep. with acc.: into, to, until. It sometimes is followed by a gen., which has been explained by an ellipsis, e.g. ἐς ἁθηναῖς: to Athena's temple; ἐς γαλῶν: to the homes of her husband's sisters. Z 378 f. It rarely follows its noun.

ἐς, μιᾷ, ἐς, gen. ἑνός, μᾶς, ἔν: one. Cf. ἐς.

ἐρια: seated, aor. of ἐριμαι, sit. A 311.


ἐριμαι-βαινει, aor. ἐριμασιβαινει: go up into. Z 74.

ἐριμαι, aor. of ἐρω: took the form of.

ἐριμαι: aor. of ἐρεμαι, press forward eagerly. Δ 138.

ἐριμαιμαι, fut. ἐρεμαμαι, aor. ἐρεμαθονει or ἐρεμαθον, aor. inv. ἐρεμαθε: come in, enter. Z 354.

ἐρρω: fut. of ἐδικαιω, know. A 548.

ἐρη (ἐφος): equal, well-balanced, shapely (of ships); fair (of a feast where each has a portion
suited to his rank). παντός’ εἰσιν: equal on every side, prob. symmetrical, well-balanced, of a shield (ἁμάς). A 468.

εἰσ-ήλθον or εἰσ-ήλθων: aor. of εἰσέρχομαι, come in. B 321, 798.

λακω (ζέφισκω, ζέφω-): think (him) like. Γ 197, E 181.

εἰς κα(ν): until. (For εἰς τοῦτο ἐν φ θε.) Γ 409.

εἰσ-ορέω, pres. partic. εἰσορέων, fut. εἰσόρευμα: look at, look on.

κω (εἰς), adv.: within, into. Freq. with a preceding acc. (‘limit of motion’), as Ἡλών εἰσο: to Troy; ἔστενε ἐσο: in to the bone; Ἀδων δέων (sc. δάμνον): into the home of Hades.

α Ὠ, α τι: whether, or.

ἐχον: impf. of ἔχω, have, hold.

ἐδώ, ἐδώ: pres. ind. of ἠδώ, allow.

ἐσθή: perf. of ἔσω, am wont.

εἰς [ἔος]: for εἰς, until. Γ 291.

εκ, εξ (before vowels), adv. and prep. with gen.: out, forth, from.

εκ τοῦ: from that time. εξ οὗ: since. ἐφίλησεν ἐκ Δίως: received the love of Zeus, were loved by Zeus. εξ ἄντυγος: (bound) from the rim, i.e. to the rim. In composition ἐκ denotes separation or completion (utterly).

'Εκαβῆ: Hecuba, wife of King Priam of Troy. Z 251 ff.


ἐκαθ-ν (ἐκάς): from afar, afar.

ἐκαλλυνται: aor. of καλεῖ, call.

ἐκαμον: aor. of κάμων, become weary.

ἐκας (ζέκα-), adv.: far; with genitive.

ἐκατος (ζέκα-): 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.

ἐκατερθεν, adv. with gen.: on either side. Γ 340.

ἐκατηβελέτης, -ας (A 75) and ἐκατηβελός (ζέκας, βάλλω): far-darter, far-shooter. Epithet of Apollo as (the sun god) the god of the bow. Cf. ἐκάρηγος, ἐκβάλος.


ἐκατόμ-βη (ζεῦς): 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.


ἐξ-βαίνω: go forth, come forth.


ἐξ-γένωμαι, aor. ἐγένοντο, perf. inf. ἐγένεσα, perf. partic. fem.
VOCABULARY TO THE

ἐκιγανα [ἐκιγανα, § 49 g]: am born from, perf. am sprung from.

ἐκ-γενος: descendant, offspring.


ἐκ-διδωμ, aor. inv. ἐκδότε: give up. Ε 459.

ἐκ-δυω: put off, doff. Ε 114.

ἐκδησιν: aor. of (σ)κεδάνυμι, shatter. E 88.

ἐκκαστο: plpf. of καύνυμαι, excel.

ἐκκλητο: aor. of κελομαι, call, order.

ἐκκλητο: plpf. of κλων, lean, rest.

ἐκα (§ 48 h): aor. of καιω, burn.

ἐκ-βολη (ἐκβας, βλωλω): distant shooting, i.e. skill in archery.

ἐκ-βελος: far-shooter. See ἐκεργος.

ἐκλος (ἐκ-): quiet, peaceful, undisturbed, at ease. Ε 805.

ἐκ-καθαιρω: clean out. В 153.

ἐκ-καθ-ορω, aor. partic. ἐκκαθινων: look (out) down from. Δ 508.


ἐκ-κατ-δεν: aor. of ἐκκαθοραω.

ἐκ-κλετω, aor. ἐκκλειαφων: steal away.

ἐκ-κυλιθος, aor. pass. ἐκκυλίζθη (cylinder): roll out. Ζ 42.

ἐκ-λαθαινω, aor. trans. ἐκλαθαθων, perf. ἐκλαθαθεθων: mid. forget: trans. aor. caused to forget.

Β 600.

ἐκλων: impf. of κλων, hear, give ear.

ἐκ-μυζαω, aor. partic. ἐκμυζηας: squeeze or suck out (poisoned blood or extraneous matter). Α 218.

ἐκ-νοστια, aor. partic. ἐκνοστιαντε (νοστος): return from. Ε 157.

ἐκουφα: impf. of κολφαω, brawl.

ἐκμισσοι: aor. of κομιλω, carry off.


ἐκ-ναυφασω: (shine forth), am prominent. E 803.

ἐκ-πιθω, fut. ἐκπιθονων, aor. subjv. ἐκπιθονων, aor. ἐκπιθαθομ: sack utterly, destroy. τα πολιων ἐκπιθαθομ: what we sacked out of the cities, i.e. took from the cities. Α 125.

ἐκ-πιτω, aor. ἐκπιτε: fall from.

ἐκ-πρεπη, -δος (πρεπω): distinguished. В 483.

ἐκφαλω: impf. of κραωνω, fulfill.

ἐκ-σαω, aor. ἐκσωστεν: save, rescue.

ἐκ-στω, aor. pass. ἐκστοθη: send forth; pass. rush forth. E 293.

ἐκ-στωμ, aor. ἐκσταθα: draw forth.

ἐκται, ἐκται: aor. of κτιω, kill.

ἐκ-ταιμ, aor. ἐκταιμον: cut out, cut, hew out. А 460.

ἐκ-τιλω (τιλω): accomplish, perform.

Β 286.

Ἐκτερος: of Hector, Hector's.

Ἐκτερόθης: son of Hector. Ζ 401.


ἐκτος (εκ), adv.: outside. Α 151.

Εκτερω, -ορος (cf. the English verb to hector): Hector, the mightiest and dearest-beloved of Priam's fifty sons. Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamanian Ajax; he breaks his way through the gates of the Greek camp (Μ 445 ff.); he is grievously
wounded by Ajax (Ἑ 402 ff.), but Apollo restores his strength, and he returns to the conflict (Ὀ 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 ὃς οἱ γ' ἀμφίθεων τάφον Ἐκτόρος ἑπτάδ' ὁμοιοῦσι. He is called κορυθαίων, with waving plume, βούν ἄγαθός, good at the war cry, valiant, μεγάθυμος, great-hearted, φαίδημος, glorious, ἄνδροϕόνος, man-slaying.

ἐυπός (ἐκ-, socer): husband's father. Ι 172.

ἐκ-φαίυν, aor. pass. ἔκφαιωνθείν: show forth; pass. appear. Δ 468.

ἐκ-φεύω: carry forth, bear out of.

ἐκ-φεύγει, aor. ἐκφυγε: escape.

ἐκ-χέω: pour out. Ι 296.

ἐκεῖν, -όντος (ἐκ): willing, of (his) own will, at pleasure. Γ 66.

ἐλάει [ἐλάν]: pres. inf. of ἐλάω, drive. Ε 306.

ἐλεφ: aor. of λαμβάνω, take, seize.

ἐλέξιον: impf. of λάξιμα, take.

ἐλεον (ὀλευμ, oil): olive oil. Β 754.

ἐλεασκι: iterative aor. of ἐλαύνω.

ἐλεύτην: pine tree. Ε 560.

ἐλαχίρ, ἔρος (ἐλαόω): driver. Δ 145.

Ἐλατο: Trojan ally, slain by Agamemnon. Z 33.

ἐλέαν or ἐλαόω, pres. inf. ἐλάει [ἐλάν, § 47 c], aor. ἐλαθε(σ)ε(ν) or ἐλασθε, iterative aor. ἐλάσσακεν, plpf. ἐλάθ- λαοτ or ἐλάθλατο: drive, strike. καλφοῦν ἐλαύνω: carry on a brawl. Α 575.

Δαφος: deer. Γ 24.

Δαρφός 3: light. Ε 122.

Δάμας (will): desire, long for. Ε 481.

Δειρω (ἐλεος): pity. Β 27.

Δέρχης, -ός: shameful. Δ 242.

Δέρχεστος: disgraced. Β 285.

Δέρχης, -ός: shame, pl. (shameful things), caitiffs. Β 235.

Δειονός (ἐλεος): pitiable. Β 314.

Δειθω, aor. δείησε (ἐλεος): pity, take pity. Z 484.

Δειεις, aor. δείλεις, aor. pass. δείληθησαν or δείληθεν: (turn), act. shake; mid. coil; pass. turn about, rally. Α 530, Β 316, Z 109.

Δε(ν) [ἐλα]: aor. of αἴρεω, take, slay.

Ἐλενη: Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off by Paris, son of Priam, to Troy, and thus the occasion of the Trojan War. After the capture of Ilios she returned to Sparta with Menelaus. Γ 121 ff., Z 323 ff., § 121 ff.


Δέλφης (Δός, τρέψω): marsh-nourished, grown on moist meadows. Β 776.

Δεσθε, δέστην: aor. of αἴρεω, take.

Δεσθερος (liber): free. ἐλεύθερον ἡμα (§ 16 d): day of freedom,
freedom. κρητήρ ἐλείθερος: bowl of freedom, i.e. in celebration of freedom. Z 455, 528.

διέσωμαι: fut. of ἐρχομαι, come.

ἀφάς, -ατος: ivory. Δ 141. The elephant himself is not mentioned by Homer.


ἀρτίς: aor. of λέπω, strip off. A 236.


ἀλαντος: plpf. of ἀλάνει, drive.

ἀλήθεια, ἀλήθιν or ἀλήθινος (αι) inf., ἀληθινόν subjv., ἀληθινόν opt., ἀλήθινον partic.: aor. of ἐρχομαι, come. Δ 70, 247.

Ἐλαθῶν, -ονς: Heliｃόν, son of Antenor, and son-in-law of Priam. Γ 123.

Ἐλευς: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.


ἀλιτω: aor. of λείπω, leave. E 480.


ἀλευ-πτελος: with trailing robe. Epithet of Trojan matrons.

ἀλκημος (ἐλκω): dragging, seizure.

ἀλκος, -ες (υλες) wound, sore.


ἐλαβος [ἐλαβε, § 30 b]: aor. of λαμβάνω, take. E 83.

Ἐλλας, -όδος: Hellas, the country under the rule of Peleus, in Thessaly. B 683. Thence the name was extended to all Greece.

Ἐλλενες: Hellenes, the inhabitants of Hellas, which did not yet include all Greece. B 684.

Ἐλλησ-στενος: (sea of Helle), the Hellespont. B 845. The Homeric use includes the neighboring waters.

ἐλλοττονος: impf. of λιβομαι. § 30 b.

ἀλω, ἄλω [ἀλω], ἄλτος, ἄλτοτο
[ἐλοντο]: aor. of αἰρεω, take, seize, stay. B 29, 399.


(2) Town near Elis. B 594.

ἄλωσ, -ος (φελ-): marsh, meadow.

ἄλτομα (φελ-; voluptas, will): hope. Γ 112.


ἐμ-βαλω, perf. partic. ἐμβεβαωσα, plpf. ἐμβεβαοσα: come into, embark; perf. stand in. E 199.

ἐμ-βάλω, aor. ἐμβάλε: throw in, put into. Γ 139, Δ 444.


ἐμι, acc., ἐμθην, ἐμετο; gen.: of ἐγώ, I. ἐμιναι: aor. of μων, await. Z 126.

ἐμικριτο: plpf. of μύσω, mix.

ἐμι [ἐμαι]: inf. of ἐμι, am.

ἐμον [ἐμο]: gen. of ἐγώ, I. § 42 a.

ἐμίπην, ἐμιχθαν [ἐμιχθαν], and ἐμιχθα: aor. pass. of μύσω, unite, mix. Γ 209, 445, E 134.

ἐμπατως, adv.: quickly, at once.

ἐμπαιδευς, -ω: eager, impetuously.

ἐμπαινει [ἐμαι]: inf. of ἐμαί, am. § 30 e.
ιμορα: perf. of μειρομαι, receive as my portion. § 43 l. A 278.

ιμακτονων [ιμακτονοντον]: impf. of μακτομαι, am mindful. B 686.

ιμος 3: my. Strengthened by the gen. of αυτος in ιμων αυτου κλησ, since ιμων is equiv. to ιμοι.

ιμ-πάσων, impf. ιμετασε: (sprinkle in), weave in. Γ 126.

ιμ-πεδον, adv.: immovable. E 527.


ιμ-πετον: aor. of ιμπέττω, fall in.

ιμ-πεψων: closely clinging to, perf. of ιμφων, grow into. A 513.

ιμ-πης: in spite of all, nevertheless, like όμως, which is found but once in Homer. A 562.

ιμπλην, local adv.: next. B 526.

ιμ-φων, perf. partic. ιμφεφυνα: grow into; perf. cling closely to. A 513.

έν, εν, or εν, adv. and prep.: in, therein, among. ουρεον εν κορυφας: on the mountain summits. έν δ' οφθαλμων δρασθα: see before (my) eyes. πατρι εν χερο πουη: put in her father's arms. εν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion; as καππέειον εν Λήμνω: I fell down on Lemnos. εν sometimes seems to be construed with a gen., and an ellipsis has been assumed, as εν αφενο πατρος (sc. δαματι): in the house of my wealthy father. Cf. els. ένα: acc. masc. of els, one. B 292.


έν-ἀληγος (αλων): favorable, reasonable; the contrary of παραϊνω.


έν-ἀφριον, adv.: against, to meet.


έφαται, pl.: spoils, armor taken from a slain foe. Z 480.

έφατη (έφατα): strip of (his) armor, slay, since this precedes the spoiling. E 151. Cf. έφατον.


έγεκα, indecl.: eleven. B 713.

έγεκα-πηνες, -ν: eleven cubits long.

έγεμα, adv.: from left to right.

έγεω, aor. έγεθος: bind in, entangle.

έγεο-θεν, έγεο-θεν, έγεω (έγεος), adv.: within, at home. A 243, Z 247, 374.

έγεω and έγεω, aor. partic. έγεωςa: (slip into), put on. E 736.

έγεκαρας: aor. of νεκεω, upbraid, rebuke. Γ 59.

έγεκα [έγεγκα]: aor. subjv. of φερω.

έγεωμ, 1st pl. έγεμον, opt. έγει, impf. έγειον and έγεων (εμι), am within. E 477.

έγεκα, έγεκαν, or έγεκα (εκων), prep. with gen.: on account of, for the sake of, because of. A 94, Γ 57.

έγεκνοντα, indecl.: ninety. B 602.

έγεκνον: impf. of έγεκον.

έγερποι: lower, beneath. E 898.

έγεναι: impf. of έγναι, am within. 'Ενεοτ, pl.: Veneti, in Paphlagonia. B 852.

έγ-ην: impf. of έγναι, am within.

έγ-ηνατο: aor. of έγναιον, slay. E 43.

έθα: there, here, where, then. έθα
καὶ ἐνθα: in this direction and in that. B 462, E 223.

ἐνθά-δι: thither, there. A 367.

ἐνθα: thence, from that source.

ἐν-θε [ἐνθε]: aor. of ἐνθεμ. ἐν: see en, in. The accent is drawn back upon the first syllable when the prep. follows its noun. § 55 c.

ἐν: dat. of ἐν, one.


ἐντή (ἐντει): rebuke, blame.

ἐνεπα, aor. ἐνέπαι (§ 43 f.): rebuke, reproach. B 245, Γ 427.

ἐντω: aor. of ἐντειω; tell, say.


ἐνέα (νέα, nine), indecl.: nine.

ἐνεά-βους (βους): worth nine cattle.

ἐνεά-ξιος: nine thousand.

ἐνέπαι, aor. ἐνέπαι (ἐναντ, ἐνεκο): tell, say.

ἐνεργη (ἐνημ): suggestion, advice.

ἐνεμαρ, adv.: for nine days.


ἐναίμ, aor. ἐνεμ, perf. partic. pass.

ἐμένω, plpf. ἐμεός (ἐμεόνι, ἐμενις): clothe, put on. ἐπί ἐμενο: clad in which. λαίνω ἐμεὸν χυτῶνα: put on a stone tunic, i.e. be stoned. Γ 57.

ἐνοψι: aor. of νοσ, perceive. Γ 21.

ἐνστ (ἐνστει): outcry, cry. Γ 2.


ἐν-στρέφωμαι: turn within. E 306.

ἐντα, dat. ἄντε, pl.: weapons, armor. Γ 339.

ἐν-τεμ, perf. mid. ἐντεματα: stretch within, string. E 728.

ἐν-τήμα, aor. ἔντει: place in, set in.

ἐντο: aor. mid. of ἔντα, send, cast.

ἐντός, ἐντοθε (ἐντός), adv.: within; with genitive. A 482. Cf. ἐκτός.

ἐν-ποταλήμαι: turn around often.

ἐντός: make ready. (Cf. ἐντεια?)

Ἐνουλίς (Ἐνοιλ): Enylaius, strictly an epithet of Ares, god of war; but used as his name, esp. in the verse-close Ἐνυλιάι ἄβρειποντη, where φ and δ are pronounced together, by 'synizesis' (§ 25). B 651.

ἐν-φνον, adv.: in (my) sleep. B 56.


ἐνύμα: impf. of νομάω, move.

Γ 218.

ἐν-σση (ἐσση), adv.: openly. E 374.

ἐν-όρησε, ἐνόρητο: aor. of ἐνόρημα, arise in; mid. arise in. A 599.

ἐξ: see εκ, out of.

ἐξ (ἐξ, sex, six), indecl.: six.


ἐξ-άγω, aor. ἐξαγάγε: lead forth.


ἐξ-ἀναμι: take away; with two accusatives. E 155.


ἐξ-αριστω, aor. ἐξαρίστε or ἐξέριστο: take out of, take from. B 690.

ἐξ-ἀκόμαι, aor. opt. ἐξαικέρω (ἀκος): cure, appease. Δ 36.
ι-αλατάζω, aor. ἐκαλάταζε: sack, utterly destroy. E 642.
ι-ἀπόθης [ἐκατίφης], adv.: suddenly.
ι-πτο-διομα: drive away out of. E 763.
ι-απ-ἀλλμω, aor. opt. ἐκαταλοῦσα: mid. perish utterly from. Z 60.
ι-αρπάζω, aor. ἐκαρπαζάτα: snatch away. Γ 380.
ι-πην [ἐξῆς]: in order, one after the other. A 448, Z 241.
ι-πληρο: aor. of ἐκπληρεώ, take out of.
ι-πυμ, inf. ἐκπυμενα (ἐλμί): am sprung from, am the son of. Z 100.
ι-πίνεσα: aor. of ἐκπίνω, receive as guest. Γ 207.
ι-προμα: question, ask. E 756.
[ι-πρω], fut. ἐκπρεῶ: speak out, speak plainly. A 212.
ι-κιλιτσή: aor. pass. of ἐκκυλίδω, roll out, throw out. Z 42.
ι-κλάω, aor. ἐκλασά: drive out of, drive away. Ε 25, 324.
ι-κλεγο: aor. of ἐκκλεγό, take away.
ι-κλη: draw out. Δ 214.
ι-μαν [ἐμω]: fut. inf. of ἐμω, hold, keep, protect, defend. E 473.
ι-μανωμα: inf. of ἐκμαμμω, am the son of.
ι-μπράθομεν: aor. of ἐκπάθω, sack.
ι-μπέω: fut. of ἐμέω, speak out.
ι-μπω: aor. ἐκμπεω: draw out.
ι-μω: aor. of ἐμω, new, cut. E 81.
ι-μνωμα: aor. of ἐκμνώ, draw forth.
ι-μπάθη: rushed forth; aor. pass. as mid. of ἐκμνώ. E 293.
ι-μπαμον: aor. of ἐκμπαμα, cut out, new. A 460, B 423.
ι-μπαλανηθη: appeared; aor. pass. of ἐκπαλάω, show forth. Δ 465.
ι-μπαλη: aor. of ἐκμπάλω, lead forth.
ι-μπαλη: aor. of ἐκμπάλλω, tell the secret. E 390.
ι-μπαντα (ἐξ), indecl.: sixty.
ι-μπαντα: aor. of ἐκμπανδάω, snatch away. Γ 380.
ι-μπαντεν: impf. of ἐκμπανω, begin. E 270.
ι-μποραλλω, aor. subjv. ἐκκομήγης: call by name, name. Γ 166.
ι-μπτιθ: behind, in the rear. Δ 298.
ι-μπτω (ἐμπω): prominent, preëminent, chief. ἐμπω, adv.: chiefly.
ι-μπ-αν-λατημα, aor. ἐκμπελλατη: rose (ἀνέστη), out of the back (ἐξ), under (ὑπὸ) the blow. B 267.
ι [ον]: gen. of 3d pers. pron., himself, herself, him, her. § 42 a. B 239.
ἰοκα, fem. partic. ἐκκω (§ 49 g), plpf. ἐκκω, plpf. dual ἐκκωρ (ἐκκωρ, ἐκκωρ), perf. as pres.: am like, resemble; impers. it is fitting, suitable. A 47, 104, 119.
ἰομα: partic. of ἐμαυ, am. A 290.
ἰομα: perf. of ἐμω, do, work. Γ 57.
VOCABULARY TO THE

ὅς (οὗ, σὺνα, ἥς) 3, possessive pron.: own, his own, her own, his, her. § 42 b.

ἐν-ἀγγεῖον: collect. A 126.


ἐν-ἀργῷ: blameworthy, to blame.

ἐν-ἀρχή, aor. ἐπικουρεῖν: hear.

ἐν-ἀριστοφάρμῳ, aor. subjv. ἐπιμακροχυστὶ: act. exchange; mid. change. νίκη ἐπιμακροχυστὶ ἄνδρας: victory comes now to one, now to another.


ἐν-ἀφοσθήμα, 2d aor. ἐπικράτεσσθαι: aor. rose thereupon. B 85.

ἐν-ἀπώλεσθαι, aor. ἐπιστίλλεσθαι: threaten.

ἐν-ἀρπαγῇ, aor. ἐπιρκαίσθαι: (avail), ward off; with acc. and dat. of interest. B 873.

ἐν-ἀρχῇ, aor. partic. ἐπιράζομαι: begin. νόμισαν ἐπιράζομαι, equiv. to ἡράζοντο ἐπιράζομαι: began distributing. A 471.

ἐν-ἀυτοῦς (ἐν, ἄν, στίου) 3: in close succession, one soon after the other.

ἐν-ἀνάγκας, fut. inf. ἐπιμορφεῖται, aor. subjv. ἐπιμορφεῖται: enjoy, reap the fruits of. Freq. ironical.

ἐν-ἀναπάνθεν: aor. of ἐπιγνάμπτε: bend, bring over. B 14, 81, 68.

ἐν-ἀραμαίᾳ: aor. of ἐπιγράμμα: run upon.

ἐν-ἀρετοῖ(ν) [ἐπερετοῖ, § 36 b]: dat. pl. of ἐπος, word.

ἐν-ἀθημα: aor. of ἐπιστῆθημ, place upon.

ἐν-, 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.

ἐνέπγυ: hurry, urge; mid. hasten, in haste, eagerly. B 354.

ἐν ἕν: since once, since, when.

ἐν ἔν: since in truth; always causal.

ἐν-ἀυτῷ, opt. ἐναύτῃ, impf. ἐντέθη (ἐμα): am upon, am over.

ἐν-ἀυτῷ, 3d sing. ἐναυτῷ, partic. ἐντεύτερον (ἐμα): come on; pres. ind. shall come on. E 238.


ἐρεχεῖ: aor. of τεχνη, pierce, spit.

ἐρεχήστω impf.: ἐρεχήστω aor.: of τεχναμω, try, attempt.

ἐρ-αὐτῷ: 3d sing. of ἐραὐτοῦ, come on.

ἐρ-αὐτῷ, adv.: then, after that, next, thereafter. Freq. in apodosis, giving it independence and prominence.

ἐρ-ελθον: aor. partic. of ἐρέχομαι, come on. Δ 334.

ἐρ-κράτος: aor. of ἐρκαίμωμαι, rare for, desire madly. Ζ 160.

ἐρ-κρατεῖ: aor. of ἐκκρατεῖ, mutter over. Δ 20.

ἐρ-κρατεῖ, 3d sing. of an old perf., as (pres. or) impf.: grew on it.

ἐρ-κω: imper.: it is fitting.

ἐρ-κράτος: impf. of ἐρκράτομαι, obey, yield obedience.

ἐρ-κρατεῖν [ἐρκρατεῖν, § 49 c]: trusted; plpf. of νιθο, persuade.

ἐρ-κρατείν: aor. of πληροῦν, strike. § 48 e.
FIRST SIX BOOKS OF THE ILIAD

κυριεύω, aor. κυριεύει: (rest upon), push.
κυριεύων: aor. of κυριεύω, pass through.
κυριεύως: aor. of κυριεύω, roll down at (the nod). A 529.
κυριεύωσα: aor. partic. κυριεύων: come on, advance, attack.
κυριεύων (κυριος, βάλλω): (word-bandying), babbling, blatant.
κύπει: aor. of κύπεω, fall.
κύπεως: rush upon, am eager; perf. of κυπεύω, urge upon.
κυπέβικος: impf. of κυπεβίκω, groan at. A 154.
κυπέβικατο: aor. of κυπεβίκας, crow. A 470.
κυπέβικας: aor. of κυπεβίκας, enjoin.
κυπεβίκω, aor. κυπεβίκως: (speak well at), approve. Cf. κυπεβίκω.
κυπεβίκως is equiv. to κυπανθών κυπεβίκων, bade with pious reverence. A 22.
κύπεβίκος, aor. partic. κυπεβίκος: pray, boast over, exult.
κυπεβίκων, inf. κυπεβίκον (φονος, φεν), aor.: slew. κυπεβίκας is perf. passive.
κυπεβίκος: aor. of κυπεβίκος, notice, think of.
κυπεβίκος: impf. of κυπεβίκος, am upon.
κυπεβίκος: κυπεβίκος when, with subjunctive.
κυπεβίκων: impf. of κυπεβίκω, command, approve.
κυπεβίκος: aor. of κυπεβίκος, build.
κυπεβίκος: aor. of κυπεβίκος, threaten. A 319.
κυπεβίκος: aor. of κυπεβίκος, ward off.
κυπεβίκος: adv. and prep.: upon, on, to,
over, at, against, after; with dat., acc., and genitive.

(1) Adv. κυνήφας ἔλθε: darkness came on; ητις οὖν Δασύς: poured a libation of wine over (the offering); ητις μοῦθον ἐκελεύ: laid upon him his command.

(2) With dat. χεῖρ ἐτι καρπός: arm at the wrist; ητις αὐτῷ γέλασαν: laughed (over) at him; ητις χοῦν: upon the earth, upon the ground; ητις νύργα: on the tower; ητις πύργον: by (at) the gate; ἐδείκτηκας: on the road, by the wayside; Στιήθη ἐτι: on the banks of the Xanthus; ητις νυσχος: at (near) the ships; πομήν ἐτι δίσθαν: shepherd keeping watch over his sheep; θεῦν ἐτι γούναν: place upon the knees; ητις ἀλλήλους λοντες: going upon (against) each other; ηεκ δ' ἐτι Ἀργείους: sent against the Argives; ἡθε δ' ἐτι Κρήτεσσι: came to the Cretans.

(3) With acc. ἐτι χοῦν: to the ground; ἐξεκυλίσθη ἐτι στόμα: was thrown (rolled) out upon his face; ἔθινεν ἐτι χαίρας ἔγχυνα: poured water over the hands; ἐτι βαθμον ἔγνυν: leading to the altar; ἐτι πύργον λόων: coming to the tower; κατάγαν ἐτι νήσα: lead back (down) to the camp (ships); ἐτι στίχας ἔγχυσα: lead into ranks, so as to form ranks; δὴ ἐτι Ἀτρέβων: went to the son of Atreus; ἐτι νῦνα θαλάσσα: over the back of the sea; μεῖναν ἐτι χρόνον: wait for a while.

(4) With gen. ἐτι οἵμον: on the shoulders; ἐτι χοῦν: on the ground;
καθίζετε ἐπὶ θρόνον: sat upon a throne; ἥν ἐπὶ ἡγεῖρον ἔρρεθαν: drew the ship upon the shore; ἐπὶ οἰκήμα: in time of peace; ἐπὶ προτέρων ἄνθρωπον: 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.

ἐπὶ: equiv. to ἐπὶ, "is thine."

ἐπὶ-κέρατο: shout (ἐπὶ, in the fight).

ἐπὶ-βαίνω, aor. inv. ἐπιβάνον, aor. opt. ἐπιβαίνω, aor. partic. ἐπιβάς: go upon, mount.

ἐπὶ-βάλλει: mid. lay hands upon, strive for.


