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HOMER

From the bust in the National Museum, Naples
THE
FIRST SIX BOOKS OF HOMER'S ILIAD
WITH
INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY
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REVISED EDITION

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PREFACE

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

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

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

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

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

YALE COLLEGE, March 4, 1901.
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INTRODUCTION

EPIC POETRY.

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

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

1 The famous 'Homer 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 1706. He claimed that the Iliad and the Odyssey were not the work of one
§ 1 a. EPIC POETRY

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 n.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 n.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 1857, 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. — ὁδαγόν δὲ ἄνευδον ἐσωτήρ. 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 Νέωρος of Odysseus (with some omissions, — 1200 lines in all) a 1-87, ε 43-ε 297, λ 363-363, and σ 7-184. According to Kirchhoff, 3561 verses formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition. 'Many brave men lived before Agamemnon,' and many poets preceded Homer, who used freely the poetic material which was the inheritance of his generation. No one has stated the case more clearly than Rudyard Kipling:

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

We may compare also Cicero's words (Brutus xviii. 71): Nihil est simul et inven- tum et perfectum; nec dubitari debet quin fuerint ante Homero rum poetas.
b. Scholars now do not ask where Homer was born, but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' 'Olümpeia δῶματ' ἔσωσα, 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 (ἀναβιότ, cf. ἀναμάθω) are mentioned in the Homeric poems as singing on themes connected with the Trojan War. The poems (ἀναβιότ, Άττιο φόντ', English Odes) were recited by rhapsodists (ῥαψιδοί), 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:

ετὰ πόλεις μάραντο σοφήν διὰ μίθων Ὀμήρου.
Σιλήνα, Χίος, Κολοφών, Ίδάκη, Πτέρος, Ἀργος, Ἀθήναι.

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

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

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

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

Tradition est Homericum casum suisse; 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 expicitus est, ut quae ipse non viderit, nos ut videremus officerit? — Cicero, Tusc. Disp. v. 39, 114.

Troiani belli scriptorem, maxime Lolli, dum tu declamas Romae, Praeneste relogi:
qui quid sit pulchrum, quid turpe, quid utile, quid non, plantus ac melius Chrysoippo et Crantore dicis. . .
fabula, qua Paridis propter narratur amorem Graecia barbariae lento collis duello, stultorum regum et populorum continent aestus.
Antenor censeb bellis praedicere causam;
quid Paris? ut salvis regnum viculque beatus
cogi posse negat. Nestor componere litis
inter Peliden festinat et inter Atriden:
hunc amor, ira quidem communitur urit utrumque.
INTRODUCTION § 2 a.

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

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

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

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

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

c. A great Natural Epic is possible only in a nation which has a
rich and varied mythology. Hence, the Romans, being without
a rich mythology of their own, could have no great Natural Epic.
d. The expedition against Troy was the theme of other poems
than the *Iliad* and the *Odyssey*, but they have long been lost, and
little is known of them. One, the *Cypria* (τὰ Κύπρια, sc. ἔπη, —
assigned to Stasimus of Cyprus), told of the events which preceded
the action of our *Iliad*. The *Aethiopis* (Ἀθηνοίς, sc. ναύσης, —
assigned to Arctinus of Miletus) told of the events which followed
the action of the *Iliad*. The *Iliupersis* (Τίλων Πιρονίς, — assigned
to Arctinus) and the *Little Iliad* (Τίλως Μυρά, — assigned to Lesches
of Lesbos) sang of the destruction of the Trojan city. The *Nórra*
(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 ἐπιλ, which was once thought to
be one of Homer's Minor Poems, was composed probably not far
INTRODUCTION

§ 2 f.

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

f. The Homerıc Hymns (to Apollo, Demeter, Aphrodite, Hermes,
and other divinities) are of different ages, and in them much materi-
al 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 Homerıc enthusiasm,
a few years ago, to excavate the site of Hissarlik (‘Ilium Novum’)
in the Troad, near the Hellespont, and that of Mycænae in Argolis.
In both places are found indications and remains of ancient wealth
and power which justify the Homerıc epithets of Ilios (as ἐν Και-
νάλιον πτολαμόσιον Ι 402, πολύχρωσον, πολύχαλκον X 289) and Mycænae
(ἐπιστάμενον πτολαιθρόν B 569, πολύχρωσον Μυκήνης γ 304) and make
probable the belief that the story of the expedition against Troy
was founded on fact. The civilization of the two cities was similar.
The king of Mycænae may have been the central power of
Peloponnesus at one time. An armada may have been led by the
king of Mycænae 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
§ 4 b. LIFE IN THE HOMERIC AGE

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 n.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 'Peleponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorian and Ionian 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 (θεμιστικός). 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
INTRODUCTION

xiv

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

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

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

THE STORY OF THE TROJAN WAR.

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

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

From a photograph
visited Thessaly and enlisted Achilles (son of Peleus and the sea
goddess Thetis) and his friend Patroclus. The Greeks assembled
at Aulis, a Boeotian town on the strait between Euboea and the
mainland, opposite Chalcis. There a portent was seen, which the
seer Calchas interpreted to mean that they should fight for nine
years around Troy, and capture the city in the tenth year. On
their way to Troy, they stopped at the island of Lemnos, where
they were hospitably entertained, and where they left one of their
chieftains, Philoctetes, who had been bitten by a water snake. On
their arrival at Troy, Menelaus and Odysseus went to the city as
ambassadors, and demanded the return of Helen, which was
refused. Some of the Trojans even urged that the ambassadors
be put to death, but their host Antenor and others secured
their safety. The Achaeans began the siege. The Trojans sent
to their neighbors and gained allies. The Achaean ships were
drawn up on land, sterns foremost, and supported by props or
shores. By the side of the ships were built barracks (κατασκήνες)
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 sup-
plies. 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 (‘Ne-
tune’) 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. Chryséis, 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 Chryséis home to her father, but took from Achilles his prize of honor, Brises. 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 aved into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces,— the ‘Catalogue of the Ships,’ — which is followed by a less elaborate enumeration of the Trojans and their allies.
c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen,—the wronged Menelaus and the offending Paris,—were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from the city of Troy, and a truce was struck: If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes; if Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

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

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

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

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

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

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

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

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

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

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

n. The previous action continues through the Fourteenth Book.

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

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaens 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. Quar-
rel. Rest from battle (twelve days). Thetis went to Zeus on the
twenty-first day.

β. THE FOUR BATTLES BEFORE TROY.

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

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

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

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

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

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

§ 7 b. |

b. Contents of the Iliad in Greek Hexameters.*

1. "Αλφα: λετάς Χρόσου, λοιμών στρατοῦ, ἐχθὸς ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορῇ, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἀρ' ἀμφ' Ἐλένης οἴου κόλος ἔστι πάκτων.
4. Δέλτα: θεῶν ἀγορῆ, ὄρκων χώσις, "Αρεος ἀρχῆ.
5. Εἶ: βάλλει Κυθέρειαν "Αρη τε Τυδέος νύσ.
6. Ζῆτα δ' ἀρ' Ἀφρομάχης καὶ "Εκτορὸς ἐστ' ὀσματός.
7. Ητα δ': Αίας πολέμιζε μῶφ μόνος "Εκτορι δίφ.
8. Θῆτα: θεῶν ἀγορῆ, Τρώων κράτος, "Εκτορὸς εἴκος.
9. 'Εξεσίδ δ' Ἀχιλήος ἀπεθάνεσ' ἔστιν Ἰώτα.
10. Κάππα δέ: 'Ρήσου τὴν κεφαλὴν ἔλε Τυδέος νύσ.
11. Λάμβδα δ': ἀριστῆς Δαναών βάλλον "Εκτορος ἄνδρες.
12. Μύ: Τρώων παλάμας κατήρπα τεῖχος Ἀχαιῶν.
13. Νῦ δέ: Ποσειδᾶνος Δαναῖς κρᾶτος ἀφεσε λάθρη.
14. Ξεί: Κρονίδης λειχέσσει καὶ ὑπνὸν ἡπαφεῖν "Ηρη.
15. Οὐ: Κρονίδης κεκύλωτο Ποσειδάνων καὶ "Ηρη.
16. Πεί: Πάτροκλον ἐπέφευν Ἀρήνοιον "Εκτορὸς αἰχμή.
17. 'Ρῦ: Δαναι Τρώες τε νόκαν πέρι χεῖρας ἐμπαγον.
18. Σύγμα: Θέτις Ἀχιλῆ παρ' Ἴημικτοῦ φέρευν ὄπλα.
19. Ταῦ δ': ἀπέληψε χάλοι καὶ ἔκπαρε δίοις Ἀχιλῆοι.
20. 'Τ: μεκάφρων ἐρὺς ὀρτό, φέρει δ' ἐπὶ κάρτος Ἀχαιῶι.
21. Φεί: μόρος Διακίδιον παρ' Ἑβάνως ποταμοῦ.
22. Χεί δ': ἄρα τρις πέρι τεῖχος ἄγων κτάνειν "Εκτορ Ἀχιλῆοι.
23. Ψεί: Δαναοῖσιν ἄγωνα διδοὺς εἴσελεσσην Ἀχιλῆας.
24. 'Ω: Πράμος νέκον νία λαβών γέφω δῶκεν Ἀχιλῆι.

*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.

26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1–Σ 617.  
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>5.</td>
<td>Euboeans (Elephēnor)</td>
<td>B 536–545.</td>
</tr>
<tr>
<td>7.</td>
<td>Salaminians (Telamionian Ajax)</td>
<td>B 557, 558.</td>
</tr>
</tbody>
</table>

Insular Greece.

<table>
<thead>
<tr>
<th>Order of mention</th>
<th>Nations and Commanders</th>
<th>No. of ships</th>
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</thead>
<tbody>
<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>25.</td>
<td>Oechelians (Fodaliarius)</td>
<td>B 729–733.</td>
</tr>
<tr>
<td>27.</td>
<td>From Argissa (Polypotes)</td>
<td>B 738–747.</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)

AEGISTHUS

ORESTES

ELECTRA

IPHIGENIA

HERMIONE

THE AEACIDS.

(2)

ZEUS

ARACUS (of Aegina)

PELEUS = THETIS

TELAMON

ACHILLES

AJAX

TEucer

NEOPTOLEMUS

EURYSACES

THE OENEIDS.

(3)

OEneUS

TYDEUS = DEIPYLE

(d. of Adrastus

of Argos)

MELAGER

DIOMED = AEGIALEA
§ 7 e.  THE STORY OF THE TROJAN WAR

THE ROYAL FAMILY OF TROY, 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

CAYYS

PRIAM = HECUBA
(Husband of Dawn)

TITONUS

ANCHISES

HECTOR = ANDROMACHE

MEMNON

AENEAS

ASTYANAX

LYCIANS, Z 153 ff.

(5)

AEOLUS

SISYPHUS

GLAUCUS

BELLEPHON

ISANDROS

HIPPOLOCHUS

LAODAMIA

GLAUCUS

SAMPEDON
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 Ilissus, 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. Mennon, 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
§ 9 a. THE STORY OF THE ODYSSEY

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 (ν–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
INTRODUCTION

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 chiefstains, 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
The story of the Odyssey

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

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

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

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

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

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,
§ 10 a. THE STORY OF THE ODYSSEY

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

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

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

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

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

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


A. 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. υ–μ. Previous adventures of Odysseus, on leaving Troy.
B. ν–ω. What happened after the return of Odysseus to Ithaca.
   IV. ν–τ. Odysseus at the hut of Eumaeus.
   V. τ–π. Return of Odysseus to his palace.
   VI. π–ω. Odysseus slays the suitors and regains his kingdom.

This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact; but no one should suppose that the Greek poet had such a division in his mind.
b. The division of the Iliad and Odyssey each into twenty-four books was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were lettered, not numbered. The large letters of the Greek alphabet (A, B, G, 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 (E) to 331 (Ζ).

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

HOMERIC STYLE.

II. 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 ποιος ἄμα πάντα δινόειν αὐτὸς εἶλαθα. 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 Virgil 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. Virgil, 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.' _Laocoon_ 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 χρυσός ηλιος πεπαρμένος? 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.” 

2. 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 ὃ γὰρ ἤδει θοῦς ἐπὶ νῆσος Ἀχαιῶν | . . . καὶ λύσατο πάντας Ἀχαιῶν | . . . ὑμῶν μὲν θεοὶ δοῦν Ὀλύμπια δῶματ’ ἐχοντες | ἐκτέρσων Πραμόφων πόλιν, εὖ δ’ οὐκαδ’ ἰκέραν: | πάθοι δ’ ἔμοι λύσα τε φίλην τά τ’ ἀποικα δέχομαι, | ἀλλὰ καὶ Δίως νίον, ἐκβάλλον Ἀπόλλων Α 12 ff., with its paraphrase which uses indirect discourse, ἄλθον δ’ ἱερεῖς εὕχεται ἐκεῖνος μὲν τοὺς θεοὺς δοῦναι ἔλατας τὴν Τροίαν αὐτοῖς σωθῆναι, τὴν δὲ θυγατέρα οἱ λύσα δεξαμένους ἁπότις καὶ τὸν θεόν αἰδειοθέντας κτλ. in Plato Her. iii. 393 E. Cf. also A 398 ff., G 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.’

1. 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 μέγα πάλαιν | Ἀργείων κρατεῖ καὶ οἱ πεθονται Ἀχαῖοι A 78 ff. who rules with might over all the Argives and him (for whom) the Achaians obey, ὃ ἐπὶ πολλὰ πόρφυρα, δόσαν δὲ μοι ὑπὲρ Ἀχαίων A 162. Cf. Xen. An. i. 1. 2. This change is most frequent at a caesural pause or at the close of a verse.

g. Thus the poet deserts the participial for a finite construction, as ἵσων τε πετυκόμενον λάεσοι τ’ ἐβάλλων 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. (§ 59) καὶ ἠρείαν ἔφε παντα. | ... εἰ δέ ἔθνεν Ἀτρείδης Χρυσήδα καλλυσάτον κτλ. A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the meter compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

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

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, and frequently serves to form a closer connection with a following amplifying clause, as μὴν ἄδειθε θεία... | οἴλομένη ἡ μέρι 'Αριαίων ἄλκη ἤθελεν Α 1 ff., where the relative clause explains οἴλομένη: the wrath was mortal, deadly, because it brought ten thousand woes upon the Achaeans. So a few verses later, νοῦσον ἀνὰ στρατῶν ἄφθερν κακίν, ἀλέοντο δὲ λαοὶ Α 10, the position of the adjective κακίν (following the pause in the third foot) is explained by its connection with the thought of the following clause; cf: νυν αὐτῷ μὲν ιδεῖ 'Αριαίων | εἰ παλάμας φοροίσω δικασταλοῦ oʻ τε θέμεστα | πρὸς Διὸς εἰρνάτα Α 237 ff., where δικασταλοῦ is explained by the following clause. αὐτῶν thus often contrasts a man with his companions or possessions, as ἀνἀ μὲν φίλα ἐλματα δέος, | αὐτῶν δὲ κλαλοῦτα θῶς ἔτι νῦν ἀφήμω Β 261 ff.
k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom is allowed as at the end of the verse, § 59 a 3.

l. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as σαύτης ἵνα τῆς ἀσματικῆς τιμῆς Α 32. This is specially frequent when the subordinate clause precedes the principal sentence, as Ἐκείνῳ δ' ὁ χρόνος τε τῆς πύλης . . . ἰκανω, ἵν' ἀρά μν. . . . θέν 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, φίλην Α 20 (cf. j, above). A preposition likes to stand near its noun, and so often stands between the adjective and its noun, as χρυσώτας ἀν' σκύπτρῳ Α 15, θεός ἐπὶ νήρας Α 12, ἔμετρῷ ἐνὶ ὕπαι Α 30, νήρας ἐπὶ γλαυκόναρ 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 θαυμάτω πολυμελής 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 (θαυμά) even when they are drawn up on land (Α 300 and passim). The heaven is starry even in broad daylight (Ζ 108). Homer calls milk λευκών (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 κορυφαίονς.' 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 Ἄθρως. She is Παιλά τ’ Ἀθρών forty-one times. The Achaeans are άφωνοι Ἀχαῖοι thirty-six times, κάρη κομάντες twenty-nine times, in the genitive Ἀχαῖων χαλκοχρώμων twenty-four times, ἅς Ἀχαῖων sixty-four times, λαὸς Ἀχαίων twenty-two times, κοῦροι Ἀχαίων nine times. Agamemnon is ἄνεξ ἄδρων 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 ποδαρχός διὸς Ἀχιλλεὺς twenty-one times, πόδας ὁκὶς Ἀχιλλεύς thirty times, ποδάκες Αιακίδα πεντάκλεα ten times, ποδάκες Πηλεώνα ten times. Menelaus is ἴσα τὸν ἔτσι ἄγαθός twenty-five times. Hector is κορυφαίος thirty-seven times, φαύνομεν ἐκτορ πίσι twenty- three times. Cf. πius Aeneas, fidius 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 τὸν δὲ ἄδαιρον μέγας βοής ἄγαθος 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 φώνησες προσηῦξα Λ 201 lifted up his voice and addressed her, ἔτοι τ’ ἐφατ’ ἐκ τ’ ἀνήμαζας Λ 361 spoke a word and called upon him, ἐμὲ ἦσαν καὶ ἐπὶ χειρὶ δερκομένου Λ 88, ὑπήρων ἀνάποινον Λ 99, τῶν ὁ τ’ μετατρέπη στὸς ἀλεγίζεις Λ 160, πόλεμοι τ’ αὐξάνει Λ 177, πάσων μὲν κρατέων ἤθελεν πάντοποι δ’ ἀνάστασιν | πάσι δὲ ηἰμαίων Λ 288 f., ὡτ’ ἠφομαι ὡτ’ μεταλλάντος Λ 553, δήλαι εἰ κ’ ἐθλήσθα καὶ εἰ κάν τ’ αὐξένη Δ 353, ἐγγίστερον ἦδε μεθύσετε B 79. Sometimes the same stem is repeated for emphasis, in a different form, as δύμον ὑψίλετον Β 325.
§ 13 a. **HOMERIC STYLE**

**e. Epexegeesis.** A clause is often added epexegetically, to explain a preceding clause or word, as μὴν ... ἀληθητὴν ἢ μυρί' Ἀραμικά ἀλγε εἴθηκεν Α 1 f., τά τε δόγρ' Ἀφραδάγην, | ἦ τε κάμη τό τε εἶδος Γ 54 f. For explanatory asyndeton, see § 15 b.

**f.** The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόλιν Ἰκαρίιον Β 144 f., ὀρνίθων, | χρῆσιν Β 459 f., βωθοί | ταύρος Β 480 f. Cf. the explanatory use of the infinitive, as ἵρει: ἐνάντεις μαχεῖσθαι Α 8 brought together in a stripe, to contend.

**g.** Thus also the part of the mind or body which is employed or specially affected is mentioned, as οὕτω Ἀγαμέμνον ἔδανυθεν θυμώ A 24, χωμένος κήρ Α 44, κεχαριστῶ θυμώ A 256, ἐν ὀφθαλμοῖσιν ὀρᾶσθαι Γ 306.

**h. Stereotyped Expressions.** The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Such formulae were convenient for the bard, and did not distract the attention of the hearer from more important matters. Speeches are introduced and followed by set verses, as καὶ μὴν (or σφειτ) φωνήσοι ἐπει τεράντα προσηγηθα Α 201, and in fifty other places; δ' σφειν ἐν φρονέων ἀγοράσεω καὶ κατέκεισθαι Α 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι δ' γ' ὅς εἰπόν κατʼ ἄρ' ἔκει, τούτι δ' ἀκίστη A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz,—each of the four reports ending 'and I only am escaped alone to tell thee.'

13. **a. Parechoses, 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 ἡκόθαι, δέχεσθαι Α 19 f., δῶσα, ἀπότας Α 96 f., χῶσα, τεκούσα Α 413 f.
INTRODUCTION § 13 b.

Most examples of parechthesis (παριχθέως) and alliteration are probably accidental, as πολλάκις τινας Ολύμπια δόματα ἔχουσα Β 484.

b. Occasionally an onomatopoeic (όνοματοποιία), imitative expression is used, giving a kind of echo in the sound, as τρικθά τε καὶ τετρακθά Γ 363, of the breaking of the sword of Menelaus; ἐκ δὲ Χρυσής νῆσος βῆ στοντορόου Λ 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; αὐτὴς ἑπεκτε τέθοντες κυλίσθεντο λάις ἀναμένες 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 quaquit ungula campus (Aen. viii. 596).

c. The poet plays occasionally on the names of his heroes, as Πρόδοος θρόης ύπεράνενεν Β 758 (“swift by nature as well as by name”), Τληρόλεον... τλήμονα θυμῷν ἔχων Ε 668 ff., Ἑκτώρ... φῆς ποιν ἀτερ λαϊν τοῖν ἔξετεν Ε 472 f., where ἔξετεν seems to be selected with reference to the assumed etymology of Ἑκτόρ.

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

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

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

d. The Iliad has 182 detailed comparisons, seventeen briefer (as παισεῖν ὕποκτες ὑγοράσασθε | νηπίαχοι οὐς οὐ τι μέλει πολεμήσαι 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’ ἣς νυκτὶ ἵνακ αὲνὶ Α 47, ἡν’ ὑμεῖς Α 359, in addition to ὅσει δὲ οἱ πυρὶ λαμπτέωντι ἔκτην Α 104. Books B–Z have forty detailed comparisons.

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

Prepositive ὡς is not used in comparisons (except in μ 433).

In the briefest comparisons, postpositive ὡς is often used, generally lengthening the preceding syllable (§ 59 f).

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

15. a. Asyndeton. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καὶ, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀνάμετρον ἀνάποινον Α 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 ὃς ἔθελεν δόμενι πάλιν εἰ τό γ’ ἄμανον; | βαύλομ’ ἐγὼ λαὸν σόν ἔμεναι ἢ ἀπολέσθαι Α 116 f., ἃ πόποι, ἡ μέγα πένθος Ἀχιλλαί γωνίαν ἱκάνει; | ἴνν γνῷν ἡ ἔθελεν ἐπὶ πάντων ἐμενι ἄλλον, | πάντων μὲν κρατεῖν ἔθελεν πάντεσσα δ’ ἀνάσσειν Α 287 f. In B 299, τὰ λέγε πάντα καὶ μελῶν’: ἔπειρον γίνεις 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 B 703, E 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αὐτά, as εἰ δ’ ἔγερε μὴν πάρῃς . . . αὑγά τοι αὐτοι κελαινὼν ἐροίστησε περὶ δομά Α 302 f., αὐτίκα κατορμοῦσι Διά Κρονίων προσημά A 539; cf. B 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 παῦδο τε σοὶ ἄγεμεν, Φοῖβο β’ ἔρην ἐκατόμβην Α 443, where παῦδο and ἐκατόμβην, σοὶ and Φοῖβο respectively are contrasted. Cf. ἀς Ἀχιλῆς τ’ τιμήσεις ὀλέας δὲ πολλάς Α 588 f., δομοιώτας μὲν χάραιν, κατηγορήσει δὲ σοὶ αὐτῷ Γ 51, ἀρν’ ἐκατομβὸν ἄγεμεν, έτερον λευκὸν, ἐτερόν δὲ μέλαιναν, | Γγ’ τε καὶ Ἡλέως Γ 103 f., where the black lamb was for Γγ’ and the white for Ἡλέως,—βασιλεῖς τ’ ἄγαθος κρατεῖς τ’ αἰχμητῆς Γ 179, where the adjectives are brought together, Δ 450 f. Cf. Milton’s ‘Sweet is the breath of morn, her rising sweet,’ Par. Lost iv. 641,

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

βασιλεῖς τ’ ἄγαθος  
κρατεῖς τ’ αἰχμητῆς Γ 179.

It should be noticed that this chiaslic arrangement is often the most simple and natural, as in the first example above, where σοι at once suggests the other.
§ 16 d. HOMERIC STYLE xliii

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 (Nereus . . . Nereus . . . Nereus), B 671 ff. Cf. also B 388, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in Ἀνδρομάχη, θυγάτηρ μεγαλύτερος Ἡρώων, | Ἡρώων ὡς ἔμενεν ὑπὸ Πάλκῳ ἤλθασσεν Z 395 f. Andromache, daughter of the great-souled Eetion, Eetion who dwelt at the foot of woody Placus.

c. Lithotes (λιθότης or μεώσεις), 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 ὁ Ἀγαμέμνων ὑπὲρ θυμῷ A 24 it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.; ᾧ δ’ ἐκ κοιλέων ὄσε μέγα ἐξόφος αὐτ’ ἀπίθησεν | μὴδ’ 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; Ἐκτόρ δ’ ὡς τ’ θεᾶς ἐπος ἐγκυμοσύνη B 807.

da. a. Periphrasis. Certain periphrases occur frequently, as ἄξεσθαι ἐν Πρᾶσι βλεπ. Γ 105 bring the might of Priam, i.e. the mighty Prasim, Παπαλαγώνω ν ὀγκείτο Πολυμήσως λάχαν κύρι B 851, ή ἐπι ἄνθρωπος κραδίτων Δίος ὧς καὶ ἔργα A 395, πολεμία ἐργα B 338, works of war, i.e. war, μένος άνθρων B 387, i.e. brave men. Cf. orora canum vis Verg. Aen. iv. 132, horrentia centum terga suum ὦ. 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 Ramlie, scourch and blasted, overthrew,’ ὦ. vi. 371 f.; ‘By them stood the dreaded name | Of Demogorgon,’ ὦ. ii. 965.
β. Some of these periphrases were used simply for metrical convenience. *E.g. βή Ἡρακλεία is equivalent to Ἡρακλέη, which is not suited to the Homeric verse.

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

e. Zeugma. Sometimes two connected subjects or objects are construed with a verb which is appropriate to but one of them, as ἕ μὲν ἔπαιη ἄσ ἄλα ἄλαρ... Ζεῦς δὲ ἐκ τῶν πρὸς δώμα (sc. ἔβη) Α 531 ff. she then leaped into the sea, but Zeus went to his own house, ἠκάστω | ἕπτοι ἀριστοκος καὶ ποικίλα τεύχε έκκε ι 326 f. where the high-stepping horses of each were standing, and the bright armor was lying. Cf. Shakspere, Sonnet 55, 7, *Nor Mars his sword, nor war’s quick fire shall burn | The living record of your memory.*

f. Hyteron 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 ἤδε γένοντο Α 251 were bred and born with him. Cf. Shakspere, Twelfth Night i. ii. *For I was bred and born | Not three hours’ travel from this very place* and Vergil’s moriamur et in media arma ruamus Aen. ii. 353. In some phrases metrical convenience may have determined the order of expression.

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

17. Later Change in Words. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἄγορα and ἄγων are used in Homer of an *assembly, gathering*, not of market and contest. *Αἰών is always the name of a person, not of a place. δοῦλος, δοῦλη are used for the Attic ποιήτης, ἦμος, — ἕτος and μῆνα are used for λόγος, κοσμίω for τάσω. βλάστω is to injure by detaining, detain.*
§ 18 b.  HOMERIC SYNTAX  xlv

δεινός means terrible, not skilful. δίσπυρος is the principal meal of the day, whenever it is taken. ἵχνος means spear, never sword. ἵμπυς is used for the Attic ἰμις, nevertheless. ἴμβος is used of all the warriors; it does not mean a hero in the English sense. θεράπως was nearly the Spartan θεράτων, — not a menial servant. ἴμβοις is to lead, not to think. κρίνω is to select, discriminate, rather than to judge. λαος [λεος] is often used of soldiery. Λίβισμα is used only once of entreaty addressed to gods. μελω never means delay. νοεω often has the sense of αλοθάνωμαι (which is not Homeric), perceive, and φραζομαι is to consider. νόμος is not used for law. οίμα is not to blame in a general way, but to think insufficient, despise. οὐζω is wound with a weapon held in the hand, not with a missile. τέμπω is escort, attend, as well as send; cf. τωτη, convoy. τάλεμος is often battle rather than war. πρόσωπος is to carry through rather than to do, as in Attic. σχῖνος is near, of place, not almost. σῶμα is used only of a dead body, δήμας being used of the living form, and αὐτός and περὶ χρόνι taking some of the Attic uses of σῶμα. τάχα always means quickly, never perhaps, as in later Greek. τιθημαι is often used like τοιοῦ, make. τηλύμων is bold, or enduring, rather than stretched, as in later Greek. φλέον is often to entertain hospitably (i.e. as a friend, φίλος). φοβος is not fright but fright; φοβομαι is not fear but flee. ὦ does not mean since. κύδνος, δραγή, διπλής, στρατοπέδιον, and στρατηγός are not used.

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

HOMERIC SYNTAX.

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

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

a. The future with κεῖ, as ἐὰν δεῖ κεῖν κεχολώσεται Α 139; cf. A 175, 523, B 229.

β. The subjunctive as a less vivid future, as οὐ γάρ τῶι τοῖνι εἶδον ἄνειον οὖσι ἱδώμαι Α 262 I never yet saw such men nor shall I see them. (H. 868; G. 1321.)

γ. The subjunctive with κεῖν or ἄν, as a potential mode, as ἐὰν δεῖ καὶ μή δούσων, ἔγιν ἐὰν κεῖν αὐτός ἱδώμαι Α 137 but if they will not give it, I myself will then take, etc. οὐκ ἄν τοι χραίση κεῖνος Γ 54 the cithara would not in that case avail thee.

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

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

d. a. Homer prefers ἐὶ with the subjunctive to ἐὰν κεῖν (αἰ κεῖν) or ἐὰν with the subjunctive. ἐὰν ἀσῦ is not used in general conditions.

β. ἐὰν κεῖν is rarely used with the optative (twenty-nine times in all); never in the expression of a wish. ἐὰν ἀσῦ is used with the optative but once, ἐὰν περὶ ἀν αὐταὶ μήσωσις δεῖάνωτεν 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 κεῖν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as Β 81, Γ 220, Ε 85, καί νῦν κεῖν ἑνθ' ἀπόλουτον ἀναζ ἀνρίων Ἀλεύς, ἐὰν μή ἄρ' ὀδύνεις Διὸς θυγάτηρ Ἀφροδίτη Ε 311 f. "Aeneas would have perished if Aphrodite had not perceived."

e. 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 ‘expegeetical’ use of the infinitive is frequent, as A 8, 107, 338, B 108. Often, as in these instances, this is a survival of the old datival origin of the mood.

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

g. The ‘historical present’ is not used.

h. The imperfect is much used, even associated with the aorist.
i. ἵππι is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence; cf. ἔσθε νῦν οὗ ἀπεμάκρυντας περ, οὐ τι μάλα δύν A 416 since thy appointed time of life is brief, etc., and μάτηλον δὲ οἱ γένεθλοι ὁμώμοιο A 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 ἔρως· Ἀχαῖοιν πέλεται πολύμοιο κακοῖο A 284 is a bulwark for the Achaeans from (to keep off) evil war, καρπολόμοις ἄνω τοιοῦτοι ἀλόγος ἡ ἐνίκησ' ὀμίχλη A 359 swiftly she rose as a mist out of the hoary sea. The dative of place is often found without a preposition, as τὸ ἔδρον Ἰξιον A 45 having his bow upon his shoulder.

b. The accusative without a preposition often expresses the ‘limit of motion,’ as A 254, 497. This construction is frequent with ἐναι, ἐκάω, ἐντύμω, but rare with ἐμψάω, ἔφημαι, βαίνω. Cf. Milton’s ‘Arrive the happy isle,’ Par. Lost ii. 409; Tennyson’s ‘Arrive at last the happy goal,’ In Mem. lxxxiii.

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

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

e. The prepositions still retain much of their adverbal 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 Homer 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.
β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ἔντο ὧ ὁ Ἅρμος ἐρχάμαντο | ἄνδρος ἀκοινόσακτος 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. ἐκλαγέεαν δ’ ἄρ’ ὁστοι ἐν’ ὅμων χωρόνυο | αὐτοῦ κινητόν Α 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἄμφι δ’ ὑπεῖ | συμβαδίζων κονάβρησαν ἀνάστων ἐν’ Ἀχιλῆς Β 333 f.

h. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινό δ’ ὅσον φάνυεν Α 200 terribly did her (lit. for her the) eyes gleam; or is used instead of an ablative genitive with a preposition, as Δαναῶν δεικά λαγόν ἀπόσαν Α 97 will ward off ignominious destruction from (lit. for) the Danae; or instead of a genitive with verbs of ruling and leading, as πάντως δ’ ἀνάσαν Α 288 to reign over (lit. be the king for) all; or instead of an adverbial expression, as τοῖοι δ’ ἀνίστη Α 68 for them rose (not to be taken as a local dative, among them).

1. ἐνό is used with the dative in the almost the same sense as with the genitive in Attic, as ἐδάμη ἐνό χεραὶ ποδάκες Λικίθω Β 860 he was slain by the hands of the swift-footed Leucides, with perhaps more of the original local force of the preposition.

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

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

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

20. a. Particles. a. The beginner in reading Homer is perplexed by a large number of particles that are not easy to render by English words. Their force can often be given best by the
order of the words in the translation or by the tone of voice in reading. To translate ἃ as was natural (or even you see or you know) or γε 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. ἡ is used far more freely than in Attic prose. A single ἡ is often used to connect single notions, as κύνισιν ἢ δολωτί τι Ἄρης ἢ Λ 4 f. ἡ ὀφρα is the usual particle to introduce a final clause.

γ. ἤ is the general interrogative particle in Homer is ἤ, but in a double question (where the Attic Greek uses πόρον ... ἤ) ἤ or ἤτι stands in the first member, ἤ or ἤκ in the second; cf. Λ 190 ff.

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

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

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, coordination or parataxis (παράταξις) was the rule, — not subordination or hypotaxis (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called 'parenthentic demonstrative sentences.' Thus ἄ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as ἢ ἄ ἦ δὲ μὴ δῶσον, ἢ ἄ δὲ καὶ αὐτός ἐλομαί Λ 137 but if they shall not give it, (but) then I myself shall take, etc., ἢ ἦ δὲ ταπείνωμεν ... ἢλθε δ' ἀθήρη Ἄθηρη Λ 193 f. while he was pondering this . . . (but) then Athena
INTRODUCTION § 21 b.

came, αὖ ἐν τῷ φυλλῷ γενεύ, τοῖς δὲ καὶ ἀνδρῶν Z 146 as is the race of leaves, (but) even such is also the race of men. So αὐτάρι and ἄλλα are used with stronger emphasis than δέ, as εἴ δέ ὦν καρπερός ἐσο, θελ δέ σε γείναι μύρτῳ, | ἄλλοι δέ βέβερος ἐστών ἐκεῖ πλέκοσαν ἄναστε Α 280 1. 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 δέ κε θεοί ἔπεισθησαν μᾶλλον αὐτῷ 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 εἴ περ γάρ τε χώλων ... καταπέφη, | ἄλλα τε καὶ μετόπισθεν ἔχει κότος Α 81 f. for even if he should restrain his wrath, (but) yet even hereafter, etc.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache’s words to Hector, "Ἐκτὸς ἀγάμ ὑπὸ μοί ἐστιν πατήρ καὶ πόνια μήτηρ, | ἥδε κασιγγηθος, σὺ δὲ μοι βαλερός παραιτητής | ἄλλ’ ἄγε νῦν ἐλάμω καὶ αὐτὸν μίν’ ἐπι πάργα 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 ἄλλα πάντωσ’ ἁμρον οὐ νεωτέρω ὦστον ἔμει Α 259, φύλλα τὰ μὲν τ’ ἄνθος χαμάδις χέιν, ἄλλα δὲ θ’ ὕπη | τηλεθώσα φίει, ἑαρὸς δ’ ἐπιγιγνεῖται ἄρη Ζ 147 f. ... when the season of spring comes on, οὐκέτ’ ἄγε νῦν πάρος ἐκλείπει ἐδιαμνίσθω ... ήδ’ ἵπτε καὶ νῦν μοι τὸ ἄρχοντ’ ἐκδέιχθην Α 453 ff. as thou didst hear my former prayer so now also fulfill this my desire.

e. αὐτάρι also is used where a causal particle would be used in English, as δύνασθαι παπαρμόνοι, αὐτάρι δυστος | ὄμη έν οὐσιβαρφ ἡλίατο E 399 f. thrilled with pains since the arrow was fixed in his stout shoulder.
§ 22 a.

THE HOMERIC DIALECT

f. In these contrasted clauses, 
the Homeric poets sometimes put into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ ἡρέτας ὑπὸ τοῦ θεοῦ ἔπει δείχρας ἀνόητον Ἰ 318 the people prayed to the gods with uplifted hands (lit. and lifted their hands); for ἐρεί 

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατανέασαν "Ἰλιὸν ἑκάστον ἐφεύραν ἐπονόμαθαι Β 113 promised that I should sack Ilios, and return, but in the very next verse is the English idiom, νῦν δὲ κἂν ἄπλην βούλεσθω καὶ μὴ κελεύς ὧνδε ἰσόθην Ἰλιοῦ Β 114 f. planned an evil deceit and bids me go, etc., for ἄπλην βούλεσθαι.

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, lovd, 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 κολβριν [κοι- λαϊ] A 26, ὀϊνοῦν [ὀϊνοῦς, § 35 d] A 5; of the genitive singular of the second declension, as Πρίμον [Πρίμον, § 35 a] A 19; and of the infinitive endings, as χαλασθὲν [χαλάσειν, § 44 f] A 78, δόμενα [δοίνα] A 98; and uncontracted forms generally, as ἀλγα [ἀλγή, § 24] A 2, ἐτελείοτο [ἐτελείτο] A 5, Ἀτρείδης A 7. Even where a shorter form is used, as ἑταῖν [ἑττῆσαι] A 535, ἑτάρω [ἑταίρω] A 349, this is not to be regarded as shortened from the Attic form, but as nearer the original.

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

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

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; e.g. for the infinitive of the verb to be, Homer could use ἤμεν as dactyl, —ο ο; ἤμεν as anapaest, —ο —; ἤμεν as trochee, —ο; ἤμεν as pyrrhic, —ο; ἤμεν as spondee, —ο. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. No difference in meaning exists between Ἐκονώς, son of Cronus, and Ψυκοῦς. Metrical convenience often or generally decides between the use of Ἀχιλλ or Ἀργείος. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργείος must be used. On the other hand, the verse can
close with 'Άχιοι, but not with Δανοί or 'Αργείων, — with 'Αργείων, but not with 'Άχιοι, with 'Άχιοι, but not with Δανοί or 'Αργείων. Vergil also uses Argi, Achivi, Danai, Dorici, and Pelasgi as synonymous.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἀναξ ἄρδων 'Αγαμέμνων is used after the feminine caesura (§ 58 f) of the third foot, but εὐρι βρείαν 'Αγαμέμνων, 'Αγαμέμνωνος 'Ατρείδα, or 'Αγαμέμνωνα ποιμάνα λαών after the masculine caesura of the same foot. Προμήθης 'Αχλής is used after the masculine caesura of the third foot (§ 58 e), τόδας ἄρκης 'Αχλης after the masculine caesura of the fourth foot (§ 58 g), but ποδίρος διὸς 'Αχλης, ποδάκεος Δίκαιος or ἄμωνος Δίκαιος, ποδάκεα Πελετών, ποδάκεα Πελετών, ἄμωνον Πελετών, or 'Αχλή αποικίστηκον, after the feminine caesura of the third foot, with διὸς 'Αχλης as a tag when the verse is filled up to the bucolic diaeresis (§ 58 h). Cf. the epithets of Apollo, ἵκτωρ Α 385 < >, ἱκνηδών Α 14 < >, ἵκτορ Α 479 < >, ἱκνηδών Α 370 < >, ἱκνηδών Α 75 < >. See § 12 b.

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

VOWELS AND VOWEL CHANGES.

23. a. η is regularly used for [a], as ἄγορη, ὑμείη, νησός, except in θεά, goddess, λαός, people, some proper names (as Αἰλέως), and where a consonant has been lost, as βάς, ψεύς. Occasionally, as Β 370,
muν is found instead of the less frequent μῡν (the strong form of μῡν). ἄλτο Α 532 (from ἄλλομα) is another instance of ἂ, unless it is to be written ἄλτο. ἂ remains when it is the product of contraction or 'compensative lengthening,' as ὅρα, πᾶσας. (H. 30 D.)

b. The final ἂ of the stem is retained in the genitive endings -ἀο and -ἀων of the first declension, as ἀτρεῖδαο Α 203.

c. ἄο and γα often change to εω, with transfer of quantity: ἀτρεῖδαο, ἀτρεῖδεω. Cf. βασιλῆς with Ἀττικ βασιλέως, ἱερὴ and ἱερία. But the frequent λᾰὸς never has the Ἀττικ form λεώς.

d. Compensative lengthening is sometimes found where it is not in Ἀττικ, as ἕκασ (ἕκαο), ἑνεκ (Lesbian ἑνεκα), κοῦρη (κόρα), μοῦνος [μῶνο], ἀφρος (ἀφρος), δαφρός [δάφρον], ἰσος (ἰσος).

e. Diphthongs occasionally preserve ἓ where it is lost in Ἀττικ before a vowel: ἀει, ἀετός, ἀελείτο (§ 47 g), νεκείσκει, ὀλον, πνική.

f. But ἓ is lost before a vowel in ὑκέα (ὑκέα) Ἰρης Β 786, in -οο for -οο as genitive ending of the second declension (§ 35 b), and in ἔμω for ἐμώ, etc.; cf. χρυσέως Α 246 with χρυσαφ Α 15. As in Ἀττικ, the penult is sometimes short in ἐδος (as Α 489, Δ 473). In these cases ἓ has turned into γ. Likewise ν is sometimes dropped between two vowels, — becoming ω. See § 59 k δ.

24. Contraction. Concurrent vowels generally remain uncontracted: ἄκων, ἄλγων, πᾶς (in nominative and vocative singular), δος (δος = ους, εις). Ἀττικ εὐ is regularly εὐ before two consonants, and the adjective is always εὐς or ὑς. Patronymics from nouns in -εψ form -έψης, -έψων, as ἀτρείδης Α 7, Πηλέως Α 197. These uncontracted vowels were originally separated by a consonant. (H. 37 D; G. 846.)

25. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound, for example, — ἀτρείδεω — ὁ ὁ, θησαῦ Γ 27, δὴ οὔτως Α 131, δὴ οὔτε Α 340, πόλεις Β 811, Ἰστήλων Β 537, σχετλῆ Γ 414, in which ἓ must have had very nearly the pronunciation of its cognate semivowel υ. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ἣμιν did not differ in metrical quantity from ἡμῖν.
26. *Crasis* is not frequent. Note τούνκα (τοῦ τύκα) A 291, οὐνάς E 396, χήμας B 238 (καὶ ἤμας), τάλλα A 465 (τὰ ἄλλα). (H. 76; G. 42 ff.)

27. *Hiatus* (H. 75 D; G. 34) is allowed:
   a. After the vowels i and u, as ἐγχεῖ δὲνόετι E 50.
   b. When the two vowels between which it occurs are separated by a caesura (ἀνθέρω ἐπιγνάμμω A 569) or by a diaeresis (§ 58 h) : seldom after the first foot (αὐτάρ ὁ ἐγκα A 333), more frequently after the fourth foot (ἐγχέα δὲνόετα E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together,—more than two hundred times. This freedom of hiatus emphasizes the prominence of this caesura (§ 58 d).
   c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 a), as τῷ σε κακῷ αἰση A 418. See § 59 k ε.
   d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 k), as τῃς ἡ γῶ οὐ λάμω A 29, μῇ νό τοι οὗ χραίσμῃ A 28. The final and initial vowels may be said to be blended in the first example, while in the second the final letter may have been pronounced as 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 μνη' Ἀχαμωὶ ἄλγε' ἐθηκέν A 2.

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

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

28. *Elision.* (H. 79; G. 48.) a. ἄ (in inflectional endings and in ἀραν and ἐρα), ε, ι, ο may be elided. αι is sometimes elided in the verb endings. αι is elided seven times in μοῖς, three times in τοῖς, once in σοὶ A 170 (unless οἴδε σοι οἴω οὐ σοὶ οἴω should be read there for οἴδε α᾽ ἄιω).
   b. τό, τρό, ἀντί, περί, τί, and the conjunction δι do not suffer elision. δι is for δις (either the temporal conjunction or the relative δ with τί affixed; § 42 γ), τί for τίς or τοῖς.
c. is seldom elided in the dative singular, where it may originally have been long.

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

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

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

b. After apocope, the ν of ἀνά and τ of κατά follow the usual rules for consonant changes: ἀμπεπαλών Γ 355, ἀμπεπαλών Ε 87, καββαλέν E 343 (κατεβαλέν), καββά (κατά δέ) frequently, κάκτανε Z 164 (κατάκτανε), καππεσέτην E 560, καππεσέτην E 424, κάλλιτε Z 223 (κατέλιτε).

c. αἴρωσιν A 459 is explained as derived by apocope, assimilation, and vocalization of ε, from ἀνά and ερώ. 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 τοῦοε, τοῦι (from τοῦει); νείκεσε, νείκεσε (νείκος, νείκεσος), ὀπποκ (ὁποκ, cf. Latin quis, etc.), ὀττί, κτλ.

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

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

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

e. Lingual mutes are commonly assimilated to a following σ, as ποσότ (ποθ-στ). σ is sometimes assimilated to μ or ν: ἵμμανιν [ίμμανιν] for ἵμμανιν, ἵμμανος, white, for ἵμμανος, as ἵμμανος, Γ 198, ἰννύμ for ἰννύμ (§ 32 a), ἵρεβεννη Ε 659 dark, cf. ἱρεβεσκον.

f. σ is frequently retained before σ, as ἵσσομαι from the stem ἵσσ-, ἵσσεσσες (cf. τέλος from the stem τέλεσ), βέλεσσον, from the stem βέλεσ.

g. Between μ and λ or ρ, β is sometimes developed, as ἀμβροτος from stem μπροτ οι μπρ (murder, Latin mors, morior), while in βροτός, mortal, the μ of the stem is lost; μψάλωκε Δ 11 from μψάλω και μλ (cf. ἰμαλον); ἆμβροτος, aorist of ἄμματάνω. Cf. the δ of ἄνδρος and the b in English chamber (camera).

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

i. A parasitic τ appears in πτώλες, πτόλεμος for πτόλες, πόλεμος. Cf. διάκα, τραχά with Attic διχά, τρίχα. The proper names Νεοπτολέμος (Νεοπτόλεμος) and Πτολεμύς (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἦμα [ήμα], ἦμαρ [ήμαρα], ΔΛαυ (from Δλαύμα), ηλιος [ηλιος], 'Αδηπ ["Αδηπ], ηψος [ηψ].

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as βεβελήκεν Ε 661, ἠγάκεν Η 170; cf. ἠγακείν Γ 388 (ἀγακείν), ἠφών (impf. of ἀφόν) 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 έκ and ἐκ, οὖτος and οὔτω, but also πώς and πῶ, πολλάκις and πολλάκι, ἀμφότερος and ἀμφότερος (adverbial), are found as consonantal forms.

31. Metathesis of a and ρ is frequent (H. 64; G. 64): καρδήμ Β 452, κραδή ν 353; κάρμιστοι Α 266, κράμτοι Α 509, Κράμπλον Β 676, and Κάρπαθος. Cf. τραπεζόμεν Τ 441 from τράπεζο, τραπεζάρινος from τράπανο.

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

ἀγγελος, break, ἀλη, enough, ἀλων, am captured, ἀνέκ, king, ἀνάδω, please, ἀρισ, thin, ἀρις, lamb, ἀστυ, city, ζ, οη, of, him, etc., with a possessive pronoun ἢς, ἢν, ἦν (ἐκ σκλ.), ἐφε, spring, ἐθά, wedding gifts, ἐθνος, tribe, ἐκος, twenty, ἐκο, yield, ἐρω, as (future ἐρω), ἐκας, far, ἐκατος, each, ἐκαρος, father-in-law, ἐκών, willing, ἐκδομα, desire, ἐκάρσω, wind, ἐκάρμα, hope, ἐκειμη (ἐκ σεμμ), clothe, ἐκσθίς, ἐκματ, clothes, ἐκος, word, ἐργος, ἐρως, work, ἐρέω, draw, ἐκπερος (vesper), evening, εξ, six, ἐτος, year, ἐτος, companion, ἦδης, sweet (ἀνάδω, please), ἦδος, haunt, ἦρα, favor, ἦρω, cry aloud, ἦμα, desire, strive, ἦδω, see (and ἐδα, ἐδος), ἐκλος, like, ἐκκα, am like, ἦς, strength, sinew, ἦφι, mightily, ἦς, equal (cf. ἦφισος), ἦρα, fellow, and ἦρα (with), willow, ἦκος, house, ἦς, wine, ἦς, as.

b. Probably ἦλος, ἦρα, and several other words also were pronounced with initial ἀ.

c. ἀνάδω, ἦς, ἐκαρος, ἦς, ἦθος, and others seem to have begun originally with two consonants, αυ.

d. In more than two thousand cases 'apparent hiatus' (§ 27 f) is caused by the omission of initial ἀ. Less frequently a ἀ 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 ἀ in any word; it only indicates the loss of some consonant. This is not conclusive evidence for ἀ, since σ and ι 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. ἦρα with work, ἦκος with wine, ἦκος with vicus and wick (in Norwich), ἦκος and ἄφ with vox.

f. The sound of ἀ 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 ἀ can be restored in many passages by minor changes. For ἦν ἐκοθλον
§ 33 c. **DECLENSION**

A 21 it is possible to read νία γκησβόλον, for πᾶντεσον δ' ἀνάσαν ε A 288 it is easy to read τᾶσεν δὲ γκνασσεῖν, and χερή γκησβόλον for χερόν ἐκηβόλον Α 14. Perhaps κτήσαι μὲν ἵλε ούκεν ᾗ 167 may have been κτήσαι μὲν κε 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 $v$: ἀπέρων Α 459 for ἀνεύρων (§ 29 c), ταλάφρων Ε 289 for ταλά-φρων. So doubtless ἀπόφιπας Α 356 for ἀπο-φράς.

i. Some irregularities of quantity may be explained by this vocalization of $f$. Thus ἄποιετών Τ 35 may have been ἀποφειτῶν, pronounced nearly as ἀποφειτών. ἀφεχαῦ finds its analogy in γένετο ἂχαή $Δ$ 456 (γένετοι ἂυαή).

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

k. An $e$ sometimes was prefixed to a digrammated word and remained after the $f$ was lost, as ἱκάνων, ἱσκον, ἱφεγε, ἱε.

l. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with $σ$, as ἄνδαιν κτλ.; cf. c. above), as ἐκὼν, ἔπερος. Often the same root varies in breathing, as ἄνδαιν and ἄνδας, but ἢδος,—ἐννυ, but ἢνθης.

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

n. For δεῖδω, δεῆν, see § 59 h.

**DECLENSION.**

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

b. The (old locatal) suffix -θι is added to the stem to denote place where: διθι [οθ], where, τηλάθι [τηλοθι], far away.

c. The (old ablative) suffix -θεδι is added to the stem to denote place whence: δεθι, whence, ἡγδι, from Ida, αἰρανόθεδι, from
INTRODUCTION § 33 d.

heaven. Cf. ὄντεθεν. It forms a genitive with the nominal stems, as ἱθεν ἱθεκα Γ 128, πρὸ ἱθεν E 96, σέθεν A 180.

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

e. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: ὄλκώδε, homeward (also ὄλκαδε, especially of the return of the Achaens to their homes), ὄψονδε, to his own house, ἀλαδε, seaward, κλαυχίνδε, to the tent, Ὀλυμπώδε, to Olympic, καμάζε, to the ground, ἔφαζε (ἔφασ-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 -τοις: ἵππος, horseman, μητέρα, counselor. Cf. the Latin poetā, nautā. eφώσα, far sounding, is used also as accusative, e.g. A 498.

All of these words are adjectival (títular) except θεώτα B 107.

c. The genitive singular of masculines ends in -αυ or (by transfer of quantity, § 23 c) -εω. After a vowel this ending may be contracted to -α, as Αἰγίω E 534, Βαρέω Ψ 692, εὐμελίω Δ 47. The ending -εω is always pronounced as one syllable by synizesis (§ 25).

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

d. The genitive plural ends in -αυν or -εον: θείων, βουλέων. -εον is regularly pronounced as one syllable.

e. The dative plural ends in -γατο(ν) or rarely in -γω.

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 -ωο.

b. The termination -ωο (shortened from -ωω, cf. § 23 f) is indicated by the meter in certain places where all the Mss. give a corrupt form, as ὕψελεςτον δο κλέον ου ποτι δλαταμ B 325. Cf. Ἰάθον B 518, 'Αρχιληψιν Β 731. It is to be recognized also in Πετεάω Β 552 for Πετεάον, from Πετεώς for Πετεάον.

The -ωο was afterwards contracted to ον.

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

The dative plural ends in -οι(ν) or -οι. 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 ου την απάλλησος, cf. ὑπερμενεῖ φίλον B 116.

b. The dative plural has the Aeolic ending -οι(ν) as well as the Attic -οι(ν): πόδεσι, ποσεί (§ 30 c), ποσί, — άνδρεσι, άνδράσι, — κόσμει, κυσί, — νήσεις, νησί, — μυμνήσασι, μυμνήσι.

c. Nouns in -ος and -οι usually retain ι or ν throughout, but in its stead may insert ρ, which is sometimes lengthened, as πόλης (πόλεα).

d. Nouns in -ος generally lengthen ι to η (perhaps in compensation [§ 59 c] for the ν which between two vowels becomes η and is lost), as βασιλέας, βασιλός.

37. Anomalous Forms. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. ἴκω, ἴκανω, ἴκονοιμαι, — πέθομαι, πεθάνομαι, — μένω, μένω, μεμνήμω, — δεχόμαι, δέχομαι, δέχομαι), 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 vocal and consonant stems: ἄκη Γ 45, but ἄκε E 299; ἐφυής ἐταύρος Δ 266, but ἐφύησε ἐταύρος Θ 278; cf. πολιτεύς B 806 with πολίται. ἐρος (A 469) and γέλος are used for the Attic ἐρως and γέλου.

c. Of ἴος three stems are found: (1) ἴος, ἴον, ἴε. The other forms of this declension are very rare. (2) ἴος, ἴα, ἴα, as if from ἴα. (3) ἴος, ἴα, ἴα, as from a nominative ἴα.

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: Μεσίρα Α 52, Μεσίρα B 569; Ὑμηρός Δ 378, Ὑμηρός E 804; Ἀθήνα B 546, but Ἀθήνα γ 80. Instead of the later plural Ἑσπεριά, Πλαταία, Homer uses only the singular: Ἑσπεριά B 498, Πλαταία 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: Ἰωβίωνς ψυχής A 3, κλωτός Ιπποδαίμων B 742, ἡμέρα ποιλῶν E 776, Πύλος ἡμιθέστους B 77.

b. The feminine of adjectives in -ές ends in -εά (gen. -εας), -εά (§ 23 f) or -εί: βαθεία, -άκεια, -βαθεῖα, βαθείας, βαθιόν, πασχεία, -βαθένια.

c. πολλός (πολλά) has in the masculine and neuter both stems πολλος (πολλών) and πολλό (πολλον)- (for πολλον-, § 37 a), with a nearly complete set of forms for each: πολλός(αι, ι) and πολλός, πολλός, πολλός, πολλά, πολλό, πολλά, κτλ.

PATRONYMICS.

39. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession are used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεός) Οφρανίωνις A 570 is a mere adjective of connection, like (θεόν) ἔνοφαλίσιος Z 129; Homer does not recognize Οφρανύς as the ancestor of the gods. 'Ολυμπιάδες μονάς B 491 is equivalent to μονάς 'Ολυμπία δέματ' ἔκοψει B 484.

b. Patronymics are frequently used as proper names; cf. 'Ατρείδης A 7, Μενετιάδης A 307, before the names Αγαμήνδων, Πατροκλός had been mentioned. Cf. the English names Thompson, Wilson, Richardson, Dixon, Dix, Hicks, etc.

Α. c. The patronymic is formed from stems of the first declension by adding -δας, as Λακεριάδης Г 200.

d. This analogy, giving an ending in -άδος, is followed by stems in -ω of the second declension: Μενοτιάδως. So also by stems of the third declension, as Πηλικάδων Α 1 (as well as Πηλείδων Σ 316, Πηλεώνια A 197). See j, below.

e. The suffix -άς is added to stems in ο, and the ο is lost as in d above, as Κρονίδως, — also to stems in ει, which lose their ι between two vowels (cf. 23 f), as 'Ατρείδης Α 7, — also to consonantal stems, as 'Αγοραμανόνιδως Α 30. 'Ανθεμίδως Δ 488 is formed as from 'Ανθέμος rather than from 'Ανθεμίων ('Ανθεμίων νιών Δ 475).
f. Patronymics from stems in -εω, after the loss of the ν, do not in Homer suffer contraction of the ε of the stem with the i of the suffix. The poet says Ἀτρέδης, Ἀτρέως, as tetrasyllables not trisyllables. The verse ictus never falls on the α, although Vergil wrote Atrides and Pelides.

g. Female patronymics are formed by the suffix -ιδα, which loses the ι before the nominative sign, as Χρυσίδα (acc. of Χρυσίς) A 182, Βρεσίδα A 184. 'Αχηιδες B 235 corresponds to κοιφο 'Αχηιν A 473.

b. Patronymics are formed also by the suffix -ων, as Κρονιων A 528 (with genitive Κρονιόνος or Κρονιόνος), Ἀτρέως, Πηλεώς. In these last forms from nouns in -εος the i is always short.

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

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

k. Some adjectives in -ος are used as patronymics, as Ταλαμώνος Αίας B 528, Νηλύνος νιός, cf. B 20, Καρνύνος νιός Δ 367.

l. The patronymics in -ος are far more numerous than those in -ων.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called Αιακόδης B 860; Priam, Δαιδαλόδης Γ 303; the two grandsons of Actor, Ακτορίων B 621. Thus in later poetry Heraclus is called Aleides (Ἀλειδῆς) from Amphitryo's father Ἀλκείος or Ἀλκεῖός.

COMPARISON OF ADJECTIVES.

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

b. ἀγαθός has comparatives ἀρείων (cf. ἄρστος), βέλτερον, κραῖστων, λίσων, φιλιστέρως.

c. In some comparatives in -τερος the poet has no thought of a greater or less degree, but of a contrast, as ἄγροτερος, ουδε, ἄρστερος, left, as opposed to δεξιέρος, right. Cf. the use of the same ending in ἡμέρερος, our (as opposed to all others).
INTRODUCTION § 40 d.

d. ἀγα-, as in ἀγάντεψος, ἀρι- as in ἀριζήλος, ἀρι-, as in ἀριστος, ἀριβάλλας, δα-, as in δάφνος, and ἄ-, as in ἄθεος, are strengthening prefixes. Cf. πάμπρωτα.

NUMERALS.

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

b. δω, δό is indeclinable. It has the collateral forms δοκέ, δοοί, κτλ.

PRONOUNS.

42. a. Personal Pronouns.

SINGULAR.

N. ἔγω, ἐγώ.
G. ἐμῳ (cf. § 35 a), ἐμῳ,
μοι (encl.), ἐμεθεν
(§ 33 c) [ἐμῳ, μοι].
D. ἐμεῖ, με (encl.).
A. ἐμε, με (encl.).

σε, τόν (K 486).
σε (cf. § 35 a), σε
(§ 33 f), σε (encl.),
σε (encl.), τέν (§ 33 c)
[σε, τέν].
σε (encl.), τέν (always
encl.).
σε (encl.).

τέ (encl.), τέ, μεν (encl.)
[αὐτόν].

DUAL.