ἐπὶ-βριθεῖ, aor. subjv. ἐπιβρίση: press heavily, fall heavily, of rain.


ἐπὶ-γυμναίται, aor. ἐπιγυμναίμενον: bend, curb, win over to one's side.

ἐπὶ-γράφε, aor. ἐπιγράφε: scratch.


ἐπὶ-δεξα, adv. acc.: on the right, toward the right. Cf. ἐνδέξαι.

ἐπὶ-διήνησε, ἐς: in want, lacking.

ἐπὶ-διέθεμα: am in want, am inferior; with genitive.

ἐπὶ-δέντω, aor. ἐπιδεινηθεὶς: swing, whirl. Γ 378.

ἐπὶ-δρομος: approachable, to be scaled. Z 434.

ἐπὶ-διαλογός: like.

ἐπὶ-απήκρη, ἐς: fitting, suitable.

ἐπὶ-εκτὸς (ἐκώ): yielding.

ἐπὶ-ολομαί: hope (for).

ἐπὶ-ανάμιμλον, perf. partic. pass. ἐπιεμιμλομένος: clothe; pass. clad in; with accusative.

ἐπὶ-ηρα: see ἵρα.

ἐπὶ-θαρούμενος: cheer, encourage.

ἐπὶ-θηνα ἄνθρωπον: fut. ἐπιθησόμαι, put to (i.e. close).

ἐπὶθεῖν: obeyed; aor. of παθέω, persuade.

ἐπὶ-θρόσκω: leap upon, leap forward. E 772.

ἐπὶ-καμαυ, fut. ἐπικαύομαι: lie upon, rest upon.

ἐπὶ-κάθω, fut. ἐπικάθεω: cover up, conceal, hide; with negative.

ἐπὶ-κλάναμαι, mid. spread over.

ἐπὶ-κουρίω, fut. ἐπικουρίω: help, serve as ally.

ἐπὶ-κουρός: helper, ally. Esp. in pl. of the allies of the Trojans.

ἐπὶ-κραῖνα, aor. inv. ἐπικράνησις: fulfill, accomplish, grant.

ἐπὶ-λέειν: see before me, see. Γ 12.

ἐπὶ-μαλαίμαι, aor. ἐπιμαληθορο: rave for, desire madly.

ἐπὶ-μαλαιμα, fut. ἐπιμάλαιμαι: (feel), examine or probe a wound, strike (ἵππος μάλαιμαι).

ἐπὶ-μείδαι, aor. partic. ἐπιμειδῆς: smile (at).

ἐπὶ-μείδαι: smile; with gen. of cause.
ιμ-μένω, aor. impv. ἐπίμενον: wait, await.
ιμ-μλογε: mingle. ἀπ ἐπιμλογμένων (sc. Τρώων): joined battle again with the Achaeans.
ιμ-μίξω, aor. ἐμίξωσαν: muddle at.
ιμ-λόντα: partic. of ἐκείμενον, come on.
ιμ-ορκον: false oath. Γ 279.
ιμ-πασθομαι: am obedient, render obedience.
ιμ-πατομαι, aor. inf. ἐπατέωθαι: fly forward (upon), of an arrow.
ιμ-πλέω and ἐπιπλέω, aor. partic. ἐπιπλέωσαν and ἐπιπλέσατο: sail over.
ιμ-πνεύο (πνεύω): breathe (blow) upon.
ιμ-προ-ήμω, aor. inf. ἐπιπροέμεν: send forth against. Δ 94.
ιμ-πτόλομαι: come up to the ranks, in order to review them.
ιμ-πτρέω: flow over. Β 754.
ιμ-πτροθος: helper, only as feminine.
ιμ-πτρόμαι, aor. ἐπιπτρόπαντο: roll down at (the nod).
ιμ-πιφνη: aor. of ἐφίπνη, meet.
ιμ-πσιλο: shake at, brandish at.
ιμ-πσιλώ, plpf. as aor. ἐπισέλυω, perf. ἐπισέλυμαι: mid. hasten on, rush upon.
ιμ-πσωτροπον: tire of a wheel.
ιμ-πτείμαι: am skilled, understand.
ιμ-πυνάχομαι: groan meanwhile. Δ 154.
ιμ-πτέφω, aor. ἐπιτεφαντο: crown, fill to the brim. Α 470.
ιμ-πτρέφω, aor. partic. ἐπιτρέφας: turn about. Γ 370.
'Επιστροφε: (1) Phocian leader. Β 517. (2) Slain by Achilles at the sack of Lyarnessus. Β 692.
(3) Leader of Trojan allies. Β 856.
ιμ-σφέω (σφύρων), pl.: protections for the ankle, ankle-guards.
ιμ-τάρροος: helper, defense. Ε 808.
ιμ-τέλεω, aor. inf. ἐπιτέλα: enjoin upon, command.
ιμ-τέρταπτας, pl. ἐπιτερτάπαται: perf. pass. of ἐπιτρέπω, intrust.
ιμ-τεθηκές, adv.: sufficiently, as are needed. Α 142.
ιμ-τεθήκη, fut. ἐπιθήκες, aor. ἐπιθηκή, aor. inf. ἐπιθετήκει: place upon, set upon, put to (i.e. close).
ιμ-τεθέμαι: bend the bow at, shoot at; with dat. Γ 79.
ιμ-τέτεω, perf. pass. ἐπιτετάπτας, perf. pass. pl. ἐπιτετράφαται [ἐπιτετραμμένον εἰσίν]: commit, intrust to.
ιμ-τέρχω, aor. ἐπέτρεχομαι: run up, run upon.
ιμ-τροχάδην (τρέχω): trippingly, fluently. Γ 213.
ιμ-φέω, fut. ἐποίσα: bear upon.
χέρας ἐποίσα: shall lay hands on.
ιμ-φλέγω: blaze upon, burn, consume.
ιμ-φράζομαι, aor. ἐφερώσατο, aor. opt. ἐφιφρασμένατο: consider, think.
ιμ-χθόνος (χθὼν): upon the earth, earthly. Epithet of men,—contrasted with ἐπιουράνων. Α 272.
ιπ-λοε, ἐπλεο: thou art, is; aor. of πέλεο, move, become.
ιπ-ληπτο: aor. of πελάξω, approach, meet. Δ 449.
ιπ-ολοθο: lay upon; fut. of ἐπιφέω, bear upon.
ιπ-οιχομαι, impf. ἐπιχεῖτο: go to,
attack, follow. ἑργὸν ἐπικέχεσθαι: go to work. ἰστὸν ἐποχρωμάνη: going to and fro before the loom. ἐποχρωμάνη: busily, going to work.

ἵστομαι, impf. ἱστοντο or ἱστοντο, fut. ἱστετα, aor. ἱστετο (sequor): follow, accompany, attend. Cf. ἵπτω.

ἵπ-όργην, aor. ἵπορεξάμενος: reach out after (in attack), lunge at.

ἵπ-όργυμα, aor. inv. ἱπορσον: arouse upon, send against.

ἵπ-οροσθῶ, aor. ἵποροσθῆ: hasten to, rush upon (generally in hostile sense). Γ 379.

ἵτως, -ος, dat. pl. ἱτε(σ)ον or ἱτεσσιν (ἐφεσο, ὅψ, ὅξ): word, speech. Cf. μυθος.

ἵπ-όροφω, aor. subjv. ἱπορόφητον: rouse, urge on, impel.

ἵπ-οράνος (οὔρανος): of heaven, heavenly. Epithet of the gods.

ἵτα (σεπτεμ, seven), indecl.: seven.


ἵπθοντο: aor. of πινθάνομαι, learn.

ἵπτω: am busy with.

ἵπ-ψχετο: impf. of ἵποχεμαι, attack.

ἵραμα (ἱρως): love, am enamored.

ἵραινος 3 and ἱρατός (ἱραμαῖ): lovely, charming.

ἵραδω, impf. ἱέραδεν (ἱεργ-): separate. Cf. ἵρω.

ἵρων (ἱεργον, work): work, labor, deed, matter, thing; esp. of war, conflict. ἵργα ἄνδρων: labors of men, tilled fields, hence ἵργα alone farm, fields.

ἵρων or ἱργόν (ἱεργ-): separate, keep off. ἵρτος ἱργόν: includes, shuts in.

ἵρωμα, aor. subjv. ἱρήση, aor. inv. ἱρεῖ, perf. ἱργευ (ἱεργ-): do, work, freq. with two accs. ἱρδομεν ἵκατομάς: we were offering (hecatombs) sacrifices. Cf. τέξω.

ἵρεβεννω (ἱρέβος) 3: dark, gloomy.


ἵρεθαμ and ἵρθω: excite, vex, tease.

ἵρεθω, aor. ἱρέσαμαι, plpf. ἱρίσαμον: thrust, press; aor. mid. lean, rest; plpf. was thrust. Γ 358.

ἵρεμαν: aor. subjv. of ἱρομαι, ask.

ἵρενω, aor. ἱρεύει or ἱρεύει: tear down; aor. fall. Δ 482.

ἵρεμνω (ἱρέβος, ἱρεβεννω) 3: gloomy.

ἵρειε (ψ): wrought; aor. of βιάω, do.

ἵρεντο: impf. of ἱρομαι, question.

ἵρεντομαι: champ, munch, of horses.

ἵρετης (ἱρέσω): oarsman, sailor.

ἵρετάμ (κεμα, οϊρ): oar.

Ἐρεβαλλων, -ονος: an Arcadian champion, slain by Nestor. Δ 319.


Ἐρεχθεσ, -ής: Erechthe, 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. δήμος Ἐρεχθῆ: land of Erechtheus, i.e. Attica.

ἱρδω: fut. of ἱροω, say, tell.

ἱρῆμος (hermit) 3: left alone, deserted.

ἱρητω, aor. opt. ἱρητύσεως, iterative aor. ἱρητύσασκε, aor. pass. ἱρήτω-
Θεν [ἱπτὺθραν]: restrain, check, control, keep in order.

ἐρυ.: strengthening prefix; cf. ἄρε.


ἐρπαλὼν and ἐρίξω, aor. opt. ἐρισάει, aor. partic. ἐρισάετε (ἐρα): contend, strive, vie, am a match for. Cf. ἐρεθίζω.

ἐρίπεος, pl. ἐρίπεσι: faithful, trusty. § 87 b. Epithet of ἰαίρεως.

ἐρυ-θῆλη, -ές (ῥάλλω): luxuriant, fresh-green.

ἐρυ-κυθῆς, -ές (κύδος): glorious.

ἐρύ: wild fig tree.

ἐρέιω: fall; aor. of ἐρείπω, tear down.

Ἐρίς, ἄδος: Eris, goddess of strife, a companion of Ares. Δ.440.

ἐρίς, ἄδος: strife, contention, conflict.

ἐρίσαντες partic., ἐρίσιν opt.: aor. of ἐρίζω, contend, vie.

ἐρμα, -άτος (ἔρας): matter of strife, cause of contention.

ἐρι-γίμα: highly honored, august. § 40 d.

ἐρκος, -ενς: hedge, wall, defense. ἐρκος ἀκόντων: defense against darts. ἐρκος πολέμου: bulwark of protection against the war. ἐρκος Ἀχαίων: bulwark of the Achaeans. ἐρκος ὀδοντών: wall of teeth, i.e. wall formed by teeth. Cf. 'sputtering thro’ the hedge of splinter’d teeth,’ Tennyson Last Tournament.

ἐρμα, -άτος: prop, shore, support. These were used in order to keep the ships upright when drawn up on shore.

ἐρυ. ἐθνάων: chain of pains, string (series) of sufferings.


ἐρπαντα, ἐρρης, ἐρθον: aor. of ἔρως, do, work.

ἐρος [ἔρως] (erotic): love, desire.

ἐρρην: impf. of ἐρέω, flow.

ἐρρηνα: aor. of ἐρρηνομε, break, rend.

ἐρρήγησα: perf. subjv. of ἐρρηγέω, shudder, dread. Used as present.

Ἐρυθτόν, pl. Paphlagonian town, with two red cliffs (ἐρυθρός, ruddy). B 855.

Ἐρώτεια, pl.: Boeotian town. B 499.

ἐρέω, aor. ἐρεύς, ἐρύκακα or ἐρύκακε: check, detain, hold, keep.

ἐρυμα, -άτος: protection, defense.

ἐρύμα, ερύμαι, ἐρυμα, or ἐρυμαι, impf. ἐρυῖο, aor. ερύσατο and ἐρύσατο, aor. inf. ερύσασθαι (ἐριν-): protect, preserve, save, defend, observe, ward off. See ἐρύω.

ἐρυτικός: see ἐρύτικος.

ἐρέω, aor. ἐρεύνειν or ἐρεύς, perf. εἰρύσαμαι (ἐρὲ-): draw, drag; mid. keep off, save, draw. See ἐρύμα.

ἐρχομαι, fut. ἐρέσωμαι or ἐκμι, aor. Ἰλθον or Ἰλθον, aor. subjv. Ἰλθον, aor. inv. Ἰλθε, aor. inf. Ἐλθεμαι(α) or Ἐλθεῖν, perf. Ἐλθεῖνθα: come, go. The direction of the motion is made distinct by the connection.
**VOCABULARY TO THE**

**ἔρως** (fut. ἔρωτα): flow, draw back. μὴ ῥέτῃ ἔρως: draw not back, do not rest.

**ἔρπῃ**: force, throng.

**ἐς**: see *eis*, into.

**ἐ-άγω**: lead in.

**ἐ-αθρίσσω**: aor. opt. ἐαθρίσσεων: catch sight of.

**ἐταν** (ὅτι) impf., ἐταύ [ἐγώ], ἐταύς, and ἐταί [ἐταί] fut.: of *eimi*, am.

**ἐ-ελεύσομαι**: fut. of εἰλεύσομαι, come in, enter.

**ἐδώ**, aor. φάγε: eat.

**ἐδώλος**: of noble, excellent, good.

**ἐμα**: impf. of *eimi*, am. *Cf.* βάσκω.

**ἐκδίδωσον**: impf. of σκῦδωσιμα, scatter, disperse.

**ἐ-ψίμωμαι**: fut. of εἰσράω, behold.

**ἐπάσαμα**: aor. of ἐπάω, draw.

**ἐπιθύμην, ἐπιθύμηα**: aor. of ἐπιθύμω, follow, accompany.


**ἐπεικονισθε**: aor. of εἰκονίζω, clothe.

Construed with two accusatives.

**ἐπιτετρα [ἐταύ]**, ἐπιτετρα fut., ἐταύ [ἐταύ], 2d sing. pres.: of *eimi*, am.

**ἐπιτετρα** aor., ἐπιτετραον impf., ἐπιτετραον perf. partic., ἐπιτετραον plpf. as aor.: of σείω, drive; mid. hasten.

**ἐπιστεύω**, adv.: quickly, eagerly, adv. from the adjectival ἐπιστευκός.

**ἐπιστάμασα perf. inf. stand, 2d aor. ἐπιστάμαν** [ἐπιστάμαν], stood up, rose, perf. partic. ἐπιστάμας, standing, plpf. ἐπιστάμαν, were standing: of ἐπιστάμα, set.

**ἐπεικισμον** (ἐπεικισμον) pl., ἐπεικισμον dual, ἐπεικισμον and ἐπεικισμον inv.: of *eimi*, am.

**ἐπεικισμάτα** standing, perf. partic. of ἐπιστάμα, set.

**ἐπιστάμα perf. stands; 1st aor.* ἐπιστάμα, ἐπιστακτα, stationed; ἐπιστάμα [ἐπιστά-ματα] (Δ 240) perf. stand: of ἐπιστήμα, set.

**ἐπικάτωσμα** (§ 47 c): impf. of στιχά-σομαι, go in line, go. *B* 92, Γ 266.

**ἐπικάτωσμα**: impf. of στιχάω, strip off.

**ἐπικαταβαίνω**: aor. of σφάζω, cut the throat. *A* 459, *B* 422.

**ἐπικάτωσμα**: at the extremity (ἐσχα-τος) of the land, on the frontier.

**ἐπεκτείνει (took), held, ἐπεκτείνεω, held themselves (refrained) from: aor. of ἔκτεινω, hold. *B* 275, Γ 84.

**ἐπικαταβάτος**: comrade, companion.

**ἐπικαταλογη**: fem.: companion. Δ 441.

**ἐπικαταλογη**: comrade, companion.

**ἐπικαταλόγω**: aor. of τίκτω, bear, bring forth; *B* 728.

**ἐπικαταλείπο (ἐπικαταλείπο, § 47 g) impf., ἐπικαταλέπων aor.: of τελείω, bring to pass, accomplish.

**Επικλήμας**, adj.: of Eteocles. βῆ

**'Επικλήμας: the mighty Eteocles. See βῆ, § 16 d. Δ 386.

**ἐπίτεχνος**, adv.: in truth. *B* 300, Ε 104.

**ἐπίτεχνος**: 3: other, the other of two, one or other. χωλός ἐπιτεχνον τιόδα: lame in one foot. *Cf.* ἀλλος. *B* 217.

**ἐπίτεχνος**, adv.: on the other side.


**ἐπίπεδον**, adv.: to the other side. § 33 d.

**ἐπίπεδον**, adv.: found, fell in with.

**ἐπίκτετο**: was: plpf. of ἔκτεινω, make.

**'Επικλήμας: Boeotian town. *B* 497.

**ἐπίστας (ἐπίστας)**: connection, friend.

**ἐπίπεδον (ἐπίπεδον)**, adv. acc.: truly.
FIRST SIX BOOKS OF THE ILIAD

ἐν, adv.: still, yet, again. οفاعل ἔτη: no longer. A 96, 296.

ἐπικλαῖος: plucked; aor. of τινάσω, shake. Γ 385.


ἐπίσταναι: aor. of τίω, punish. B 743.

ἐπιθεῖ: aor. took courage, took heart, dared. See τλῆσαμαι. A 534.

ἐπιμάζει, aor. inv. ἐπιμάζαστε (ἐπομένος): make ready. A 118.


ἐπάφτην: grew up; intrans. aor. of τρέφω, nourish, bring up.

ἐπισφῆ: aor. of τρέφω, turn. Δ 381.

ἐπικεῖται: aor. of τυγχάνω, hit. E 287.

ἐπικείθη: aor. pass. of τυγχάνομαι, bring to pass. B 155, 320, Δ 470.

ἐποκύνος (ἐπόκυνος): in vain. Γ 368.

ὁ or οὖ, adv.: well, happily, carefully.

ὦ ἔργαντα: (one who did well), a well-doer, benefactor. ἐν πάντα: all together.


'Εὐβοια: Euboea. B 536.


δι-εὐς, -εος: beautiful, comely. Γ 48.


δι-ἐρνος (ἐρνη): well-girdled, well-girt.


δικέλος: in quiet, undisturbed. Cf.

δικέλος. A 554.

δι-κτήμα, -ίδος: well-greaved. Epi-

thet of Ἀχαιός nom. or acc. pl.

See κνημίς. A 17, B 331, Γ 156.


δι-κυκλος: well-rimmed, of shields.


δι-μμαλίς, gen. ἐμμαλίῳ (§ 34 c): with good ashen spear. Δ 165, Z 449.

διώκω, aor. pass. partic. εἰνηθάτεται and εἰνηθάτα (εἰνη): pass. lying on the couch. B 821, Γ 441.


ἐβαλ, pl.: anchor stones. A 436.

ἐβαλτός: aor. of εὐχομαι, pray.


ἐβ-παρεμη (παρή): daughter of a noble father, = Διός ἐγγεγανία.


ἐβ-πηκτος (πηκτομ): well-built.


ἐβ-πολητος (πολω): well-made.

ἐβ-πρωμος (πρωμη): with beautiful sterns, of the Greek ships. Δ 248.

ἐβ-πυλος: with good (or many) horses.

ἐβρία: from εὐρύς.

ἐβρίσκω, aor. εὑρον and εὑρέμεναι [εὑρεῖν]: find. A 329, B 343.


ἐβρω-ἀγνα: with broad streets, broad-streeted. Nine times of Troy.
Εὐρυβάτης: Eurybates. (1) Herald of Agamemnon, only in A 320.
Εὐρυδάμας, -ας: an old Trojan seer. E 149.
εὐρο: κρατών: wide ruling, late rex.
Epithet of Agamemnon.
Εὐρυμέθυν: squire of Agamemnon.
Δ 228.
εὐρός, εὐρεία, εὐρύς, acc. masc. εὐρύν, εὐρεία, neut. pl. acc. εὐρέα: broad, wide, spacious. Comp. εὐρύτερος: broader.
Εὐρης: (1) a famous Bowman.
B 596. (2) Son of Actor. B 621.
εὐρώ-χωρος: (with broad squares for the choral dance), spacious. Epithet of districts and of cities. B 498.
εὖ, conj.: when; as, in Π 10. See ἔνθε. A 242, B 34, 228.
ἐν-τείχεσις: well-walled. A 129.
ἐν-τυκτος (τεύχω): well-made.
εὖ-φρονέω: well disposed, with kindly heart. A 73, 253, B 78.
εὖ-φρον-, -ος: kindly, heart-cheering.
εὖ-φυτή, -ας (φῶ): shapely, well-formed. Α 147.
εὐχεράμων, inf. εὔχεράμαζα (εὐχομα): pray. Ζ 268.
εὐ-μήν, -ες (odor): fragrant, perfumed. Π 382.
εὐμακαρία, εὐμακρόν, εὐμακρόν, εὐμακρός: impf. of φυμι, say, speak. Π 161.
εὐμάχη: appeared; aor. pass. of φαίνω, show. B 308, Z 175.
ἐὔ-πάττα, perf. pass. εὔπαττα: fasten upon; pass. impend, hang over.
ἐὔ-πορος: sit upon. Γ 152.
εὕ-πω [ἡώ, § 52 c] subjv., ἄρε inv.: of εὔπω, lay upon, shoot at. A 587.
εὕ-πω, aor. subjv. εὐπάττα: meet.
τόμον τεπεάω: meet (his) fate (death), fulfill his destiny. B 359.
εὔ-ποστασαν, stood opposite, ἐποστήματα, stood upon: plpf. of εὔποστημι, set upon. E 624, Z 373.
εὐφως (ἐστια, adj.): (on his own hearth), at home, native. B 125.
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Δέλτα(v): aor. of δέλτος, send upon, shoot at. A 445, Δ 396.


Δέλτος: impend, hang over; perf. of δέλτος, fasten upon. B 15.

Δέλτα: fut. of δέλτος, urge on.

Δέλτος: [δέλτος]: impf. of δέλτος, say.

Δέλτος [δέλτος ἡστιν, § 44 1], plpf. of φθίνω: wasted away, passed away. A 251.


Δέλτος, fut. ἐφίσσερος, aor. ἐφίσσερος, aor. subjv. ἐφίσσερος: place upon; plpf. stood upon. E 624, Z 373.

Δέλτων [δέλτος ἡστιν]: aor. pass. of φθίνω, put to flight. E 498.

Δέλτος: impf. of φθίσαμε, go to and fro. E 528.

Δέλτα: make ready, prepare.

Δέλτα: look upon, behold.

Δέλτα: impf. of φθίσαμε, wear.

Δέλτα: aor. δέλτοςμα, aor. δέλτοςμα, aor. pass.

Δέλτα: partic. δέλτοιρος: urge upon; pass. rush upon. Z 410.


Δέλτος: aor. of χαοῦνα, contain.

Δέλτος: aor. pass. of χαοῦνα, rejoice.

Δέλτος: aor. of χαοῦνα, pour, heap.


Δέλτος: a Trojan. Δ 458.

Δέλταν and δέλτος (§ 48 1): aor. of χέω, pour, throw around. συν δέλτον: confused, broke. Ε 270, Δ 314.

Δέλτος, δέλτος, superficial: most hateful.


Δέλτος, -ος: hatred, hate. Ε 416.

Δέλτος, pl.: the later Echinades, a group of small islands in the Ionian Sea, near the mouth of the Acheloüs. B 625.

Δέλτος, iterative impf. δέλτοςκε(v), fut. inf. δέλτοςκε, aor. δέλτοςκε, aor. opt. δελτοκε, aor. δελτοκε: have, hold, inhabit, guide, drive, keep, protect, check. τὴν Ἀντευοκαθάρισσα δέλτα: whom the son of Antenor had to wife. νεομενος δέλτος: stand firm. διαχυτο τάχης: they ceased fighting.

Δέλτον: fut. of δέλτοςκε, follow.

Δέλτος: plpf. of perf. δέλτοςκα, am like.

Δέλτος: pres. subjv. of δέλτος, allow.

Δέλτος [δέλτος]: partic. of δελτοκε, am.

Δέλτοςκα: impf. of δελτοκα, pour out wine, pour out. (Better, δελτοκα.) [δελτοκα: see δελτοκα, while, until. A 193.]

Z

Z: (και?), inseparable particle: very, exceedingly. § 40 d.

Ζής: very sacred, holy. § 40 d.

Ζής: (κόρος): sullen. Ε 220.

Ζακύνθος, fem.: Zacinthus (Zante), island in the Ionian Sea, under the rule of Odysseus. (A short
open final syllable retains its quantity before Z in this word as before Ζάλεω. B 634, 824. § 50 g γ.)


ζελ-Σωρός (ζελαί): grain-giving, fruitful. B 548.

Ζάλεα: town in northern Lycia, home of Pandarus. B 824, Δ 108, 121. (A short open final syllable is not lengthened before this word. Cf. Ζάκυνθος. § 50 g γ.)

γεγυόμ (γεγύον, ιγύομ, yoke): yoke. Ζής, gen. Δύος or Zeus: Zeus, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πάτηρ ἄνδρων τε θεῶν τε). He is enthroned on high (ὑψίζουσαι αἵρει ναόν) and controls the elements, sending lightning (τερποκεραυνος, ἀστεροτυχής, ψυθρεμέτης) and gathering the clouds (νεφεληγερέται).

Ζέφυρος (ζέφος): 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.

γέγυον (ιγύομ, yoke): yoke.

γεγρέω (γεγράω, ἅγρεω): take alive.


ζώμα (ζώνυμα): loin cloth. Δ 187.

ζώνη (zone): woman’s girdle; waist. B 479.


ζώος or ἄγα (ζώο): alive, living.

ζωτήρ, ἦς (ζώνη): man’s girdle, belt: prob. made of leather.

ζῶν, partic. ζωνός and ζωντες: live.

Η

η or ἢ: particle, (1) disjunctive, either, or; (2) interrogative, whether; or (3) comparative, than. In a double question ἢ (ἢ) . . . ἢ (ἣ = ἢ ἢ [ἐ]) is used for Attic πότερον . . . ἢ.

ἡ: fem. of demonstrative, relative, or possessive pronoun.

ἡ: 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.

ἡ: (he) spake, quoth (which, like ἢ, is now familiar only in one form); impf. of ἤμι, say.

ἡ: adv.: where, whither. Z 41.

ἡ (εράμ) [ἡ]: impf. of εἰμι, am.

ἡβασών, adv.: little. οὔδε ἡβασών: not even in the least. B 380.

ἡβάω, aor. partic. ἡβάσανυν (ἡβην): am a youth; aor. came to manhood.

Ἡβη: Hebe, daughter of Zeus and Hera, cupbearer of the gods. Δ 2, E 722, 905.

ἡγαγεῖ: aor. of ἡγοῦ, lead. Z 291.

ἡγάθεως 3: very sacred. A 252.

ἡγάσανυ: aor. of ἡγαμα, admire.

ἡγεῖ: impf. of ἡγοῦ, lead. B 631.

ἡγεῖς: aor. of ἡγεῖν, rouse.

Hēlios: honored, dear. Applied by a younger to an elder brother.

Hēkos, pl. ἥκως (suesco): home, haunt (of horses). Z 511.

Hēm [ἡμ]: impf. of ἔμ, go. A 47.

Hēlos: youth, young man not yet married. Δ 474.

Hēmis, ἡχθη: aor. of ἀνυσω, dart, rush.

Hμαεν, -όντς: high-banked. E 36.


Hμα, -όνς, f.: beach, seashore. B 92.

Îκα (soft), adv.: softly, gently. Γ 155.

Îκα: aor. of ἴκω, send, cast. E 125.

Îκατα: aor. of ἰκαμαι, heal, cure.

Îκοτος (καντε) 3: ungoded, of cattle not broken for service.

Z 94.

Îκο: am come. E 478.


Îκασον: aor. of ἰκάω, drive.


Îκάτωρ, -όπος: the beaming sun.

Îκαστος: aor. of ἰκαμαι, avoid. § 48 h.

Îκατος: plpf. pass. of ἰκάω, drive.

Îkδον: aor. of ἰκδομαι, come.

Îλις, -δος: Elis, the western country of Peloponnesus. B 615, 626. Northern Elis belonged to the Epēans, southern Elis to Nestor.

Îλας: nail, stud, used as an ornament for staff, hilt of sword, or goblet. A 246.

Îλθον [ἰλθον]: aor. of ἰκδομαι, come.


VOCABULARY TO THE


ἡμα, 2d sing. ἡμα, 3d pl. ἡματοι or ἡματον (ἥματον), inv. ἡμα, inf. ἥμαθαι, partic. ἥμαν, impf. ἥμαρ, 3d pl. impf. ἥματο: sit. This verb with a partic. often marks the cont.

tinuance of a state, esp. where a person is given up to grief or misfortune.

ἡμαρ, -ατος (ἡμέρα): day. δοιλον ἡμαρ: day of slavery, slavery (§ 16 d). νύκτας τε καὶ ἡμαρ: by (through) night and day. A 592, Z 448.

ἡμαρτεν [ἡμαρτες, § 30 g]: aor. of ἡμαρτανο, miss. E 287.

ἡμαρτερο: impf. of ἡμαρτομαι, answer.

ἡμες, gen. ἡμεων or ἡμείων, dat. ἡμεῖν or ἡμετερο, acc. ἡμες, we, us; pl. of ἡμεσ. § 42 a.

ἡμίν, particle, generally correlative with ἥδε: both . . . and. Cf. μεν . . . δι.

ἡμήρας (ἡμέρας) 3: our. § 42 b.

ἡμλ, impf. ἡ: say, speak. ἡ καὶ is used after a speech that is reported, where the same subject is continued for the following verb.

ἡμ-ονος (ὁμος): (half-ass), mule.


ἡμων, aor. opt. ἡμώνε: drop its head, bow. B 373, Δ 290.

ἡν: ᾽δ ἢν, if, with subjv. (Perhaps  ἢν or ἢ should be read.)

ἡθαν: impf. of ἀνθανο, please. (ἀν-

θαν is a better reading.) A 24.

ἡμω-ες, -εσα, -εν (ἀνῶμος): windy, wind-swept. Epithet of high-

situated towns, esp. of Ilios. This is accepted by Tennyson, in

'windy Troy.'

ἡμνον: impf. of αἰνεω, praise, comm-

end. Γ 461.

ἡν, pl.: reins, of the chariot horses; freq. adorned with thin plates of ivory or metal. Γ 261, 311.


ἡνιατα: aor. of ἡνιατο, rebuke. § 43 f.


ἡνοθη, locat. as dat. ἡνοθης (§ 33 a)

(ἀνηρ, ἀνάθεα): manliness, bravery.

Δ 303, Z 156.

ἡντεε: impf. of ἀντομαι, meet.

ἡντετα: aor. of ἀντατω, meet. Z 399.


ἡς: see ες, while, until.

ἡνελατην: aor. of ἀνελεω, threaten.

ἡπιρος, f.: mainland, land. A 485:

ἡπιροποιητη: deceiver. Γ 39.

ἡπισσω: deceive, trick. Γ 399.

ἡπιε-βερο: kindly-giving, kindly, gen-

erous. Z 251.

ἡπιος: kindly, soothing. Δ 218.

ἡρα (ἡρα), acc.: pleasure; always obj. of φερων. μητρι ἐκε ἡρα

φερον: doing service of love to his mother. Equivalent to χαμν.

A 572.


Ηρακλημος 3: of Heracles. βη
FIRST SIX BOOKS OF THE ILIAD 63

Ἡραληνεία: the might of Heracles, the mighty Heracles. § 16 d.

ήρας: aor. of ἀραίοομαι, ft. join.

ήρατο: aor. of ἀραίομαι, gain.

ήρατο: impf. of ἀραίομαι, pray.

ήρειν: impf. of ἀρέω, seize. Δ 23.

'Ἡρα: 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 (βοώτης), revered (ποσισσά), white-armed (λευκάκλεως). She is 'Ἀργεία, since her earliest great temple was near Argos. Δ 52.

ήρεισωτο: plpf. pass., used much like an aorist of ἐπείδη, thrust.

ήρεσατο: aor. of ἀραίομαι, pray.


ήρειτο: fell; aor. of ἐπείδη, tear down.

ήρεσα: aor. of ἀρέω, avail, ward off.

ήρεσαν: aor. of ἀρεύω, ft. Γ 333.

ήρεσσα: aor. of ἀρέω, check. § 43 f.

ήχος, -ως, dat. pl. ήχουσιν: warrior, hero. Not yet in the specific modern sense of hero. § 17.


ήχαν: impf. of ἀνάκειω, prepare.

ήχασιν: dual impf. of εἰμί, am. E 10.


ήχαμον: aor. of ἀχμάω, slight.

ήχαμος(ν): aor. of ἀχμάω, slight.


ήμος, ἕος: heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs. B 490.

ήθω: impf. of αἴτιομαι, speak. A 92.


ήθος, ήθος: see ἐθ, noble, valiant. Γ 167.

ήθει: aor. of αἰώ, shout. E 784.

ήθει: as, than. μελάντερον ήθει πίσσα φαινεται: appears blacker than pitch. Δ 277.

'Ηφαιστός: 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.


ήχος-εις, -εσα: resounding, roaring.

ήχος [ее], locat. adv.: where. A 607.


'Hές, gen. Ἥεός: Eōs, Dawn, Aurora, goddess of the morning.

She is called early born (ηρεύνη), rosy fingered (ῥοδόδακτυλος), and saffron-robed (κροκόπτελος). A 477, B 48.

ής, gen. ἴδος or ἴδου, acc. ἴδιο or ἴδο, fem.: morning, dawn. A 493.

Θ

Θάλαμος: women's apartment, chamber (esp. of married people), store-room (Δ 143, Z 288).


VOCABULARY TO THE

θελλως (θάλλω) 3: blooming, vigorous, swelling.  B 206, Z 496.


Θαλισκάθης: son of Thalysius.  Δ 458.

θαμβός, aor. θάμβησεν (τάφος): aor. wonder came over (him).  A 199.

θάμβος, -εος: wonder, amazement.

θαμναί or θαμναί, fem. pl. (θαμά), adj.: thick, close.  A 52.

Θάμυρος: Thamyris, a mythical Thracian bard.  B 595.


θαν-. see τεθητώ, dazed.  Δ 243.

θαρσάλος (θάρσος) 3: bold, courageous.  E 602.

θαρσός, aor. θάρσησε (dare): am bold, dare; aor. took courage.  A 85.


θαρσέω, iterative impf. θαρσύνεσκε: cheer, encourage.  Δ 233.

θάσσον, adv., comp. of ταχύ: the quicker, the sooner, at once.  B 440.

θάμμα, -ατος: a wonder, marvel.


Θαμνάκια: a Magnesian town under the rule of Philoctētes.  B 716.


Θεά, θει: impf. of θεώ, run.  Z 118.

Θεία, inf., θειοφανής: an aor. of θεάμα, place.  A 457 a]

θείον: am struck.  A 588.

θεός or θεῖος (θεός): of the gods, divine, sacred, god-like.  B 22.

θέα: see θέω, run.  Z 507.

θεός: wish, desire.  See διώλω.


θέμα, -στος, pl. θέματα (θεάμα): (what is laid down); natural law, what is fitting, right sanctioned by custom (often used in Homer like δίκη, κατὰ μοράν); pl. laws, decrees. ἡ θέμα εὔτη: as is right, as is lawful.

θέν: inseparable suffix, forming an ablative gen. § 33 c.


θεοπρότειν (precor), partic.: prophesying, declaring the divine will.

θεοπρότειν and θεοπρότειν: oracle, prophecy, will of the gods.  A 85.

θεός: god, divinity. Cf. δαίμων.

θεράτων, -ορος: attendant, squire, comrade. A servant, but free and doing voluntary service.  Δ 227.

θερπότης (θάρσος): Thersites, the ugliest and most insolent of the Greeks.  B 212–271.

θηρός: warm, with gen.  Z 331.


θεσαλός: wondrous, strange.

θεσπίω [θεσπιάι, § 37 d]: Thespiae, in Boeotia, at the foot of Mt. Helicon.  B 498.


Θεστορής: son of Thestor, Calchas.  
A 69.

Θο-φατον: oracle.  E 64.

Θετις, -ός: 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 (ἀργυρόπετα) 
and θυγάτηρ ἀλώο γέροντος.

Θύτρο: aor. of τίθημι, place.  Γ 310.

Θέλω or Θέλω: run.  Δ 244, Z 507.

Θῆβαι or Θῆβη: Thebes, the principal 
town of Boeotia.  It had been 
destroyed by the ‘Epigoni’ and 
does not seem to have been inhabited 
at the time of the Trojan War; cf. 
Ὑποθῆβαι B 505.  It was 
seven-gated (ἑπτάτυπος).  Δ 406.

Θήβη: Thebus, a Cilician town in the 
Troad (at the foot of Mt. Scarus, 
an eastern spur of Mt. Ida), under 
the rule of Andrachne’s father 
Eetion; it was sacked by Achilles.
A 366, B 691, Z 397, 416.

Θήγνω, aor. inv. θήγασθω (dagger): 
sharpen, whet.  B 382.

Θής [Θῆς]: aor. subjv. of τίθημι.

Θηκα(ν): aor. of τίθημι, place, make.

Θήλες, Θήλεα: female.  Θήλες also is 
used as feminine.  E 269.

Θην, enclitic particle: doubtless.  οὗ 
Θην: “I don’t think.”  B 276.

Θηρ, gen. θηρός: wild beast.  Γ 449.

Θηρή (Θηρ): hunting, chase.  E 49.

Θηρητήρ, -ήρος: hunter.  E 51.

Θηρεύς, -γός: Theseus, mythical king 
of Athens and national hero of 
Attica, most noted ally of the 
Lapithae.  A 265.

-ός: inseparable local suffix.  § 33 b.

Θέρα, dat. θερί: beach, strand.  A 34.

Θήρη: Thesib, between Mt. Helicon 
and the Corinthian Gulf, not far 
from the coast.  B 502.


Θέσκος, fut. θανέσται, aor. θάνε, perf. 
opt. θεμάνη, perf. partic. θεμάνητα 
(θάνοτος): die; perf. am dead.


Θώμος, -άντος: Thoas, Aetolian leader. 
B 638, N 216 ff., O 281 ff.

Θός (Θέω) 3: swift, rapid, quick.

Θώρος: aor. partic. of θώρω, leap.

Θύρως, fem. θύρος, -ός: impetuous, 
raging.  Epithet of Ἀρης and of 
ἀλκή.  Δ 234, E 30.

Θών, -ώνος: a Trojan.  E 152.

Θώς (Θώς), adv.: quickly, swiftly.

Θραυ-μίμων, -όνος: brack-hearted, of 
Hercules.  E 639.

Θρασε, -ῶα, -ί (Θάρσος): bold.

Θρήσα, pl. (τρήσω): gifts in return 
for nurture.  οὐδὲ τοκέων θρήσα 
ἄνδρῶκε: he did not return his par-
ents’ care. (Attic τροφεύς.)

Θρής: aor. of τρήσω, nourish, rear.

Θρήξ, -ός, or Θρής: Thracian.  The 
Thracoians were allies of the 

Θρές, gen. τρήξ, fem.: 
hair, wool (of lambs).  
Γ 278.

Θρόνος: Locrian 
town.  B 533.

Θρόνος (throne): 
seat, chair, esp. 
a high armchair, with back and 
footstool, throne.  A 536.
Θόρος: shout, cry. Α 437.
Θρόνος: a Pylian town, on the banks of the Alpheüs, near the frontier of Elis. B 592.
Θρόσκω, aor. θορρά: leap, rush.
Θυγατέρα, acc. θυγατέρα or θυγατρία (daughter): daughter. A 588, Γ 124.
Θυμιον (§ 36 b): dat. pl. of θόος.
Θύστης or Θύστος: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra’s paramour). B 106 f. § 34 b.
Θυμαλγάς, -άς: heart-grieving. Α 513.
Θυμότητα: an aged Trojan. Γ 146.
Θυμός (f ūmus): heart, soul, spirit, as the seat of life, and of the desires, passions, reason, and will, courage. Θυμοτιμέω: in heart, within. ὑμιον: touch the heart; move to fear, anger, or pity. Cf. καρδή and κηρ.
Θύς, -ος: burnt offering; prob. not always animal sacrifices, but some kind of incense. Z 270.
Θύρα, adv.: (out of the door), out.
Θύρερα, pl.: door, of Priam’s palace.
Θυσανός, -σα: tasseled, fringed.
Θυσάνος: tuft, tassel, fringe. B 448.
Θύσιλα, pl. (θώο): thysli, wands used in the worship of Dionysus, with a pine cone at one end and wound about with ivy. Z 134.
Θύρης, -γος: 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.
Θυρήθρας, aor. subj. θυρήθρων, aor. pass. θυρήθρηθραν: arm, equip with cuirass. B 72.

I

Ἰν [μα]: fem. of ἵς [ες], one.
Ἰλμανὸς: Boeotian leader. B 512.
Ἰάσομη: aor. ἵσομαι: heal, cure.
Ἰαχή (ἰαχέ): shriek, loud cry.
Ἰάχω (ἰαχέ): shout, shriek, yell.
Ἰαλκός [Ἰαλκός]: Iolcus, on the Pagasean Gulf. B 712.
Ἰδαῖος: Idaeus. (1) The most honored of Priam's heralds and his personal attendant. Τ 248. (2) A Trojan warrior. Ε 11 ff.


Ἰδαῖος inf., ἴδει(ν) ind., ἴδαι [ἵδη] subjv. mid., (ἵδος) aor.: see ἰδόν, saw.

Ἰδα: 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. Β 821.

Ἰδηθήν: from Mt. Ida. Γ 276.

Ἰδημ [ἴδημ, § 80 d]: 1st pl. of ἰδα. ἰδέω, pass. dep. ἰδέωθη: bend over.

Ἰδέωμ: opt. of ἰδέων, saw. Ζ 284.

Ἱδομενεύς, -ης: Idomeneus, leader of the Cretans (Β 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (Ν 449 ff.); highly esteemed by Agamemnon (Α 145, Β 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders; cf. μεσαίος Ν 361 grizzled. He reached home in safety after the war (γ 191).

Ἰδον: epic for ἰδόν, saw. Α 262.

Ἰδόσ, fut. ἰδῶσε, aor. ἰδῶσα: sweat.

Ἱδῶμ, aor. pass. ἰδώσασθαι (ἴδος): seat, cause to sit down. Γ 78.

Ἱδῶς, -ώς, acc. ἰδῶ [ἵδητα] (sudor, sweat): sweat.

Ἱδῶν: fem. partic. of ἰδα. § 49 g.

Ἱδωμ: subjv. mid. of ἰδόν, saw.

Πιτζ in impf., ἰδὼν 3rd pl.: of ἰμα, send.


Πιτζ in impf., ἰμα inf.: of ἰμα, go.

Πιρές partic. of ἰμα, hurl. Β 774.

Πιρά: priestess. Ζ 300.

Πρέσ or ἱερός, -ης: priest. He was attached to a definite divinity and sanctuary; hence no priests are mentioned in the Achaean army.

Πρέπει, fut. inf. ἱερευέμεν, aor. ἱερεύετε: 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. Β 402, Ζ 94, 174.

Πρέπει and pl. ἰπδ: offering, sacrifice, victim for sacrifice. Α 147, Β 420.

Πρός 3: holy, sacred. Β 305, Ζ 89.

Πρό, inv. mid. Πρ, impf. mid. Πρόντο (ἴδος): seat, sit, rest. Γ 326.

Ἱλαῖος: Ialysus, one of the chief cities of Rhodes. Β 656.

Ἰμα, 3d pl. ἰματ, partic. ἰματε, impf. ἰμα, pass. ἰμαται, impf. ἰματ, aor. ἰματ, aor. ἰματο (ἴδος): send, hurl, cast, shoot, throw, drop, put.

Ἱκτός: inf. of ἰδόμα, heal. Ε 899.

Ἱππηρ, -ης (ἱππός, ἰδώμα): healer, surgeon. Β 732, Δ 190.

Ἰλάκη: Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus. Β 632, Γ 201.

Ἰλαχθός: Ithacan. Β 184.

Πιτζ: go, be off; inv. of ἵμα, come, go. Also as interjection; cf. ἵπε.

ιδώ, impf. ἱδών (ἰδός): send straight at, direct, guide.  Δ 132.

ἰδός [ἰδός], adv., with gen.: straight, straight at.  E 506.

ἰδός, -φος, f.: enterprise, undertaking.  Z 79.


ἰάνω: come, reach, freq. with acc. of 'limit of motion.'  Cf. ἱκνέμας, ἱκώ.

Ἱάρως: Icarian. The Icarian Sea was part of the Aegean Sea, near the southwest part of Asia Minor.  B 145.

ἰαλός (ἰκ-) 3: like, resembling.

Ἱκεράνος, -ονος: son of Laomedon and so brother of Priam.  Γ 147.

ἰκεμον (ἰκω): favoring, favorable, secundus; const. with οὖρος.

ἰκνέμας and ἱκώ, fut. ἱκομα, aor. ἱκεο and ἱκε(ν), aor. subjv. ἱκωμα and ἱκω: come, arrive at, reach; freq. with acc. of 'limit of motion.'  Cf. ἱκάνω.

ἱλιού (ἱη), adv.: in troops, in battalions.  B 93.


ἱλος: propitious, kind, gentle.

ἱλασομάς, aor. subjv. ἱλάσσεται [ἵλαση] and ἱλασίμεσθα [ἱλασώμεθα]: propitiate, appease.  A 147, 444.

Ἱλος (ἱλ-,), fem., not neuter as in Latin: Ilios, capital of the Troad, named from its founder Ilus, son of Tros and grandfather of Priam (Я 231 ff.). It is called wind-swift (ἥμελεσσα) and prosperous (ἐν ναομενον πτολέμοσιν), 'Ilios is used for the Troad in A 71.

ἴματ-, -άτος: leather strap.  Γ 375.


Ἰμμαρτής: son of Imbrasus, Pireous, a Thracian leader.  Δ 520.

ἴμου [ἴναυ]: inf. of ἐμοι, go.  § 44 f.

ἰμπό-ω, -έσα: lovely, charming.

ἰμπός: longing, desire.  Γ 448.


ἵνα, adv.: where. Conj.: in order that, that, with subjv. or optative.

ἵνα: acc. of ἵνα, strength, might.  E 245.

ἵνον: nape of the neck, neck sinew.

ἵππος: bounding, leaping.  Δ 105.

ἵππων, ἱππο: aor. of ἱππο, come.

ἵππος: fut. of ἱκνέμας, ἱππος partic.: of ἱμοι, go.

ἵμμως (ἵμω-) 3: shrieker, boaster.


ἵς, ἱα, dat. ἵ: one.  Cf. ἵς.

ἵτης, -ῆς: will. ἅλλης ἱτήτι: "each because of the other."

Ε 874.

ἱ-χίαρα (ἵος, χώ): (she who show ers arrows), the archer goddess.

Epithet of Artemis.  E 53, Z 428.


ἵππος, -ῆς: horseman, knight. (The Homeric heroes, however, did not ride, but drove in chariots.)  Cf. ἵππος, ἵππηλατα.  See ἀρμα.
Ἐρανίδα (ἐλαύνω): Aeolic for ἵππο¬κάτις (horse-driver), knight. § 34 b.


ἵππο-βοσκός (βόσκω): horse-feeding.

Epithet of Argos, as suited to the rearing of horses. B 287, Γ 75.


ἵππο-δάσων (δασύς): with thick crest of horse-hair. Γ 369, Δ 459, Ζ 9.


ἵππος (ἐqυς): 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 δίσαντε: leaping hastily from their chariots.

Ὑπσονής: horsemanship, skill in the use of the chariot in battle.

Ὑπότης [ἴπποτῆς]: horseman, knight, but not mounted. Cf. ἰππεύς, ἰππηλάτα. § 34 b.

ἵππο-οὐραι (οὐρά, tail): with horse-hair crest, crested. Γ 337, Z 495.


ἵρα: see ἵππον, sacrifice. B 420.

ἵρεις: see ἵππεις, priest. E 10.

Ὑρεις: Iris, the messenger of the gods in all matters pertaining to war. B 786, Γ 121.

ἵρος 3: see ἵρος, sacred. Δ 46.

ἰς, acc. ἰππε (ἵς, ὅς), (Path, might.

ἰσχαν [ἰσχαν]: impf. of ἵμα, go. A 494.


ἰσαίαν: 3d pl. of ἵδα, know. Z 151.

ἴσι-θεος: equal to the gods, god-like.

Cf. θεοείκες, θεοεύθες. Γ 310.

ἴσις [ἴσις] (ἐν-) 3: equal. ἴσον and ἴσα, cognate acc., adv.: equally.

ἴσιο-φαρίζει (φέρω): equal, vie with.

Z 101.

ἴστη: 2d pl. of ἵδα, know. B 485.

ἵστημι, aor. (ἵ)στημα, 2d aor. (ἵ)στημι and στάν [ἴστημαν], 2d aor. subjv. στή (στῆ), aor. partic. στάς, iterative aor. στάσαν, perf. ἱστήκας, pl. perf. ἱστήκασι or ἱστήκαν, perf. inf. ἱστάμεν, perf. partic. ἱστάομα or ἱστάοι, plpf. ἱστήκα and ἱστασαν (stó, stand): pres. and 1st aor. act. transitive, cause to stand, station, set, stop; other tenses and mid. intransitive, take (my) position, stand, stop.

ἵσταν στήσαντο: hoisted the mast.

κρήτημα στήσασθαι: (set up), offer a bowl. ἀντίλ ἵσταν: they stood (rose) to meet him. ἄνα ἵστη: stood up, rose. στή ἵστην: came up behind.

Ὑστέραια: on the northwest coast of Euboea. B 537. (Trisyllabic by 'synizesis'; § 25.)

ἱοὸς (ἱος): (1) mast (held in place by forestays, —πρότονοι).
(2) Loom. ἱοὶν ὑοῖχεθαι: 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 (καρόνες), — 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

LOOM

ἱοὸς-δόκη (δέχομαι): mast-receiver, a rest for the mast when the latter was lowered. A 434.
toward her the other set of threads, and so sent the spool back. (Perrin on ε 62, Clapp on ψ 761.)

ισχανώ (ισχω): hold, check. E 89.

ισχλον: hip joint. E 305.

ισχω (ισχω): hold, check. ισχω: check
thyself, restrain thyself, halt! halt!

τα inv., ισχν impf.: of ισχο, go.

τος, ους (κτις, κτίς), fem.: fellow of a wheel.


ιφι (ιφί, ίς), adv.: with might, strongly.

§ 33 a. A 38, 151.

*Ιψικλος: father of Protesilaus. B 705.

ιψις (ιψί): strong, goodly (of sheep). E 556.


ιψό, acc. ἰψο: ichtor, which served
the gods as blood. E 340, 416.

τασο: aor. of ἢστομαι, affright. A 454.

τα ιμ: breath, blast. Δ 276.

τα ἤτομ: attack, rout, confusion
of battle.

τάν: partic. of ισχο, go. A 138, 179.

Κ

καβ-βαλλω: aor. of καβαβάλλω. § 29 b.

καγχαλάω: laugh aloud, in exultation
or in mockery. Γ 43, Z 514.

καθ: for καθ, down, by 'apocope' and
'simulation' before δ. § 29 b.

Καδμιος and Καδμεων, -ων: Cad-
mēan, of Cadmus; pl. Thebans.

Κάρρα, fem.: Carian woman. Δ 142.

κάρ (ικαρ): aor. pass. of καρ, burn.
VOCABULARY TO THE

κακότης, -της: worthlessness, cowardice, wickedness. B 368.
καλλίσταν [κατάκτων, § 29 b]: aor. inv. of κατακτέων, kill, slay. Z 164.
κακός, adv.: ill, miserably, harshly.
καλλω, iterative impf. καλείσκε, fut. partic. καλέσσα, aor. subjv. καλέσσω, aor. partic. καλέσσα, aor. mid. (ή)καλέσσατο and καλέσσα, perf. κέκλημαι, fut. perf. κεκλήθη: call, summon, name. κεκλήθη αὖθις: thou shalt be (called) wife.
καλλι-γύναικα, acc.: abounding in beautiful women. Τ 75. The inflection is attracted to that of the noun, γυνή.
καλλι-θρηξ, -τριχος: fair-maned, of horses. E 323.
καλλι-τάρτος (παρέδ): fair-cheeked.
καλλι-λυτη [κατελύτη, § 29 b]: aor. of καταλείπω, leave behind. Z 223.
καλλι-ρροος (πέω): fair-flowing.
καλλιωτος: superl. of καλός, beautiful.
καλός, -εος: beauty. Z 156.
καλός and pl. καλά, cognate acc., adv.: well. A 473, Z 326.
καλός 3: beautiful, fair, noble.
Καλώνων: islands near Cos. B 677.
καλάπτω, aor. (ή)κάλυψε(ν): cover, wrap. οι πέπλοι αὐτοῦ ἔκαλυψαν: held a fold of her robe as a covering (protection) for him. Δ 503.
Καλχάς, -ατος: Calchas, renowned seer of the Achaeans, who guided their ships to Ilios. A 69-100, B 300, 322-330. He was warrior as well as seer.
καματος (κάμνω): weariness.
καμβάλα [κατβάλε, § 30 λ]: aor. of καταβάλλω, throw down, let fall.
καμά: aor. of κάμνω, am weary, work.
Κάμμαρος: one of the three chief cities of Rhodes. B 656.
κάμνω, fut. καμαιτα, aor. (ή)καμον, perf. κέκμηκα, perf. partic. κέκμηκα (§ 49 a): labor, am weary (freq. with acc. of the wearied part, and often with partic.), make with toil. καμόντες: who became weary; euphemism for βανόντες, the dead.
κάμπτε, aor. subjv. κάμψη: bend.
κάτ: for κατά, down, along, by ‘apocope’ and ‘assimilation.’ § 29 b.
Καπανάς,-ής: Capanes, 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.
Καπανάδης and Καπανής εἶος: son of Capanes, Sthenelus. Δ 387, E 108 f.
FIRST SIX BOOKS OF THE ILIAD

κάπ-πυσον [κατέπεσον, § 29 b]: aor. of καταπέπειτο, fall down. A 593.
καπρος: boar, wild boar. E 783.
Κάρη, gen. Κάρος: Carian. B 867.
καρδία or κραδία (§ 31) (cor): heart, as seat of will, affections, and passions. B 452, Γ 60.
κάρη, gen. κρατός, dat. κράτι: head.
κάρυς, pl.: heads, summits, citadels.
καρπαλίωτος, adv.: quickly, in haste.
καρπός (harvest): fruit, crop, grain.
καρ-βίονε: partic. of καταβίω, caress. E 424.
καρτερός (κάρτος, κράτος, hard): strong, mighty. See καρτερός. § 31.
A 178.
κάρτιστος: most mighty, stoutest, hard-est. A 266, Z 185.
καστ-γιήτη: own sister. Δ 155.
καστ-γιήτος (κάσις): own brother.
Κάσως: one of the Sporades, near Cos. B 676.
Καστωρ, -ορος: Castor, son of Leda and brother of Helen. Γ 237.
κατά, adv. and prep.: down, with acc. and genitive.

(1) As adv. κατά δάκρυν χίονα: (pouring down) shedding a tear; κατά δ' ὀρκα πάτρησαν: trampled (down) upon the oaths; κάδ' ἔθορε: leaped down; κατά μηρα έκμα: burned (down, Eng. up) the thigh
piecész; καδ' δ' λέποτε: ye would leave behind.

(2) With acc. κεδασθέντες κατά νῆς: dispersed (down) along the ships; ἵνα κατά πότον: coming over the sea; διαμφένους κατά δωμα: feasting through the house; ἵνα κατά λαόν: go through the army: κατά στρατόν: down through the camp, in the camp, opposite the camp; κατὰ μοίραν: in due measure, fitly; κατὰ φρένα: in mind; νόικα κατὰ ομον: wounded him on the shoulder.