N. ἐμε, ἐμε.
G. ἐμεια, ἐμει (ἡμῶν).
D. ἐμε, ἐμε (ἡμῶν).
A. ἐμει, ἐμε (ἡμῖν).

σφω, σφώ.
σφώ.

σφω (encl.).
σφω (encl.).

Plural.

N. ἡμεῖς, ἡμεῖς.
G. ἡμεῖς, ἡμεῖς [ἡμῶν].
D. ἡμε, ἡμε (ἡμῖν).
A. ἡμεῖς, ἡμε (ἡμῖς).

ὁμεία, ὁμεία.
ὁμεῖα, ὁμεῖα [ἡμῶν].
ὁμε, ὁμε (ἡμῖν).

σφω, σφώ, σφώ.
σφω (encl.), σφώ (σφώ).
σφώ (encl.), σφώ (σφώ).

Possessive Pronouns.

τέσσερα, τόσο, τά.

σφωκτροσ, of you two.

σφωκτροσ, ὁμίς, your.

b. ἦμω, my.

νοτροσ, of you two.

ἡμεῖς, our.

c. Demonstrative and Relative Pronouns.

ὁ, ὁ, τό, this; ὅ (in nom.), he; ὁµος, this; ἤτις, κείνος, that, the [man] there, you; ὅ, this, the [man] here. Relative, ὅ είς ὁ, ὅ, ὅ or τό; Nom. pl. τό

or of, who, which.

Adverbs, σιν, ὡς, ὅς or ὅς, τώς, ὅς, thus.
d. Interrogative, Indefinite, and Indefinite Relative Pronouns.

Inter. N. τί, τι (τίνα), Gen. τίν [τίνοι], Acc. τίνα, who, which, what? τιόν, of what sort? τίνος, which of two?

Indef. N. τιν, τιν, Gen. τίν, Acc. τίνα, τιν, some one, something.

Indef. Rel. N. δι τιν or διν, δι or διν, Acc. δι τίνα, δεντίνα, δετίν, Nom. pl. of τίνα, Acc. δι τίνα, δετίνα [δι τίνα].

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

f. μίν, σφω, σφων, σφι, and σφάς are always enclitic.

g. α. The possessive δέ, γύ, ὑν is carefully to be distinguished from the relative δέ, γύ, ὑ. This distinction is generally easy, since the possessive once began with a consonant (cf. § 32 α).

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

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

i. For αὐτῶς in the sense of ὅναύτωσ, see k, below. In this use it has a large variety of meanings, as (ἀφρονά τ') αὐτῶς Γ 220 a mere (simpleton); without cause A 520, without a prize A 133, absolutely C 138, mainly 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 δ, γ, τό generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases,
INTRODUCTION § 40 d.

d. ἀγα-, as in ἀγάμος, ἀργ-, as in ἀριγλός, ἀρτ-, as in ἀρτίμος, ἀμφαλαξ, δῶ-, as in δάφωνος, and ἄ-, as in ζήσεως, are strengthening prefixes. Cf. πάμποτα.

NUMERALS.

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

b. δῶ-, δῶ is indeclinable. It has the collateral forms δοι, δοι, κτλ.

PRONOUNS.

42. a. Personal Pronouns.

SINGULAR.

N. ἄγα, ἄγαν.

G. ἅμα (cf. § 35 a), ἅμα, με (encl.), ἅμα (§ 33 c) [ἀμα, μον].

D. ἅμα, μο (encl.).

A. ἅμα, μο (encl.).

σε (encl.), τε (encl.), σε (cf. § 35 a), σε (§ 23 f), σε (encl.), τε (encl.), τε (§ 33 c) [σε], τε (encl.), τε (encl.).

DUAL.

N. ἄμοι, ἄμα.

G. τάμοι, τάμα.

PLURAL.

N. ἄματα, ἄματα.

G. ἄμαντα, ἄμαντα [ἡμαντα].

D. ἄματα, ἄματα.

A. ἄματα, ἄματα [ἡματα].

b. ἐμι, μυ.

νοστροσ, of us two.

ἡμέτροσ, ὑμε, our.

Possessive Pronouns.

τέ, σί, τί.

σφατεροσ, of you two.

ἡμέτροσ, ὑμε, your.

Demonstrative and Relative Pronouns.

ὁ, η, τό, this; οὗ (in nom.), he; ὧν, this; ὧν, κάνος, that, the [man] there, you; ὅς, this, the [man] here. Relative, ὅς or ὃ, ἦ, ὅ or τό; Nom. pl. τοῖ or ὁς, who, which.

Adverbs, ὅσοι, ὅς or ὃς, τώς, ὅς, thus.
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tοὺς (σοι), τοὺς δέ, τοὺς οὕτως, so great.

τοῖς, τοῖς δέ, τοῖς οὕτως, such.

Relative, δε(σοι), δε(σάτοι), how large, (as large) as.

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

d. Interrogative, Indefinite, and Indefinite Relative Pronouns.

Interq. N. τί, τί (τίτι), Gen. τίς [τίνος], Acc. τίνα, who, which, what? τίνος, of what sort? τός[τε], which of two?

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

Indef. Rel. N. δ' τίς or δεῖ, δεί or δέτι, Acc. δείτων, δείτως, δέτι, Nomin. pl. of τίνα, Acc. ὀν τίνος, ὀντα [ὁ τίνα].

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

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

g. a. The possessive δ', γ', δ' is carefully to be distinguished from the relative δ', γ', δ'. This distinction is generally easy, since the possessive once began with a consonant (cf. § 32 a).

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

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

i. For αὐτός in the sense of ὁμόνως, see k, below. In this use it has a large variety of meanings, as (ἀφρον επ' ) αὐτός Γ 220 a mere (simpleton); without cause A 520, without a price A 133, absolutely B 138, mainly 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 δ', γ', τó 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 ὅ, ὅ, ὅ, ὅ are written also ὅ, ὅ, ὅ, ὅ. τα, ταί, τὰς are used besides αὐτοί, αὐτά, αὐτῷ.

k. Thus the absence of the article does not mark a noun as indefinite; cf. μὴν ἰδεῖν θείᾳ Ἄ 1 with arma virumque cano. Frequently αὕτως is equivalent to Attic ὑστατός (ὡς being the adverb of the article; see c, above, and § 56 c), while ὡς δ' αὕτως Γ 339 is equivalent to Attic οὕτω δ' ὑστατός.

1. The demonstrative article is often followed by a noun in apposition with it, as ὅτι δ' ἔχαρησαν Ἀχιλλῆς τῇ Τροῖς τῇ Γ 111 but these rejoiced, both Achaeans and Trojans, αὐτὴ δ' βοῶν ἱέρεσιν ἅναξ ἀνήρ Ἀγαμέμνων B 402 but he, Agamemnon, king of men, sacrificed an ox. Cf. § 13 e, f.

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

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

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

p. The form ὅ has also a demonstrative use, especially with ὅτι, ὅτι, καὶ, and γάρ.

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

r. No one is οὐ τίς or ὧ τίς, — not ὅτι κάτι or μή κάτι. ὅτι κάτι 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 τείχε A 4, ἔλεικος A 10, ἄφες A 25; cf. κάππεσον
§ 44 c. CONJUGATION

[κατέπεσον] A 593, ἐρμᾶλε [ἐρέβαλε] 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 ἑβη for ἑβη, φη for φη, φ ὑ for ἑφη, φ ὑ for ἑφη.

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

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as εεπος, ἐρκς, ἐνκα, ἐργα.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκελητο, ἀμπελαλων, ἔτεμε, τετικοτο, τετιθομεν, τεταγων, κεκαρωτα.

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 ἔγαγον), as ἔριπε, ἐρμον, ἐρώκα, and the peculiar form ἐνέκατε B 245 from ἐνέπτε, in which the final consonant of the theme is reduplicated with α as a connective.

g. δείδωκα and δείδεια have irregular reduplication; probably these are to be explained as for δεδέωκα, δεδέχα. Cf. § 59 h.

h. ἢμμορα (from μέρομαι) and ἤσονμαι (from σεω) double the initial consonant and prefix ε as if they began with two consonants.

44. Endings. (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings -μι, -εθα, -αι occur more frequently than in Attic; especially -μι and -αι in the subjunctive, as ἵδωμι [ἵδω], ἀγάπαμι, ἠθέλημ [ἥθλημ], βέλημ. These endings are rare in the subjunctive of the contracted μ-forms, as δέπε [δεπ] A 129.

b. In the pluperfect, the older endings -εν κτλ. are preserved. The third person singular ends in -ες(τ) or -ει (§ 30 κ.), as βεβήκαν A 221, γάκε B 409.

c. The second and third persons singular of the first aorist optative active end in -εαι, -ειον(τ), as μειναιον, καλέστει. The second person in -αι occurs very rarely. The third person in -αι is more common, as γοθήσαι Α 255. The third person plural ends in -αν, as τίσαι Α 42, δοκίσαι B 282.
d. The third person plural optative active of μ-verbs ends in -μεν, as εἶν, δομεῖν, δέον.
e. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν).
f. a. Active infinitives (except in the first aorist) frequently end in -μεν, which is sometimes shortened after a short vowel to -μεν, as ἔμενω, ἔμεν [ἐμαι], ἐθέμενοι [ἐθέκα], τεθάμενοι [ἐθάκα].
   β. The shortening of -μεν 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 -ειν, as φυγέων B 393, πεσέων Z 82. (Perhaps these were once φυγίσεν, πεσίσεν.)
i. Aorist passive infinitives end in -μενοι or -ναι.
j. -σο retains its σ only in the imperative, as ἵσσο, ἵστασο.
k. The first person plural middle often ends in -μεθα.
l. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -σται, -σο for -σται, -σο. Before these endings smooth labial and palatal mutes are aspirated, as ἐπιστράφαται (perfect passive of ἐπιστρέψαω).
m. The third person plural indicative of the aorist passive generally ends in -ει instead of -ησα, as ἔγερσαν A 57, φῶσαν A 200, τράφεν A 251 διήμαγεν A 531. Cf. the active ἐλυ-σα-ν, ἐλυ-ν.
   ν. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μ-verbs, as ἔσων [ἔνοισαν] A 273, ἔσται, στάν [ἔστησαν], ἔβαν [ἔβησαν] (§ 22 b).
   ο. For the optative ending of μ-verbs, in -μεν, 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 -μ, the first aorist, second aorist of μ-forms, second aorist
§ 47 e. CONJUGATION

passive, second perfect of primitive formation, as βῆσομεν, ἄγειρομεν, ἔμοι, θείομεν [θῶμεν], τραπείομεν, δαιμεῖτε, εἴδομεν [εἰδῶμεν], πεποίθομεν.
(H. 373 D; G. 780.)

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

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

c. There are no certain examples of the short mode-vowel in the present of verbs in -ω. (For βουλησαν ἀντίσασ Α 67, βουληγε ἀντίσασ 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 περινόιν Γ 25. (οὔτα 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 o, ο, 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 -ω generally remain uncontracted (except εω, 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 -εμενοι (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 ἀποκάλει Λ 275.

g. The older form of these verbs, in -ως, is sometimes preserved, as ἔτοιμος Λ 5, νεκάγχη A 579. See § 23 e.

h. φορέω forms φορέω Α 144, φορήναι B 107.

i. Verbs in -ως are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -ως, as ἔτριατόντο Γ 187 (which might be written ἔτριατόντο), with which may be compared φῶς [φῶς, φῶν] B 49.

TENSES.

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

b. In the future the σ of the before-mentioned verbs often disappears, as διμᾶ Λ 61, καλόνσα Π 383, ἀλάται B 325.

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

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

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as ἔλατα Α 409, κύρας Π 23, δρακ Α 10.

f. The so-called Doric future with tense-sign σσ is found in ἔσαβται [ἐσαβταί] B 393.

g. Some verbs have a future without tense-sign, as ἔμα, κακείντες, to lie down, ἔδομαι, πῖομαι, ἔρω. Most of these verbs are old presents which acquired a future signification. ἔμα is not often future in Homer; cf. B 87.

h. Some verbs form the first aorist active and middle without σ, as ἔχειν Z 419 (from ἔχειν for ἕχειν), ἔσεινα Ε 208 (from σείω), ἔκαρ Α 40 (from καίω).
i. The first aorist often has the variable vowel of the second aorist \( \alpha \), as \( \lambda \alpha \nu, \delta \omega \sigma \sigma o \). So in the imperative, as \( \beta \eta \nu \nu e \nu \ E \ 109, \delta \sigma \sigma o \ \Gamma \ 250, \ \lambda \xi e \nu e \ \Gamma \ 105, \ \lambda \sigma \xi e \nu e \ \Gamma \ 103 \); infinitive, \( \omega \nu \sigma \nu e \mu \nu e \ \Gamma \ 120 \); participle, \( \epsilon \nu \beta \nu \sigma \sigma \sigma \mu e \nu e \nu \ E \ 46 \).

j. Verbs in \( \zeta \omega \) often have themes in \( \gamma \), and thus futures and first aorists in \( \zeta \omega \) and \( \zeta \omega \), as \( \epsilon \xi \alpha \lambda \sigma \alpha \zeta a i \ A \ 129, \pi \tau o \lambda e \xi \zeta o \mu e \nu e \ B \ 328 \).

49. **Perfect.** (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in \( \kappa a \) is formed from only twenty vowel-stems. It is almost as rare as the first aorist in \( \kappa a \) (\( \zeta \omega \kappa a, \zeta \sigma \kappa a, \theta \sigma \kappa a \)). Forms without \( \kappa \) are derived even from vowel-stems, especially participial forms, as \( \kappa e \kappa \mu \nu a z \ Z \ 262, \) but \( \kappa e \kappa \mu \nu o z \ Z \ 261; \) \( \epsilon \nu \sigma e \nu o a \ A \ 513, \) but \( \pi \nu \xi \o k e \ A \ 109 \).

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

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

d. \( \eta \epsilon \xi \gamma a i \ \Gamma \ 353 \) and \( \delta \lambda \o k \lambda \ \Delta \ 164 \) have the force of present subjunctives.

e. \( \epsilon \xi \sigma \chi \epsilon \mu e \nu e \) and \( \iota \sigma \sigma \nu e \mu e \) are accented irregularly as presents.

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

g. In the feminine participle the short form of the stem appears, as \( \delta \rho \rho \rho \nu o, \) but \( \delta \rho a r \nu \nu \); hence \( \lambda \nu \iota \nu a \) (\( \epsilon e \xi \iota \nu e \nu \)), not \( \lambda \nu \iota \nu a, \) \( \Gamma \ 386 \).

**VOICES.**

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

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as \( \beta \nu \nu e \nu \nu \ \Gamma \ 262, \) \( \iota \iota \eta \ \nu e \ A \ 311, \) \( \epsilon \nu \nu o \nu e \ \Gamma \ 328, \) \( \iota \nu \ \Gamma \ 36 \).

c. The future middle is sometimes used as passive, as \( \tau \epsilon \lambda \alpha \sigma \th \nu a i \ \nu e \nu e \ 36 \). Cf. 51 e.
d. The aorist middle is often used as passive. Cf. χολωσαμένη
Γ 413 with χολωθεῖς Α 9, χάρη Γ 76 with κεχυράσατο Α 256, ἀγίρουντο
Β 94 with ἥγερθεν Α 57, ἀμφέρουν Β 41, λάνου Ἕ 160, κταμένου
Γ 378. Cf. ἑκλίξθησαν Ε 497 they rallied, θαρακθήσατο 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 e).

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 δακήριγκ Β 436 (δακήριμ), τραπείομεν
Γ 441 (τραπείω, § 31), but μηγέωσιν Β 475 (μηγέω).

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

f. Some verbs have both first and second aorists passive, as
ἐκλίξθη E 134, ἐκλίγθην Γ 445.

g. The "verbal adjective" is not always passive.

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

52. Verbs in -MI. (H. 476 ff.; G. 787 ff.) a. Some verbs in
-μι have forms in the present and imperfect indicative which follow
the analogy of contract verbs: τιθα, διδοί, διδοῖσι, ἄφιε, προβαίνοι
Α 291.

b. For the ending -ταν 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 δώγην Α 324, δώσην [δώση] Α 137, θείωμεν
Α 143 (better θήσημεν, Attic θήσημεν), γενώσι Α 302, ἐφείω [ἐφείω]
Α 567, ἄνηγ [ἄνηγ] Β 34, ἐρείως Α 62 (better ἐρῆμεν, as from an
ἐρημο). 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 -με, as ἄλεγο Α 532 (ἄλλωμαι), δεχόμε Α 23, δέκτο B 420 (δέχομαι), βλέπο Δ 518 (βλάλλω), κλέθε Α 37, κλίνε B 56 (κλίω), ὀφθα Ζ 64, ἔσαυρω B 809 (σέιν).

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 ἦσκε [ἡσσ] Γ 180.

b. Verbs in -ω add the endings -σκορ or -σκομμύρ to the e-form of the stem of the present or second aorist, as ἦσκε, ἔσκεσκε, ἔσκεσκε.

PREPOSITIONS.

55. a. Prepositions often retain their original adverbial force (as ἐν δὲ, but therein, ἑνθαδὲ, below, beneath, παρὰ δὲ, 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 παρὸ δὲ Κεφαλλήνων ἄμφι στίχες οὐκ ἀλατανθεί | ἐστιναι τῶν Δ 330 f., where παρὸ modifies ἐστιναι.

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. ἀνα Ζ 331 stands for ἀνάστρηθι. ἐν is used for ἐνια or ἐνιατι, ἐπι for ἐπιτι, μέση for μεστι, παρὰ for παρετο Ε 603 f.

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

d. a. ἐν has the parallel forms εἰν, εἰ. 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 ἄγερ, εἰν Ἄλδο δώμωσιν.
The poet uses both ἐς and εἰς, πρός, προτί, and ποτί, ἐπό and ἐποί (B 824), παρά and παραί (B 711), ἐπέρ and ἐνερ (B 426).

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

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

ADVERBS.

56. (H. 257 ff.; G. 365 ff.). a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθείς ἦβη Α 424 went yesterday, ἤρθα Α 497 early in the morning, παγμέριοι Α 472 all day long, προφύς Ε 58 (pronus) on his face, καλόντο βαμμείν Α 52 burned thickly, μεταμαξίων Ε 19 between the breasts.

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

c. Adverbs ending in -ος are common: σάφα (not σαφώς), τάχα (ταχέως only once), ἅκα (not ἀκέως). These seem to have been originally neuter cognate accusatives, and many are such still; cf. πόλει ἐπέτηλε, τολλά ἢράτο, μέγα νῆπτε, μεγάλε εὔχετο. See on A 78.

c. Adverbs in -ος are not common; they are most frequent from o-stems: αὐτός (οὗτοι), ὃς (ὁ), αὐτώς (αὐτός), κακός (κακός). ίσως and ὑμώς 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 dactyli 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 e), 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.
§ 57 a. HOMERIC VERSE

The beginner should remember also, that

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

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

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

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

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

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

As

'This is the fôrest primeval, the murmuring pines and the hemlocks
Stånd like Druids of eld with voices sad and prophetic,
Stånd like hârpers hão, with beards that rest on their bôsoms.'

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 (\[\text{dactyl symbol}\] or \[\text{dactyl symbol}\]), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee or heavy dactyl (\[\text{spondee symbol}\] or \[\text{dactyl symbol}\]).

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’ ἀπαμειβόμενον προσέφη πόδας ὅκιν Ἀχιλλεὺς,—ἀνθάρ ἐπὶ πόδιοι καὶ ἔθημασι ἔς ἔστω ἐντό, Many other verses have but one spondee (generally in the first foot) among the first five feet; as ἥμοι δ’ ἡλίους κατέδει καὶ ἐπὶ κόμος ἔλθεν. Seven verses, according to the usual text, have each six spondees: B 544, Α 130, Ψ 221, σ 334, φ 15, χ 175, 192.

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

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

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

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἐπη κόμοκα). 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 (στυβίς) to the gods.

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. 1. 1,

and

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

Longfellow, Evang.

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

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

Longfellow, Evang.

e. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατήρ ἄνδρων τε θεών τε, βοώπις πότνια Ἡρη, θεά λεικόλαος Ἡρη, θεά γλαυκώπις Ἀθηνή, σφυομιμαδής Ἀφροδίτη, Δίος θυγάτηρ Ἀφροδίτη, ἑν-κρήματε Ἀχαιοί, Ἀχαιῶν χαλκοχτόνων, κάρη κομότατε Ἀχαιοί, ἀρείφιλος Μενέλαος, ἄνδρων Ἀγαμέμνων, βοῦν ἄγαθος Διομήδης, Γερμόνοι ἵπποι της Νάστωρ κτλ., — all of which must be preceded by the feminine caesura (see d) of the third foot; while Ἀγαμέμνων Ἅρτριάδω, εἰρή κρείων Ἀγαμέμνων, ἡγήτορες ἥδε μέδοντες, ἀπομείβετο φῶςην 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* (τότε, ἡμι-μέρος) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{1}{4} + 3\frac{1}{4}$ feet.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *leptohemimeral caesura* (ἐπτά, ἡμι-μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a pentehemimeral caesura, when the verse is divided into $2\frac{1}{4} + 1 + 2\frac{1}{4}$ feet.
§ 58 n. CAESURAL PAUSES

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

i. The importance of the bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as διῶς Ὡδυσσείς, ἔρκος Ἀχελώων, ἠπτότα Νάστωρ, ὁδρίμος Ἀρης, φαίδμος Ἐκτωρ, Φαῦβος Ἀπόλλων, Παλλᾶς Ἀθήνη, δίοι θεάων, μητέρα Ζέας, 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 — — (where the comma represents the end of a word) rather than — — — —; hence οὕτε τέλεσσας A 108, not οὕτ' τέλεσσας, and ἄλγε ἔθνες A 2, not ἄλγεα ἔθνες. This rhythm is found in all verses which close with Παλλᾶς Ἀθήνη, Φαῦβος Ἀπόλλων, δίοι Ὡδυσσείς, Ἀχελώος, Ἀχλαίσκ, κλ.

k. The principal pause of the verse is found seldom at the close of the fourth foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but this is accompanied by a more prominent caesura in the third or fourth foot; as ἐνθα ἄδειον πελεστῶν Φρύγας ἄναρχος 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 ἐπίθετο μεθύος A 33, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

m. No sentence ends with the second foot.

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

§ 58 o.

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

QUANTITY.²

59. (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet’s choice among synonymous words (§ 22 a, c, f). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ὄ, —, ἀμφί, ὀμπρόν) 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

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

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

² The beginner will find it convenient to remember with regard to a, i, v, the vowels whose quantity is not clear at the first glance, that

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

(2) they are regularly short in inflectional endings, as μάχεσαι, ἔγνω, τρίσωσι, τράχησα, — in the final syllables of neuter nouns, as δώμα, ἡμαρ, μέλι, δάφνη, — in suffixes, except where v has been lost before e, as φῶς, ἀλής, θηώσσα, — in particles, especially in prepositions, as ἀν, περί, εἰκό, ἀμα, ἤτι, — and generally in the second aorist stem of verbs;

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

(4) they are long when they are the result of contraction, as τρίμα from τρίπασ, ἰφή, from ἰφό, and as the final vowel of the stem of nouns of the first declension.
§ 59 d. QUANTITY

(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 ἐπιστολή A 205, προθυμίας 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 Ἄιδη A 3, from ἀ-εῖδ (§ 32), μέμιν B 863 but μεμίστες B 818 (μεμίστες).

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

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

g. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἴσος, κάλος, and φάρος became ἴσος, κάλος, and φάρος in Attic poetry. ἔρως (cf. ἔφη εἰρωνή B 471), Attic ἔρως, is found in a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated as either long or short, i.e. its quantity was variable.

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

e. 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 Ἀχιλλέας A 54, Ἀχιλλέας A 199; Ὀδυσσεύς A 430, Ὀδυσσεύς ∆ 494; Τρίκερπ B 729, Τρίκερπ ∆ 202; ἦπεως A 344, ἦπως A 136; μίσος Γ 266, μίσον A 481 κλ., 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 o or ω in the comparison of adjectives (σοφότερος but καυφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἄθανατος, προούγορος, ὑπηρέτης). We find ἀνὴρ but ἄνηρ, Πράμος but Πρᾶμως, θύγατρη 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, ἀμφίδρομης Β 700, πρότραπάθη Ζ 336, κυστὶς Κρονίων Λ 528, βάλτη Πραμαδία Γ 336, γαφρία Κανταμπότρης Λ 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 Ζάκυνθων Β 634, οἱ δὲ Ζήλειαν Β 824, προχόντῳ Σκαμάνδρου Β 465, ἔπειτα σκέπαρων ε 237.

h. a. A single λ, μ, ν, ρ, σ at the beginning of certain words may ‘make position’ (cf. § 30 b): ἔπειτα νιφάδεσσι Γ 222 (cf. ἔγγυηθον Λ 420 and English snow), το μέγα Β 239, Β 43, Β 196, Δία λόγω Λ 394, ἐνι μεγάρῳ Β 661.
§ 50 k. QUANTITY

β. So also δ 'makes position' in the stem δις· (δεῖκς, διέκει) and always in δῆν, long, as ἡδεῖν δ' δ' γέρων Α 33, ὡ τε μᾶλα δῆν Α 416, ἐπι δῶς Α 515.

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

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

j. One of the consonants which 'made position' has often been lost, as γρηγορί δέ μν ἔκκοιλον Γ 386, βόλος ἐκείνος Α 51, θός ὁς Γ 230 (for θεός πώς), cf. κακὸν ὁς Β 190, ὄρμηθες ὁς Γ 2, πέλεκυς ὁς Γ 60, ὁ δ' ἄρ' ἵππον ὁς εἰ τε Β 780. (φ 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: ἀτρεβήι τε καὶ ἄλλοι ἐκκένωμεν Ἁχνοὺς Α 17, τὴν δ' ἔγω  ὁδ ἄκαμπτος Α 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

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

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

δ. This shortening of diphthongs seems to indicate a tendency of the final i or u of the diphthong to go into its cognate y (f) or o (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 γ or ω was spoken.

ε. Final φ and γ are shortened before an initial vowel more rarely than other diphthongs. ϕ 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: ἐκπέφευεν Πρία-
μου τόλμην Α 19 — — | — — | — — — | = Λ. Not infrequently thus
the short final vowel of a vocative takes the place of a long syl-
lable, even ὁ νῦν Πέτρωσον Δ 338; in such cases the nominative form
generally could be used. The pause in the rhythm occupies the
remainder of the time which would be spent in pronouncing a long
syllable,  の の う . Before a pause, also, a long final vowel
may preserve its quantity although the following word begins with
a vowel, as ἀλλ’ οὖκ Ἀτρείδης Ἀγαμέμνον Α 24, — just as a verse
may close with a short vowel although the next following verse
begins with a vowel, as ἱρίσωστε Ἀτρείδης Α 6 f.

m. A few verses seem to begin with a short syllable, as ὃς ἔδω
τά τ’ ἐόντα Α 70 (for ὃς ρεῖν, § 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 (Σχολα), 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 heroic 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 Leenwen and Da Costa (1895).

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

EPIC POETRY.
ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Α

"Αλφα λατές Χρύσου, λαύμα στρατοῦ, ἔχθος ἄνδρων.

Alpha proceeds Chrysae, pestis mala, iurgia regum.

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

λοιμός. μῆνις.

Invocation of the Muse. Theme of the Iliad.

Μῆνιν ἄειδε, θεά, Πηλημάδεω Ἀχιλῆος
σοῦλομένην, ἡ μυρί' Ἀχαιόις ἄλγε' ἔθηκεν,
πολλὰς δ' ἰδθίμους ψυχὰς "Λείδη προταφέν
ήρων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσιν
οἰονοῦσι τε δαίτα, Δίως δ' ἐτελείετο βουλή,
εξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρέίδης τε ἀναξ ἀνδρῶν καὶ Δίως Ἀχιλλεὺς.

The Injured Priest. The Avenging Apollo.

τίς τ' ἄρ σφωκε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Αρτοῦς καὶ Δίως νῖός. ο γὰρ βασιλῆς χιλωβεῖς
νοῦσον ἀνὰ στρατὸν ὀργὰς κακῆν, ὀλέκοντο δὲ λαοῖς,
οὐνεκα τὸν Χρύσην ἠτύμασεν ἀρητήρα
Ἀτρέιδης. ο γὰρ ἦλθε θοᾶς ἐπὶ νῆς Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσ' ἀπολαμάσθη
στείματ' ἔχων ἐν χερσίν ἐκηβόλου Ἀπόλλωνος
χρυσέι τ' ἀνὰ σκήπτρῳ, καὶ ἐλύσατο πάντας Ἀχαιῶν,
Ἀτρέιδα δὲ μάλιστα δύον κοιμήτορε λαοῦ·
"Ἀτρέιδαι τε καὶ ἄλλοι ἐκκινήμεις Ἀχαιῶν,
ομήρου ιλιάδος α

υμῶν μὲν θεοὶ δοθέν᾽ Ὀλυμπία δώματ᾽ ἔχοντες ἐκπέρσαι Πράμουσιν πόλις, ἐν δ᾽ οἴκαδ᾽ ἱκέσθαι.

20 παῦδα δ᾽ ἐμοὶ λύσαι τὲ φίλην, τὰ τ᾽ ἄπωνα δέχεσθαι, ἀξόμενοι Δίως νῖον, ἐκβολὸν Ἀπόλλωνα.

ἐνθ᾽ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ αἰδεύσαται θ᾽ ἱερῆ καὶ ἀγλαᾶ δέχθαι ἄπωνα· ἂλλ᾽ οὐκ Ἀτρείδη Ἀγαμέμνον ἦν δὲν θυμὼ,

25 ἄλλα κακῶς ἀφίει, κρατερὸν δ᾽ ἐπὶ μύθον ἐτελεῖν.

“μὴ σε, γέρων, κοίλησιν ἕγω παρὰ νησί τιχεώ ἢ νῦν δηθύνουτ᾽ ἢ ύπερεν αὐτὶς ἱοντα,

μὴ νῦ τοι οὗ κραϊσμενή σκῆπτρον καὶ στέμμα θεοῖο. τὴν δ᾽ ἔγω οὗ λύσω· πρῶν μιν καὶ γῆρας ἔπεισιν

30 ἤμετέρω ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλθῆ πάτρησι, ἱστὸν ἑποιχομένην καὶ ἔμοι λέχος ἀντίώσαν.

ἄλλ᾽ ἴθι, μὴ μ᾽ ἐρεθίζε, σαωτέρος ὡς κε νῄαμ.”

Prayer of the Old Priest and its Answer.

ὦς ἐφατ᾽, ἐδείσθεν δ᾽ ὁ γέρων καὶ ἐπείδετο μῦθα.

βῆ δ〞 ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,

35 πολλὰ δ〞 ἐπειτ᾽ ἀπάνευθε κιον ἡράθ᾽ ὁ γεραιὸς Ἀπόλλων ἀνακτ ἐν τὸν ήκόμοι τέκε Λητῶ.

“κλυθι μεν, ἀργυρῶτος”, ὃς Χρύσην ἀμφιβεθηκας Κίλλαν τε ζαθῆν, Τενεδοῖ τε ὑδάναισσεις, Σμυρνῆδ᾽, εἰ ποτὲ τοι χαρίετ" ἐπὶ νηὸν ἐρέθια,

40 ἢ εἰ δὴ ποτὲ τοι κατὰ πιόνα μηρὶ ἐκήα ταῦρων ἤδη αἰγὼν, τίδε μοι κρήνῃν ἐλέδωρ τίσειαν Δαναοὶ ἔμα δάκρυα σοῦι βέλεσιν.”

ὦς ἐφατ' εὐχόμενοι, τὸ δ᾽ ἐκλυε Φοῖβος Ἀπόλλων. βῆ δὲ κατ᾽ Ὀλυμπίου καρήνων χωμένως κήρ,

45 τὸς ὦμοσιν ἔχον ἀμφηρεῦσα τέ φαρέτηρν ἐκλαγχαζ δ᾽ ἀρ饽 ὦστοι ἐπ᾽ ὦμον χωμένωμοι,
APOLLO BELVEDERE

From the statue in the Vatican Museum, Rome
ἀὐτοῦ κυνηγήτος· ὁ δ’ ἦμε νυκτὶ ἐοικώς.  
ἐξεῖ τε ἔπειτ’ ἀπάνευθε νεών, μετὰ δ’ ἵον ἔηκεν·  
δεινὴ δὲ κλαγγή γένετ’ ἀργυρόιο βιώοι.  

οὕρης μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
αὐτάρ ἐπεὶ τ’ αὐτοῖς βέλος ἐχεπυκές ἐφείες  
βάλλ’· αἰεὶ δὲ πυραὶ νεκύων καϊντο ϑαμεία.

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

ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῦ,  
τῇ δεκάτῃ δ’ ἀγαρήνδε καλέσσατο λαὸς Ἀχιλλεύς·  

τῷ γὰρ ἐπὶ φρεσκ’ θήκε θεᾶ, λευκώλενος Ἡρη·  
κηδετο γὰρ Δαναῶν, ὅτι ρὰ θυσικοῦται ὅρατο.  
οὶ δ’ ἐπεὶ οὖν ἠγερθεν ὁμογερές τε γέφων,  
τοῦτο δ’ ἀνωτάτονος μετέφη τόδε ὁκῶν Ἀχιλλεύς·  

“Ἄτρεδη, νῦν ἀμμε πάλιν πλαγχέβητας ὅνω  

ἄψ ἀπονοστήσει, εἴ κεν θανατῶν γε φύγωμεν,  
εἰ δὴ ὅμοιον πόλεμος τε δαμα καὶ λοιμὸς Ἀχιλλεύς.  

ἀλλ’ ἀγετ’ ἱνα μάντιν ἐφείμεν ἡ ἱερὰ  

ἡ καὶ ὄνειροπολόν, καὶ γὰρ τ’ ὄναρ ἐκ Δίως ἔστω,  
ὅς κ’ εἴποι ὅτι τόσον ἔχωσατο Φοῖβος Ἀπόλλων,  

εἰ τ’ ᾁρ’ ὃ γ’ εὐχαλῆς ἐπιμεμφέται εἴ Θ’ ἐκατόμβης,  

αἰ κεν ποις ἄρνων κινήσεις αἰγῶν τε τελεών  

βουλέται ἀντιάστας ἤμιν ἀπὸ λογίων ἀμύναι.”

Calchas states the Cause of the Plague.

ἡ τοι ἐρ’ ὃς εἴπὼν κατ’ ᾠρ’ ἐξεῖτο, τοῦτι δ’ ἀνέστη  
Κάλχας Θεσπορίδης, οἰωνοπόλοιν ὅχ’ ἄριστος,  

ὁς ἧδη τὰ τ’ ἐντα τὰ τ’ ἐστομένα πρὸ τ’ ἐντα,  

καὶ νήσος ἡγήσατ’ Ἀχιλλῶν Ἰλιον εἴσω  

ἡ διὰ μνατοσύνην, τήν οἳ πόρε Φοῖβος Ἀπόλλων.
ο σφιν εύ φρονεών ἀγορήσατο καὶ μετέπειπεν
“ο Ἀχιλέω, κέλεαί με, διώφλε, μυθήσασθαι
76 μήν μ' Ἀπόλλωνος, ἐκατηβελέτα ανάκτος
τουγάρ ἔγων ἐρέω, σὺ δὲ σύνθεα, καὶ μοι ὁμοσσον
ἡ μὲν μοι πρόφρων ἐπέσω καὶ χερσίν ἀρήζεων.
ἡ γάρ οἶομαι ἄνδρα χολοστέμεν, ὃς μέγα πάντων
Ἀργείων κρατεῖ, καὶ ὁ πείθονται Ἀχαιοῖ.
80 κρείσσον γάρ βασιλεὺς, ὅτε χώσται ἄνδρι χέρη.
εἰ περ γάρ τε χόλον γε καὶ αὐτήμαρ καταπέθῃ,
ἀλλὰ τε καὶ μετόπισθεν ἐχει κότον, ὃφρα τελέσθη,
ἐν στήθεσον ἐοίωσ. σὺ δὲ φράται εἰ με σαώσεις.
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς.
85 “θαρσήσας μάλα εἰπὲ θεοπρόπτον ὅτι οἶθά.
οὐ μά γάρ Ἀπόλλων διώφλον, ὃ τε σύ, Κάλχαν,
εἰχόμενος Δαναοῦ θεοπροπίας ἀναφάιεις,
οὐ τις ἐμεῦ πῶντος καὶ ἐπὶ χθωνι δερκομένου
σοι κούλης παρὰ νυνὶ βαρείας χέρας ἐποίησε
80 συμπάντων Δαναῶν, οὔδ' ἦν Ἰαγαμέμνονα εἴπης,
ὅς νῦν πολλῶν ἀριστοῦ Ἀχαιῶν εὐχεταί εἶναι.
καὶ τότε δὴ θάρσησε καὶ ἢδα μάντις ἀρίστων.
“οὔτ' ἃρ' ὃς εἰχωλής ἐπιμέμφεται οὔθ' ἐκατομβῆς,
ἃλλ' ἐνεκ' ἄρητῆρος, ὅν ἦτοι Ἰαγαμέμνων
90 οὔδ' ἀπέλυσε θύγατρα καὶ οὔκ ἀπεδέξατ' ἀποκα, 
τοῦνεκ' ἃρ' ἀλγε' ἐδωκεν ἐκηβόλοι ἡδὲ ἐτι δώσει.
οὔδ' ὃ γε πρὸν Δαναοῦν ἀεικέα λογον ἀπόκεις, 
πρὶν γ' ἀπὸ πατρί φίλω δόμεναι ἑλικώπτιδα κούρην
ἀπριατὴν ἀνάσανον, ἀγειν θ' ἵερην ἐκατομβην
95 ἐς Χρύσην· τότε κέν μην ἱλασάσαμεν τεπήσωμεν."
Agamemnon is Ready to give up Chryseis, but demands Recompense.

η τοι ὦ γ' ὃς εἶπὼν κατ' ἀρ' ἔδειο, τοῖς δ' ἀνέστη ἦρος Ἀτρείδης, εὐρ' κρείων Ἀγαμέμνων ἄχισμενος· μένεις δὲ μέγα φρένες ἀμφίμελαίναι πύμπλαιτ', ὅσον δὲ οἱ πυρὶ λαμπτεσθώτι ἐίκτην.

105 Κάλχαυτα πρώτητα κάκ' ὅσσόμενοι προσέπτευεν· "μάντι κακῶν, οὗ πώ ποτε μοι τὸ κρήγγον εἶπας· αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύσθαι, ἐσθλὸν δ' οὔτε τί πώ εἶπας ἐπος οὔτε τέλεσθαι. καὶ νῦν ἐν Δαναοῖς θεοπρόσεν ἀγορεύεις,

110 ὃς δὴ τοῦθ' ἐνεκ' σφυν ἐκβιβόλος ἁλγεα τεῦχει, οὐνεκ' ἐγὼ κούρης Χρυσηνίδος ἀγλά' ἀπονα οὐκ ἔθελον δέξασθαι, — ἐπι πολὺ βουλομαι αὐτήν οἴκοι ἔχειν. καὶ γάρ ὅ τι Κλαυταμνήστρης προβέβουλα, κομβίδης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστί χερείων,

115 οὐ δέμας οὐδὲ φυνήν, οὔτ' ἀρ φρενᾶς οὔτε τί ἐργα. ἀλλὰ καὶ οὐκ ἐθέλω δόμεναι πάλιν, εἰ τὸ γ' ἀμεινον· βουλομ' ἐγὼ λαὸν σὸν ἔμεναι ἵ ἀπολέσθαι. αὐτὰρ ἐμοί γέρας αὐτ' ἐτομάσατ', ὡθεὶς μὴ οἷος Ἀργείων ἀγέραστοι ἔως, ἐπεὶ οὐδέ ἔοικεν.

120 λεύστετε γὰρ τὸ γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 

Immediate Recompense is Impossible.

τῶν δ' ἡμείσβερ' ἐπείτα ποδάρης δίος Ἀχιλλεύς· Ἀτρείδη κύδιστε, φιλοκτενώτατε πάντων, πῶς γὰρ τοι διδόσον γέρας μεγάθιμοι Ἀχαιοί; οὐδὲ τί ποι ἱδμεν ἔννημα κείμενα πολλά,

125 ἀλλὰ τὰ μὲν πολλών ἐξεπαθήμεν, τὰ δέδασται, λαοῦς δ' οὐκ ἐπέοικε παλάλλογα ταύτ' ἐπαγείρειν. ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόσε, αὐτὰρ Ἀχαιοί
τριπλῆς τετραπλῆς τ’ ἀποτίσομεν, αἱ κέ ποθε Ζεὺς
dῶσι πόλιν Τροίην ἐνετέχεον ἐξαλαπάζαι.”

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

130 τὸν δ’ ἀπαμειβόμενον προσέβη κρείων Ἀγαμέμνονον
“μή δὴ οὕτως, ἄγαθός περ ἑών, θεοεἰκέλ’ Ἀχιλλεύ,”
κλέπτε νῦν, ἐπεὶ οὐ παρελεύσειι οὐδέ με πείσειι.
ἡ ἐθέλεις, ὕφρ’ αὐτὸς ἐχθρίς γέρας, αὐτάρ ἐμ’ αὐτῶς
ἡσσθαι δεινόμενον, κέλεαι δὲ με τῆρδ’ ἀποδοῦναι;

135 ἀλλ’ εἰ μὲν δώσομι γέρας μεγάθυμοι Ἀχαιοί,
ἀρσαντες κατὰ θυμόν, ὅποις ἀντάξιον ἔσται,—
eἰ δὲ κε μη δώσων, ἐγὼ δὲ κεν αὐτὸς ἐλομαι
ἡ τεῦν ἡ Λιαντος ἰῶν γέρας, ἡ Ὀδυσσῆος
ἀξίω ἔλων· ὦ δὲ κεν κεχολώστει, ὃν κεν ἱκομαι.

140 ἀλλ’ ἡ τοῦ μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,
νῦν δ’ ἀγε νηα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
ἐς δ’ ἐρέτας ἐπιτηθεὶς ἀγείρομεν, ἐς δ’ ἐκατομήννηθοιμέν,
ἀν δ’ αὐτὴν Χρυσηθίδα καλλιτάρφοιν
βῆσσομεν. εἰς δὲ τες ἄρχος ἀνήρ βουλητήφορος ἔστω
ἡ Λιασ ἡ Ἰδομενεὺς ἡ δῖος Ὀδυσσεὺς
ἡ’ σύ. Πλείδη, πάντων ἐκπαιγλώστατ’ ἀνδρῶν,
ὑφ’ ἱμῖν ἐκάργον ἱλάσθεια ἵɛρα βέξας.”

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

150 τὸν δ’ ἀρ’ ὑπόδρα ἰδὼν προσέβη πόλις ὡκὺς Ἀχιλλεύς·
“ὦ μοι, ἀναδείην ἐπιειμένε, κερδάλεοφρον,
pώς τίς τοι πρόφρων ἐπετευν πειθήσαι Ἀχαιῶν
ἡ ὀδὸν ἐθέμεναι ἢ ἀνδρῶν ἒνα μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἔνεκ ήλυθον αἰχμητῶν
δέιρο μαχητόμενος, ἐπεῖ οὐ τί μοι αἰτίοι εἰσίν·
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἥλασαν, οὐδὲ μὲν ἱππόνιον,
οὐδὲ ποτ' ἐν Φθίη ἐρίβαλαι βωτιανείρη
καρπὸν ἐδηλήσαντ', ἐπεῖ ἡ μάλα πολλὰ μεταζύ, 
οὐρέα τε σκιώντα θάλασσα τε ήχήσεσσα·
ἀλλὰ σοί, ὥ μεγ' άναίδες, ἄμ' ἐσπόμεθ', ὁφρα σὺ χαίρῃς,
τιμήν ἄρνυμενοι Μενελάω σοί τε, κυνώπα,
πρὸς Τρώων. τῶν οὐ τι μετατρέπει οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρησθεῖσθαι ἀπειτεῖς,
ὁ ἐπὶ πολλὰ μόγησα, δόσαν δὲ μοι υἱς 'Αχαὶν.
οὐ μὲν σοὶ ποτὲ ἤσον ἐχὼ γέρας, ὁπότ' 'Αχαῖοι
Τρώων ἐκπέρσων' εὐ ναιόμενον πτολύθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάκιος πολέμιον
χείρας ἐμαί διέπουσα', ἀτὰρ ἦν ποτε δασμὸς ἱκηται,
σοὶ τὸ γέρας πολὺ μείξειαν, ἐγὼ δ' ὄλιγον τε φίλον τε
ἐρχομ' ἔχων ἐπὶ νῆσα, ἐπεῖ κε κάμιο πολεμίζουν.
νῦν δ' εἰμι Φθίνδ', ἐπεῖ ἦ πολὺ φέρετρον ἠστι
οὐκαδ' ἵμεν σὺν νησιὶ κορωνίστω, οὐδὲ σ' ὧώ
ἐνθαδ' ἄτιμος ἐὼν ἄφενος καὶ πλούτου ἀφόζειν.'

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

τὸν δ' ἥμειμετ' ἐπεῖτα ἁναζ ἄνδρῶν 'Ἀγαμέμνων·
"φεύγε μαλ', εἰ τού θυμὸς ἐπέστησαν, οὐδὲ σ' ἐγὼ γε
λίποσομαι εἰνεκ' εἰμειν μένειν' παρ' ἐμοί γε καὶ ἄλλοι,
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητέρα Ζεὺς.
ἐξθιστος δὲ μοι ἐστι διοτρεφέων βασιλῆων·
αἰεὶ γὰρ τού ἑρίς τε φίλη πόλεμοι τε μάχαι τε.
εἰ μάλα καρπερός ἔστω, θεὸς παύ τοι τ' ἑδωκεν.
οὐκαδ' ἵων σὺν νησί τε σῆς καὶ σοῦς ἐτάρωσιν
Μυρμιδόνεσσιν ἀνάσσε. σέθεν δ' ἐγώ οὖκ ἀλεγίζω
οδ’ ὀδομαί κοτέωντος: ἀπελήσω δὲ τοι ὃδε. ὦς εἰμ’ ἀφαρείται Χρυσηῖδα Φοίβος Ἱππόλτων, τὴν μὲν ἐγὼ σὺν νηῇ τ’ ἑμῇ καὶ ἔμοις ἐτάρουσιν πέμψω, ἐγὼ δὲ κ’ ἄγῳ Βροϊῆδα καλλιπάρῃν αὐτὸς ἕως κλισίην, τὸ σὸν γέρας, ὃφρ’ εὐ εἰδῆς, ὡςον φέρετρος εἰμι σέθεν, στγεγέ δὲ καὶ ἀλλος ἱσθον ἐμοὶ φάσθαι καὶ ὅμωνωθήμεναι ἀντὶν.”

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

ὡς φάτο. Πηληῖών, δ’ ἄχος γένετ’, εὖ δὲ οἱ ἤτορ στηθέσων λασίωσι διάνδικα μερημέξειν, ἡ δ’ γε φάσγανον δὲν ἐρυσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστήσειν, ὡς” Ἰτρεῖδην ἐναρίζων, ἢ κὸλον παύσειν ἐρητύσειε τ’ ὕμιν. εἰσ’ ὁ ταὐθ’ ὀρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, ἐλκετο δ’ ἐκ κολεοίο μέγα ἕφος, ἡλθε δ’ Ἀθηνῆν οὔρανόθεν: πρὸ γάρ ἤκε θέα, λευκόλενος Ἡρη, ἀμφοθ’ ὅμως θυμοφιλέουσα τ’ κηδομένη τε. στῇ δ’ ὀπίθεν, ἔανθῆς δ’ κόμης ἔλε Πηληῖώνα, ὥς φαινομένη, τοῖς δ’ ἀλλοις ὦ τ’ ὅρατο. τάμβησεν δ’ Ἀχιλεύς, μετὰ δ’ ἔτραπτε, αὐτικά δ’ ἔγνω Παλλάδ’ Ἀθηναῖν· δεινὼ δὲ οἱ ὅσει φάναθεν. καὶ μν’ φωνήσας ἔσεα περίοντα προσηῦδα. “τίπτ’ αὖτ’, αἰγύπτων Δίως τέκος, ειλήπωσας; ἢ ἵνα ὕβριν ἵδη Ἀγαμέμνονος Ἰτρεῖδαο; ἄλλα’ ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέσσεθα δῖον. ἢς ὑπεροπλήμει ταχ’ ἂν ποτ’ θυμόν ἀλέσῃ.” τοῖς δ’ αὐτὲ προσέειπτε θέα, γλαυκώπις Ἀθηνῆ. “瑙θὸν ἐγὼ παύσοντα τὸ σὸν μένος, αἰ κε πίθαι, οὔρανόθεν: πρὸ δὲ μ’ ἤκε θέα, λευκόλενος Ἡρη,
ATHENA
From the statue in the National Museum, Naples
άμφω ὤμως θυμῶ ἐφέπεισά τε κηδομένη τε.

210 ἅλλ' ἄγε λὴγ' ἐρίδος, μηδὲ ἔξιός ἐλκεο χειρί· ἅλλ' ἦ τοι ἐπέσων μὲν ὀνείδησων, ὡς ἔστεια περ. ὅδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἐσται· καὶ ποτὲ τοι τρίς τόσσα παρέστηται ἁγιαὶ δῶρα ὑβρίδων εἰνεκα τῆς· οὐ δ' ἱσχεο, πείθεο δ' ἠμῖν.

215 ἂς δ' ἀπαμειβόμενος προσέβησε πόδας ὁκὺς 'Αχιλλεύς· "χρη μὲν σφωντερόν γε, θεά, ἐπος εἰρύσσασθαι, καὶ μάλα περ θυμῶ κεχολωμένον· ὡς γὰρ ἁμενον· ὅσ κε θεοίς ἐπιπεθήσαι, μάλα τ' ἔκληνον αὐτοῦ." ἦ καὶ ἐπ' ἀργυρέῃ κόπτῃ σχέδε χειρά βαρείαν,

220 ἄφ' δ' ἐς κουλέον ὅσε μέγα ἔξιος, ὁδ' ἀπάθησεν μύθῳ 'Αθηναίης. ἦ δ' Οὐλμπόνδε βεβήκειν δῶματ' ἐς αἰγιάλοιο Δίδος μετὰ δαύμονας ἄλλους.

Achilles swears that Agamemnon will repent his Action.
ἐν παλάμης φορέονυ δικαστώλοι, οἱ τε θέματας
πρὸς Δίως εἰρύσαται· ὦ δὲ τοι μέγας ἐσσεταὶ ὦρκος·

 نهاً تِ "Αχιλλῆςος ποθῆ ἔζεται ύπα 'Αχαιῶν
σύμπαντας· τότε δ' οὔ τι δινήσεαν ἀχνύμενος περ
χραισμείν, εὔπ 'ἀν πολλοὶ υψ "Εκτόρος ἀνδροφόνου
θυρήκοντες πάσης· σὺ δ' ἐνοθῆ θυμός ἀμέξεις
χωόμενοι, δ' ἀριστον 'Αχαιῶν οὐδὲν ἐγισας."

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

.aws φάτο Πηλείδης, ποτὶ δὲ σκηπτρον βάλε γαῖὴ
χρυσεῖος ἦλουσι πεπαρμένον, ἔζετο δ' αὐτός.
'Ατρείδης δ' ἐτέρωθεν ἐμήνε. τοῖσι δὲ Νέστωρ
ὑδεπῆς ἀνέρουσε, λυγὸς Πυλών ἀγορητῆς,
τού καὶ ἀπὸ γλώσσης μέλους γλυκίων ρέναν αὐρῆ.

τῷ δ' ἦδη δύο μὲν γενεὰι μερότων ἀνθρώπων
ἐφθαθ', οἱ οἱ πρόσθεν ἀμα τράβηκεν ἑκεὶ γενότο
ἐν Πύλω ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀναστέν.
οβ οἱ ων ἐφονειν ἀγορήσατο καὶ ἠμνεύσει·
"ὁ πόσος, ἦ μέγα πένθος 'Αχαιίδα γαῖαν ἰκάνει·

ἥ κεν γυρθήσαι Πρίαμος Πριαμίκο τε παίδες,
ἄλλοι τε Τρόες μέγα κεν κεχαραιάτο θημῆ,
eἰ σφῶν τάδε πάντα πνεύματο μαρνημένους,
οι περὶ μὲν θουλὴν Δαναῶν, περὶ δ' ἐστεὶ μάχεσθαι
ἀλλὰ πύθον'· ἀμφοὶ δὲ νεωτήρω ἐστὸν ἐμείο.

ηδὴ γὰρ ποτ' ἐγὼ καὶ ἀρείσιν ἕπερ ὑμῶν
ἀνδράτων ὁμίλησα, καὶ οὐ ποτὲ μ' οὐ γ' ἀθέρειζον.
oβ γὰρ πο τοῖσοι ἰδον ἀνέφες, οἰδὲ ἰδομαί,
oῖον Πειρὶθοον τε Δρυάντα τε, ποιμένα λαῶν,
Καινέα τ' Ἕξαδιόν τε καὶ ἀντίθεον Πολυφήμον
265 [Θησέα τ’ Λυγείδην, ἐτείκελον ἄθανάτους].
cάρτιῳ δὴ κεῖνοι ἔπιχθονίων τράφεν ἄνδρῶν·
cάρτιοι μὲν ἦσαν καὶ καρπίστας ἤμαχον,
φηρσίν δρεσκόμεν, καὶ ἐκπάγλως ἀπόλεχον,
καὶ μὲν τοῖς ἐγὼ μεθομίλεον ἐκ Πύλον ἔλθων,

270 τηλόθεν εἰς ἀπής γαίης· καλέσαντο γὰρ αὐτοί·
cαι μαχόμεν κατ’ ἐμ’ αὐτὸν ἐγὼ· κείσομεν δ’ ἄν οὐ τοῖς
tοῖς, οὐ νῦν βροτοὶ ἔστων ἐπιθυμόνοι, μαχεῖτο,
καὶ μὲν μεν βουλέων ἔστων πείσοντο τε μύθῳ,


275 ἀλλὰ πίθεσθαι καὶ ύμες, ἐπεὶ πείδεσθαι ἄμεινοι.

277 μήτε σὺ τόνδ’, ἀγαθὸς περ ἑῶν, ἀποαιρεί κοῦρην,


280 εἰ δὲ σὺ καρτερός ἔσοι, θεά δὲ σε γείνατο μήτηρ,


285 τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·


290 εἰ δὲ μιν αἴχμητην ἔθανεν θεοὶ αἰεὶ ἔοντες,
tοῖνεκά οἱ προθέουσιν ἀνείδεα μυθήσατον;”

Neither of the Angry Men will yield.
εἰ δὴ σοὶ πάν ἔργον ὑπείκομαι, ὅτι κεν εἴης·

295 ἄλλουςιν δὴ ταῦτ' ἐπιτέλλει αὐτῷ, μὴ γὰρ ἐμοὶ γε [σῆμαν· οὐ γὰρ ἔγω γ' ἐτι σοι πεἰσεσθαι ὅπω.] ἄλλο δὲ τοῖς ἔρεω, σὺ δ' ἐνι φρεσκ' καλλεο σήμαν. 

χερσὶ μὲν οὐ τοι ἔγω γε μαχήσομαι εἶνεκα κούρης 

ούτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφθελθέν γε δόντες 

τῶν δ' ἄλλων ἃ μοι ἐστὶ θῷη παρὰ νη μελαῖνη, 

τῶν οὐκ ἂν τι φέροις ἀνέλων ἀκόντος ἔμειοι. 

εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώσθη καὶ οἴδη 

ἀλῆς τοι ἁμα κελαίνον ἔρωσει περὶ δουρί." 

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

ὡς τῷ γ' ἀντιβίωσι μαχησαμένω ἐπέσωσιν

305 ἀνοσήθην, λύσαν δ' ἀγορὴν παρὰ νησὶν Ἀχαίων. 

Πηλείδης μὲν ἑπὶ κλησίας καὶ νήσας ἐύσας 

ἡμε σὺν τε Μενοιτιάδη καὶ οἰς ἐτάρωνοι, 

'Ατρείδης δ' ἄρα νῆα θοήν ἀλάδε προέρυσθεν, 

ἐς δ' ἑρέτας ἐκρινεν ἐείκοσιν, ἐς δ' ἐκάτομβην

βῆσε θεῷ, ἀνὰ δὲ Χρυσῆδα καλλιτάργον 

ἐλευν ἄγων· ἐν δ' ἄρχος ἐβην πολύμητας Ὀδυσσεώ. 

οἱ μὲν ἑπεί τ' ἀναβάντες ἐπέπλευον ὕγρα κέλευβα, 

λαοὶς δ' 'Ατρείδης ἀπολουμαίνεσθαι ἄνωγεν. 

οὶ δ' ἀπελυμαίνοντο καὶ εὶς ἁλα λύματ' ἐβαλλον, 

310 ἔρδον δ' Ἀπόλλων τελήσατας ἐκάτομβας 

ταῦρων ἃδ' αἰγῶν παρὰ θῷν ἄλος ἄτρυγέτου· 

κνίση δ' οὐρανὸν ἰκεν ἔλισομεν ἐπὶ καπνῷ.

Heralds of Agamemnon fetch Briseis from the Tent of Achilles.

ὡς οἱ μὲν τὰ πένυντα κατὰ ατρατοὺν· οὐδ' 'Αγαμέμνων 

ληγ' ἔριδος, τὴν πρωτον ἐπηπείλησ' Ἀχιλῆ, 

320 ἄλλ' ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
τὸν ὦ ἐσαν κήρυκε καὶ ἀπρηκαῖον θεράποντε·
“ἔρχεσθον κλώσθην Πηλημάδεω Ἀχιλῆσι·
χειρὸς ἔλοντ’ ἀγέμεν Βρυσηῖδα καλλιπάρρην.
εἰ δὲ κε μὴ δώρῃ, ἐγὼ δὲ κεῖν αὐτὸς ἐλαμαί,
ἐλθὼν σὺν πλεόνεσι: τὸν καὶ ρήγιον ἔσται.”

ὦς εἰσών προῖει, κρατερῶν δ’ ἐπὶ μῦθὸν ἔτελεν.
τὸ δ’ ἀέκοντε βάτην παρὰ θυῖ’ ἀλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ’ ἐπὶ τε κλωσίας καὶ νῆσα ἱκέσθην.
τὸν δ’ εἴρων παρά τε κλωσί καὶ νή μελαῖν.

ημενον’ οὐδ’ ἄρα τῷ γε ἱδὼν γήθησεν Ἀχιλλεύς.
τὸ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήματεν, οὐδέ τι μην προσεφώνεσον οὐδ’ ἐρέουνο.
αὐτάρ δ’ ἔγνω ἤσον εἰν φρεσί φωνησέν τε.

“χαίρετε, κήρυκες, θιός ἀγγελοι ἴδε καὶ ἀνδρῶν.

ἂντον ὦ’ οὐ τι μοί υμαῖς ἐπαίτοι ήλλ’ Ἀγαμέμνων,
ὁ σφῶν προῖει Βρυσηῖδος εἰκέκα κούρης.

ἄλλ’ ἄγεν, διογενεῖς Πατρόκλεις, ἔξαγε κούρην
cαι σφῶν δός ἄγεν. τῷ δ’ αὐτῷ μάρτυροι ἐστῶν
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἄνθρωπον.

καὶ πρὸς τοῦ βασιλῆος ἀπηνέοι, εἰ ποτὲ δὴ αὐτὲ
χρεία ἐμείο γενήται αἰείκεα λοχίων ἀμείνα
τοῖς ἄλλοις. ἢ γὰρ δ’ ὅ ὁλοκλήροι φρεσι βῆνε,
οὐδέ τι όδε νοῆσαι ἀμα πρόσοσι καὶ ὅπισον,
ὅππως οἱ παρὰ νησὶ σοῦ μαχείαν’ Ἀχαίοι.”

ὁς φάτο, Πάτροκλος δὲ φίλω ἐπεπείθεθ’ ἐταίρω,
ἐκ δ’ ἀγάγον κλωσίς Βρυσηῖδα καλλιπάρρην,
δῶκε δ’ ἄγεν. τῷ δ’ αὐτίς ἐην παρὰ νῆσαι Ἀχαίοι.

Achilles appeals to his Mother, the Goddess Thetis.

ἡ δ’ ἀέκουσ’ ἀμα τούτι γυνὴ κλειν. αὐτάρ Ἀχιλλεὺς;
διακρύσας ἐτάρων ἄφαρ ἤξετο νόστι εἰλισθεῖς.
θ'ν ἐφ' ἀλὸς πολιής, ὀρὸν ἐπὶ ἀπείρων πόντοιν.

πολλὰ δὲ μετρὶ φίλη ἤρησατο χέρας ὁρέγυς:

μῆτερ, ἔπει μ' ἔτεκες γε μισθώσατον περ ἐντα,

τιμὴν πέρ μοι ὀφελείν Ὀλυμπίους ἐγγυαλίζαι,

Ζεὺς ὕψιβρεμέτης· νῦν δ' οὐδὲ με τυφθῶν ἔτυσεν.

ἡ γὰρ μ' Ἀτρέιδης, εὐρύν κρειῶν Ἀγαμέμνων,

ἡμίμησεν· ἐκὼ γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ὡς φάτο δάκρυ χέων, τοῦ δ' ἐκλυν πότνια μήτηρ,

ἡμένη ἐν βευστῶν ἀλὸς παρὰ πατρὶ γέροντι,

καρπαλίμως δ' ἀνέδυν πολιῆς ἀλὸς ἦντ' ὦμέχλην,

καὶ ὅποιο καθέξιο δάκρυ χέοντος,

χειρὶ τὲ μιν κατερέξεν, ἐπος τ' ἐφατ' ἢκ τ' ὄνομαζεν·

"τέκνον, τί κλαίεις; τί δὲ σε φρένας ἰκετο πένθος;

ἐξαίδα, μή κεῖθε νόη, ἵνα εἴδομεν ἄμφα.

Achilles tells his story.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκίν' Ἀχιλλεύς·

"οἶσθαι· τί η' τοι ταῦτα ἰδνείρ πάντε άγορεύων;

φῶκαμεθ' ἐς Ἡθήνας, ἱερὴν πόλιν Ἡτίωνος,

τὴν δὲ διεπράθομεν τε καὶ ἔγομεν ἐνθάδε πάντα.

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσαι νεὶς Ἀχαῖον,

ἐκ δ' ἑλον Ἀτρέιδη Χρυσιτήδα καλλπάρρον.

Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλον Ἀπόλλωνος

ἡθε ϊσας ἐπὶ νῆσας Ἀχαιῶν χαλκοχιτῶν

λυσόμενος τε θύγατρα φέρων τ' ἀπερείπτο ἀποινα,

στεμάτα ἐχ' νεὶς ἐν χεριν ἐκηβόλον Ἀπόλλωνος

χρυσεύ̄ν ἀνὰ σκήπτρῳ, καὶ ἐλύ̄σετο πάντας Ἀχαιούς,

Ἀτρέιδα δὲ μάλιστα δύν κοσμήτορε λαών.

ἐνθ' ἀλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

οι διεισθαί θ' ἱερή καὶ ἀγλαὰ δέχθαι ἄπωνα·

ἀλλ' οὐκ Ἀτρέιδη Ἀγαμέμνον ἤνδανθ θυμῷ,
άλλα κακώς ἀφίει, κρατεροῦ δ᾽ ἐπὶ μύθον ἔτελεν.

χωμενοῦ δ᾽ ὁ γέρων πάλιν ἔχετο· τοῦ δ᾽ 'Ἀπόλλων
εὐδαμένου ἠκουσεν, ἐπεὶ μᾶλα οἱ φίλος ἦν,
ηκε δ᾽ ἐπ᾽ 'Ἀργείους κακὸν βέλος· οἱ δὲ νῦν λαοὶ
θυσικοῦ ἐπαστυτεροί, τὰ δ᾽ ἐπὶ κήλα θεῶν
πάντη ἀνά στρατῶν εὐρῶν 'Αχαιῶν, ἀμφὶ δὲ μάντες
ἐν εἰδὼς ἄγορευε θεοπροτίας ἐκάτω.

αὐτίκ᾽ ἐγὼ πρῶτος κελόμην θεῶν ἱλάσκεσθαι·
'Ἀτρείωνα δ᾽ ἐπετα χόλος λάβετα, αὕρα δ᾽ ἀναστὰς
ὑπείληπτεν μύθον, ὅ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν ἣν θοὶ ἐλίκωτες 'Αχαιοί

ἐσ Χρύσην πέμπουσιν, ἀγούσι δὲ δῶρα ἄνακτε
τὴν δὲ νέον κλασίηθεν ἐβαν κήρυκες ἀγοντες
κούρην Βρισῆς, τὴν μοι δόσαν υἱὰ 'Αχαιῶν.
άλλα σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐγος·
ἐλθούσι Οὐλιμπόνδε Δία λίστα, εἰ ποτε δὴ τι

ἡ ἐπεὶ ἄνθρακα κραδήν Δῶς ἦν καὶ ἐργῳ·
πολλάκι γὰρ σεο πατρὸς ἐνι μεγάροισιν ἄκουσα
ἐγομενής, ὅτ᾽ ἔφησα κελαυνεῖθε Κροιώνι
οὐ ἐν ἀθανάτοισι δεκέα λουγὸν ἀμύναι,
ὅποτε μν ἔνιδησαι 'Ολυμποί ὅθελον ἄλλοι.

Ἡρη τ᾽ ἤδε Ποσειδάκων καὶ Παλλᾶς 'Αθηνή.

άλλα σὺ τὸν γ᾽ ἔλθουσα, θεα, ὑπελίκωσα δεσμίων,
ὁχ' ἐκατόγχειρον καλέσασο ἐς μακρὸν Ὄλυμπον,
ὅν Βριάρεως καλέσουσι θεοῖ, ἀνδρεῖς δὲ τε πάντες
Ἀγαίων· ὃ γὰρ αὐτε βίη ϑὸ πατρὸς ἀμείνων.

ὁς ρα παρὰ Κροιώνι καθέξετο κυδεὶς γαῖοι·

τὸν καὶ ὑπεδιεσμα μάκαρες θεοῖ οὐδε τ᾽ ἐδησαν.
τῶν νῦν μν ἡμίσασα παρέξει καὶ λαβῆ γούνων,
αἰ κέν πως ἐθέλησεν ἐπὶ Τρώωςαν ἀρῆσαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ᾽ ἀλὰ ἐλπεῖ 'Αχαιοὺς.
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆς,
γνῷ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀχαμέμνων
 WINAPI ἁτη, ὅ τ᾿ ἀριστον Ἀχαιῶν οὐδὲν ἔτυσεν.

Thetis promises to secure Honor for Achilles from Zeus.

τὸν δ᾿ ἠμείβετ᾿ ἐπείτα Θέτις κατὰ δάκρυ χέουσα:
“ἳ μοι, τέκνου εἵμοι, τί νῦ σ᾿ ἐτρεφον αἰνὰ τεκοῦσα;
ἀλθ᾿ ὀφείλει παρά νυσιν ἀδάκρυτος καὶ ἀπήμων
ἤσθαι, ἐπεὶ νῦ τοι αἰτεὶ μίνυθα περ, οὐ τι μάλα δὴν.
νῦν δ᾿ ἁμα τ᾿ ὁκύμορος καὶ διξυρός περὶ πᾶσων
ἐπλεο: τῷ σε κακῇ αἰτῇ τέκον ἐν μεγαρώσιν.

τοῦτο δὲ τοι ἐρέουσα ἐπος Διὸ τερπικεραίως

eἰμ᾿ αὐτὴ πρὸς Ὀλυμπον ἀγάννυφον, αἰ κε πιθηται.
ἀλλὰ σὺ μὲν νῦν νυσι παρημένο λειψάροις πολύ
μὴν Ἀχαιόυν, πολέμῳ δ᾿ ἀποπαιεό σάμπαν.
Zeus γὰρ ἐσ᾿ Οἰκειῶν μετ᾿ ἀμύμονας Αἰθιοπὴς
χθιῶς ἐβη κατὰ δαίτα, θεοὶ δ᾿ ἁμα πάντες ἐποντο.

δωδεκάτῃ δὲ τοι αὐτῆς ἔλεινεται Ὀλυμπόνδε,
καὶ τὸν ἐπείτα τοι ἐμι δίως ποτε χαλκοβατὲς δῶ,
καὶ μιν γουνάσωμαι, καὶ μιν πείσεθαι ὀιω.”

ὡς ἀρα φονύσαστα ἄπεβησετο, τὸν δ᾿ ἐλιπν αὐτοῦ
χωμενὸν κατὰ θυμὸν ἐνζώονο γνυαικός,
τὴν ῥα βὴ κακοὺσ ἀπηύρων. αὐτὰρ Ὁδυσσεὺς

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

ἐς Χρύσην ἵκανεν ἁγων ἱερὴν ἐκατομβην.
οὶ δ᾿ ὅτε δὴ λιμένος πολυβεβθέος ἐγγὺς ἴκοντο,
ἰστια μὲν στείλαντο, θέσαν δ᾿ ἐν νηλ μελαήν,
ἰστὸν δ᾿ ἴστοδόκη πέλασαν προτόνων ὑφέντε

καρπαλίμως, τὴν δ᾿ εἰς ὅρμον προφέρεσθαν ἐρεμοῖς.
ἐκ δὲ εὐνᾶς ἔβαλον, κατὰ δὲ πριμνήσι’ ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμῖν θαλάσσης,
ἐκ δ’ ἐκατόμβην βῆσαν ἐκβιβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποιτοπόρου.

440 τὴν μὲν ἔπεσ’ ἐπὶ βωμὸν ἄγαν πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσεῖπεν·
“ὁ Χρύση, πρὸ μ’ ἔπεμψεν ἁναξ ἄνδρον Ἀγαμέμνων
παῖδα τε σοί ἀγέμεν, Φοίβῳ θ’ ἱερὴν ἐκατόμβην
μέξαι υπὲρ Δαναών, ὕφε’ ἱλασμέσθα ἀνάκα, δοὺς νῦν Ὀργείοις πολύστονα κιηδε’ ἠφήκεν.”

445 ὃς εἶτον ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαῖρων
παῖδα φίλην. τοῖς δ’ ὕκα θεῷ ἱερὴν ἐκατόμβην
ἐξείης ἐστησαν ἐὑμητον περὶ βωμῶν,
χερνύμαντο δ’ ἐπείτα καὶ ὀιλοχύτας ἀνέλυτον.

450 τούτων δὲ Χρύσης μεγάλ’ εὐχετο χεῖρας ἄνασχον·
“κλῦθι μει, ἀργυρότοξ”, ὅς Χρύσην ἀμφιβεβήκεις
Κήλλαι τε ζαθέγην, Τενεδοίῳ τε ὑπὶ ἄνασσεις·
ἡμὲν δὴ ποτ’ ἐμεῖ πάρος ἐκλυνε εὐζαμένου,
τίμησας μὲν ἐμὲ, μέγα δ’ ὑψο λαὸν Ἀχαίων·

455 ἦδ’ ἔτι καὶ νῦν μοι τὸδ’ ἐπικρήτημον ἐέλειδωρ.
ἡδ’ νῦν Δαναοῦσιν ἀεικέα λογίν ἄμεν.”

ἀδ’ ἐφαρ’ εὐχόμενος, τοῦ δ’ ἐκλυνε Φοίβος Ἀπόλλων.
αὐτὰρ ἐπεὶ β’ εὔξαντο καὶ ὀιλοχύτας προβάλοντο,
ἀνέρυσαν μὲν πρῶτα καὶ ἐσθαξαν καὶ ἔειραν,

460 μηροὺς τ’ ἐξέταμον κατὰ τε κινισθ’ ἐκαλυφθαν
δύστυχα ποίησαντες, ἐπ’ αὐτῶν δ’ ὑμοβέθησαν.
καὶ δ’ ἐπὶ σχίζσε ὁ γέρων, ἐπὶ δ’ αἰθώπα ὅνον
λείβε νεός δ’ παρ’ αὐτῶν ἔξων περιπόβλοκα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μήρα κάη καὶ σπάλαχναι πάσαντο,

465 μύστυλλον τ’ ἄρα τάλλα καὶ ἄρφ’ ὅβελοισιν ἔπειραν,
ὑπηρέσαι τε περιφραδεῖς, ἐρύσαντο τε πάντα.
αὐτάρ ἐπεὶ παύσαντο πάνω τετύκοντό τε δαίτα, 
δαώνυν', οὐδὲ τι θυμὸς ἐδεύτο δαιτὸς ἔσης, 
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἔρων ἐντο, 
κούροι μὲν κρητήρας ἐπεστέφανο πτούοι, 
νύμησαν δ' ἄρα πάσιν ἐπαρξίμησον δεσπάσσων, 
οἴ δὲ πανημέριοι μολπῇ θεών ἱλάκκοντο, 
καλὸν ἀείδοντες παιήναν, κούροι Ἀχαίων, 
μέλποντες ἐκάργασθον· ὃ δὲ φρένα τέρπεται ἀκούων.

Return of Odysseus to the Camp. Achilles ‘suiks in his Tent.’

475 ἰμος δ' ἡλίος κατέδω καὶ ἐπὶ κνέφας ἤλθεν, 
δὴ τὸτε κουμήσαντο παρὰ πρωμήσια νῆσός, 
ἡμος δ' ἡμεύεια φαίη μοδοδάκτυλος Ἡώς, 
καὶ τοῦ ἐπεὶ ἀνάγουν μετὰ στρατῶν εὐρίν Ἀχαίων· 
τούτων δ' ἰκμένου ὕδρου ἵππος ἐκάργασθον Ἀττίλλων.

480 οἴ δ' ἱστόν στήσαντ', ἀνά θ' ἱστία λευκά πέτασσαν· 
ἐν δ' ἀνεμός πρῆσεν μέσον ἱστίου, ἄμφι δὲ κώμα 
στείρη πορφύρεον μεγάλ' ἰαχε νῆσος ἱσύης· 
ἡ δ' έθεσεν κατὰ κώμα διαπρήσσουσα κέλευθος. 
αὐτάρ ἐπεὶ ρ' ἰκνοτο κατὰ στρατῶν εὐρίν Ἁχαίων, 

485 νη αἰεν οἴ γε μέλαιναι ἐπὶ ἤπειρου ἐφυσάν 
ὑψοῦ ἐπὶ θαμάθοις, ὑπὸ δ' ἐρματα μακρὰ τάνυσαν, 
αὐτοὶ δ' ἔσκιδναν κατὰ κλωτίς τε νέας τε. 
αὐτάρ ὁ μήνις νηστὶ παρημένους ὀκύπορουσιν, 
διογενῆς Πηλῆς νῆσο, πόδας οὐκ Ἄχιλλεώς.

490 οὔτε ποτ' εἰς ἀγορὴν πωλήσκετο κυδιάνειραν 
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινόθεσκε φίλον κήρ 
αὐθί μένοι, ποθέσκει δ' αὐτήν τε πόλεμον τε.

Zeus promises Thetis to honor her Son by punishing the Achaean

ἀλλ' ὁτε δὴ ρ' ἐκ τοῦ δυσδεκάτη γένετ' ἤ' χάς, 
καὶ τότε δὴ πρὸς 'Ολυμπον ἵσταν θεοί αἰεν ἑόντες
ZEUS OF OTRICOLI
From the bust in the Vatican Museum, Rome
πάντες ἄμω, Ζεὺς δὴ ἦρξε. Θετὶς δ᾽ οὐ λήθετε ἐφετερῶν παιῶς ἐσθὺ, ἀλλ᾽ ἡ γ᾽ ἄνεδοστο κύμα βαθάσσης, ἥρηθ᾽ δ᾽ ἀνέβη μέγαν οὐρανοῦ Οὐλυμπόν τε. εὗρεν δ᾽ εὐρύσπα Κρονίδην ἄτερ ἥμενον ἄλλων ἀκροτάτη κορυφῆ πολυδειράδος Οὐλυμποῦ, καὶ ῥὰ πάροιχ᾽ αὐτοῖο καθέξο, καὶ λάβε γούνων σκαλῆ. δεξιέρῃ δ᾽ ἄρ᾽ ὑπ᾽ ἀνθερεώς ἐλώσα λισσομένη προσέειπε Δία Κρονίων ἀνάκτα:

“Ζεῦ πάτερ, εἰ ποτέ δὴ σε μετ᾽ ἀθανάτουςιν ὠνήσα ἥ ἐπεὶ ἡ ἐργά, τὸδε μοι κρήνην ἐέλεισ᾽.

τίμησον μοι ύιῶν, ὃς ὑκμορόστατος ἄλλων ἐπείρε, ἀτάρ μι νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων ἥτιμησεν. ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. ἀλλὰ σὺ πέρ μιν τύσον, Ὀλυμπίε μητέρα Ζεῦ, τάφρα δ᾽ ἐπὶ Ἁρώστη τίθει κράτος, ὀφρ᾽ ἃν Ἄχαιοι νῦν ἐμὸν τύσωσιν, ὀφελλωσιν τέ ε ἐμὴ.”

ὡς φάτο. τὴν δ᾽ οὗ τι προσέφη νεφεληγερέτα Ζεὺς, ἀλλ᾽ ἀκέων δὴν ἱστο. Θετὶς δ᾽ ὅς ἦσσατο γούνων, ὡς ἔχει ἐμπεφυεί, καὶ εἴρετο δεύτερον αὐτῶς.

“νημερτές μὲν δὴ μι ιπόσχεο καὶ κατάνευσσον, ἥ ἀπόσει”, ἔπει οὐ τοῦ ἐπί δεός, ὀφρ᾽ ἑν εἰδο, ὀσεόν ἐγὼ μετὰ πᾶσιν ἀπιστοτή θεὸς εἰμ.”

τὴν δὲ μέγ᾽ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς: “ἡ δὴ λοίγα ἔργ᾽, ὅτε μ᾽ ἐχθοδοπήσαι ἐρήσεις Ἡρῆ, ὃτ᾽ ἂν μ᾽ ἐρέθωσιν ὀνειδεῖοι ἐπέεσσον.

ἡ δὲ καὶ αὐτῶς μ᾽ αἰεὶ ἐν ἄθανάτουι θεοῦν νεκεί, καὶ τε μὲ φησι μάχ᾽ Τρώστων ἁρῆγεν. ἀλλὰ σὺ μὲν νῦν αὐτὶς ἀπόστιχε, μὴ τι νοήσῃ Ἡρῆ. ἡμοὶ δὲ κε ταύτα μελήσεται, ὀφρα τελέσωσ. ἐι δ᾽ ἄγε τοι κεφαλὴ κατανεύσομαι, ὀφρα πεποίησις.

τούτο γὰρ ἐσ᾽ ἐμέθεν γε μετ᾽ ἄθανάτουι μέγιστον
τέκμωρ· οὖ γὰρ ἔμοι παλινάγρετον οὐδὲ ἀπατηλὸν
οὐδὲ ἀτελεύτητον, ὦτι κεν κεφαλῇ κατανεύσω."  
ἡ καὶ κυναγέσιν ἐπ' ὄφρυνε νείπε Κρονίων·
ἀμβρόσιαί δ' ἀρα χαίτα ἐπερρώσαντο ἄνακτος
κρατός ἀπ' ἀθανάτου, μέγαν δ' ἔλειμεν Ἡλυμπον.

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

tὸ γ' ὡς βουλεύσαντε διετμαγεν· ἡ μὲν ἐπείτα
εἰς ἅλα ἀλτὸ βαθείαν ἀπ' αἰγλήμεντος Ὁλυμπον,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἀμα πάντες ἀνέσταν
ἐξ ἐδέων, σφού πατρὸς ἐναντίον· οὐδὲ τις ἐκλη
μεῖναι ἐπερχόμενον, ἄλλ' ἀντίοι ἐσταν ἀπαντε.
ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνοιν· οὐδὲ μν "Ηρη
ήγνωσεν ἱδοῦν", ὦτι οἱ συμφράσαστο βουλᾶς
ἀργυρόπεζα Θείας, θυγάτηρ ἄλιου γέρωντος.
αὐτίκα κερτομίων Δία Κρονίωνα προσημένα.

"τις δ' ἂδ τοι, δολομῆτα, θεῶν συμφράσαστο βουλᾶς;
αἰεί τοι φίλον ἐστίν, ἐμεῖν ἀπονόσαρν ἑώτα,  
κρυπτάδια φρονέων δικαζέμεν· οὐδὲ τι πώ μοι
πρόφορον τέληκας εἰπείν ἐποὺ ὡτὶ νοησίας."

"τὴν δ' ἐμείβετ' ἐπείτα πατὴρ ἀνδρῶν τε θεῶν τε·

"Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπείπεπο μύθους
εἰδήσειν· χαλεποὶ τοι ἐστον' ἀλόχω περ ἐνοίγη.
ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐ τις ἐπείτα
οὗτοι θεῶν πρότερος τόν γ' εἰσεῖται οὔτ' ἀνδρόπων·
οῦν δ' κ' ἐγὼν ἀπάνευθε θεῶν ἑθέλωμι νοῆσαν,
μὴ τι σύν ταῦτα ἔκαστα διείρεξε μηδὲ μεταλλά.

"τοῦ δ' ἐμείβετ' ἐπείτα βοῶνσι πότινα Ἡρη·
αἰνότατε Κρονίδη, ποῦν τὸν μύθον ἐεπες·
καὶ λίπν σε πάρος γ' οὔτ' εἰρομαι οὔτε μεταλλῶ,
JUNO

From the statue in the Vatican Palace, Rome
ἀλλὰ μαλ’ εὖκηλος τὰ φράζεαι, ἂστ’ ἐθέλησθα.”

555 νῦν δ’ αἰῶν’ δεῖδοικα κατὰ φρένα, μὴ σε παρείπη ἀργυρόπετα Θέτις, θυγάτηρ ἄλωο γέροντος: ἡρήν γὰρ σοὶ γε παρέξετο καὶ λάβε γούνων. τῇ’ σ’ ὁ ὅλος κατανεύσαι ἔτητιμον, ὡς Ἀχιλῆα τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νυμοῖν Ἀχαιῶν.”

560 τὴν δ’ ἀπαμειβόμενος προσέφην νεφέληγρετά Ζεὺς “δαμανῆ, αἰεὶ μὲν ὁίει ὤνδε σε λήθω, πρῆξαι δ’ ἐμπῆς οὗ τι δυνήσεαι, ἀλλ’ ἀπὸ θυμοῦ μᾶλλον ἕμοι ἔσται: τὸ δὲ τοῦ καὶ βίγμον ἔσται. εἰ δ’ ὀύ τοῦτ’ ἔστιν, ἔμοι μέλλει φίλον εἶναι.

565 ἀλλ’ ἀκόνουσα κάθησο, ἐμῷ δ’ ἐπιπεθεῖσαι μυθῶ, μὴ νῦ τοι ὁ Χραῖμισσων ὅσοι θεοὶ εἰσ’ ἐν Ὀλύμπῳ ἄστον ιόνθ’, ὅτε κέν τοι ἀπάντους ἥερας ἐφείω.”

Hephaestus restores Good Humor at the Feast of the Gods.

ὡς ἔφασ’, ἔδεισεν δὲ βοῶπις πότην Ἡρῆ, καὶ ρ’ ἀκόνουσα καθήσο, ἐπιγνάμψασα φίλον κῆρ.

570 ὥχθησαν δ’ ἀνὰ δῷμα Δίως θεοὶ Οὐρανίων: τούτων δ’ Ἡφαιστος κλυτοτέχνης Ἡρῆς ἀγορεῖσεν, μητρὶ φίλη ἐπὶ ἡρα φέρων, λευκωλέων Ἡρῆ.

“ἡ δὴ λοίγα ἐργὰ τὰ ἀςτεῖα, οὐδ’ ἐτ’ ἀνεκτά, εἰ δὴ σφῶ ἐνεκα θυτῶν ἐριδίαντον ὁδὲ.”

575 ἐν δὲ θεοῦσι καλφῶν ἐλαύνετον’ οὐδὲ τὶ δαιτὸς ἐσθλῆς ἔστεται ἱδός, ἐπεὶ τὰ χερείνα νικᾷ. μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ νουεύσῃ, πατρὶ φίλῳ ἐπὶ ἡρα φέρειν Δι’, ὁφρα μὴ αὐτε νεκείσῃ πατήρ, σὺν δ’ ἡμῖν δαίτα ταράξῃ.

580 εἰ περ γὰρ κ’ ἑθέλησον Ὀλύμπιος ἄστεροπητής ἐξ ἐδέων στυβελίζει: ὃ γὰρ πολύ φέρστος ἔστιν. ἀλλὰ σὺ τὸν γ’ ἐπέεσσα καθάπτεσθαί μαλακῶσιν’.
αὐτῶ' ἐπεθ' ἰδαος 'Ὀλύμπιος ἐσσεται ἡμῖν.'

ὡς ἄρ' ἔφη, καὶ ἀναίχας δέπας ἀμφικύππελλον

μυτρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέεπεν·

“τέτλαθι, μήτερ ἑμή, καὶ ἀνάοχεο κηδομένη περ, μή σε φίλην περ ἐστίν ἐν ἀφθαρμοῦσιν ἰδωμα
θειομένην· τότε δ' οὖ τι δυνήσομαι ἄχνῳμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἡδι γὰρ με καὶ ἄλλοτ' ἀλεξεῖτινε μεμάθαι

ῥόπε ποδὸς τεταγὼν ἀπὸ βηλὸν θεσπεσίου.

πάν δ' ἡμαρ φερόμην, ἀμα δ' ἡλίῳ καταδύντι

κάππεσον ἐν Λήμνῳ, ὁλίγως δ' ἔτι θυμὸς ἔνθεν·

ἐνθα με Σύμιας ἄνδρες ἀφαρ κομίσαιντο πεισόμα.”

ὡς φάτο, μειδήσεν δὲ θεά, λευκάκενος Ἡρη,

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

αὖταρ ὁ τοῖς ἀλλοισ θείος ἐνδεξία πάσων

οἶνοχόει γλυκὸ νέκταρ, ἀπὸ κρητήρος ἀφύσσων.

ἄρβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,

ὡς ἰδον Ἡμαιστὸν διὰ δώματα ποινύοιτα.

ὡς τότε μὲν πρόπαν ἡμαρ εἰς ἡλίῳν καταδύντα

dαύνων', οὐδὲ τι θυμὸς ἐδείτε δαιτος ἐστις,

οὐ μὲν φόρμας εἰς περικαλλής, ἢ ἐξ 'Απόλλων,

Μουσάων θ', αὖ ἡείδον ἀμειβόμεναι ὡπὶ καλὴ.

αὖταρ ἐπεὶ κατέδει λαμψρὼν φαίον ἰδείοιον,

οἱ μὲν κακκείνοις ἐβαν οἰκόνδε ἐκαστὸς,

ἡξι ἐκάστῃ δῶμα περικλυτός ἀμφιγυμής

'Ἡμαιστὸς ποίησεν ἰδιοῦσι πρατίδεσσων.

Ζεὺς δὲ πρὸς ὅν λέχως ἡ' Ὀλύμπιος ἀστεροπητής,

ἔνθα πάρος κομμὴ', ὅτε μὲν γλυκὸς ὕπνοι ἵκανοι·

ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρωνος Ἡρη.
όνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεών.

Zeus sends a Deceitful Dream to Agamemnon.

άλλοι μέν ῥα θεοί τε καὶ ἄνερες ἱπποκορυσταῖ εἰδὼν παννύχιου, Δία δ’ οὐκ ἔχει νῆδυμος ὕπνος, ἄλλ’ ὁ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα τιμήσῃ, ὅλεσῃ δὲ πολέας ἐπὶ νησιν Ἀχαιών.

ηδὲ δὲ οἱ κατὰ θυμὸν ἀρίστῃ φαντερο δοῦλη, πέμψαι ἐπὶ Ἀτρείδη Ἀγαμέμνονος οἴκου ὁ νεώρον· καὶ μὲν φωνήσας ἐπεα πτερόειν προσήμαν.

“βασικ’ ἦτο, οὐλε ὀνειρε, θοὰς ἐπὶ νήας Ἀχαιῶν· ἐλθὼν ἐς κλίσιν Ἀγαμέμνονος Ἀτρείδαο

πάντα μάλ’ ἀτρεκέως ἀγορεύεμεν ὡς ἐπιτέλλω. θωρῆζαι ε κέλευκ κάρη κομώντας Ἀχαιός παννυδίη· νῦν γάρ κεν ἐλοὶ τόλιν εἰρήνηκαν Τρώων· οὐ γάρ ετ’ ἀμφὶς Ὀλύμπια δόματ’ ἔχοντες θάνατοι φράζονται· ἐπέγναμεν γὰρ ἀπαίνας

15 Ἰηρ ἱεροθυμίῃ, Ἑρώεσσαὶ δὲ κηδε’ ἐθηκται.” ὡς φατο, βῆ δ’ ἄρ’ ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν· καρπαλίμως δ’ ἰκανε θοὰς ἐπὶ νήας Ἀχαιῶν. 

βῆ δ’ ἄρ’ ἐπὶ Ἀτρείδην Ἀγαμέμνονα· τὸν δὲ κίχανεν εὐδοῦντ’ ἐν κλίσις, περὶ δ’ ἀμβρόσίος κέλυθ’ ὕπνος.
20 στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς Νηληψω νῦ ἐσκῶς.
Νέστορι, τὸν ῥα μάλιστα γερώντων τῖ ‘Αγαμέμνων,
τῷ μὲν ἑσειάμενος προσεφώνει θεοῖς ὅνειροι:
“εὐθεῖς, Ἄτρέος νῦ δαφνρόνος ἵπποδάμου;
οὐ χρῆ παννύχιον εὔθεια βουλησφόρον ἄνθρα,
25 ὁ λαοὶ τ’ ἐπιστεράφαται καὶ τόσα μέμηλεν.
νῦν δ’ ἐμέθεν εἶνες ἄκα. Διὸς δὲ τού ἀγγελὸς εἶμι,
ὅς σεν ἀνευθεν ἑών μέγα κήδεται ἤδ’ ἐλεάρει.
θωρηξά’ σ’ ἐκέλευσε κάρη κομόωντας ‘Αχαιός
παννυθίη. νῦν γὰρ κεῖ έλοις πόλειν εὐρυάγιναι
20 Ἄρων’ οὐ γὰρ ἔτ’ ἀμφὶς ‘Ολύμπια δώματ’ ἔχοντες
ἀθάνατοι φράζονται. ἐπέγναμψεν γὰρ ἀπαίτας
ἡρι λυσσομένη. Ἄρωςκι δὲ κήδε’ ἐφήπται
ἐκ Διός. ἅλλα οὖ σήμεν ἔχε φρεστί, μηδὲ σε λήθη
αἰρείτω, εὖτε ἀν σε μελιόρην ὄπνοις ἀνήμη.”
35 ὡς άρα φονήτας ἀπεβήσετο, τὸν δὲ λίπ’ αὐτοῦ
tα φρονεώτ’ ἀνὰ θυμόν ἄ’ οὐ τελεσθαι ἐμελλὼν.
φῇ γὰρ ὁ γ’ αἰρήσεων Πραίμον πόλειν ἡμαί κεῖσθη.
νῆπιος, οὐδὲ τὰ ἤδη, ἃ μα. Ζεὺς μήδετο ἐργά;
θήσεις γὰρ ἔτ’ ἐμελλέν ἐτ’ ἀλγεά τε στοναχάς τε
40 Ἄρωςτε τε καὶ Δαναόι διὰ κρατερὰς υψίναια.
ἐγρετο δ’ ἔτ’ ὑπνῶν, θείη δὲ μιν ἀμφεύσῃ’ ὁμῆρα.
ἐξετ’ ἀ’ ὀρθωθείς, μαλακοῦ δ’ ἐνδυν χιτώνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος
ποστ’ ὑπὸ λιπαροῦσιν ἔθησατο καλὰ πέδηλα,
45 ἀμφὶ δ’ ἄρ’ ἀμοιωτὸν βάλλετο ξῆς ἀργυρόθλον.
εἰλετο δὲ σκῆστρον πατρώου, ἀφθιὺν αἰεὶ.
σὺν τῷ ἐβή κατὰ νῆας ʿΑχαιῶν χαλκοχιτώνων.
Council of the Achaean Princes.

"Ηώς μὲν ρα θεὰ προσεβιθήσετο μακρὸν Ὄλυμπον. Ζηνὶ φῶς ἐρέωσα καὶ ἄλλως ἄθανάτωσον.

50 αὐτὰρ ὁ κηρύκεσσι λογοθηύγγουσι κέλευσεν κηρύσσειν ἀγορήνδε κάρη κομώντας Ἀχαιόν. οἱ μὲν ἐκπρυσσοῦν, τοῖς δ΄ ἥγεοντο μᾶλθ᾽ οὐκ.

55 Βούλην δὲ πρῶτον μεγαθύμων ἵπ γερόντων Νειστορῇ παρὰ νηΠι Πυλοκενεός βασιλῆς.

τοὺς δὲ γε συγκαλέσας τυκινὴν ἡρτύνετο βούλην:

"κλάτε, φιλοι. θεός μοι ἐνύπνιον ἤλθεν ἀνεφροσύνη διὰ νύκτα, μάλιστα δὲ Νέστορι διὸ εἶδος τε μέγεθος τε φυίν τὶ ἀγχίστα ἐφέκεν.

στῇ δ’ ἁρ’ ὑπὲρ κεφαλῆς, καὶ μὲ πρὸς μύθον ἐσπευπ.

56 εὐθεῖς, Ἀτρέος νιὲ δαθρόνος ἐποδάμου;

οὐ χρὴ πανύχιον εὐθεῖαν βουληθορόφον ἀνδρα, ὦ λαοί τ’ ἐπιτετράφαται καὶ τόσσα μείηλεν.

νῦν δ’ ἐμέθεν ξύνες οἶκα. Διὸς δὲ τοῦ ἀγγελός εἰμι, ὦς σεν ἀνευθεν ἐὼν μέγα κηδεῖται ἡ’ ἔλεαίρει.

60 θυρηδίας σ’ εκέλευε κάρη κομώντας Ἀχαιόν πανυόνθης: νῦν γάρ κεν ἔλοις πόλιν εὐράγισιν Τρώων, οὐ γὰρ ἐτ’ ἀμφίς Ὀλυμπία δωματ’ ἐξοντες ἄθανατοι φράζονται: ἐπέγνωμεν γὰρ ἀπαντᾷ Ἡρη λιστομένη, Τρώεσσι δὲ κηδεὶς ἐφῆπται.

65 ἐκ Διός. ἀλλὰ σὺ σήσεις ἔχε φρεσν: ᾧς ὁ μὲν εἰπὼν 

ψῆει ἀποστάμενος, ἔμε δὲ γλυκὺς ὑπόνοι ἀνήκειν. ἀλλ’ ἄγετ’, αἰ κέν τως θυρηδίουμεν νῖάς Ἀχαιόν. πρῶτα δ’ ἐγὼν ἐπεσιν πειρήματοι, ἡ θέμις ἔστι, καὶ φεύγεις σὺν ὑμησὶ πολυκλήστι κελεύσοι.

70 ὑμεῖς δ’ ἀλλοθέν ἄλλος ἐρήτησιν ἐπέσεσαν." Ἡ τοι ὦ γ’ ὦς εἰπὼν κατ’ ἁρ’ ἐξετο, τοῦς δ’ ἀνέστη
Νέστωρ, ὃς ἐὰν Πύλοιο ἄναξ ἦν ἠμαθότητος· ὁ σφίν ἐν φρονεῖαι ἁγορήσατο καὶ μετέειπεν: "ὦ φίλοι, Ἄργείων ἡγήτορες ἢδὲ μέδοντες, εἰ μὲν τις τὸν ὁνειρὸν Ἀχαίων ἄλλος ἐνυπηκολεσθήσει, ὕπαιθε καὶ νοοφαίοιμα μᾶλλον· οὐν δ' ἤδεν ὃς μέγη ἁριστος Ἀχαίων εὐχεταί εὔναι. ἄλλ' ἄγει, αὶ κέν πως ὑποτίθητομεν νῦν Ἀχαίων·"

Assembly of the Achaeans. Agamemnon’s Speech.

ὦς ἀρὰ φωνήσας βουλῆς ἢ ἠρμηκ νέσθαι, οἱ δ' ἐπανέστησαν πείθοντό τε ποιμέν λαῶν, σκηπτούχοι βασιλῆς. ἐπεσευνόντο δὲ λαοί, ἔστε ἠθνεα οἴστι μελοστάσων ἀδινάνων, πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάνων. βοσκοῦν δὲ πέτονται ἐπ' ἄνθεσι εἰαρνῶσιν. αἰ μὲν τ' ἔνθα ἄλλη πεποτηταί, αἰ δὲ τε ἔνθα ὡς τῶν ἠθνεα πολλὰ νεῶν ἀπε καὶ κλιμαῖων ἱόνοις προπάροιβε βαθείης ἐτείχωστοι λαδῶν εἰς ἁγορην· μετὰ δὲ σφίσσων ὅσσα δεδήνει ὀτρύνουσι ιόναι, Δίως ἄγγελος· οἱ δ' ἅγεροντο.

tετρήχει τ' ἁγορη, ὑπὸ δὲ στεναχτίετο γαία λαῶν ἵππων, ὅμαδος δ' ἦν· ἐννέα δὲ σφεας κήρυκες βοσκοῦντες ἔρημον, εἰ ποτ' ἀυτῆς σχοιάν, ἀκούοντει δὲ διοικεῖει βασιλῆων. σποδῆ δ' ἐξετά λαὸς, ἔρημωθεν δὲ καθ' ἐδρας παυσάμενοι κλαγῆς. ἀνὰ δὲ κρεῖων Ἀγαμέμνων ἐστὶ σκῆπτρον ἔχων· τὸ μὲν Ἡφαιστος κἀμε τεύχοι. Ἡφαιστος μὲν δῶκε Διὸν Κρονίων ἄνακτι, αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργαφόρῳ· Ἔρμηεας δὲ ἄναξ δῶκεν Πέλοπ πληξίππω, αὐτὰρ ὃ αὐτε Πέλοψ δῶκε Ἀτρέα, ποιμένι λαῶν.
Τρείς δὲ θνήσκων ἔλιπεν πολύνων. Θυείμνη, αὐτὰρ ὁ ἀυτὴ Ἰαράτρι' Ἀγαμέμνονι λείπει φορήναι, πολλήσον νήσοισαι καὶ 'Αργεία παντὶ ἀνάστην. τῶν ὁ γάρ ἐρεισάμενος ἔπει' Ἀργείουσι μετρύνα.

"ὦ φίλοι ἡρώες Δαναῖς, θεράπουν Ἀργος, Ζεὸς μὲ μέγα Κρονίδος ἀπὶ ἐνέθησε βαρείᾳ, σχέδιοι, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν Ἰλιὸν ἐκπέρσατ' ἐυπείχεοι ἀπονέσθαι, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ μὲ κελεύει δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ἀλεσα λαὸν.

[αὐτὸν ποὺ Διὸ μέλλει ὑπερμενεῖ φίλον εἶναι, ὃς ἂς πολλάκια πολὺν κατέλυε κάρυνα ἦδ' ἐτι καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.] ἀλοχρὸν γὰρ τόδε γάρ ἔστι καὶ ἐστομένους πυθέσθαι,

μᾶλθ οὖν τοιόνδε τοσούδε τὸ ἱόν Ἀχαίων ἄραρτον πόλεμον πολεμίζεων ὧδὲ μάχεσθαι ἀνδράσι παυροτέρωσι, τέλος δ' οὖ πὼ τὶ πέφανται.

εἰ περ γὰρ κ' ἐθέλομεν Ἀχαῖοι τε Τραῖς τε, ὅρκια πιστὰ ταμόντες, ἀρμηθήμεναι ἀμφῶ,

Τρῶες μὲν λέγονται ἐφέσιοι ὀσοὶ ἔσων, ἥμεις δ' ἐς δεκάδας διακοσμηθείμεν Ἀχαίοι, Τρῶων δ' ἄνδρα ἐκαστὸν ἔλαμβανοι ὄνομοι ἔθνες, πολλαί κεν δεκαδὲς δευνιότα ὀνομοῖο.

τῶντον ἐγὼ φημὶ πλέας ἐμμεναι υδα Ἀχαίων

Τρῶων, οἱ ναίοντε κατὰ πτόλην. ἀλλ' ἐπίκουοι πολλεῖον ἐκ πολύοι ἐγχέσπαλοι ἄνδρες ἔνσων, οὐ μὲ μέγα πλάζουσι καὶ ὅν εἰὼ ἐθέλοντα Ἰλιὸν ἐκπέρσατ', εὖ ναιόμενον πολλθέρουν.

ἐνέα δὴ βεβάσσοι Διὸς μεγάλοι ἔναυτοι,

καὶ δὴ δεύτερα σέσητε νεῶν καὶ σπάρτα λέλυνται: αἱ δὲ ποὺ ἐπὶ ἄλοχοι καὶ νῆτα τέκνα.
εἰσ’ ἐνι μεγάροις ποτιδέγημέναι· ἀμμὶ δὲ ἔργον
αὕτως ἁκράαντων, οὐ εἶνεκα δεύρ’ ἱκόμεσθα.
ἀλλ’ ἀγεθ’, ὡς ἄν ἐγὼ εἴπω, πειθόμεθα πάντες·
140 
φεύγωμεν σὺν νησί φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐφυνάγναιν.”

Unexpected Effect of Agamemnon’s Speech.

ὡς φάτο, τοῦτο δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πάσι μετὰ πληθῶν, ὅσοι οὐ βουλῆς ἑπάκουσαν.
κινήθη δ’ ἄγορη φῇ κύματα μακρὰ θαλάσσης,
145 
πότου Ἰκαρίου· τὰ μὲν τ’ Εὔρος τε Νότος τε
ἄρορ’ ἐπαίξας πατρὸς Δίὸς ἐκ νεφελῶν.
ὡς δ’ ὅτε κινήθη Ζέφυρος βαθὺ λήμνον ἐλθόν,
λάβρος ἐπαιγέλων, ἐπὶ τ’ ἡμΐει ἀσταχύσσειν,
ὡς τῶν πᾶσ’ ἄγορη κινήθη, τοῦ δ’ ἀλαστῷ
150 
νῆσος ἐπ’ ἐσσεύοντο, ποδάν δε’ ὑπένερθε κοινή
ἱστατ’ ἀειρομένη. τοῦ δ’ ἀλλήλωσι κέλευον
ἀπτεσθαί νησῶν ἡ’ ἐλκέμεν εἰς ἀλα διᾶν,
οὐροὺς τ’ ἐξεκάθαρον· ἀντὶ δ’ οὐρανὸν ἵκεν
οἰκάδε ἰεμένων· ὑπὸ δ’ ἱερὸν ἐρματα νησῶν.

Interference of Athena. Odysseus checks the People.

155 ἄνδα κεν Ἄργαευσιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μή Ἀθηναίην Ἡρῆ πρὸς μήθ’ ἐπετεν·
"ἂν πότοι, αἰγυπτιοί Δίὸς τέκος, ἀγρυπνῶν,
οὐτῶ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
160 
Ἄργειν φεύξασθαί ἐπ’ εὐρέα νότα θαλάσσης;
καὶ δὲ κεν εὐχωλῆν Πριάμῳ καὶ Τρωῆι λίποιεν
Ἄργειῃς Ἑλίνην, ὃς εἶνεκα πολλοῖς Ἀχαιῶν
ἐν Τροΐῇ ἀπόλοντο, φίλης ἀπὸ πατρίδος αὐγῆ.
ἀλλ’ ἰθ’ νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτῶνων,
σοίς ἀγανοίς ἐπέέστων ἐρήτυς φῶτα ἐκαστον.

165 μήδε ἔα νήμα ἄλαδ' ἐλκέμεν ἀμφιελώσας." 

ἀς ἐφατ', οὐδ' ἀπῆθησε θεά, γλαυκώπις Ἀθήνη, 

βῆ δὲ κατ' Ὀὐλόμπου καρπῶν ἄξωσα, 

καρπαλόμως δ' ἰκανε θοᾶς ἐπὶ νήμα Ἀχαϊῶν. 

εὐρεν ἐπειτ' Ὀδυσσῆα Δίῳ μῆτιν ἀτάλαντον, 

170 ἐστεώτ' οὐδ' ὦ γε νήος ἐυστέλμου μελαίνης 

ἀπτε', ἐπεὶ μν ἄχοι κραδίνη καὶ θυμῶν ἰκανεν. 

ἀγχοῦ δ' ἱσταμένη προσέβη γλαυκώπις Ἀθήνη, 

"διογενῆ Δαερτίδη, πολυμήχαν' Ὀδυσσεῦ, 

οὗτο δὴ οἰκών, φίλην ἐς πατρίδα γαῖαν, 

175 φεῖδεσθ' ἐν νήσοι πολυκλήσι πεσόντες; 

κάδ δὲ κεν εὐχωλή Πριάμῳ καὶ Τροσί λίποτε 

Ἀργείην Ἐλένην, ἦς εἶνεκα πολλοι Ἀχαϊῶν 

ἐν Τροίῃ ἀπόλουτο, φίλης ἀπὸ πατρίδος αὕης. 

ἀλλ' ἤι νῦν κατὰ λαὸν Ἀχαϊῶν, μηδὲ τ' ἔρωι, 

180 σοίς δ' ἀγανοίς ἐπέέστων ἐρήτυς φῶτα ἐκαστον, 

μηδὲ ἐα νήμα ἄλαδ' ἐλκέμεν ἀμφιελώσας." 

ὡς φάθ', δ' ὑπὲξηκε θεὰς οὐ παφανσάσης, 

βῆ δ' θέειν, ἀπὸ δ' χλαίναν βάλε· τὴν δὲ κόμισσεν 

κην rejecting, δὸς το ρήμη· 

185 αὐτὸς δ' Ἀτρείδω 'Ἀγαμέμνονος ἄντικ ἐλθὼν 

δέξατο οἱ σκήπτουν πατρώων, ἀφθείον αἰεὶ· 

σὺν τῷ ἔβη κατὰ νήμα Ἀχαϊῶν χαλκοχτώνων. 

ὡν τινα μὲν βασιλὴα καὶ ἔχοιν ἀνδρα κεχείρ, 

τὸν δ' ἀγανοίς ἐπέέστων ἐρητύσασκε παραστάς· 

190 "Δαμόνι', οὐ σε ἐσκε κακῶν ὡς δεινόστεσσθαι, 

ἀλλ' αὐτὸς τε κάθησο καὶ ἀλλος ἵδρυς λαοῦς. 

οὐ γὰρ πο σάφα οἶνθ' οἷος νός Ἀτρείδω τοιών μὲν περατᾷ, τὰχα δ' ἠβεῖα νῆα Ἀχαϊῶν. 

δ' οὐ πάντες ἀκούσαμεν, οἶον ἔεπεν.
195 μὴ τι χολωσάμενος ρέξη κακὸν νίας 'Αχαιῶν.
θυμός δὲ μέγας ἐστὶ διοτρεφός βασιλῆς,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δὲ ἐ ε ὑπήτεια Ζεὺς."

ὁν δ' αὖ δῆμου ἄνδρα ἵδοι βοῶντα τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλησακε τ' μοθώ.

200 "θαυμώνι', ἀτρέμας ἤσοι καὶ ἄλλων μῦθοι ἄκουε,
οῖ σὲ θεό φέρτεροι ἐσί, όν δ' ἀπόλέμου καὶ ἀναλκε,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμοι οὔτ' ἐνι βουλῇ.

205 οὐ μὲν πως πάντες βασιλεύσομεν ἔνθαδ' 'Αχαιοὶ,
οὐκ ἀγαθὸν πολυκορανή' εἰς κοίμανοι ἔστοι,
εἰς βασιλεὺς, ὃ ἔδωκε Κρόνος πᾶσι ἀγκυλομήτεω
[σκῆπτρον τ' ἢδε θέμωτα, ἕνα σφόνι βασιλεύν]."

210 ὡς δ' ἐγε κοιρανέων διεπε στρατόν. οἵ δ' ἀγορηνδε
ἀυτῆς ἐποστενοῦτο νεὼν ἀπο καὶ κλισιάων
κῆρ', ὡς ὅτε κύμα πολυβλοσίβου θαλάσσης

215 ἀγιαλῶ μεγάλω βρέμεται, σμαραγεί δ' τε πόντος.

The Insolent Thersites criticises Agamemnon.

"ἄλλοι μὲν β' ζεύτω, ἐρήμυθεν δὲ καθ' ἔδρας·
θερσίθης δ' ἐτι μοῦνος ἀμετροπησῆ ἐκολῷα,
ὁς β' ἐπεα φρείσιν ᾿ὑσιν ἀκοσμα τε πολλα τε ᾿ηδη,
μαψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρείζεμαι βασιλέων,

220 ἀλλ' ὅτι οἱ εἰσαύτοι γελούσιν Ἀργείουσιν
ἐμμεναι. αἰσχυστὸς δὲ ἀϊήρ ὑπὸ Ἰλιὸν ἦλθεν·
φολικὸς ἐνι, χωλὸς δ' ἐτερν πόδα. τὸ δ' οὗ ὅμω
κυρώ, ἐπι στῆθος συνοχώκοτε: αὐτὰρ ὑπέθεν
φοξ' ἐνι κεφαλῆν, ὕδηγεν δ' ἐπεκάτωθε λάχνη.

225 ἔχθιστος δ' Ἐχλημαί λάμιστ' ἵν' ἢδ' Ὄδυσση.
τῶ γὰρ νεκείσκε. τότ' αὖ Ἀγαμέμνονι δίω
δέξεᾳ κεκληγὼς λέγ' ὀνείδεα: τῶ δ' ἄρ' ᾿Αχαιοὶ
ἐκπάγλως κοτέντω, νεμέστηθεν τ' ἐνι θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ·
225 Ἄτρεδθη, τέο δὴ αὖτ ἐπιμέμφεαι ἢδε χατίζεις; 
πλειά τοι χαλκοῦ κλισία, πολλαὶ δὲ γυναῖκες 
εἰσίν ἐνὶ κλισίς ἔξαιρετο, ἂς τοι Ἀχαῖοι 
προτύπῳ δίδομεν, εὖτ' ἀν πτοιέθρον ἔλομεν. 
ἡ ἓτι καὶ χρυσοῦ ἐπιδεύει, ὦν κὲ τις οὐσα
230 Τρώων ἰπποδάμων ἐξ Ἡλίου νῖος ἀποινα, 
ὁν κεν ἐγὼ δὴσας ἅγαγώ ἡ ἀλλο Ἀχαιῶν· 
ἡ γυναῖκα νέγη, ἵνα μίσγεαι ἐν φιλότητι, 
ἡ τ' αὐτὸς ἀπονύσθη κατίχεχαν· οὐ μὲν ἐοικεν 
ἀρχῶν ἑότα κακῶν ἐπιβασκέμεν νῖας Ἀχαιῶν.
235 ὁ πέπονες, κάκ' ἐλέγχε, Ἀχαιδεῖ, οὐκετ' Ἅχαιοι, 
οὐκαδὲ περ σὺν νησι ὕμεθα, τῶνδε δ' ἐόμεν 
αὐτοῦ ἐνὶ Τροίῃ γέρᾳ πεστέμεν, ὥφρα ἤδησα, 
ἡ ρὰ τὶ οἱ χήμεις προσαμώμονεν ἵνε καὶ οὐκί. 
ὁς καὶ νῦν Ἀχιλῆ, ἢ μέγ' ἀμείνονα φώτα, 
240 ἡτύμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, 
ἀλλὰ μᾶλ' οὐκ Ἀχιλῆ χόλος φρεσίν, ἀλλὰ μεθῆμων 
ἡ γαρ ἀν', Ἄτρεδθη, νῦν ὦστατα λοβῆσαιον."

Thersites is chastised by Odysseus.

ὡς φάτο νεικείων Ἀγαμέμνονα, πομένα λαόν, 
Θερσίτης. τῷ δ' ὕκα παρίστατο δίος Ὀνυσσεώς.
245 καὶ μὴν ύπόδρα ἱδὼν χαλεψφ ἡρίπατε μῦθῳ· 
"Θερσίττ" ἀκριμίνθη, λεγὼις πέρ ἐνὸν ἀγορητῆς, 
ὑσχοι, μηδ' ἔθελ' ὁδο ἐριζέμεναι βασιλεύον. 
οὐ γὰρ ἐγὼ σεϊ φημὶ χερειστέροι βρωτὸν ἄλλον 
ἐμμεναι, ὁμοί τι μὲ Ἄτρεδθης ὑπὸ Ἡλίου ἵθλον.
250 τῷ οὖκ ἀν βασιλῆς ἀνὰ στόμι' ἔχων ἀγορεύοις, 
καὶ σφιν ωδεῖς τε προφέροις, νόστον τε φυλάσσοις 
οὖδὲ τι πι τι παλιέ—Σιέν ὅπως ἔσται τάδε ἔργα,
ἡ εὖ ἦ δι' ἡκὼς νοστήσομεν νῦες Αχαιῶν.

[τοῦ νῦν Ἀτρείδη Ἀγαμέμνονι, πομένι λαῶν,

ήσαι ἅνειςίδων, ὅτι οἱ μάλα πολλὰ διδοῦσιν

ήρωες Δαναοῦ. σὺ δὲ κερτομέων ἄγορεύεις.]

ἀλλ' ἐκ τοῦ ἔρεω, τὸ δὲ καὶ τετελεσμένον ἔσται.

ἐι κ' ἐτι σ' ἀφραίνοντα κυκήσομαι ὡς νῦ περ ὅδε,

μηκέτ' ἔπειτ' Ὀδυσσῆι κάρη ὠμοιοῦν ἐπείη.

μῆδ' ἐτι Τηλεμάχου πατήρ κεκλημένος εἰρήν,

ἐι μὴ ἐγώ σε λαβῶν ἀπὸ μὲν φίλα ἐματα δύσω,

χλαίναν τ' ἦδὲ χτιώνα, τά τ' αἶδω ἀμφικαλύπτει,

ἀυτὸν δὲ κλαίνοντα θοᾶς ἐπὶ νῆας ἀφήσων

πεπληγώς ἄγορήθησι ἀείκεστι πληγῇσων.”

κ' ἐρ' ἐφή, σκῆτριφ δὲ μετάφρενον ἦδὲ καὶ ὄμω

πλῆξεν· ὁ δ' ἵδωθη, θαλερῶν δὲ οἱ ἐκπεσε δάκρυ,

σημώδες δ' αἵματοςσα μεταφρένου ἐξυπανέστη

ςκῆτριφ ὑπὸ χρυσέου. ὁ δ' ἄρ' ἔστε τάρβησεν τε,

ἀλγήσας δ', ἄχρειον ἴδον, ἀπομόρφατο δάκρυ.

οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτὸ ἦν γέλασαν·

ἀδεὶ δὲ τις ἐπισκευὸν ἴδων ὡς πλησίον ἄλλον

"ὁ πόποι, ἦ δὴ μυρὶ' Ὀδυσσεὺς ἐσθάλα ἐργεῖν

βουλᾶς τ' ἐξάρχων ἀγαθάς πόλεις τε κορύσσων·

νῦν δὲ τόδε μὲγ' ἄριστον ἐν Ἀργείων ἐρείξει,

ὅς τὸν λωβητήρα ἐπεσφόλων ἐσχ' ἀγοράσω..

οὐ θήν μιν πάλιν ἀυτίς ἀνήσει θυμὸς ἀγήνωρ

νεικείειν βασιλῆς ἄνειδειοις ἐπέεσσων.”

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

ὡς φάσαν ἡ πληθύς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς

ἔστη σκῆτριφ ἐχοῖ. παρὰ δὲ γλαύκωτις Ἀθήνη

eidosēin kήρυκι σιωπάν λαῶν ἀνώγειν,
 долгим и долгими были они, и просили их Ахилл,
он же, не в силах их удержать, пустил их.
"Атрея, иди, садись, Ахилл, и будь с ними!"

285

Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.
"Ян, увидев, ты обманул их, ибо они
не в силах их удержать, пустил их.

290

Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.
"Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.

295

Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.
"Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.

300

Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.
"Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.

305

Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.
"Тесей, из числа героев, велел младшему из них,
он же, не в силах их удержать, пустил их.

310
20 στῇ δ’ ἀρ’ ὑπὲρ κεφαλῆς Νηληψώ νῦ ἐοικῶς
Νέστορι, τόν ὁ τὰ μάλιστα γερόντων τί Ἀγαμέμνων.
τῷ μὲν ἐκείσαμον προσφέοικε θείος οὐείρος:
“ἐώθες, Ἀτρέως νῦ ἀναϊμονος ἵπποδάμων;
οὔ ἤρη παννύχιον εὐθεῖαν βουλήθρον ἀνδρά,
25 ὁ λαὸς τ’ ἐπιτετράφαται καὶ τόστα μέμηλεν.
νῦν δ’ ἐμέθεν ἑῶνες ὅικα. Διός δ’ ἂν ἄγγελος εἴμι,
ὅσι σει ἀνεφθεὶν ἑῶν μέγα κηδεῖται ἡδ’ ἐλεάρεις.
θαρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιῶν
πανοδήθην. νῦν γὰρ κεῖν ἔλος ἕλκων εὐφράγιναι
30 Τρώων: οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δόματ’ ἐχότες
ἀθάνατοι φράζονται: ἐπέγναμφεν γὰρ ἀπαντας
“Ἡρη λιστομένη, Τρώωσι θεὶ τῇδ’ ἐφῆίται
ἐκ Διός. ἀλλὰ σὺν σήμιν ἔχε φρεσκ’, μηδένε σε ληθή
αἱρεῖτω, ἐντ’ ἂν σε μελίφρων ὑπὸν ἀηρὴ.”
35 ὅσ’ ἀρα φοινήσας ἀπεβήθησε, τὸν δ’ λιπ’ ἀυτοῦ
τὰ φρούνειτ’ ἀνὰ θυμόν ὁ γ’ οὐ τελέοσθαι ἐμελλον.
φῆ γὰρ ἐγ’ αἰρῆσθαι Πειραίου πόλιν ἠμαί κείσθω.
νῆπιος, οὐδὲ τὰ ἄγη, ᾧ ρά Ζεὺς μὴδετο ἐργα.
θῆσαι γὰρ ἔτ’ ἐμελλεν ἐπ’ ἀλγεῖα το στοιχασ το
40 Τρώωσι τε καὶ Δαναοίς διὰ κρατερὰς ὑσίμοις.
ἐγρετο δ’ ἔξ’ ὑπνο, θεία δ’ μὲν ἀμφέχυτ’ ὀμφῆ.
ἐξετ’ ὡραθεῖς, μιλάκων δ’ ἐδώκες χιτῶνα,
καλόν νηγάτεον, περὶ δ’ μέγα βάλλετο φάρος.
τοσοτ’ δ’ ὑπὸ λιπαροῖν ἐδήσατο καλὰ πέδηλα,
45 ἀμφὶ δ’ ἀρ’ ὀμοίως βάλετο ξῖφος ἀργυρόθλον.
εἰλετο δ’ σκηνῆρον πατρώον, ἀδύναν αἰεί.
σὺν τῷ ἐβη κατὰ νῆες Ἀχαιῶν χαλκοχιτῶνων.
Council of the Achaean Princes.