(3) With gen. κατ' ὀφθαλμῶν: down over his eyes; κατὰ χιονός: upon the ground below; καθ' ἑπόν: down from his chariot; κατὰ καρῆνων: down from the summits.
κατα-βάλλα, aor. κατεβάλετο, inv. καταβήσεο (§ 48 i), aor. inf. κατα-βήσα: come down, descend.
κατα-βάλλω, aor. κάμβαλ (§ 30 λ): cast down, let fall. E 343.
κατα-άγω, aor. inf. κατα-άγειν (§§ 44 f, 48 i): lead (down) back to the ships.
κατα-δώ, aor. κατεδώσετο or κατέδω, aor. partic. καταδύνα: go down, set (of the sun), enter, put on armor.
κατα-θυμτός: mortal. Z 123.
κατα-καματ, fut. partic. κακκείοντες: lie down. A 606.
κατα-κοίμα, aor. inf. κατακοιμή-
ναι (κέιμαι): pass. lie down to rest.
kata-kusōμε: arrange (lay down) properly. Δ 118.
kata-ktein: fut. katakatanoun, aor. kataektane and katakte, aor. inf. kataktamēnai, aor. imv. kaktake [kataektan, § 29 b], aor. pass. kataktathēn [kataktathēn]: slay, kill.
kata-λίπω, aor. kalliste [kataliste, § 29 b]: leave behind. Z 223.
kata-vin, fut. katakynoumai, aor. imv. katanoun: nod assent, esp. in confirmation of a promise. Opp. to ἀνακω. See on A 514.
kata-τέφη: subjv. of kutatēphein, slay, kill. Γ 281.
kata-tine, aor. kattineōn [kattineon, § 29 b]: fall down. A 593.
kata-πλήσω, aor. pass. kataplēγη: (strike down), fill with dismay; with acc. of specification. Γ 31.
kata-πτόω: crouch down, cover.
kata-πεζω or karpeze, aor. katerezein: caress, stroke. A 361, E 424. § 29 b.
kata-podos: flow down. Δ 149.
kata-χορέων: wrapping herself, wrapped; aor. partic. of kataχια, hold down, envelop. Cf. kalypsetēn.
kata-tīθμε, aor. katēθke and katē-thēn: lay down, set down. Γ 293.
kata-φύλλων (φύλω): by tribes.
kata-βδέτε (§§ 48 i, 50 b): went back; aor. of kataβαινω, go down. Z 288.
kata-dō and kataβδέτε (§§ 48 i, 50 b): aor. of kataβαινω, go down, enter.
kata-dō: eat up, consume, gnaw.
kata-κντε and kataθημα(v): aor. of katatēthmē, lay down. Γ 114.
kata-eμαι, partic. katawma: come down.
kata-άπη: aor. of kataakaiω, burn. § 48 λ.
kata-μνητε: aor. of kataμνημω, nod.
kata-τεφνων, subjv. katatēfēn: aor. slew. Γ 281, Z 186.
kata-πλήγη: aor. pass. of kataπλήρω, fill with dismay. Γ 31.
kata-πριτε, aor. kataprinai: tear down; aor. intrans. fell. E 92.
kata-ρεζεν: aor. of kataρεζω, caress.
kata-ρχωμαι, aor. inf. kataλθων, katellthēn [katellthēn]: come down.
kata-σθω: devour, eat up. Γ 25.
kata-σπάω, aor. pass. kataspasteven [kataspasthēn]: pass. lie down.
κατ-ή|χος, aor. partic. καταξομένη: hold down, possess; mid. partic. wrapping herself, wrapped. Γ 419.
κατ-φλε|θον: aor. of κατέρχομαι.
κατ-ή|πη: fell; aor. of κατερέπω.
κατ-έσθω: aor. of κατασθώ, devour.
κατή|φις: shame, humiliation.
κατ-ο|θός: fem. partic. of κάτεμι.
κατ-ο|χώς: mid. keep for (thy)self.
καθμα, -ατος (καθω, caustic): burning heat. καθματός ἢ: out of (in consequence of) the heat. Ε 865.
καθότερα (καθω), fem. adj.: burning, scorching. Δ 342.
Καίστρος: Cai̇striȯs, a river in Asia Minor which empties into the sea near Ephesus. Β 461.
καί|θος: by crisis (rare in Homer) for καὶ άθος (thy)self, too. § 26.
καφ-, or καυ-, perf. partic. κακά|φοτα: breathe out, gasp. Ε 698.
καύς (καύς): enclitic particle, modal adv.; essentially equiv. to ἀν, indicating a condition. καύς is about four times as freq. as ἀν, and is preferred esp. in affirmative sentences. See ἀν.
Κρή|θης: son of Ceas, Troezenus, a Thracian. Β 847.
(σ)κεκάνυμ, aor. ἐκδέσσει, aor. pass. partic. κεκασθέντες: scatter, scatter. Β 398, Ε 88.
κα-θι, adv.: there. Cf. ἐκα. Γ 402.
καμα, impf. (δ)κατο: lie. Γ 195.
καμή|λον (καμα): treasure stored up. Ζ 47.
κανός [κεκός] 3: that one, that, he.
κατ-σι (ἐκα), adv.: thither. Γ 410.
κακά|στητο: aor. of κάξωμαι, draw back. § 43 e. Δ 497.
κακα|σμίηn: excellent; perf. partic. of κακομα, excel. Δ 389.
κακα|φήτα, perf. partic.: breathing out, gasping. Ε 698.
καλε|το: aor. of κλεμα, call, bid.
κακλη|γώς: perf. partic. as pres. of κλαξω, shriek, yell, shout. Ε 591.
κακλη|γει perf., κακλή|γη fut. perf.: pass. of καλεω, call. Γ 158, Δ 81.
κάλυπτε: aor. of κλυω, hear. § 43 e.
κακμη|κος ind., κακμη|κος (§ 49 a) partic.: perf. of κάμω, am weary.
κακο|ρυθμός: helmeted, pointed; perf. partic. of κορισκω, equip with helmet. Ε 582.
κακονε|φες, -ές (κεκάνος, νέφος): in dark clouds, cloud-wrapped (of Zeus), dark. Β 412, Δ 140.
καλά|νος 3: dark, black. Δ 303.
καλε|θος, πλ. καλε|θα: way, path.
καλε|ω, fut. καλε|σω, aor. καλε|σωα: bid, command, direct, order; with dat. or accusative. B 28.
καλομαι, aor. (δ)καλε|το (§ 43 e): bid, order, urge; freq. with dative.
κανε|δις: empty(-handed). See καινός.
κακε|νος, -ωνος: blank. Ε 284.
κατρή|κης, -ές: goaded on, spurred on. Ε 752.
κάλτωρ, -όρος (κάλτων, center): (goader), driver of horses. Cf. πλή|ζως, ἵππηλατα, ἤππιδαιμος. Δ 301.
κατα|τζο: lay waste, slay. Ε 557.
κα|κραμος (ceramic): earthenware, jar.
VOCABULARY TO THE

καρένθιμο (καράνθιμο), pres. subjv. mid. κιράνθιμαι: mix. Δ 260.
κηραο-φός (ξέω): (horn-polishing), bow-maker. Δ 110.
κηράσω: horned. Γ 24.
κέφας, -ας, pl. κέφα (cornu): horn.
κέφαλον: better, more advantageous.
κέφαλωτε: craftiest, shrewdest.
κερτομίωσ: mock, revile. B 256.
κερτομίωσ: mocking, cutting; as pl.
subst., reviling words. See on A 54.
κελάνω and κέφω (hide): conceal.
κεφαλή: head, stature. σὺν κεφαλής: "with their lives." Δ 162.
Κεφαλληνείς, pl. : Cephalienians, the
κεφαλοτάρτο: aor. opt. of χαίρω, rejoice.
§§ 43 e, 44 l. A 256.
κεφαλοίται: will be angry; fut. perf.
pass. of χολόω, anger. A 139.
κήδε (hate): distress, cause grief to;
mid. grieve, care for, with gen. A 196, B 27.
κήλον: arrow. A 53, 383.
κήρ, gen. κήρος, f.: fate, death. A 228.
κήρ, gen. κήρος (καρδή, cor, heart), n.:
heart, as seat of emotions. For
the periphrasis Πυλαμένεος λάσων
κήρ, "the shaggy-hearted Pylaemenes," see § 16. d.
Κήράνθος: on the coast of Euboea.
B 538.
κήρυξ, -ύκος: herald, the only official
attendant of the king. A 391.
κήρύσσω: proclaim, call by proclama-
tion. B 51, 443.
κητάορα: abounding in ravines.
Epithet of Lacedaemon. B 581.
Κηφίστος, -ίδος: Cepheian. Κηφίσις
λάμη: the later Lake Copais, in
Boeotia. E 709.
Κήφισος: Phocian river which
empties into Lake Copais. B 522.
κέριν, -εσσα, -ευ: sweet-smelling.
κθαρε, -ϊός: cithara, lyre. Cf. φόρ-
μυχίς. (λύρα is not Homeric.)
κθαριστός, -ός, fem.: playing on the
lyre, skill with the lyre. B 600.
καλλήνος (καλέω): call, summon, name.
B 813.
Κλωνε, pl.: a people on the south
coast of Thrace. B 446, i 39 ff.
Κλωνε, 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, Etion, An-
dromache's father, reigned at
Theba. Z 306 ff. Another,
Κόλλα: Cilla, small town near Troy.
A 38.
κίνω, aor. subjv. κινήσῃ, aor. pass.
κινήσῃ (κιώ): move, drive; pass.
mover (himself), go. B 144, Γ 71.
κίνομαι: intrans. move. Δ 281.
κίνων: impf. of κίω, go. Z 422.
Κλωνῆς, -ίδος (§ 36 g): daughter of
Cisses (a Thracian), Theano, wife of
the Trojan Antenor. Z 299.
κχάω, fut. κχήσσωθα, aor. κχή-
σαρα, aor. subjv. κχάω [κχάω], aor.
kλε, partic. κλων, impf. κλε(ν) : go.
kλαγγή: clang, twang, clamor.
kλαγγε-ζών, adv.: with loud cries.
B 463.
κλάω, aor. κλαγάβαν, perf. partic. as pres. κεκληγώς (clangor): shriek, shout, yell, ring. E 591.
kλέοντας (-ος) (κλεπο): fame, glory, report.
kλατετ (lift): thief. Γ 11.
kλέτος, aor. κλατεν: steal, gain by stealth, am stealthy, am deceitful.
Κλεανιά, pl.: Cleoeae, in Argolis, not far from Corinth. B 570.
kπίς, ἤδος (clavis): key, collar bone. Z 89.
kληρος: lot. Γ 325.
kλίνω, aor. κλίναν, perf. partic. κεκλίμανος, aor. pass. κλίνηθη (clino, lean): lean, turn aside, put to flight; pass. bend aside (or back), rest. κεκλιμάνος κλίμαθη: living next (on) the lake. ἀπιστεί κεκλιμανόν: leaning on their shields. E 709.
kλωτή (κλών): hut, barrack, tent.
kλωτή-θην: from the tent. Α 391.
kλωτή-θη-ε: to the tent. Α 185.
kλέθη: aor. inv. of κλών, hear. Α 37.
Κλάμαθη: attendant of Helen. Γ 144.
Κλαμαμανέστρη: wife of Agamemnon. A 113. According to the later story, she was daughter of Tyndareus 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. (Κλαμαμα-μανέστρη, without ν, seems to have been the original form of the name.)

Κλαμίσιος: Clytius, brother of Priam. Γ 147.
kλυτό-πολος: with famed horses.
Epithet of Hades. E 654.
kλυτός (inclutus, κλύω, κλέος): famed, glorious, magnificent.
kλυτο-τέχνης: of glorious art. A 571.
kλυτό-τοξος: of renowned bow.
kλύω, aor. κλήω, inv. κλοθή, κλύτη, and κεκλυμε (κλέος): hear, give ear to my request. A 37, B 56.
kφαω, -ος: darkness of evening.
kνήμη: shin bone. Γ 330.
kνημίς, -ίδος : greave, shin guard, a bent thin plate of metal (or a

κνημίδος

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 (ἐπισφυρία). The greave
VOCABULARY TO THE

seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἐνκυρήμενοι Ἀχαῖοι. See θόρυβος.
κρημών (κρήμον) : foothill. B 821.
κόλος or κόλος (cavus) 3: hollow.
κομὴ, aor. κομίσατο (κέμα): lay to rest; mid. lie; aor. lay down to rest. A 476.
κορανέα: command, rule. B 207.
κοράνος: lord, ruler. B 487.
κολλητός (glue): well joined, well built.
κόλπος (gulf): bosom, gulf. Σ 400.
κολφάς: scold, brawl. B 212.
κολφός: brawling, quarrel. A 575.
κομή (κόμη, comet): have long hair.
κάρη κομώντες: long-haired. ὀπιθεν κομώντες: with long back hair (the front hair being cut short).
See on B 11:
κόμη (coma): hair. Γ 55.
κομίζω, aor. (ἐ)κομίσατο, aor. inv. κόμωσα: attend to, care for, take up. A 594, Γ 378.
κονίτη (cinis): dust. B 150.
κονταλός: cloud of dust, eddy of dust.
Κόρινθος: Corinth. B 570. The old name of Corinth was Ephyra.
κόρη (κάρη): temple of the head.
κορυθ-αλός: crest-waving, gleaming-crested. Epithet of Hector. Γ 83.
κόρυς, -υδος, fem.: helmet. It has a plume of horse hair, and is thus called ἵππωρης. Cf. ἴππωρης, ἤππωρας. Prob. it did not fur-

Later Helmet

Early Helmet

nish the protection for the nose and cheeks which the later Greek (so-called Corinthian) helmet gave. See θόρυβος.
κοράσωμα, perf. partic. κεκοριθμένος: equip with helmet, equip, rouse to conflict; mid. equip myself, rouse myself. κεκοριθμένος χαλκός: equipped with bronze, bronze-helmeted, bronze-pointed. Δ 495.
κορυθής: helmeted, armed. Δ 457.
κορυφή (κόρυς): summit, crest. A 499.
κορυφόβομα: am crested, tower. Δ 426.
Κόρινθ: Corinth, a Boeotian town, southwest of Lake Copais. B 503.
κορώνη (corona): hook, at the end of the bow, for the bowstring. Δ 111.
korwne, -ίδος (curvus): curved, of
the ships with curving bow and stern. (See ἄμφυλος.) B 771.


κόσμε, aor. κόσμησ(ε)ν, aor. pass.
κόσμησθεν [ἐκοσμήσθησαν] (κόσμος): arrange in order, draw up (in line), marshal. Attic τάσσω. § 17.

κοσμήτωρ, -ορος (κοσμεῖω): marshal, commander. A 16, Γ 236.

κόσμος: order, orderly arrangement, decoration. κατά κόσμον: fitly.
κοτώ, aor. subjv. κοτάσσεται [κοτά-
σγα] § 30 a: am angry, feel sul-
len anger. A 181.

κοτόλη: (cup), hip joint. E 306.
κουλόν or καλόν: sheath. A 220.
κοφή [κόρη]: maiden, girl, daughter.

κουράστερος: younger, stronger.
Κώς: see Κῶς, Cos.
κράδης: see καρδία, heart. A 395.
κραίνειν [κράνοι], aor. inv. κρά-
ήν: accomplish, perform, fulfill. A 41.
κραντά, acc. adv.: swiftly. E 223.
κραντνός 3: swift. Z 505.

Κρανία: an island to which Paris took Helen from Sparta. Π 445.
κρανιάδες 3: rugged, rocky. Γ 201.
Κράταθες: Carpathus, an island
between Crete and Rhodes. B 676.
κρατάθες (κράτος) 3: mighty. E 83.
κρατίρος or καρτιρός (§ 31) 3: strong,
mighty, stern, grievous. Comp.
κρείσσων, superl. κάρπωτος. Δ 90.
κρατέω (hard): hold sway, rule. E 175.
κράτος, -εος: strength, might, victory.
κράτος: gen. of κάρθη, head. E 7.
κρέας, -ατος, pl. κρέα (cruor, raw):
meat, flesh. Δ 345.
κρέασθε, -ον (κρατερός): stronger,
mighty, superior. A 80.
κρεαλος, -ονος: ruler, prince, king.
κρήγηνος: good, favorable. A 106.
κρήγηνον: aor. inv. of κραίνειν.
κρήθη: spring, fountain. Cf. κρανώ.
Κρήτης, pl.: Cretans. B 645.
Κρήτηθεν: from Crete. Γ 233.
κρητή, -ης (κεράννωμα): mixing
bowl, bowl, in which the wine was
mixed with water, before it was
served. A 470, Z 528.
κρί [κρῆθη], incl. : barley. E 196.
κρίνω, aor. ἱκρίνει (κρήης, cerno):
separate, set apart, select, arrange,
interpret; mid. measure strength.
Z 188.

Κρονίδης and Κρονιν, -ωνος: son of
Cronus, Zeus. A 528, 552.
Κρωνος: Cronus, Saturnus; father
of Zeus, Poseidon, Hades, and Hera. Z 139.
κρύταφος: temple of the head.
κρούνος (κρήηη): spring, water source.
κρύω-ναι, -οστα, -εν: chilling. E 740.
κτάμινα: inf., κτάμι ind., κτάμινα pass. partic.: aor. of κτέινω, slay.
κτήω, aor. subjv. κτέινης, aor.
(ἐ)κταίο(ν) and ἐκτα, aor. mid. as pass. κτάμινα: slay, kill. Rarely
used of killing beasts. E 28.
κτήσις, -ος: property. E 158.
κτόλω: ram. Γ 196.
κτέον: dark blue, dark. A 528.
κτάδος (κόδος): glorify, make magni-
cent, strengthen. E 448.
κτάδιμος: renowned, glorious.
κοδ-άνωρα (ἀνήρ): man-ennobling.
κοδύστως (κόδος) 3: most glorious.
κοῦμος: tumult. E 593.
κόδος, -ος: glory, splendor. A 279.
κυκλω, pl. (κύκλος, wheel, cycle):
wheels. E 722.
κυκλά-σι: round about. Δ 212.
κυκλο-τερῆς, -ες: circular. κυκλοτερῆς
tόσον ήταν: he stretched the bow
until it became round. Δ 124.
κυκώντα: partic. of κυκάω, stir, mix.
Κυλλήνη: Cyllene, a lofty mountain
in northern Arcadia. B 603.
κύφα, -ατος: wave, billow. A 483.
κύμβαχος, adj.: head foremost.
κυνή (κών): dogskin (cap), cap, helmet. Cf. βοεία, παρδαλέη.
κυνοπη: dat. pl. of κύων, dog.
Κύνος: the harbor of Opus. B 531.
κυνο-βας (voc. A 159) and κυνωκυς,
-ως, fem. (ωψ): dog-faced, shame-
less. Γ 180.
Κυνάριςτήμα, -ετος: town under
Nestor's rule. B 593.
κύπαλλον: beaker, cup, goblet. Cf.
δέπας. A 596.
Κύρπος, -ως: Cypris, of Cyprus.
By-name of Aphrodite. E 422.
κυττα, aor. partic. κύμαντι: stoop.
κύρμα, -ατος: prey, booty, spoil. (cf.
the use of κύρος in Γ 23, and Σλωπ.
κύρα, aor. partic. κύρως: chance
upon, fall in with, find. Γ 23.
κύρις: aor. of κυνέω, kiss. Z 474.
Κύτωρος: a Paphlagonian town.
B 853.
Κύφος: city in northern Thessaly.
B 748.
κύων, gen. κύνος, dat. pl. κυνεος
(canis, hound): dog, hound. Dogs
were the scavengers of the camp
and the city, and often preyed on
the bodies of the slain. They
were to the oriental mind the per-
sonification of shamelessness.
Κύται, pl.: town on the north of
Lake Copais in Boeotia. B 502.
Κύς or Κώς: Cós, an island in the
Icarian Sea, near Caria. B 677.
FIRST SIX BOOKS OF THE ILIAD

Δ

Δίσας: an old city in Laconia. B 585.

λάσας, dat. pl. λάσαςι: stone. Γ 80.

λάβει [λαβε], λαβητίνα: aor. of λαμβάνω, take, seize. Α 387.

λάβρος (λαμβάνω): violent, impetuous.

λαχάνω, aor. λάχωμεν (λάχος): receive by lot, receive as my portion.

Δατριάδης: son of Laërtes, Odysseus. Γ 200.

λάξωμα (λαμβάνω): seize, take, clasp.

πάλιν λάξετο: took back. Δ 357.

λάθη (λαθάνω): secretly. Β 515.

λάθωμα, aor. subjv. of λαθάνω: forget. Ζ 265.

λανταφ, -ατος, fem.: tempest. Δ 278.

λάρμου (λας): of stone. Γ 57.

λασμός: target, light shield. It is called πτερόν, winged, as lighter than the ἀσπίς. Prob. it had no outer layer of metal, but was of rough untanned leather. Often it may have been only a skin thrown over the left arm. Ε 453.

See the cut of the aegis (αγις).

Δακεδαλός, -ανος: Lacedaemon. It is called κοιλη, 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)αβε and λάβε: accept, take, seize. Cf. λάξωμαι.

λαμπτάνω, partic. λαμπτάνωτα (λαμπτω): shine, gleam. Α 104.

Δάμπος: brother of Priam. Γ 147.

λαμπρός (λαμπτω) 3: bright, shining.

λαμπρόν: brightly; neut. adverb.

λάμπω (lamp): shine, gleam, flash.
VOCABULARY TO THE

plpf. ἀλάσατο (linquo, leave): leave, depart from, leave behind; mid. remain behind, am left.

ληφώς, -σσά (λείψαο, lily): lily-like, lily (i.e. delicate as the color of the lily). Γ 152.

λαλάσσοντο aor., λαλόταυ perf.: forget; mid. of λανθάνω, escape notice.

λαλημα: am eager. λαλημάτως: eagerly, impetuously. Δ 465.

λαλοῦν: perf. of λείπω, leave.

Δαοντές, ἴος: one of the Lapithae; a Thessalian leader. Β 745.

λαπάθωνa, pl.: broad straps which passed under the necks of the horses and held fast the yoke.

λαπα: aor. ἅλαψε: (peel), strip.

Δάκης: companion of Odysseus. Δ 491.

λαυα (λῦ, look) 3: white, bright, gleaming. Γ 103, E 508.

λυκ-άλανος (ἅλην, uina, ell): white-armed. Epithet of Hera. (In the Homeric dress the woman's arms were bare.) Cf. βοών

λεοντο (λευκός): see, look, behold.

λεχ-πολήν, acc.: grass-bedded, grassy, in the midst of meadows. B 897.


λίχος-ς: to the bed. Γ 447.

λινν, -όνος, dat. pl. λείσσσου: lion.

ληγαν, aor. ληγαν: cease, cease from, give up. Freq. with ablative genitive.

λήθη (Lethe): forgetfulness. Β 33.

Δάρω: a Pelasgian. Β 843.

λῆμν (λήθη): equiv. to λανθάνω, escape notice; mid. forget. Α 405.

λῆμνος: standing grain. B 147.

Δάμος: Boeotian leader. Β 494.

Δήμος: island in northern part of the Aegaean Sea. A 593, B 722.

λῆμν: aor. of λήγω, cease. Ζ 107.

Δητέ, Δητόνς: Leto, Latona, mother of Apollo and Artemis. A 9, Ε 447.

λάλημα, aor. partic. λασθείς: turn aside, withdraw one's self. A 349.

λεβός (λευκό), adv.: clearly. Γ 214.

λεβε, aor.: sung, of a bow. Δ 125.


λήν, adv.: exceedingly, excessively. καὶ λήν: assuredly and verily.

λίθος: stone. Cf. λάκας. Ζ 244.

λυκαίων: winnow. Ε 500.

Δυκφωνος: uncle of Heracles, slain by Tlepolemus. Β 663.

Δλακα: town in Phocis, at the source of the Cephisus. Β 523.

λαλαλος (list): desire, am eager for.

λυκήν, -ένος: harbor. Α 432.

λυκη: lake. Β 865.

Δλοδος: town on Rhodes. Β 656.

λευξ-θρης, -ης: with linen doublet.

λινο (linen): (flax, thread), net.

λιπαρός 3: (oily), shiny, bright, beautiful. B 44.

λημν(ν), λητθες: aor. of λητω.


λεβή (λεβήω): libation, drink offering. Cf. σπονδή. Δ 49.

λευγος: dreadful, hurtful. Α 518.

λιγών: destruction, ruin, death.

Δοκρος, pl.: Locrians. B 527.
λούσε, aor. λούσεν or λόσεν, perf. 
mid. λελούσανος (λοο): wash, bathe; 
mid. bathe (one's self). E 6, 905.
λόφος: crest of helmet; generally 
made of horse-hair. See θάρης.
λόχος (λέχος): place of ambush, am-
bush. Z 189.
λυγρός (lugeo): miserable, dreary, 
death-bringing. Σ 416, E 153.
λυγρός: grievously. E 763.
λύθη: aor. pass. of λύω, loose.
λύθρον: gore, defilement. Cf. λύμα.
Δύκαστος: Cretan town. B 647.
Δυνάων: Lycæon. (1) Son of Priam. 
Γ 333. (2) A Lycian, father of 
Pandarus. B 826.
λυξ-γυνής, -γος: epithet of Apollo, 
prob. 'child of the light' (lux).
Δ 101.
Δυκίς: Lycia. (1) On the south 
coast of Asia Minor, between 
Caria and Pamphylia. B 877.
(2) A district near Troy. E 173.
Δυκιθ-θεν: from Lycia. E 105.
Δυκίθ-θες: to Lycia. Z 188.
Δύκως, pl.: Lycians, commanded by 
Sarpedon. B 876.
Δυκόρργος: Lycurgus, king of the 
Thracian Edonians. Z 130 ff.
λύκος (lupus): wolf. Δ 471.
Δύκτος: Cretan town. B 647.
λύθα, -άρα (λύθρον): filth, defile-
ment.
Δυριγγός: town in the Troad, not 
far from Theba. B 690.
λάμ, fut. λάμω, aor. (ξ)λάμα, perf. 
λάμματα, aor. pass. λήθα (loose): 
loose, free, dismiss; mid. loose for 
λυβάωμαι, aor. opt. λυβάσαμοι: in-
sult, am insolent. A 232.
λέβη: shame, disgrace. Τ 42.
λεβερίμ, -ῆς: insolent fellow.
λειον-και: more desirable, more profit-
able, better; comp. of ἀγαθός.
λειτος: clover, food for horses, — not 
to be confounded with the food 
of the lotus eaters. B 776.

M

μά (μάν, μήν): particle of asser-
tation, with the acc., which prob. 
depends on a verb of swearing 
implied. In affirmative asserve-
tions να μά is used. οὐ μά γὰρ 
Ἀπόλλωνα: no, by Apollo! να μά 
tοδε σκέπτον: yes! by this scepter.
A 86, 234.

Μάγγητες, pl.: Thessalians dwelling 
μαξός: nipple, breast. Δ 123.
μάθων: aor. of μαθάω, learn. Z 444.
Μελανδρός: Meander, river near 
Miletus. B 869.
μαμάω, aor. μαμάσας: am eager, am 
impetuous, rage. E 670.
μαίνομαι (μένος, mania, maenad): rave, 
rage, am frantic. Z 182.
Μαιων: a Theban, son of Haemon. 
Δ 394 ff.
μάκαρ, -ός (macte): blessed, happy.
μάκρος: long, high, tall. μακρά 
and μακρόν: adv. μακρὰ βιβάς: 
with long strides. μακρὸν ἀνοσεν: 
shouted afar, i.e. shouted aloud.
VOCABULARY TO THE

μάλα, adv. (μέλες, melior): exceed-
ingly, very, readily, thoroughly, by
all means, altogether. ἄλλα μάλα:
but surely.

μάλακτω (mulceo) 3: soft, gentle.
A 582.

μάλλοτα superl.: especially, most of all.
μάλλον, comp.: more, rather.

μᾶν [μην]: in truth, indeed. B 370.
μαθάω, aor. μάθαν: learn. Z 444.
μαντήσομαι (μάντις): am a seer, proph-
esy, predict. B 300.

μάντες: seer, soothsayer, augur, who
foretold the future chiefly from the
flight of birds.

μαρταίμαι: rage, am furious. E 882.

μαρμαρω: gleam, shine, sparkle.
Γ 397.

μάρτυς: fight, contend. Z 256.
μαρτυρος (martyr): witness. A 338,
Γ 280.

Μάντης, -ης: town in Argolis.
B 562.

μαστιγε, aor. μαστιγέν: lash, whip.
μαστιξ, -ις, fem.: lash, whip. E 226.
ματάω, aor. subjv. ματάτατον: hold
back, delay. E 233.

μάχαιρα (μάχη?): dagger, large knife,
used in sacrifice. Γ 271.

Μάχην: son of Asclepius (Aesca-
lapius); a surgeon from Thess-
μαχαιρα: see μάχαιρα.

μάχη: battle, conflict; field of battle.
E 355. μάχη: in battle.

μάχην: warrior, soldier, fighter.
μαχαίρα or μαχαίρα, fut. μαχαίρω
aor. μαχαίρωμαι and μαχαίρωθαι:
fight, contend. Γ 433, Z 329.

μάτης, adv.: thoughtlessly, vainly, to
no purpose. B 120, E 759.

ματικός: foolishly, thoughtlessly.
ματί: acc. of ἤγος, l. § 42 a.

μέγα, adv. qualifying all degrees of
comparison: greatly, mightily, very,
far. A 158.

μεγάλος, -ώς: great-souled, high-minded.
Epithet of men and peoples.

μεγαλω (μέγας?): grudge. Δ 54.

μέγαλα, adv.: greatly. μεγάλο εἴχοτα:
loudly prayed. A 450, 482.

μεγαλητρος: great-hearted,

μέγαρον: large room, main hall (in
the center of the house; pl. dwell-
ing, house, palace. Z 377. See the
plate opposite page 43 of Text.

μέγας, μεγάλης, μέγα (magnus, much):
great, large, tall, mighty. Comp.
μεγί, superl. μόλις. A short
vowel is sometimes lengthened
before this stem. § 59 k.


Μέγης, -ης: son of Phyleus, leader
Μέδεν, -νος: town in Boeotia.
B 501.

μέδον, -οτος (μέδον): ruler, ruling,
only of Zeus. Γ 276.

μέδομαι (meditor): care for, give
heed to (with gen.), contrive. Cf.
μήδομαι.

Μέδων, -οτος: son of Oileus, half-
brother of Ajax, slain by Aeneas.
B 727, Ν 693 ff., Ο 332 ff.

μέδων: counselor, leader, captain.
FIRST SIX BOOKS OF

μεθ-άλλομαι, aor. partic. μετάλλευμα: spring after, leap upon. E 336.

μεθέω (μεθά, § 52 c) subjv., μεθέαν μεθέαμαι] inf.: aor. of μεθέω, let go, give up, surrender.

μεθ-άπω: drive after; with two accusatives.

μεθέαιν, -ονος: slack, yielding.

μεθέαιν, aor. subjv. μεθέει, aor. inf. μεθέαιν: let go, give up, surrender; of intrans. draw back, give way.

μεθ-εστιμα, impf. μεθιστατο: mid. take one's place among. E 514.


μεθάω, aor. μεθιθεε (smile): smile.

μεθαιν: comp. of μέγας, great, large, μέγας: tall, mighty. A 167.


μεθανο (μέλα) 3: kind, friendly.

μείνα: aor. of μέκεω, remain, await.

μερομα, perf. εμμορφ (§ 48 h) (μέρος): receive as a portion.

μελεν, -ονος (minor): less, shorter, of comp. of μυκρός, little, short. B 528.


μελανο (μέλας): blacken, stain a dark color; in E 354, stain dark red.


μέλας, μέλαια, μέλαν: black, dark. Comp. μελαντερως. Δ 277.

Μελαγχος: Meleager, son of Oeneus, leader of the Caledonian hunt. Δ 842, I 543 ff.


μελι: ash, ashen spear (κ. εγχείη).
VOCABULARY TO THE

γ 276 ff., δ 351 ff. The Fourth Book of the Odyssey gives an account of the visit paid by Odysseus' son Telemachus to Menelaus at Sparta.


Μανεθής, -ης: son of Peteos, and leader of the Athenians. B 552.


μαραθός, aor. μαραθοδείχον: am undecided, am in perplexity, ponder.

A 189, E 671.

μάρος, pl.: mortal, mortals. A 250.


μέσος: see μέσος, middle. A 481.

Μέσος: town in Laconia. B 582.

μεσογίον (μεταξύ), adv.: between.


μέσος (μέσος (μεσογίον) 3: middle, in the midst: τό μέσον: the middle, midst.

μετά (midst, Germ. mit), adv. and prep.: among, after.

(1) With dat. in the midst of.
(2) With acc. into the midst of, among (as with dat., B 148), after.

It sometimes implies change.

μετά δ' έτραπέζει: he turned around,

μετά-προπάθεια (βρόμος), adv.: pursuing, running after. E 80.

μετάλλακτοι, aor. μετάλλακτον (metal): ask about, inquire after. E 516.

μετάλλακτος: aor. partic. of μετάλλακτον, spring after, leap upon.

μετά-μέλις (μαλακεύς): between the (nipples) breasts. E 19.

μεταπάνων: in vain, void. Δ 363.

μετα-έπτε: adv.: between. Only A 156.

μετα-τρέψαμε: am conspicuous, am eminent among. B 579.


μετα-τρέψεως, mid.: turn myself toward, give heed to. A 160.


μετα-φράξεως, fut. μεταφράζομαι: consider afterwards. A 140.

μετα-φρένος: upper part of the back, back. B 265.

μετα-άνων [μεταίχνον, § 43 d]: aor. of μετα-άνως, speak among.

μετά-άνως, subjv. μετάχνοι [μετάγ], fut. μετα-άνωςοι (ελι':) am among, am between, am one of. ου παντατηλή μετάστηλα: no respite will intervene.

μετά-ανω (ελι':) go after, shall go after. Ζ 341.

μετα-φρόνημα, fut. μεταφράζομαι, aor. partic. μεταφράσκω: come after, come among, come to, attend to, go after.

μετα-άνωςοι: fut. of μετά-άνως, am among, am between. Δ 322.

μετ’ όλης: go after, with accusative.
μετ’ ὑπερπέρα: adv.: behind, afterwards. Z 68.
μη [μη]: gen. of ἐγώ, I. § 42 a.
μη: negative.
(1) Adv. not, used in commands, μη μ’ ἐνίθιε: do not anger me; in wishes, μη ἐφ’ ἠλιον δύναι: may not the sun go down; in clauses of purpose, ὑφα μη δύνασται θείοι: that I may not be without a prize; in conditional clauses, εἰ δέ κε μη δώσων: if they shall not give; in conditional relative clauses, οὐ μη καὶ ρεῖ ἦν θανάτον φιέροναι: whomsoever the fates of death did not carry off.
(2) Conj. that not, lest. μη σε παρεῖπη Θέης: lest Thetis persuade you.
μηδέ, adv.: but not, and not, not even, nor. μηδέ ... μηδέ: (and not ... and not) nor, neither ... nor.
Μηθήνη: Thessalian town in Magnesia. B 716.
μηκάσιμα, perf. partic. (as pres.) μεμακυία: bleat. Δ 435.
μη-κέρι, adv.: no more, no longer.
Μηκιωτός, -ός: father of Euryalus. B 568.
μῆλα, pl.: small cattle, flocks of sheep and goats. Δ 279.
μήν, asseverative particle: indeed, in truth. Cf. μνά, μάν, μά.
μήν, gen. μηνός (μήνας): month.
μήνιοι, -οις: wrath, enduring anger.
μηνία, aor. partic. μηνίας: cherish wrath, continue angry. E 178.
Μηνιαία: old name of Lydia. Γ 401.
Μηνίας, -ίας: Maenodian woman. Δ 142.
μηρα (μηρός), pl.: thigh pieces.
μηριὼν, pl. μηρία or μηρα: thigh piece. Part of the victim (cut from the μηρός), which was offered as a burnt sacrifice to the gods.
μηστῷρ, -ώρος (μηστομαῖ): counselor.
μηστώτριαφόβοιο: (advisers of flight), inspirers of flight, inciters to flight.
μηστώτριας δυνής: eager for the fray.
μήτρα: and not. μητρί ... μητρί: neither ... nor.
μητήρ, gen. μητρός (ματέρ): mother.
μητηρία: counselor. § 34 b. Epithet of Zeus; used in the nom. and vocative.
μητηρομαί, aor. subjv. μητηρόσμαί: contrive, plan. Γ 416.
μητρή, -οις: wisdom, counsel.
μητρική: stepmother. Ε 389.
μητρίως, -ωσ: mother’s brother, uncle.
μη: fem. of ἦς, one. Γ 288.
VOCABULARY TO THE

μελέω, aor. subj. μήνη, aor. pass.
μελέθην [ἐμέλεθην]: spot, stain.
μα-φάνος: blood-stained, blood-thirsty.
Ε 844.
[μέγερι: see μύγας.]
Μίλια: a Boeotian town. Β 507.
μικρός: little, short. τυπθός and ὀλίγος
are more frequent.
Μίλητος: Miletus. (1) a Cretan
town (Β 647), mother of (2)
a town in Caria. Β 868.
μιλο-πάργος: red-cheeked, of ships
with bows painted red, while the
hull in general was painted black
or dark. Β 637.
μιμήξω (μένω): remain. Β 392.
μιμήσκευ, fut. μιμήσκαμι, aor. partic.
μιμήσαμεν, aor. μιμήσασθο, perf. as
pres. μιμήσκαι (memini): re-
mind; mid. recall to mind, mention;
perf. remember. Δ 222.
μίν, 3d pers. pron. acc. sing.: him,
her, it (Α 237, Ζ 221), equiv. to
Attic αὐτόν, αὐτήν, αὑτό. § 42 a.
Μίναια: Minyan. Β 511.
μινυθιά: adv.: for a little while, for a
short time. Α 416, Δ 466.
μινυθιάδος: short lived, enduring for
a short time. Α 352.
μινρίζω: lament, complain, whine.
μισγ-άγκεα: basin where valleys
meet. Δ 453.
μίσγο [μίσγμο], plpf. ἵμαικτο, aor.
pass. ἵμαθον or ἵμίγγον (misceo,
mix): mix; mid. mingle, join with,
associate with. ἐν κονίσῃ μιγείς:
should be thrown in the dust. Γ 55.
μιστόλλω: cut into small pieces.
μίτηρ: girdle, broad band of metal, or
of leather with metal plates, worn
on the lower part of the body, over the χιτῶν.
μυελιά: aor. partic. of μύγας, mix.
μυδόμαι, impf. ἰμώσκοτο: am mindful.
μυησαύ and μυήσασθο aor., μυήσαμαι
fut. of μμησκε, remind, men-
tion, remember. Β 724.
μυκτός 3: wove, wedded, lawful.
Epithet of wives. Ζ 246.
μυγά, aor. μύγμα: toil, suffer, en-
dure hardship. Β 690.
μύγος: exertion, toil. Δ 27.
μύρα (μέρος, έμμορο): flute, lot, por-
tion. κατά μύραν: according to
due allotment, fittingly. Α 286.
μυρη-γνή, -ές: child of destiny, blest
by Μοῖρα at birth. Γ 182.
μυλώθη: aor. partic. of βλέψοκω, go.
μυλή (μέλπω, Melpomene): song.
μυλόνω: splash. Ε 599.
μύρος (μέρος, μοῦρα): fate, lot.
μύρσιμος (μύρα): destined, fated.
μύνον [μύνοι] 3: alone. Β 212.
Μύσα: Muse. Β 484, 761.
μυχθιόω (μύχθας): suffer. Β 723.
Μύγγων, -ωνος: Phrygian king. Γ 186.
Μύδων, -ωνος: a Paphlagonian, char-
ioteer of Pylaemenes. Ε 580.
μυθόμαι, aor. subj. μυθήσομαι: re-
late, tell, interpret, utter. Α 74.
μυθος (myth): word, utterance, saying,
proposition, plan, thought, injunction.
Cf. ἐπος.
μυτα (μυσεα): fly.
Μυκάλη: Carian promontory. Β 869.
Μυκαλποός: Boeotian town. Β 498.
μυκάμας, aor. μύκον: bellow, brate.
Μυκήνη: Mycene, town in Argolis; the home of Agamemnon. B 569, Δ 52, 376.
μυρίοι (myriad), pl.: very many, countless. A 2, B 272.
Μυρμιδόνες, pl.: Myrmidons, a Thessalian people, under command of Achilles. A 180, 328, B 684.
μύρμημαι: weep, grieve, lament.
Μύσαι, pl.: Mysians. B 858.
μυχός: inmost part, recess, nook.
μάλος: toil, moil, struggle.
μυμάομαι, fut. μομήσουμαι (μώμος): blame, censure. Γ 412.
μόνος, -υχος (μία, δνύξ): solid-hoofed, strong-hoofed. (Possibly eager-hoofed, swift.)

Ν

ναι, affirmative particle: yes. Used in oaths. ναὶ μὰ τὸ δὲ σκῆτρον: yes! by this scepter! Cf. μα, νὴ Δι. ναυτάω or ναλω, iterative impf. νέμει ναυτάσκον or ναύσκον: dwell, inhabit, am situated, lie. δώμα εὖ ναυτάσκογε: houses good to dwell in, comfortable. εὖ ναύσκον πτολεμον: a well-situated town. Δ 45.


ναυτης (ναῖς): sailor. Δ 76.
return, shall go. Equiv. to ἤρχομαι.

Cf. νότος.

νέος (novus, new) 3: young, fresh, new. Comp. νεώτερος. νέον, adv.: just now, newly, afresh. A 463.

νεωτός: young of birds, nestling.

νεωτέρος, -ές: just built, new.

Νεοτέρος 3: of Nestor, Nestor's.


Νέατωρ, -όρος: Nestor, king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshaling the army for battle. A 247, B 21, 57, 77, 336, 405, 433, 555, 601, Δ 293, Z 66, Δ 597 ff.

He is fond of telling of his exploits, as Δ 318 ff., H 123 ff., Δ 670 ff. The Third Book of the Odyssey is devoted to the visit of Telemachus, Odysseus' son, to Nestor at his home in Pylus.

νεφή: (sinew), bowstring. Δ 123.

νεφρόν (nerves, neuralgia): thong; pl. bowstring. Δ 122.

νέω, aor. νέεσ (nūo): nod.

νεφή (νέφος, nebula): cloud.

νεφελ-νεφρέτα (ἄγειρω): cloud-gatherer.

Epithet of Zeus. A 511. § 34 b.

νεφός, -εσ (nubes): cloud.

νεφρέτας: comp. of νέος, young.


νηγάτες: new made, new. (Or, perhaps, gleaming, bright.) B 43.

νῆδυμος: sweet, refreshing, of sleep. (Prob. false reading for ἰδύμος.)

νῆιος (νηῖος), adj.: of a ship. νήιον δόρυ: ship timber. Γ 62.

νήες, -ίδος: naiad, water nymph.

νηλέη, -ή, dat. νηλά (ἄλεος): pitiless, cruel. Γ 292, Δ 348.

Νηλήμων 3: of Neleus, who was son of Poseidon and father of Nestor. B 20.


νημική (ἀνεμος): calm weather. νημική: temporal gen.: when no air is stirring. E 523.

νήσος [νεώς, § 23 c]: temple. See ἄλης.

νήσος [νεώς]: gen. of νῆς, ship.

νήσας: young, helpless, silly.


νήσος, fem.: island. B 108.

νῆς [ναύς], gen. νησις [νεώς], nom. pl. νῆς or νές, loc. used as ablative gen. ναύφα (§ 33 a) (να- vis), f. ship.

νικᾶ, fut. inf. νικάττεμαι, aor. νικάττεσ: conquer, gain the victory, am victorious, prevail, surpass.

νίκη: victory. Γ 457.


Νίκτερος: an island of the Sporades. B 676.

νιφᾶς, -άδος (nive, snow): snowflake.

Cf. δαγάνιφος. Γ 222.

νοεω, aor. νόησε (νως): perceive, observe, look, devise, plan, am wise.


νοβός 3: illegitimate, bastard. E 70.

νομή (νέμω): pasture, pasturage.
νόος [νοῦς]: mind, heart, purpose, plan.
νοστήσας, fut. νοστήσω, aor. νοστήσασ: return, go home. Cf. νέμω.


νόσφι, adv.: apart, separate, far from; with gen. A 541, B 347.

νόσφιομαι (νόσφι): turn away from, reject. B 81.

Νότος: South wind. B 145.

νόσος [νόσος]: sickness, plague.


νόμφη: nymph, young woman. νόμφα.

φίλη: dear lady. Γ 130.

νὼν: now, at the present time, just now.

νών δή: now at length.

νύξ, gen. νυκτός (νυξ), f.: night.

νύσ (νύρας), f.: sister-in-law, brother’s wife.

Νύσσαν: a mythical mountain set by the poet in Thrace. Z 133.

νώσω, aor. νίσε: prick, pierce, wound.

νῶι nom., νῦι gen. and dat., νῦι and νᾶ acc. (νος), dual 1st pers. pron.: we two, us two. § 42 a.

νυλλόμαι: unceasingly, uninterruptedly, steadfastly. Δ 428.

νυμάω, aor. νύμησαν (νέμω): distribute, more this way and that, wield, brandish. A 471.

νυρ-οψ, -ορος: flashing, bright.

νυστών: back. εὐρεά νῦτα θαλάσσης: the broad back of the sea, because of the arched appearance which the quiet sea presents. B 308.


ξανή: call the gods call it Scamander.

ξανθός 3: yellow,

ξανθίνος: guest got by guest or friendship.

ξανθί, aor. (ε)ξανθίτω: pitifully, entreated.

ξινο-δέκος (δέκος) Θ 354.

ξίνος [ξίνος]: stranger, used in hostis and

ξιοδός (ξίω) 3: hewn stone.

ξίνοι, aor. ξέσα: ξίνα, aor. ξέσαι: ξίνεω, -σαι: sword.

ξίνος, -εος: sword.

ξίλ-οχος (ξύλον) θ 354.

ξύλο-βάλλω: bring together.

ξύλος: store. Attic.
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ευν-ίσμι, impf. pl. εὐνίευ [εὐνίεσαν, § 44 n], aor. εὐνίπτεκε (§ 43 d) and εὐνίσα: bring together, hearken, give ear, listen. A 8, 273, B 26.

ευστόν: polished shaft, spear shaft.

Ο

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οί, αί): (1) dem. this, that; freq. used for the personal pron. he, she, it. ὁ μᾶν... ὁ δεῖ: one... the other. (2) Def. art. the. τό, adv. acc.: therefore. Γ 176.

δ, ἡ, τό, nom. pl. τοί, rel.: who, which, what. See δς. § 42 c.

δῷρ, dat. pl. δῷρων: wife. E 486.

δαρκω: converse familiarly, hold converse, chat. Z 516.


δραμος: weighty, mighty, strong.

δυσεύκοντα [δύσεύκοντα] (δέκτω): eighti. δ ε, ἡ γε, τό γε, intens. of δ, ἡ, τό: this, that; he, she. A 97.

δύκος (uncus): barb. Δ 151.

Ὀγχυτος: Boeotian town on Lake Copais; ancient seat of the worship of Poseidon. B 506.

δάκ (δάκνω, tooth?), adv.: with the teeth. δάκ λαξόματα γαίών: may they bite the dust.' Cf. λάκ, πίτ.

ἂν, ἂν, τόδε, dem.: this, this one here.


δέους, fem.: way, journey. A 151.

δόος, ὠντος (demos): tooth. E 74.

δέμη (anodyne): pain, pang.

δενή-φατος (φεν-): 'pain-killer,' pain-stilling. E 401, 900.


Ὀδος(ς)ς, ἂς or ἂς: Odysseus, Ulysses, an Ithacan, hero of the Odyssey, father of Telemachus. B 169, 259 ff., 631 ff., Γ 191 ff. He is called πολύμητς, crafty, and πολυμυχανός, abounding in devices. He was one of the wisest of the Achaean leaders, and was freq. sent on embassies; cf. A 138, 311, Γ 205, Α 767 ff. He was a special favorite of Athena, and by his device of the 'wooden horse,' Troy was taken (§ 8 α).

δέουςομαι, aor. δόουςμο (odium): am angry, am vexed. Z 138.


δρος: shoot, branch, scion. A 234.


δ-θν[ο], adv.: where. Γ 145.

δομαι: care for, concern myself about, reck. ὃς οὖν δομεῖ aὐθά ῥήκων: who is reckless in doing violence. A 181.

δόμα, pl.: linen covering, veil, but much more of a
garment than the woman’s veil of modern times.

ἐνδομικος, acc. pl. ἑρπαζέα: with like hair. 
B 765.

οἴς, enclit., dat. 3d pers. pron.: him, her. § 42 a.

ὁρνυμι, impf. ὅρνυμα, aor. ὅρνυμα, ὅρνυμα: open.

ὁδος (ὁδος) perf. as pres., 2d sing. ὁδαθα, pl. ὅδεμεν ὅτε, ὅταν, subjv. ὅδα, ὅδοιμεν (§ 45 a), partic. ὅδα, ὅδοιμος (§ 49 g), plpf. ἧδη, ἧδεω, fut. ὅδεω, ὅδεσθαι, ὅδεσθαι (μιθ. μιθ.: know. The partic. is sometimes followed by the gen., as B 718, 823. ὅδα: skilfully.

ὁνόμη, ὑς (ὑς): of the same age.

ὁξυρός 3: wretched, miserable, pitiable.
A 417.

ὁες, -ος: suffering, misery, woe.

ὁκε: endure woe, mourn. Τ 408.

ὁκαδε (ὁκασ), adv.: homeward. § 33 e.

ὁκας, -ῆς [ὁκέρα]: member of one's household. ὅκης: household, family.

ὁκεω, aor. ὅκεθαν or ὅκεθαν [ὑκη- θραν]: dwell, inhabit, colonize.


ὁκεως, adv.: at home. A 113.

ὁκεώς: homeward, home. § 33 e.

ὁκος (ὁκος, vicus, -wic in Norwiciba): house, home, dwelling.


ὁμογή (ὁμοιος): a groan. Δ 450.

ὁμακε, aor. ὅμακεν: groan. Γ 364.

Ομιθης: son of Oeneus, Tydeus. E 813.

Ονυθος, ὁς: king of Calydon in
οἴχεμαι, impf. οἴχετο: go, go away.
οἴχετο ἀποπτάμενος: flew away.
οἴσω or οἴσω (οἴσω): think, intend.
οἰῶνος: bird of prey, observed for omens, omen. B 393, 859.
οἴνω: hesitate, shrink. E 255.
δικνοῦμαι: hesitate. E 817.
δίκρασις, -εσ: (ἄκρασ): jagged.
δίκρασις, -εσις: (chilling), horrible.
(See κρύω.) Z 344.
δεκτικήμας: eight-spoked. E 723.
δεκτά (ὀκτο, eight): eight. B 313.
δήμο-δαιμόν, -ονος: (of happy divinity), god-favored. Γ 182.
διδύμος fut., διδύς(φ)υς, διδύς aor.: of ἄλλυμι, ruin, destroy; mid. perish. B 4, 325.
δίκαιος: destroy, kill; mid. perish, am slain. E 712.
δίλαμη, fut. διλέται, διλέσως, aor.
διλέτα, διλέσ(φ)ύς, διλος, διλόμενος, perf. διλόγι: ruin, destroy, kill, lose; mid. and perf. am destroyed, perish, die. Δ 451.
διόλυγη (ululo): shrill outcry.
διόηφρος, -ονος (φρήν): cruel.
διοφθείνω: complaining, doleful.
διοψάμαι: complain, lament.
'Ολυμπιάς, -άς, fem.: Olympian.
'Ολυμπός: Olympian; in sing., by-name of Zeus the Olympian, but used in the pl. of all the gods, as A 399.
'Ολυμπός or Ολυμπός: 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.
δάφνη, pl.: grain, spelt. E 196.
δάφνη: perish, am destroyed; perf. subjv. of δάφνει. Z 448.
δαμαίος: din, confused noise, hubbub.
δαματή: see δαματή.
δάμβρος (imber): rain, storm. Γ 4.
δαμηρές: of the same age, those of the same age, companions.
δαμαίος, aor. δαμάλης: am with, associate with. A 261.
δαμαίος (homily): throng, crowd.
δαμαίος or δαμαίος (δάμος) 3: like, alike, common. γῆρας δαμῶν: old age which comes to all alike (?). Δ 315.
δαμαίος, aor. δαμασθήμεναι [δαμασθήμεναι]: make like: dep.liten myself.
δαμαίος, aor. partic. δαμαστήσας, iterative aor. δαμαστήσας: shout, chide, threaten. B 199, Z 54.
δαμαίλῃ (καλέω): shout. Z 137.
δαμαρίμενα: wipe. E 416.
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ὁμόσμη, ὁμοσσον: aor. of ὁμοῦμαι.
ὁμοῦ, adv.: together, at the same time, along with. A 61, Δ 122, E 867.
ὁμοῦμαι: fut. of ὁμοῖμαι, swear.
ὁμφαλός, ὁμφαλος: with bosses, bossy.
ὁμφαλός: navel, boss. Δ 525.
ὁμή [ὁμοίως], adv.: like, equally.
ὁμαρ, indecl.: dream. Cf. ὁμαρος.
ὁμίδας: chiding, abusive. A 519.
ὁμίδωμα, aor. inv. ὁμίδωσα: reproach, heap abuse upon. A 211.
ὁμαρο-πάλος: dream interpreter.
ὁμαρος: dream, vision. Cf. ὁμαρ.
ὁμίνημ, fut. ὁμίνεσιν, ὁμίνισα, aor. ὁμίσσα or ὁμίσσα: help, profit, please. A 503, Ζ 260.
ὁμαλωσία, ὁμαλωσία: address by name. aor. ὁμαλωσάμε: find fault with as too little. Δ 539.
ὁμαλωσίας, aor. subjv. ὁμαλωσίας: name, mention by name. Β 488.
ὁμαλωσίας, εἰς: sharp-pointed. Δ 126.
ὁμή, ὁμή, ὁμὴ, ὁμή, ὁμή: sharp, keen, swift, piercing. ὁμή (cognate acc.) κεκληγός: with sharp cries. ὁμή, adv.: keenly, quickly. A 190.
ὁπός: gen. of ὁπός, who. (Doubtless ὁπός was the original for ὁπός. § 35 b.) ὁπός dat.: of ὁπός, voice.
ὁπάξ (ἐπομαί): accompany, go with.
τὸξα μαὶ ὁπασσάμε: the bow goes with me, i.e. I carry the bow.

ὅπην: see ὅπως.
ὅπτεω: spy out, look about.
ὅπτεως (ὁπείς), adv.: backward, behind, hereafter, for the future. Ον A 70.
ὄπτεως, -οτες: Opus, the Locrian capital. B 531.
ὄπως (συκος): sap of the fig tree, fig sap. In E 902, it is used for rennet.
ὅπτεως, adv.: when, whenever.
ὅπτεως: which of the two.
ὅπτεως, adv.: how, in order that, as.
ὁπτελλός (ὁπτς, coctus) 3: roasted.
ὁπτελε, aor. ἐπτελεῖν: roast.
ὁπτέω: perf. of ὅπως, see. Z 124.
ὁπτεως: see ὅπως.
ὁπώς or ὅπος, fut. ὅμεθαμε, aor. ἔδειχ

ὅπερ: outstretched. B 543.
ὁπερμαί (ὁπέμα): hasten away.
‟Οπέριμος: dwelling on the mountains, mountain. A 268.
‟Οπέριμος: a Greek. E 705.
‟Οπέριμος: of the mountains. νῦν ως ῥατάδες: mountain
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nymphs. Z 420. Cf. oreades
Verg. Aen. i. 500.

ὀρσ-φι: locat. used as gen. pl. of ὀρος, mountain. § 33 a. Δ 452.


ὀρθῶν, aor. partic. ὀρθωθεῖς: lift up,
set upright. ζετο ὀρθωθεῖς: sat upright. B 42.

ὁρίνω, aor. ὁρίνει, ὁρίνθη (ὁρίνμι):
arouse, excite, move with pity,
"touch."

ὁρικον: (what belongs to ὀρκός), oath,
pledge of an oath, victim slain in
confirmation of an oath. Cf. 

τάμνω.

ὁρκος: oath, that by which one swears.

ὁρμάω: revolve, ponder. Α 193.

ὁρμάω, aor. ὁρμήσει and ὁρμηθήσει:
urge on, rush, hasten. Δ 335.

Ὀρμόνος: Thessalian town in Magnesia.
B 734.

ὁρμή: onset, endeavor, effort. 
ἐσ ὁρμήν

ὁγχος: within range of (my) spear.
E 118.


ὁριος: anchorage, roadstead.

Ὀρυμπαίος. pl. town in Argolis. B 571.


ὁρνῖμα, aor. ὠριε, ὠρτα, and ὠρφε (
§ 43 f), inv. ὠρνεα, ὠρνευ, ὠρο (§ 53), perf. ὠρφεῖν (§ 49 f), plpf.

ὁρφεῖν (ὁρίνω, ὠρνω): aroused, excite,
drive on; mid. and perf. arise,
raise myself, rouse, rouse (my)self,
rush, hasten.

ὁρος, -εος, locat. as gen. pl. ὠρεσφί(ν)
(§ 33 a): mountain. Z 347.

ὁρος, aor. ὠρονεν: go hastily, rush.

ὁρός: Epic for ὀρός, see. § 47 c.

ὁρος, ὠρνέων, or ὠρο (§ 53): arise,
aor. inv. of ὠρνμι, arouse. Γ 250.

Ὀρυμολογεῖς: (1) father of Dioeles.
E 546. (2) Son of Dioeles. E 642.


ὁρμημας, ὠρμημα: orphaned, an orphan.

ὁρχαμος (ὁρχω): leader, commander.

Ὀρχομενός: (1) Minyan. Orcho-
menus, an ancient and rich city
in Boeotia. B 511, λ 284. (2)

ὁρμας perf., ὠρμάειν plpf. (§ 49 f):
arise; from ὠρμμι, arouse. Γ 87.

ὁ, ᾽, ὁ, gen. ὃν (§ 35 b) or ὁ: (1)
rel. who, which, what. ὁ, adv. acc.
as conj.: in that, that; cf. quod.
(2) Dem. ὥς and ὅ: he, it, esp. with 

συνέδε, μηδέ, καί, and γάρ. 

μηδέ ὃς 

φύγω: may not even he escape.
Z 59.

ὁ, ᾽, ὁν, gen. ὁν (σφως, συς), pos-
sessive pron.: own, his own, her
own, his, her. § 42 b.

ὁ περ, ᾽ περ, ὁ περ, intens. rel.: just
who, exactly who; or concessive,
who nevertheless. ὧ περ: just
whither. Z 41.

ὁσσα (ἔπος?): rumor. B 93.

ὀσσῖως (ὀσσός): how great. E 758.

ὀσσος, dual (ὀκύς): eyes. A 104.

ὀσσομα: look. κάκ' ὀσσόμενος: with
a look that boded ill. A 105.

ὀσσος 3: how large, how much, how
far. With τόσος expressed or
implied, as large as, as much as, as
far as, as loud as; pl. how many,
as many as. ὀσσος, adv.: how
greatly. § 42 c. A 186, Γ 12.

ὀστόν (ος): bone, skull (Z 10).
ὅς τις or ὁ τις, ἦ τις, ὁτ(τ)ις, neut. pl. ἅσσος, acc. pl. οὗς τινας, indef. rel.: who, whoever; in indirect questions, who. ὁ τι: wherefore, why.
§ 42 d.
ὅταν [ὅτε ἄν]: whenever. A 519.
ὅτα: when. A 80.
ὅτι or ὅτι (συπόθ-τι), conj.: that, because. Adv. with superl., ὅτι τάχιστα: as quickly as possible.
E 349.
ὅτι: ὅτι τι. § 42 d. Γ 279.
ὀτραλὼς: nimbly, with speed. Γ 260.
Ὀτρές, ὤτος: Phrygian king. Γ 186.
ὀτρηρός 3: nimble, prompt, ready.
ὀτριχας: acc. pl. of ὄθρις, with like hair.
ὀτρήνω, aor. ὀτρίνω: impel, arouse, excite, urge on. Δ 268.
ὅτι: see ὅτι.
οὐ, οὐκ, οὐκι or οὐχ, neg. adv.: not.
In questions, it implies the answer ‘yes.’
οὔδες, dat. οὔδει: floor, ground.
οὔδε: but not, and not, not even, neither, nor.
οὔδεν, neut. acc. of οὔδες, for οὔ τι: not at all. Α 244, 412.
οὔδε τοι: never at any time. Ε 789.
οὔδεσ (οὔδος): threshold. Ζ 375.
Οὔκ-αλέγον, -αντος (Heed-less):
Ucalegon, a Trojan elder. Γ 148.
Οὔκ-ότι: no longer, no more. Β 379.
οὔκ (οὐ): not, used at the end of a sentence in καὶ οὔκι. Β 238.
οὔλαμον 3: destructive, deadly, mortal; aor. partic. of ὀλλαμμ, destroy.
οὔλος: destructive, baneful, deadly.
οὔλο-χυται (χέω): corns, barleycorn.
Οὐλυμπόν-δι: to O.
Οὐλυμπός: Olymp.
οὖν, inferential p. at all events. Ε
οὖνικα [ἐνεκα]: be.
oὔνομα, -ατος [άνοι]
Οὐρανίας, -αινος: ant of heaven.
E 898 it see Uranus. § 39.
οὐρανό-θεν: from.
οὐρανό-θη: in the.
πρό: athwart the.
οὐρανος: heaven, t.
οὐρος, ὤτος (ου)
ἡμίνως. A 50.
οὐρος, -ος [ὁρος]:
οὐρος: wind. Ικμ.
breeze. A 479.
οὐρος (ὁρυσω):
οὐρτάμω, aor. οὖτι
οὐρτησι: wound.
held in the hand.
οὕτε: and not, no.
neither ... nor.
οὐτίδανος: worthle.
οὐ τις, οὐ τι: no
not at all. Α 8.
οὐ τοι: by no mea.
οὕτος, αὐτη, τοῦτο
is the ordin.
Greek and poi.
thing as pres.
or in thought.
ally taken in Η
ο, ἦ, τά. § 42.
οὕτως (το), adv.: thu.
VOCABULARY TO THE

δέσια(λ)ον or δέσια(λ)ον (aor. of δέσαλω, owe): should have, ought to have. With αἰτή and ὡς it is used to express a wish which cannot be realized: αἰτή δέσιλες ἄγαμος ἀπολέσθαι: would that thou hadst died unmarried. A 415.