"Ήδες μὲν ἡθα προσεβηστεσ τακρόν Ὀλυμπον. Ζηνὶ φὼς ἔρεισε ἡα καὶ ἄλλως ἀθανάτωισιν.

50 αὐτάρ ὁ κηρύκεσθι λυγυφθόγγουι κέλευσεν κηρύσσειν ἀγορήνδε κάρη κομώντας Ἀχαιών. οἱ μὲν ἐκήρυυσσον, τοῖς δ᾽ ἥγειροντο μᾶλ' ὥκα. 

βουλὴν δὲ πρῶτον μεγαθύμοις ἦγε γεροίνων 

Νεστορῆς παρὰ νῆι Πυλοτεχνόεισ βασιλῆς.

55 τοὺς δ᾽ ἕ γε συγκαλέσας πυκνῶν ἥρτυνετο βουλὴν· "κλήτε, φιλοι. θεῖός μοι ἐνύπνιον ἤλθεν ὅοιρος 

ἀμβροσίαν διὰ νῦκτα, μάλιστα δὲ Νέστορι διὸ 

εἶδος τε μέγεθος τε φυνῦ τ᾽ ἀγχιστα ἐόκεων. 

56 στῆ δ᾽ ἀρ᾽ ὑπὲρ κεφαλῆς, καὶ μὲ πρὸς μῦθον ἕστην. 

ἐνδει, Ἀτρέος νὲ δαφρόνοις ἱπποδάμοιν; 

οὐ χρῆ παντόχοιοι εὐδεῖν βουληφόροιν ἄνδρα, 

ὁ λαοὶ τ᾽ ἐπιτετράφαται καὶ τόσα μέμηλεν. 

νῦν δ᾽ ἐμεθεν ἔχυες ὥκα. Διὸς δὲ τοῖς ἄγχεωσ εἴμι, 

60 οἳ σεν ἀνευθεν ἔων μέγα κηδεται ἡδ᾽ ἐλεάρει. 

θυρηζαὶ σ᾽ ἐκελευσθε κάρῃ κομώντας Ἀχαιών 

παντοῦδην; νῦν γάρ κεν ἔλος πᾶλιν εἰρώνην 

Τρώων· οὐ γὰρ ἐτ᾽ ἀμφὶς Ὀλυμπία δόματε ἐξοντες 

ἀβάνατοι φράζονται. ἐπέγνωσεν γὰρ ἀπαντᾶ

"Ἡρή λισσομένη, Τρώσεσθι δὲ κῆδε τ᾽ ἐφήσηται.

65 ἐκ Διός. ἀλλὰ σὺ σήσην ἔχε φρεστὶν. ἂς ὁ μὲν εἰπὼν ὑπῆρθ᾽ ἀποπτάμενος, ἔμε δὲ γλυκὺς υπός ἄνήκες. 

ἀλλ᾽ ἄγγει, ἀι κὲν πως θωρήξωμεν νῖας Ἀχαιῶν. 

πρῶτα δ᾽ ἐγὼν ἐπεστὶ περήσομαι, ἥθεις ἕστιν, 

καὶ φεύγεις σὺν ἡμοὶ πολυκλήσις κελεύεισ.

70 ὑμεῖς δ᾽ ἀλλοθεῖν ἄλλος ἐρητύσε ἐπέεστεν." 

ἡ τοι ὅ γ᾽ ὡς εἰπὼν κατ᾽ ἀρ᾽ ἔζετο, τοῖσὶ δ᾽ ἀνέστη.
Νέστωρ, ὃς ῥα Πύλου άναξ ἤν ἡμαθεντός· ὃ σφυν ἐν φρονεών ἀγορήσατο καὶ μετέειπεν· "Ἀδελφοί, Ἀργεῖων ἱγκτικές ἣδε μέδεπτες, εἰ μὲν τὸν ὑπερογιαί Αχαίων ἄλλοις ἐνιστένεν, ἱείδος κεν φαίμεν καὶ νοσφεῖομεθα μᾶλλον· νῦν δ’ ἵδεν ὄς μεγ’ ἀμφιστος Ἀχαίῶν εὑχεται εἶναι. ἀλλ’ ἀγέτ’, αἰ κέν ποις θωρήξομεν υἱάς Ἀχαίων·"

Assembly of the Achaeans. Agamemnon’s Speech.

ὦς ἀρα φωνήσας βουλής ἔξ ἕρχε νέεσθαι, οἴ δ’ ἐπανείκησαν πείθοντο τε ποιμέν λαῶν, σκηντών θείας στηιητούχης. ἐπεστειόνον δὲ λαοῖ. ἡνία τῆθεν εἰςι μελισσιάν ἀνδρόμηι, πέτρης ἐκ γλαφυρῆς αἰεὶ νέων ἐρχομενάνω. βοτρυδῶν δὲ πέτονται ἐπ’ ἀνθεσιν εἰαρμούνων·

αἰ μὲν τ’ ἐνθα ἀλις πεποτῆσαι, αἰ δὲ τε ἐνθα’ ὡς τῶν ἠθεία πολλά νέων ἀπο καὶ κλωσίων ἡμῶν προπόρισε βασιλέας ἐστιχεόντω ἱλαδόν εἰς ἀγορήν. μετὰ δὲ σφισιν ὅσσα δίδηκεν ὀστυνου’ τέίναι, Διὸς ἄγγελοι’ οἱ δ’ ἀγέροντο.

tετρήχει δ’ ἀγορή, ὕπο δὲ στενάχιστο γαῖα λαῶν ἱζόντων, οἰμαδός δ’ ἤν. ἐννεά δὲ σφεας κήρυκες βοῶσιν ἐρητένον, εἰ πο’ αὐτῆς σχοιάτ’, ἀκούσειιν δὲ διοτρεφέον βασιλήσιν. σπούδη δ’ ἔπειτα λαὸς, ἐρήτυθεν δὲ καθ’ εἶδρας παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων ἐστὶ σκηπτρὸν ἔχων· το μὲν Ἡφαιστος κάμε τεῦχων. Ἡφαιστος μὲν δῶκε Διὸ Κρονίου ἄνακτι, αὐτὰρ ἅρα Ζεὺς δῶκε διακτόρω ἀργειφόντης. Ἐρμείας δὲ ἀναξ δῶκεν Πέλοπος πληξίπτοι, αὐτὰρ ὁ αὐτὸς Πέλοπ δῶκ’ Ἀτρέιοι, πομένι λαῶν·
'Ατρεὺς δὲ θυνήσκων ἐλιπεν πολύφρην Θυέστῃ,
αὐτὰρ ὁ ἀυτὴ Θυέστῃ Ἀγαμέμνονοι λείπετο φορήναι,
πολλήσον νήσουσι καὶ Ἀργεὺς παντὶ ἀνάσσαιν.
τῷ δὲ γὰρ ἐρεισάμενος ἔπει Ἀργεύουσι μετηῦδα.

"οἱ φίλοι ἦρωες Δαναοὶ, θέρασύνετε Ἀρησ,
Ζεὺς μὲ μέγα Κρονίδης ἄτι ἐνδοθεῖ βαρείᾳ,
σχέσιοι, ὦς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
'Πιον ἐκπέρσαντ' ἐυτείχεοι ἀπονέσσατε,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
δυσκλέα Ἀργος ἰκέσθαι, ἔτει πολλὰ ὀλέσα λαὸν.

[οὕτω ποι ἰδί μέλλει ὑπερανεῖ ἄροι εἴναι,
ὅς δὲ πολλάκις πολλῶν κατέλυσε κάρηνα
ἤδ' ἐπὶ καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρῶν γὰρ τόδε γ' ἔστι καὶ ἐσφυομένους πυθόσθαι,
μάλιστ' οὕτω τοιόνδε τοσοῦτο τε λαὸν Ἀχαίων
ἀπαρακτόν πόλεμον πολεμίζειν ἢδὲ μάχεσθαί
ἀνδράσι παυροτέρουσι, τέλος δ' οὔ πώ τι πέφανται.
εἰ περ γὰρ κ' ἐθέλομεν Ἀχαιοὶ το τρόπες τε,
ὀρκα πιστὰ ταμώντε, ἀριθμηθήμεναι ἄμφω,

Τρόιες μὲν λέξασθαι ἐφεστοὶ δοῦσοι ἐκσυν,
ήμεις δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοὶ,
Τρόιων δ' ἄνδρα ἐκαστοὶ ἐλοῖμεθα οἰνοχοεῦν,
πολλαὶ καὶ δεκάδες δευνιάτῳ οἰνοχοίου.
τόσον ἥγος φημι πλέας ἔμμεναι νίας Ἀχαιῶν

Τρόιων, οἳ ναίοντες κατὰ πτολίῳ,
ἄλλ' ἐπίκουροι πολλῶν ἐκ πολλῶν ἑγχέσπαλοι ἄνδρες ἐνειων,
οἳ μὲ μέγα πλάξουσι καὶ οὐκ εἴωσ' ἐθέλοντα
'Πιον ἐκπέρσατε, εὖ ναιόμενον πτολεῖθρον.
ἐννέα δὴ βεβάσασι Δίως μεγάλον ἐνιαυτοῖ,
καὶ δὴ δοῦρα σέρησε νεὼν καὶ σπάρτα λέλυνται.
ἄτε δὲ ποι ἡμέτερα τ' ἀλοχού καὶ νήπια τέκνα
 Unexpected Effect of Agamemnon’s Speech.

"\textit{Omnipresent} Ιλιάδος Β

εἰς τὴν εὐθυμῆσθαι αὐτοῦ παῖς μετὰ πληθὺς οὐκ ἔστιν καὶ ἡ λείψανος. τὸν ἱπποδρόμον μὲν τὸν δὲ ἅγιον, ποιεῖται ὡς ἄγειτο, ὡς ἂν ἅγιον ἡ τοιχία, τοῖς δὲ πάντες ἀπὸ δρόμους πάντας πάντες ἐπὶ ἄγειτον ἐφημερίας, ὡς ἄγειτο πάντας ἁγίας, της δὲ ἱπποδρομίων τοῖς δὲ πάντες ὡς ἄγειτον ἱπποδρομίων τοῖς δὲ πάντες ἁγίας, της δὲ ἱπποδρομίων τοῖς δὲ πάντες ἡ τοιχία, τοῖς δὲ πάντες πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πάντας πά

Interference of Athena. Odysseus checks the People.

"\textit{Omnipresent} Ιλιάδος Β

εὐθὺς καὶ Ἀργείους ὑπὲρμορα νόστος ἐτύχθη, καὶ μὴ Ἀθηναίης Ἰθης πρὸς μὴν ἔσθεν. ὡς πάντως, αἰγόχορον διός τέκος, ἀρυτώνῃ, νότῳ δὴ οἰκόνυε, φιλὴν ἐς πατρίδα γαῖαν, Ἀργείου φεύξαται ἐπὶ εὐρέα νότα θαλάσσης; καὶ δὲ καὶ εὐχαριστεῖ Πηνάμω καὶ Τρωίτες Λύπης Ἀργείης Ἐλεύθης, ὑς εἰνεκά τολλοὶ Ἀχαῖῶν ἐν Τροίῃ ἀπὸ λουτροῦ, φιλής ἀπὸ πατρίδας αἰὴς. ἀλλὰ ιδί νῦν κατὰ λαῶν Ἀχαιῶν μακροχείτων,
σοῖς ἀγανοῖς ἐπέέσσαι ἐρήτυε φῶτα ἐκαστον,
165 μηδὲ ἐὰν νήας ἄλαδ' ἐλκέμεν ἀμφιελύσσας.”

ὡς ἐφατ’, οὐδ’ ἀπόθησε θεά, γαλακτώπις Ἀθήνη,
βῆ δὲ κατ’ Οὐλίμπου καρήνων ἄξισα, καρπαλίμως δ’ ἴκανε θοᾶς ἐπὶ νήας Ἀχαιῶν.

ἐυρεν ἐπεὶς ’Οδυσσῆα Διὸ μὴν ἄταλαντον,
170 ἐστεωτ’ οὐδ’ ὦ γε νήος ἔνυσσέλμω ημελαίης ἄττετ’, ἐσεὶ μιν ἄχος κραδήν καὶ θυμῶν ἴκανεν.
ἀγχοῦ δ’ ἰσταμένῃ προσέφη γαλακτώπις Ἀθήνης.

“διογένες Δαερτιάδη, πολυμήχαι’ Ὀδυσσεύ, ὅτῳ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
175 φεύξεσθ’ ἐν νήσσῳ πολυκλήμισι πεσόντες;
κάδ δὲ κεν εὐχαλήν Πριάμῳ καὶ Τρωῖ κατείπησε Ἀργείην Ἑλέονην, ὅς εἰνεκα πολλοὶ Ἀχαιῶν
ἐν Τρώῃ ἀπόλοντο, φίλη τὸ ἀπὸ πατρίδος αὐτῆς.

ἀλλ’ ὅτῳ νῦν κατὰ λαοῦ Ἀχαιῶν, μηδὲ τ’ ἐροεί,
180 σοῖς δ’ ἀγανοῖς ἐπέέσσων ἐρήτυε φῶτα ἐκαστον, μηδὲ ἐὰν νήας ἄλαδ’ ἐλκέμεν ἀμφιελύσσας.”

ὡς φάθ’, ὦ δὲ ἐννέθεθα θέας ὑπα φωνησάσης,
βῆ δὲ θέεω, ἀπὸ δὲ χλαίναν βάλε· τὴν δὲ κόμμεον κῆρυξ Εὐρυβάτης Ἡθακήσιος, ὦς οἱ ὀμῆθει.

ἀυτὸς δ’ Ἄτρεδεω Ἀγαμέμνονος ἀντίς ἐλθὼν
185 δέξατο ὦι σκήπτρων πατρίδων, ἀφθινῶν αἰεί-
σὺν τῷ ἔβη κατὰ νήας Ἀχαιῶν χαλκοχιτῶνων.

ὁν τινα μὲν βασιλῆα καὶ ἐξοχον ἄδρα κυχεῖη,
τὸν δ’ ἀγανοῖς ἐπέέσσων ἐρητύσασκε παραστάς.

“δαμόμον’, ὦ σε ἐξικε κακὸν ὦς δεδίσσεσθαι,
190 ἀλλ’ αὐτός τε κάθησο καὶ ἀλλοὺς ἢδει καὶ λαοῦ, ὦν γὰρ τοι σάφα ὅσθ’, ὅλος νόος Ἀτρεδεως.

μὲν μὲν περάτα, τάχα δ’ ὑμεῖς τις ’Ἀχαιῶν.
ἐν βουλῇ δ’ οὐ πάντες ἄκοισαμεν, οἶον ἔειπεν.
μη τι χολοσάμενος βέζη κακὸν υλᾶς Ἀχαίων. θυμὸς δὲ μέγας ἐστὶ διοπτρεφός βασιλῆς, τιμὴ δ’ ἐκ Διὸς ἔστι, φιλεῖ δὲ ἐμητίας Ζεὺς.”

"δαμόνε, ἀτρέμασ᾽ ἵστο καὶ ἄλλων μύθων ἀκούει, οἷς σὲ φέρεροι ἑστὶ, σὺ δ’ ἀπτόλεμος καὶ ἀναλακν. οὔτε ποτ’ ἐν πολέμῳ ἐναρώθμοι οὔτ’ ἐνι βουλῇ. οὐ μὲν πως πάντες βασιλεὺσομεν ἐνθα’ Ἀχαιοὶ. οὐκ ἄγαθον πολυκοιραίη ἐξες κοίρανος ἔστοι,"

εἰς βασιλεύς, ὃ ἐδωκει Κράωνον πῶς ἀγκυλομῆτε [σκῆτηρὸν τ’ ἕδε δεμοτας, ἵνα σφύι βασιλεύῃ]."

ὁς δ’ γε κοιρανέω διέστη στρατοί. οἰ δ’ ἀγορήθησαν αὕτης ἐπεστεύωςοι νεών ἄποι καὶ κλωτάων ἦχοι, ὅς ὅτε κύμα πολυφλοῖβου δαλάσθης

αἰγαλόῳ μεγάλῳ βρέμεται, σημαραγεῖ δὲ τε πόντος.

The Insolent Thersites criticises Agamemnon.

"ἄλλοι μὲν ρ’ ἔζωντο, ἐρήτυθεν δὲ καθ’ ἔδρας. Θερσίτης δ’ ἔτι μοῦνος ἀμετρεπῆς ἐκόλομα, ὅς ρ’ ἐπεα φρεσίν ἦμων ἀκοσμαὶ τε πολλὰ τε ἡδῆ, μάψ, ἀτὰρ οὐ κατὰ κόσμου, ἐρίζεμενα βασιλέως, ἀλλ’ ὅτι οἱ εὐσταίοι γελοίου Ἀργείουσιν ἐμμεναι. αἰσχυστὸς δὲ ἀνήρ ὑπὸ Ἁλον ἥθεν—

θολκὸς ἐρν, χωλός δ’ ἔτερον πόδα; τὸ δὲ οί ὦμοι κυρτῶ, ἐπὶ στήθος συνοχωκότε: αὐτὰρ ὑπέρθεν φοβὸς ἐρν κεφαλῆς, ὕπνη δ’ ἐπενήνυθε λάχης.

ἐξήστος δ’ Ἀχαλῆ: μάλιστ’ ἢν ἢδ’ Ὀδυσσῆ: τὸ γὰρ νεκείσκε. τότ’ αὖρ’ Ἀγαμέμνονοι δίω δέξα κεκληγὼς λέγ’ ὀνείδεα. τὸ δ’ ἄρ’ Ἀχαίοι ἐκπέσως κοίτεντο, νεμέστηθέν τ’ ἐνι θυμοὶ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μὗθον.

"Ἀτρείδη, τέο δὴ αὐτ' ἐπιμεμέμεθαι ἢδὲ χατίσεις; πλεία ὁ τοι̇ χαλκοῦ κλησίαι, πολλαὶ δὲ γυναικὲς εἰσὶν ἐνὶ κλησίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ πρωτότω δίδομεν, εὖτ' ἂν πτολεύθρων ἔλωμεν. ἦ ἐτί καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οὐκεί

Τροίων ἐπισδάμων ἐξ Ἰλίου νύσι ἄσοιν,

ὁν κεν ἕγω δήσας ἀγάγω ἡ ἄλλος Ἀχαιών·

ἡ γυναῖκα νέη, ἵνα μύσχαι ἐν φιλότητι,

ἡν τ' αὐτὸς ἀπυνόσφι κατίσχεαι· οὐ μὲν ἐοικὲν ἀρχ' ἐόντα κακῶν ἐπιβασκέμεν νύας Ἀχαιῶν.

ὡς πέσονε, κάκ' ἐλέγχε, Ἀχαιίδης, οὐκέτ' Ἀχαιοί,

οἴκαδε περ σὺν νησὶ νεώμεθα, τόλπε δ' ἐώμεν

αὐτὸν ἐνὶ Τροίῃ γέρα πεσοῦμεν, ὅφρα ἴδοταί,

ἡ ρά τι οἱ χήμεις προσαμίνουμεν ἢ καί οὐκί

ός καὶ νῦν Ἀχιλῆα, ἐο μέγ' ἁμεύωνα φῶτα,

ἡτίμησιν· ἐλὸν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας,

ἀλλὰ μᾶλ' οὐκ Ἀχιλῆι χάλος φρεσίν, ἀλλὰ μεθήμων

ἡ γὰρ ἄν, Ἀτρείδη, νῦν ὑστατα λαβῆσθαι."

Tersites is chastised by Odysseus.
ἡ εὖ ἦν κακῶς νοστήσομεν υἱὲς Ἀχαίων.
[τῷ νῦν Ἀτρέδη Ἀγαμέμνονος, πομμένοι λαῶν,

255 ἦσαν οἰνειδίζον, ὅτι οἱ μᾶλλα πολλὰ διδοῦσιν ἁρώματα Δαναοῦ. σὺ δὲ κερτομέων ἁγορεύεις.]

ἀλλ’ ἐκ τούτου ἔρωσ, τὸ δὲ καὶ τετελεσμένον ἦσται.

260 εἰ κ’ ἔτι σ’ ἀφφαινοντα λείψησοι ὡς νῦ περ ὁδε, μηκέτ’ ἐπειτ’ Ὀδυσσῆι κάρη ὡμοισιν ἐπιέθη.

μηδ’, ἔτι Τηλεμάχου πατήρ κεκλημένοις εἶναι,

265 εἰ μὴ ἐγώ σε λαβών ἁπό μὲν φίλα εὔματα δύσω, χλαίναν τ’ ἢδε χιτώνα, τὰ τ’ αἰδώ ἀμφικαλύπτει,

αὐτὸν δὲ κλαίοντα θυαῖς ἐπὶ νήν ἀφήσω

πεπληγὼς ἁγορθένει ἀεικέσσοι πληγήσων.”

260 ὃς ἄρ’ ἐφή, σκήπτρῳ δὲ μετάφθειν ἠδε καὶ ὡμο

πληξεν’ ὁ δ’ ἱδνάθη, θαλεροῦν δὲ οἱ ἐκπέτευ δάκρυ,

σμοίδες δ’ αἰματόσεσσα μεταφήένου ἐξυπερανέστη

σκήπτρῳ ὕπο χρυσών. ὁ δ’ ἀρ’ ἔτεο τάρβησέν τε,

αλγήσας δ’, ἀχρείον ἢδω, ἀπομόρφασε δάκρυ.

270 οἱ δὲ καὶ ἀγνήμενοι περ ἐρ’ αὐτῷ ἴδιο γέλασων.

وذ δὲ τις εἰσπερκόν ἢδω ἐς πλήγμιον ἄλλον:

“ὡς τόποι, ἦ δὴ μυρι’ Ὀδυσσεός ἐεθήλα ἐοργη

βουλᾶς τ’ ἐξάρχων ἀγαθᾶς πάλεμον τε κορύσσων

νῦν δὲ τόδε μεγ’ ἀριστον ἐν Ἀργοείουν ἐρείξεν,

275 ὃς τὸν λαβῆτηρα ἐπεσβόλων ἐστ’ ἁγοράων.

οὐ θήν μιν πάλιν αὐτίς ἁγνήσει θυμὸς ἁγήνωρ

νεκείειν βασιλῆς οἰνειδίως ἐπέεσσαν.”

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

ὡς φάσαν ἡ πληθὺς, ἀνά δ’ ὁ πολιτεύομαι Ὀδυσσεύς

ἐστή σκηπτρον ἔχων. παρὰ δὲ γλαύκωπις Ἄθηνη

280 εἰδομένη κήρυκι σιωπᾶν λαῶν ἀνώγειν,
ός ἄμα θ᾽ οἱ πρῶτοι τε καὶ ὑστατοὶ ὑπὲς Ἀχαίων μῖθον ἀκούσαν καὶ ἐπιφρασσάσατο βουλήν. ἦ δὲ φρονεόν ἀγορήσατο καὶ μετέεπεν. "Ἄτρειδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαίοι πάσιν ἐλέγχυτον θέμεναι μερόπεσι βροτοῖς, οὐδὲ τοι ἐκτέλεσαν ὑπόσχεσιν, ἂς περ ὑπέταν ἐνθάδ᾽ ἐπὶ στείχοντες ἀπ' Ἀργεῖον ἀποβότοιο, "Πλοῦν ἐκπέρασται ἐνείχεον ἀπόνεσθαι. ἂς τε γὰρ ἦ παῖδες νεαροὶ χήραι τε γυναῖκες ἀλλήλουσιν ὀδύρωνται οἰκίωδε νέεσθαι. ἦ μὴν καὶ πόνος ἄστώ ἀνήθησάτο νέεσθαι. καὶ γὰρ τίς θ᾽ ἔνα μῆνα μένων ἀπὸ ἦς ἀλόχοιο ἀσχαλάς σὺν νηὶ πολυζύγῳ, ὃν περ ἄκλαι χειμέραι εἰλέωσιν ὄρνουμένη τε θάλασσα. ἡμῖν δ᾽ εἰνατός ἐστὶ περιτροπέων ἐναιστός ἐνθάδε μιμώνοντεσσι. τῷ οὖ νεμεσίζου Ἀχαίων ἀσχαλάς παρὰ νηὐὶ κορωνίστιν ἀλλὰ καὶ ἐμπῆς αἰωχρόν τοι ὑδρόν τε μένειν κενεόν τε νέεσθαι. τλῆτε, φίλοι, καὶ μείωστ᾽ ἐπὶ χρόνον, ὅφρα δαῶμεν, ἢ ἐτῶν Κάλλας μαντεύεται ἢ καὶ οὐκ. εὐ γὰρ δὴ τόδε ἤδη ἤσθεν ἄει φρεσκώτις, οὕτε δὲ πάντες μάρτυροι, οὐ δὲ κήρες ἐβαίναν θανάτου φέροντες. χθῆνα τε καὶ προῖς, ἤ τ᾽ ἔσελθε ἤθελε, Ἀχαίων ἔγερθόντο, κακὰ Πριάμῳ καὶ Τρωμὶ φέρονται. ἡμεῖς δ᾽ ἀμφὶ περὶ κρήνης ἱερὸς κατὰ βοιμοὺς ἐρόμενοι ἀθανάτους τελησάσας ἐκατόμβας, καλῆ ὑπὸ πλαταιοῦσιν, δ᾽ ἔσεθεν ἄγλαδν ὕδωρ, ἐνθ᾽ ἐφάνη μέγα σῆμα. δράκων ἔπι νότα δαφνίων, σμεριδαλέοι, τὰν ἰδὺ αὐτὸς Ὀλυμπιός ἦκε φῶσθε. βοιμοῦ ὑπαίξεις πρὸς ῥὰ πλατανίστων ὄρους. ἐνθὰ δ᾽ ἔσται στρουθοῦ σεισμοὶ, νῆτα τέκνα,
οίφι ἐπ’ ἄκροσάτης, πετάλους ὑποπετηθῶτες, ὅκτω, ἀτὰρ μῆτηρ ἐνάτη ᾗν, ἥ τέκε τέκνα.

ἐνθ’ ὦ γε τοὺς ἐλεεινά κατήσθειε τετριγώτας.

μῆτηρ δ’ ἄμφεποτάτο ὀδυρομένη φίλα τέκνα·

τῆν δ’ ἐλειξάμενος πτέρυγος λάβεν ἀμφιαχύαν.

αὐτάρ ἔτει κατὰ τέκν’ ἔφαγε στρουθοί καὶ αὐτήν,

τὸν μὲν ἀρίθμην θήκεν θεός, ὦς περ ἔφηνεν·

λάαυ γὰρ μὲν ἔθηκε Κρόνου παῖς ἀγκυλωμῆτεων·

ἡμεῖς δ’ ἐσταότες θαυμάζομεν οὖν ἐτύχθη.

ὡς οὖν δεωνα πέλωρα θεῶν εἰσῆλθ’ ἐκατόμβας,

Κάλκας δ’ αὐτίκ’ ἐπειτα θεοπροτέων ἁγόρευν·

‘τίπτ’ ἰνεφ’ ἐγένεσθε, κάρη κομόντες Ἁχαιοί·

ἡμῖν μὲν τὸδ’ ἔφηνε τέρας μέγα μυθίτα Ζεώς,

ὁμμον ὀμπέλεστον, οὔν κλέος οὐ ποτ’ ὀλεῖται.

ὡς ὀντος κατὰ τέκν’ ἔφαγε στρουθοῖ καὶ αὐτήν,

ὅκτω, ἀτὰρ μῆτηρ ἐνάτη ᾗν, ἥ τέκε τέκνα,

ὡς ἡμεῖς τοσαῦτ’ ἔτεα πτολεμίζομεν ἀθῆ,

τῷ δεκατῳ δὲ πόλιν αἰρήσομεν εἰρυάγνιαν.’

κεῖνος τοῖς ἀγόρευν· τὰ δ’ νῦν πάντα τελείωται.

ἀλλ’ ἄγε μίμνετε πάντες, ἐκεκημιδὲς ’Ἀχαίοι,

αὐτοῦ, εἰς δ’ κεν ἀστυ μέγα Πραίμου ἐλωμεν.’

ὡς ἔφης’, ’Ἀργείου δὲ μέγ’ ἵαχον, ἁμή δ’ νῦσ

σμερδαλέους κονάβησιν ἀνυστάτων ὑπ’ ’Ἀχαίων,

μύθον ἐπαινησάιτε Ὀδυσσήος θείοιο.

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

τούσι δὲ καὶ μετέστη τε Γερήνους ἱππότα Νέστωρ·

“ὡς πόπου, ἢ δ’ παισίν ἐοικότες ἀγοράσασθε

νηπιάχους, οἷς οὐ τι μέλει πολεμήμα ἔργα.

πῆ δ’ συνθεοσία τε καὶ ἀρκια βήσεσαι ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μὴδεία τ’ ἄνδρῶν
σπουδαί τ’ ἀκρητοὶ καὶ δεξιαί, ἦς ἐπέπιθμεν
ἀιτῶς γὰρ ἦ ἐπέεσσ’ ἐρωδαίνομεν, οὐδὲ τι μῆχος
εὑρέμεναι δινάμεσθα, πολὺν χρόνον ἐνθάδ’ ἔωντες.
Ἄτρείδη, σὺ δ’ εὖ ὦς πρὶν ἔχαν ἀστεμφεά βουλὴν
ἄρχειν Ἀργείσι ταῖς κρατερᾶς ὑσμίνας,
τούσδε δ’ εἰ φθινόθειν, ἔνα καὶ δύο, τοῦ κεν Ἀχαῖων
νόσφιν βουλεύωσ’, ἀνύσις δ’ οὐκ ἔστεται αὐτῶν,
πρὶν Ἀργοσ’ ἵνα, πρὶν καὶ Δίως ἀλγιόχου
γνώμεναι εἰ τε ψεύδοσ ὑπόσχεσις, εἰ τε καὶ οὐκὶ.

345
φημὶ γὰρ οὖν κατανεύσαι ὑπερμενέα Κρονίωνα
ἡματ τῷ, ὅτε νηυνὶν ἐν ὥκυπτορυσιν ἔβαινον
Ἀργείωι Τροῖς φόνων καὶ κήρα φέροντες,
ἀστράπτων ἐπιδεῖξ’ ἐναίσθια σήματα φαινών.
τῷ μῆ καὶ πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν ταῖς πάρ Τρόων ἄλοχῳ κατακομηθήναι,
tύσασθαι δ’ Ἐλένης ὑμήματα τε στοναχάς τε.
εἰ δὲ τις ἐκτάγλως θελέει οἰκόνδε νέεσθαι,
ἀπτέσθω ἦς νῆς ἐνστέλλω μελαίνης,
ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότιτον ἐπίσηπ.

355
ἀλλα, ἄναξ, αὐτὸς τ’ εὖ μηδεὶς πείθετο τ’ ἄλφω
οὐ τοι ἀπόβλητον ἐπος ἔστεται, ὅττι κεν εἴπο
κρίν’ ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρης φρήτρηφιν ἄρηγη, φύλα δὲ φύλους.
εἰ δὲ κεν ὦς ἔρξης καὶ τοι πείθωνται Ἀχαίοι,

360
γνώσῃ ἐπειθ’ ὦς θ’ ἤγεμόνων κακός, ὦς τ’ νυ λαῖν,
ηδ’ ὦς κ’ ἐσθλὸς ἔσθι κατὰ σφέας γὰρ μαχήναι·
γνώτεαι δ’ ἦ καὶ θεοποιή ἄλοιν οὕκ ἀλαπάξεις,
η ἄνδρῶν κακότητι καὶ ἀφραδίῃ πολέμου.”
Agamemnon orders Preparations for Battle.

τὸν δ’ ἀπαμειβόμενος προσέβη κρείων Ἀγαμέμνων.

370 “ἥ μᾶν αὐτ’ ἀγορῇ νυκᾶς, γέρουν, νίας Ἀχαϊών.
αὐ γάρ, Ζεύς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,
τοιοῦτοι δέκα μοι συμφράδμονες εἶνεν Ἀχαϊῶν.
τῷ κε τάχ’ ἡμύσει πόλις Πριάμου ἀνακτώς,
χεροὶν υἱ’ ἡμετέρρησιν ἀλούσα τε περθόμενη τε.

375 ἀλλὰ μοι ἀγίοις Κροινίδης Ζεὺς ἄλγες ἔδωκεν,
ὃς με μετ’ ἀπρήκτους ἐρίδας καὶ νείκα βάλλει.
καὶ γάρ ἐγὼν Ἀχιλλεύς τε μαχησάμεθ’ εἶνεκα κούρης ἀντιβίοις ἐπέεσσον, ἐγὼ δ’ ἢρχον χαλεπαίνων.
eἰ δὲ ποτ’ ἤς γε μίαν βουλεύσωμεν, οὐκέτ’ ἐπειτ’

380 Τρωιῶν ἀνάβλησις κακοῦ ἔστεται, οὐδ’ ἡβαιόν.

νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν "Ἀρηα.
ἐν μέν τις δόρυ θηξάσθω, εὐ δ’ ἀστίδα θέσθω,
ἐν δὲ τις ἱππουσιν δείπνον δότω ὁκυπόδεσσον,
ἐν δὲ τις ἄρματος ἀμφίς ἱδων πολέμιου μεδέσθω,

385 ὡς κε πανημέριοι στυγνοῖρ κρυνώμεθ’ Ἀρμι.
οὔ γὰρ πανωλτὴ γε μετέστεσσα, οὐδ’ ἡβαιόν,
εἰ μὴ νύς ἐλθούσα διακρινεῖι μένος ἄνδραν.

ἰδράσει μέν τε τελαμών ἀμφὶ στήθεσσιν ἀσπίδοις ἀμφιβρότης, περὶ δ’ ἔγχει κείρα καμεῖται.

390 ἱδράσει δε τε ἱππὸς ἐξόουν ἀρμα τιτανών.

ὅν δὲ κ’ ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμαίεμω παρὰ νυσι κερωθήν, οὐ δέ ἐπειτα

395 ἀρκιον ἔσσείται φυγεέν κύνας ἢδ’ οἰωνοῦς.”

The Assembly is dismissed. Sacrifice and Feast.

ἂς ἐφατ’, Ἀργείοι δὲ μέγ’ ἴαχον, ὦς ὦτε κῦμα
προβλήμα σκοτέλω τόν δ' οὗ ποτε κύματα λείπει παντοίων ἁνέμων, ὥσ' ἀν ἔθη δ' ἐνθα γένωται. ἀνατάνετε δ' ὀρέωντο κεδασθέντες κατὰ ἴης, κάπνισόσαι τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντι.

400 ἀλλος δ' ἄλλῳ ἔρεξε θεῶν αἰείγενετάων, εὐγόμενος βάναυσιν τε φυγεῖν καὶ μῶλον Ἀρησ. αὐτάρ ὅ βοῶν ἰέρεσιν ἀναξ ἀνδρῶν Ἄγαμέμων, σίνα πενταέτηρον, ὑπέρρεμεν Κρονίων, κύκλησκεν δὲ γέροντας ἀριστής Παναχαίων, 405 Νέστορα μὲν πρώτιστα καὶ Ἰδωμενή αἰακεῖα, αὐτάρ ἐπεύξετ' Αίαντε δῦώ καὶ Τυδέος νιών, ἐκτὸς δ' αὖ Ὀδυσσησ. Διὶ μὴν ἀτάλαυνον. αὐτόματος δὲ οἱ ἱλιβε βοῦν ἀγαθὸς Μενέλαος· ἥδε εἰράτα κατὰ θυμὸν ἀδέλφεν φως ἐπονεύτο. 410 βοῶν δὲ περὶστησάν τε καὶ οὐλοχύτας ἀνέλιμον. τούσιν δ' εὐγόμενος μετέφη κρείων Ἀγαμέμων· "Ζεῦ κύβοις μέγιστο, κελαυφεῖς, αἰθέρα ναίων, μή πρὶν ἐπ' ἡλίου δύναι καὶ ἐπὶ κέφας ἐλθέων, πρὶν με κατὰ πρηνής βαλέαν Πριάμῳ μέλανθρον 415 αἰθάλεσιν, πρῆσαι δὲ πυρὸς δηοίῳ βύρεσα, Ἔκτροβεν δὲ χιτώνα περὶ στήθεσιν δοταί ἄρχαιν Ῥωγαλέων· πολεῖς δ' ἀμφ' αὐτῶν ἐπάροι πρηνέες ἐν κοινήν οδαξ λαξοίατο γαῖαν." οὐς ἔπαθ', οὐδ' ἄρα ποί οἷ εὐερκαίαν Κρονίων, 420 ἀλλ' ὁ γε δείκτο μὲν ἵρα, πόνου δ' ἀλάστον ὀφελεῖν. αὐτάρ ἐπεῖρ' εὐξαύτω καὶ οὐλοχύτας προβάλουντο, ἀνέρυναν μὲν πρῶτα καὶ ἄσφαξαν καὶ ἐδείραν, μηροὺς τ' ἔξεταμον κατὰ τε κηνήν ἐκάλυψαν, δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἀοιδοθέσαν. 425 καὶ τὰ μὲν ἄρ σχῆρσιν ἀφύλλουσιν κατέκαινον, σπλάγχνα δ' ἄρ' ἀμπελίματε ύπείρεχον Ἡφαιστοῖο.
αὐτάρ ἐπεὶ κατὰ μήρα κάη καὶ σπλάγχνα πάσαντο, μιστυλλόν τ’ ἀρα τάλλα καὶ ἄμφ’ ὀβελοῦσιν ἔπειραν, ῥυπηρακόν τε περιφραδέως, ἐρύσαντό τε πάντα.

430 αὐτάρ ἐπεὶ πάσαντο πόνον τετύκουσ’ τοῖς δαίτα, δαίμονι’ ὦ, οὐδὲ τ’ θυμός ἐδεύετο δαιτός ἔσως. αὐτάρ ἐπεὶ πόσιος καὶ ἑθητός ἐξ ἔρον ἐντυ, τοῖς ἄρα μύθων ἱρχε Γερήνης ἱππότα Νέστωρ’ ὁ Ἀτρέδης κύδιστε, ἀνάξ ἀνδρῶν Ἀχαμεμενον, μηκέτι νῦν δὴ’ ἀβδι λεγώμεθα, μηδὲ τ’ ἐντυν ἀμβαλλώμεθα ἔργοι, ὦ δὴ θεός ἑγγυναλίξει. ἀλλ’ ἄγε, κήρυκες μὲν Ἀχαιῶν θαλακοῖσίν των λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας, ἢμεῖς δ’ ἀβροῖ τίδε κατὰ στρατὸν εὑρίν Ἀχαιῶν ἴσον, ὃφρα κε βάστον ἐγείρομεν ὅξιν Ἀρη’.

The Army advances to Battle.

"οὐς ἐφατ’, οὐδὲ ἀπῆθησεν ἀναξ ἀνδρῶν Ἀχαμεμενον αὐτίκα κηρύκεσσι λεγυφθόγγυσι κέλευσον κηρύσσειν πολεμόνδε κάρη κομίωτας Ἀχαιῶσ. οἱ μὲν ἐκηρύσσον, τοῖ δ’ ἥγειροντο μάλ’ ὂκα. οὐκ’ ἀμφ’ Ἀτρέδων διοτρεφεῖς βασιλέας θυνὸν κρίνοντες, μετὰ δὲ γιλακώπις Ἀθήνη, αἰγίδ’ ἔχουσ’ ἐρύτιμοι, ἀγήραν ἄθανάτην τε τῆς ἐκατ’ ὡς ταύτων παγχρύσοις ἤρεβονται, πάντες ἐπιπλεκές, ἐκατομβίοις δὲ ἐκαστος· σὺν τῇ σαψάσουσα διέσωστο λαὸν Ἀχαιῶν ὀστρώνου ἰέναι· ἐν δὲ σθένος ὀρνὲν ἐκάστῳ καρδίῃ, ἀλληκτον πολεμίζειν ἢδε μάχεσθαι. τούτι δ’ ἀφαρ πόλεμος γλυκῶν γένετ’ ἣ νέσθαι ἐν ηὕρῃ γλαφυρής φίλην ἐς πατρίδα γαίαν. ἢπε γὰρ ἀδηλοῦν ἐπιφλέγει ἀσπετόν ὑλήν"
οὗρεος ἐν κορυφῆς, ἔκαθεν δὲ τε φαίνεται αὐγή,
ἀς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσσαλιῶν
ἀυγῆ παμφανώσατα δὲ αἰθέρος οὐρανὸν ἱκεν.
τῶν δ’, ὡς τ’ ὀρνίθων πετεινῶν ἔθνεα πολλά,
χτινῶν ἡ γεραῖων ἡ κύκων δουλιχοδέιρων,
Ἄσίων ἐν λεμώνι, Καῦστρίων ἁμβῷ ἰεύθρα,
ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδόν προκαθιζότων, σμαραγδεί δε τε λεμίων,
ὡς τῶν ἔθνεα πολλά νεῶν ἀπο καὶ κλισιάων
465 ἐς πεδίων προχέοντο Σκαμάνδριον’ αὐτάρ ύπὸ χθῶν
σμερδαλέων κοναβζε ποδῶν αὐτῶν τε καὶ ἱππων,
ἐσται δ’ ἐν λεμώνι Σκαμανδρίῳ ἀνθερέστε
μυρίοι, ὡστα τε φύλλα καὶ ἀνθεα γέγενε τῇ χρή.
ἡπτε μυκάων ἀδινάων ἔθνεα πολλά,
470 αἰ τε κατὰ σταθμόν πομηνίων ἡλάσκουσιν
ὄρῃ ἐν εἰαρμῇ, ὅτε τε γλάγος ἀγγεά δείει,
τόσσοι ἐπὶ Τρώουσι κάρη κομούντες Ἀχαιοὶ
ἐν πεδίῳ ἰσταντο διαρραίσει μεμαίστες.
τοὺς δ’, ὡς τ’ αἰπόλια πλατέ’ αἰγών αἰπόλοι ἄνδρες
475 ρέα διακρίνοντι, ἐπει κε νομῷ μιγέσσιν,
ὡς τοὺς ἀγμόμενες διεκόσμεον ἔνθα καὶ ἐνθα
ὑσμύλημ’ ιέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλῆς ἵκελος Δίῳ τερπικεραίνονς,
"Αρεί δὲ ζώνης, στέρνον δὲ Ποσειδώνι.
480 ἥμε βοῦς ἀγέληφα μέγ’ ἐξοχός ἐπλευτό πάντων
tαυροῦ· ο γάρ τε βόσκεστε μεταπρέτει ἀγρομένην,
tοῦν ἄρ’ Ἀτρέιδην θῆκε Ζεὺς ἡμαί κεῖως,
ἐκπεπε’ ἐν πολλοῦσι καὶ ἐξοχών ἠρώσεσιν."
CATALOGUE OF THE SHIPS.


έσπετε νῦν μοι, μοῦσαι, 'Ολύμπια δώματ' ἐχονσαι

ήμεῖς γὰρ θεαὶ ἔστε, πάρεστε τε ἵοτε τε πάντα,

ήμεῖς δὲ κλέος οἷον ἀκούομεν οὐδὲ τι ὕμεν,

οἱ τινες ἤγεμόνες Δαναῶν καὶ κοιρανοὶ ἤσαν.

πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὄνυμην,

οὐδ' εἰ μοι δέκα μὲν γλώσσαν δέκα δὲ στόματ' εἶεν,

φονὴ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνείη,

εἰ μὴ 'Ολυμπιάδες μοῦσαι, Δίως αἰγιόχου

θυγατέρες, μυησαίαθ' ὄσοι ὑπὸ Ἰλιοῦ ἱλθον,

ἄρχουν αὐ νηῶν ἐρέω νηάς τε προπάσας.

Greece South of Thermopylae, and Adjacent Islands (494–504).

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

Βοιωτῶν μὲν Πηνέλεως καὶ Λήτανυ ήρχον

'Ἀρκεστάλας τις Προδοτὺρν τοῖς Κλανίοις τε,

οἱ θ' 'Τριήν ἐνέμοντο καὶ Αὐλίδα πετρήσασαν

Σχοῦν τοῖς Σκόλοις τοῖς πολυκηνόν τ' Ἐπεωνόν,

Θέσπειαι Γραιάν τε καὶ εὐρύχορον Μυκαλησόν,

οἱ τ' ἀμφ' Ἀρμ' ἐνέμοντο καὶ Ἐλέσιον καὶ Ἐβρύθρας

οἱ τ' Ἐλεόν' εἶχον ἥδ' 'Τηλὴν καὶ Πετὲωνα,

'Οκαλέην Μεδεώνα τ', ἐνκτίμενον πτολιηθρον,

Κώπας Εὔτρησιν τοῖς πολυτρήσαντες Θυσιβυν,

οἳ τοῖς Κορώνειαν καὶ ποιήσαν 'Αλίαρτον,

οἳ τοῖς Πλάταιαιν ἐχον ἥδ' οἳ Γλώσσαν νῦμονότο,

οἳ θ' 'Τσαθῆσας εἶον, ἐνκτίμενου πτολιηθρον,

'Ογχηστόν θ' ἱερόν, Ποσιδήνου ἄγαλιν ἄλσος,

οἳ τοῖς πολυστάφυλον 'Ἀρνην ἐχον, οἳ τοῖς Μίδειαν
Νῦσαν τε ξαθένη Ἀνθηδόνα τ’ ἐσχατῶσαν. τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
510 κούριοι Βοιωτῶν ἐκατόν καὶ εἴκοσι βαίνον.
οἱ δὲ Ἀσπληδόνα ναϊον ἴδ’ Ὀρχομενῶν Μινυέων,
τῶν ἣρχ’ Ἀσκάλαφος καὶ Ἰάλμενος, νέες Ἀρρης,
οὐς τέκεν Ἀστυνόχη δόμω Ἀκτορος Ἀχιλλᾶ,
παρθένος αἰδοίη, ὑπερώφων εἰσαναβάσα.
515 Ἀρης κρατερῷ: ὁ δὲ οἱ παρελεξάτῳ λάθη.
τοὺς δὲ τρυφῆκαν γλαφυράι νέες ἐστιχόωντο.
αὐτὰρ Φωκῆς Σαχεῖος καὶ Ἐπιστροφός ἦρχον,
νέες Ἰφιτός μεγαθυμὸν Ναυμολίδαο,
οἱ Κυπάρισσον ἔχουν Πυθώνα τε πετρήσασαν
520 Κρίσαν τε ξαθένη καὶ Δαυλίδα καὶ Πανοπῆα,
οἱ τ’ Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
οἱ τ’ ἄρα πάρ ποταμόν Κηφισίον δίον ἑναιον,
οἱ τε Λέλαιαν ἔχουν πηγῆς ἐπὶ Κηφισίοσ.
τοὺς δὲ ἁμα τεσσαράκοντα μέλαιναι νήσες ἐποντο.
525 οἱ μὲν Φωκής στίχας ἱστασαν ἀμφιφέτοντες,
Βοιωτῶν δὲ ἐμπλην ἐπ’ ἀριστερὰ θωρήσασαν.
Λοκρῶν δὲ ἠγεμόνευεν Ὀλίθος ταχὺς Αἰλας,
μεῖων, οὐ τι τόσος γε ὅσος Τελαμῶνος Λιας,
ἀλλὰ πολὺ μεῖων ὀλύγοι μὲν ἔναν, λυνθόμηξε,
530 ἐγχείη δ’ ἐκέκαστο Πανέλληνα καὶ Ἀχιλῆς,
οἱ δὲ Κυνῶν τ’ ἐνόμον Ὀποεντά τε Καλλίαρόν τε
Βησσάν τε Σκάρφην τε καὶ Ἀντιαῖα ἐρατεινᾶς
Τάρφην τε Θρόνον τε Βοιαγρόν ἀμφὶ ῥέθρα.
τῷ δὲ ἁμα τεσσαράκοντα μέλαιναι νήσες ἐποντο
535 Λοκρῶν, οἱ ναϊούσι πέρην ἱερῆς Ἑβοίδης.
οἱ δὲ Ἐσύβοιαν ἔχουν μένεα πνεύματες Ἀβαντες,
Χαλεῖδα τε Εἰρέτριαν τε πολυστάφυλον θ’ Ἰστιαίαν
Κήρων ὁ τ’ ἐφαλον Δίου τ’ αἰπτο πτολεόθρον,
οι τε Κάρυστουν ἔχον ἕδε οι Στύρα ναετάσκουν,

τῶν αὖθι ἡγεμόνει 'Ἐλεφήνωρ, ὡς 'Αργός,

Χαλκωδοστιάδης, μεγαθύμων ἀρχός 'Ἀβαύτων.

τῷ δὲ ἀμὶ 'Ἀβαντες ἐποντο θοοὶ, ὀψιθεν κομόωντες,

αἰχύμαται, μεμαώτες δρεκηχὼν μελίσσων
θάρηκας ὕβιξεν δηίων ἀμφὶ στῆθεσσιν.

 tôn δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.

οὶ δ' ἀρ 'Ἀβήνας ἔχον, ἑυκτίμενον πτολεύθρον,

δῆμον Ἐρεχθείας μεγαλήτορος, οὐ ποτ' Ἀθήνην

θρέψε, Δῆος θυγάτηρ, τέκε δὲ ξείδωρος ἀρουρα,

καδ δ' εἰν 'Ἀθήνης ἔτσιν, ἑϊ εἰν πίοι νησοὶ.

ἐνθα δὲ μιν ταύρωσι καὶ ἀρνειοὶ ἱλάσονται

κούριοι 'Ἀθηναῖοι περιτελλομένους ἐνιαυτῶν

τῶν αὖθι ἡγεμόνει νίοις Πετεώο Μενεσθείς.

τῷ δ' οἰς πὼ τες ὁμοῖοι ἐπιχθόνιοι γένετ ἀνήρ

κομβήσαι ἵππους τε καὶ ἀνέρας ἀσπηδιάτας.

Νέστωρ οἰος ἔριζεν· ὦ γὰρ προγενέστερος ἦν.

. τῷ δ' ἀμα πεντήκοντα μελαιαι νης ἐποντο.

Ἀθα δ' ἐκ Σαλαμίνος ἄγεν δυνακάδεκα νης.

[στήσε δ' ἄγων οὶ 'Ἀθηναῖων ἵππαντο φάλαγγες.]

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

οὶ δ' "Ἀργος τ' εἰχον Τι.filοβά τε τειχώσσαν,

Ἐρμήνουν 'Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχουσας,

Τροίζετ "Ηίονας τε καὶ ἀμπελόεντ 'Επιδαυρων,

ο' τ' ἔχον Λαίμαυν Μάστη τε κούριοι 'Ἀχαϊῶν.

τῶν αὖθι ἡγεμόνει βοην ἁγαθὸς Διομήδης

καὶ Θένελος, Καπανής ἀγακλετοῦ φίλος νίος.

τοῦτο δ' ἀμ' Ἐυρύαλος τριτάτως κιέν, ἱσόθεος φῶς,

Μηκυτῆς νίος Ταλαίωνδαο ἄνακτος.

συμπάντων δ' ὑγείτο βοην ἁγαθὸς Διομήδης.
νήσε ἐποντο. οὐ δὲ Μυκῆνας ἔιχον, ἐνκτίμευεν πτολεῦθρον,
570 ἀφειεῖν τὸ Κόρινθον ἐνκτιμένας τὲ Κλεονᾶς,
'Ὀρνείας τ' ἐνέμοντο 'Αραθυρόπεν τ', ἐρατεῖνη
cαι Σκιών, δὴ ἄρ' Ἀδρήστος πρῶτ' ἐμμακρίευεν,
οὐθ' ἦλπησθην τὲ καὶ ἀπενεῖν Γονάεσσαν
Πελλήνην τ' ἔιχον, ἦδ' Λιγίον ἀμφενέμοντο
575 Αὐγαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἐλυκὴν εὑρεῖαν,
tῶν ἐκατὸν νῆσον ἦρξε κρείων 'Ἀγαμέμνων
'Αγρεῖδης. ἀμα τῷ γε πολὺ πλεῖστοι καὶ ἀριστοὶ
λαοὶ ἔποντ' ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκὸν
κυδίων, πάσιν δὲ μετέπρεπεν ἠρώσθησαν,
580 οὐκε' ἀριστος ἦν, πολὺ δὲ πλεῖστος ἄγε λαοῦς,
οὐθ' ἦδ' ἔιχον κούλην Δακεδαίμονα κητώσσαν,
Φάριν τε Σπάρτην τε πολυτρήμων τα Μέσην,
Βρυσεῖας τ' ἐνέμοντο καὶ Αὐγαλέας ἐφαίδεσας,
οὐθ' ἦδ' ἦλπησθην 'Ελυκήν ἀμφενέμοντο,
tῶν οἱ ἀδελφοὶ ἦρξε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν ἀπάτερθε δὲ βοηθήσοντο
ἐν δ' αὐτὸς κεῖν ἴδει προθυμήσει πεποίθως,
ὄτρυνων πολεμόνδε μάλιστα δὲ ἰετο θυμῶ
590 τίσασθαι Ἐλείνης ὀρμήματα τα τοποαχάς τε.
οὐ δὲ Πύλον τ' ἐνέμοντο καὶ 'Αρήνην ἐρατεῖνη
καὶ Ἐρύον, Ἀλφείοιο πόρον, καὶ ἐύκτιτον Λιτή,
καὶ Κυπαρισσίηντα καὶ Αμφιγένεσιν ἔιναν,
καὶ Πτελεών καὶ Ἐλος καὶ Δάρων, ἐνθα τε μυόσαι
595 ἀντόμεναι Θάμυρω τὸν Θρῆμα παύσαν αὐοῦς,
Οἰχαλήθησαν ἱόντα παρ' Ἐυρύτου Οἰχαλήθος.
στείτο γαρ εἰχόμενος νικησέμεν, εἰ περ ἄν αὐταὶ
μοῦσαν ἀείδουε, κοῦραι Δίδος αἰγιόδοιον.
αἱ δὲ χολωσάμεναι πηρῶν θέσαν, αὐτὰρ ἀοιδὴν
600 θεσπεσόν ἄφελόντο καὶ ἐκλέλαθον κυθαριστῶν.
tῶν αὐθ’ ἤγεμόνευε Γερήνιος ἱππότα Νέστωρ,
tῷ δ’ ἐναυγήκοντα γλαφυραί νέες ἐστικήωτοι.
οἱ δ’ ἔχον Ἀρκαδίην ὑπὸ Κυλλῆνης ὦρος αἰτύ,
605 Αἰπύτον παρὰ τύμβον, ὦν ἀνέρες ἀγχιμαχηταί.
οἱ Φενεών τ’ ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
Ῥήπην τε Στρατήν τε καὶ ἱνεμόσχον Ἐνίσσην,
καὶ Τεγέην εἰχόν καὶ Μαυνινήν ἔρατευήν,
Στύμφηλον τ’ εἶχον καὶ Παρρασίν ἐνέμοντο,
tῶν ἦρξ’ Ἀγκαίοιο τάει, κρεών Ἀγαθήρω,
610 ἐξήκοντα νεών’ πολέες δ’ ἐν νηή ἐκάστη
Ἀρκάδες ἄνδρες ἐβαίνον, ἐπιστάμενου πολεμίζειν.
αὐτὸς γὰρ σφιν ἐδωκεν ἀνὰ ἄνδρον Ἀγαμέμνονο
νῆς ἐωστῆλευς περάν ἐπὶ οἶνοπα πόλον,
Ἀτρείδης, ἐπεὶ οὐ σφι βαλάσσα ἔγρα μεμήλεν.
615 οἱ δ’ ἀρα Βουτράσιον τε καὶ Ἡλίδα διὰν ἔναιαν,
οἶσσον ἔφ’ Ὑμήνη καὶ Μυρανίων ἐσχατῶσα
πέτηρ τ’ Ὁλενή καὶ Ἀλεοίτων ἐντὸς ἔργηε,
tῶν αὐτὸς τέσσαρες ἀρχοὶ ἔσαν, δέκα δ’ ἄνδρὶ ἐκάστῳ
νῆς ἐποῦτα θοὰ, πολέες δ’ ἐμβαινῶν Ἐπείοι.
620 τῶν μὲν ἀρ’ Ἄμφαμαχος καὶ Θάλπιος ἢγηπάσθην,
νίς ὦ μὲν Κτεάτου δ’ ἄρ’ Ἐυρίτου, Ἀκτορίωνε.
tῶν δ’ Ἀμαρνυκείδης ἦρξε, κρατείος Διώρβης.
tῶν δὲ τετάρτων ἦρξε Πολύενοις θεοειδῆς,
νῦν Ἀγασθένεος Αὐγηιάδα άνακτος.
625 οἱ δ’ ἐκ Δουλιχίου Ἑχυνών θ’ ἱεράων
νῆσῶν, αἴ ναώσα πέρην ἀλός, Ἡλίδος ἄντα,
tῶν αὐθ’ ἤγεμόνευε Μέγης, ἀτάλαντος Ἀρμή.
Φυλείδης, δὲν τίκτε διάφελος ἱππάτα Φυλείς,
ὅς ποτε Δουλιχίον ἀπενάσσατο πατρὶ χολωθεῖς.
ITHACA—NORTHERN PART, FROM MT. AËTOS

From a photograph
630 τῷ δ' ἀμα τεσσαράκοντα μέλαινα νῆς ἐποντο. Αὐταρ Ὄδυσσεὺς ἤγε Κεφαλλήνας μεγαθύμους, οἱ β' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσύφυλλον, καὶ Κροκύλει ἐνέμοντο καὶ Λιγίληπα τρηχεῖαν, οἱ τε Ζάκυνθον ἔχον ἤδ' οἱ Σάμον ἀμφιενέμοντο, 635 οἱ τ' ἴπειρον ἔχον ἤδ' ἀντιπέραμα νέμοντο. τῶν μὲν Ὅδυσσεὺς ἦρχε, Δίω μῆτιν ἀτάλαντο, τῷ δ' ἀμα νῆς ἐποντο δυνάκεκα μιλτοτάρηγοι. Αἰτωλῶν δ' ἡγεῖτο Θᾶς, Ἀνδραίμονοι νῦς, οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεούν ἤδ' Πυλήνην 640 Χαλκίδα τ' ἀγχίλαυν Καλυδώνα πετρήσεσαν, οὐ γὰρ έτ' Οινής μεγαλίττοροι νῖες ἤσαν, οὐδ' ἄρ' ἐτ' αὐτὸς ἤρν, θάνε δὲ ξανθός Μελέαγρος· τῷ δ' ἐπὶ πάντ' ἐτέσατο ἀνασσέμεν Ἀιτωλῶν· τῷ δ' ἀμα τεσσαράκοντα μέλαινα νῆς ἐποντο.

The Islands in the Southern Part of the Aegean Sea.