δέσιλω: increase, magnify, exalt.


ὀφα, conj.: (1) of time, while, as long as, until; (2) of purpose, that, in order that. A 147, Δ 346. ὀφα is the most common particle in Homer to express purpose. It is most freq. with aor. subjunctive.

ὀφθος, -ώς (brow): eyebrow, brow.

ὄξα, adv.: by far, used only with forms of ἄρσης.

ὄξου-φι(ν): locat. pl. as dat. sing. of ὄξος, chariot. § 33 a. Δ 297.

ὄξος, -ής (ὄξω): holder, fastening.

'Ὁὔχητος: an Aetolian. E 843.

ὦχιω, aor. ὧχθησαν (_SLEEP): am out of temper, am vexed, am displeased.

ὦχη: bank of a river. Ι 187, Ζ 34.

ὦς, dat. pl. as sing. ὧχεσσαν or ὧχεσσι(ν) (veho, wagon): chariot. See ὧμα. Ε 722, 745.

ψ, gen. ὡτός (ψοψ, υοχ). f.: voice.

ψή: late. Δ 161.

ψεω, ὑψεσθαι: fut. of ὑψομ. see.

ψη-γονος: late-born. ὑψηγόνων ἄν-

θρόους: of coming generations.

ψῆμος (ψέη): late. Β 325.

ψεφ, -ος (ψιμα): sight, aspect. Ζ 468.

ψη-τέλεστος: late in fulfillment. Β 325.
(Maiden or Spear-wielding). Epithet of Athena. See Ἀθήνη.

πάλλω, aor. πήλε: brandish, shake, cast (of lads), toss. Cf. παλάσσω.

πάν-παν, adv.: entirely, altogether.

παμ-ποίκλος: all-variegated, of many colors; prob. with bright border.

πάν-πρωτα, adv.: first of all, before all others. § 40 d. Δ 97.

παμφαίνω: shine bright, am shining.

(A reduplicated form.)


παμ-άλκως: all-flashing. Δ 215.

Πατ-αχαίος, pl.: the Pan-Achaeans, Achaeans as a whole. B 404.

Πανδάρος: Pandaros, son of Lycaon, leader of the northern Lycians.

He broke the truce of Τ by shooting Menelaus, and was killed by Diomed. B 827, Δ 88, E 168, 246.

Παν-ἄλημες, pl.: the Pan-Hellenes, the people of northern Greece as a whole. B 530.

παν-μέρες 3: all day long. § 56 a.

Πάνθους: Panthous, a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor. Γ 146.

παν-νέχως 3: all night long. § 56 a.


παν-συνή (συσίω): with all zeal, in all haste. B 12, 29, 68.

πάντη, adv.: everywhere, on all sides.

παντότες (πὰς) 3: of all sorts. παν-

τοῖων ἀνέμων: quarters.

πάντος: in every sides. § 33 d.

παπάκα: call papa.

πασίν addresses 1

φίλε, Γ 57.)

παπαίνω, aor. p.

look about cautiously after, scan. Δ 44.

πάρ, παρά, or παρά:

and prep.: by a near by.

(1) With data παρὰ Κρονίων καὶ by the side of the παρ Ζεὺς καθήμε- home of Zeus.

ναῦον Βουρτοι: the θέλω near (beside)

παρ ὄχθην: chariot.

(2) With ad

along by. θανατοῦ went to the side of

στήσον παρ ἔσ-

people by the wild

θέσιν θαλάσσης:

seashore. βάλω

hit the breast

ἐρων ἐκατάμβας

sacrificing hecatom

(where an idea

be implied, stil

shore).

(3) With gen.

from. ἄγγελος

Διός: Iris came to

Zeus. ὸιχαλί
Εὐρύνος: on his way from Oechalia from the home of Eurytus. παρὰ μη-ροῦ: (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 πάρεσσι. τῷ αἰεὶ πάρα εἰς γε θεῶν: one of the gods ever stands by his side. § 55 c.

παραβλέπων (βάλλω): with a side lit. Α 6.

παραβλέπων, perf. παράμεμβλωκε (μολ., § 30 g): perf. stands by the side of, helps.

παραδέχομαι, aor. παραδέχαστο: receive from. Ζ 178.

παραί: παρά. § 56 d.

παράστιον: boding ill, ominous. Α 381.

παράστιον, aor. παρήχθη: go past with a bound. Ε 690.

παρα-κούλης (κώμαι): spouse, husband. 
See ἰλοχός, ἱλόκτιστος. Ζ 430.

παρα-κούλης, -ος: spouse, wife. Α 60.

παραλγοιμα, aor. παραλέγαστο: lie beside, lie with. Β 515, Ζ 198.

παραπίθω, aor. παρέπεισεν: persuade. Ζ 61.

παραστά: taking his stand near; aor. partic. of παρώσταμαι. Ζ 75.

παράσκι: aor. subjv. of παρέχω, furnish, give. Γ 354.

παρά-τρεις, aor. παρέτρεσσαν: spring to one side, shy. Ε 295.

παράφημα, aor. παρέπτων: counsel, urge, persuade. Α 555.

παρασελή (παρά; sc. δορά): panther's skin, used as a light shield. Cf. the lion's skin of Heracles. Γ 17.

παρ-κομα: sit (down) near or beside. Α 407, 557.

παρακαλέω, pl.: cheeks. Γ 35.

παράμειν, 3d pl. παράμειν, fut. παράμειναι [πάρεσται] (εἰμὶ): am at hand, stand ready, am at (your) service.

παρακολούθων: aor. of παράφημα, counsel, urge, persuade. Α 555.

παρα-κρόμαι, fut. παρέλεισθαι: elude, evade, circumvent, outwit. Α 132.

παρά-χω, aor. subjv. παράσχει: furnish, give. Γ 354.

παρήναι (παρεά): cheek piece. Δ 142.

πάροιμα: sit beside. Α 421.

Παρθένος: river in Paphlagonia. 
Β 854.

παρθένος, f.: virgin, maiden, young woman. Β 514.

Πάρος, -ος: Paris, more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus, and so brought on the Trojan War. Γ 325, 437, Ζ 280, 503. (Except Γ 325, the gen. and dat. are formed from 'Αλέξανδρος.)

παραστάμαι, aor. παραστάς: take my stand beside, stand near, stand by, assist. Β 189, Ζ 75.

παρ-κόχω, inf. παρακόχεμεν (εἰμὶ): hold near, hold in readiness.

παράμεμβλωκα: stand by the side of, help; perf. of παραβλέπων.

πάρ-οιθα(ν): in front, before. Α 360.

παρα-κρόμαι, impf. παρα-κρότη: pass by. Δ 272, 326.

πάρος, adv. (fore): before, formerly, at other times. τὸ πάρος: formerly. With inf. (cf. πρὶν), before. πάρος
τάδε ἐργά γενέσθαι: before these things occurred, before this happened. A 453, 553, 610.

Παρρασία: Parrhasia, a district in southwestern Arcadia. B 608.
πάς, πᾶσα, πᾶν, gen. παντός, πάσης: every, all, the whole. Cf. ἄπας, πάπλας, σύμπας. πάντα, adv.: wholly; cf. πάμπαν, πάγχυ.
πᾶσαλος: peg, pin on which to hang objects. E 209.
παυ-σωδή: see παυσωδή, in all haste.
πάσχω (παθ-σχω), aor. opt. πάθοι, perf. πέπνυσθε or πέπνυσθε [πεπνύσθαι]: suffer. μη τι πάθοι: lest he suffer something, i.e. lest some harm befall him.
πάπιομαι, aor. πάπαντο (feed): eat.
πατρή, gen. πατρός (pater): father.
πάτρη: fatherland. Α 30.
πατρίς, -ώς: fatherland, with or without γαῖα. B 140, Γ 244.
πατρίως (πατήρ) 3: of one’s father, ancestral, hereditary. ἔνοικος πατρίως: friend by descent, family friend.
πατρός: little, small, few. Comp. πατρότερος. Cf. ἄλιγος, ἄλλος.
παυσάλη: cessation, respite. B 386.
παύω, fut. partic. παύσωσα, aor. παύσαν, perf. πέπνυσθαι: put an end to; put an end. Γ 184.
Παφλαγόνες, pl. people dwelling in the Pontus. B 617.
παχὺς, -ᾱῶ, -ῡ (pim. παχαῖος, aor. πέπαξη):
Δ 517.
παδέλλον: sandal. B 810.
παδίον: plain. Γ 184.
παδίον-δε: to the plain.
§ 33 e.
πεζός: on foot (§ 56).
πεζοί: infantry. B 810.
πεθα, fut. πεθαῖς, aor. πεπιθαμεν.
πεπιθαμενη, plpf. πεπιθαμενη: sueur.
πεδίον: area. B 325.
πυνάω (penuria)
Παρθένος: son of mæaeus. Δ 228.
περαπ. -ατος: issue.
περάμ, fut. περάης.
περάντω, περιπτώσει: try, endeavor, etc.
περίτωμα: put to the test.
Περίθοος: Perithous.
Lapithae, frieze
A 283, Β 741.
Πεύρος: leader of the Pylians.
Πεύρος: leader of the Pylians.
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Πεύρος: leader of the Pylians.
Lycian, companion of Sarpédon. E 695.

πελάζω, aor. πέλασ(σ)εν, ἐπληντο, πελάσθη: bring near, bring to, involve in; pass. approach, come near.

Πελασγικός or Πελασγός: Pelasgian.


πελικός, -εος: axe. Г 60.

πελεμίζω, aor. πελεμίχθη: shake; pass. tremble, shudder. Δ 535.

Πέλις: 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.


Πελός, -ονος: 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.

πέλος and πέλαμα, aor. as pres. ἐπλέο, ἐπέλεο: (move), am. B 480.

πελάριος: (gigantic), large, mighty.


πεμπ-άθελον (πέντε): five-tined fork used in sacrifices. A 463.

πεθερώς: father-in-law, wife's father.

πέθος, -ος (πάθω): sorrow, grief.

πένομαι (πόνος): work, am busy.

πεντα-έτερος (έτος): five years old.

πεντήκοντα: fifty. B 509, Z 244.

πενταλαγμόνοι: bespattered; perf. partic. of πελάσω, spatter. Z 268.

πεταρμόνος: studded, pierced; perf. partic. of πέφω, pierce. A 246.

πετασθε: perf. of πάτω, suffer.

πέπην: perf. of πήγνυμι, fix, make fast. Г 135.

πεπέθυμον: redupl. 2d aor. opt. of πείθω, persuade. § 43 e. A 100.

πεπληγός, -ών: perf. as pres. partic. of πλήγω, smite, strike.

πέπλος: covering, robe. The principal female garment, but not made to fit the person. It was a large quadrangular piece of cloth, doubled for the upper part of the body, laid around the person, and fastened by brooches (περό-ναι) 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.

πεπνυμόνος: prudent, discreet; perf. partic. of πνέω, breathe. Г 148.

πεποθάσαν: perf. of πέιθω, persuade.

πεποιθήσατε: perf. of πάσχω, suffer.

πεποτήσατε: fit, hover, are in flight: perf. of πετάμαι, fly. Cf. πέτομαι.
περίπομον: fated; perf. partic. from the same root as πόρον, gave, furnished. I 309.
περταναί: are spread; perf. of πετάνων, unfold, spread out. E 195.
περτάοντο: redupl. aor. opt. of περτάνων, learn. § 43 e. Z 50.
περτακασμένα: perf. partic. of πυκάζω, cover. B 777.
πετων, -ονος: my good fellow; used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.
πέρ (περ), intensive particle, enclitic: exceedingly, very, exactly, however much (with concessive partic.). συ πέρ μν γισον: do thou at least honor him. A 131, 211, 241.
Περαιβολ, pl.: a Pelasgian tribe. B 749.
πέρας, pres. inf. περας, fut. περησεν, aor. περησεν (fare): traverse, cross, go through, pierce. E 646.
Περγαμος, 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.
περι, adv. and prep.: about, round about, concerning, exceedingly.
(1) With gen. about, concerning, for. περίσεω μακήσονται: will fight for thee. Used adverbially with gen. to denote superiority. περί πάντων ἐμμενα: to be superior to all.

(2) With a round. περὶ Δι ου κάνεν δίξεν: built their home. περὶ βωμ: him. περὶ βωμ.

(3) With dat. δουρι ἐρημησε: he about the spear. θεσον: chion a πέρι: by 'anastrophe, it follows its case.
περι-βαλέω, aor. in about, defend.
περι-δρομος: (surround.
περι-εχω, aor. im.
περι-ιστημι, aor. take (my).
περι-καλλη-ές (κα:
περι-κλητος: famou.
περι-κτινω: slay.
περι-αχεο: aor. defend. A 393.
περι-τιλομαι: roll.
περι-τριφωμαι: cut.
περι-τροπω (τρέω).
Περηβε, -αντος: a
Ochesius. E 80.
περι-φραδω: very.
περι-άσων, adv.: to
Περκάσως: of Perk.
Περκάσση: town of the Hellespont.
περόνη (πέρω): pin, brooch, fibula.
One or more of these held the πέταλος in place, over the shoulders.

πέρας: aor. partic. of πέραω, seat.
πέσε (ν) [πέσεων], πέσαν, πέσαν: aor. of πέπτω, fall. A 482.
πέταλον (πετάννυμι, petal): leaf.
πετάννυμι, aor. πέπτασαν, perf. πέπταν
πεταράς (πέτομα): flying, winged.
πετρη-ας, -ας: rocky. B 496.
πεφαντα, sing.: appears; perf. of φαίνω, show. B 122.
πεφαντα pl. perf., πεφανμεν redupl.
aor. inf.: from root φεν, kill, slay.
See ἐφεβον. E 531.
περφίκκων: bristling; perf. partic. of φίκεσαω. Δ 282.
πεφύκων: have grown; perf. of φύω, make to grow, put forth. Δ 484.
πεφυμίκον: perf. partic. of φύω, flee, escape. Z 488.
πη, enclitic: in any way, in any direction, perhaps. πή πολιων: into one of the cities. Γ 400.
πηγαλ-μάλλος: thick-fleeced. Γ 197.
πήγυμα, aor. ἐπήγη and πάγη, perf. ἐπήγηαν: fix, make fast, build; pass. and perf. am fixed, made fast.
Perhaps it was the later Assos.
Πηλείον, Πηλείων, -ωνος, or Πηλεία
Πήλιον: Mt. Pelion, in Thessaly, south of Mt. Ossa. B 744. Celebrated in mythology as the home of the centaurs, esp. of Chiron, who trained Jason and Achilles.
πῆμα, -ατος: suffering, disaster, bane.
πημαίνω, aor. opt. πημάνθεαν: injure, wrong, commit a hostile act. Γ 299.
Πηνεύς: 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.
πῆθε, πῆθα: aor. of πῆγυμα, fix, make fast, build. Γ 217, Z 10.
πῆς: connection by marriage.
Πηρεία: prob. the region of Pherae. B 766.
πηρός (πημα) : maimed, mute, perhaps blind. B 599.
πῆχυς, -εος (elbow) : arm. E 314.
Πιθήκης : a Trojan from Percūte, slain by Odysseus. Z 30.
πίεων or πίεμαι [πιέω] inf., πίεσθα subjv.: aor. of πίω, drink.
πίθης, aor. partic. πίθησις (πείω) : obey. Δ 398, Z 183.
πιθομένη : was persuaded, obeyed; aor. of πείθω, persuade. E 201.
πικρός 3: sharp, biting. Δ 118.
πίπτω, aor. (ἐ)πέσαι : fall, rush into. E 82.
πίσσα : pitch. Δ 277.
πιστόμαι, aor. πιστώσαντο (πιστός) : pledge. Z 233.
πιστός (πείθω) : faithful, trusty.
πίστυς (πείθω) : relying on, trusting. E 205.
Πιθήκ, -ής: Pitheus, son of Pelops, and king of Troezen. Γ 144.
πιπω, -ονος : fat, fertile, rich.
πλαγχθίννας : aor. pass. partic. of πλάξω, drive. A 59.
πλάξω, aor. pass. partic. πλαγχθίννας (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 l on the Asopus
πλατάνωστος : pla
πλατάνος, -έα, -ύ: of goats. E
πλαύσ (plenus)
πλαύστος 3 : most
of πολίς, much
the most. B 5
πλαύσ, πλείων, or
pl. πλεύνεσσοι
nom. πλέος,
Comp. of πολλῷς
πλούσιον : the gr
πλούσιον Δωρ
the great mass
πλαύσ, pl.: ribs.
Πλαύσων, -ώνος
B 639.
πλέοιν, inp. ζπλε
πληγή (πλήσω,)
B 264.
πληθός, -όος (πο)
multitude, the
πολλοί. B 27
πλήθω : am full.
πλημμήν (πλήθω):
πληθέως (πλήθω,
horses), knight,
πλήσιος (πλάξω)
neighbor. πλη
πλήσων, aor. πλή
γον (§ 43 ε), pr
(πληγή) : strik
πλουτός (πλήθο
Α 171.
πνευμ [§ 47 к] o
πεννύμενος : l
am discreet, pr
πνεύμαν, -ωνς (pulmo, πνέω, pneumonia): lung. Δ 528.
πνέω: see πνέω.
πνοή (πνέω): gust, blast of wind.
Pοδ-ήρμως: wind-footed, swift.
Pοδ-ήμης, -ες: swift-footed, fleet.
Pοδής, iterative impf. ποδέσσα: yearn for, miss, i.e. not hearing (Ε 234).
Pοθή: yearning. οἱ ἐμοὶ ποθήν ἔχον- σιν: who miss me. Ζ 362.
Pοθι, enclitic: at some time, ever.
Pοθώ, aor. ποθέων, perf. ποθήσαται: make, build, fashion, do. A 608.
Pοθή-ες, -ετος (ποθή): grassy.
Pοθητός 3 (ποθέω): made, well made.
Pοθελμα, -ατος: variegated work, as decoration on the border of a garment. Z 294.
Pοθηλος 3: many colored, variegated, artistically wrought. Γ 327.
Pομῆ (πομή): atonement, recompense.
Pομπνω (πνέω): puff, hustle. A 600.
πολές [πολλαί] nom., πολῶς [πολλούς] acc.: many; pl. of πολύς, much. § 38 c.
πολεμήμος: of war. Β 338.
πολεμίζω: wage war, fight. Β 452.
πολεμιστής: fighter, warrior. Ε 289.
πολεμόν-δε: to battle, to the war.
π(τ)άλμος: war, battle. Often in Homer synonymous with μάχη.
πολέων [πολλῶν]: many; gen. pl. of πολύς, much. Ε 691.
πόλης: nom. pl. of πόλις, city.
πόλιτής [πόλιτης]: citizen, man of (his) city. B 806.
πόλις-δε: to the city. Ζ 86.
πολίς 3: gray. Α 350.
πόλις, -ος, dat. πολεί ο ή πόλιμ, nom.
pl. πόλεις, gen. πολῶν, acc. πό-
πολλάκι: often, frequently. Α 396.
πολλῶν [πολύ, § 38 c], adv.: much, far.
πολλ-δίξ, -ίκος (άιδω): with many onsloughts, stormy. Α 165.
πολλ-αρν, dat. (ἀρνις): rich in sheep, rich in flocks. Β 106.
πολλ-βαθής, -ες (βαθός): very deep.
πολλ-βουλος (βουλή): (rich in advice), very prudent. Ε 260.
πολλ-βαξαλος (Daedalus): artistically worked, cunningly wrought.
πολλ-βαξρυ, -ν (βαξρυ): tearful, causing many tears. Γ 182.
πολλ-βηράς, -ές (δερή): with many (necks) ridges, many ridged.
Πολυδέκτης, -ες: Polydeuces, Pol- lux, son of Zeus and Leda,
brother of Castor and Helen, and a famous boxer. \(\Gamma\) 237, 300.

\textit{πολυ-δύσις} (δύσι): thirsty, dry, arid. \(\Delta\) 171. Epithet of Argos, which is ‘thirsty’ except for irrigation.

\textit{πολυ-δωρος}: rich in gifts, richly dowered. \(\Xi\) 394.

\textit{πολυ-Ιυγος} (Ιυγον): with many ‘yoke timbers,’ strong, firmly built. \(\Xi\) 293.

\textit{πολυ-ηχής}, -"ης (ηχη): loud-sounding, resounding. \(\Delta\) 422.

\textit{Πολύδωρος} (πολυ-εδρος): a Trojan, son of Eurydamas. \(\Xi\) 148.

\textit{πολυ-κερας} (κεντέω): richly embroidered (or marked). \(\Gamma\) 371.

\textit{Cf. the cestus of Aphrodite.}

\textit{πολυ-κηνής}, -"ης: with many routlocks.

\textit{πολυ-κλήτος} (καλέω): summoned from many places. \(\Delta\) 438.

\textit{πολυ-κυμής}: with much toil. \(\Xi\) 458.

\textit{πολυ-κνημος}: with many foothills.

\textit{πολυ-κορανή} (κορανος): rule of many. \(\Xi\) 204.

\textit{πολυ-κτήμων}, -"ων (κτήμα): rich in herds. \(\Xi\) 613.

\textit{πολυ-λήμος} (λήμο): rich in fields of grain. \(\Xi\) 613.

\textit{πολυ-μήλος} (μήλον): rich in flocks of sheep. \(\Xi\) 605, 705.

\textit{πολυ-μητης}: prudent, wise. \(\Xi\) 311.

\textit{πολυ-μηχανής} (μηχανή): of many devices, ingenious, crafty, resourceful. Epithet of Odysseus. \(\Xi\) 173.

\textit{πολυ-μῦθος}: of many words. \(\Gamma\) 214.

\textit{Πολυμείκης}, -"ος: Polynices, son of Oedipus. The expedition of the ‘Seven against Thebes’ was to recover the from his br.

\textit{Πολυθαιας}:

\textit{leader of the}

\textit{πολυ-ράμων}, -"ον having many

\textit{Πολυλεγμην}: Hippodamethe. \(\Xi\) 74

\textit{πολυς or πολυ}:

\textit{πολεως, pl. 1 gen. πολεων, plus): much}

\textit{πολυ, polloi}

\textit{often, by far, prayed earne greater. πολ}

\textit{best. \(\Xi\) 38 e.}

\textit{πλέωτος}.

\textit{πολυ-σκαμμος}:

\textit{πολυ-στερής} -"ον spread, far-st

\textit{πολυ-στάφυλος}

\textit{clusters of g.}

\textit{πολυ-στονος} (στον)

\textit{groans. \(\Xi\) 4}

\textit{πολυ-τρήμων}, -"ων

\textit{Πολυπήγης}: Po Lapithae. \(\Xi\)

\textit{πολυ-Φλούσβος}:

\textit{of the sea.}

\textit{Πολυφότης}: slain by Tyd

\textit{πολυ-χαλκος}: ri

\textit{πομπή (πέμπω):}

\textit{πονόμαι (πόνος) in the conflict}

\textit{πόνος}: toil, lab

\(\Xi\) 291) troubl.
πόσις: 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 πᾶτε, βαθαί.
πορθεῖα: destroy. Cf. πέρθω. Δ 308.
πορηγία: ferule, ring which held the spear point to the shaft.
πόρος: (ferry): ford, passage.
παρανυσί, fut. partic. παρανυσίωνα: prepare, share. Г 411.
πόρτες, -ος: heifer. E 162.
πορφύρας 3: foaming, dark, purple.
πόσις, -ος (πίω, ποτιο): drink.
ποντί [ποντί, § 30 a, f]: dat. of πονός.
ποταμός: river. Г 278.
ποτάμια, perf. ποταμίται (πέτομα): fly; perf. flit, hover. Г 462.
ποτι, ποτ' or ποθ': at one time, once, at some time. ει ποτε: if ever. ου̣ ποτε or ου̣ μη̣ ποτε: never. ου̣ πο̣ ποτε: never yet, never before. A 39, 40.
ποτέρος: which of the two. E 85.
ποτί: preposition. See πρός. A 245.
ποτι-δέρματος: aor. partic. (§ 53) of προσδέχομαι, wait for. B 137.
πότημα (ποτ-ενς): mistress, honored.
Title of respect, esp. of Hera.
πότον (πίω, πόσις): drink, draught.
ποθ: anywhere, in any way, perhaps.
πολο-βότερα (βότακο): feeding many, fruitful. Г 89, Z 213.
ποιλάς [πολύς]: much. Е 776.
ποιής, gen. ποιός, dat. pl. ποιος(σ)ι and ποιοςι (pes): foot. Г 13, 407.
πραγματεία, f. pl. (diaphragm), mind.
πρήθης, aor. πρήθην: blow, burn.
πρήθης, -ης (pronus): prone, on one's face, headlong. B 414, 418.
πρήσων, aor. inf. πρήζεω [πράσω] (πέραω): do, accomplish, achieve.
πρίν (πρó, prius), (1) adv.: before, sooner, formerly; (2) conj.: before. Sometimes doubled, πρίν (adv.) ... πρίν (conj.) with inf., as A 98.
οù πρίν ἀπόσκει πρίν δόμεναι: he will not (sooner) thrust off before you give.
πρό (pro, forth), adv. and prep.:
before, forward. With gen. before, in front of. πολὺ πρὸ φίλων μάχοσθαι: fight far in advance of (his) friends. λαῖν ἐφυκάκετε πρὸ πυλάων: check the people before the gate.

Adv. before, forth. πρὸ μ᾽ ἐπιμεθύ: sent me forth. τὰ πρὸ ἐκντα: the past, what was before.


προ-βάλλω, aor. προβάλλοντο: strew before me, scatter. A 458.

προ-βιβώκα: perf. of προβιβολοῦμαι, prefer. A 113.


προ-γενίστερος: older; comp. of προ-γενής. B 555.

προ-δοκή (προδίχομαι): watch, catch, place where the hunter lay in wait for game. Δ 107.

προ-ἐθείκα: aor. of προῆθημ, send forth, let go, let fly a missile. § 43 d.


προ-έσες: aor. inv. of προῆθημ, send forth, let go. A 127.

προ-θέωσι [προτιθάσι]: 3d pl. pres. ind. of προτιθήμημ, grant, allow. A 291.

Προ-θεόμωρ, -ορος: Boeotian leader. B 495.


προ-τάπτω, φυλέω: θαυμάζω (προ- ἀγαθοῦ): admire.

προ-τήμη, 3d sing. pres. ind. of προτήμη, hand, part, step, step off.

προ-τείχος, aor. περίπολας προ-τείχοντα, aor. προ-τείχος: send a patch, let go.

προ-τυμή, aor. προ-τυμοντο: set forth, proceed.

Προτοσ: son of Phrynai, Z 17.

προ-καθιζ: seat in front of.

προ-καλέω: challenge.

προ-μαχίω (προ-μαχία): fight in the front, oppose.

προ-μάχος (μάχη): combatant.

προ-μάζεω: charm.

προ-παραθέτοντα: put, to, toward, or beside.

πρός, προτή, or προτήμων.

πρός, προτάπτω, moreover.

(1) With the Trojans.

Τρῶς τετράρχει οἱ Τρωὶ στῆθος.

I will go to the Trojans.

(2) With the others.

πρὸς διάλεγονται, exchanged things to one another. πρὸς ἀρνέων:
satisfaction from the Trojans. πρὸς ἄλλης υφαίνως: weave (before the eyes) at the bidding of another. εἰρύστατα δέμων πρὸς Δίος: defend the laws (before the eyes of, at the bidding of) in the name of Zeus. μάρτυροι ἔστων πρὸς τε θεῶν πρὸς τε ἀνθρώπων: be witnesses in the sight of (before) both gods and men.

(3) With dat. on, at. ποτὲ γαϊ δικαιών: resting (it) upon the ground. ποτὲ γούνας: by his knees. προσ-αμένω: help, am of use. οι προσαμένει: makes no defense.

κροσ-αιδέω, impf. κροσιόδα: address, say to. A 201, 539.
κρόσ-ώμι (ἐμι): come on. E 515.
κροσ-είτον or κροσ-είτων: aor. of κρόσ-φημι, address, say to. B 59.
κρόσθεν(ν), adv. with gen.: before, in front of. B 359, E 58.
κρόσ-φημι, impf. κροσέφη, aor. κροσ-είτον or κροσείτων: address, say to.
κροσ-φωνε: speak to, address.
κρότος (πρό, prior) 3, comp.: before, (born before), older, the first of two, former. οἱ κρότεροι: the men of former days. Γ 299.
κρότω, adv.: farther, forward.
κροτ-βάλλομαι [κροτ-:] punish.
κροτ-θύμει, 3d pl. κροτέοντων: grant, allow. A 291.
κρό-τυντος: foresway of a ship, leading from the mast to the prow.

Two of them held the mast in place.

προ-τρόπωμαι, aor. inf. προτραπάσθω: turn toward, give myself up to.
προ-φέρω: carry off, bring forward, offer, cast in (his) teeth. Γ 64.
προλέκτος, pl.: foot soldiers. E 744.
πρόμη: stern of a ship. E 292.
πρόσθιον: a little while ago, 'just now.'
προπί: day before yesterday. B 303.
Πρωτελάνθες: son of Iphiclus, a Thessalian leader, the first to fall in the Trojan War. B 698 ff.

πρώτους (πρώτος) 3: first of all, the very first. For the double superlative, of English chiefest. πρώτιστα, adv.

πρώτο-γενέσ (γεν-): first-born. Δ 102.
πρώτος 3 (πρό, superl. first, foremost. πρώτων, πρώτα, adv. with or without the article: first, at first, once. ἐν πρώτῳ ῥυμῷ: at the tip end of the pole. Z 40.
πταμίνη: aor. partic. of πτέομαι, fly.
Πυλάως: son leader. B 293, E 54
τύλη: (wing of gate. Alw
Πυλήν: Aetos
Πυλός: from
Πυλος: of Pelopon

πυλός: gate (c
πέταλος: last,
πυθανόμαι, a
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VOCABULARY TO THE

Ρ

schläge: enclitic form of ἄρα. Most freq. used after monosyllables.

ῥέα or ῥέα: easily, at ease. B 475.


ῥέω, fut. ῥέειν, aor. ἔρειξε (ἐργον, cf. work and wrought): work, do, offer (sacrifice). κακά σε ῥέειν: work ill to you.

ῥέο, impf. ῥῆεειν or ῥῆειν: flow.

ῥηγμα, -ός (ῥήγμα), f.: beach. A 437.

ῥηγγὺς, fut. ῥήγεων, aor. ῥήγησεν, ῥήγε (ῥήγα, frango, wreck): break, break through. Cf. ἀρρήκτος.

Γ 348, Z 6.


ῥήγω, fut. ῥήγησαν, aor. ῥήγησα, perf. subjv. ῥήγησα (frigus): shudder, fear.


ῥύνος, f.: hide, skin, shield of oxhide.


ῥήτω, aor. ῥήτε: hurl. Γ 378.

ῥής, gen. ῥήνος, f.: nose. E 291.


Ῥόδος, f.: Rhodes, an island off the southwest coast of Asia Minor. B 654 ff.


ῥύμος (ῥύω): pole of a chariot.


Σ

Σαγγάριος: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia. Γ 187.

σακίο-παλος (πάλλω): brandisher of the shield, shield-bielding. E 126.

σάκος, -ός: shield. It was very heavy, and to manage it required great dexterity and strength. (H 238.) See ἄσπις. E 619.

Σαλαμίς, -ός (Salem, of peace), fem.: Salamis. An island near the harbor of Athens. B 557.

Σάμος: island near Ithaca. B 634.


Στανώς, -ηνος: a mountain stream in Mysia. Z 34.

σάφε: clearly, exactly, hence truly.

σάφηρος, comp.: more safely. A 32.

σών, acc., σώνο, σώνα, or σών gen.: of 2d pers. pron. σώ, thou.
§ 42 a.


σφόδρος: am ashamed, abashed.

σφόδρος: brandish. E 563.


Σεληνίδης: son of Selepius, Euenus. B 693.

Σιδώνιος: parsley, celery. B 776.

Σελήνης, -ήνος: (1) river in Elis.
B 659. (2) River in the Troad.
B 839.

σελήνη, σέλην: gen. of σέλην. § 42 a.

σέλην, aor. σέληνα, σέλην or σέληνα, perf. Σέληνα, Σέληναν (§ 43 λ), plpf. as aor. Σέληνα: drive, pursue, start; pass. hasten, hurry, rush.

αλμα ἱππος: drew blood.


σηματωρ, -ορος: commander. Δ 481.

σήμα, perf. σήματε: rot; perf. is rotten. B 135.


Σελήνος: Sthenelus, son of Cypbeus, one of the 'Epigoni'; lieutenant, theraps, and charioteer of Diomed. B 564, Δ 367, E 111, 241, 835, I 48, Π 586, Ψ 511. The name is a short and thus cor σάφηρ.

σίδηρος, -ος: strong.

σιδήρως, -ης: σιδήρως: σιδήρως: iron, o.

Iron was little times; see χαλ.

Σιδώνης: from.

Σιδώνος 3: Sidon.

Σικυών, -ώνος: Si Corinth, to the

Σικυών, -ον: Mt. Ida and u

of Troy with

Δ 475, E 774,

Σιμεόνιος: a Trojan

Δ 474 ff.

Σινθρος, pl.: Sin inhabitants of

Σινθρος: son of

Glaucus. (Z 1

in Hades to 1

which contin-

λ 593.)

σίθος: wheat bread.

σωτάς: am silent.

σωτήρ: in silence.

Σκαλάς, pl.: with

the Scaean Ga

side toward

Γ 145, 263, Z:

σκαλάς (scaevus)

Σκαμάνδρας, adj.

B 465 ff.

Σκαμάνδρας: See tor's son, whol

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.


σκεδάννυμι: see κεδάννυμι and σκίδαννυμι.


σκήπτρον (σκήπτομαι, rest on): scepter, staff. From representations on ancient monuments, this appears to have been longer than a cane. Princes, judges, priests, and heralds carried σκήπτρο as symbols of authority. See on A 15.


σκάπελος (σκέπτομαι?): cliff. B 396.

σκοπή (σκεπ-): cliff, height from which an extended view can be obtained. Δ 275, E 771.

σκοπές (σκέπτομαι): spy, watcher.

σκότος (σκότος), adj.: in secret, so that a child's father is unknown, by a secret amour. Z 24.


σκύλομαι: am angry. Δ 23.


σμαραγδός: resound, crash, thunder.

σμεραδάλειος: frightful, terrible. σμεραδάλειον, σμεραδάλεα, adv.: terribly.

σμερδός (smart) 3: horrible. E 742.

Σμυρνοκεῖος -ής: Smintheus, short form for Σμυρνοβοσφόρος, Mice destroyer. Epithet of Apollo as the averter of the plague of field mice. A 39.

(If this office does not seem exalted, but the field mice at times became a pest. Strabo says that on Tenedos in his time stood a temple of Apollo Smintheus, and the sculptor Scopas made for Chrissa a statue of Apollo with a mouse under his foot.)

σμαδίζε, -γγος, i.: weak. B 267.

σολ: dat. of 2d pers. pron. § 42 a.

Σώλμοι, pl.: warlike people, ancient inhabitants of Lycia. Z 184, 204.

σώς or σάς [σῶς]: safe. A 117.

σώς (σύ, τυς): thine, thy. § 42 b.

σώφρα, pl.: ropes, cables of reeds or rushes. B 145.

Σπάρτη: Sparta, capital of Lacedaemon, home of Menelaus. B 582, Δ 52.

στάω, aor. στάσειν, ἐστάσατο: draw, draw out. E 859.

στάνδεο, aor. subjv. στάντως (spondéo): pour a libation (σπονδή).

στάντω, gen. στάντος or στάντος (spelunca): cave. Δ 279.

στάνθαι: aor. inf. of ἐστομά, follow.

στάνθω (studium?): am in eager haste.

στυλήμα, ἠρος: spark. Δ 77.

στυλάγχυα, pl. (spleen): vitals, i.e. lung, heart, and liver. A 464.
στονδή (στένδω): libation, drink offering. B 341, Δ 159.

στονδή (στένδω): with difficulty.

στάμψε: stable, stall, farm building.

στάκε ἀτομικ. iterative aor., στάνε, στάντων,

aor. partic. used to stand, took stand; from ἵπτημι, place, cause to stand.

στάτης (ἱστημι): stalled, i.e. fed in a stall. Z 506.

σταφύλη: plumb line. B 785.

στέλα: aor. of στέλλω, send, place.

στέρω: cutwater, stem. A 482.

στείχω: go, come. B 287.

στέλα, aor. στέλλαν: arrange, put in readiness, send. ἵπτη στέλλαντο: took in (furled) their sails. A 433.

στήμα, -ατος (στέφω): chaplet, fillet.

στηναχτε: groan. B 95.

στηναχτε: groan. Cf. στόνος.

Στήφωρ, -ος: a Greek before Troy with a voice as loud as fifty. E 785.

στήφων: breast. Δ 106.

στήμα, impf. στήνω: assert by word or manner, boast. στήνα τι ἐπος ἐρέαν Ἡκτωρ: Hector acts as if he was going to say something. B 597, Ι 83, E 832.

στεφανόω, perf. στεφάνωται (στέφομα): crown; perf. pass. has been laid on as a crown, crowns.

στή [ἱ στή]: took (his) stand, came up; aor. of ἵπτημι, place, cause to stand.

στή [ἱ στή, § 52 c]: aor. subjv. of ἵπτημι.

στήθος, -ος, locat. as gen. στήθος (§ 33 a): breast. A 83, E 41.

στήριξε, aor. ἵπτήριξε: lean against.
συγκάλει, aor. partic. συγκάλεσα: call together, assemble. Β 55.
συλίσω or συλίσα, impf. σύλα, fut. συλίσητε, aor. opt. συλίσσε (axylum): take off, spoil, strip. Ζ 71.
συμβάλλει, aor. inv. συμβάλλετε: bring together, pour together, unite. Γ 70, Δ 453.
Σύμη-θεν: from Syme, a small island to the north of Rhodes. Β 671.
συμ-μιλομαί [συμμιλομαι]: mix, mingle, of waters. Β 753.
συμ-πλη, συμ-πλάσα, συμ-παυ, pl.: all together. Α 90, Β 567.
συμ-πίγγυμ, aor. συνπίγγε: thicken, curdle. Ε 902.
συμ-φάσαμα, aor. συμφάσασατο: form plans with. Α 587.
σύν, adv. and prep. with dat.: with, together with, together. σύν β' ἰβαλον ἑσος: dashed shields together. ἔλθων σὺν πλεώσσων: coming with more. έντβοος σὺν 'Αθηνη: conquered with Athena's help. σύν νηθὲ ημὲ πεμψω: will send with my ship. ἥλκε σὺν ἄγγελης: came with tidings. Cf. ξίν.
συν-άγε: bring together, assemble.
σύν-άμα, impf. dual συνάτη (άμα): go (or come) together. Ζ 120.
συν-τήλει: aor. of συμπίγγυμ, thicken, curdle. Ε 902.
συν-ήχω, impf. σύνεχεω, perf. partic. συνοχωκότα: join, come together. τῷ ὠμῳ σφυνοχωκότα: the shoulders drawn together. Β 218, Δ 138.
συν-θωλή [συνθωλή]: compact, injunction.
συν-ορθομαί: set (myself) in motion.
συν-θυκμαί, aor. inv. συνθύκα: give heed, attend. Α 76.
σύς, gen. σοῦ (υς, sus, sow): hog, boar. Ε 783.
σφάξα, aor. ἑσφάξαν [σφάττω]: cut the throat, slaughter by opening the large artery of the neck.
σφαιν gen., σφαιν(v) or σφαι(v) dat., σφαιν acc.: pl. 3d pers. pron., them. § 42 a. Δ 585.
σφεντος (σφενς): their. § 42 b. Δ 409.
σφές (σφές): their. § 42 b. Δ 162.
σφον: ankle.
σφων nom., acc., σφῶν gen., dat.: enclitic, dual 3d pers. pron., they two. § 42 a. Α 8, 338.
σφῶν, σφόν nom., acc., σφῶν gen., dat.: dual 2d pers. pron., ye two. § 42 a.
σφωντος: of you two. § 42 b. Α 216.
σχεδιαν: at close quarters. Ε 830.
Σχεδιος: son of Iphitus, a Phocian leader. Β 517.
σχεδέν, adv.: near, at close quarters.
σχέδον, σχέδη: aor. of ἵκω, hark, hold, check. Α 219, Δ 113.
σχέλως (ἵκω) 3: terrible, cruel.
σχία (σχίζω, schism): cleft wood.
σχιλιατο: refrain (cease) from; aor. opt. mid. of ἵκω, hold, check.
Σχισσος: Boeotian town. Β 497.
σώμα, -ατος: dead body, carcass.
This is not used as in Attic for the living body, which is δέμα or χρώς. § 17.
Τ

ταῖ: for αἱ, the, these, they. See δ.

Τάλαμης,-ης: a Mæonian. B 865.


ταλαστ-φρυν-, -ονος (φρήν): steadfast.

Δ 421.

ταλα-φρύνος (φρύνος): shield-bearing.

Cf. σικέταπλος.

Ταλθύβος: Talthybius, principal herald of Agamemnon. A 320, Γ 118, Δ 192. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds.

τάλλα: by 'crasis' for τὰ ἄλλα, the rest. § 26. A 465, B 428.


ταμής (τάμω): steward, master.

τάμω, aor. τάμε [τάμω]: cut. Victims were slain in confirmation of a solemn oath, hence ὄρκω ταμώτες: concluding a solemn treaty. Cf. foedus incere, ferire foedus, 'strike a treaty.' Γ 105.

ταμό-τετλος: with trailing robes.

ταμόν, aor. τάμνοσαν: stretch, place along. A 486.

ταμάσω, aor. subjv. ταμάζω, plpf. ταμάζημα: disturb (with σώ); plpf. was in commotion. A 579.


Ταρνη: Lydian town, at the foot of Mt. Tmolus. Ε 44.

Τάρφη: Locrian mopylaæ. B 5

τάρφος, -ος: thick
tάρφος (taurus)
tάχα: soon, quickly
tάχυτα, adv. sup. quickly, very quickly as quickly as
celerrime.

tάχυτα: with:
tάχυτα, -εα, -α: sc;
tάχυτα, -εια, -α: sc;

τέ, τέ... καί... and... τε is

junctures, relat

adverbs of tim

order to connect with its antec

just who. τε...

combined with

as μὲν τε... δὲ

tε, to show

Sometimes the

uncertain.

Τέρη: Arcadian

most important

before the

B 607.

τέγεος (tego): con

τεθνυθέντες (taφώ

from the root τε

stupified with fr

τεθναι opt., τεθνη

of θνηκαω, die.

τεινω, aor. (ὑ)τει

τάσθην (tend

stretch, stretch o

tειρω: oppress, di
ταυροκράτης: stormer of walls.
Epithet of Ares (Mars). E 31.


τάκ: aor. of τάκτω, bring forth, bear, beget. A 36, B 313.

τεκμηρία, τος: ordain. A 528.

τέκνοι: child, offspring, young.

τέκνος, -ος (τέκνο): child, young.

τεκτόνομος, τος: build.

Τέκτων, -ον: (Carpenter), Tecton, a Trojan shipbuilder. E 59.


ταλαμίων, -οντος: broad strap supporting the shield or sword. B 388.

Ταλαμών: of Telamon. Aias Te-

λαμών: Ajax, son of Telamon.

τάλαος: (complete), unblemished, full grown.

τάλαος [§ 47 9]: τάλαος, fut. ταλέσθαι,

aor. ταλάσσει, ταλάσσετο, perf.

partic. ταλάσσοντος (τάλαος): com-

plete, fulfill, accomplish. A 388.

τάλέος, -εσα: perfect, unblemished.

τάλω, plpf. ταλαύρο: with ἐπι
tenancy upon, command, intrust.

τάλος, -ος: end, accomplishment.

τάλαος (τάλω, templium): (ground set apart), consecrated ground, con-

secrated field, royal domain. Cf.

άλος.

Τάνδα: Tenedos, an island in the
Aegean Sea near the coast of the
Troad. A 38, 452.

Τανθρησόν, -όντος: father of Prothoo,
a Magnesian. B 756.


τάο [τίνος]: gen. of τί, who? § 42 c.

ταξίς [τόο]: thine, thy. § 42 b.

τάρα, -ας: sign, portent. A 76.


τερμικάρυς (τέρπω): wielder of the thunderbolt. Epithet of Zeus.

τέταρτος, aor. pass. subjv. τετρά-

μεν (§ 45 a): take delight, enjoy myself. A 441.


τέταρτος, acc. τέταρτος: four. B 618.

τεταγων: redupl. aor. partic. from the root ταγ (tangere), seize.

§ 43 e:

τέταρτος (τέσσαρες) 3: fourth. τὸ

tetartos, adv.: the fourth time.

τετέθηκεν, τέτατο: plpf. of τείνω,

stretch. A 536.

τετήκε: perf. of τίκω, melt away.

τέτημεν, τετελαθε, partic. τετελ-

τεσ: bear, endure, suffer; have the heart. See τλήσχος. A 228, 586.

τετείλα: aor.: found, came upon.

τετραμήνοι: perf. pass. partic. of
tρέω, turn. B 605.

τετρα-πλή: fourfold. A 128.

τετρα-φάλξος: with four knobs (or protuberances), which seem to have been used to strengthen the helmet, and perhaps to catch the blow of a sword. E 743.

τετραχάδα: into four pieces. A 363.

τετράχα: was in commotion; plpf. of τράχος, disturb. B 95.

τετραγώνος: with ἐκλεμνα, uttering piteous cries; perf. partic. of τρίζω, make a shrill noise. B 314.

τέττα: old fellow, informal address to an elder. A 412.
Τέττω -γος: cicāda, locust. Γ 151.

Τέττων perf., τεττυμένον perf. partic.,

τεττυμένον redupl. aor.: of τετύμω,

build, make ready. τετυμένον is pre-

pared, appointed. τετυκτό: was.

A 487, Γ 101, Z 7.

τῆς [τινός]: enclitic gen. of τίς, any

one, many a one. § 42 c. B 388.

Τεθρανίδης: son of Teuthranus,


Τεθράς, α-ντός: a Greek. E 705.

Τεθρόπος: Teucer, son of Telamon,

half-brother of Ajax, best Bowman

in the Greek army. Z 31.

Τεθραμίδης: son of Teutamis, Lethus.

B 843.


Τέκνος, fut. inf. as pass. τεκνεωθαι,

aor. (ἐ)τεκνετα. τεκνεωθαι: make, build, make

ready, appoint, cause; pass. is built,

is appointed, occurs, is. A 4, B 101.

Τέχνη: art, skill. Cf. τεχναί.

τῇ, adv.: there, thither. E 858.

Τέχνη, perf. τεχνηκα (thaw): melt away,

waste away. Γ 176.

Τήλε (telephone): far, far away. Cf.

τηλέθων, τηλόθω, τηλοῦ.

Τηλεθωρομένων: flourishing; fem. partic.


Τηλεκληντός: far-famed. Z 111.

Τηλέμαχος: Telemachus, only child

of Odysseus and Penelope. B 260,

Δ 354. He was an infant when

his father embarked for Troy.

τηλεθωρομένων: from far away. A 270.

τηλεθωρομένων, with gen.: far from. A 30.

Τηλεθωρομένων: to a distance, far away.

Τηλοῦ: far away. E 479.

Τηλέγος 3: last-

(OF doubtful 1

Τηλέγος: a high 1

Β 829.

Τήληντο: iterative

honor. § 54.

Τήλημα, fut. θήμασι

σαν, aor. subjv

aor. opt. θέμα

inf. θέμα, θέμα

cause, make, μαθά

A 435, B 285.

Τήλημα, aor. τεκνο

bear, beget, am

κος, τέκνον, τοκ

Tημία, fut. τιμήτω

honor, gain con

τιμή: recompense, tion, honor. C.

τιμασιν, aor. ἐτό

Τήμαι: punish.

Τής, fut. τήεσθι


for; mid. exac

A 42, Γ 366.

Τήπτω, τίστι or τί

why pray? A

Τήρω, -θος, f.: t

mous for its

B 559.

Τίς, τί, gen. τίς

pron.: who?

long? τι (acc

§ 42 c.

Τίς, τί, gen. τίς, e

any one, some e

any, in any wa

τήσαντο (τένω): i

Τιταρόμετρος: river in Thessaly which flows into the Peneus. B 751.

τυτόσκωμαι: make ready, aim. Γ 80.

tιλθομαι fut., (Ι)τλη aor., τλαίμη aor. opt., ττλημας perf., ττλαθ σ inv., τττλημας partic. (from root ταλ-, cf. tuli): bear, endure, suffer, dare, have the heart. Β 299.

THE BOWMAN HERACLES
From the East Pediment of the Temple at Aegina

τίμω, iterative impf. τισκέω, aor. έτίπας (τυμή): prize, honor. Δ 46.

tελιμων, -ονος: enduring. Ε 670.

Τηπόλεμος: Tlepolemus, son of Heracles (Hercules), leader of the Rhodians. B 653, Ε 656.

Τμόλος: a mountain in Lydia, near Sardis. B 866.


τοι [σοί] (tibi), dat. of 2d pers. pron. σό: thou. § 42 a.

τοι, asseverative particle: indeed, of
a truth, you may know, I assure you.
(Originally the preceding, as an
ethical dative.)
τοι, for ὦ: the, these; or for ὦ: who.
τοιγάρ: therefore, and so. Α 76.
τοίος 3: such. Γ 46.
τοιότερον, -ητέρον, -όντερον: such, such as this,
such as that. With inf. such as
tо. -ή is ‘deictic.’ § 42 c. Β 129.
τοιότως, τοιαύτη, τοιότω: such.
τοχής, pl. (τύχω): parents. Γ 140.
τομή (τέμνων): (cutting), stump. Α 235.
πόσον: bow, often pl., referring to
the three parts of one bow,—the two
ends being made of horn, and the
connecting piece (πήχυς) being of
wood. Its manu-
facture from goat
horns is described
in Δ 105ff., where
the bow of Pan-
darus seems to
be about six feet
in length (some-
what 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 im-
portant. The Bowman generally
shot from a kneeling posture.
τοσότερον, τοσήτερον, τοσόντερον: equiv. to
tόσον. -ό is ‘deictic,’ so great as that.
tόσ(σ)ος 3: so great, so much, so far,
so long; pl. often so many. τόσ-
(σ)ον: adverb.

τόσον, τόσον: so much, so many, so far,
so long.

τρίκοσσα: thirty. B 516.


τρίπλα (triplex): threefold. A 128.

τρίς: three times, thrice. A 213.


τρίτάτος (τρίτος) 3: third. τρίτατα: those of the third generation. A 252.

Τριτογένεα: Triptborn. Epithet of Athena (Minerva). Δ 515. It is perhaps best treated as a proper name.

τρίτον, with τό: third, for the third time. Γ 225, Z 186.


τριχή (τρίς, § 30 i): in three parts, into three pieces. Γ 363.

Τροιζήν, -ήνος: Troezen, town in Argolis, near the coast. B 561.


Τροῖα: (1) sc. γῆ, the Troad, in the northwest corner of Asia Minor, with Ilios as its capital. B 162, 237, Γ 74, 257, Δ 175, Z 315. (2) Sc. πόλις, Ilios, Troy itself. A 129, B 141.

τρόμος (τρόμω): trembling. Γ 34.

τροχός (τρύχω): wheel. Z 42.

τρυφάλαια (φάλαια): helmet. Γ 376.

Τρῳα or Τρῳάδος, pl.: Trojan women.

Τρῶν, -ον, pl.: Trojans. A 256.

Τρῶως: of Tros. E 222. Τρόων άττινοι: horses which Zeus gave to Tros in exchange for Ganymed.

Τρόων 3: Trojan. (Or, Τρωνα.)

Τρώων, gen. Τρωις: Tros, king of Troy, son of Erichthonius, father of Ilus, Assaracus, and Ganymed. E 265. See § 7 e.


Τυθένθη: son of Tydeus, Diomed. E 1, 281.

Τυθέα: Tydeus, son of Oeneus of Calydon, brother of Meleager (B 642), father of Diomed. Having slain some kinsman, he fled to Argos, where he married a daughter of King Adrastus. He was one of the 'Seven against Thebes.' B 406, Δ 365 ff., E 126, 800 ff., Z 222.


τύμβος (tomb): burial mound.

τόπος [τὸπο]: 2d pers. pron.: thou.


τύπτα: aor. τύψε: smile, strike.

τυθός: little, young. τυθόν: a little. οὐδὲ τυθόν: not even a little.

τυφλός (deaf, dumb): blind. Z 139.

Τυφλός, -ός: Typhoeus, a giant buried by Zeus beneath a mountain. His efforts to rise cause earthquakes. B 782 ff.

τυχεί, τυχήσας: aor. of τυχάναι, hit. Δ 106, E 587.

τοῖς or τά, adv.: then, therefore.

τοῖς, adv.: thus. τοῖς is related to ὡς as τοῖς to the article of. Γ 415.
FIRST SIX BOOKS OF THE

Υ


'ύβρις, -ος: insulting conduct, insolence. A 203.

ύγρος (hygrometer) 3: watery, liquid. A 312, E 903.


ύδρος, gen. ύδατος (water): water.


ύδωρ (superior, and gen.: contrary to).

(1) With

άκωκη ἔγχεος above (over)

άλιαν: beyond

όρκια: contrary

(2) With

λῆς: took head; στέρνω above the nipp

νέρα Δάμαων

in behalf of

αἰσχροί αἰκονίω: thy account (a

νέρο: for νέρο, case. § 53 c.

νέρο-άλλομαι, a

μενος: leap on

νέρο-βασίλι (νέρο)

Γ 107.

'Υπέρμα: Hyper...

in Thessaly.

νέρο-χω or ντ

νέροσχο: hold

οί χειρα νέρο

over him, i.e. α

νέρο-νορίων, -ο

haughty. Δ 1
VOCABULARY TO THE

'Ὑπηρητή': an Achaean town on the Corinthian Gulf. B 573.

ὑπερ(ν): above, on top. B 218.


ὑπερ-κόδαντες: glorying overmuch, exulting; pl. of ὑπερκύδαιος (κύδας).

ὑπερ-μνήμη, ἐς (μέν): all powerful.


ὑπερ-μορα: beyond what is fated.

ὑπερπολίτη: arrogance; pl. arrogant acts. A 205.

ὑπερ-σκοπός: aor. subjv. of ὑπερέχω, hold over. Δ 249.

ὑπερφίλος: insolent, man of violence.

ὑπερήν (ὑπέρ): upper chamber.


ὑπέ-έχω, aor. partic. ὑπεσχόμε: hold under, put mares to the stallion.

ὑπέ-ημερα: aor. of ὑποφέρω, bear away from danger. E 885.

ὑπερ-χάριτα, aor. inv. ὑπέσχον, etc. inf. ὑπεσχέσθαι: promise. A 514.


ὑπό and ὑπαλ (§ 55 d) (sub), adv. and prep.: under, beneath. ὑπό ἄρου ἐμπιτυμν: took props from under the ships. ὑπό δ' ἐμπιτυμν τάνυσσαι: (stretched) placed props beneath. ὑπαλ ἴδεσκε: always looked down. ὑπαλ τρόμος ἐλευ 'Ἀχαιῶν: trembling seized the Greeks beneath (i.e. in their knees).

ὑπό χθὼν κοινάμη: the earth rumbled beneath. ὑπό Τρώες κακά-δωτο: the Trojans withdrew before (him).

(1) With acc. ὑπό στέος ἠλαστή μήλα: drove his flock under (the shelter of) a cave; ὑπό ζυγὸν ἔγαγε: led under the yoke; ὑπό ἰλλον ἠλθε: came under the walls of (i.e. to) Ιλίος; ὑπό τεῖχος ἀμφώτερα: leading under the wall; ὑπ' ἄνδριον ἐλπιθ ἄκωκτή: the point penetrated to the bone; ὑπό Κυλλήνης ὄρος: at the foot of Mt. Cyllène; ὑπαὶ πόδα Ἰδεῖς: at the foot of Mt. Ida.

(2) With dat. ὑπὸ πλατανίστω: under a plane tree; ὑπὲ οὐρανό: beneath the heavens; ὑπὸ Τμώλω: at the foot of Mt. Tmolus; ἔσαν ὑπὸ φυγε: placed under an oak; ὑπὸ χερι, ὑπὸ δουρ: under (i.e. by) hands, spear; ὑπὸ Τυδείδης κλονέντο φαλάγγες: the ranks were driven before the son of Tydeus; θεῶν ὑπὸ πόμπη: conducted by the gods; Ἐμιλος, τὸν ἅ Aδριντέ τέκε Ἀλεστίτ: Eumelus, whom Alcestis bore to Admetus.

(3) With gen. under, by. ὑπὸ τελαμώνων: under the strap; θνη- σκοντες ὑφ' Ἐκτορός: slain at the hands of Hector; νῆς κοινβησθον δύσαντων ὑπὸ Ἀχαιῶν: the ships resounded as the Greeks shouted (as a result of their shouting); θεώμενα ὑπὸ Διώκυργον: smitten by Lycurgus; πέλεκυς εἴσον διὰ δυραῖος ὑπὸ άνέρος ὑπὸ τὸν ἄρα: the axe (goes) is driven through a beam by a man.

ὑπό: for ὑπο in some instances when it follows its case. § 55 c.


ὑπο-δείκτα, aor. ὑπο-δείκτων, plpf. ὑπο-δείκτων: fear, shrink before.

ὑπο-δείκτω, aor. ὑπο-δείκτω: receive.
έπο-δρα (δήρομα): askance, darkly.  
A 148, B 245, Δ 349.

ήπο-εἴσομαι: aor. subj. of ἔπεικα,  
yield, give way. Δ 62.

'Ὑποθήμα: Lower Thebes, situated  
on the plain. B 505.