645 Κρητῶν δ' Ἰδομενεὺς δουρικλύτος ὑγεμόνευν, οἱ Κυκνόν τ' εἶχον Γόρτυνα τε τειχίσεσαν, Δύκτων Μίλητον τε καὶ ἀργυρόεντα Δύκαστον Φαιστόν τε Ἱππότιν τε, πόλεις εὗ ναιειότας, ἀλλοι θ' οἱ Κρήτην ἐκατόμπολοι ἀμφαιενέμοντο. 650 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλύτος ὑγεμόνευεν Μηρώνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρείαφοιτη- τοῦσι δ' ἀμ' ὑγδύκοντα μέλαινα νῆς ἐποντο. Τηπόλεμος δ' Ἡρακλείδης, ἦδ' τε μέγας τε, ἐκ Ῥόδου ἐννέα νῆς ἄγεν Ῥοδίων ἀγέραχων, 655 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθείτες, Δύνδον Ἱηλυτόν τε καὶ ἀργυρόεντα Κάμερων. τῶν μὲν Τηπόλεμος δουρικλύτος ὑγεμόνευν, ὁν τέκεν Ἀστυόχεια βίη Ἡρακληίη.
τὴν ἀγέρ ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Ἑλλήνες,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζήνων.
Τηρύπολεμος δ' ἐπεὶ οὖν τραφ' ἐνι μεγάρῳ ἐντηκτῷ, αἰτίκα πατρὸς ἐσόν φίλον μητρώα κατέκτα,
ἡδὴ γνήσικοντα, Δικύμιον, ὥξων Ἀργος.
ἀὖσα δὲ νήσας ἐπῆξε, πολὺν δ' ὅ γε λαὸν ἄγερας
βῇ φεῦγων ἐπὶ πόντον· ἀπείλησαν γὰρ οἱ ἄλλοι νιέες νιὼσοι τε βῆς Ἡρακληνίης.
αὐτάρ δ' γ' ἐς Ὀδόν ζεῖν ἄλωμενοι ἁλγεῖα πάσχων·
τριχθά δὲ ὄφκηθεν καταφυλαξὼν, ἦδε φιλήθεν
ἐκ Διός, ὅς τε θεόις καὶ ἀνθρώποις ἀνάστει,
καὶ σφιν θεσπέσιον πλοῦτον κατέξευ Κρονίων.
Νυεὺς ἀρ Σύμηθεν ἄγε τρεῖς νῆσας εἰσαγ,
Νυεὺς, Ἀγλαΐς νίος Χαρόποιο τ' ἀνακτός,
Νυεὺς, ὃς κάλλιστος ἄνηρ ὑπὸ Ἡλιον ἠθεῖν
τῶν ἄλλων Δαυίδον μετ' ἀμύμονα Πηλεώνα.

'Αλλ' ἀλαπαθόν ἐνν, παῦρος δὲ οἱ εἴπετο λαῶς.
οὗ δ' ἀρα Νέσυρον τ' ἐξουν Κρατᾶον τε Ἐκάσον τε
καὶ Κών, Εὐρυτύλου πόλιν, νῆσος τε Καλύνας,
τῶν αὐτοὶ Φείδιππός τε καὶ Ἀντιφός Ἑγησάσθησιν,
Θασσαλοῦ νεῖ διὸ Ἡρακλείδασ ἀνάκτος.

τοῖς δὲ τριήκοντα γλαύφωρι νέες ἑστικώσωτο.

Northern Greece. Forces of Achilles and Protesilaus.
κείτο γὰρ ἐν νήσσι ποδάρκης διος Ἀχιλλεύς, 
kouρής χωμένος Βρισηίδος ἢμικόμου, 
690 
tὴν εἴκ Λυρησσοῦ ἐξείλετο πολλὰ μογῆςας, 
λυρησσοῦ διαπορθήςας καὶ τείχεα Θηβῆς, 
καὶ δὲ Μῦνης ἐβαλεν καὶ Ὁπώστροφον ἔγχεσιμώρουρυ 
vίεας Βυθώνιοι Σεληνᾶδαι άνακτος. 


tῆς δ' 

γε κεῖτ' ἀχέων, τάχα δ' 

ἀνατήσαθαι 

ἐμελλεν. 

695 

οἲ δ' εἶχον Φυλάκην καὶ Πυρασον ἀνθεμόετα, 
Δήμητρος τέμενος, Ἰτωνᾶ 

te, μητέρα μήλων, 

ἀγχιάλων τ' Ἀντρώνα ἵδε 

Πιτελέων λεχεπούην, 

τῶν αὖ 

Πρωτεσίλαος ἀρής 

ἡγεμόνευν 

ζώος ἐὼν'. 

tότε 

6' ἁθή ἔχεν 

κάτα γαλά 

μέλαινα. 

700 

τοῦ δὲ καὶ ἀμφιδρυφής ἀλοχος 

Φυλάκη 

ἐλέλειπο 

καὶ 

δόμως 

ἡμετερῆς. 

τὸν δ' 

ἔκτα 

Δάρδανος 

ἀνήρ 

νηὸς 

ἀποθρώσκοντα 

πολὺ 

πρῶτοτον Ἀχαίων. 

οὕδε 

μὲν 

οὐδ' 

οἵ 

ἀναρχοι ἔσται, 

πόθεοι γε 

μὲν 

ἀρχο 

ἀλλὰ 

σφέας 

κόσμησε 

Ποδάρκης, 

ἀος 

Ἀρησ, 

705 

Ἰφίκλου νῦὸς πολυμηλὸν Φυλακιδαο, 

αὐτοκασίγνυτοι 

μεγαθῦμοι Πρωτεσίλαο, 

οἷ 

oplevelos 

γενεῆ. 

ο' 

δ' 

ἀμα 

προτερος 

καὶ 

ἀρεων, 

ηρως 

Πρωτεσίλαος 

αρης. 

οὐ 

τι 

λαι 

δεουόνθ 

ηγεμονοι, 

ποθεων 

γε 

μὲν 

εσθιον 

εωτα. 

710 

τὸ 

δ' 

ἀμα 

τεσσαράκοντα 

μέλαινα 

νῖς 

ἐποντο. 

ο' 

δὲ 

Φερᾶς 

ἐνέμοντο 

παρα 

Βούβηδα 

λίμνην, 

Βοῦβη 

καὶ 

Γλαφύρας 

καὶ 

ἐνκτιμένην Ἰαωλκόν, 

τῶν 

ηρχυ 

Ἀδμήτου 

φίλος 

πάς, 

ἐνδεκα 

νηον, 

Εὔμηλος, 

τὸν 

ὑπ' 

Ἀδμή 

τέκε 

δια 

γυναίκων, 

715 

Ἀλεξίτης, 

Πελίαο 

θυγατρῶν 

εἶδος 

ἀρίστη. 

ο' 

δ' 

ἀρα 

Μηθώνη 

καὶ 

Θαυμακινὴ 

ἐνέμοντο 

καὶ 

Μελίβοιαν 

ἐχον 

καὶ 

Ὀλιξώνα 

τρήχειαν, 

τῶν 

δὲ 

Φιλοκτη 

ηρχω, 

τόξων 

ἐν 

εἶδος,
ἐπὶ τὰ νεῶν· ἔρεται δ’ ἐν ἐκάστῃ πεντήκοντα
720 ἐμβεβασάν, τὰς ἐν εἰσότες ἤπιο μάχεσθαι.
ἀλλ’ ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ’ ἄλγεα πάσχων,
Ἄδημνα ἐν ἠγαθῇ, ἄθι μιν λίπον νίφε Ἀχαιῶν
ἐλκεὶ μοχθίζοντα κακῷ ὀλούφρονος ὅροιν.
ἐνθ’ ὁ γε κεῖτ’ ἄχεων· τάγα δὲ μνήσεσθαι ἐμελλὼν
725 ’Αργείων παρὰ νυσι Φιλοκτήταο ἀνάκτος.
οὐδὲ μὲν οὐδ’ οἱ ἀνάρχοι ἔσαν, πόθεον γε μὲν ἄρχον·
ἀλλὰ Μέδων κόσμησεν, ‘Οιλής νόθος νίφος, τὸν ὅ’ ἐτεκεν
Ῥήνη ὑπ’ ‘Οιλής πτολιπόρθῳ.
οἱ δ’ ἔχον Τρίκην καὶ Ἰθώμην κλωμακόσσαν.
730 οἱ τ’ ἔχον Οἰχαλήν, πόλιν Ἐφρύτου Οἰχαλῆς,
τῶν αὐθ’ ἤγεισθην Ἀσκληπιοῦ δύο παιδε,
ἳητῆρ’ ἄγαθῳ, Ποδαλίριος ἦδε Μαχάω.
τοῖς δὲ τρυχόντα γλαφυραί νέες ἑστεικόντο.
οἱ δ’ ἔχον Ἄρμενον, οἱ τε κρῆθην Ἰπέρεαν,
735 οἱ τ’ ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρημα,
τῶν ἦχ’ Ἐφρύτολος, Ἶσωμονος ἄγαλας νίφος,
τοῦ δ’ ἀμα τεσσαράκοντα μελαιναῖ νήτες ἐποντο.
οἱ δ’ Ἀργασσαί ἔχον καὶ Γυρτώνην ἐνέμοντο,
’Ορθὴν Ἡλώνην τε πόλιν τ’ Ὀλοοσσόνα λευκὴν,
740 τῶν αὐθ’ ἤγεισθεν μενεπτόλεμος Πολυπότης,
νίφος Πειριβόος, τὸν ἀδάνατος τέκετο Ζεὺς,
τοῦ δ’ ὑπὸ Πειριβόο τέκετο κλωτὸς Ἰπποδάμεια
ηματι τῷ ὅτε φής ὅτι στάτο λαχνήσατο,
τοῖς δ’ ἐκ Πηλίον ὄσε καὶ Διήκεσον πέλασαν.
745 οὐκ οὖς, ἀμα τῷ γε Δευτεύος, ὃς Ἀρρος,
νίφος ὑπερβύμοιο Κορώνῳ Καϊνεῖδαο.
τοῖς δ’ ἀμα τεσσαράκοντα μελαιναῖ νήτες ἐποντο.
Γονεῦος δ’ ἐκ Κύφου ἦγε δῶν καὶ εἰκοσὶ νήσας·
τοῦ δ’ Ἐνιήνες ἐποντο μενεπτόλεμοι τε Περαιβοί,
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750 οὖ περὶ Δωδώνην δυσχείμερον οίκ' ἔθεντο, οἱ τ' ἀμφ' ἤμερτον Τιταρχιστὸν ἔργα νέμοντο, ὅς ἤτο Πηνείῳ προϊεί καλλίρροον ὕδαρ, οὐδ' ὁ γε Πηνείῳ συμμιστεῖται ἄργυροδίνῃ, ἀλλὰ τέ μιν καθ' ἐπερεῖ ἤτοῖ ἐλαιον.

755 ὅρκου γὰρ δεινοῦ Στυγός ὕδατός ἐστιν ἀπορρῶξ. Μαγνητῶν δ' ἦρχε Πρόθοος, Τενθριδόνος νίος, οἱ περὶ Πηνείῳ καὶ Πήλιον εἰνοσίφυλλον νάεσκον· τῶν μὲν Πρόθοος θὸς ἱγεμόνευεν, τὰ δ' ἀμά τεσσαράκοντα μέλαιναι νῆες ἔπντο.

Epilogue to the Catalogue of Achaeian Forces.

760 οὖν οἱ ἱγεμόνες Δαναόν καὶ κοίρανοι ἤσαι. τίς τ' ἄρ τῶν ὄχ' ἁριστος ἦν, σὺ μοι ἐννέπε, μοῦσα, αὐτῶν ἤδ' ὅπων, οἱ ἀμ' ἀρτείδησον ἔπντο. ὅπων μὲν μέγ' ἁριστα ἦσαν Φηρητιάδαο, τὰς 'Εμμήλοις ἑλαυνε ποδώκες ὀρνηθὰς ὃς,

765 ὅταν χασα οἴκεται, σταφυλη ἐπὶ νότον ἐίσας· τὰς ἐν Πηρείηθ θρεύ' ἄργυροτοφος Ἀπόλλων, ἀμφοθ' θηλείας, φοβον ᾗ ἁρπος φορεῦτας. 

770 ἀνδρῶν αὖ μέγ' ἁριστος ἦν τελαμώνως Αἰας, ὁφρ' Ἀχιλέως μήνιν· ὃ γὰρ πολύ φέρτατο ἤνεν,

775 ὅπων θ', οἱ φορέονοι ἀμίμων Πηλέωνα.

ἀλλ' ὃ μὲν ἐν νῆεσσι κορώνωι ποντοπόρωι κεῖτ' ἄπομνιστας Ἀγαμέμνονι, πουμένη λαοῖν, 

Ἀτρείδη· λαοὶ δὲ παρὰ ῥηγμῶν θαλάσσης 

διάκωσιν τέρποντο καὶ αἰγανείσαν ιέντες

775 τόξουν όθ'. ὅπων δὲ παρ' ἁρμασίν οὖσιν ἐκατόστο, λωτὸν ἐρέπτομεν ἐλεόθρεπτον τε σέλινον, ἐστασαν· ἁρματα δ' εὗ πεπυκασμένα κεῖτο ἄνάκτων ἐν κλωτής· οἱ δ' ἀρχῶν ἄρηψφλον ποθέοντες
φοίτων ἐνθα καὶ ἐνθα κατὰ στρατόν, οἰδὲ ἐμάχοντο.

780 οἱ δ’ ἄρ’ ἵσαν, ὡς εἰ τε πυρὶ χθὼν πᾶσα νέμοιο·

γαία δ’ ὑπεπετανάξει Δίω ὡς τερπικεραύνῳ

χωμένῳ, ὡτε τ’ ἀμφὶ Τυφών γαῖαν ἱμάσῃ

εἰν Ἄρημοις, ὃθ’ ἀφαὶ Τυφώος ἐμενεν εἰνάς.

ὡς ἀρᾳ τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα

785 ἐρχομένων· μάλα δ’ ὁκα διέπρησσον πεδίοιο.

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

Τρωσίν δ’ ἄγγελος ἦλθε ποδήνεμος ὡκέα Ἰρις

πάρ Δίως αἰγόχος σὺν ἄγγελῇ ἀλεγευῇ·

οἱ δ’ ἄγορᾶς ἄγορευον ἐπὶ Πραιμοῖο βύρρησιν

πάντες ὑμηγερεῖς, ἡμεῖς νέοι ἱδε γέροιτε.

790 ἄγχοι δ’ ἰσταμένη προσέβη πόδας ὡκέα Ἰρις·

eἰσάτο δὲ φθογγὴν ὑπὶ Πραιμοῖο Πολιτῆ,

ὁς Τρώων σκοπῶς ἢ, ποδακείρησις πεποιθῶς,

τύμβῳ ἐπ’ ἀκροτάτῳ Λικυνήτα νέροτος,

dέγμενος ὀπότε νὰίφων ἀφορμηθεῖν Ἀχαῖοι.

795 τῷ μοι ἐξεσμάμενῃ προσέβη πόδας ὡκέα Ἰρις·

"ὁ γέρων, αἱ ὑπὸ του μύθοι φίλου ἀκρίτω εἰσίν,

ὡς ποτ’ ἔτ’ εἰρήνης· πόλεμοι δ’ ἀλιάστος ὀράρεν.

ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλθουν ἄνδρῶν,

ἀλλ’ ὦ τι ποιάνδε τοσοῦτε τε λαῶν ὀπώτα·

800 λήν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν

ἐρχονται πεδίοιο μαχησμένοι προτὶ ἀστυν.

"Εκτωρ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὡδὲ γε βέξαι,

πολλοὶ γὰρ κατὰ ἄστυ μέγα Πραιμὸν ἐπίκουροι,

ἀλλ’ δ’ ἀλλων γλῶσσα πολυσπερών ἀνθρώπων·

805 τοίσιν ἐκαστὸς ἄνθρωπις σημαινέτω, ἀλλ’ σερν ἄρχει,

τῶν δ’ ἐξηγεῖσθαι, κοσμησάμενουσιν πολυχές·

"ὡς ἐφαθ’, Ὠκτωρ δ’ οὐ τι θεᾶς ἔτος ἱγνοίησεν,
αὖθα δ’ ἐλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἐσσεῦντο. 
πάσαι δ’ ὁγνυντο πῦλαι, ἐκ δ’ ἐσσυντο λαὸς,
810 πεζοὶ θ’ ἱππῆς τε· πολὺς δ’ ἄργιμαγδὸς ὀρώεων.
ἐστὶ δὲ τις προπάροθε πόλιος αἰτέα κολώνης,
ἐν πεδίῳ ἀπαίνεθε, περίδρομος ἐνθα καὶ ἐνθα,
τήν ἦ τοι ἄνδρες Βατέειαν κικλήσκουσιν,
ἀδάναιοι δὲ τε σῆμα πολυσκάρβῳ Μυρώνης.
815 ἐνθα τότε Τρῶες τε διέκριθεν ἦδ’ ἐπίκουροι.

The Trojans and their Allies (816-877).

Τρωσι μὲν ἤγεμόνευε μέγας κορυθαίολος Ἐκτώρ, 
Πριαμίδης· ἀμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θαρρήσοντο, μεμαότες ἐγχείρησιν.

Δαρδανίων αὖτ’ ἤρχεν ἐνς πάες Ἀγχύσαο,
820 Αίνειας, τῶν ὑπ’ Ἀγχύσῃ τέκε δ’ Ἀφροδίτη, 
"Ἰδης ἐν κυμαίοις θεά βροτῶ εὐνθεῖσα, 
οὐκ οἶος, ἀμα τῷ γε δῶ π’ Ἀντήνορος νῦε, 
Ἀρχέλοχος τ’ Ἀκάμας τε, μάχης εὖ εἰδὸτε πάσης.

825 οὶ δὲ Ζέλειαν ἔναιον ὑπὰ πόδα νειάτον "Ἰδης,
ἀφνείοι, πίνοντες πῦρ μέλαιν Λιστήπου,
Τρῶες, τῶν αὖτ’ ἤρχει Λυκάνον ἀγλαος νῦσ,
Πάνδαρος, τ’ καὶ τόξον Ἀπόλλων αὐτὸς ἐδωκεν.

830 οὶ δ’ Ἀδρήστείαν τ’ ἔιχον καὶ δὴμον Ἀπασοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰτύ,
τῶν ἦρξ’ Ἀδρήστος τε καὶ Ἀμφίος λυνθώρης,

835 νῦὲ δῶ Μέροπος Περκωσίου, ὃς περὶ πάντων
ἡδει μαντοσύνας, οὑδὲ οὐς παίδας ἐακκεν
στειχέων ἐς πόλεμον φθιστῆρα. τό δὲ οἱ οὐ τι
πειθόθην· κῆρες γὰρ ἁγὸν μέλανος θανάτοιο.

835 οὶ δ’ ἄρα Περκότην καὶ Πράκτον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην,
τῶν αἰθ. 'Τρτακιδῆς ἤρχον 'Ασιος, ὅρχαμος ἀνδρῶν, 'Ασιος 'Τρτακιδῆς, ὅν 'Ἀρισβηθεν φέρον ἵππου, αἶθανες μεγάλου, πτοσμοῦ ἀπὸ Σελλήνεως.
840 Ἱππόθοος δὲ ἄγε φύλα Πελασγῶν ἐγχεσσιμώρων, τῶν οἱ Λάρισαν ἐρμβάλακα νιαετάσκον.

τῶν ἤρχον Ἱππόθοος τὸς Πυλαίων τ' ὄζος Ἀρης, νεὶ δὲν Ἀθήνοι Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήμας ἤγε Ἀκάμας καὶ Πείροος ἤρως,
845 ὄσσους Ἐλλήσποντος ἀγάρροος ἑατὸς ἐέργει. Ἐὔφημος δὲ ἀρχὸς Κικώνων ἢν αἰχμητάων, νῦὸς Τροιζήνου διοτρεφέος Κεάδαιο.

αὐτὰρ Πυραίμης ἄγε Παύονας ἀγκυλότζους τηλάθεν ἐξ 'Ἀμυδώνως, ἀπ' Ἀξιοῦ εἰρὴ ρέοντος,
850 Ἀξιοῦ, οὐ κάλλιστον ὅδωρ ἐπικιδνάται αἰαν.

Πατραγάνων δὲ ἤγειτο Πυλαμίνεω λαότον κήρ ἐξ Ἐνετῶν, ὦθεν Ἰμπόνων γένος ἀγροτεράων, οἱ οἱ Κύτωρον ἔχον καὶ Σήμαμον ἀμφενέμοντο ἀμφὶ τε Παρθένοιν πτοσμόν κλητὰ δώματ' ἐναὶν, Ἐκρώμανιν τ' Ἀγιαλόν τε καὶ ψῆλλοι Ἐρυθῶνοι.

αὐτὰρ Ἀλιξάνων Ὀδίος καὶ Ἐπιστρόφος ἤρχον τηλάθεν ἐξ Ἀλίβης, ὦθεν ἀργύρου εἰστὶ γενέθλη. Μυσών ὕπ' Ἑρμείας ἤρχε καὶ Ἐννομος οἰονωστής ἄλλ' οὐκ οἰονούσι πρόσωποι θύρα μέλαιναν,
855 ἄλλ' εὐδόμη ὑπὸ χερσὶ ποδᾶκες Λακιδᾶο ἐν πτοσμῷ, ὅθ' ἐνεργὸς κεραίζε καὶ ἄλλωσ. Φόρκον αὖν Φρύαμ ήγε καὶ Ἀσκάνιος θεοείδης τῆλ ἐξ Ἀσκανίης· μέμισαν δ' ὑμῖν μάχεσθαι.

Μήσον αὖθ' Μέσθης τε καὶ Ἀντίφος ἡγησάσθην,
860 νῦὶ Ταλαιμένηος, τῷ Γυναίη τέκε λήμνη, οἶ καὶ Μήσονας ἡγοῦ ὑπὸ Τεμώλω γεγασώστης. Νάστης αὖθ' Καρὼν ἡγησάτο βαρβαροφῶνων,
οἱ Μίλητον ἔχον Φθιρῶν τ’ ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοᾶς Μυκάλης τ’ αἰτεινά κάρηνα.

870 τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχος τε, Νομίνος ἀγλαὰ τέκνα,
δὲ καὶ χρυσὸν ἔχων πολεμόνδ’ ἰεν ἦπε κούρη,
νήπιος, οὐδὲ τί οὗ τὸ γ’ ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ’ ἐδάμη ὑπὸ χερσὶ ποδάκεοι Αλακίδαο

875 ἐν ποταμῷ, χρυσὸν δ’ Ἀχιλεὺς ἐκόμυσε δαίφρων.
Σαρπηδῶν δ’ ἤρχεν Δυκάων καὶ Γλαῦκος ἀμύων
τηλόθεν ἐκ Δυκίης, Ξάνθου ἄπο δινήντος.
ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Γ

Γάμμα δ' ἄρ' ἄμφος Ἐλένης οὗν μᾶθαι ἐστιν ἄνδραν.

Γαμμα—συν πυγνάτ προ coniluge uterque maritus.

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

ἄρκτοι τειχοσκοπία. Πάριδος καὶ Μενελάους μονομαχία.

Both Armies advance.

αὐτάρ ἔπει κόσμηθεν ἄμ' ἡγεμόνεσσιν ἐκαστοι,
Τριῶνς μὲν κλαγηγ' τ' ἔσπε ὑστ' ἵσταν ἀρνίδες ὡς,
ἡ'τε περι κλαγηγ' γεράνων πέλει οὐρανόθι πρό,
αὐτ' ἔπει οὖν χειμώνα φύγων καὶ ἀδέσφατον ὀμβρον,
κλαγηγ' ταὶ γε πέτονται ἐπ' Ὡκεανοῖο ῥοών,
ανδράσι Πυγμαίους φόνον καὶ κῆρα φέρουσαν.

η'ρεια δ' ἄρα ταὶ γε κακήν ἐρῦδα προφέρουται.
οἱ δ' ἄρ' ἵσαν σιγὴ μένει πνεύμονες Ἀχαιοι,
ἐν θυμῷ μεμαώτες ἀλεξέεμεν ἀλλήλους.

εὗτ' ὀρεος κορυφῇσι Νότος κατέχενεν ὁμίχλην,
πομέστιν οὐ τι φίλην, κλέπτη δὲ τε γυκτός ἀμέινω-
τόσον τίς τ' ἐπι λεύσει, ὅσον τ' ἐπὶ λάαν ἱσσιν' ὡς
ἄρα τῶν ὑπὸ ποστὶ κοινᾶς ὀρέων' ἀεὶ τῆς
ἐρχομένων' μάλα δ' ὑμα διέπτρησον πεδίοιο.

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

οἱ δ' ὅτε δὴ σχεδόν ἤσαν ἐπ' ἀλλήλους ἵντες,
Τριῶτι μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ἀμοισίν ἔχων καὶ καμπύλα τόξα καὶ ξύφος, αὐτὰρ δοῦρε δῶν κεκορυθμένα χαλκὸν πᾶλλον Ἀργείων προκαλίζετο πάντας ἄριστονς
20 ἀντίζευν μαχέσασθαι ἐν αἰνῇ δημοτῇ.
τὸν δ᾽ ὡς ὢν ἐνόσεν ἀρχήφαυς Μενέλαος ἐρχόμενον προπαροιθεὶν ὁμίλου μακρὰ βιβάντα, ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σωματί κύρισας, εὐρών ἡ ἐλαφον κεραῖν ἡ ἄγριον αῖγα,
25 πεινάων μάλα γάρ τε κατεσθεὶε, εἰ περ ἢν αὐτὸν σεῖσθαι ταχεῖς τε κύνες θαλερί τ᾽ αἰτητοί.
ὡς ἐχάρη Μινεόλαος Ἀλέξανδρον θεοειδή
ofθαλμοῦσιν ἱδὼν φάτο γὰρ τίσασθαι ἀλείτην.
αὐτίκα δ᾽ ἔξ ὀχέων σὺν τείχεσιν ἀλτὸ χαμάζε.
30 τὸν δ᾽ ὡς ὢν ἐνόσεν Ἀλέξανδρος θεοειδὴς ἐν προμάχους θανέτα, κατεπλήγη φίλον ἰτορ, ἀψ δ᾽ ἐπάρων εἰς ἔθνος ἐχάζετο κῆρ᾽ ἄλεεινον.
ὡς δ᾽ ὅτε τίς τε δράκοντα ἱδών παλύνοροσ ἀπέστη σωρεος ἐν βηστισθη, ὑπὸ τε τρόμος ἐλλαβε γυναῖ.
35 ἄψ δ᾽ ἀνεχώρησεν, ἄχρος τε μιν ἐπὶ παρεῖας, ὡς αὐτίς καθ᾽ ὀμίλον εἴδε Τρώων ἀγερόχων
deίτας Ἀτρέος ὑδιὸν Ἀλέξανδρος θεοειδής.

Hector rebukes Paris for Cowardice.

τὸν δ᾽ Ἑκτωρ νείκεσσεν ἱδὼν αἰσχροῖς ἐπέσεσσιν:
"Δύσπαρε, εἴδοσ ἄριστε, γνωριμανέ, ἤπεροπετά,
40 αἴθ᾽ ὀφελείς ἄγιον τ᾽ ἔμεναι ἄγαμός τ᾽ ἀπολέσθαι—
καί κε τὸ βουλοῦσθν, καί κεν πολὺ κέρδοιν ἦν,
ἡ οὐτὸ λάβην τ᾽ ἔμεναι καί ὑπάφιον ἀλλων.
ἡ που καγχαλώσει κάρη κομώντε Ἀχαιοί,
φάντες ἄριστην πρόμοι ἐμμέναι, σῶνεκα καλὸν
45 εἴδοσ ἐπ᾽, ἀλλ᾽ οὐκ ἔστι βῆς φρεσίν οὐδὲ τις ἀλκή.
ἡ τοισδὲ ἐὼν ἐν ποντοπόρους νέεσιν πόντον ἐπιπλώνει, ἔταρος ἐρήμας ἀγείρας, μιχθεῖς ἀλλοδαποῖς γγναί' ἐνεδε' ἀνήγας εὖ ἀπίσης γαύς, νῦν ἀνδρῶν αἰχμητάων,

50 πατρὶ τε σῷ μέγα πήμα πόλη τε παντὶ τε δῆμῳ, δυσμενέσιν μὲν χάρμα, κατηφεῖν δὲ σοι αὐτῷ; οὐκ ἂν δὴ μείνεις ἀρηφίλον Μενέλαον;

γνοίς χ', οἰον φωτός ἔχεις θαλερὴν παράκοιτων. οὐκ ἂν τοι ἤρασμι κάθαρος τὰ τε δώρ' Ἀφροδίτης,

55 ἦ τε κάμη τὸ τε ἔδος, ὅτ' ἐν κούρης μηγεῖς. ἀλλὰ μᾶλα Τρῶες δειδήμονες. ἦ τὲ κεν ἦδη λαίνον ἐσο φιτώνα κακῶν ἐνεχ', οὔσα ἔργας."

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

τὸν δ' αὕτε προσέεμεν Ἀλέξανδρος θεοειδής.

"Εκτορ, ἐπεὶ με κατ' αἰσθάν ἀνεῖκεςοι ὑπὲρ αἰσθάν,

60 αἰεὶ τοι χρηστὴ μέλεκος ὦς ἐστιν ἀτερῆς, ὅσ τ' εἶσιν διὰ δουρός ὑπ' ἀνέρος, ὅσ μα τε τέχνην νῦν ἐκτάμηνοι, ὁφείλει δ' ἀνδρός ἐρωτής· ὅσ σοι ἐνι στήθεσιν ἄταρβητος νῦν ἐστών·

μὴ μοι δόρ' ἑρατ' πρόφερε χρυσῆς Ἀφροδίτης·

65 οὐ τοι ἀπόβλητ' ἐστι' θεόν ἐρυκύδεα δῶρα, ὅσα κεν αὐτοὶ δῶσων, ἐκὼν δ' οὐκ ἂν τὸ ἐλοιτ. νῦν αὐτ', εἰ μ' ἐθέλεις πολεμίζειν ἦδε μάχεσθαι, ἀλλοιομ μὲν κάθιον Τρῶας καὶ πάντας Ἀχαιοὺς, αὐτὰρ ἐμ' ἐν μέσωι καὶ ἀρηφίλον Μενέλαον

70 συμβάλλει' ἀμφ' Ἐλένη καὶ κτήμασι πάσι μάχεσθαι. ὀππότερος δὲ κε νυκτήρ κρείσσουσι τε γένηται, κτήμαθ' ἐλων ἐν πάντα γυναικά τε οἰκαδ' ἀγέσθω· οἴ δ' ἄλλοι φιλότητα καὶ δρκια πιστὰ ταμώντες
ναίοντε Τροίην ἐρμηθλακα, τοῖν δὲ νεεσθων
75 "Ἀργος ἐς ἱππόβοσαν καὶ Ἀχαιόδα καλλιγύναικα."

Hector makes known the Proposition of Paris.

ὡς ἐφαθ᾽, Ἐκτωρ δ᾽ αὖτ᾽ ἐχάρη μέγα μῦθον ἀκοῦσας
καὶ β᾽ ἐς μέσσον ἰὼν Τρώων ἀνέργε ἁλαγγας,
μέσσον δουρὸς ἐλών τοῖν δ᾽ ἰδρύνθησαν ἀπαντες.
τῷ δ᾽ ἐπετεξάζοντο κάρη κομώντες Ἀχαιοι,
80 ἵσοτιν τε τιτυσκόμενοι λάεσθι τ᾽ ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄυσεν ἀναξ ἀνδρῶν Ἁγαμεμνόνων.
"Ἤγχεσθ᾽, Ἀργείωι, μὴ βάλλετε, κοῦροι Ἀχαιόων.
στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ." ὡς ἐφαθʼ, οἱ δ᾽ ἐσχόντο μάχης ἀνεψ τε γένοντο
85 ἐσσυμένως. Ἐκτωρ δὲ μετ᾽ ἀμφοτέροις ἐεπεν:" κέκλυτε μεν, Τρώες καὶ ἑυκημίδης Ἀχαιοί,
μῦθον Ἀλεξάνδρου, τοῦ εἶνεκα νεκώς ὀρωρεν.
ἄλλους μὲν κέλεται Τρώας καὶ πάντας Ἀχαιόων
tεύχεα καλ᾽ ἀποθέσθαι ἕτι χθονὶ πολυβοστείρῃ.
90 αὐτὸν δ᾽ εὖ μέσσῳ καὶ ἁρμήβλου Μενέλαον
οίους ἀμβ᾽ Ἐλεήν καὶ κτήμας πάντει μάχεσθαι.
ὁπότερος δὲ κε νυκῆγα κρέασιν τε γένηται,
κτήμαθ᾽ ἐλὼν εὖ πάντα γυναικά τε οὐκαδι᾽ ἁγέσθω.
οί δ᾽ ἅλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."

Menelaus accepts the Challenge.

95 ὡς ἐφαθ᾽, οἱ δ᾽ ἅρα πάντες ἀκῆν ἐγένοντο σιωτῆς.
τοῦτο δὲ καὶ μετέειπε βοὴν ἄγαθος Μενέλαος.
"κέκλυτε νῦν καὶ ἐμείοι· μάλιστα γάρ ἄλγος ἰκάνει
θυμὸν ἐμὸν· φρονέω δὲ διακρινθήμεναι ἔδηθ.
Ἀργείωι καὶ Τρώες, ἐπεὶ κακὰ πολλὰ πέπεσσε
100 εἰνεκέ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἐνεκ᾽ ἀρχῆς."
ήμεώς δ' ὀπποτέρωθ' θάνατος καὶ μοῦρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴστε δ' ἄρν', ἐσπεν λευκόν ἑτέρην δὲ μέλαναν,
γη τε καὶ ἱελίω· Διὶ δ' ἥμεῖς οἴσομεν ἄλλον.

105 ἄξετε δὲ Πριάμῳ βίην, ὁφρ' ὀρκία τάμη
αὐτός, ἐπεὶ οἱ παιδεῖς ὑπερφίαλοι καὶ ἀπιστοί,
μὴ τις ὑπερβασίη Δώς ὀρκία δηλήσῃσι.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέθοντα
οἷς δ' ὁ γέρων μετέχοιν, ἀμα πρόσωπο καὶ ὀπίσων
λεύστε, ὅπως ὃ' ἀριστα μετ' ἀμφοτέρουι γενηται."

110 ὅς ἐφαθ', οἱ δ' ἐξάρησαν Ἀχαιοί τε Τρώες τε,
ἐλπόμενοι παύσασθαι διζυροῦ πολέμου.
καὶ ρ' ἦπες μὲν ἐρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοῦ
τεῦχεα γ' ἐξειδύνοντο. τὰ μὲν κατέθεντ' ἐπὶ γαϊν
πλησίων ἀλλήλων, ἀλίγη δ' ἢν ἄμφις ἄρουρα.

"Εκτωρ δὲ προτό άστυ δύω κήρυκας ἐπεμπεν,
καρπαλίως ἁρνας τε φέρειν Πριάμων τε καλέσαια.
αὐταρ ὁ Ταλθίβων προτεὶ κρείων Ἀγαμέμνων
νήσα ἐπὶ γλαφυρὰς ἱέναι, ἢδ' ἁρνα κέλεων
120 οἰσεμεναι· ὃ δ' ἄρ' οὐκ ἀπίθησο' Ἀγαμέμνων διώ.

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

"Ἰρις δ' αὖθ' Ἐλενῆ λευκωλέως ἄγγελος ἦλθεν,
ἐιδομένη γαλῶν, Ἀντηνορίδαο δάμαρτι,
τῦν Ἀντηνορίδης εἰχε κρείων Ἑλικάων,
Λαιδύκης, Πριάμοιοι θυγατρῶν ἐδος ἀρίστην.
125 τῦν δ' εὔφ' ἐν μεγάρῳ· ἦ δὲ μέγαν ἱοῦν ὅγανεν,
διπλακα πορφυρέην, πολέας δ' ἐνέπασσες ἀδηλον
Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
ούς ἔθεν εἶνεκ' ἐπασχον ὑπ' Ἀρησος παλαμάων. ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὀκέα Ἰκρις.
130 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἐργά ὑδαῖ Ἰρών θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοκτίνων. οἱ πρῶν ἐπ' ἄλληλους φέρον πολιδακριν' Ἀρης ἐν πεδίῳ, ὅλοοι λιλαιόμενοι πολέμοιο, οἱ δὴ νῦν ἔσται σιγῆ, πόλεμος δὲ πέταυται,
135 ἀσπάσει κεκλιμένοι, παρὰ δ' ἐγχεα μακρὰ πέπηγεν αὐτάρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος μακρῆς ἐγχείησε μαχητόνται περὶ σεῖο: τῷ δὲ κε νικήσαντι φίλη κεκλήσῃ ἄκουσε".

ὁς ἐποῦτα θεὰ γυλικὸν ἱμερὸν ἐμβαλε θυμὸν
140 ἀνδρός τε προτέρῳ καὶ ἀστεοὸς ἑδὲ τοκῆν. αὐτίκα δ' ἀργενηῆσι καλυφαμενή ὀθόνησιν ὀρμαῖ ἐκ θαλάμῳ τέρεν κατὰ δάκρους γέουσα, οὐκ οὖν, ἀμα τῇ γε καὶ ἀμφίπολοι δῦ ἐπνοτο, Λιθρή, Πιθήνης θυγάτηρ, Κλημένῃ τε βοώπις.

αὖσα δ' ἐπεθ' ἵκανον ὁθὶ Σκαιαὶ πῦλαι ἤσαν.

The Old Trojan Senators on the Tower.

οἱ δ' ἀμφὶ Πρίμανοι καὶ Πάνθονον ἑδὲ Θυμοῦτὴν
150 Δάμπου τε Κλυτῶν θ' ἰκταῖαν τ', ὃς ἂν Ἀρης,
Οὐκαλέγων τε καὶ Ἀντίνωρ, πεπυμένοι ἀμφώ, ἐπατο δημογέροντες ἐπὶ Σκαιήτῃ πῦλην,

γηραῖ δὴ πολέμου πεπαμένοι, ἀλλ' ἀγορηταῖς ἐσθλοῖ, τεττίγεσσιν ἔοικότες, οἱ τε καθ' ὑλὴν
δενδρῶ ἐφεξόμενοι ὑπα λεωφόροι στι ἱείων
155 τοῦ ἀρὰ Τρῶων ἱγῆτορες ἤντ' ἐπὶ τύργω. οἱ δ' ὡς οὖν εἰδοῦθ 'Ελενήν ἐπὶ πῦργον ιόσαν, ἥκα πρὸς ἀλλήλους ἐπεα πτερόειν ἀγόρευον.

"οὐ νέμεσις Τρῶας καὶ ἐκκυνήμιδας Ἀχαιόν
τοιγ' ἀμφὶ γυναικὶ πολίν χρόνον ἄλγεα πάσχειν·
αἴνως ἀθανάτης θεὸς εἰς ὅπα ἔοικεν.

ἀλλὰ καὶ ὦς, τοῦτο περ ἐοὺς', ἐν ἡμείς νεότθω,

µηδὲ ἡµῖν τεκέεσθι τ' ὅπισσω πῆµα λίποτο."
λαὸς Ὁτρῆσο καὶ Μυγδόνος ἀντιθέου,  
οἱ μὲν τὸν ἑσπεράτον παρ' ὁχθάς Σαγγαρίωοι  
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τούτων ἐλέξθην  
ήματι τῷ ὅτε τῇ ἦλθον Ἀμαξῶν ἀντιάνειραι.  
190 ᾧλ' οὐδ' οἱ τόσοι ἦσαν, οὕσοι ἐλίκωπες Ἀχαιῶι."  

Priam asks about Odysseus.

dεύτερον αὖτ' Ὀδυσσῆα ἱδὼν ἔρευν' ὁ γεραίος.  
"ἐξ' ἄγε μου καὶ τόνδε, φίλον τέκος, ὡς τίς ὅδ' ἐστίν,  
μείων μὲν κεφαλῆ Ὀγαμέμνονος Ἀτρέδας,  
eὐρύτερος δ' ὠμοῦσιν ἵδε στέρνουσιν ἴδεσθαι.  
195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτέρης,  
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχος ἀνδρῶν.  
ἀρνεῖον μὲν ἐγὼ γε ἐκεῖκῳ πτυγεσμάλλῳ,  
ὁ τ' ὄνοι μέγα πῶν διέρχεται ἄργεινάνων."  
τὸν δ' ἤμειβεν' ἔπειθ' ἢλεν' Δίος ἐκεγεγαία.  
200 "οὕτος δ' αὖλ Ἀρετιάδης, πολύμητης Ὀδυσσεύς,  
ὁς τράφη ἐν δήμῳ Ἰθαίκης κραταῖς περ ἐνούσης,  
εἰδὼς παντοῦσι τε δόλους καὶ μῆδεα πυκνά."  

Antenor tells his Recollections of Odysseus.

tίν δ' αὖτ' Ἀντήμωρ πεπμυμένος ἀντίων ἱδα.  
"ὁ γόνας, ἦ μάλα τούτο ἐπος νημερτές ἔετες.  
205 ἢδ' γὰρ καὶ δεύρῳ ποτ' ἠλθεθ' διὸς Ὀδυσσεύς,  
σεῦ ἐνεκ' ἀγγελίης, σών ἄρημιφίλῳ Μενελάῳ.  
τοὺς δ' ἐγὼ ἐξείνισσα καὶ εν μεγάρουσι φιλῆσαι,  
ἀμφιτέρων δὲ φυὲν ἐδάνην καὶ μῆδεα πυκνά.  
ἀλλ' ὅτε δὴ Τρῶεσσιν εν ἀγρομεῖον ἐμιχθελ.  
210 στάντων μὲν Μενέλαος ὑπείρεχεν εἰρέας ὄμοις,  
ἀμφὶ δ' ἐξομένω, γεραρότερος ἦσθ' Ὀδυσσεύς.  
ἀλλ' ὅτε δὴ μύθοις καὶ μῆδεα πάσιν ὑφαινον,
η τοι μὲν Μενέλαος ἑπτροχάδην ἀγόρευεν,
pαύρα μὲν, ἀλλὰ μάλα λιγέως, ἔστε αὐτοὶ πολύμυθοι,
οὔτ', ἄφαμαρτοστής, εἰ καὶ γένει ὑστεροσ ζεν.

ἀλλ' ὅτε δὴ πολύμητις ἀναξείειν Ὄδυσσεύς,
στάσκειν, ὅπαλ δὲ ἔδεισε κατὰ χθονὸς ὅμματα πῆξας.

σκῆπτρου δ' οὖτι ὅποτοι οὔτε προπρηνῆς ἐνόμα,

ἀλλ' ἀστεμφῆς εἴχεσεν, αἰδρεὶ φωτὶ ἐοικῶς.

φαίησις κε λάκτον τέ τιν' ἐμενεν ἀφρονά τ' αὐτόσ.

ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἕκ στήθεος εἴη
καὶ ἑπεα πυράδεσσαν ἐοικότα χειμερίγης,

οὐκ ἀν ἐπει 'Ὁδυσσῆ γ' ἐρίστησε βροτός ἀλλος·

οὔτε γ' ὃδ' Ὅδυσσῆος ἀγασσάμεθ' ἐδοὺ ιδόντες.`

Helen names Ajax and Idomeneus.

τὸ τρίτον αὖτ' Λιαντα ἴδων ἔρεεν' ὁ γεραιός·

"τοῖς τ' ἄρ' οὖτι ἄλλος 'Ἀχαίος ἀνήρ ἕστης τε μέγας τε ἔξοχος Ἀργεών κεβαλῆς τε καὶ εὐραίας ὤμους·"

τὸν δ' Ἐλένῃ ταυπεσπὸς ἀμείβετο, διὰ γυναικῶν·

"οὖτος δ' Λεώς ἐστὶν πελώριος, ἔρκος Ἀχαίων.

'Ἰδομενεὺς δ' ἔτρωθεν εὐί Κρήτησε τὰς ὡς ἔστηκε', ἀμφὶ δὲ μιν Κρητῶν ἄγοι ἠγερέθοντας.

πολλάκι μιν ἐγινυσσεν ἀρηψίμοις Μενέλαος

οἰκα ἐν ἡμετέρῳ, ὥποτε Κρήτησθεν ἰκοίτο.

"νῦν δ' ἀλλος μὲν τάιτας ὁρὸ ἐλίκωσες Ἀχαίοις,

οὐς κεν εἰ ὑγοὺς καὶ τ' ὑφομά μυθησαίμην·

dοιο δ' οὖ δύναμαι ἰδεῖσίν κοσμητὸρα λαῶν,

Καστορά θ' ἰππόδαμον καὶ τοὺς ἄγαθον Πολυδευκέα,

αὐτόκαταγνῆτο, τῷ μοι μία γείνατο μήτηρ.

ἡ ὁδὸς ἐπεσάθθαν Λακεδαιμόνοις εὖ ἐρατεινῆς,

ἡ δεύρῳ μὲν ἐποντο νέεσσ' ἐν ποιητοπόροισιν,

νῦν αὖτ' οὖκ ἐβέλουσι μάχην καταδύμεναι ἀνδρῶν,
ΤΡΙΤΟΝ ΒΟΝΟΝ ΤΗΝ ΛΙΔΙΩΝ.

αὐς φάτο, τούς δ’ ἐκάλεσεν φασιόν αὐτὸν ἄνθρωπος· ἁγιασμός τούτων ἔργα,

Preparations for the Truce. Priam is summoned.

245 κύριοις δ’ ἀνά ἄστυ θεῶν φέρων ὤρκια πιστά,

ἄρνε δοῦν καὶ οἶνον ἐνύφρων, κρατόν ἀρώμης,

250 ἔνας αὐτοῖς: φέρε δὲ κρητήρα φαεινὸν

κύριος 'Ιδαίος ἢ δὲ χρύσεα κύπελλα:

όπριμον δὲ γέρωντα παριστάμενος ἐπέεισιν·

255 «ὁρείσθε, Δαιμονιστάδη, καλέσωσιν ἄρστοι

Τρώων θ’ ἱπποδάμων καὶ Ἀχαίων χαλκοχιτῶνων

ἐς πεδίον καταβήσαν, ὑ’ ὄρκια πιστὰ τάμητε.

260 αὐτὰρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος

μακρῆς ἐγκέφαλος μαχητήσιν ἴμφη γυναίκι·

τῷ δὲ κε κεντήσαι γυνῇ καὶ κτήμαθ’ ἐποίοι·

255 οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμώντες

ναόμικεν Τρώην ἐμφώλακα, τοῖ δὲ νέοντι

“Ἀργος ὥς ἔπποβοτον καὶ Ἀχαίδα καλλιγώναια.”

Priam descends to the Field of Action.

ὡς φάτο, ἔγγυσεν δ’ ὦ γέρων, ἐκέλευσε δ’ ἑταῖροις

260 ἔππον ζευγιώτερα· τοῖ δ’ ὀπαλέως ἐπίθοντο.

ἂν δ’ ἄρ’ ἔβη Πρώμος, κατὰ δ’ ἤνδε τὸν ὀπίσω

πάρ δὲ οἱ ‘Ἀντήνωρ περικαλλέα βήσετο δύρρον.

265 τὸ δὲ διὰ Σκαιῶν πεδίουν’ ἔχον ωκέας ἔππον.

ἀλλ’ οὐ δὴ ἐκ ἱεροῦ μετὰ Τρώας καὶ Ἀχαίος,

ἔξ ἔππον ἀποβάντες ἐπὶ χθόνα πολυβότεραν

esity τῶν Τρώων καὶ Ἀχαιῶν ἐπετεύχωντο.

ὄρνυτο δ’ αὐτίκ’ ἐπείτα ἀναξ ἀνδρῶν Ἀχαμέμνων.

ἂν δ’ Ὡδυσεύς πολύμητις· ἀτὰρ κύρικες ἄγανοι
όρκια πιστὰ θεῶν σύναγοι, κρητήρις δὲ οὕνων
μέσον, ἀτὰρ βασιλεύσειν υδώρ ἐπὶ χεῖρας ἔχεναν.

The Sacrifice and the Prayer.

"Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἡ οἱ πάρ ἔφεος μέγα κουλεῖν αἰεν ἀορτο,
ἀρὼν ἐκ κεφαλέων τάμην τρίχας· αὐτὰρ ἔπειτα
cηρυκές Τρώων καὶ Ἀχαίων νείμαν ἄριστοι.

tοῦτω δ’ Ἀτρείδης μεγάλ’ εὐχέτο, χείρας ἀνασχών·
"Ζεὺς πάτερ, ἰδθὲν μεδένω, κυθιστε μέγιτε,
ἥλιος θ’, ὅς πάντ’ ἐφοράς καὶ πάντ’ ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οὐ ὑπένερθε καρύντας
ἀνθρώπους τίνυσθον, ὅτις κ’ ἐπίρροκν ὀμόσεγγ,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ’ ὀρκία πιστά.
ει μέν κεν Μενέλαος Ἀλεξάνδρος κατατέφην,
αὐτὸς ἔπειθ’ Ἐλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ’ ἐν νήσεσι νεώμεθα ποιστοπόρουσιν·
ει δὲ κ’ Ἀλεξάνδρος κτείνῃ ξανθὸς Μενέλαος,

Τρώως ἔπειθ’ Ἐλένην καὶ κτήματα πάντ’ ἀποδόθειναι,
τιμὴν δ’ Ἀργείων ἀποτυμένοι, ἦν τιν’ ἔοικεν,
ἡ τε καὶ ἐσομείωσι μετ’ ἀνθρώπους πέληται.
ει δ’ ἄν ἐμοὶ τιμὴν Πρίαμοι Πριάμοι τε πάνδες
τίνειν ὅπε ἐθέλωσιν Ἀλεξάνδρου πεσόντος,

αὐτὰρ ἔγώ καὶ ἔπειτα μαχήσομαι εὖνεκα ποινής
αὐθί μένων, ἔως κε τέλος πολέμου κιχείω."
“Ζεῦ κύθωστε μέγιστε, καὶ ἄθανατοι θεοὶ ἅλλοι, ὑπόπτεροι πρότεροι ὑπὲρ ὀρκία πημήνειαν,

300 ὅτε σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε ὦνος, ἀιτῶν καὶ τεκέων, ἀλοχοὶ δ' ἄλλουι δαμείεν."

ὡς ἤφαν, οὔδ' ἄρα πώ σφεν ἐπεκραιαῖνε Κρονίων.

Priam returns to the City.

τοῦτι δὲ Δαρδανίδης Πρίαμος μετὰ μύθουν ἔειπεν: "κέκλυτε μεν, Τρώες καὶ ἕκνημιδες Ἀχαιοί.

305 ἡ τοι ἐγών εἰμι προτὶ "Ἰλιον ἱρεμόσσαν ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὃθβαλμοῖσιν ὁράσθαι μαρνάμενον φίλον νῦν ἁρημίλω Μενελάῳ.

Ζεῦς μέν που τό γε οἴδε καὶ ἄθανατοι θεοὶ ἅλλοι, ὑποπτέρως θανάτου τέλος πεπρωμένον ἔστων."

310 ἢ ρα καὶ ἐς διφρον ἀρνας θέτο ἵσθεος φῶς, ἀν δ' ἄρ' ἐβαυν' αὐτός, κατὰ δ' ἡμία τείνειν ὁπίσων· πάρ δὲ οἱ Ἀιτήνωρ περικαλλέα βῆστε διφρόν.

Preparations for the Single Combat.

τῷ μὲν ἄρ' ἄφωρροι προτὶ "Ἰλιον ἀπονέοντο· Ἐκτωρ δὲ Πριάμου πάις καὶ δώσ' Ὀδυσσεώς

315 χῦρων μὲν πρῶτων διεμήτρευν, αὐτάρ ἐπειτα κλήρους ἐν κυνῆ χαλκῆρεί πάλλου ἐλώτης, ὑπόπτερος δ' πρόσθεν ἀφεῖς χάλκεον ἔγχος.

λαοί δ' ἡρήσαντο θεοὶ οἴδε χεῖρας ἀνέσχον· ὅδε δὲ τίς εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

320 "Ζεῦ πάτερ, ἰδῇθεν μεδέων, κύθωστε μέγιστε, ὑπόπτερος τάδε ζῆγα μετ' ἀμφιτέρουσιν ἐθηκεν, τὸν δῶσ ἀποφθίμενον δύνα συν ἄλογον "Λίδος εἰσα, ἦμίν δ' αὐ φιλότητα καὶ ὀρκία πιστὰ γενέσθαι."

ὡς ἄρ' ἤφαν, πάλλεν δὲ μέγας κορυβαίολος Ἐκτωρ
325 ἄψ ὄρῶν: Πάριος δὲ θῦσε ἐκ κλήρος ὁρουσαν. οἷ μὲν ἐπειθ' ἴζοντο κατὰ στίχας, ἦς ἐκάστου ἑπτοίοι ἀεροσίποδες καὶ ποικίλα τεῦχε' ἐκείτο. αὐτάρ ὦ ἀμφ' ὁμοιὰν ἐδόσετο τεῦχεα καλὰ διὸς Ἀλέξανδρος, Ἐλένης πότις ἥκομιοι.

330 κυριμίδας μὲν πρῶτα περὶ κυνήματι ἔθηκεν, καλὰς, ἀργυρεύουσι ἐπισφυρίας ἀραφίας· δεύτερον αὖ θῷρηκα περὶ στράβοις ἐδυνεν ὁ θείος κατηγούσα Δυκάνως, ἑμοῖος δ' αὐτῷ. ἀμφ' δ' ἀρ' ὁμοιὰν βάλετο ἕφος ἀργυρότοιον, χάλκεον, αὐτάρ ἐπειτα σάκος μέγα τε στιβαρόν τε. κρατὶ δ' ἐπ' ἱθήμιῳ κυνεῖν ἐνυτικνὸ ἔθηκεν, ἑπουρινι· δεινὸν δὲ λόφος καθύπερθεν ἐδυνεν. εἰλετο δ' ἄλκαμον ἔγχος, ὦ δ' οἱ παλαίμφων ἀρήρειν. ὃς δ' αὐτῶς Μενέλαος ἀρήσιος ἐντε' ἐδυνεν.

The Combatants meet and strike.

340 οἱ δ' ἐπεὶ οὖν ἐκάτερβεν ὀμίλου θωρήχθησαν, ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστικοῦσονtau δεινὸν δερκόμενοι· θάμβος δ' ἔχει εἰσγρώμωτας Τρώας θ' ἑποδάμους καὶ ἐνκυημίδας Ἀχαιῶν. καὶ β' ἐγγὺς στήτην διαμετρητὼ ἐνὶ χώρῳ
345 σείοιτ' ἔγχειας, ἀλλήλοις κοιτώσθεν, πρόσθε δ' Ἀλέξανδρος προτρέπει δολοχύσκον ἔρχος, καὶ βάλεν Ἀτρείδαο καὶ ἀσπίδα πάντων' ἔσην· οὔδ' ἔρρηξεν χαλκὸς, ἀνεγαμμαθῇ δὲ οἱ αἰχμή ἀσπίδας ἐν κρατερῇ· ὥ δὲ δεύτερος ὁρνυντα χαλκῷ
350 Ἀτρείδης Μενέλαος, ἑπεξήμενος Διὰ πατρί· "Ζεῦ ἄνα, δὸς τίσασθαι δ' με πρότερος κάκ' ἐργεῖ, διὸν Ἀλέξανδρον, καὶ ἐμής ὑπὸ χερσὶ δαμὴν, ὅφρα τις ἐρρήγῃς καὶ ὁμιγώνων ἄνθρωπων
APHRODITE OF MELOS
From the statue in the Louvre, Paris
ζεινοδόκον κακά γέζαι, ὦ κεν φιλότητα παράσχῃ.”

355 ἢ ρα καὶ ἀμφεπαλών προῖει δολιχόσκοιν ἐγχος, καὶ βάλε Πυραμίδαο κατ’ ἀσπίδα πάντοσ’ εἰσθην. διὰ μὲν ἀσπίδος ἦλθε φαευὴς ὄβριμον ἐγχος, καὶ διὰ θάρηκας πολυβιδάλου ἱπηδευστ’ ἄντικρος δὲ παραι λαπάρην διάμεσος χιτώνα

360 ἐγχος’ ὦ δ’ ἐκλίηθη καὶ ἀλεύατο κήρα μέλαιναν. Ἄρειδος δὲ ἐρυσόμενοι ξίφος ἄγρυφηλον πλῆξεν ἀνασχόμενος κόρυθος φάλλων. ἀμφὶ δ’ ἀρ’ αὐτῷ τριχά τα καὶ τετραχᾱ διατρυφὲν ἐκπεσε χειρός. Ἄρειδος δ’ ὀμοιεῖν ἰδῶν εἰς σωφρόνιν εἰρύνην.

365 “Ζεῦ πάτερ, οὐ τὸς σεῖο θεὸν ὀλοστερος ἀλλος. ἢ τ’ ἐφάμην τίσαθαί ‘Ἀλέξανδρον κακότητος. νῦν δὲ μοι ἐν χείρεσσιν ἄγη ξίφος, ηκ δὲ μοι ἐγχος ἥχθη παλάμηφων ἐτώσιον, οὐδέ δάμασσα.” ἢ καὶ ἐπαίξασι κόρυθος λάβεν ἱπποδασείης,

370 ἢλκε δ’ ἐπιστράσας μετ’ ἐκκυμήμας ‘Ἀγαίους. ἀγχε δὲ μιν πολύκεστος ἵμας ἀπάλης ὑπὸ δερῆν, ὥσ τι ὑπ’ ἀνθρεώνος ὄχειυς τέτατο τρυφαλεύς.

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

καὶ νῦ κεν εἰρυστέν τε καὶ ἂςποτον ἦρατο κόδος, εἰ μὴ ἄρ’ ὀξὺ νόθος Δίως θυγάτηρ Ἀφροδίτη,

375 ἢ οἱ ῥήξεν ἰμάντα βοῦς Ἰῷ κταμένου: κεινή δὲ τρυφαλεία ἄμ’ ἐσπετος χειρὶ παχείη. τὴν μὲν ἐπαθ’ ἃρος μετ’ ἐκκυμήμας Ἀχαίους ῥῆς ἐπιδινήσας, κάμισσαν δ’ ἐρύρης ἐταίροις. αὐτὰρ ὦ ἅβ’ ἐπόρονες κατακτάμενοι μενεάιοιν

380 ἐγχεὶ χαλκείω. τῶν δ’ ἐξήρτας” Ἀφροδίτη ῥεῖα μᾶλ’ ὥς τε θεός, ἐκάλυψε δ’ ἄρ’ ἡρί πολλῆ, καὶ δ’ εἰσ’ ἐν βαλάμῳ εὐώδει κηφέωτι.
οὐς φάτο, τῇ δ' ἄρα θυμῶν ἐνὶ στήθεσθον ὁρινὲν·
καὶ ὅ ὅν ἐνόησε θεᾶς περικαλλέα δερὴν
στήθεα θ' ἵμερόντα καὶ ὁμαία μαρμαίροντα,
θάμβησεν τ' ἀρ' ἑπετα, ἔπος τ' ἑφατ' εκ τ' ὀνόμαζεν·
"δαμομοίη, τί με ταῦτα λλαὶα ἤηρεσενεν;"

400 ἦ τῇ με προτέρῳ πολίων ἐν ναιομεναῶν
ἀξειὴ ἦ Φρυγής ἦ Μηνιής ἐρατεινής,
εἰ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων,
οὐνεκα δὴ νῦν διον Ἀλέξανδρον Μενέλαος
νυκτήσας ἔθελει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι·

405 τούνεκα δὴ νῦν δεύρο δολοφρονέουσα παρέστησι·
ἀλὸς παρ' ἀυτὸν ἱοῦσα, θεών δ' ἀπόεικε κελεύθον,
μηδ' ἐπὶ σοὺσι ποδεσσαν ὑποστράφειας "Ολυμπον,
ἀλλ' ἀεὶ περὶ κείων ὀίξε καὶ ἐφύλασσε,
εἰς ὃ κέ σ' ἦ ἀλοχον ποιήσεται ἦ ὃ γε δούλην.