ήπο-κύμα, aor. partic. ἐποκύμασμα:  
become pregnant, conceive.


ήπο-λέω, aor. ἐπέλυσε, ἐπελύσα:  
loose beneath, loose from under,  
loose by stealth.

ήπο-μένω, aor. ἔμπεμαν: stand my  
ground. E 498.

ήπο-πτετητέ: perf. partic. of ἐπο-  
πτήσαω, crouch under. § 49 a.

ήποπλάκιον 3: lying at the foot of Mt.  
Placus. Z 397.

ήπο-σττυχάν: groan beneath, rumble  
beneath. B 781.

ήπο-στρέφω, aor. opt. ἐποστρέφεις:  
turn around, turn back. E 581.

ήπο-σχέω, ἐποσχέθηκα: aor. of ἐπο-  
σχέσαι, promise. A 514, Z 93.

ήπο-σχέσις, -ος (ἐπισχέσις): a  
promise. B 286, 349.

ήπο-σχέναι: aor. partic. of ἔπεικα, hold  
under. E 269.

ήπο-τροπός: coming back, back.

ήπο-φέρω, aor. ἔπηρεμα: bear away  
from under impending danger.

ήπο-χώρω, aor. ἔπεχώρησα: retire,  

ήπο-ψις (ὁψομαι): despised, an object  
of contempt. Γ 42.

ἐπίσ (συπίσ): on one's back,  
backwards, supine. Δ 108.

'Ὑρη: Boeotian town near Tanagra. B 496.

'Υρμίνη: town i 
of Elis. B 6

'Υρτακίδης: son  
B 837 f.

ὑσμήν, local da  
fact. B 40, §

ὑσμήν-δε: to be  
υστατος 3: sup  
hindmost. υ  
last time. A  
διστηρος: later.

ὑφαιν (web, ν  
ὑφαινον: "se  
ὑφιστήρος: chas  
ὑφ-ίμη, aor.  
down, lower.

ὑφ-ίστημι, aor.  
[ὑπεττησαν]:

ὑψηθήσα, -ές: l  
ὑψιλός (ὑπατος)  
'Ὑψηρ, -όρος:  
Dolopion. Ε

ὑψη-κης, -ές (ἡχ  
ὑψη-βραδύς (βρ)  
Epithet of Z  
ὑψη-γιγος (ξυγόν  
thet of Zeus.  
ὑψη-πυλος (τύλη  
ὑψ-όρος (ἐρέφ  
ὑψοθ, adv.: higi  

φάνατιν [ἔφανθη  
φαινον, flash,  
φάνα: aor. of ἔ  
φαινον (φάνος) γ  
φαινον, aor. p  
θησαν]: gleam
 illustrious, glorious. Z 27.

faĩνε, faĩωv: opt. of φημι, say.

φαĩνος, -ος: Phaeonops. E 152.


φαῖτος: son of Borus, an ally of the Trojans. E 43.


φαλαγγος (phalanx), fem.: rank, column. B 558, Γ 77.


φάν [ἐφανέν]: impf. of φημί, say (think). Z 108.

φάντα, φαντα: appeared; aor. pass. of φαινω, show. Γ 31.


φάρσε, -ος: Laconian town. B 582.

φάρμακον (pharmacy): drug, herb.

φάρος, -ος: a linen cloak, worn only by princes. See χλαίνω.


φίδομαι: flee. Cf. φόβος.


φέρωτος: best. φέρωτε: good sir.

φέρωτος, superl.: best, bravest.

φέρωτος, comp.: better, more powerful. A 169, 186.

φέω, fut. οίσω, aor. subjv. ονείκω, aor. inf. οισέμαι (§ 48 i) (fero, hear): carry, bear, bring, carry off, draw.

φέων, fut. φείδονται, aor. φύγων, perf. partic. πεφυγμένον (fugio): flee, escape. B 175.

φη [ἐφη, § 43 b]: impf. of φημί, say.

φη: as, like as. B 144.


φηγονος: of oak. E 838.

φηγός (fagus): oak tree, oak.


φήρ, gen. φηρός (fera): the Thessalian form of θήρ, wild animal. It is used by Homer only of centaurs. The centaurs are not described by Homer, but their dual nature (half horse and half man) seems not yet developed in the story.

φηρη: at or near the site of the modern Kalamata, at the head of the Messenian Gulf. E 543.

φηρητάδης: son (or grandson) of Pheres. B 763.

φθάνω, aor. partic. φθάμενος: get the start of, anticipate. με ἥβαλε φθάμενος: hit me first. E 119.

φηη: Phthia. (1) Thessalian town on the Spercheius, home of Peleus,

φθηνας: to Πθηνα. A 169. § 33 e.

φιλογενεῖ.: iterative impf. φιλογενεῖο : consume, pine, waste away, perish.


φθωράν or φθωράν: a mountain in Caria. B 868.


φθογγος: voice. E 234.

φθονέω: grudge, deny. Δ 55.

φ-ο (v): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case. § 33 a.

φιλέω, iterative impf. φιλέσκειν, aor. φιλησα, ἐφιλαγο, inv. φιλαί, φιληθεν [ἐφιληθον]: love, entertain as a friend, receive hospitably.

ϕιλοκτήτης (κτένων), superl.: most greedy of gain. A 122.

Philoctetes, a famous Bowman, who had the bow and arrows of Heracles. B 718.


φίλος 3: dear, beloved, pleasing; as subst. a friend. Superl. φιλστατος. φίλος is often used in Homer in a familiar tone, where the less emotional Eng. idiom would not use dea more than noun, and coloring is simply by standing ẹ, which deno part of the mind. A 8

φιλότομος, -ητος: pithily. B

φίλος: gladly.

φίλος (φιλος): friend.

φιλος: bark of

φιλοτομος: din.

ϕιλήμοι, aor. σαν], φοβησ

φόβος: fright. § 17.

φόβον-δαι: to fl.

Φίλος: Flight (Δειμος). A

φόβος: flight.

Φίλαι: Phoe

οτηθ of Apo.

φοιτής, -ικος: p

φοίταμ, impf.

φόβος: to and fro,

B 779.
VOCABULARY TO THE

φῶς or better φῶς (φῶς, φῶς): light, i.e. help, safety. Φ 309.
φῶς-δι: to the light. Β 309.
φράτου, aor. inv. φράτων (φράτω): make clear to (my)self, consider, plan, think. Α 83, 554.
φρήν, gen. φρήνος, fem.: the diaphragm as seat of intelligence and feeling, mind, heart; often in pl. Α 103, Β 33, Γ 45, 442.
φρήτηρ, dat. φρήτηρ-φιν (§ 33 a) (frater): brotherhood, clan. Β 363.
φρίγω, perf. partic. as pres. περιφρίκων: bristle. Α 282.
φρονέω (φρήν): think, consider, plan.
φυλά, φρονέων, ἐν φρονέων: well-disposed, friendly. Α 73, Δ 219.
Φρύγες, pl.: Phrygians. Β 862, Γ 185.
Φρυγία: Phrygia, district of Asia Minor. Γ 184.
φῦ [φῦ]: grew; 2d aor. of φῦ, put forth. ἐν οἱ φῦ χερᾶ: (grew to) clung to his hand. Ζ 253.
φῦνε, φῦνοι: escape; aor. of φῦνω, flee. Δ 350, Ζ 59.
φῦν (φῦν): form, nature. Β 58.
Φυλάκις: Thessalian town. Β 695 ff.
Φυλακίδης: son of Phylacus, Iphiclus. Β 705.
Φυλακός: Phylacus, a Trojan. Ζ 35.
φυλασσω (φύλαξ): guard, watch.
Φυλατής: son of Phyleus, Meges. Β 628.
Φυλεύς: Phyleus, son of Augės, father of Meges. Β 628.
φῦλον (φῦλον, folium): leaf. Α 234.
φῖλον (φῦλόν): tribe, race. Β 363.
φῦλον, -όν: din of battle, battle field. Δ 82, Ζ 1.
φῦσιος, partic. φυσιόωντας: smart.
φῦσιος (φῦ, φῦν): life-giving.
φῦσαλη (φῦσον): fruit land, vineyard or orchard land. Ζ 195.
φῦσος, aor. ἡφῦσος (φῦσον): set out, plant. Ζ 419.
φῦς, fut. φῦσα, 2d aor. φῦ, perf. πεφῦσα, pl. πεφύκει (fui, be): put forth, cause to grow; 2d aor. and perf. grow, and also φῦ in Ζ 149.
Φυκάς, gen. Φυκάς, pl.: Phocians, people of Phocis. Β 517.
φῦνες, aor. φῦνέσσαν (φῦνη): speak, let one’s voice sound. μίν φῦνέσσαν προσηθα: he lifted up his voice and addressed him. Α 201, 333.
φῦνη (φῦμι, -phone): voice. Γ 161.
φῦς, gen. φῦτος: man. Γ 53.

X

χ': for κ', Σ 53, Ε 351.
χάλαμος, aor. κεκάλαμος (§ 43 e), aor. partic. χαλάματος: withdraw, give way. Δ 497, 535.
χαλώ, aor. opt. χαλῶ: yawn. Δ 182.
χαλώ, aor. χάρη, χάρησαν, aor. opt. χαρέη, κεχαριστα: rejoice, am delighted. χαίρετε: hail, the customary form of greeting.
χαλίτη, pl.: hair, mane. Ζ 509.
χαλιταλέον: am angry. Β 378.
χαλιπός: 3: hard, harsh, cruel. Α 546.
χάλκιο-θάρης, -κός: clad in bronze.
χάλκιος or χάλκιος: 3: of bronze, bronze, bronze pointed (of a spear).
χαλκεῖς: with brazen voice, loud-voiced, of Stentor. Δ 785.

χαλκός: with ἄνη, smith, worker in bronze. Δ 187.

χαλκήρης, -ες: bronzed, fitted with bronze, bronze-tipped. Π 316.

χάλκης, -δος: Chalcis. (1) Principal town of Euboea. Β 537. (2) Aetolian town. Β 640.

χαλκο-βαθῆς, -ές: with bronze (covered) threshold. Α 426.

χαλκοκορυφής (κορυφής): helmeted with bronze, in bronze armor.

χαλκός: bronze, copper; bronze tool, sword (cf. the Eng. use of steel), armor. Bronze was the most important metal of the Homeric age for armor, weapons, tools, and utensils. Iron was but little used.

χαλκο-χιτόν, -ονος: (with bronze tunic), bronze-clad. Α 371.

χαλκοδωνίδης: son of Chalcodon, Elephēnor, leader of the Abantes. Β 541, Δ 464.

χαμάδις (χθών, humi): to the ground. Γ 300.

χαμάζε: to the ground. § 33 e. Γ 29.

χαμαλ: on the earth, on the ground.

χαμάεω, aor. χαδε (prehendo): check, contain. Δ 24.

χάνω: aor. opt. of χαίνω, yawn.

χαράδης: racine. Δ 454.

χάρη, χαρίη: aor. of χαίρω, rejoice.

χαριέος, -ένος: graceful, beautiful, pleasing; superl. χαριέοτατος.

χαριώμαα, aor. opt. χαρίσαιτο, perf. partic. κεκαρισμένε (χαίρω): do a favor, gratify, give gladly. χαρίζομαι, in order to please; pass. am dear. ἐμῷ κεχάριστον, light of my heart.

χάρας, -τος, acc. χάρα, pl.: the G grace and beauty.

χάριμα, -ατος (χαίρει): χάριτος (χαίρω) father.

χασαμάνος: aor. withdraw, give up.

χατίζω: lack, desire.

χατμαρρος (ῥέω): and melted snow.

χειμέριον 3: of winter.

χιμάω, -όνος (χιάω): χιλή, gen. χιλία or χιλια: hand, or σχένον: with an elevated hand. This was the usual attitude of prayer. Α 450.

χιρών, -όνος: Chiron, "the wise, only son of Phoibos, just of the centaurs," famous for his knowledge of medicine and divination, teacher of Asclepius (Ασκληπιός) and Achilles. Δ 450.

χερεύτερος, compar. χερελών, -όνος, compar. τὰ χερελώνα κυρίων: mild, mild, etc.
worse, inferior, a subject, a man of low degree.

χειμάδιον: stone for throwing.
χορ-νίττομαι, aor. χορνίθαντο (χείρ): wash (my) hands. A 449.
χηρός: dat. pl. of χείρ, hand.
χέρσος, fem.: the land, shore.

χέω, aor. ἐχέω or ἔχεω, χύντο, perf. κέχυντα, plpf. κέχυτο (fundo, gush): pour, heap (of a funeral mound), throw into a heap. σὺν δρκα ἐχέσαν: broke (threw into a disorderly heap) the oaths. διμφί νίδον ἐχειάτο πήξα: threw (her) arms about (her) son. δάκρυ κεόν: weeping. Γ 270.

χάμαιρα: a she-goat. Z 181.
χιτών, -ῶνς (Phoenician Kiton = linen; cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χιτών worn under the warrior’s armor was short; that worn in peace was long ‘and ungirt.’
χλαίνα (laena): cloak, woollen mantle. This was often dyed purple.
χολός, -άδος, fem. pl.: entrails, guts. Δ 526.
χόλος: (gall), sudden anger. Α 387.
χολῶς, fut. inf. χολωσόμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμάνον, fut. κεχολώσετα, aor. pass. χόλοθη (χόλος): anger, vex. Pass. and mid. am angry. Α 78.
χολοτός: angry. Δ 241.
χορόν-δε: to the dance. Γ 393.
χορός (chorus): (yard, place of dance), dance. Γ 394.
χραιμέν, aor. χραιόμε: avail, help, ward off a foe from another.
χραιώ, aor. subjv. χραιού: wound slightly, graze. Ε 138.
χραίω, -ός (χρῆ): need. Α 341.
χρῆ: necessity. Generally used like χρῆ ἐστι: it is necessary, one ought.


Χίμαιρα

χήματι: for καὶ ἁμάς, we also. § 26.
χήν, gen. χηνός (aner): goose. Β 460.
χήρη: bereft, widowed, widow. Ζ 408.
χηρώς, aor. χηρωστά (χηρῆ): empty, make deserted. Ε 642.

χηροστήψ: distant relative, “next of kin.” Ε 158.

χήνεος, -εος: lack, want. Ζ 463.
χθις (heri), adj.: yesterday, hesternus. § 56 a. χθις: adv.
χθήν, gen. χθήνος (χαμαι, humus): earth, ground.

Χίμαιρα: the Chimaera, a monster slain by Bellerophon; described in Ζ 179 ff.
Χρόμος, -ος: a leader of the Mysians.
B 858.

χρόνος gen., χρύα acc.: of χρύω, skin, body. Δ 130.

χρύσ-άμυγγυς, -υκος: with golden frontlet (headband). I.e. the straps were adorned with gold. E 358.

χρύσος-δόρος (δορ): with golden sword.
χρύσως(ι): 3: golden. A 246, Δ 111.

Χρυση: Chrysa, town on the coast of the Troad with a temple to Apollo. A 37, 100, 390, 431, 451.

Χρύσης, -ίδος: daughter of Chryses, captured by Achilles and given to Agamemnon. A 111, 143, 182, 310, 369, 439. She is never called by her own name, and the ‘patronymic’ may have meant originally only ‘maiden from Chrysa.’ Cf. Bρυς. The demand for her return to her father caused the quarrel of the princes.

χρύσης-ήμος: flashing with gold. Perhaps, with golden reins (ήμα). Epithet of Artemis. Ζ 205.

Χρύης: Chryses, priest of Apollo at Chrysa. A 11, 370, 442, 450.


χρύω, gen. χρύως: skin, body. Δ 510.
χύνει: aor. of χέω, pour. Δ 526.
χυντός (χέω) 3: heaped up. Z 404.


χάμμα, aor. χώματα: am angry, am full of rage. A 64.

χαρέως, aor. χόρρασαν: give way.

χάρη: place. Z 516.

χάρος: place, space. G 315.
vék-tous, -touš: swift-footed, fleet.

dék-róos (tréós): swiftly flowing.
dékté, dékía or dékía, dékí: swift, fleet.

'Ωλυτίν πέτρη: said to be the peak of
Mt. Scollis in Achaea near the
frontier of Elis. B 617.


'Ωλεγα: aor. of ὅλλωμι, destroy, lose.

ἀμφίησα: aor. of ἀμφίλεω, am with,
associate with. A 261.

ἀμφό-θετε, aor. ἀμφοθέτησαν (ἀμφός, τιθέ-
μι): place pieces of raw meat (upon).

ἀμφός, gen. and dat. dual ἀμφοῖν
(umerus): shoulder. A 45.

ἀμφός: raw, uncooked. Δ 35.


ἀμφέθε: aor. of ἀμφίξω, groan. Γ 364.

ἀμφησα: aor. of ἀμφίησα, help, please.


ἀμφησαν: aor. of ἀμφάω, roast. A 466.

'Ποια, pl.: the Hours, Seasons, door-
keepers of Olympus. Ε 749.

ἀρέξετο: aor. of ἄρεξεμμμ, reach,
stretch out. Ε 851.

ἀρανων: dat. pl. of ἀρα, wife.

ἀρη (year, hour): season (of spring).

ἀρμα: impf. of ἀρμαίω, revolve,
ponder. Α 193.

ἀρμάτω impf., ἀρματος aor.: of ἀρμάω,
rush, hasten. Γ 142.

ἀρνετο impf., ἀρνετος, ἀρνετο, ἀρνετο
(§ 43 f.) aor.: of ἀρνεμμ, rouse, ex-
cite; mid. arise, hasten. Α 10, Γ 13.

ας or ἦς, adv.: thus, so, in this way.

ας . . . ἦς: thus . . . as, or ἦς . . .

ας: as . . . thus. ἦς αὐτος: thus in the same manner.

ας, adv.: as.

(1) It introduces relative and
comparative sentences in the sense
of as, like as, often corresponding
to a ἀς, τός, or ὀυτω.

(2) As a conj. ἦς 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 ἦς follows its noun in the
sense of like, as, it is accented ἦς,
e.g. θεὸς ἦς: as a god. When it
thus follows the noun which it
modifies, it generally makes the
preceding syllable long by position.
§ 32 a.

ἀναν, ἀναρ: aor. of ἀνάω, thrust,
drive off. Δ 535, Z 62.

ἀς ας: as if. B 780.

ἀς τε: just as.

ἀς τε: as, just as. (Never, so that.)

ἐπιλή: wound. Δ 140.

'Ποιος: son of Poseidon (Νεπτυ-
νας), brother of Ephialtes. Ε 385.

ἀπεπειν: aor. of ἀπεπειν, impel, arouse,
urge on. Δ 73.

οὐντος: for ὁ αὐτος: that very one.
§ 26. E 396.

ὑπαλ(λ)ον or ὑπευλον: ought; aor. of
ὑπεύλω, ove. It is used with αἰθε
and ἦς to express a wish which
cannot be realized. Z 350.

ὑπέρ: impf. of ὑπομε, go away.

ὑπήσας: aor. of ὑπέσω, am out of
temper, vexed. A 570.

ὑπός: pallor, paleness. Γ 35.

ὑψ, gen. ὑπός (ὑπων): face, counte-
nance. ἐς ὑπα: (when one looks)
in the face, in countenance.
WORDS EASILY CONFOUNDED

άγισω: collect.
άγεν (άγησι) : were broken.
άγεμεν: we lead.
άγεω: leading.
άγεων: unwilling.
άγεων: in silence.
άγιομαι: reverence.
άγεων: unwilling.
άγιος (άλεξ): of the sea.
άνα (voc.): O King.
άνα (adv.): up.
άνα (prep.): up.
άνα: prayer.
άνα (αὖω): cry, shout.
βηθομαι (aor. subjv.): let us cause to go.
βηθομαί: we will go.
βίος: life.
βίος: bow.
βίος: might.
βρότος: gory.
γαῖα [γῆ]: earth.
γάμος: prize of honor.
γόν (aor.): they lamented.
βεβημένος (βέμω): built.
βεβημένας: greet, pledge.
βεβημένας: need.
βεβημένας: country.
Δία, acc. of Ζεύς. Δία (δίος): godlike.
διό: enter.
διό (inv. of δίω): allow.
διός: piant.
διός (gen. of δίος): reliant.
διόμεν [διομεν]: let us know.
διή: opt. of διή, am.
διήμεν [διομεν]: we are.
διήμεν: I go.
διήμερα, perf. pass. of διήμω, draw up.
διήμερα, pres. mid. of διήμομαι, guard.

έγισω: rouse.
έγεν (άγω): he led.
έγεμεν [άγει]: to lead.
έγέω (agony): assembly, contest.

γαῖα [γῆ]: earth.
γάμος: prize of honor.
γόν (aor.): they lamented.
βεβημένο (βέμομος): we are subject.
βεβημένας: point out.
βεβημένας: moisten.
δημός: fat.
διά (prep.): through.
διά (suus): his.
διά: of hers.
διέβομαι: we saw.
διή: aor. opt. of διήμ, send.
διήμεν [διήμεν]: to be.
διήμεν: I am.
έσσατο (έδω): seemed.
έκατος (of Apollo): far-darter.
έκτος (έξ): sixth.
Δάφος: deer.
ένεμων (έμι): we are within.
έπει (έπος): by word.
έπεμμε (έμι): am upon.
δρόμωμαι: protect.
δεξί (inv.): hold.

έγραψεν (άγρεψω): take alive.

ή: quoth, said.
ήγαρα (άγείρω): roused.
άδη (άδος): he knew.
ήκα (ήμι): I hurled.
ήρατο (άρνημαι): gained.

θέλων: brimstone.
θέω (θέω): they ran.

είς [είδε]: he saw.
είμαι: desire, hasten.
εῖν [έινα]: to go.
ένα, acc. of ές: strength.
έπος: arrow.
εσεν (έμι): they went.

καρπός: harvest.
καίνος [κείνος]: that, yon.
κηρ (καρδία): heart.
κόρη: hair.
κράτες: strength.

λάσυ: stone.
λίμνη: harbor.
λύω: loose, release.

μέθε: wisdom, device.
νῆς: naiad, nymph.
νήσος (νῆσι): of the ship.
νόμος: pasturage.
νόμος [νεώς]: temple.
νεώ: new.

κατέστρεψε: hastened.
κατέργασαν (κέντρομ): hundred.
κτός (έκ): outside of.
δράφος: ivory.
ένεμων (έμι): distributed.
έπει: since, when.
έπεμμε (έμι): come upon.
έρω: draw.
δεξί [δεξι]: he held.

έγραψεν (άγρεψω): revive.

ή: truly.
ή: in questions.
ήγεροντο (άγείρω): they assembled.
ήδη: already.
ήκα: softly.
ήκω: I come.
ήράτο (άρα): prayed.

θεόν: divine.
θεόν (acc.): god.
θεόν (acc.): swift.

είδ (conj.): and.
είμι: send.
εἰμί: let us go.
εν (conj.): in order that.
εφ [έφ, dat.]: one.
ερμόν (αίδα): they know.

καρπός: wrist.
κελνός: empty.
κηρ: fate, death.
κόρη: village.
κράτος (καρή): of the head.

λαός: people.
λίμνη: lake.
λύω: wash, bathe.

μή τις: no one.
νήσ (νίς-): witness.
νήσος [νοές]: temple.
νόμος: law.
δ [ōs]: who.
ois: alone.
ois: of what sort.
ois: he.

ὁ (perf. of ὄρνημα): he is aroused.
ὁ (aor.): he aroused.
ὁ (θύμ, possessive): his.

ὁσσα: rumor.
ὁσσα (ὁσσο): how great.
ὁσσο: two eyes.

ὁσσα: ground.
ὁσσο: threshold.


ὁς (voc): voice.

πήρσο: pierce.

πεισεμαι (fut. of πάσεω): suffer.

πεμφεμαι (φαινω): he appears.

πλεον (πλειον, plenus): full.

πολε [πολλοι]: many.

πολε [πολλων]: of many.

πολε (gen. of πολες): of a city.


πορος: wheat.

ῥινος: hide.

σπενδω: pour a libation.

στή, aor. subjv., and στή [στη], aor. ind. of ιστημυ.

τοι [οι]: for thee.

νος (nom.): son.

φη [ευ]: he said.

φος [φάος]: light.

ὁρος (umerus): shoulder.

ὁς: as.
SELECTED GROUPS OF WORDS

ἀγάλμα, delight. ἀγαλμα, source of delight. ἀγαλματικός, splendor.
ἀγία, collect. ἀγία, assembly. ἀγίαμοι, ἀγιαστής, orator. ἀγιασμός, assembly.
ἀγιασμός, lead. ἀγιασμός, ἀγία, συν-, συγ-, συγ-, συγ-. συν, συν, συγ, συγ, συγ-
ομοι, ἀγιαστής, am leader. ἀγιασμός, αὐτός, am abashed, reverent. αἰδώς, reverence. αἴδως, shameless, pitiful. αἰδωλεία, shamelessness.
ἀλος, sea. ἀλεια, near the sea. ἀλέγος, white. ἀλεγών, ἀλέγος, ἀλέγων, gleaming. ἀλος, of silver. ἀλεγών, of silver eddies. ἀλέγος, ἀλεγώντος, silver footed. ἀλεγώντος, with silver bon.
ἀμε, protect. ἀλέξω, ward off (cf. Ἀλέξανδρος). ἤπαι, to. ἀργος, ἀργές, helper, defender. ἀργηγή, árkoς, bulwark. ἀλκιμός, brave. ἀναλείπω, cowardice. ἀρχή, begin, rule. ἀρχή, ruler. ἀρχή, rule. ἀρχή, begin. ἀναρχος, without commander. ἀρχέακος, begi
ἀβω, shout. αἰδώς (ἀβ-, μετ-), speak. αἴθω, voice. ἀντίβαλλον (ἀμφί-, ἀντί-, ἀντί-, ἐμ-, ἐπί-, κατά-, πέρ-, προ-, βίβλης, go. ἄμφιβασις, surrounding. ἀπερβασία, threshold. βαθμός, altar.
βάλλω (ἐκ-, ἐμ-, ἐπί-, κατά-, ἐπί-, συμ-,), hurl, throw. ἀντιβολέω, go to meet. ἀπάθλητος, cast off. παραβάλλω, projecting. βῆλος, missile. ἐκαταβέλεις, ἐκβολή, long shooting. ἐπαβολή, one who bandies
βουλέω, wish. βουλεύω, advise. βουλή, council, coun
ληφόρος, counselor.
γάρρας, old age. γηράσκω, grow old. ἀγήρας, ever ye.
old, old man. γηρής, old woman. γερούσιος, of the el
γενομαι (ἐκ-, ἐπι), become. γένος, γενέτ., γενέθλη, vi
forth, beget. γόνος, γενομον, offspring. ἄγονος, unh
blood. προγενέστερος, older.
sartoma, divide. saírma, feast. saíw, cleave. saí, feast. saítron, portion. saímos, division.

díw (vpo-), díw, fear. díástomaú, frighten. dídhrwm, fearful. dílós, cowardly. díwos, dreaded. díos, díma, fear.

dímos, build. dómos, díw, díama, house. dídhrmotos, well built.

êkôw, willing. êkhrlos, undisturbed. êkaloûmenos, êkón, unwilling.

êxw (án-, áp-, ð-, kata-, par-, ð-, ðw-, hold. ðpoukhória, hold out, promise. ðpóskepsis, promise. ánaktós, endurable. ðásxetos, irresistible. ðxochos, ðpeírchos, eminent. ðkepetukós, bringing bitterness. aîgrîchos, aegis bearer. skraptoûchos, scepter bearer.

iotion (án-, âf-, ðia-, ðz-, ðtan-, âf-, méth, par-, per-, pro-, ðf-), set, place.

iástos, mast, loom; iástion, sail; ióstodókia, mast receiver. òstathmos, stable; òstátos, stabled.

kêma (épt-, kata-), koymáw (kata-), lie. kakkseîntes, lying down. kaýmîon, keepsake, treasure. âkotis, parâkontis, spouse.

mêmu, múmoun, mukadém, am eager. múmãoi, am mindful. xeneiav, desire eagerly. múmôveti (épt-), rave. múmískos, remind. xenos, spirit. xýmotos, woosed, weeded. mántes, seer. xanteúma, predict. xantosún, prophecy. xanhámâ, (?) learn.

mêros, mîsra, portion, fate. mórros, fate. morósmos, fated. xomptenôi, child of ñêsing. ãmmoros, ill-fated. ïptémora, contrary to fate. meîrormai, receive as portion.

pâs, ðtas, prótas, ðhumpa, all. pannêmármos, all day long. pannúchoros, all night long. pannotp, with all haste. pannotos, of every sort. pámpan, pâçhyn, altogether. pántos, in every way. pántose, on all sides.

pétraí (àpo-, èpt-), fly. poutâmaí (âmî-), flit. petepnos, pterôus, winged. ptérw, wing.

pôs, foot. pedâw, fetter. pédâlon, sandal. pedôn, plain. pêzôs, on foot. pousResearchers, pouskâ, swift of foot. poudhénmos, swift as the wind. poudâkia, swiftness of foot.

têa, ñiar. têknon, têkos, child, offspring. têkôs, parent.

tôlos, end. éteteîw, complete. ételéstos, incomplete. ételéúttos, unaccomplished. ãmotelhîs, half finished.

phîn, diaphragm, mind. âphradês, foolishly. âphradhî, folly. âphraiavw, am foolish. âphrôn, a fool. éuvrów, cheerful. méliphron, kindly hearted. perîphron, prudent. prôphron, zealous. frouvôw, frâzomai (ént-, meta-), consider, plan. perîphradês, considerately. euvráinw, cheer. euvróvôw, well disposed.