410 κεῖσε δ' ἐγὼν οὐκ εἴμω, νεμέσοσιτόν δὲ κεν εἰῆ,
κείων ποροσφέουσα λέχος· Τρωάι δὲ μ' ὁπίσω
πάσαι μωμήσονται, ἔχω δ' ἀγέ' ἀκριτα θυμῷ." 
τὴν δὲ χολωσμένη προσεβάωνε δὲ 'Αφροδίτην. 
"μὴ μ' ἔρεθε, σχετλή, μὴ χοσαμένη σε μεθείω, 
tῶς δὲ σ' ἀπεχθήρω ὡς νῦν ἐκπαγά φίλησα, 
μέσῳ δ' ἀμφοτέρων μητύσωμαι ἔχθεα λυγρά, 
Τρώων καὶ Δαναών, σὺ δὲ κεν κακῶν οἶτον ὅλησαι."

Helen follows Aphrodite to her Home.

οὐς ἐφαν', ἐδεισεν δ' 'Ελένη, Δίως ἐγκεγειαία, 
βῆ δὲ κατασχομένη ἑαυτῷ ἀργῆτι φαενώ, 
στιγῆ, πάσας δὲ Τρώας λάθεν ἥρχη δὲ δαίμων. 
αἷς δ' ὅτ' Ἀλεξάνδρου δόμον περικαλλε' ἱκοντο, 
ἀμφίπολοι μὲν ἐπετα θῶς ἐπὶ ἐργα τрапέτο, 
ἡ δ' εἰς ψφόροφον θάλαμον κεί διὰ γυναικῶν. 
τῇ δ' ἄρα δύφρον ἐλυόμενος φιλομμειδῆ 'Αφροδίτη 
ἀντὶ 'Αλεξάνδρου θεὰ κατέθηκε φέρουσα: 
ἐνθα καθ' 'Ελένη, κούρη Δίως αἰγιάλου, 
ὁσσε πάλιν κλάνασα, πόσιν δ' ἤνιπτε μῦθῳ. 
"ὅλυσες έκ πολέμου, ως ψφέλει αὐτῶθ' ὀλέσθαι, 
ἀνδρὶ δαμεῖς κρατερῷ, οὐς ἔμοι πρόστορος πόσις ἦν. 
ἡ μὲν δὴ πρὶν γ' εὐχε' ἀργήφιλου Μενελάου 
σὺ τε βή καὶ χερσὶ καὶ ἔγχειη φέρτεσα εἰς 
ἀλλ' ἵπτ' ὧν προκάλεσας ἀργήφιλον Μενελάον ἐξαύτης μαχέσασθαι ἐνατιόν. ἀλλὰ σ' ἐγὼ γε 
pαιέσθαι κέλομαι, μήδη ξανθῷ Μενελάῳ 
ἀντίβιον πόλεμον πολεμίζεων ἦδὲ μᾶχεσθαι 
ἀφραδέως, μὴ πως τὰς ὅπ' αὐτοῦ δουρὶ δαμῆς." 
τὴν δὲ Πάρις μύθουσιν ἀμειβόμενος προσέπεπτε: 
"μὴ με, γύναι, χαλεπούσιν οὐνεὶςθεί θυμὸν ἐνπάτε. 
νῦν μὲν γὰρ Μενέλαος ἐνύκησεν σὺν 'Αθήνῃ, 
κεῖνον δ' αὖτις ἐγώ· παρὰ γάρ θεοὶ εἰσὶ καὶ ἦμῖν."
άλλι ἄγε δὴ φιλότητι τραπείομεν εἰνηθέντε·
οὗ γὰρ πώ ποτὲ μ’ ὀδέ γ’ ἔρος φρένας ἀμφικάλυψεν,
οὐδ’ ὅτε σε πρῶτον λακεδαίμονος ἐξ ἐρατεινής
ἔπλευν ἄρπάξας ἐν ποιοτόροις νέεσσιν,
νήσῳ δ’ ἐν Κρανάν ἐμῆγν φιλότητι καὶ εἰνῆ,
ὡς σεο νῦν ἐραμαι καὶ με γλυκὺς ἠμερος αἴρει.”
ἡ ρὰ καὶ ἄρχε λέχοςδε κιῶν· ἀμα δ’ εἰπετ’ ἀκοιτίς.

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

tῶ μὲν ἄρ’ ἐν τρητοῖς κατεύνασθεν λεχέσσων,
’Ατρείδης δ’ άν’ ὑμιλον ἐφοίτα θηρὶ ἑοκόως,
εἰ πον ἐσαθρήσειεν ’Αλέξανδρον θεοείδεα.
’Αλλι’ οὖ τις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων
δεῖξαι ’Αλέξανδρον τότ’ ἀρημφίλοι Μενελάου.
οὗ μὲν γὰρ φιλότητι γ’ ἐκεῖθανοι, εἰ τις ἔδοιτο·
τοιοῦ γὰρ σφιν πᾶσιν ἀπῆχθεν κηρὶ μελαίη.
τούτι δὲ καὶ μετέσστεν ἀναξ ἀνδρῶν Ἀγαμέμνων
κέκλητε μεν, Τρῶες καὶ Δάρδανοι ἢδ’ ἐπικούροι.
νίκη μὲν δὴ φαινεὶ ἀρημφίλοι Μενελάου·
ὑμείς δ’ Ἀργείν’ Ἐλεύθν καὶ κτίμαθ’ ἀμ’ αὐτῆ
ἐκδοτε, καὶ τιμὴν ἄποτινέμει, ἡν τιν’ ἐοκεν,
τε καὶ ἔστησον μετ’ ἀνθρώπους πέληταί.”
ὡς ἐφατ’ ’Ατρείδης, ἐπὶ δ’ ἦγεον ἀλλοι Ἀχαιοὶ.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Δ

Δέλτα: θεών ἀγαρῆ, δρων χόος, Ἀρετος ἄρχῃ.

Della Deum fora, laesa fides, primordia pugna.

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

ὸρκίων σύγχυσις. Ἀγαμέμνονος ἐπισώλησις.


οἱ δὲ θεοὶ πάρ Ζηνι καθήμενοι ἡγορόωντο
χρυσέως ἐν δαπέδῳ, μετὰ δὲ σφικτὶ πότινα Ἡβη
νέκταρ ἐφοιχόει· τοὶ δὲ χρυσέως δεπάσκειν
δειδέχεται ἄλληλους, Τρώων πόλει εἰσορόωσες.

5 αὐτῷ ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἡρη
κερτομίως ἐπέεσσι, παραβλήθησι ἄγορεύων·
“ὅταν μὲν Μενελάω ἄρηγόνες εἰσὶ θεάων,
Ἡρη τ’ Ἀργεία καὶ Ἀλκακομενης Ἀθήνη.
ἀλλ’ ἥ τοι ταῖ νόσφι καθήμεναι εἰσορόωσιν

τέρπεσθον· τῷ δ’ αὗτε φιλομελεῖς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
καὶ νῦν ἐξεσάικεν δύομεν δανέσθαι.
ἀλλ’ ἥ τοι νύκε μὲν ἄρημφιλοι Μενελάου
ἡμεῖς δὲ φραζόμεθ’, ὅπως ἦσσαι τάδε ἔργα,

10 τῆς αὕτης πόλεμον τε κακῶν καὶ φύλοποι αὐτῆς
ἀργομεν, ἥ φιλότητα μετ’ ἀμφότεροι βάλωμεν.
εἰ δ’ αὐ τω τὸδε πάσι φίλον καὶ ἥδυ γένοιτο,
ἡ τοι μὲν οἰκέοις πόλεις Πρεάμοιο ἀνάκτος,
αὕτις δ’ Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.

κάθε πλησία αἱ γ’ ἠσθην, κακὰ δὲ Τρώωσι μεδέσθην. ἤ τοι Ἀθηναίης ἄκεων ἤν οὐδὲ τι εἶσεν, σκυυλομένη Δίῳ πατρὶ, χόλος δὲ μιν ἄγριος ἄρειν. Ἡρῆ δ’ οὖν ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα.

οἱ ἑθέλεις ἄλιον θείαι πόνον ἕδ’ ἀτέλεστον, ἠδρῶ θ’, ὅν ἠδρωσα μόγη, καμέτην δὲ μοι ἵππω λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῦ τε παισῦν. ἔρδ’ ἀτὰρ οὗ τοι πάντες ἐπανέομεν θεοί ἄλλοι.

Zeus rebukes Hera’s Implacable Hatred for Troy.

τὴν δὲ μεῖ’ ὀχθήσας προσέφη νεφέληγερέτα Ζεὺς ἀλλος τοῦ τοῖς Πρίαμοι τοῖς παιδεῖς τόσα κακὰ ῥέουσιν, ὅ τ’ ἀστερχεῖς μενεαίνεις Ἰλιον ἐξαλατάξας, ἕκτιμενον πτολείθρον; εἰ δέ σὺ γ’ εἰσελθόνσα πύλας καὶ τείχεα μακρὰ ὁμέν βεβρῶδοις Πρίαμον Πριάμω τοῖς παιδαῖς ἄλλους τοῦ τρῶως, τότε κεν χόλον ἐξακέσαιο. ἔρξω, ὅπως ἑθέλεις· μὴ τούτο γε νεῖκος ὁπίσω σοι καὶ εἶμι μεῖ’ ἔρισμα μετ’ ἀμφότεροι γένηται. ἄλλο δὲ τοῦ ἐρέω, σὺ δ’ ἐνί’ φρεσὶ βάλλει σῆσιν.

ὄπποτε κεν καὶ εγὼ μεμαῖος πόλιν ἐξαλατάξαι τὴν ἑθέλω, δὴ τοῦ φίλοι ἄνερες ἐγγεγάςων, μὴ τι διατρίβεσθαι τὸν εἵμον χόλον, ἀλλὰ μ’ ἐᾶσαι· καὶ γὰρ ἔγω σοι δῶκα ἑκὼν ἀέκοντι γε θνῆμ. αἰ γὰρ ὑπ’ ἥλιῳ τε καὶ ὑφανῳ ἀστερόντι

ναιετάναιεν πόλις ἐπιχθονίων ἀνθρώπων, τάνων µοι περὶ κῆρι τείκετο Ἰλιος ἰρή· καὶ Πρίαμος καὶ λαὸς ἐφεμελὼν Πριάμῳ.
οὖ γὰρ μοὶ ποτε βωμὸς ἐδεύετο δαίτως ἐίσης, λουβῆς τε κυνίας τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

50 τὸν δ’ ἡμείσθε’ ἐπειτα βοώπις πότινα” Ἡρῆ’
“Ἡ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰς τόπλης,
”Ἀργος τε Σπάρτη τε καὶ εὐφράγωμα Μυκήνης·
τὰς διαπέρσαν, ὥς’ ἀν τοι ἀπεχθώναι περὶ κηρί
tάων οὐ τοι ἐγὼ πρόσθ’ ἱσταμαι οὐδὲ μεγαίρω.

55 [εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰώ διαπέρσαι,
οὐκ ἀνίσω φθονέων’, ἐπεὶ ἡ πολὺ φέρτερος ἐσοί.]
ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνον οὐκ ἄτελεστον·
καὶ γὰρ ἐγὼ θέος εἰμι, γένος δέ μοι ἔθελεν, ὡθεν σοὶ,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,

60 ἀμφότερον, γενεῖ τε καὶ οὐνέκα σὴ παράκωτις
cέκλημαι, σὺ δὲ πάση μετ’ ἀθανάτους ἀνάσσεις.
ἀλλ’ ἡ τοι μὲν ταῦθ’ ὑποείξωμεν ἀλλήλουσιν,
σοὶ μὲν ἐγὼ, σὺ δ’ ἐμοὶ· ἐπὶ δ’ ἑφονταί θεοί ἄλλοι
ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίη ἐπετειλα

65 ἐλθεῖν ἐς Τρώων καὶ Ἀχαίοιν κυλοῦσι τοίνυν,
πεεράν δ’, ὡς κε Τρώες ὑπερκιδῶντας Ἀχαιοὺς
ἀρξοὶ πρότεροι ὑπὲρ ὅρκια δηλῆσασθαι.”

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

ὡς ἐφατ’, οὐδ’ ἀπίθησε πατήρ ἀνδρών τε θεῶν τε·
αὐτίκ’ Ἀθηναίη ἔπεα πτερόνεα προσεῦθα.

70 “ἀλλὰ μὰλ’ ἐς στρατόν ἐλθε μετὰ Τρώως καὶ Ἀχαιοὺς,
pεεράν δ’, ὡς κε Τρώες ὑπερκιδῶντας Ἀχαιοὺς
ἀρξοὶ πρότεροι ὑπὲρ ὅρκια δηλῆσασθαι.”

ὡς εἰπὼν ὠργεῖν πάρος μεμανῖαν Ἀθηνήν,
βὴ δὲ κατ’ Οὐλύμπου καρήνων ἀἴτασα.

75 οἶνον δ’ ἀστέρα ἥκε Κρόνου πάις ἀγκυλομήτεον,
ἡ ναύτησε τέρας ἥκε στρατῷ εἰρέτε λαῶν,
λαμπρών· τού δε τε πολλοὶ ἀπὸ σπινθῆρας ἴνεται·
τῶν ἑκατέρων ἐπὶ χθόνιον Πάλλας 'Αθηνήν,
καὶ δὲ ἐθορὲ ἐς μέσσουν· θάμβος δὲ ἔχει εἰσορωντας
80 Ἦμιας θ’ ἱπποδάμους καὶ ἐκκήμματος Ἀχαίοις·
οὕδε δε τις εἰσεπεκεν ἄδειον ἐς πλησίον ἂλλον·
"Ἡ ρ’ αὕτης πόλεμος τε κακὸς καὶ φύσις αὐτὴν
ἔσσεται, ἡ φιλότητα μετ’ ἀμφοτέρους τίθησιν
Ζεὺς, ὥσ τ’ ἄνθρωποις ταμίας πολέμου τέτυκται."

Athena persuades Pandarus to wound Menelaus.

85 ὃς ἁρα τις εἰσεπεκεν Ἀχαίοις τε Ἰππών τε.
ἡ δ’ ἀνδρὶ ἱκέλη Ἰππῶν κατεδώσθ’ ὡμίλων,
Λαοδόκω 'Ἀντηνορίδη, κρατερῷ αἴχμητ, Ἡμιας, Ἐνδιᾶμπον ἀντίθειν διζίμηει, εἰ που ἐθεύο}}}
Pandarus shoots an Arrow at Menelaus.

οὐς χαῖρε Ἄθημαίνη, τῷ δὲ φρενασά ἄφρον πείθειν·
105 αὐτίκ’ ἔσυλα τὸξων ἔξοσον ἵξαλον αἰγὸς
ἀγρίων, ὃν ρά ποτ’ αὐτὸς ὅποι στέρνοι τυχήσας
πέτρης ἐκβαίνοιτα, δεδεμένος ἐν προδοκήσιν,  
βεβλήκει πρὸς στήθος· ὃ δ’ ὑπ’ οἰκεὶς ἐμπεσε πέτρης
τοῦ κέρα ἐκ κεφαλῆς ἐκκαθεκάθωρα πεφύκειν·
110 καὶ τὰ μὲν ἀσκήδας κεραιοξός ἦραρ τέκτων,
pᾶν δ’ εὐθεῖας χρυσῆν ἐπέθηκε καρφών.
καὶ τὸ μὲν εὐθεῖας τανυσσάμενος, ποτὶ γαῖῃ
ἀγκλύνας· πρόσθεν δὲ σάκεα σχέδων ἐσθλοι ἐτάροι,
μὴ πρὶν αναίξεαι ἀρήνι τις Ἀχαιῶν,
115 πρὶν βλήσθαι Μενέλαοι ἄρημον Ἄρτεος νίου.
αὐτάρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ’ ἔλεγ’ ἰὸν
ἀβλήτα πτερόντα, μελαινέοις ἐρμ’ ὀδυνάων·
ἀμφ’ ἔπι νεύρῃ κατεκόσμησε πικρὸν διστόν,
ἔχετο δ’ Ἀπόλλωνι λυκηγενεί κλυτοτόξῳ
120 ἄρυνυν πρωτογόνων ἑξεις κλείτην ἐκατοχῆμην
οὐκάδε νυστήμας ἵρης εἰς ἄστυ Ζελείης.
ἐλκε δ’ ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βοῖεια
νευρὴν μὲν μαζῷ πέλασεν, τόξω δὲ σώκρον.
αὐτάρ ἐπεὶ δὴ κυκλοτερεῖς μέγα τόξων ἔτεινεν,
125 λίγει βιός, νευρὴ δὲ μεγ’ ἱαχεῖν, ἀλτὸ δ’ ὄστος
δεξιβελῆς, καθ’ ὀμιλον ἐπιστείθαι μενεαίνων.

Menelaus is wounded.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Δίως θυγάτηρ ἄγελείη,
ἡ τοῦ πρώτης στάσα βέλος ἔχεπενες ἀμύνεν.
130 ἡ δὲ τόσον μὲν ἔργην ἀπὸ χρόος, ὡς ὅτε μῆτηρ
ςαϊδὸς ἐέργη μὴναν, ὦθ' ἴδε λέσεται ὑπνω·
αὐτή δ' αὐτ' ὑπνεῖν, ὦθι ζωστήρος ὄχησ
χρύσειοι σύνεχον καὶ διπλός ἤστετο θάρηξ·
ἐν δ' ἐπεσε ζωστήρι ἄρηροτι πικρός ὦστος·
διὰ μὲν ἀρ ζωστήρος ἐλήλατο δαιδαλέοι,
καὶ διὰ θώρηκος πολυαδαλόν ἤρρειστο
μάρης θ', ἴν ἐφώρειν ἐρυμα χρούς, ἐρκος ἀκόντων,
ἡ οἱ πλείστον ἔριτο· διαπρὸ δέ εἰσατο καὶ τῆς.
ἀκρότατον δ' ἀρ' ὦστος ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔρρεεν αἶμα κελαιεψῆς εὖ ὀτειλῆς.

ὡς δ' ὅτε τὸς τ' ἑλέφαντα γυνὴ φοίνικα μῆνη
Μηνίδις ἑ τά Κάειρα, παρῆµνον ἐμέναι ἵππων·
κεῦται δ' ἐν θαλάμῳ, πολέες τὲ μιν ἢρῆσαντο
ἵππης φορέειν, βασιλῆς δὲ κεῦται ἀγαλμα,
ἀμφότερος, κόσμος θ' ἵππῳ ἐλατηρί τε κύδος·
τοὺ του, Μενέλαε, μαϊνθν αἴματι μπρο
eὐροεις κηλμαί τε ἰδε σφυρὰ καλ' ὑπενερθεν.

Agamemnon grieves for the Hurt of his Brother.

ῥόγησεν δ' ἀρ' ἐπειτα ἄναξ ἀνδρῶν 'Αγαμέμνων,
ὡς εἴθεν μέλαν αἷμα καταρρέουν εὖ ὀτειλῆς·

ῥόγησεν δὲ καὶ αὐτὸς ἀρηὺφιλος Μενέλαος.
ὡς δὲ ἔδει νεῦρον τε καὶ ὄγκους ἐκτος εἴστας,
ἀγορρόν οἱ θημὸς ἐνι στῆθεισιν ἀγέρθη.
τοὺς δὲ βαρὺ στενάχων μετέφη κρείων 'Αγαμέμνων,
χερὸς ἔχων Μενέλαος· ἐπεστέναξον δ' ἐταύροι.

"ἄδεια κατέγνητε, θάνατον νῦ τοι ὄρκ; ἐταμων,
οὖν προστίτσας πρὸ Ἀχαιῶν Τροιῇ μάχονται·
ὡς οὐ εἰβάλον Τρώας, κατά δ' ὄρκια πιστὰ πάτησαν.
οὐ μὲν ποὺς ἄλιον πέλει ὄρκιον αἰμα τε ἄρμων
σπονδαὶ τ' ἀκρητοι καὶ δεξιαὶ, ὑς ἐσπέπιθμεν."
160 εἰ περ γὰρ τε καὶ αὐτῶς Ὅλομπιος οὐκ ἔτελεσσεν, ἐκ δὲ καὶ ὑψε τελεί, σύν τε μεγάλῳ ἀπέτυσαν, σὺν σφήσιν κεφαλῆς γυναιξί τε καὶ τεκέσσεσιν. εἰ δὲ γὰρ ἔγω τόδε οἶδα κατὰ φρέαν καὶ κατὰ θυμὸν ἔσσεται ἡμαρ, ἐὰν τὸν ἤλως Ἰλιος ἱρὰ
165 καὶ Πράμοι καὶ λαὸς ἑυμμελῶν Πριάμου, Ζεὺς δὲ σφή Κρονίδης ὑψίσιν, αἰθέρι ναίων, αὐτὸς ἐπισυνεῖσθαι ἐρεμήν αἰγίδα πᾶσιν τήσοδ’ ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτελεστα- ἀλλὰ μοι αἰών ἄχος σέθεν ἔσσεται, ὅ Μενέλαι,
170 αἰ κε θάνης καὶ πότωμαν ἀναπλήσῃς βιότου. καὶ κεν ἐξελχιστος πολυδάμων Ἀργος ἱκόμην- αὐτικά γὰρ μυνήστου τ’ Ἀχαιοὶ πατρίδος αἰθ᾽, καὶ δὲ κεν εἰχωλήν Πριάμω καὶ Τρώσι λύπομεν Ἀργείην Ἐλεήνην. σέο δ’ ὀστέα πῦσε θρονα
175 κειμένου ἐν Τροϊς ἀτελευτήτω ἐπὶ ἔργω. καὶ κεν τις ὅδ’ ἔρεει Τρώων ὑπερνεοίστων, τύμβῳ ἐπιβρώσκων Μενέλαοι κυδαλίμων·
ἀθ’ ὅτ’ ἐπὶ πᾶσι χόλον τελεσί Ἀγαμέμνον, ὥς καὶ νῦν ἄλιον στρατοῦ ἄγας ἐνθάδ’ Ἀχαιῶν,
180 καὶ δὴ ἐβῆ οἰκόνυφι φίλην ἐς πατρίδα γαῖαν σὺν κειμήσιν ημυσί, λυπῶν ἄγαθον Μενέλαιον. ὡς ποτὲ τις ἔρεει· τότε μοι χάνοι εἰρεία χθῶν.”

The Wound is not Fatal. The Surgeon Machaon comes.

τὸν δ’ ἐπιθαρσώννυν προσέβη ξαυθῆς Μενέλαος· “θάρεσαι, μηδὲ τί πω δειδίσατε λαῖν Ἀχαιῶν.
185 οὐκ ἐν κωμίῳ δὴν πάγη βέλος, ἀλλὰ πάροισιν εἴροσατο ζωστήρ τε παναίδολος ὁ’ ὑπενερθεν ξώμα τε καὶ μῖτρῃ, τὴν χαλκής κάμον ἀνδρεία.”

tὸν δ’ ἀπαμειβόμενος προσέβη κρείων Ἀγαμέμνων...
"αἱ γὰρ ὅσ᾽ οὗτος εἶν, φίλοι, ὁ Μενέλαε.

190 ἐκὸς δ᾽ ἤπηρ ἐπιμάσσεται ὧδ᾽ ἐπιθύμητε φάρμαχ᾽, ᾧ κεν παῦσητε μελανάναν ὅφυναν." ἢ καὶ Ταλθύβιον θειὸν κήρυκα προσόντας.

"Ταλθύβις, ὅτι τάχυστα Μαχάων δεῦρο κάλεσσον, φῶς Ἁσκληπιοῦ νιῶν ἀμύμωνος ἤπηρος,

195 ὁφρα ὅθε Μενέλαον ἄρησον Ἀτρέως νιῶν, ὅν τις ὑστετόσα ἐβαλεν τῶν ἐν εἴδως, Τρώϊν ἦν Λυκίων, τῷ μὲν κλεῖος, ἀμὺ ἔνε ὀνθόνιον." ὃς ἐφαρ' ὃδ᾽ ἁρὰ οἱ κηρυκὲς ἁπλῆθες ἀκούσας, βῆ δ᾽ ἵναι κατὰ λαὸν Ἀχαίων χαλκοχιτῶν

200 παπταῖνον ἡρωᾶ Μαχάων. τὸν δὲ νῶσεν ἐστειῶσ᾽ ἀμφὶ δὲ μὲν κρατερὰς στῆξες ἀσπιστάσθ᾽

λαῶν, οἱ οἳ ἐποντὸ Τρίκης ἐξ ἑπορβότοιο

ἀγχοῦ δ᾽ ἱστάμενος ἐσέα περεόντα προσόντας.

"ὠρος," Ἁσκληπιάθη, καλεῖ τηρεῖς Ἀγαμέμνονον,

205 ὁφρα ὅθε Μενέλαον ἄρησον ἄρχον Ἀχαίων, ὅν τις ὑστετόσα ἐβαλεν τῶν ἐν εἴδως,

Τρώϊν ἦν Λυκίων, τῷ μὲν κλεῖος, ἀμὺ ἔνε ὀνθόνιον." ὃς φατο, τῷ δ᾽ ἁρὰ θυμὸν ἐνει στηθίασον ὀρινείν.

βαὶ δ᾽ ἵναι καὶ' ὀμυλὸν ἀνὰ στρατὸν εὕρεν Ἀχαϊῶν.

210 ἀλλ᾽ ὅτε ὅθ᾽ ἐκτὸς, ὧθ᾽ ξανθοίς Μενέλαος

βλήμενος ἤν, περὶ δ᾽ αὐτὸν ἀγγελέεραθ᾽, ὄσοι ἀριστοὺς, κυκλός', ὅ δ᾽ ἐν μέσοντι παράστατο ἀνθόθεος φῶς,

αὐτίκα δ᾽ ἐκ ξωστήρας ἀρήσατος ἐλκεν ωστὸν

τοῦ δ᾽ ἐξελκομένου πάλιν ἄγεν ἅξεῖς ὅγκοι.

215 λύσε δὲ οἱ ξωστήρα παναίσκοι ἴδο ὑπενερθέν 

ξώμα τε καὶ μόρην, τὴν χαλκής κάμον ἄνδρες.

αὐτὰρ ἐπεὶ ἑδὲν ἐκὸς, ὧθ᾽ ἐμπέσει πυκνῶς ὀυστός,

αὐτ᾽ ἐκμυκῆσας ἐπ᾽ ἄρ᾽ ἄρ᾽ ἡπα ἑκάμακα εἰδὼς

πάσσας, τὰ οἱ ποτὲ πατρὶ φίλα φρονεὼν πόρε Χείφων.
The Battle begins again. Agamemnon reviews his Forces and orders an Advance (220–421).

220 ὅφρα τοῦ ἀμφεπένουτο βοη ἀγαθὸν Μενέλαον, 
τόφρα δ' ἐπὶ Τρώων στίχες ἦλθον ἀσπιστάων· 
οἱ δ' αὐτώς κατὰ τεύχη ἔδω, μεθήκαντο δὲ χάρμης. 
ἐνθ' οὐκ ἂν βριζοῦτα ἴδου 'Αγαμέμνονα δὲν 
οὐδὲ καταπτώσων' οὐδ' οὐκ ἔθελοντα μάχεσθαι, 

225 ἀλλὰ μᾶλα σπευδοῦτα μάχην ἐς κυδιάνεραν. 
ἔπονες μὲν γὰρ ἔστε καὶ ἄρματα ποικίλα χαλκῷ· 
καὶ τοὺς μὲν θεράτων ἀπάνωθ' ἔχε φυτοίωτας 
Ἑθριμέδων νῶς Πτολεμαίου Πειραιάδο, 

230 τῷ μᾶλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κὲν μιν 
γυία λάβῃ κάματος πολέας διὰ κυκανεόντα· 
αὐτάρ ὁ πεζὸς ἔδω ἐπεπωλείτο στίχας ἄνδρῶν. 
καὶ ἴ οὐς μὲν σπευδοῦτας ἵδοι Δαναῶν ταχυτόλων, 

235 τοὺς μᾶλα θαρσύνεσθε παριστάμενος ἑπέσεσιν. 
"Αργείοι, μη πό τι μεθίετε θορύδος ἄλκης· 

240 οὐ γὰρ ἐπὶ ψευδότα σατὴρ Ζεὺς ἐστε' ἄργος, 
ἀλλ' οἱ πέρ πρότεροι ὑπὲρ ὀρκία δηλήσαυτο, 
τῶν ἥ τοι αὐτῶν τέρενα χρόνα γύπτε εἶδοντα, 

245 ἥμεις άφ' ἄλοχως τε φίλας καὶ νῆπια τέκνα ἄξομεν ἐν νῆσισιν, ἐπὶν πτολεόδρον ἔλωμεν."

240 οὐς τινας αὕ μεθέντας ἵδοι στυγιροῦ πολέμῳ, 
τοὺς μᾶλα νεικείσκε χολοτούσιν ὑπέσεσιν. 

"Αργείοι ἰόμωροι, ἐλεγχεῖς, οὐ νῦ σέβεσθε; 
tύβθ' οὔτως ἐστήτε τεθησίτες ἴπτε νεβροῖ, 

245 ἐστί' ὅτε οὖν ἐκαμοῦ πολέως πεδίου θέουσιν, 

ημένετε Τρώας σχεδὸν ἐλθέμεν, ἕνα τε νῆς.
εἰρύνατ' εὐπρυμνοὶ πολίτες ἐπὶ θυελλάσσης, ὅφρα Ἰδητ', αἱ κ' ὕμμιν ὑπέρσχη χείρα Κρονίων;"

Agamemnon praises Idomeneus and the Cretans.

250 ὡς δ' ἐγενενέων ἐπεσωλεῖτο στίχας ἀνδρῶν.

ηλθε δ' ἐπὶ Κρήτησσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενέα δαφρονα θεῷσσουτο.

Ἰδομενέως μὲν ἐνὶ προμάχους, σὺν εἰκέλος ἄλκην,

Μηριώνης δ' ἁρά οἱ πυμάτας ἁπτείνε φαλάγγας.

255 τοὺς δὲ ἱδῶν γῆθησεν ἀναξ ἀνδρῶν 'Ἀγαμέμνων,

αὐτίκα δ' Ἰδομενέα προσηνεμα μελιχίσσουν·

"Ἰδομενέος, περὶ μὲν σε τίω Δαναῶν ταχυπόλοιων

ἡμέν ἐνὶ πτολέμιω ἣδ' ἀλλοίῳ ἐπὶ ἔργῳ

ηδ' ἐν δαίβ', ὅτε πέρ τε γερονύσιον αἴωντα ὄινον

260 Ἀργείων οἱ ἀριστοὶ ἐνὶ κρητήρι κέρωνται.

ei περ γάρ τι θ' ἄλλοι γε κάρη κομῶστες ᾿Ἀχαιοὶ

δαυρῶν πίωσιν, σύν δὲ πλεῖον δέπας αἰεὶ

ἐστηχ', ὡς περ ἐμοί, πέεις, ὅτε θυμός ἀνώγῃ.

ἀλλ' ὅροι πολεμιῶν', οὕς πάροι εἴχεα εἶναι."

265 τὸν δ' αὖτ' Ἰδομενεύς Κρητῶν ἄγος ἀντίον ηῦδα.

"Ἀτρείδη, μάλα μέν τοι ἐγὼν ἑρήμος ἑταῖρος

ἐστομαί, ὡς τοῖς πρώτων ὑπέστην καὶ κατεύθυνα·

ἀλλ' ἄλλους ὁρνείν κάρη κομῶντας ᾿Ἀχαιοὺς,

ὄφρα τάξιστα μαχώμεθ', ἑπει σύν γ' ὀρκὶ ἔχεναι

270 Τρώες· τοῦτον δ' αὖ θάνατος καὶ κηδεῖ ὀπίσω

ἐσσετ', ἑπεὶ πρότεροι ὑπὲρ ὀρκια δηλήσαιτο."

Agamemnon wishes that All were Like the Ajaxes.

275 ὡς ἐφατ' Ἀτρείδης δὲ παράχετο γηθόσινον κῆρ.

ηλθε δ' ἐπ' Ἀιάντεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν·

t̩ δὲ κορυσσεόθην, ἁμα δὲ νέφους εἶπετο πεζών.
FORTH BOOK OF THE ILIAD

275 ώς δ’ ὄτ’ ἀπὸ σκοπής εἶδεν νέφος αἰτόλος ἄνηρ ἐρχόμενον κατὰ πόλιν ὑπὸ Ζεφύρου λωής. τῷ δὲ τ’ ἀνευθεν ἐόντι μελάντερον ἦντε πίσσα φαίνετ’ ἵνα κατὰ πόλιν, ἀγεῖ δέ τε λαῖλαπα πολλήν· ῥίγησεν τε ἵδιών ὑπὸ τε σπέος ἦλασε μῆλα.

280 τοῖς ἂρ’ Ἀιάντεσσι διοστρέφεον αἰζήνων δήμων ἐς πόλεμον πυκνωτα κόινην ψάλαγγες κνάναια, σάκεσιν τε καὶ ἐγχεσιν πεθρύκιων. καὶ τοὺς μὲν γηθήσεν ἵδων κρείων Ἀγαμέμνων, καὶ σφæς φωνῆσας ἐπέα περίστερα προσημῆδα.

285 “Ἀιαντ’, Ἀργείων ἡγήτορε χαλκοκιτῶν, σφῶι μὲν οὐ γὰρ ἔοικ’ ὀτρυνέμεν, οὐ τι κελεύων· αὐτῶ γὰρ μάλα λαῶν ἀνώγετον ἰδί μάχεσθαι. αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλόν, τοῖς πάσιν θυμός ἐν’ στήθεσθαι γένοιτο.

290 τῷ κε τάξι’ ἠμῦσε τόλις Πιράμου ἀνακτος χερσίν ὑπ’ ἡμετέρησιν ἀλοῦσα τε περιθυμην τε.”

Nestor marshals his Troops skilfully.

ὥς εἰτῶν τοὺς μὲν λίπειν αὐτῶν, βῆ δὲ μετ’ ἄλλους· ἐνθ’ ὡς Νέστορ’ ἐπέτρε, λυγὺν Πυλίων ἄγορητην, οὗς ἐτάρουσ στέλλοντα καὶ ὀτρύνοντα μάχεσθαι

295 ἀμφὶ μέγαν Πελάγοντα Ἀδάστορα τε Χρομίων τε Λήμυνα τε κρείοντα Βιαντά τε ποιμένα λαῶν. ἵππησας μὲν πρῶτα σὺν ἑπτοῖς καὶ ὀχεσφῶν, πεζοῖς δὲ ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλοὺς, ἔρκος ἕμεν πολέμοι· κακοὺς δὲ ἐς μέσουν ἔλασσεν,

300 ὁφρα καὶ οὐκ ἐθέλων τοῖς ἀναγκαίη πολεμίζω. ἵππεσιν μὲν πρῶτ’ ἐπετέλλετο· τοὺς γὰρ ἀνώγειν σφῶις ἱπποὺς ἑξέμεν μηδὲ κλονεσθαί ὡμῖλῳ· “μηδὲ τις ἱπποσέιη τε καὶ ἴναρεσθε πεποιθῶς
οίος πρόσθ' ἄλλων μεμάτω Ἰρώσεσιν μάχεσθαι,
305 μηδ' ἀναχωρεῖτο· ἀλασαδνύτεροι γὰρ ἔστεθε.  ὃς δὲ κ' ἀνήρ ἀπὸ ὄν ὀχέων ἔπει ἀρμαθ' ἤκηται, ἕγχει ὀφεξάθῳ, ἐπεὶ ἣ πολὺ φέρτερον οὔτως. ὃδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεαν, τῶνδε νόμον καὶ θυμὸν ἐνὶ στήθεσιν ἔχοντες."

310 ὃς ὁ γέρων ἀτρινε πᾶλαι πολέμων ἐν εἰδώς· καὶ τὸν μὲν γήθησεν ἰδὼν κρεών Ἀγαμέμνων, καὶ μν ἄτωσης ἐπε ανετὰ προσηύδα. "ὅ γέρων, εἰθ', ὃς θυμὸς ἐνὶ στήθεσι φίλουσι, ὃς τοι γούναθ' ἐποίη, βίη δὲ τοι ἐμπέδος εἰν. 315 ἀλλά σε γῆρας τείρει ὀμοίων· ὃς ὀφελεῖ τις ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κοινοτέρωσκε μετεῖναι." τῶν δ' ἤμειθεν ἐπείτα Γερήνας ἰππότα Νέστωρ.

"Ἄτρείδη, μάλα μὲν κεν ἐγὼν ἐθέλομι καὶ αὐτὸς ὃς ἔμεν, ὃς ὥτε δίοις Ἐρεμοδαίων κατέκταν. 320 ἄλλ' οὖ ποιῶ ἀμα πάντα θεοί δόσαν αὐθρόπουσιν· εἰ τότε κοῦρος ἐα, νῦν αὐτὲ με γῆρας ὅπαξε. ἀλλὰ καὶ ὃς ἰππεῖ μετέστομα ἢδὲ κελεύω νομοῦ βουλῆ καὶ μύθους· τὸ γὰρ γέρας ἐστὶ γερόντων. αἰχμαί 8' αἰχμαίστους νεότεροι, οἱ περ ἐμείο ὀπλότεροι γεγάσαι πεποίθαισίν τε βίβακαν." 325

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

"ὡς ἐφατ', Ἀτρείδης δὲ παραύχετο γηθόνσιν κηρ. ἐδ' νοὶ Πετεώ Μενεσθῆ πλήκτρον ἐστείωτ'. ἀμβι 8' Ἀθηναίοι, μήστωρες ἀντῆς· αὐτὰρ ὁ πληθύν ἐστήκε πολύμορφος Ὀδυσσεύς, πάρ δὲ Κεφαλῆναν ἀμβι στίχες οὐκ ἀλασανταλ ἐστασάν· οἱ γὰρ πό αἰσθιν ἀκούετο λαὸς ἄντης, ἀλλὰ νέον συνορινόμεναι κύπνοντο φάλαγγες. 330
Τρώων ἵπποδαμόνοι καὶ Ἀχαίων, οἱ δὲ μένοντες ἔστασαν, ὑπόπτῳ πύργος Ἀχαίων ἄλλος ἐπελθὼν
335 Τρώων ἀρμήσαει καὶ ἄρξειαν πολέμου, τὸν δὲ ἰδὼν νείκεσσεν ἀνάς ἀνδρῶν Ἀγαμέμνων, καὶ σφες φωνήσας ἐπεα πτερόεντα προσηθήθα·
“ὁ νεῖς Πετεώι διοσκεφός βασιλῆς καὶ σὺ κακοῦσι δόλουσι κεκασμένε, κερδαλεόφρον,
340 τίπτε καταπτώσσουντες ἄφεστατε, μήμετε δ᾽ ἄλλους; σφῶν μὲν τι ἐπέοικε μετὰ πρῶτοισιν ἑστασάς ἐστάμεν ἑδὲ μάχης καυστείρης ἀντιβολήσαι πρῶτο γὰρ καὶ δαιτὸς ἀκονάζεσθον ἔμει, ὑπόπτο δαίτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
345 ἐνθα φίλ᾽ ὀπταλέα κρέα ἐδίμηνεν ἑδὲ κύπελλα ὅνων πινέμεναι μελινδέος, ὅφρ᾽ ἐθάλητον· νῦν δὲ φίλως χ᾽ ὀρώμετε καὶ εἰ δέκα πῦργο Ἀχαιῶν ὑμεῖῶν προτάρομεθε μαχοιοτε νηλεί χαλκῶ.”
τὸν δ᾽ ἄρ᾽ ὑπόθρα ἰδὼν προσέφη πολύμητος Ὀδυσσεῖς·
350 “Ἀτρείδη, ποίον σε ἔποιο φύγειν ἔροις οὖδ᾽οντως. ποὺς δὴ φης πολέμου μεθελήμεν; ὑπόπτ᾽ Ἀχαιοὶ Τρωῶν ἐφ᾽ ἵπποδαμοῦσιν ἐγείρομεν ὄξων Ἄρη, ὦκεα, ἤν εὐθέλησα καὶ αἰ κέν τὸ τὰ μεμήλη, Τρήμαξεχ ἐρημοῦ πατέρα προμάχους μιγέντα
355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ᾽ ἀνεμώλα βάζεσι.”
τὸν δ᾽ ἐπιμενήσας προσέφη κρεῖων Ἀγαμέμνων, ὡς γνώ χωμέμονοι· πάλιν δ᾽ ὦ γε λάζετο μῦθον· “διογένες Δαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῖ, οὔτε σε νεκεῖς περιώσιον οὔτε κελεύω.
360 οἴδα γάρ, ὡς τοῦ θυμὸς ἐνε στῆθεσοι φίλουσιν ἤπια δῆμεα οἴδε· τὰ γὰρ φρονεῖς, αὐ τι ἐγώ περ. ἀλλ᾽ ἦθι, ταῦτα δ᾽ ὅπποθεν ἀρεσθόμεθ᾽, εἰ τι κακὸν νῦν εἰρήται, τὰ δὲ πάντα θεοὶ μεταμόνια θέειν,”
Diomed is compared with his Father, Tydeus.

"ος εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.

εὗρε δὲ Τυδέως νῦν ὑπέρθημον Διομήδεα
ἐστεώτ’ ἐν θ’ ἱπποίκαι καὶ ἀρμασὶ κολλητοῦσιν·
πάρ δὲ οἱ ἑστήκει Σθένελος Κασαπίνος νῦσ.
καὶ τὸν μὲν νείκεσσεν ἵδων κρείων Ἀγαμέμνων,
καὶ μνὶ φωνῆσας ἔτεα πτερόεντα προσυῆδα·

"ὤ μοι, Τυδέως νῦε διαφρύνοις ἤποδόμοι,
τὶ πτώσεις, τί δ’ ὁππεδεῖς πολέμου γεφύρας;
οὔ μὲν Τυδέα γ’ ὁδε φίλον πτωσκαζέμεν ἦν,
ἀλλὰ πολὺ πρὸς φίλοιν ἐτάρων δηήσασθαι.
ὡς φάγαν, οἱ μνὶ ἰδόντο πονεύμην· οὔ γὰρ ἐγὼ γε
ἤπνησ’ οὐδέ ἰδον’ περὶ δ’ ἄλλων φασὶ γενέσθαι.

ἡ τοῦ μὲν γὰρ ἄτερ πολέμου εἰσήλθε Μυκήνας
ἐξείνοις αὐ’ ἀντιθέως Πολυνείκει, λαὸν ἀγέρων,
οὶ ῥα τότ’ ἐστρατόωνθ’ ἱερὰ πρὸς τείχα Θήβης.
καὶ ῥα μᾶλα λύσσοντο δόμεν κλείστως ἐπικούροις·
οὶ δ’ ἐθέλον δόμεναι καὶ ἐπήμενοι, ὡς ἔκελενοι
ἀλλὰ Ζεύς ἔτρεψε παραίστα σήματα φαίνων.
οὶ δ’ ἔτει οὖν ὄχοντο οἴδα πρὸ ὁδοῦ ἐγένοτο,
Ἀποσπόν δ’ ἵκουν βαθύσχονον λεχέσοιν,
ἐνθ’ αὐτ’ ἀγγελεὶν ἐπὶ Τυδῆ στείλαν Ἀχαιοῖ.

αὐτάρ ὁ βῆ, πολέας δὲ κειχήσατο Καδμείωνας
δαυμιένους κατὰ δῶμα βῆς Ἐτεοκλητεῖς.
ἐνθ’ οὐδὲ ἐξείνοις περ’ ἐων ἰππηλάτα Τυδέως
tάρβει, μοῦνοι ἐων πολέσων μετὰ Καδμείωναν,
ἀλλ’ ὁ γ’ ἀεθέλεων προκαλίζετο, πάντα δ’ ἐνικά

μηδίως· τοῖς οἱ ἐπίρροθοις ἦν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμείοι, κάρτορες ἱππων,
ἄψ ἄρ’ ἀνερχομένως πυκνῶν λόχον εἰσαν ἄγοντες,
κούρως πενήκοντα: δύο δ' ἡγήτωρες ἦσαν,
Μαίων Διόμηδης ἑπιεύκελος ἀθανάτοιον
νιός τ' Λυτοφόνοιο μεεπτόλεμος Πολυφόνης.
Τυδεύς μὲν καὶ τοῖς ἀεικέα πότῳν ἐφήκεν·
πάντας ἐπέφν', ἕνα δ' οἶον ἴει οἰκόνδε νεόσθαι·
Μαίων' ἀρα προεῆκε, θεῶν τερασσεῖ πιθήκας.
τοῖς ἔην Τυδεύς Λιτώλιος: ἀλλὰ τὸν νιόν
γείνατο εἰο χέρη μάχη, ἄγορη δὲ τ' ἀμείων.

Diomed's Comrade repels the Criticism.

ὡς φάτο, τὸν δ' οὗ τὸ προσέφη κρατερός Διομήδης,
αἰδεσθεὶς βασιλῆς ἐνυπῆν αἰδοῖοιο.
τὸν δ' νιός Κατανής ἁμείβατο κυδαλύμοιο·
"Ἀτρέδη, μή ψεῦδε ἐπιστάμενος σάφα εἰσεῖν.

ἡμεῖς τοι πατέρων μέγ' ἁμείωνες εὐχόμεθ' εἰναι·
ἡμεῖς καὶ Θήβης ἔδω εἰλομεν ἐπιτάπυλῳ,
παυρότερον λαὸν ἁγαγόνθ' ὑπὸ τείχοις ἄρεοιν,
πεθώμενοι τερασσεῖ θεῶν καὶ Ζηνὸς ἁραγη'·
κείνοι δὲ σφετέρρθησαν ἀτασθαλίτως ὅλοντο.

τῷ μή μοι πατέρας ποθ' ὁμοίη ἐνθεο τιμῆ·
τὸν δ' ἀρ' ὑποῦρα ἴδων προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῆ ἱσο, ἔμω δ' ἐπιπεθεῖε μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονο πομείν λαών
ὄτρυνοντι μάχεσθαι εὐκυμήδας Ἀχαίοις.

τούτῳ μὲν γὰρ κόνδος ἄρ' ἐφέται, εἰ κεν Ἀχαιοὶ
Τρώας δημόσωτοι ἔλοσί τε Πλιον ἱρῆν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαίων δηραθεῖτον.
ἀλλ' ἀγε δὴ καὶ νῦν μεδόμεθα θούριδος ἀλήκης·
ἡ βα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄτο χαμάξε·

τεῦν το κτραχεὶ χαλκός ἐπὶ στήθεσιν ἀνακτὸς
ὁμυμένου· ὑπὸ κεν ταλασίφρονα περ δέος εἴλεν.
The Armies advance. Athena is with the Achaeans; Ares, with the Trojans.

ος δ’ οτ’ εν αϊγιαλῷ πολιηχεί κύμα θαλάσσης ἔρνυτ’ ἐπασσύτερον Ζεφύρου ὑπὸ κυνήσαντος· πόντῳ μὲν τε πρῶτα κορύφσεται, αὐτὰρ ἐπειτα 425
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δὲ τ’ ἄκρας κυρτῶν ἱὸν κορυφοῦται, ἀποπτεύει δ’ ἄλος ἄχνην· ὡς τὸν’ ἐπασσύτεραι Δαναῶν κάτωτο φάλαγγες νολεμέως πολεμώνδε. κέλευε δὲ οἴσιν ἔκαστος ἥγεμόνων· οἱ δ’ ἄλλοι ἄκην ἱσαν, οἴδε κε φαιῆς 430
tόσσον λαὸν ἐπεσθαί ἔχοντ’ εν στῆθεσιν αἰθῆν, σιγῆ, δεδιώτες σημάντορας· ἀμφὶ δὲ πᾶσιν τεύχεα ποικιλ’ ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο. Τρώες δ’, ὡς τ’ οἰες πολυπάμονοι ἄνδρος εν αἰλῆ μυριά ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν 435
ἀξηκῆς μεμακύται, ἀκούονσαι ὅπα ἄρνων, ὡς Τρώων ἄλαλητος ἀνὰ στρατὸν εὐρioni ὀρφέων· οὐ γὰρ πάντων ἦν ὁμοί δυρὸς οὐδ’ ἐν γῆροι, ἀλλὰ γλῶσσα ἐμέμκη, πολύκλητο δ’ ἔσαν ἄνδρες· ὥρησε δὲ τοὺς μὲν “Ἀρη,” τοὺς δὲ γλαυκώτες Ἀθηνή 440
Δειμός τ’ ἦδε Φόβος καὶ Ἠρες ἀμοτον μεμανία, “Ἀρεος ἄνδροφόνοι κασταγνήτῃ ἔταρχε τε, ἦ τ’ ὁλίγη μὲν πρῶτα κορύφσεται, αὐτὰρ ἐπειτα ὦρανῳ ἐστηρίσε κάρη καὶ ἐπὶ χθονὶ βαίνει. ἦ σφι καὶ τοὺς νεῖκος ὀμοίων ἐμβαλε μέσοις 445 ἐρχομένη καθ’ ὁμιλοῦν, ὄφελουσα στόνων ἄνδρων.

The Armies meet.

οι δ’ οτε δὴ ᾭ εἰς χορὸν ἐνα ἐπιστάτες ἱκόντο, σὺν ἰ βαλον ἰ νοῦς, σὺν δ’ ἐγχεια καὶ μέν ε’ ἄνδρων.
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὁμφαλάσσεσαι ἔπλην' ἀλλήλησι, πολὺς δ' ὄρυμαγόδος ὁρῶρεν. 450 ἔνθα δ' ἀμ' οἰμωγή τε καὶ εὐχώλη τέλεν ἀνδρῶν ἀλλώτων τε καὶ ὅλωμένων, ἐρε' δ' ἀιματί γαῖα. ὡς δ' ὅτε χεῦμαρροι ποταμοὶ κατ' ὄρεσφι βέοντες ὑπ' αἰσγάγκειαν ξυμβάλλετον ὁβριμον ὕδωρ κρουνῶν ἐκ μεγάλων κούλης ἔσποσθε χαράθρης· 455 τῶν δὲ τε τηλὼσ τουτόν ἐν ὑφέσιν ἐκλυν ποιμήν· ὡς τῶν μισγομένων γένετο ἱαχή τε πόνος τε.

Antilochus kills Echaeolus.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεγ άνδρα κορυστήν ἐσθλὸν ἐνὶ προμάχωσι. Θαλυσιάδην Ἐχαίπολον· τὸν β' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδάσεις, 460 ἐν δὲ μετώπῳ πήξε, πέρησε δ' ἀρ' ὀστέων εἰσὶν ἀίχμης χαλκείη· τὸν δὲ σκότος ὀστοσ κάλυπτε, ἣρπε δ', ὡς ὅτε πύργος, ἐνὶ κρατηρίῇ ύσιμῇ. τὸν δὲ πεσόντα ποδόν ἐλαβε κρείων ἐλεφθύωρ Χαλκῳδονιάδης, μεγαθύμων ἀρχὸς Ἀβαντῶν, 465 ἐλκε δ' ὑπὲκ βελέων λελημένος, ὀφρα τάχιστα τεῖχα συλήσειε. μίνινθα δὲ οἱ γένουθ' ὄρμη· νεκρὸν γὰρ β' ἐρύουτα ὕδων μεγάθυμος Ἀγάνωρ πλευρά, τά οἱ κύματι παρ' ἄσπιδος ἐξεφαύθη, αὔχησε ξυντιχ χαλκηρεῖ, λύει δὲ γυῖα. 470 ὡς τῶν μὲν λίπε θυμός, ἐπ' αἰτὶ δ' ἔργον ἑτύχη ἀργαλέων Τρώων καὶ Ἀχαίων· οἱ δὲ λύκοι ὡς ἄλληλοις ἐπάρουσαν, ἄνθ' δ' ἄνδρ' ἐδυναπάλευζεν.
476 "Ιδήθεν κατιούσα παρ' ὀχθήσιν Σιμόεντος γείνατ', ἔπει ἐκ τοκεύσιν ἄμ' ἐσπετο μῆλα ἴδεσθαι· τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεύσιν θρέπτρα φίλους ἀπέδωκε, μακρυδάσιος δὲ οἱ αἰῶν ἐπεθ' ὑπ' Ἀιαντος μεγαθύμον δουρὶ δαμέντι.

490 πρὸτον γάρ μιν ἴῶτα βάλε στῆθος παρὰ μαζὸν δεξίων, ἀντικρύς δὲ δι' ὦμοι κάλκεων ἐγχος ἦλθεν· ὁ δ' ἐν κοινήσε χαμάλ πέσεν αἰγειρος ὡς, ἦρα τ' ἐν εἰαμενή ἔλεος μεγάλου πεφύκη λείη, ἀτάρ τ' ὁ δ' ἕπ' ἀκρωτάτη πεφύσσετο. τήν μὲν θ' ἀρματοπηγός ἀνήρ αἰθωνοι σοδήρῳ ἐξεταμ' ὂφρα ἡν κάμη ἐπεκαλλεί δύφρων· ἦ μὲν τ' ἀξωμενή καὶ τατομεῖο παρ' ὀχθας. τοῖον ἀρ' Ἀνθημοίδιος Σιμοείσιον ἐξενάρξεν Αἰας διεκενήσης. τοῦ δ' Ἀντιφος αἰολοθώρῳ

495 Πραιμῖδος καθ' ὀμίλοις ἀκόντισεν ὤξ' δουρὶ· τοῦ μὲν ἄμαρθ', ὁ δ' Ἡδίκον 'Ὁδυστέους ἑσθλον ἐταύρων βεβλήκει βουβώνα νέκων ἐτέρως· ἥρυντα θὺρε' ἀμφ' αὐτῷ, νεκρός δὲ οἱ ἐκτεσε χειρός. τοῦ δ' 'Οδυςτεὺς μᾶλα θυμὸν ἀποκταμένου χολοθή, βῆ δ' διὰ προμαχῶν κεκορυβμένοις αἴθοις χαλκῷ, στῇ δὲ μάλ' ἐγγύς ἰών, καὶ ἀκόντισε δουρὶ φαινῄ ἀμφὶ ἐπιπτῆσα. ὑπὸ δὲ Τρώες κεκαύστου ἄνδρος ἀκοντιστατος. ὁ δ' οὐχ ἄλλον βέλος ἤκεεν, ἀλλ' ἄλλον Πραιμίου νόθον βάλε δημιοκόντα.

500 ὁς οἱ 'Αβαδόθεν ἦλθεν, παρ' ἱππῶν ωκείαν' τὸν ρ' 'Οδυςτεὺς ἑτάρου χολοσάμενος βάλε δουρὶ κάρσην· ὁ δ' ἑτέρω διὰ κροτάφειον πέρηγεν αἰχμῆς χαλκείη· τὸν δὲ σκότος ὁσσε κάλυψεν, δούπησεν δὲ πεσόν, ἀράβησε δὲ τεῦχε' ἐπ' αὐτῷ.

505 χώρησαν δ' ὕπο τε προμαχοι καὶ φαιδίμος Εκτωρ·
Απόλλων ἔκκατιδών, Τρώοις, κέκλειτ' ἄυσας·“ὁρισθ’”, ἵπποις Τρώ, ἡμὰς ἐκεῖ χάρμησι. 510 Ἀργείως, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σύδηρος χαλκὸς ἀνασχέσθαι ταμεσίχρονος βαλλομένων. οὐ μᾶν οὐδ’ Ἀχιλῆος Θέτιος πάει ἴνα χρῶνα μάρναι, ἀλλ’ ἐπὶ νησὶ χόλον θυμαλγεύει πέσει.” ὁς φητ’ ἀπὸ πτόλομο χειρὸς θεὸς· αὐτὰρ Ἀχαίοις 515 ὅρεσι Δίως θυγάτηρ κυδώσει Τριτογένεια, ἐρχομένη καθ’ ὅμιλον, οθ’ μεθεμένης ώθος. ἐνθ’ Ἀμαργκείδην Διώρεα μοῖρα πέδησεν.
χερμαδίῳ γὰρ βλήτῳ παρά σφυρῶν ἤκριβεν κυήμαν δεξιέτερην· βάλε δὲ Θησαύρων ἄγος ἄνδρων.
520 Πειρόμος Ἰμβρασίδης, ὃς ἂρ’ Αἰνόθεν εἰληποῦθεν· ἀμφοτέρῳ δὲ τένοιτε καὶ ὅστεα λάας ἀναιώθη ἄχρις ἀπήλούσην· ὃ δ’ ὑπίστοι ἐν κοίνῃ κάππεσεν ἀμφω χείρα πυλός ἐτάροις ἐπάσσας, θυμόν ἀποπνευον· ὃ δ’ ἐπέδραμεν, ὃς ὑ’ ἐβαλέν περ.
525 Πειρόμο, οὕτα δὲ δούρι παρ’ ὀμφαλόν· ἐκ δ’ ἅρα πᾶσαι χύντο χαμαὶ χολάδες, τόν δὲ σκότος ὅσσε καλυμμεν· τόν δὲ Θάσας Λυκὼλος ἀπέστυμεν βάλε δουρί στέρνον ὑπὲρ μαξόιον, πάγη δ’ ἐν πνεύμονι χαλκός. ἀνχύμολον δὲ οἱ ἥλθε Θάσας, ἐκ δ’ ὀβρυμοῖς ἔχχος.
530 ἐσπάσατο στέρνοι, ἐρύσσατο δὲ ξῖφος δ’ εῦ, τῷ ὅ γε γαστέρα τύπε μέσην, ἐκ δ’ αἰνύτω θυμόν. τεῦχε δ’ οὖν ἀπέδυσε· περιτυπήσαν γὰρ ἐταίροι Θηρίκες ἀκρόκομοι δολί’ ἔχεια χερσίν ἐξοτεῖς, οἱ ἐ μέγαν περ ἐόντα καὶ ἱψιμον καὶ ἀγανόν.
635 ὁσὰν ἀπὸ σφείων ὃ δὲ χασσάμενος πελεμίχθη.
ἀς τῷ γ᾽ ἐν κονίησι παρ᾽ ἀλλήλουι τετάσθην,
ἂ τοῦ ὁ μὲν Θηρηκῶν, ὃ δ᾽ Ἐπειών χαλκοχυτῶν
ηγεμόνες πολλοὶ δὲ περικτείνουτο καὶ ἄλλοι.
ἐνθὰ κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
640 ὃς τις ἔτ᾽ ἄβλητος καὶ ἀνοῦτας ὃς ἤχαλκῷ
δινεύοι κατὰ μέσουν, ἀγοὶ δὲ ἐ Παλλὰς Ἀθήνης
χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωθῆν.
πολλοὶ γὰρ Τρώων καὶ Ἀχαίων ἦματι κεῖνῳ
πρηνεῖς ἐν κονίησι παρ᾽ ἀλλήλουι τετάντῳ.
Diomēdous ἀριστεία.

Diomed begins his ‘Bravery.’ Athena and Ares leave the Field.

The Achaians turn the Trojans to Flight.

ἐνθ’ αὖ Τυδείδη Διομηδεὶς Παλλάς Ἀθηνή
diže meînos kai ñárhoś, iν’ ekðphlos méta pásin
‘Aργείωνι γένοιτο ἵδε κλέος ἐσθλῶν ἀροίτο.
dai’e i έκ’ κάρυδος te kai ãστιδος ἀκάματονů πῦρ,
5 âστέρ’ ὀρωμικῶ ἐναλήγκων, òς te μάλιστα
lambprôn parafainh peri leloyménoν Ἡκανοῦν·
toûn οπ πῦρ daiez âpò krapoû te kai ómwn,
ἀρσε δὲ μιν κατὰ μέσον, δῆ πλείστου κλονέντο.
5 ânâ δὲ τις ἐν Ἵρμωστὶ Δάρης ἄφνειος ἀμύμων,
10 ἵρεις Ἡφαίστωι. δῶ δὲ οἱ νῆες ἦστην,
Φηγεὺς Ἰδαιός τε, μάκης ἐν εὶδότε πάσης·
tw οί ἀποκρυθεῖται ἑναντίω ὀρμηθήνην·
tw μὲν ἄφι ἰπποὺν, ο δ’ ἀπὸ χθονοὺς ὄρνυτο πεζὸς.
oi δ’ ὅτε Ἦ σχεδον ἦσαν ἐπ’ ἀλλήλουσιν ἰόντες,
15 Φηγεὺς ὅ μα πρότερος προῆλθε δολικάκιον ἐχχος·
Τυδείδεω δ’ ὑπὲρ ὄμων ἀριστερῶν ἦλυθ’ ἀκοκή
ἐχχος, οὐδ’ ἐβλα’ αὐτῶν. ο δ’ ὑστερος ὄρνυτο χαλκῷ
Τυδείδης· τοῦ δ’ οὖν ἄλιον βέλος ἐκφυε χειρός,
ἀλλ' ἐβαλε στῆθος μεταμάζων, ὅσε δ' ἀφ' ἵππων.

20 Ἰδαῖος δ' ἀπόροντε λυπῶν περικαλλεά δίφρον, οὐδ' ἐπὶ ἐφη καθ' ἐκεῖνοι ἀδελφεῖν κταμένουν. οὐδὲ γὰρ οὔτε κεν αὐτὸς ὑπὲκφυγε κήρα μέλαινα, ἀλλ' Ἡφαιστος ἔρυτο, σάσσει δὲ νεκτὶ καλύψας. ὡς δὴ οἱ μὴ πάχυ γέρων ἀκαχήμενος ἐπὶ.

25 ἱπποὺς δ' ἐξελάσας μεγαθύμων Τυδέος νίνος δόκεν ἐταρτούσιν καταγενες κοῖλας ἐπὶ νήσους. Τρώης δὲ μεγάθυμοι ἐπεὶ ἵδον τὸ Δάρητος τὸν μὲν ἀλευμένου, τὸν δὲ κταμένου παρ' ὅχεσφοι, πάσιν ὅρμῃ θυμός· ἀπὸ γλαυκόπος Ἀθήνη.

30 χείρος ἐλούσ' ἐπέστρεψε προστήθα θόδωρον Ἀρηα. "Ἀρε, Ἀρε βροτολογή, μαυρόνε, τειχετιπλήτα, οὐκ ἂν δὴ Τρώας μὲν ἐὰςαμεν καὶ Ἀχαῖον μᾶρνασθ' ὑπ' αὐτῆς ζεύς κύδους ὅρεξί, νοὶ δὲ χαζώμεθα, ἄρωδ θ' ἀλεωμέθα μῆναι." 

Six Achaean Leaders slay Each a Trojan.

35 ὡς εἰπότα σκόρπος ἐξήγαγε θόδωρον Ἀρεα. τῶν μὲν ἔπειτα καθεύνεν ἐπὶ ἠμέντε Σκαμάνδρῳ, Τρώας δ' ἐκλιναν Δαναοί. ἔλε δ' ἀνδρὰ ἐκαστος ἤγεμον. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων ἄρχων Ἀλεξάνδρῳ, Ὀδίον μέγαν, ἐβαλε διάφρον

40 πρῶτο γὰρ στρεφόντες μεταφρένω ἐν δόρῳ πηξιὼν ὑμῶν μεστηγνίς, διὰ δὲ στήθεσφοι ἐλάσσον. [δοῦσθετε δὲ πεσῶν, ἀράβησετε δὲ τειχεῖ' ἐπ' αὐτῶ.] Ἰδομενεὺς δ' ἀρα Ψαΐστον ἑνήρατο, Μήδονος νίνος Βώρου, δ' ἔκ Τάρτης ἐρυθώλακος εἰληπύθη
toμὲν αὗρ.' Ἰδομενεὺς δούρικλυτος ἠχείει μακρῷ νῦς' ἵππων ἐπιβιβάρμενον κατὰ δεξίων ὄμων. ἤρμπε δ' ἐξ ὅχεων, στυγερὸς δ' ἀρα μὴν σκότος εἶλεν.
τὸν μὲν ἄρ’ Ἰδομενής ἐσύλευον θεράποντες·

50 Ἄτρειδης Μενέλαος ἔλ’ ἐγχεῖ ἐξεῦσαι,

ἔσθλον θηρητῆρα· δίδαξε γὰρ Ἀρτεμίς αὐτῇ

βάλλειν ἀγρια πάντα, τά τε τρέψει οὐρσευν ὕλη.

60 ἄλλ’ οὖν οἱ τότε γε χραῦσαι Ἀρτεμίς ἰοχεῖαι,

οὐδὲ ἐκηβολίαι, ἴσων το πρῶν γε κέκαστο.

65 ἀλλά μὲν Ἄτρειδης δουρκλεῖτος Μενέλαος

πρόσθεν ἑαυν φεύγοντα μετάφρενον οὔτασε δουρὶ

[ὅμων μεσσηγόσ, διὰ δὲ στήθεσθιν ἐλασσεῖν.] ἤριπτε δὲ πρηνής, ἀράβησε δὲ τεῦχες ἐπ’ αὐτῷ.

Μηρίωνις δὲ Φέρεκλον ἐνήρατο, Τέκτωνοι νῦν

60 Ἀρμονίδεω, οἳ χερσὶν ἐπίστατο δαιδαλὰ πάντα

τεῦχεν· ἐξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθηνη·

65 οὐ καὶ Ἀλεξάνδρῳ τεκτήρατο νῆσας εἰσά

ἀρχεκάκους, αἱ πάση κακῶν Τρόισσαι γένυντο

οἱ τ’ αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσιφτατο ἡγη.

τὸν μὲν Μηριώνης, ὅτε δὴ κατέμαρπτε διώκως,

ρεβληκεὶ γλυούτον κατὰ δεξιόν· ἡ δὲ διαπρό

ἀντικρύς κατὰ κύστιν ὑ’ ὄσεται θῆλυ’ ἀκοκή.

γνυξ’ δ’ ἔρω’ οἰμόσις, θενάτος δὲ μιν ἀμφεκαλύπτειν.

Πηδαἰων δ’ ἄρ’ ἐπεφυε Μέγης, Ἀιτήνωρος νῦν,

70 οὐ ρα νόδος μὲν ἐνι, πῦκα δ’ ἐτρέφε διὰ Θεανῶ,

ὡς φιλουσί τέκεσαι, χαριζομένη πόσει δ.’

τὸν μὲν Φυλείδης δουρκλεῖτος ἐγγύθην ἑλθῶν

βεβλήκει κεφαλῆς κατὰ ιὼν  ὀξὶ δουρὶ.

ἀντικρύς δ’ ἀν’ ὀδύνας ὑπὸ γλώσσαν τάμε χαλκός.

75 ἤριπτε δ’ ἐν κοινῇ, ψυχρὸν δ’ ἔλε χαλκὸν ὀδύσσων.

Εὐρύπτυλος δ’ Ἐναμομύθης Ἰήναρα δίον,

νῦν ὑπερθύμου Δολοπίονος, οὐ ρα Σκαμάνδρου

ἀρητὴρ ἐτέκτο, θεός δ’ οὐ τίτο δήμῳ.
τὸν μὲν ἄρ’ Εὐρύπολος Ἔναίμονος ἄγλαος νῖός
90 πρὸςθέν ἐδέχετο φεύγοντα μεταδρομάδην ἔλασ’ ὦμον
φασχάνις αἶξας, ἀπὸ δ’ ἐξεσε χείρα βαρείαν,
αἰματόσαρα δὲ χείρ πεδίω πέσε· τὸν δὲ κατ’ ὀσσε
ἐλλαβε πορφύρεος θάνατος καὶ μοῦρα κραταίῃ.

Further Introduction to the ‘Bravery’ of Diomed.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίην·
85 Τυθείδην δ’ οὐκ ἄν γνώις, ποτέρως μετεῖ, ἢ
μετὰ Τρώων στιλβεῖ ή μετ’ Ἀχαιῶν·
θύνε γὰρ ἀμ πεδίῳ ποταμῷ πλήθον ἔσκοιχν
χειμάρρῳ, ὦς τ’ ὦκα σπέσων ἐκδιώκατο σειράς·
τὸν δ’ οὐτ’ ἄρ’ τε γέφυραι ἑρμέναι ἴσχανάνως,
οὐ’ ἀρα ἔρκεα ἵππει ἀλαχῶν ἐρίθλεον
ἐλθόντ’ ἐξαπίνη καὶ’ ἐπιβρύση Διός ὅμμορος·
pολλὰ δ’ ὑπ’ αὐτοῦ ἐργα κατήμετε καλ’ αἰζήων.
ὡς ύπὸ Τυθείδη πυκναὶ κλονεόντα φαλάγγες
Τρώων, οὐδ’ ἄρα μιν μέμον πολεῖς περ ἐόντες.

Diomed is wounded, but is strengthened by Athena.

95 τὸν δ’ ὡς οὖν ἐνόησε Δυκάόνος ἄγλαος νῖός
θύμον’ ἀμ πεδίῳ πρὸ ἐδέχ κλονεόντα φαλάγγας,
αὐ’ ἐπὶ Τυθείδη τείταιετο καμπύλα τόξα,
καὶ βάλ’ ἐσπαίσσεται, τυχών κατὰ δεξιῶν ὦμον,
θόρηκος γυάλου· διὰ δ’ ἐπτατο πικρὸς ὀυστός,
99 ἀντικρός δὲ διέσχε, παλάσσετο δ’ αἵμαις θώρηξ.
τῷ δ’ ἐπὶ μακρῶν ἀνυε Δυκάονος ἄγλαος νῖός·
“ἄρννος, Τρώες μεγάθυμοι, κέντορες ὕπων·
βέβλησα γὰρ ἀριστος Ἀχαῖων, οὐδὲ ἐν φημι
δὴ’ ἀνατίθεται κρατερὸν βέλος, εἶ ἐτέον με
103 ὁροεῖ αναξ Διὸς νῖός ἀπορνύμενον Δυκάνθεν.”
ὅς ἔφατ' εὐχόμενος· τὸν δ' οὖ βέλος ὡκὶ δάμασσεν, ἀλλ' ἀναχωρήσας πρόσθ' ἵππουν καὶ ὥχεσφιν ἔστη, καὶ Σθένελον προσέβη Καπανήνιον νῦν·
"ὦρσο, πέπον Καπανημάδη, καταβήσοντες δύφρον,

110 ὁφρα μοι ἐξ ὀμοιο ἑρύσῃς πικρὸν ὅιστόν·"

.onreadystatechange="window.onload=loadText();" onerror="window.onerror=null;"

ός ἁρ' ἔστη, Σθένελος δὲ καθ' ἱππων ἀλτο χαμαξε, πάρ δὲ στὰς βέλος ὡκὶ διαμπερὲς ἐξέφυ' ὀμοι·

115 "κλυθί με, αἰγιόχοιο Δίως τέκος, ἀτρυτωνή, εἰ ποτέ μοι καὶ πατρί φίλα φρονέουσα παρέστης ὅπι ἐν πολέμῳ, νῦν αὐτ' ἐμὲ φίλαι, Ἀθήνη·

δος δὲ τέ μ' ἄνδρα ἐλείν καὶ ἐς ὀρμὴν ἔγχειος ἔλθειν, ὀς μ' ἐβαλε φθάμενοι καὶ ἐπεύχεται, οὐδὲ μὲ φησιν

120 ὅρδον ἐς ὅμεσθαι λαμπρὸν φάος ἑλίου."

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλᾶς Ἀθήνη, γυναί δ' ἐθηκέν ἐλαφρά, πῦδας καὶ χέριαν ὑπερθεν·

125 ἐν γὰρ τῷ στήθεσσι μένος πατρῴων ἡκα ἄρτρομον, οἷον ἔχεσε κακόπταλος ἱππότα Τυδεός·

ἀγλύν δ' αὐ τῷ ἀφθαρμῶ ἠλον, ἥ τρίς ἐπῆν, ὄφρ' ἕως γυγνώσκης ἡμένα θεῶν ἥδε καὶ ἄνδρα·

130 τῷ νῦν, αἱ κα θεοὶ πευρὼμενοι ἐνθαδ' ἴκνητα,

μὴ τι σὺ γ' ἀθανάτους θεοὺς ἀντικρυ μάχεσθαι
tοῖς ἄλλοις· ἀτὰρ εἴ κα θεῶσ θυγάτηρ Ἀφροδητή·

135 ἔλθος' ἐν πολέμῳ, τῆς γ' οὐτάμεν ὄδει χαλκῷ·

ἡ μὲν ἀρ' ὡς εἰποῦ· ἀπέβη γλαυκώσις Ἀθήνη, Τυδεός δ' ἐξαύτος ἵον προμάχουσιν ἐμίχθη·

καὶ πρὶν περ θυμῷ μεμαῖος Τρώωσι μάχεσθαι,

δὴ τότε μὲν τρὶς τόσσον ἔλευ μένος, ὡς τε λέοντα,
οὖν ρά τε ποιμνὶ ἀγρῷ ἐπὶ εἰροπόκοις δίεστων χραίτη ἡν τ' αὐλῆς ὑπεράλμευν, οὐδὲ δαμάστη τοῦ μέν τε σθένος ὀρ bloginfo, ἐπετά δὲ τ' οὐ προσαμίνει 140 ἀλλὰ κατὰ σταθμοὺς δύται, τὰ δ' ἐρήμα φοβεῖται· αἱ μὲν τ' ἀγγιστῶν ἐπὶ ἀλλήλης κέχυται, αὐτὰρ ὁ ἐμμεμαύς βαθέως ἐξάλεται αὐλῆς· ὅς μεμαύς Τρώεσσι μίγη κρατερὸς Διομήδης.  

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

ἐνθ' ἐλευ 'Αστύνου καὶ 'Τσείρου ποιμένα λαῶν, 145 τὸν μὲν ὑπὲρ μαζίοιι βαλών χαλκήρει δουρίκ, τὸν δ' ἐπερν ζῷοι μεγάλω κλυδα παρ' ὁμον πλῆξ', ἀπὸ δ' αὐγένους ὀμον ἑργαθεν ἢπ', ἀπὸ νότουν. τοὺς μὲν ἔασ', ὁ δ' "Αβαντα μετάχετο καὶ Πολυδώνο, νιέας Εὐρυδάμαντος ὑεροτόκου γέροντων, 150 τοὺς οὐκ ἐρχομένους ἡ γέρων ἐκρίνατ' ὑνεῖρους, ἀλλὰ σφενάς κρατερὸς Διομήδης ἐξσάρρεξ. ἐνθ' ἐπὶ κατά Ξάνθου τε Θόωνα τε Παῦνοσ νεε, ἄμφω ἁλνυχτώ, ὁ δ' ἐπερν ὑπαίραι λυγρά, νιόν δ' οὐ τεκετ' ἀλλον ἐπὶ κράτησει λιποῦσαν. 155 ἐνθ' ο γε τοὺς ἐναρίζε, φίλων δ' ἐξαίστη ἥμυνν ἀμφοτέρῳ, πατέρι δὲ γόνω καὶ κιβέα λυγρά λειπ', ἐπεί οὐ ζωότε μάχης ἐκνοστήγατε δέχατο· χηρωκατι δὲ διὰ κτήσιν δατέοντο. 160 ἐνθ' νιάς Πράμοιο δύο λάβει Δαρδανίαν. εἰν οἷο διήροι ὑνήα, ὑχέμμανα τε Χρομίον τε. ὁς δὲ λέων ἐν βουσὶ τρόποις ἤς αὐχένα ἂξη πόρτιον ἥ βοῶς, κινούτη κατὰ βοσκομενῶν, ὁς τοὺς ἀμφοτέρους ἐξ ἵππων Τυθέων υὸς βήσει κακῶς ἀέκοντας, ἐπειτα δὲ τευχέ ἐστιν. 165 ἵππους δ' οἷς ἐτάροις δίδου μετὰ νής ἐλαύνειν.
Aeneas and Pandarus against Diomed and Sthenelus.

τὸν δ’ ἵδεν Λινείας ἀλαπάζοντα στίχας ἀνδρῶν, βῆ δ’ ἵμεν ἂν τε μάχην καὶ ἀνὰ κλόον ἐγχειαν Ἐνδαροὺν ἀντίθεον διήμενος, εἰ ποὺ ἐφείροι. εἴδε δυσκόνοις υἱόν ἀμύμονα τε κρατερόν τε, 170 στή δ’ τρόη τοῦτοι ἐποὺ τε μν ἀντίων ἡμᾶ·

"Πάνδαρε, ποὺ τοὺς τόξουν ἰδὲ πτερόντες ἐστοῖν καὶ κλέος; ὃ ὦν τίς τοὐ ἐρίζεται ἐνθάδε γ’ ἀνήρ, οὐδὲ τις ἐν Δυσκή σέῳ γ’ εὑχέται εἶναι ἀμεῖνων. ἀλλ’ ἀγα τῶν ἐφες ἀνδρὶ βέλος, Δι γείρας ἀνασχῶν, ὁς τοῖς ὑδρατεῖ καὶ ἴ δ’ κακὰ πολλὰ ἔργαν Ῥόας, ἐπὶ πολλῶν τε καὶ ἐσθλῶν γνώσασθ’ ἐλύσετε, εἰ μὴ τις θεὸς ἔστι κοτεσσαμένους Ῥώισθεν, ἱρῶν μηρίας: χαλεπὴ δ’ ἰδ’ ἔθνος ἐπὶ μηνος."

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

τὸν δ’ αὕτη προσέειπε δυσκόνοις ἀγιλαὸς ῖδος· 180 "Αλινεία, Ῥώων βουληθόρα χαλκοχιτῶν, Τυδείδη μιν ἐγὼ γε δαφρόν πάντα ἔστωκ, ἀστιδία γεγονότων αὐλώπιδι τε τρυφαλείῃ, ἵππους τ’ ἐλεφόρον· σάφα δ’ οὐκ οἶδ’, εἰ θεὸς ἔστιν. εἰ δ’ ἐπὶ γ’ ἀνήρ, ὃν ψῆμι, δαφρόν τυδέος υἱός, 185 οὐχ ο’ γ’ ἀνευθεὶ θεοῦ τάδε μαίνεται, ἀλλ’ τις ἄγχη ἔστηκ’ ἀλιατάτων νεφέλῃ εἰλιμένος ὑμοὺς, ὅς τοῦτον βέλος ὅκ’ κεχίμενον ἐτραπεν ἄλη. ἢδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὁμοῦ δεξιῶν, ἀντικροὺς διὰ θόρηκος γναλοῦ, καὶ μιν ἐγὼ γ’ ἐφάμη οἶδαν θροάρεις, ἐμπης δ’ οὐκ ἐδάμασσα:] θεός νῦ τίς ἔστι κοτήμες· ἵππον δ’ οὐ παρέασι καὶ ἀρματα, τὸν’ ε’ ἐπιβαίνη·
αλλά πον ἐν μεγάροις Δυκάνον ἐδέκα δύρροι καλοὶ πρωτοπαγεῖς νεοτυχέες, ἀμφὶ δὲ πέπλοι
πέπται. παρὰ δὲ σφὶν ἐκάστῳ δύνας ἦποι ἔστασι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Δυκάνων ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖς.
ἐπιστοῦ ἰ´ ἐκέλευε καὶ ἠρμασθὲ ἐμβεβαιϊτ.
ἀρχεῖν Ἐρώσιν κατὰ κρατερᾶς υἱόμινα.
ἀλλ` ἐγὼ οὐ πιθόμην, ἢ τ´ ἀν πολὺ κέρδιον ἥν, ἦποι πειθόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἐδμεναι ἄδην.
ὁς λίπον, αὐτάρ πεῖδος ἐς Ἡλιον εἰλήλοιθα,
τάξισιν πάνως: τὰ δὲ μ´ οὐκ ἀρ´ ἐμελλὼν ὀνήσειν.
[ἡδη γαρ δοιοῦσιν ἀριστήσεσιν ἐφήκα, 
Τυθείση τε καὶ Ἀτρείδη, ἐκ δ´ ἀμφιτέρουν
ἀτρεκές αἱ´ ἔσσευα βαλὼν, ἡγείρα δὲ μᾶλλον.]
τῷ ἐκ κακῆ αἰσθ ἀπὸ πασσάλον ἀγκύλα τόξα.
ηματι τῷ ἔλαμην, ὅτε Ἡλιον εἰς ἐρατείνην
ὑγεόμην Ἐρώσιν, φέρων χάριν Ἐκτορι δόρι.
εἰ δὲ κε νοστήσω καὶ ἐσοφόμοι ὀφθαλμόσων
παριζ´ ἐμὴν ἀλοχὼν τε καὶ ὑψερεφής μέγα δῶμα,
ἀυτικ´ ἐπει` ἀπ´ ἐμειό κάρη τάμιο ἀλλότριος φῶς,
εἰ μή ἐγώ τάδε τόξα φαίνω εν πυρὶ θεῖν
χερσὶ διακλάσσας ἀνεμώλια γαρ μοι ὀπηδεῖ.

Aeneas takes Pandarus upon his Chariot.

 tôn δ´ ἀν` Ἀλεξίας Τρώων ἀγός ἀντίον ηῶδα.
“μή δη οὕτως ἀγάρευε: πάρος δ´ οὐκ ἐσσεται ἄλλως, 
πρὸς γ´ ἐπὶ νῦ τῶδ´ ἀνδρ´ σὺν ἐπιστοῦ καὶ ὁχεσφιν
ἀντιβήν ἐλθόντε σὺν ἐστεσε περιθήσει.
ἀλλ` αγ´ ἐμῶν ὁχέων ἐπιβήσεο, ὀφρα ἰδη,
οὐδ᾽ Ῥωμῶν ὢποι, ἐπιστάμενοι πεδίον κρατώνα μάλ᾽ ἔνθα καὶ ἔνθα διωκέμεν ἦδὲ φέβεσθαι·
tῷ καὶ νοὶ πόλινδε σαώσετον, εἰ περ ἄν αὐτὲ
225 Ζεὺς ἔπλε Τυδείδη Διομήδει κύδος ὥρεξη.
ἀλλ᾽ ἄγε νῦν μάστιγα καὶ ἦνία συγκάλεστα
δέξας, ἐγὼ δ᾽ ἵππων ἐπιβήσομαι, ὅφρα μάχωμαι·
ἡ σὲ τόνδε δεδέξο, μελήσουσιν δ᾽ ἐμοὶ ὢποι."

τὸν δ᾽ αὐτὲ προσεέπτε Δυνάονος ἀγλαὸς νῦσσ·
230 "Αἰνεία, σὺ μὲν αὐτὸς ἔχ᾽ ἦνία καὶ τεῦ ἵππωι·
μᾶλλον οὐδ᾽ ἤνίχω ἐισωθότι καµπύλων ἄρμα
οὐσετον, εἰ περ ἄν αὐτὲ φεβώμεθα Τυδεός νῦσσ.
μή τὸ μὲν δείσαντε ματήσετον, οὐδ᾽ ἠθηλητὸν
ἐκφερέμεν πολέμου, τεὸν φθόγγον ποθέοντε,
235 νῦοι δ᾽ ἐπαξίας μεγαθύμοι Τυδεός νῦσσ
αὐτῶ τε κτείνῃ καὶ ἐλάσσῃ µόνωχας ὢπους.
ἀλλὰ σὺ γ᾽ αὐτὸς ἠλαυνε τε' ἄρματα καὶ τεῦ ἵππω,
τόνδε δ᾽ ἐγὼν ἐπιῶντα δεδέξομαι οξεὶ δουρί."

Sthenelus calls Diomed's Attention to Aeneas and Pandarus.

ὡς ἄρα φωνήσαντες ἐσ ἄρματα ποικίλα βάντες
240 ἐμμεµάοντε ἐπὶ Τυδείδη ἔχον ὥκεας ὢπους.
τοὺς δὲ ἴδε Σθένελος Καπανῆς ἀγλαὸς νῦσσ,
ἀλόσα δὲ Τυδείδην ἐπεα πτερόεντα προσηύδα·
"Τυδείδη Διάµηδες, ἐµὼ κεχαιρεµένε θυµώ,
ἀνδρ᾽ ὄρος κρατερὰ ἐπὶ σοὶ µεµαῦτε µάχεσθαι,
245 ἕνα ἀπέλεθρον ἔχοντας· ὁ µὲν τῶν ἐν εἰδῶς,
Πάνδαρος, νῦος δ᾽ αὐτὲ Δυκάονος εὖχεται εἶναι·
Αἰνείας δ᾽ νῦος μεγαλήτορος Ἄγγωρα
εὐχεται εἰκεγάµεν, µήτηρ δὲ οἳ ἐστὶ' Ἀφροδίτη.
ἀλλ᾽ ἄγε δὴ χαζώµεθ᾽ ἐφ᾽ ὢποιν, µηδὲ µοι οὐτός
250 θύνε διὰ προµάχων, µὴ πως φίλον ἦτορ ὀλέσσῃς."
τὸν δὲ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μη τι φόβοιν ἀγόρευ’, ἐπεὶ οὐδὲ σε πεισέμεν οὐ·
οὐ γάρ μοι γενναίον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσοντεν· ἐτί μοι μένος ἐμπέδον ἔστιν·
255 ἀκνείω δ’ ἵππων ἐπιβασάνεμεν, ἀλλὰ καὶ αὐτῶς
ἀντίον εἰμ’ αὐτῶν· τρεῖν μ’ οὐκ ἔν Παλλᾶς Ἀθήνην·
toῦτο δ’ οὔ πάλιν αὐτὸς ἀποιότετον ὁκέες ἵπποι
ἀμφω ἄφ’ ἡμείων, εἰ γ’ οὖν ἔτερόν γε φύγησιν·
ἀλλ’ ἀν τοῦ ἔρεω, σὺ δ’ ἐν ἕφεσι βάλλει σῆσιν·
290 αἰ κέν μοι πολύβουλος Ἁθήνη κόδος ὀρέξῃ
ἀμφοτέρω, κτείναι, σὺ δ’ τούτῳ μὲν ὠκεῖς ἵππους
αὐτὸυ ἐμπακάεσέν, εἰς ἀντύγος ἡνία τεῖνας,
Λινεῖα δ’ ἐπαίξαι μεμνημένος ἵππῳ,
ἐκ δ’ ἐλάσαι Τρώων μετ’ ἐκυκνήμας Ἀχαιός.
295 τής γὰρ τοῦ γενεῆς, ἃς Τρώι περ εὐρύπτα Ζεὺς
dῶχ’ νόος ποιήμαθε θαυμάζοις, αὖνε’ ἀριστοὶ
ἵππων, ὅσοι έκατεν ὑπ’ ἥγ’ ἡμίλου τε·
tῆς γενεῆς ἐκλείφεν ἀναξ ἀνδρῶν Ἁγχισθης,
λάθηρ Λαμεδόντος ὑποσχόνθησαν ἱπποῦς·
270 τῶν οἳ εἰς ἐγένοντο ἐνὶ μεγάρους γενεήλησι
τούς μὲν τέσσαρας αὐτοὺς ἰχνον ἀτίταλλ’ ἐπὶ φάτνῃ,
tω δὲ δι’ Λινεῖα ὄδυκεν, μιστόςρι φόβουι.
eἰ τούτῳ κε λάβομεν, ἀροιμεθ’ κε κλέος ἐσθόλν.”

Pandarus wounds Diomed, but then is slain by him.

ὡς οἳ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον,
275 τῷ δὲ ταχ’ ἐγγύθεν ἤλθον ἐλαύνοντ’ ὁκέας ἵππους.
tὸν πρῶτον προσέφει πνακάον ἄγλαος νόος·
“καρπερόθυμε δαίφρου, ἀγαυοῦ Τυδέος νόε, ἥ μάλα σ’ οὐ βέλος ὁκ’ δαμάσσατο, πικρὸς διστός·
νὸν αὐτ’ ἐγχείη πειρήσομαι, αἰ’ κε τύχωμι.”
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280 ἦ ῥα καὶ ἀμπεπαλῶν προῖε δολιχάσκιον ἔγχος, καὶ βάλε Τυδείδαο καὶ ἀσπίδα· τῆς δὲ διαπρὸ ἀιχμὴ χαλκεῖν πταμένη θώρηκι πελάσθη.
τῷ δ᾽ ἐπὶ μακρῶν ἄνυς Δυσκάνον ἄγλαος νῦς·
“βέβλημα κενεώνα διαμπερής, οὐδὲ σ᾽ ὀὐῶ
285 δηρῶν ἐπὶ ἀνοχήσεσθαι· ἐμοί δὲ μέγ᾽ εὐχὸς ἔδωκα.”
τὸν δ᾽ οὐ ταρβίσας προσέφη κρατερὸς Διομήδης·
“μὴμβροτε, οὐδ᾽ ἔτυχες· ἀτάρ οὐ μὲν σφῶι γ᾽ ὀἰῶ
πρὶν γ᾽ ἀποπαύσεσθαι, πρὶν γ᾽ ἢ ἔτερον γε πετοῦτα
ἀἵματος ἄσαι Ἀρην ταλαῦρων πολεμιστὴν.”
290 ὃς φάμενος προϊήκε· βέλος δ᾽ ἦθεν "Αθηνὴ
ῥῶνα παρ᾽ ὀφθαλμῷ, λευκοὺς δ᾽ ἔπεργεν ὄδυνας.
τοῦ δ᾽ ἀπὸ μὲν γλώσσαν πρυμνὴν τάμε χαλκός ἀτερής,
ἀιχμῆ δ᾽ ἔεσθη παρὰ νείατον ἀνθρεφώνα.
ἡρπε δ᾽ ἐξ ὄχεων, ἀράβησε δὲ τεῦχε ἐπ᾽ αὐτῷ
295 αἴόλα παμφαίλοντα, παρέδρεσαν δὲ οἱ ἰπποὶ
ἀκῦποδες· τοῦ δ᾽ ἀθί λύθη ψυχή τε μένος τε.

Aeneas withdraws. He is sadly hurt by a Stone thrown by Diomed, but is saved by his Mother.

Αἰνείας δ᾽ ἀπόροσε σὺν ἀσπίδι δουρί τε μακρῷ,
300 δείσας, μὴ πῶς οἱ ἐρυσαῖατο νεκρὸν Ἀχαίοι.
ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ βαῖνε λέων ὃς ἀλκί πεποιθῶς,
πρόςθε δὲ οἱ δόρο τ᾽ ἐσχὲ καὶ ἀσπίδα πάντοσ᾽ ἔιςν,
τὸν κτάμεναι μεμαῶς, ὦς τις τοῦ γ᾽ ἀντίως ἐλθοῦ,
σμεράλδα ἑαχοῦν. ὅ δὲ χερμαίδιον λαβὲ χείρι
Τυδείδης, μέγα ἐργον, ὅ οὐ δῦν γ᾽ ἄνδρε φέροις,
οἷον νῦν βροτοὶ εἰσ᾽ ὃ δὲ μὲν ῥέα πάλλε καὶ οῖος.
305 τῷ βάλεν Αἰνείαο καὶ ἰσχίον, ἐνθα τηρὸς
ἰχθύς ἐνστρέψεται, κοτύλην δὲ τε μὲν καλέουσιν·
θλάσσε δὲ οἱ κοτύλην, πρὸς δ᾽ ἀμφὶ βῆξε τένοντε·
ἀσε δ' ἀπὸ μινὸν τρηχύς λίθος. αὐτὰρ ὁ γ' ἡρως ἐστὶ γυνὲ ἐρυσὼν καὶ ἐρείσατο χειρὶ παχείᾳ.

310 γαίης: ἀμφὶ δὲ ὦσε κελαυὴ νῦξ ἐκάλυψεν. καὶ νῦ κεν ἐνθ' ἀπόλυτο ἀναξ ἄνδρων Αἰνείας, εἰ μῆ ἄρ' ὦσὶ νόησε Διὸς θυγάτηρ Ἀφροδίτη, μῆτηρ, ἡ μην ὑπ' Ἀχιλλῆς τέκε βουκολέοις: ἀμφὶ δ' ἐνοί φίλον νῦν ἐχεισάτο πῆχες λευκώ.

315 πρὸσθε δέ οἱ πέπλοιο φαενοῦ πτύγμα κάλυψεν, ἐρκὸς ἐμὲν βελέων, μῆ τις Δαναῶν ταχυπόλων χαλκὸν ἐνὶ στήθεσι βαλὼν ἐκ θυμὸν έλοιτο.

Sthenelus captures the Horses of Aeneas.

ἡ μὲν ἐνοί φίλον νῦν ὑπεξέφερεν πολέμου· οὐδ' νῦσι Καπανῆς ἑλήθησε συνεμείαν τάων, ὡς ἐπέτηλε βοην ἄγαθος Διομήδης, ἀλλ' ὃ γε τοὺς ἐνοῖς ἡρύκακε μῶνυχας ἱπποὺς νόσφιν ἀπὸ φλοιόσβου, ἐξ' ἀντυγόν ήνία τεῖνας, Αἰνείασ δ' ἐπατίσες καλλίτριχας ἱπποὺς ἐξέλασε Τρώων μετ' ἐυκυνήμνας 'Αχαιοὺς.

320 δόκει δὲ Δημιτύλῳ ἐτάρφι φιλῳ, ὅν περὶ τάτης τίνων ὁμηλικής, ὅτι οἱ φρεσὶν ἀρτία γῆ, νηισίν ἐπὶ γλαφυρήσει ἔλαιωμεν. αὐτὰρ ὁ γ' ἡρως ὅν ἱπποὺς ἐπιβᾶς ἐλαβ' ἡνία συγαλόειν, αἴσα δὲ Τυδείθην μέθετε κρατερώνυχας ἱπποὺς.

Diomed pursues and wounds Aphrodite.

330 ἐμεμαῖος. ὦ δὲ Κύπριν ἐπόχετο νηλεί χαλκῷ, γυγνώσκων, ὁ τ' ἀναλκεῖς ἐνθ' θεός, οὔδ' θεάων τάων, αἱ τ' ἄνδρων πόλεμοι κατὰ κοιράνεοσιν, οὔτ' ἄρ' Ἀθηναίη ὑπετε πτολίπορθος Ἐννώ. ἀλλ' ὅτε δή β' ἐκίχανεν πολύν καθ' ὀμιλοῦ ὀπάζων,
335 ἔθεν ἐπορεύεσθαι μεγαθύμου Τυδέος νιὸς ἄκρην οὐτασε χείρα μετάλμενος ὄξει δουρὶ ἀβληθηρῆν· εἴθαρ δὲ δόρυ χρῶς ἀντετόρητεν ἀμβροσιοῦ διὰ πέπλου, ὅν ὁι χάριτες κάμον αὐταί, προμινὸν ὑπὲρ θέναρος. ἔμε δ᾽ ἀμβροσοῖν αἵμα θεοῦ, ἴχώρ, οὐδὲν πέρ τε ρέει μακάρεσσι θεοῖς· οὐ γὰρ οὗτόν ἔδουσ', οὐ πίνουσ᾽ αἰθοπα ὅινον· τούτων' ἀναίμονές εἰσι καὶ ἁθάνατοι καλέονται. ἡ δὲ μέγα ίάχουσα ἀπὸ ὁ κάμβαλεν ιλόν· καὶ τὸν μὲν μετὰ χερσὶν ἔρωστατο Φοῖβος Ἀπόλλων
345 κυνήγη νεφήλη, μὴ τὶς Δαναῶν ταχυπόλων χαλκὸν ἐνι στήθεσα βαλῶν ἐκ θυμὸν ἔλοιπό· 
tῇ δ᾽ ἐπὶ μακρὸν ἄνοιε βοῦν ἀγαθὸς Διομήδης· "ἐκεῖ, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος· ἡ οὐχ ἄλις, ὅτι γυναικὸς ἀνάλκιδας ἑπεροτείες·
350 εἰ δὲ σῦ γ᾽ ἐς πόλεμον πωλήσαι, ἡ τὲ σ᾽ ὀν ῥυγίσεως πόλεμόν γε, καὶ εἰ χ᾽ ἐτέρωθι πύθηαν." ἀς ἐφαθ', ἡ δ᾽ ἀλύουσ᾽ ἀπεβήσετο, τείρετο δ᾽ αἴνως.

Aphrodite returns to Olympus on the Car of AreS.

τὴν μὲν ἂρ᾽ Ἰρις ἐλούσα ποδῆνεμος ἔξαγ᾽ ὰμίλων ἀγθομένην ὀδύνης, μελαίνετο δὲ χρῶα καλῶν.

355 εὗρεν ἐπειτὰ μάχησ ἐπ᾽ ἀριστερὰ θυροῦν Ἀρης ἤμενον, ἴπτε δ᾽ ἐγχος ἐκέκλητο καὶ ταχὲ ἢππο· ἡ δὲ γυνὲς ἐρισοῦσα καστίγνητοι φίλου πολλὰ λισσομεῖν χρυσάμπυκας ἤτεεν ἢππους· "φίλε καστίγνητε, κόμωσα τε με, δὸς δὲ μοι ἢππους·

360 ὅφρ᾽ ἐς Ὀλύμπον ἱκώμαι, ἵν᾽ ἀθανάτων ἐδῶς ἐστίν. λίπῃ ἀχθωμαί ἢκος, ὃς μὲ βροτὸς οὐτασεν ἀνὴρ, 
Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχωτο." ὠς φάτο, τῇ δ᾽ ἂρ᾽ Ἄρης δῷκε χρυσάμπυκας ἢππους.
ἡ δ' ἐς δύφρον ἔβαινεν ἀκηρεμένη φίλον ἦτορ,
πάρ δέ οἱ Ἰρις ἔβαινε καὶ ἦνια λάξετο χερσίν,
μάττιζεν δ' ἐλάαν, τῶ δ' οὐκ ἄκοντεν τετέσθην.
ἀέφα δ' ἐπειθ' ἴκοντο θεῶν ἔδως, αἰτῶν Ἀθηνᾶν·
ἐνθ' ἵππους ἔστησεν ποδήμησμος ὁκέα Ἰρις
λύσασ' εξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἰδαρ.
ἡ δ' ἐν γούναι πίπτε διώνης δι' Ἀφροδίτης,
μητρὸς ἡς· ἡ δ' ἀγκάς ἐλάζετο θυγατέρα ἄν,
χερί τε μιν κατέρεξεν ἕπος τ' ἐφατ' ἐκ τ' ὄνομαξεν·
"τις νῦ σε τοιάδ' ἐρέξε, φίλον τέκος, Ὀυρανώνων
μαθιδώς, ὡς εἰ τι κακὸν ῥέξουσαν ἑωτῇ;"

Aphrodite complains of her Treatment by Diomed.
δεξιτερῶν κατὰ μαζὸν ὠιστῷ τριγλάχυιν
βεβλήκει· τότε καὶ μν ἀνήκεστον λάβειν ἄλγος.
396 τῇ δ’ Ἀίδης ἐν τούτῳ πελώριος ὠκὺν ὄιστόν,
εὑτὲ μὲν ὁμός Ἀνήρ, νίφὶς Διὸς αἰγινχοὶ,
ἐν πύλῳ ἐν νεκύσεσι βαλὼν ὀδύνησιν ἔδωκεν.
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπο
κηρ ἄχεων, ἐδύνησε πεπαρμένος, αὐτὰρ ὄιστός
400 ὦμῳ ἐν στιβαρῷ ἦληλατο, κηδὲ δὲ θυμὸν.
τῷ δ’ ἐπὶ Παιήνων ὄδυνήφατα φάρμακα πάσησων
ἡκέσατ’· οὐ μὲν γὰρ τι καταβηθήσοθ γε τέτυκτο.
σχέτλιος, ὁβρυμοεργός, ὡς οὐκ ὦθεν’ αίσυλα ῥέων,
ὡς τόξουσιν ἐγερὶς θεοῦς, οἱ Ὀλυμπον ἔχουσιν.
405 σοὶ δ’ ἐπὶ τούτον ἀνήκε θεά, γλαυκώτης Ἀθηνη.
νήπιος, οὐδὲ τὸ οἴδε κατὰ φρένα Τυθεός νίος,
ὅτι μᾶλ’ οὐ δηναιός, ὡς ἀθανάτους μάχηται,
οὐδὲ τί μν παιδε ποτὶ γούνασθε παππάζουσιν
ἐλθόντ’ ἐκ πολέμου καὶ αἰνῆς δημοτῆτος.
410 τῷ νῦν Τυθεότης, εἰ καὶ μάλα καρπερὸς ἐστιν,
φραζέσθω, μη τίς οἱ ἀμείων σεό μάχηται,
μὴ δὴν Ἀγιάλεια περίφραν Ἀδρηστύνη
ἐξ ὑπνοι γούνασθε ψίλους οἰκίας ἑγερη,
κουρίδων ποθέουσα πόσιν, τῶν ἀριστῶν Ἀχαιῶν,
415 ἵφθιμη ἄλοχος Διομήδεος ἰπποδάμῳ.

Aphrodite's Wound is healed. Athena's Jest.

ἡ ῥα καὶ ἀμφοτέρησιν ἀπὶ ἰχῶ χειρὸς ὄμόργυν.
ἀλθετό χεὶρ, ὀδύναι δὲ κατηπώσωτο βαρεῖα.
αι δ’ αὐτ’ εἰσορώσαι Ἀθηναιὴ τε καὶ Ἡρη
κερτομίος ἐπέσετο Δία Κρονίδην ἑρέβηζον.
420 τούτῳ δὲ μόνων ἰχῄς θεα, γλαυκώτης Ἀθηνη.
"Ζεῦ πάτερ, ἡ ῥα τί μοι κεχολώσει, ὅτι κεν εἴπω;"
ἡ μάλα δὴ τινα Κύπριος Ἀχαιάδων ἀνίεναι Ἰκυθών ἀμμίσθαι, τοὺς νῦν ἐκπαγιὰλα φίλησεν, τῶν τινα καρρέζουσα Ἀχαιαδῶν ἐγκέφαλον

425 πρὸς χρυσῆθη περόνη καθαμάζατο χείρα ἀραίην.”

ἀς φάτο, μειδηρὰς δὲ πατήρ ἄνδρων τε θεῶν τε,

καὶ ῶρα καλεσσάμενος προσέφη χρυσῆθην Ἀφροδίτην.

“οὐ τοι, τέκνον, ἔμοι, δεδομαὶ πολεμίσαι ἔργα,

ἀλλὰ σὺν 'γ' ἱμερόντα μετέρχεο ἔργα γάμου,

ταῦτα δ' Ἀρη θῶ ἡκαὶ Ἀθήνη πάντα μελῆσει.”

Aeneas is assailed by Diomed, but saved by Apollo.

ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

Αἰνεὰς δ' ἔπορουσε βοήν ἀγαθὸς Διομήδης,

γιγαντῶσκοι, οἳ οἱ αὐτὸς ὑπείραξε χείρας Ἀπόλλων.

ἀλλ' οὗ ὑ' ἀρ' οὐδὲ θεῶν μεγάν ἄγετο, ίετο δ' αἰεὶ

435 Αἰνεὰν κτείναι καὶ ἀπὸ κλυτᾶ τεύχεα δύσαι.

τρὶς μὲν ἐπεί γε ἐποροῦσε κατακτάμεναι μενεαῖνων,

τρὶς δὲ οἱ ἐστυφέλειξε φαεινὴν ἄσπιδα Ἀπόλλων.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέστυγο δαίμον ἱσος,

δεινὰ δ' ὀμοικλῆσας προσέφη ἐκάργος Ἀπόλλων.

440 "φράξεο, Τυδείδη, καὶ χάζει, μηδε θεοῦν

ἰσ' ἐθέλε φρονεῖν, ἐπεί οὗ ποτὲ φύλον ὀμοῖον

ἀθανάτων τε θεῶν χαμαί ἐρχομένων τ' ἀνθρώπων.”

ὦς φάτο, Τυδείδης δ' ἀνεχαξέστο τυφθὸν ὁπίσω,

μην ἀλενόμενος ἐκατηβάλου Ἀπόλλωνος.

445 Αἰνεὰν δ' ἀπάτερθεν ὀμίλου θήκεν Ἀπόλλων

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέμνοικα.

ἡ τοῦ τῶν Λητώ τε καὶ Ἀρτέμις ἰουχεῖρα

ἐν μεγάλῳ ἀδύντῳ ἀκέντον τε κυδαίων τε·

αὐτὰρ ὁ εἶδωλον τεῦχ' ἀργυρότοξος Ἀπόλλων

450 αὐτῷ τ' Αἰνεᾶ ίκελον καὶ τεύχεσέ τοῖον.
άμφι δ’ ἄρ’ εἰδώλῳ Τρώες καὶ δίοι ΄Αχαιοὶ
δὴν ἄλληλων ἀμφὶ στήθεσθι βοείας,
ἀσπίδας εὐκύκλους λαιστήρια τε πετρόεντα.

Ares, roused by Apollo, takes Part in the Battle.

δὴ τότε θυώρων ᄉΑρης προσηθίδα Φοῖβος ᄉἈπόλλων.
455 “Αρε, ᄉΑρε βροτολογέ, μιαφώνε, τεχεσσαλήτα,
οὐκ ἄν δὴ τόδ’ ἀνδρα μάχης ἐρύσατο μετελθών,
Τυδέδνη, ὃς νῦν γε καὶ ἄν Δίῳ πατρὶ μάχοτο;
Κύπριδα μὲν πρώτα σχεδόν ὀὔτασε χείρ’ ἐπὶ καρπῷ,
αὐτὰρ ἐπει’ αὐτῷ μοι ἐπέσωτο δαίμονι ἰγος.”
460 ὃς εἰπὼν αὐτὸς μὲν ἐφέξετο Περγάμῳ ἀκρη,
Τρώας δὲ στίχας οὖλος ᄉΑρης ὀφρυνε μετελθῶν
eidámēnov ᄉΑκάμαιντι θῷο ὄγοτον Θερκῶν,
νιάσθι δὲ Πριάμου διοτρεφέσσοι κέλευεν.
465 “ὁ νεῖες Πριάμου διοτρεφέος βασιλῆς,
ἐς τί ἐπὶ κτεῖνονθαι ἐάσετε λαὸν ᄉἈχαιῶν;
ἡ εἰς ὃ κεν ἀμφὶ πύλης ἐπουηθῆσαι μάχονται;
κεῖται αὐτή, ὅν τ’ ἰσον ἐτίμουν ᄉΕκτορὶ διῷ,
Λυνεῖς νῦδος μεγαλήτορος ᄉἈχίλλαο
ἀλλ’ ἀγεῖ ἐκ φλοίῳβοι σασωσομεν ἐσθλὸν ἐταῖρον.”

Sarpédon taunts Hector with Lack of Spirit.
470 ὃς εἰπὼν ὀφρυνε μένος καὶ θημόν ἐκάστον.
ἐνθ’ αὐ Σαρπεδὼν μᾶλλα νεῖκεσεν ᄉΕκτορὰ δίον.
475 “Εκτόρ, πη δὴ τοι μένος οἴχεται, ὃ πρὶν ἕχεσκες;
φὴς πυν ἄτερ λαῶν πόλιν ἐξέμεν ἡδ’ ἐπικούρων
οῖς, σὺν γαμβρόοι καστηγήσοις τε σοῦσιν.
τῶν νῦν οὔ τιν’ ἔγω ἰδέειν ὄντε οὐδὲ νοήσαι,
ἀλλὰ καταπτώσσοισι, κύνει ὃς ἀμφὶ λέονται:
ἡμεῖς δ’ αὐ μαχόμεσθ’, οἱ πέρ τ’ ἐπίκουροι ένειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω· τηλοῦ γὰρ Δική, Ξάνθη ἐπὶ δινήσει.

480 ἔνθε ἄλοχον τε φίλην ἐλιπον καὶ νήπιον νυόν, καὶ δε κτήματα πολλά, τά τ’ ἐλδεται, ὡς κ’ ἐπιδεινή· ἀλλὰ καὶ ὡς Δικίους ὄτρυνος καὶ μέμων’ αὐτὸς ἄνδρι μαχήσασθαι· ἀτάρ ὦ τί μου ἐνθάδε τοίον, οἶνον κ’ ἥ δὲ φέροιεν Ἐκαῖοι η’ κεν ἄγοιεν.

485 τύνη δ’ ἐστηκας, ἀτάρ οὐδ’ ἄλλοις κελεύεις λαοῖς, κεκόμεν καὶ ἀμνυσὲμεν ὀρέστην’ μῆ πως, ὡς ἁφῶν λίθου ἄλοντε πωπάγρου, ἄνδρασι δυσμενέσσων ἔλεος καὶ κύρμα γέφυρε οἰ δὲ τάχ’ ἐκπέρσους’ εὐ ναιμόειν πόλιν ὑμήν.

490 σοὶ δὲ ἐχθ’ τάδε πάντα μέλειν νῦκτας τε καὶ ἦμαρ, ἄρχων λισσομένῳ τηλεκλεμένοι ἐπικούρως νολημέως ἐχέμεν, κρατερὴν δ’ ἀποθέσαν ἐνιπήν.”

The Trojans rally. Aeneas returns.

ὅς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορὶ μόθος. αὐτικὰ δ’ εἴ ὁχέων σὺν τεύχεσιν ἀλλ’ χαμᾶξε, 495 πάλλων δ’ οὔξεα δοῦρε κατὰ στρατὸν ὕξετα πάντῃ ὄτρυνως μαχήσασθαι, ἐγειρὲ δὲ φύλονι αἰνήν. οἱ δ’ ἐλελύθησαν καὶ ἐναντίοι ἔσταν Ἐκαῖοι· Ἀργεῖον δ’ ὑπέμειναν ἀσκλαίει οὐδὲ φόβησθεν. ὡς δ’ ἀνέμος ἄχνας φορέει ιερᾶς κατ’ ἀλώιας

500 ἄνδρων λυκμῶντων, ὅτε τε ἔστηθη Δημήτηρ κρῆν’ ἐπεγαμείων ἀνέμων καρπῶν τε καὶ ἄχνας· αἱ δ’ ὑπολευκαίνῳται ἄχυρμαι· ὡς τότ’ Ἐκαῖοι λευκὸ ὑπερθε γένοιτο κοινόπαρος, ὦν ἔλπις αὐτῶν οἴραυν ἐς πολύχαλκου ἐπέπληγον πόδες ἐπῶν, ἀψ ἐπιμαγαμείων’ ὑπό δ’ ἐστρεφον ἴννικῆς· οἱ δὲ μένος χειρῶν ἰδίως φέρον. ἀμφί δὲ νῦκτα
θούρος Ἀρης ἐκάλυψε μάχη Τρώωςιν ἀρήγων, πάντων ἔποιχόμενος, τοῦ δ' ἐκραίανεν ἐφετμᾶς Φοίβου Ἀπόλλωνος χρυσαόρου, ὦς μὲν ἀνώγειν
Τροίην θυμόν ἐγείραι, ἔπει ἰδὲ Παλλάδ' Ἄθηναν
οἴχομένην. ἡ γὰρ ἐὰν πέλεν Δαναόωσιν ἄρηγὼν,
αὐτὸς δ' Αἰνείαν μᾶλα πόνος ἐξ αὐτοῦ
ηκε, καὶ ἐν στήθεσι μένος βάλε ποιμέν λαῶν.
Αἰνείας δ' ἐπάρωσι μεθύστατο: τοῖ ἔχαρησαν,
ὡς εἰδον ἱοὺν τε καὶ ἀρτεμέα προσιόντα
cαὶ μένος ἐσθλὸν ἔχοντα: μετάληπταν γε μὲν οὔ τι
οὐ γάρ ἐὰν πόνος ἄλλος, ὅν ἀγυρνότοξος ἔγειρεν
Ἀρης τε βροτολογός Ἐρις τ' ἀμοτον μεμαυά.

The Achaeans await the Trojans.

τοῦ δ' Ἀιαντε δῶ ω καὶ Ὀδυσσεὺς καὶ Διομήδης

520 ὀφρυνὸς Δαναοῖς πολεμιζέμενοι, οἱ δὲ καὶ αὐτοὶ
οὕτω βίας Τρώων ὑπεδείδησαν οὕτω ἱώκαι,
ἀλλ' ἐμενὸν νεφέλησιν ἐικότες, ἂς τε Κρονίων
γῇμηφίς ὕστησαν ἐπ' ἀκροπολίσσω ὄρεσσῶν
ἀτρέμας, ὁφ' εὐδησὶ μένος Βορέας καὶ ἅλλων

525 ἕκχειρῶν ἀνέμων, οἱ τε νέφοι σκόιντα
πνεύμα σιγυρῆς διασκυδάσιν ἀέντες:
ὡς Δαναοῖ Τρώας μένον ἐμπεδῶν οὕδ' φέβοντο.
Ἄτρείδης δ' ἄν' ὡμολογεῖ δοῦλα κελεύον·
"ὦ φίλοι, ἄνερες ἐστε καὶ ἄλκιμον ήτορ ἔλεσθε,

530 ἅλληλους τ' ἀδίεσθε κατὰ κρατερᾶς ὑσμίνας.
ἀιδομένων ἀνδρῶν πλέονες σοι ἢ πέβασται,
φευγόντων δ' οὕτ᾽ ἄρ κλέος ὀρνύται οὕτε τις ἄλκη·

ἡ καὶ ἀκῶνσε δουρὶ θεῶς, βάλε δὲ πρόμον ἀνδρα,

Αἰνείω ἐπαρον μεγαθύμου, Δημιόωτα

535 Περγασίδην, ὅν Τρώες ὀμώς Πριάμου τέκεσσιν
τίον, ἐπεὶ θὸς ἔσκε μετὰ πρῶτοι μάχεσθαι.
τὸν ῥα κατ᾽ ἀσπίδα δουρί βάλε κρείων 'Αγαμέμνων.
ἡ δ᾽ οὐκ ἔχχος ἐρυτο, διαπρὸ δὲ εἶσατο χαλκός,
νειαίρῃ δ᾽ ἐν γαστρὶ διὰ ἐωσθῷς ἐλασσεν.
δουπησεν δὲ πεσῶν, ἀράβησε δὲ τείχε' ἐπ' αὐτῷ.

Aeneas slays two Achaenae, but yields before Menelaus and Antilochus.

ἐνθ' αὐτ' Αἰνειάς Δαναῶν ἔλευ ἄνδρας ἀρίστους,
νυὶ Διοκλής Κρήθωνα τε 'Ορσιλοχ' τε,
τῶν ῥα πατήρ μὲν ἐναιεὶ ἐκτιμείνη ἐνὶ Φηρῇ
ἀφνειῶς βιότου, γένος δ᾽ ἦν ἐκ ποταμοῦ
546 'Αλφειοῦ, οἷς τ' εὐρί βεῖε Πυλών διὰ γαίης,
οὗ τέκτο 'Ορσιλοχον πολέεσσ' ἄνδρεσσιν ἀνακτα.
'Ορσιλοχος δ᾽ ἄρ' ἐτικε Διοκλῆς μεγάθυμον,
ἐκ δὲ Διοκλής δυνμάσαντε παῖδε γενέσθην,
Κρήθων 'Ορσιλοχ' τε, μάχης εὖ εἰδότε πάσης.

550 τῶ μὲν ἄρ' ἡβησαντε μελαινάων ἐπὶ νηών
'Ήλων εἰς ἐπύωλον ἄμ' Ἀργείων ἐπέσθην,
τμὴν 'Ατρείδης 'Αγαμέμνον καὶ Μενελαὸς
ἀρνυμένων τῶν δ᾽ αὐθὶ τέλος θανάτου καλυφεν.
οὐσ τὸ γε λέοντε δῶς ὅρεος κορυφήσων
555 ἐτραφέτην ὑπὸ μητρὶ βαθείς τάρφεσον ὑλῆς.
τῶ μὲν ἄρ' ἀρτάζωντε βὸας καὶ ὑφια μῆλα
σταθμοὺς ἀνθρώπων κεραίζετο, ὄφρα καὶ αὐτὸ
ἄνδρῶν ἐν παλάμησι κατέκταθεν δὲ ἀράχος
tοιοῦ τῷ χείρεσσιν ὑπ᾽ Αἰνειαὶ δαμέντε
559 καππεσὴτιν ἐλάτησεν ἔοικότες ύψηλησιν.
τῶ δὲ πειστὶν ἐλέσεσεν ἀρχύφιλος Μενελαὸς,
βῆ δὲ διὰ προμάχων κεκορυθμένοις αὐθαιρ᾽ χαλκῷ,
σεῖων ἐγχεῖεν· τοῦ δ᾽ ὡτρυνεν μένος Αρτῆς,
cestor's that of Hector and Ares Diomed bids the Achaeans yield.

595 τὸς Ἐκτὸρ ἐνόησε κατὰ στίχας, ὥρτο δ᾽ ἐπ᾽ αὐτοῦς κεκληρών ἁρμα ἔτο ἤπειρον ἐπί τοῦ γεγονός
καρπεραῖ: ἦρε ὅ να καὶ πότιν Ἤμω,
ἡ μὲν ἔκουσα κυδομὸν ἀναίδεα δημοτῆς,
"Ἀρης δ’ ἐν παλάμησι πελάφων ἐγχοσ ἐνώμα,
φοίτα δ’ ἄλλοτε μὲν πρόσθ’ Ἔκτορος, ἄλλοτ’ ὁπισθεν.
τὸν δὲ ἰδὼν ῥέγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ’ ὅτ’ αἰήρ ἀπάλαμνος, ἵων πολέος πεδίου,
στῆν ἐπ’ ὁκυροῖ ποταμῷ ἄλαδε προφέντι,
ἀφροὶ μορμύρωντα ἰδὼν, ἀνά τ’ ἐδραμ’ ὁπίσθωσ,
ὡς τότε Τυδείδῃς ἀνεχάζετο, εἰπέ τε λαῷ·
“ὦ φίλου, οἷον δὴ θαυμάζομεν Ἐκτορα δῶν
αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέων πολέμοιστὴν·
τῷ δ’ αἰεὶ πάρα εἰς γε θεῶν, ὃς λογιῶν ἀμίνει·
καὶ νῦν οἱ πάρα κεῖνος Ἀρης βροτὸ ἀνδρὶ ἔνωκας.

ἀλλὰ πρὸς Τρώας τετραμμένοι αἰεὶ ὁπίσω
εἰκετε, μηδὲ θεοὺς μενεανεῖμεν ἵππα μάχεσθαι.”

ὡς ἄρ’ ἐφη, Τρώες δὲ μᾶλα σχεδὸν ἠλυθῶν αὐτῶν.
ἐνθ’ Ἐκτωρ δύο φῶτε κατέκτανε εἰδότε χάρμης,
εἰν ἐνὶ δύρρῳ ἐόντε, Μενέσθην Ἀγχαλόν τε.

τῷ δὲ πεσόντι ἔλεγεν μέγας Τελαμόνιος Αἰας·
στῇ δὲ μάλ’ ἐγγὺς ἵων καὶ ἀκόντισε δουρὶ φαινώ,
καὶ βάλεν "Ἀμφίων Σελάγου νῦν, ὃς ἰ’ ἐνὶ Παιασ
ναλε πολυκτήτων πολυλήπτων, ἀλλὰ ἔ μοιρα
ὃγ’ ἐπικουρήσοντα μετὰ Πράμον τε καὶ υλᾶς.

τὸν ὅτα κατὰ ζωστήρα βάλεν Τελαμόνιος Αἰας,
νειαίρῃ δ’ ἐν γαστρὶ πάγη δολιώσκοιν ἐγχοσ,
δούπησεν δὲ πεσόν. ὦ δ’ ἐπεδραμε φαιδίμως Αἰας
teúxeα συλήσων· Τρώες δ’ ἐπὶ δούρατ’ ἔμεναν
ὅξεα παμφανεύσατα· σάκος δ’ ἀνδρεάτο πολλά.

αὐτάρ ὁ λαξ προσβᾶς ἐκ νεκροῦ χάλκεου ἐγχοσ
ἐσπάσατ’. ὡδ’ ἄρ’ ἀτ’ ἀλλὰ δυνήσατο τεύχεα καλὰ
ὄμων ἀφελέσθαι· ἐπέεγετο γὰρ βελεέσσαν.
δεῖσε δ’ ὁ γ’ ἀμφίβασεν κρατερὴν Τρώων ἀγερόχων,
οἰ πολλοὶ τε καὶ ἑσθλοὶ ἐφέστασαν ἐγχεὶ ἔχοντες,
οἳ ἐ μέγαν περ ἐόντα καὶ ὑθήμον καὶ ἄγανῶν ὀσαν ἀπὸ σφείων. ὦ δὲ χασάμενος πελεμίχθη.

Tlepolemus and Sarpedon fight.

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ύπμῖνην. Τληπόλεμος δ’ Ἡρακλείδην ἦν τε μέγαν τε ἀρσεν ἐπ’ ἀντιδέῳ Σαρπηδόνι μοῖρα κραταίη. οἱ δ’ ὦ πτερισθοῦν ὑσαν ἐπ’ ἀλλήλους ἰόντες, νῖος θ’ νίων τοῖς Διὸς νεφεληγερεῖσα, τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν. “Σαρπηδόν, Δυκίων βουληφόρε, τίς τοι ἀνάγκη πτῶσέσθεν ἐνθάδ’ ἐοῦτι μάχης ἀδαήμων φοτί; ψευδόμενος δὲ σε φασί Διὸς γόνων αἰγάχου εὖναι, ἐπεὶ πολλῶν κεῖνων ἐπιδεύει αὐνδρῶν, οἰ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων ἀλλ’ οἶν οὐνε τών ἡμέα μὴν Ἡρακληεῖν εὖναι, ἐμὸν πατέρα θρασυμέμονα θυμολέοντα, ὅς ποτε δεῦρ’ ἐλθὼν ἐνεχ’ ἰππῶν Δαμαέδων ἐξ οὐνε σῦν νηυσὶ καὶ αὐνδράσι παυροτέροισιν Ἰλιον ἐξαλάπαξε πόλιν, χήρωσθε δ’ ἀγναίς. σοῦ δὲ κακὸς μὲν θυμός, ἀποφθυνθοῦσι δὲ λαοὶ. οὐδὲ τί σε Τρώοςσαν οὐμαι ἄλκαρ ἐσεϊσαί ἐλθὼν’ ἐκ Δυκιῆς, οὐδ’ εἴ μάλα καρπερὸς ἐσσί, ἀλλ’ ὑπ’ ἐμοὶ δημηθέντα πῦλας ’Αἴδαο περήσεων.” τὸν δ’ αὐ Ἡρακληδῶν Δυκίων ἀγὸς ἀντίὸν ἤδα. “Τληπόλεμοι, ὦ τοι κεῖνος ἀπόλεσθεν Ἰλιον ἱρήν ἀνέρος ἀβραδήροις ἄγανοι Δαμαέδων, ὅς ὑπ’ μοῦ εὐ ἐξαντα κακὸ ἴππατε μῦθοι, οὐδ’ ἀπέδωξ’ ἰπποὺς δὲν εὐεκα τηλόθεν ἔλθεν. σοῦ δ’ ἐγὼ ἐνθαθε φημὶ φόνον καὶ κήρα μέλαιναν
ἐξ ἐμέθεν τεῦξεσθαι, ἐμῷ δ᾽ ὑπὸ δουρὶ δαμέντα ἐξχος ἐμοὶ δῶσειν, ψυχὴν δ᾽ Ἀιδι κλυτοπώλῳ.

Sarpedon is wounded; Telephorus is killed.

Οδὸς φατο Χαρτηδών, ὁ δ᾽ ἀνέσχετο μείλινον ἐχοσ Τλητόλεμος· καὶ τῶν μὲν ἀμαρτη δυώρατα μακρά ἐκ θειρῶν ἦςεν· ὁ μὲν βαλεν αἰγύεα μέστουν Χαρτηδών, αἰχμῆ δὲ διαμετερής ἢλθ᾽ ἀλεγενῆ, τὸν δὲ κατ᾽ ὀφθαλμῶν ἔρεβενην νυὶ ἐκάλυψεν.

Τλητόλεμος δ᾽ ἄρα μηρὸν ἀμυντερὸν ἐγχεῖ μακρῷ βεθλῆκεν, αἰχμῆ δὲ διέστησον μαιμώσα, ὅστε ἐγχρμφθείσα, πατὴρ δ᾽ ἐτι λουγον ἄμμυνεν. οἱ μὲν ἀρ᾽ ἀντίθεον Χαρτηδώνα δοὶ ἐταῖροι εξέφερον πολέμου· βάρυνε δὲ μιν δόρυ μακρὸν ἐλκόμενον· τὸ μὲν οὐ τις ἐπέφρασατ᾽ οὕδε νόησεν, μηροῦ δὲνερύσαι δόρυ μείλινον, ὅφρ᾽ ἐπιβαίη, σπευδώτων· τοῖον γὰρ ἔχον πόνον ἀμφιέπτευτες. Τλητόλεμον δ᾽ ἐτέρωθην ἐνκημίσατ᾽ Ἀχαιοὶ εξέφερον πολέμου· νόησε δὲ δίος Ὀδυσσέας τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλοι ἡτορ.

Odysseus slays Seven Lycians.

μερμήριζε δ᾽ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν, ἦ προτέρων δίως νιῶν ἔργηδοῦτοι διόκοι, ἦ δ᾽ ἦ γε τῶν πλεόνων Λυκίων ἀπὸ θυμόν ἔλοιπο. οὐδ᾽ ἄρ᾽ Ὀδυσσῆ μεγάλητορ μόρσιμον ἦν ἦν

ὑφίμον δίως νιῶν ἀποκτάμεν ὀξεῖς χαλκωὶ· τῷ ῥα κατὰ πληθὺν Λυκίων τραπέ θυμὸν 'Αθηνή. ἐνθ᾽ ο γε Κοῖρανον ἐλευ 'Αλαστορά τε Χρομίον τε Ὀλκανδρόν θ᾽ Ἀλιὸν τε Νοῆμον τε Πρύτανίν τε, καὶ νῦ κ᾽ ἐτι πλέονας Λυκίων κτάνε δίος Ὀδυσσεῦς,
680 εἰ μὴ ἄρ ὁξὺ νόησε μέγας κορυθαίολος Ἑκτωρ. 
681 βῆ δὲ διὰ προμάχων κεκορυθμένου αἴθουσι χαλκῷ 
682 δείμα φέρων Δαναοῖς. χάρη δὲ ἀρα οἱ προσιόντι 
683 Σαρπηδών Δίος υἱός, ἔπος δὲ ὀλοφυρόνθ' ἔρειπε. 
684 "Πριαμίδη, μὴ δὴ με ἔλῳρ Δαναοῖς ἐάσης 
685 κείσθαι, ἀλλ' ἐπάμυνον. ἐπείτα με καὶ λίποι αἰῶν 
686 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ ἐμελλον ἐγώ γε 
687 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν 
688 εὐφρανεῖν ἀλοχὸν τε φίλην καὶ νήπιον υἱόν." 

Hector and Ares again drive the Achaeans.

689 ὡς φάτο, τὸν δ' οὐ τι προσέβη κορυθαίολος Ἑκτωρ, 
690 ἀλλὰ παρῆξεν λευκημένος, ὁφρα τάχιστα 
691 ὠςαίτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἐλοιτο. 
692 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδώνα δίοι ἐταῖροι 
693 εἶσαν ὑπ' αἰγάγχου Διὸς περικαλλέο φηγῷ. 
694 ἐκ δ' ἀρα οἱ μηροῦ δόρῳ μείλιον ὄνει βύραξε 
695 ὑφθήμος Πελάγων, οὗ οἱ φίλος ἦν ἐταῖρος. 
696 τὸν δ' ἐλιπε ψυχῆ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺσ. 
697 αὖτις δ' ἀμπυνύθη, περὶ δὲ πνοῆθ' Βορέα 
698 ζώγρει ἐπενεύοισα κακῶς κεκαφοῦτα θυμῶν. 
699 'Ἀργείοι δ' ὑπ' Ἀρην καὶ ᾿Εκτόρα χαλκοκορωτῇ 
700 οὔτε ποτὲ προτρέποντο μελαινῶν ἐπὶ νηῶν 
701 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' οίνοι ὑπέσσου 
702 χαζοῦθ', όσ' ἐπίθυτο μετὰ ῾Τρόασσου ᾿Αρηα. 
703 ἑσθα τίνα πρῶτον, τίνα δ' υστατον ἐξενάρξων 
704 ᾿Εκτόρ τε Πριάμου πάις καὶ χαλκεος ᾿Αρηας; 
705 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 
706 Τρῆχον τ' αἰχμητὴν Διώκλεων Ὀινόμαυς τε, 
707 Οἰνοπόθην θ' ᾿Ελένον καὶ Ὀρέσβιον αἰολομίτην, 
708 οὖς δ' ἐν ῾Την ναίσκε χέγα πλοῦτου μενηλῶς,
λύμη κεκλιμένος Κηφισίδης· πάρ δέ οἱ ἄλλοι

ναιόν Βοιωτοῖ, μάλα πίονα δήμον ἔχοντες.

Hera and Athena prepare to go to the Field.

tους δ' ως οὖν ἐνόησε θεά, λευκόλενος Ἡρη, Ἄργειών ὄλεκνοτας ἐνὶ κρατερῇ ύσμίνῃ,

αὐτίκη Ἀθηναίη ἔπεα πτερόεντα προσπύθα·

"ὁ πόσῳ, αἰγιόχοιο Δίως τέκος, ἀτρυπώ, ἡ ἡ δ' ἄλιον τὸν μῦθον ὑπέστημιν Μενελάῳ,

ἠλιον ἐκπέρσαντι ἐπείσχεον ἀπονέεσθαι,

εἰ οὖν μαίνεσθαι ἐάσομεν οὖλον Ἀρη.

αλλ' ἀγε δὴ καὶ νῶι μεδόμεθα θυσίριδος ἀλκῆς."

ως ἔφατ', οὖδ' ἀπίθησε θεὰ, ἡλακώτως Ἀθήνη.

ἡ μὲν ἐποιχομένη χρυσάμπυκας ἐντευν ἰπποὺς

Ἡρη πρέσβεια θεά, θυγάτηρ μεγάλου Κρόνου·

"Ἡβῆ δ' ἀμφ' ὄχεσσοι θοῶι βάλε καμπῦλα κύκλα,

χάλκεα ὀκτάκινημα, σιδηρέω ἄξοιν ἀμφίς.

τῶν ἡ τοῦ χρυσῆ ἔτος ἄφθιτος, αὐτὰρ ὑπερθεν

χάλκε' ἐπισάσωτα προσαρηρῆτα, θαῦμα ἰδέσθαι:

πληνεῖ δ' ἀργύρου εἰσὶ περὶδρομοι ἀμφιτέραν. διέφροι δὲ χρυσέωι καὶ ἀργυρεύουσιν ἴμασιν ἐντέταται, δοιαί δὲ περὶδρομοι ἀντιγες εἰσιν. τοῦ δ' ἔκ ἀργύρεως μίμος πέλεν· αὐτὰρ ἐπ' ἀκρω

δῆσε χρύσεων καλὸν ζυγόν, ἐν δὲ λέπαδα καλ' ἐβαλε χρύσει· ὑπὸ δὲ ζυγον ἤγαγεν Ἡρη ἰπποὺς ὀκύποδας, μεμαυ' ἐρίδος καὶ ἀντίς.

αὐτὰρ Ἀθηναίῃ κούρῃ Δίως αἰγιόχοιο

πέπλων μὲν κατέχειεν ἑαυτὸν πατρὸς ἐπ' οὐδ' οὐκίλον, ὃν ὡς αὐτὴ ποιήσατο καὶ κάμε χερσῶν·

ἡ δὲ χύτων ἐνδύσα Δίως νεφεληγερέται
tεῖχησιν ἐς πόλεμον θωρήσατο δακρυδεντα.
άμφι δ’ ἀρ’ ὦμοιον βαλετ’ αἰγίδα θυσανόεσσαν
dεινήν, ἵν πέρι μὲν πάντη φόβος ἔστεφάνωται,
ἐν δ’ ἔρεις, ἐν δ’ ἄλκη, ἐν δὲ κρυόεσσα ἱωκή,
ἐν δὲ τε Γοργείη κεφαλὴ δεινοῦ πελώρου
dεινὴ τε σιμερδην ἔς, Διὸς τέρας αἰγιόχου.
κρατεὶ δ’ ἐπ’ ἄμφιφαλον κυνήγην θέτο τετραφάληρον
χρυσείην, ἐκατὸν πολίων πρυλέσσα ἄραρμαν.

ἐς δ’ ὁχεα φλόγεα ποσὶ βῆσετο, λάζετο δ’ ἔγχος
βραθ’ μέγα στιβαρόν, τῷ δάμησιν στίχας ἀνδρῶν
ηρών, τοῖς τε κοτέσσεσαι ὁδρημοπάτρη.
'Ἡρη δὲ μάστιγι θώς ἐπεμαίετ’ ἀρ’ ἵππους:
αὐτόμαται δὲ πύλαι μύκων οὐρανοῦ, ἄς ἐχον Ἡραι,
τῆς ἐπτετραπται μέγας οὐρανὸς Οὐλυμπόσος τε,
ἥμεν ἀνακλίναι πυκνὸν νέφος ἦδ’ ἐπιθεῖναι.
τῇ ρα δὲ αὐτῶν κεντρηνεκέας ἔχον ἅπασας.

Hera secures Zeus’ Approval of their Plan.

ἐφὼν δὲ Κρονίων θεῶν ἄτερ ἦμενον ἀλλων
ἀκροτάτη κορυφῇ πολυδεράδος Οὐλυμποῦ.

ἐνθ’ ἱπποὺς στητόσα σθε, λευκάκεφος Ἡρη,
Ζην’ ὑπατον Κρονίων ἐξείρητο καὶ προσέεῖτεν:
"Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα;
ὄσσατον τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαίων
μάς, ἀτάρ οὐ κατὰ κόσμον, ἐμοὶ δ’ ἄχος, οἱ δὲ ἐκηλοι
tέρπονται Κύπρις τε καὶ ἄργυροτόχος Ἀπόλλων
ἀφρον τοῦτον ἀνέντες, ὃς οὐ τινα οἴδε θεάματα.
Ζεῦ πάτερ, ἦ ὧ τι μοι κεχυλώσεαι, αἰ κεν Ἄρη
λυγρὼς πεπληγνία μάχης ἔξαποδίωμαι;"

τὴν δ’ ἀπαμείβομεν προσέθη νεφεληγερέτα Ζεῦς.

"ἀγρει μὰν οἱ ἔποροιν Ἀθηναίην ἀγελείην,
η’ ἐ μάλιστ’ εἰσεῖ θεά κακής ὀδύνης πελάζειν."
The Goddesses reach the Trojan Plain. Hera shouts to encourage the Achaean.

ός ἐφαί, οὖδ' ἀπίθησε θεά, λευκάλενος Ἡρη, μάστιζεν δ' ἔποιες τῷ δ' οὐκ ἀέκοντε πετέσθην μεσημβρίας γαίης τε καὶ οἴρονού ἀστερέωνος.

770 οὐσον δ' ἠροειδεῖς ἀνήρ ἰδεν ὀφθαλμοῦσιν ἱμενος ἐν σκοτεινής λειώσας ἐπὶ οὐσά τόντων, τόσσον ἐπιθρώσκουσι θεῶν ἥψεσθε ἔποιες. 

ἀλλ' ὦ τε Ἰη Τροίην ἵκον ποταμό τε βέοις, ἰχνὶ ρόδας Σιμώεις, συμβαλλετον ἤδε Ἑκάμανδρος, 

775 ἐνθ' ἔποιες ἔστησε θεά, λευκάλενος Ἡρη, λύσασθ' εξ ὀμίχλεας, περί δ' ἱέρα πουλίν ἔχεν. 

τόσων δ' ἀμβροσίης Σιμώεις, ἀνέτειλε νέμεσθαι. 

τῷ δὲ βάτην τρήρωσι πελεάσιαν ἵμαθ' ἰμοίαν, ἀνδράσιν Ἀργείουσιν ἀλεξέμεναι μεμαναίαν. 

780 ἀλλ' ὦ τε δὴ ρ' ἴκανον, θὸ πλεώστοι καὶ ἀρίστοι ἐστασαν, ἀμφὶ βίθην Διομήδεος ἵπποδαμίῳ 

εἰλόμενοι, λείωσον ἐοικότες ὀμοφάγουσιν ἢ σφίς καπροῦσιν, τῶν τέ κτένος οὐκ ἀλαπαδίων, 

785 ἐνθα στάσθ' ἤνει θεά, λευκάλενος Ἡρη, 

Στεντορί εἰσημενε ἡμαλότορι χαλκεοφώνῳ, 

ὅς τόσον αὐθήσασθ' ἵμοι ἀλλοι πεντήκοντα. 

"αἰδώς Ἀργείου, κακ' ἐλέγχεα, ἐδος ἀγγυτοί. 

οἴρρα μὲν ἐς πόλεμον πολεόμεο ἤδε Ἀχιλλεύς, 

790 οἴκυνεσκον κείνου γάρ ἑδείδαν ώβριμον ἠγχος, 

νῦν δὲ ἐκάς πόλιος κολής ἐπί νυσί μάχονται."
ΠΟΙΟΣ ἘΝΗΧΩΝ ὑπὸ πλατέος τελαμώνος ἀσπίδος ἐφυκόλλου, τῷ τείρετο, κάμνε δὲ χείρα, ἀν δ᾽ ἵσχυν τελαμῶνα κελαυνοῦσα αἰτήτω ἀπομόρφιν. ῥῆπτειον δὲ θέα ξυγοῦ ἦσωτο φώσηνες τε.

"Ἡ ὀλύον οὐ παίδα ἐστάσε γεώνατο Τυθέως. Τυθέως τοι μικρὸς μὲν ἔγεν δέμας, ἀλλὰ μαχητής· καὶ ἤ ὁτε πέρ μιν ἐγὼ πολέμιζον οὐκ εἰςκόνον οὐδ᾽ ἐκπαυφάσειν, ὅτε τ᾽ ἤλυθε νόσφων Ἀχαϊῶν ἄγγελος ἐσ Θήβας πολέας μετὰ Καδμεώνας,

δαινύσαθαί μιν ἀνώγον ἐνι μεγάρωσιν ἐκήλων,

αὐτάρ ὁ θυμὸν ἔχων ὅν καρτερόν, ὡς τὸ πάρος περ,

καὶ Καδμεών προκαλιζέτο, πάντα δ᾽ ἐνίκα

[ἐνδιώσω. τοῦτο οἱ ἐγὼν ἐπιτάρροδος ᾧ.]

σοὶ δ᾽ ἦ τοι μὲν ἐγὼ παρά θ᾽ ἤσταμα ἐδὲ φυλάσσω,

καὶ σε προφρονέως κέλομαι Ἱτώσσον, μάχεσθαι

ἀλλα σειν ἡ κάματος πολυάιχ ὑπα ἐδείκνυν,

ἡ νῦ σε που δεός ἢσχεν ἀκήρων· οὐ σὺ γ᾽ ἐπείτα

Τυθέος ἐκγόνος ἐστι παύθρωνος Οἰνείδαο."
Ἀργεῖοις ἐκέλευσα ἀλῆμενα ἐνθάδε πάντας·
γυνώσκω γὰρ "Ἀργη μάχην ἀνὰ κοιρανέοντα."

Athena bids Diomed drive against Ares, and wounds him.

825 τὸν δ’ ἡμεῖς ἔπεκτα θεά, γλαυκώπῃς Ἀθήνην.
"Τυδείδη Διώμηδε, ἐμῷ κεχαρισμένῳ θυμῷ,
μήτε σὺ γ’ Ἀργη τὸ γε δείδαι μήτε τι’ ἄλλον
ἀθανάτων· τοιὴ τοῦ ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλὰ ἀγ’ ἐπ’ Ἀρη πρῶτον ἔχε μῶνυκε ἰππον,
830 τύφον δὲ σχεδὸν μηδ’ ἀξεό θουρον "Ἀργη
tούτον μαίνομεν, τυκτὸν κακὸν, ἀλλοτρόσαλλον,
ὅς πρῶπη μὲν ἐμοὶ τε καὶ Ἡρῆ στειτ’ ἀγορεύων
Τροστὶ μαχήσοσθαι, ἀτὰρ Ἀργεώσων ἀρίζειν,
νῦν δὲ μετὰ Τρόώστοιν ὀμιλεῖ, τῶν δὲ λέλασται.”

835 ὁς φαμείη Σθένελον μὲν ἀφ’ ἰππῶν δοσε χαμᾶζε,
χειρὶ πάλαι ἐρύσασ’· ὁ δ’ ἀρ’ ἐμμαπέας ἀπόροσεν.
ἡ δ’ ἐσ διάφρον ἐβαίνε παραι Διομήδει διόν
ἐμμεμαύης θεά· μέγα δ’ ἐβραχε βῃγνος ἄξων
βρηθοῦντ’· δεινὴ γὰρ ἀγέν θεὸν ἀνδρά τ’ ἀριστον.
840 λάβετο δὲ μάστυγα καὶ ἤμια Παλλᾶς Ἀθήνη.
αὐτὴ ἐπ’ Ἀρη πρώτῳ ἔχε μᾶνυκας ἰππον.
ἡ τοῦ μὲν Περίφαντα πελάριον ἐξεναριζει,
Λητωλῶν ὦ ΄ἄριστον, Ὀχησίων ἄγλαον νῦν
tὸν μὲν Ἀρης ἐνάριζε μαμφόνος· αὐτὰρ Ἀθήνη
δὺν "Αἰδός κυνῆν, μὴ μιν ἰδοι ὀβρίμος Ἀρης.
ὡς δὲ ἒδη βροτολογὺς Ἀρης Διομήδει δἰόν,
ἡ τοῦ μὲν Περίφαντα πελάριον αὐτόλ’ ἐσεν
κεῖσαι, ὃι πρῶτον κτείνων ἔξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ρ’ ἰθὺς Διομήδεος ἵπποδάμου.
845 οῖ δ’ ὁτὲ δὴ σχεδὸν ἤσαν ἐπ’ ἀλλήλωσιν ἱάντες,
πρόσθεν Ἀρης ὁδέξαθ’ ὑπὲρ ξυγὸν ἤνια ὀ’ ἰππῶν
ἐγχεῖ χαλκεῖς, μεμαίως ἀπὸ θυμὸν ἔλεσθαι·
καὶ τὸ γε ξερὶ λαβοῦσα θεά, γλαυκώπας Ἀθήνη,
ὅσεν ὑπὲκ δίφρου ἐπάτου ἄιχθηναι.

855 δεύτεροι ἄθρ' ὀρμάτο βοήν ἀγαθὸς Διομήδης
ἐγχεῖ χαλκεῖς· ἐπέρευσε δὲ Παλλᾶς Ἀθήνη
νείατον ἐς κενεώνα, ὥθη ξυνυσκέτο μήτρην·
τῇ ρᾷ μὲν ὀστὰ τυχῶν, διὰ δὲ χρόα καλὸν ἐδαψεν,
ἐκ δὲ δόριν σπάσεν αὐτῖς. ὃ δ' ἐβραχεὶ χάλκεοι Ἀρης,

860 ὀσσοὺν τ' ἐννεάχιλοι ἐπίαξον ἢ δεκάχιλοι ἀνέρες ἐν πολέμῳ, ἔριδα ἔνναγοντες Ἀρης.
τοὺς δ' ἄρ' ὑπὸ τρόμον ἐλέεν Ἀχαίοις τε Τρῶας τε
δεῖσαντας· τόσον ἐβραχ' Ἀρης ἄτος πολέμων.

Ares departs to Olympus and complains to Zeus.

οὗτος δ' ἐκ νεφέων ἐρεβενήνα φαίνεσαι ἄρ' 865
καύματος ἐξ ἀνέμου δυσταῖος ὀρνιμένου,
τοῖς Τυδείδη Διομήδει χάλκεος Ἀρης
φαίνεθ' ὁμοί νεφέεσσον ὁὐς εἰς ὀυρανὸν εὕρων.
καρπαλίμως δ' ἰκανεθ' θεῶν ἔδος, αἰτὴν ὁλυμπον,
πάρ δὲ Διω Κρονίων καθέκετο θυμὸν ἄχειν,

870 δείξεν δ' ἀμβροσιν ἀμία καταρρέον ἐξ ὀμφαλής,
καὶ ρ' ὀλοφυρόμενος ἐπεα πτερόντα προσβύδα·
"Ζεῦ πάτερ, οὐ νεμετίζῃ ὅρον ταῦτα καρτέρα ἔργα·
αἰεὶ τοῦ ῥύγιστα θεοὶ τετηρῶτες εἰμὲν
ἀλλήλον ἱστής, χάριν ἀνδρεσι φέροντες."

875 σοί πάντες μαχόμεσθα· σὺ γὰρ τάκες ἄφρονα κούρην,
οὐλομένην, ἢ τ' αἰὲν ἀόσπιλα ἔργα μέρισεν.
ἀλλ' μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὁλύμπῳ,
σοὶ τ' ἐπιπέδουνται καὶ δεδυτήμεσθα ἕκαστος·
ταύτην δ' οὖτ' ἐπει προτιβάλλεις οὔτε τι ἔργα,

880 ἄλλ' ἀνείας, ἐπει αὐτὸς ἐγείναιν παῖδ' ἀίδηλον.
η νῦν Τυδέος νίδον ὑπερφίαλον Διομήδεα
μαργαίνειν ἀνέκηκεν ἐπ’ ἀθανάτωσι βεούσιν.
Κύπριδα μὲν πρῶτον σχέδον οὐταει χεῦρ’ ἐπὶ καρπῷ,
ἀυτὰρ ἐπετεί αὐτῷ μοι ἐπέσευσε δαίμον ἰόσις.

885 ἀλλὰ μ’ ὑπῆνεκαν ταχέες πόδες· ἦ τέ κε δηρῶν
αυτὸῦ πήματ’ ἐπασχον ἐν αἰνήσιν νεκάδεσσιν,
ή κε ζ τὸς ἀμενήν ἔα χαλκοῦ τυπῆσιν.”

Ares receives Slight Comfort from Zeus, but his Wound is healed.

τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
“μή τί μοι, ἀλλοπρόσαλλη, παρεξόμενοι μυνύριζε.

890 ἔχθιστος δ’ ἔμοι ἐστὶ θεόν, οἱ "Ολυμπὸς ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
μητρὸς τοῦ μένου ἐστὶν ἀἄρχετον, οὐκ ἐπεικτόν,
"Ἡρης· τὴν μὲν ἐγὼ σπουδὴ δάμην ἐπέσευσιν
τῷ σ’ ὅμως κείνης τάδε πᾶσχειν ἐννεσείσιν.

895 ἀλλ’ οὐ μὰν σ’ ἐτὶ δηρῶν ἀνέζομαι ἄλγε’ ἔχοντα·
ἐκ γάρ ἐμεῦ γένος ἐστί, ἔμοι δέ σε γείνατο μήτηρ.
εἰ δὲ τευ ἔξ ἄλλου γε θεῶν γένει δῦν’ ἀίδηλος,
καὶ κεν δὴ πάλαι ἡσθα ἐνέρτερος ὅμορανων.”

ὦς φάτο, καὶ Παιήνων ἀνάγεται ἠήσασθαι.

900 τῷ δ’ ἐπὶ Παιήων ὀδυνηθάσατα φάρμακα πάσσειν.
[ἡκέκατ’· οὐ μὲν γάρ τι καταλυνήτος γε τέτυκτον.]
ὦς δ’ ὅτ’ ὦτε γάλα λευκῶν ἐπειγόμενος συμεπήξεν
ὕγρων εὐν, μέλα δ’ ὀκα πετρεθεται κυκόντω, ὦς ἄρα καρπαλώμως ἦσατο θόρυβον "Ἀρη.

905 τὸν δ’ "Ἡβή λούσεν, χαρίεται δέ εἰματα ἐσεβεν·
πάρ δὲ Διὸ Κρονίων καθέξετο κύδει γαϊών.

αι δ’ αὕτης ὑπὸς δῶμα Δίος μεγάλου νέουτο,
"Ἡρη ι’ Ἀργείη καὶ Ἀλαλκομενής Ἀθηνή,
παύσαται βρωτολογοῦν Ἀρην ἀνδροκτασίαν.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ

Ζήτα δ’ ἄρ’ Ἀνδρομάχη καὶ Ἐκτόρος ἵπτ’ ἄριστον.
Colloquium Hectoreum narrat cum coniuge Zeta.

‘In Zeta, Hector prophesies;
Prays for his son; wills sacrifice.’

Ἔκτορος καὶ Ἀνδρομάχης ὀμιλία.

After the Departure of the Divinities the Achaeans prevail.

Τρώων δ’ οἰωθῇ καὶ Ἀχαίων φύλοτες αἰνή: πολλὰ δ’ ἄρ’ ἐνθα καὶ ἐνθ’ ἱδυσε μάχη πεδίῳ, ἀλλήλων ἱδυνομένων χαλκήρᾳ δύσα, μεσογγὺς Σιμόκεντος ἢδε Ξάνθου βοῶν.

6 Ἀἰας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαίων, Τρώων ἰρέξε φάλαγγα, φῶς δ’ ἔτάρωσιν ἐδήκεν, ἀνδρα βαλῶν, ὅς ἀριστεὶς ἐνῳ Θρήκεσιν τέτικτο, νιῶν Ἡσσαρῶν Ἀκάμαντ’ ἢδ’ τε μέγαν τε.

τὸν τ’ ἔβαλε πρῶτος κάρυθος φάλων ἱπποδασεῖς,

10 εν δὲ μετόπω πῆξε, πέργητε δ’ ἅρ’ ῥέτεον εὐσω αἰχήμα χαλκείη: τὸν δὲ σκότος ὠςιε καλιψεν.

Ἄξυλον δ’ ἅρ’ ἐπεφεν βοῦν ἀγαθὸς Διομήδης Τευθρανίδην, ὅς ἐναιεν ἐντιμεῦν ἐν Ἀρίσβη ἀφενεὼς βιαῖοι, φίλος δ’ ἢν ἀνθρώπους.

15 πάντας γὰρ φιλέσκεσκεν ὕδω ἐπὶ οἰκία ναῖων. ἀλλὰ οἱ οὐ τις τῶν γε τὸν ἤρκεσε λυχνὸν ὀλθρὸν πρόσθεν ὑπαντιάσας, ἀλλ’ ἀμφῶ θυμῶν ἀπηύρα, αὐτὸν καὶ θεράπουτα Καλησίου, ὅς πα τὸθ ἅπων ἐσκεν υἱοφόροις: τὸ δ’ ἀμφῶ γαίαν ἐδύνη.
Αράγγον άρ' Ευρύαλος καὶ Οφέλτον εξενάριξεν·
βῆ δὲ μετ' Λιθησίων καὶ Πηδασον, οὕς ποτὲ νύμφη
νῆς 'Αβαρβαρής τέκ' ἀμύμων Βουκολίων.
Βουκολίων άρ' ήν ύδως ἀγανοῦ Δαμεδόντος
πρεσβύτατος γενέη, σκότιον δὲ ἐ γείνατο μήτηρ·
πομαίνων άρ' ἐν' ἀσττι μέγης φιλοτητὶ καὶ εὐην,
η δ' ὑποκυνσάμενη διδυμάοι γείνατο παῦδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνα
Μηκυστιμιάδης καὶ ἀπ' οἷσιν τείχε' ἐσίλα.
'Αστάλων άρ' ἔπεφευ ομαρτόλημες Πολυποίητης·
Πιδύτην άρ' 'Οδυσσεύς Περκώστων εξενάριξεν
ἐγχεί ξαλκείων, Τεύκρος άρ' 'Αρετάνον διὼν.
'Αντίλοχος δ' 'Αβληθον ἐνήρατο δουρί φαινὼ
Νεστορίδης, 'Ελατον δὲ ἀναξ ἄνδρων 'Αγαμέμνον.
ναε δὲ Σατυρέντος ἑυρρέετα παρ' οἷς
Πηδασον αἰπαεινή. Φυλακὸν άρ' ἔλε Δήστος ἕρως
φεύγοντι, Ευρύπυλος δὲ Μελάνθιον εξενάριξεν.

Menelaus takes Adrastus.

"Αδρηστόν άρ' ἔπειτα βοήν ἀγαθὸς Μενέλαος
ζωὸν ἐλ', ἵππῳ γάρ οἱ ἀνυξιμένοι πεδίου
ὁδῷ ἐν βλαφθέντε μυρίκυνη, ἀγκύλων ἀρυμα
ἀξιωτ' ἐν πρωτῷ ρυμῷ αὐτῶ μὲν ἐβήτην
πρὸς πόλιν, ἦ περ οἱ ἄλλοι ἀνυξιμένοι φοβεότου,
αὐτὸς δ' ἐκ δίφρου παρὰ προχὸν ἐξεκυλίσθη
προημῆς ἐν κονίσιν ἐπὶ στόμα. παρ' δὲ οἱ ἐστὶ
'Ατρεδῆς Μενέλαος ἔχων δολιωστίκουν ἔγχος·

"Αδρηστός άρ' ἔπειτα λαβοῦν ἐλλείστετο γούνη
"ζώγρη, 'Ατρέος υἱὲ, σὺ δ' ἀξιά δεξία ἄπωνα.
πολλὰ δ' ἐν ἀφνείου πατρός κειμῆλα κεῖται,
χαλκὸς τε χρυσός τε πολύκμητος τε σίδηρος·
τῶν κέν τοι χαρίσατο πατήρ ἀπερείστι ἁποινα, 50 εἴ κεν ἐμὲ ζωὸν πεπύθον ἐπὶ νησίῳ Ἀχαίων.

"ός φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσιν ἐπειθὲν καὶ δὴ μιν τάχ’ ἐμελλὲ θοᾶς ἐπὶ νῆας Ἀχαίων δῶσεις ἄθραπον καταξέμενον ἀλλ’ Ἀγαμέμνων ἀντίοις ἥλθε θέων, καὶ ὁμοκλήτης ἔτους ἦνδα.

"ὁ πέσον, ὁ Μενέλαε, τί ἡ δὲ σὺ κηδεῖ σοῦ ἀνδρῶν; ἡ σοὶ ἀριστὰ πεποίηται κατὰ οἴκον πρὸς Τρώων; τῶν μῆς ὑπεκφύγοι αἰτῶν ὀλεθρόν χείρας θ' ἡμετέρας, μὴ δ’ ὅν τινα γαστέρα μήτηρ κούρον ἐόντα φέροι,—μὴν ὃς φύγου,—ἀλλ’ ἄμα πάντες
60 Ἰλίου ἔξαπολοιατ’ ἀκήδεστῳ καὶ ἀφαντῷ.

"ός εἰπὼν παρέπεισεν ἀδελφεῖον φρένας ἵρως, αἰτίμα παρεπώ’ ὁ δ’ ἀπὸ ἔθεν ὄσωτῳ χειρὶ ἵρω Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων οὕτα κατὰ λατάρην’ ἄνευρατε’, Ἀτρείδης δὲ λαξ’ ἐν στήθει βὰς ἔξαποσασε μεὶλίων ἔχχος.

Νέστωρ δ’ Ἀργείουσιν ἐκέκλετο μακρὸν ἄνυσας:

"ἄ φιλοι ἰρωὲς Δαναοί, θεράποντες Ἀργοῖ, μὴ τις νῦν ἐνάρων ἐπιβαλλόμενοι μετόπισθεν μμενέτω, ὃς κεν πλείστα φέρων ἐπὶ νῆας ἴκηται, ἄλλ’ ἀνδρας κτείνωμεν’ ἐπειτὰ δὲ καὶ τὰ ἐκῆλοι νεκροὺς ἀμ πεδιόν συλήσετε τεθνήτας.”

Helenus sends Hector to Troy, to order a Sacrifice to Athena for the Safety of the City.

"ός εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστων. ἔνθα κεν αὐτὲ Τρῶες ἀρμυρίλων ὑπ’ Ἀχαίων Ἐλενοὶ ἐσωτερίζησαν ἄναλκεῖσι δαμέντες, 75 εἰ μὴ ἄρ’ Αἰνεία τε καὶ Ἐκτορὶ εἶπε παραστάς Πριαμίδης Ἐλενος, οἰωνοτόλων ὅχ’ ἄρστος."
“Αἰνεία τε καὶ Ἕκτωρ, ἔπει τὸνός ὑμιὶ μάλιστα Τρόών καὶ Δικών ἐγκέκλιται, οὖνεκ’ ἄριστοι πᾶσαν ἐπ’ ἱθῦν ἔστε μάχεσθαι τε φρονέειν τε,
80 ὁτητ’ αὐτοῦ, καὶ λαὸν ἔρυκάκετε πρὸ πυλῶν πάντη ἐποιχόμενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, δησίουι δὲ χάρμα γενέσθαι.
αὐτάρ ἔπει Κε φάλαγγας ἐποτρύνητον ἀπάσας,
ήμεῖς μὲν Δαναοῖς μαχητήμεθ’ ἀδὴ μένοντες,
95 καὶ μᾶλα τειρόμενοι περ’ ἀναγκαίη γὰρ ἔπειγεν.
Ἑκτωρ, ἀτὰρ σὺ πόλυνθε μετέρχει, εἰπὲ δ’ ἐπειτὰ μητέρι σῇ καὶ ἐμῇ: ἥ δὲ ἔωσώπλουσα γεραιώς
νηὸν Ἀθηνάιας γλαυκόπιδος ἐν πόλει ἄκρῃ,
οἴξασα κλῆσι θύρας ἱεροῦ δόμου,
90 πέπλουν, ὦ οἱ δοκεῖ Χαρίστατος ὡς ἡμίφωτος εἶναι ἐνι μεγάρῳ καὶ οἱ πολὺ φιλτάτος αὐτῇ,
θείαι Ἀθηνάιας ἐπὶ γούνασιν ῥυκόμουι,
καὶ οἱ ὑποσχῖσθαι δυσκαίδεκα βοῦς ἐνι νηὶ
95 ἵναι ἥκεσται ἱερευνήμεναι, αἰ κ’ ἐλείσῃ ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπία τέκνα,
αἱ κεν Thouδος νὶὸν ἀπόσχη Ἰλίου ίρῆς,
ἀγρίων αἰχμητῶ, κρατερῶν μιστῶρα φόβοι,
ὅν δὴ ἐγὼ κάρτισσων Ἀχαιῶν φημὶ γενέσθαι.
οὐδ’ Ἀχιλήα ποθ’ ὡδὲ γ’ ἐδείξεις, ὁράμαν ἀνδρῶν,
70 ὅν πέρ φασι θεᾶς ἐξείμεναι: ἀλλ’ ὡδέ λίην
μαίνεται οὐδὲ τὸς οἱ δύναται μένος ἴσοφαρίζειν.”

Hector rallies the Trojans.

ὡς ἐφῆ, ὡ Ἕκτωρ δ’ οὐ τι κατιγνητῷ ἀπίθησεν.
αὐτίκα δ’ ἐξ ὁχέων σὺν τείχεσιν ἄλτῳ χαμάξε,
πάλλων δ’ ὡξά δοῦρε κατὰ στρατόν ὄχετο πάντη
95 ὀτρύνων μαχέσασθαι, ἐγείρε ἰδ’ φύλωπι αἰνῆ.”
οἱ δὲ ἐξελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
'Ἀργείων δ' ὑπεχώρησαν, λήξαν δὲ φῶνοι,
φὰν δὲ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστέρων 
Τρωῶν ἀλεξήσωσαν κατελθέμεν· ὡς ἐξελιχθεν.

110 Ἐκτώρ δὲ Τράεσσιν ἐκέκλετο μακρὸν ἄνας:
"Τρώες ὑπέρθυμοι τηλεκελετοὶ τῇ ἑπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θουρίδος ἀλκής,
ὅφρ' ἄν ἑγὼ βῆν προτὶ Ἰλιὸν ἦδε γέροντι
εἶπω βουλευτήσαι καὶ ἡμετέρρης ἄλοχουσιν

115 δαιμόσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας."

ὡς ἀρα φωνήσας ἀπέβη κορυφαιόλος Ἐκτωρ
ἀμφὶ δὲ μὲν σφυρὰ τύπτε καὶ αἰχένα δέρμα κελαοῦν,
ἀντιξέ ἡ πυμάτη θέεν ἄσπιδος ὀμφαλοόπτωσης.

Meeting of Glaucons and Diomed.

Γλαῦκος δ' Ἰππολόχοιο πάις καὶ Τυδέος νῦς
120 ἐς μέσον ἀμφοτέρων συνίητο μεμαωῆτε μάχεσθαι.
οἱ δὲ ὅτε ἦναν ἄρχον τὸν πρότερον προσεῖηε βοήν ἀγαθὸς Διομήθης·
"τίς δὲ σῷ ἄσσε, φέρεστε, καταθηκτῶν ἄνθρώπων;
οὐ μὲν γὰρ ποι' ὅπως μάχη ἐν κυδιανείρῃ

125 τὸ πρῶτ' ἀτάρ μὲν νῦν γε πολὺ προβεβήκας ἀπάντων
σῷ θάρει, ὁ τ' ἐμὸν δολιχότοικον ἔγχος ἐμεῖναι·

130 υἱοὶ ἂν γὰρ ὅδε Δρύαντος νῦς κρατήρος Δυκόργος
ἂν ἦν, οὐ δὲ θεοίν ἐπορανιέσθασιν ἐρίζεν,

135 οὐδὲ μοι μαίνομένοι Διωνύσῳ τιθήμας
σὲ σὲ κατ' ἡγάθεον Νυστὶν· αἱ δ' ἀμα πᾶσαι
θύσιθα χαμαι κατέχειν, ὡς ἄνθρωπον Δυκόργον
θειώμεναι βουταλῆ'· Διώνυσος δὲ φοβηθεῖς δύσεθ' ἀλὸς κατὰ κύμα, Θέτις δὲ ὑπεδέξατο κόλπω
δειδώτα· κρατερός γὰρ ἐχε τρόμος ἀνδρὸς ὀμοικλῆ',
τῷ μὲν ἐπευ' ὅδηγαντο θεοὶ μεῖα ζωντες,
καὶ μὲν τυφλῶν ἐθηκε Κρόνου πάις· οὐδ' ἄρ' ἐτὶ δὴν

ιν', ἐπεὶ ἀθανάτους ἀπήχθετο πάσι θεοῖς,
οὐδ' ἂν ἐγὼ μακάρεσσι θεοίς ἐθῆλομι μάχεσθαι.
εἴ δὲ τις ἐστι βροτῶν, οἱ ἄρουρῆς καρπῶν ἐδούναν,
ἀσον ἱπ', ὡς κεν θάσσον ὀλέθρου πείραθ' ἵκηαι."

The Family of Glaucus.

tῶν δ' αὖθ' Ἰππολόχου προσημέθα διαδίμως νῦός·

"Τυθείη μεγάθυμε, τι ἦ γενεὶς ἐρείεις·
οὐ δὲ περ φύλλων γενείς, τοῖς δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὑλή
τηκεδώσα φύει, ἐάρος δ' ἐπιγίγνεται ὅρη,
ὡς ἀνδρῶν γενεὶς ἦ μὲν φύει, ἦ δ' ἀπολήγει.

εἰ δ' ἑθέλεις καὶ ταῦτα δαθμέναι, ὅφρ' εὖ εἰδῆς,
ἡμετέρην γενεῖς· πολλοὶ δὲ μὲν ἀνδρεῖς ὑπασίν·
ἐστι πόλις Ἐφορίω μυχῶ 'Ἀργεῖος ἱπποβότοιο,
ἐστι δὲ Σίνυφος ἔσκεν, ὁ κέρδιστος γενέτ' ἀνδρῶν,
Σίνυφος Λἰολίδης· ὁ δ' ἁρα Γλαύκου τέκθι νῦόν,

αὐτάρ Γλαύκος ἐκεῖκεν ἀμύμωνα Βελλεροφόντυν.

τῷ δὲ θεοὶ κάλλος τε καὶ ἣμορέθ' ἐρατεινὴν
ἄπασαν· αὐτάρ οἱ Προῖτος κακὰ μῆσατο θυμῶ,
ὡς ἵπ' ἐκ ὅμοι ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦν,
Ἀργεῖων· Ζεὺς γὰρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν.

τῷ δὲ γυνῇ Προῖτον ἐπεμήνατο, δι' 'Ἀντεια,
κρυπτάδη φιλότητι μιγήμεναι· ἀλλὰ τῶν οὐ τι
πεῖθ' ἀγαθ' φρονέωντα, δαἴφρονι Βελλεροφοντῆν.
ἡ δὲ ψευσμένη Προῖτον βασιλη' προσημέθα·
‘τεθνάδης, ὅ τε Προῖτ, ἡ κάκται Βελλεροφόντην,
165 ὃς μ’ ἔθελεν φιλότητι μιγήμεναι ὅου ἐθελούσῃ·
ὡς φάτο, τὸν δὲ ἀνάκτα χόλος λάβειν, ὅον ἄκοισεν·
κτείναι μὲν ρ’ ἀλέανε, σεβάσσατο γὰρ τὸ γε θυμῷ,
πέμπτε δὲ μὲν Δυκήνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοθόρα πολλά,
170 δεῖξαι δ’ ἡμῶνει ὃ πενθερῶ, ὃφρ’ ἀπόλουτο.
αὐτάρ ὃ βῆ Δυκὴνδε θεῶν ὑπ’ ἀμύμων πομπῆ.
ἀλλ’ ὃτε δὴ Δυκῆν ἤθει Ξάνθων τε ἰῄετα,
προφυνῶν γνὸν τὶν ἄναξ Δυκῆς εὔρείας·
ἐννήμαρ ξείνυσε καὶ ἐννέα βοῦς ἰέρευσεν.
175 ἀλλ’ ὃτε δὴ δεκάτῃ ἐφανὴ ἱδώδακτυλος Ἡόσ, 
καὶ τότε μὲν ἐρέειν καὶ ἦτε σήμα ἰδέσθαι,
ὅτι ρὰ οἱ γαμβροῦ πάρα Προῖτοι φέροιτο.
αὐτάρ ἐπεὶ δὴ σήμα κακῶν παρεδέξατο γαμβροῦ,
πρὸτον μὲν πάν ἔκαμα θρακίας ἐκέλευσεν 
πεδνέμεν. ὃ δ’ ἀρ’ ἔρνθεν γένος οὐδ’ ἄνθρωπων,
180 πρόσθε λέων, ὁπίθεν δὲ δράκων, μέσητα δὲ χίμαιρα,
δείκνυν δὲ οἰκίαν τοῦς μένον αἰθρομένοι.
καὶ τὸν μὲν κατέπεφε θεῶν τεράσσας πιθήκας·
δειτερον αὖ Σαλάμωνα μαχητήσαν κυδαλίσωσιν·
καὶ τὴν μὲν κατέπεφε θεῶν τεράσσας πιθήκας·
185 τῷ δ’ ἀρ’ ἀνερχόμενον τικυκόν δόλου ἄλλων ὑφαίνων·
κρίνες ἐκ Δυκῆς εὐρείας φῶτας ἀρίστους
ἐδεῖ λόχον· τοῦ δ’ οὐ τὸ πάλιν οἰκίδει νέοντο.
πάντας γὰρ κατέπεφεν ἀμύμων Βελλεροφόντης.
ἀλλ’ ὃτε δὴ γγύγυσκε θεοῦ γόνου ἦν ἐννα,
αὐτοῦ μὲν κατέρυκε, δίδου δ’ ὃ γε θυγατέρα ἦν,
δῶκε δὲ οἱ τιμῆς βασιλέως ἕμισυ πάσης·
καὶ μὲν οἱ Δύκιοι τέμενος τάμον ἐξοχον ἄλλων,
190
καλὸν φυταλῆς καὶ ἀροῦρης, ὁφρα νέμοιτο.
‘ἡ δ᾽ ἔτεκε τρία τέκνα δαφνοὺς Βελλεροφόντη,
*Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν·
Λαοδαμείη μὲν παρελέξατο μητέτα Ζεύς,
‘ἡ δ᾽ ἔτεκ’ ἀντίθεων Σαρπινδῶν χαλκοκορυφήν.

ἀλλʼ ὅτε δὴ καὶ κεῖνος ἀπήχθητο πάσι θεοῦσιν,
‘ἡ τοῦ ὅ κατ πεδίον τὸ Ἀλήνων οἷος ἀλάτο
ὅν θυμόν κατέδωκαν, πάτων ἀνθρώπων ἀλεείνων,
*Ἰσανδρόν δὲ οἱ νῦν Ἀρης ἀτοσ πολέμου

μαρνάμενον Σαλύμωνι κατέκτανε κυδαλιμοὺς,

τὴν δὲ χολοσταμένην χρυσῆν Ἀρτεμίς ἔκτα.
*Ἰππόλοχος δ᾽ ἐμʼ ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι

πέμπτε δὲ μ’ ἐς Τρόιην, καὶ μοι μᾶλα πόλλʼ ἐπέτελλεν

αἰὲν ἀριστεύειν καὶ ὑπερήφανον ἐμμενεῖ ἄλλων,

μηδὲ γένος πατέρων αἰσχυνείμεν, οἵ μὲν’ ἀριστοὶ

ἐν τ’ Ἑφύρη ἐγένοιτο καὶ ἐν Λυκείᾳ εὐρείᾳ,

ταύτῃ τοῦ γενεῆς τε καὶ ἀιματος εὐχομαι εἶναι.”

Glaucus and Diomed prove to be Old Friends. They exchange Arms.

ὅς φάτο, γηθήσετο δὲ βοὴν ἀγαθὸς Διομήδης.
ἐγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρη,

ἀυτὰρ ὁ μειλιχίουσι προσημάδα πομένα λαῶν.

“ἡ ρὰ νῦ μοι ξέινος πατρώος ἔσσοι παλαιῶς:
Οἰνεύς γὰρ ποτὲ δύο ἀμύμωνα Βελλεροφόντην

ξείνω ἐνὶ μεγάρωσιν έείκοσιν ἄρσις ἐρύζας.
οῖ δὲ καὶ ἀλλήλους πόρον ξενῆα καλά:

Οἰνεύς μὲν ξωστήρα δίδου φοίνικας φαεενοῖς,

Βελλεροφόντης δὲ χρύσεων δέσσας ἀμβυκύττελλον,

καὶ μὲν ἐγὼ κατέλειπον ιὼν ἐν δῶμασ’ ἐμοῦσιν.
Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἐς τυρθόν ἐόντα

κάλλιφ’, ὅτ’ ἐν Θῆβῃσιν ἀπόλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἔγω ξείνον φίλος ὁ Ἀργεῖος μέσῳ
225 εἰμί, οὐ δὲ ἐν Δυκίη, ὅτε κεν τῶν δῆμων ἐκωμαί.
ἔχεις δ᾿ ἄλληλων ἀλεομέθα καὶ δὶ ὀμίλου
πολλοὶ μὲν γὰρ ἔμοι Τρῶις κλειτοὶ τ᾿ ἐπίκουροι
κτείνες, οὐκ ἔκοψας γε πόρη καὶ ποστὶ κιχεῖον,
pολλοὶ δ᾿ αὖ σοι Ἀχαῖοι ἐναιρέμεν, οὐκ ἔνειν.
230 τεύχεα δ᾿ ἄλληλοις ἐπαμεόφρονεν, ὀφρα καὶ οὐδὲ
γνώσιν, ὅτι ἔχεινοι πατρώοι εὐχόμεθ᾿ εὑραί.”
ως ᾧρα φωνήσαντε καθ᾿ ἱππων ἄξαντε
χείρας τ᾿ ἄλληλων λαβέτην καὶ πιστῶσαντο.
ἐνθ᾿ αὐτῇ Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
235 ὃς πρὸς Τυδείδην Διομήδεα τεύχευ· ἀμείβειν
χρύσα πολεῖοι ἐκατομβεοῖ ἐνενεαβοῖοι.

Hector bids Hecuba offer Sacrifice to Athena.

"Εκτὼρ δ᾿ ὡς Σκιαΐς τε πῦλας καὶ φηνόν ἤκανεν
ἀμφ᾿ ᾧρα μὲν Τρῶων ἀλοχοῦ θέν ἑδὲ θύγατρεσ
εἰρόμεναι παιδάς τε κασιγγυντός τε ἔτας τε
240 καὶ πόσις: ὃ δ᾿ ἐπεσα θεοὺς σύγχρησαι ἄνωγεν
πᾶσας ἡξείς· πολλής δὲ κηδεὶς ἐφητο.
ἀλλ᾿ ὅτε δὴ Πριαμώοι δόμον περικαλλὲν ἤκανεν,
ξενοτῆς αἰθοῦσητε τετυγμένοι, αὐτὰρ ἐν αὐτῷ
πεντῆκοιτ’ ἔστασαν θάλαμοι ξεστοῖο λίθοι,
245 πλησίοι ἄλληλων δεδημένοι· ἔθεθα δὲ παῖδες
κοιμώντο Πριαμόο παρὰ μητρίτης ἄλοχουσιν
κουράων δ᾿ ἐπέρωθεν ἐναντίοι ἐδοθεν αὐλῆς
δώδεκ’ ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοι,
pλησίοι ἄλληλων δεδημένοι· ἔθεθα δὲ γαμβροὶ
κοιμώντο Πριαμόο παρ᾿ αἰδοῖς ἄλοχουσιν.
250 ἔθθα ὁ ἡμεύδωρος ἐναντίων ἰηλὺθε μήτηρ
Δαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην."
ἐν τ’ ἄρα οἱ φῦ χερί, ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαξεν·
“τέκνοι, τίπτε λεπὼν πόλεμον θρασὺν ἐλήλουθας;
255 ἡ μᾶλλα δὴ τείρουσι δυσώνυμοι οὐς ’Ἄχαιον
μαχημένου περὶ ἄστυ, σὲ δὲ ἐνθάδε θυμὸς ἀνήκεν
ἔλθον’ ἐξ ἀκρής πόλιος Δῆμος Ἑχέρας ἄνασχειν.
ἀλλὰ μὲν’, ὃφρα κε τοῦ μελημέδα οὐνὸν ἐνείκῳ,
ἂς σπείρῃς Δήμα πατρὶ καὶ ἄλλοις ἀθανάτοισιν
260 πρῶτον, ἐπείτα δὲ καύτος ὄνθεσαι, αἰ κε πήγαρνα.
ἀνδρὶ δὲ κεκρυμένοι μένοι μέγα οἶνος ἄξει,
ὡς τόνη κέκμηκας ἁμῶν ἃυσιν ζητήσων.”
"τὴν δ’ ἡμεῖς’ ἐπείτα μέγας κορυφαίολος Ἐκτώρ·
μὴ μοι οὖν ἄειρε μελιφρονα, πότινα μήτερ,
265 μὴ μ’ ἀπογυνώμης, μένεος δ’ ἄλκης τε λάθομαι·
χερσὶ δ’ ἀνίπποισιν Δῆμοι λείβεναι αἴθοπα οὖν
ἀξομαί· οὐδὲ πη ἐστὶ κελαυνεῖα Κρονίων
ἀμάται καὶ λύθριος πεπαλγεμένως εὔχετασθαί.
ἀλλὰ σὺ μὲν πρὸς νηρὸν ’Αθηναίης ἀγελείης
270 ἔρχεσι σὺν θυέσσοι, ἀναλίσσατα γεραιᾶς·
πέπλων δ’, ὅσ τι τοι κεριόστατος ἤδε μέγιστος
ἔστων ἐνί μεγάρῳ καὶ τοι πολὺ φύλλατος αὐτῆ,
τῶν θέσ ’Αθηναίης ἐπὶ γούναιν ἕκτοκμοι,
καὶ οἱ ὑποκχέσθαι ὑποκαθεδε κούσι ἐνι νηρῷ.
275 ἦνις ἤκεσι τις ιερευσίμες, αἰ κ’ ἐλεήσῃ
ἀστυ τε καὶ Τρῶων ἀλόχους καὶ νῆτα τέκνα,
αἰ κεν Τυδεός νῦν ἀπόσχη Ἡλίου ἱρῆς,
ἀγριῶν αἰχμητήν, κρατερῶν μέστωρα φόβουν.
ἀλλὰ σὺ μὲν πρὸς νηρὸν ’Αθηναίης ἀγελείης
280 ἔρχεσιν, ἐγὼ δὲ Πάριν μετελεύσομαί, ὅφρα καλέσσω,
αἰ κ’ ἐθέλησοι εἰπόντος ἀκούέμεν· ὡς κε οἱ αὕτη
γυναί χάνοι· μέγα γὰρ μιν Ἡλίους ἐπηρεῖ πήμα
Τροισί τε καὶ Πριάμῳ μεγαλήτορι τοῖο τε ποισίν.
ei keivn ge idoumi katelthonti "Aidos eisw,
285 faithn kev filon htop ouzous ekkelastethai."

Sacrifice to Athena by Trojan Matrons.

ως ἐφαθ', ἢ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλουσιν κέκλετο. ταὶ δὲ ἄρ' ἀδλωσαν κατὰ ἀστὶ γεραιάς. αὐτῇ δὲ ἐς θάλαμον κατεβῆσαι κηώντα, ἐνθ' ἐσάν οἱ πέπλοι παμποκίλλοι, ἐργα γυναικῶν
290 Σιδούνων, ταῖς αὐτὸς Ἀλέξανδρος θεοείδης ἦγαγε Σιδούνιθεν, ἐπιπλῶς εὐρέα πόντον, τὴν ἄδων, ἢν Ἐλενὴν περ ἀνήγαγεν ἐυπατέρειαν. τῶν δὲ ἀειραμένη Ἐκάβη φέρε ὄψιν Ἀθηνήν, ὅς κάλλιστος ἦν πουκίλμασσι ἢδε μέγιστος,
295 ἀστήρ δ' ως ἀπέλαμπεν ἐκείνο δὲ νειατος ἄλλων. βῆ δ' ἕναι, πολλὰς δὲ μετεσσεύσατο γεραιαί. —
αἱ δ' ὅτε νηὸν ἵκανον Ἀθηνήν ἐν πόλει ἄκρῃ, τὴν θύρας ὑμὲι Θεανὸ καλλιπάρρος
Κισσησί, ἀλοχος Ἀντήνωρος ἱπποδάμωιο.
300 τὴν γὰρ Τρώως ἐθήκαν Ἀθηναίης ἱέρειαν. αἱ δὲ ὀλολυγῆ πάσαι Ἀθηνὴς χείρας ἀνέσχον; ἢ δ' ἄρα πέπλον ἐλούσα Θεανὸ καλλιπάρρος θήκευ Ἀθηναίης ἐπὶ γούσαν ἤκυμον, εὐχομένη δ' ἤρατο Δίὸς κούρη μεγάλου.
305 "πότιν" Ἀθηναίη, ῥυσίπτολι, διὰ θεῶν, ἄξον δὴ ἐγχος Διομήδεος, ἢδὲ καὶ αὐτὸν προπάν ἰδὸς πεσέειν Σκαίων προπάροιθε πυλάων, ὁφρα τοι αὐτίκα νῦν δυκαϊδεκα βοῦς ἐν νηῷ ἦνις ἠκέστας ἱερεύσομεν, αἱ κ' ἐλεήσης
310 ἀστὶ τε καὶ Τρώων ἀλόχος καὶ νήσια τέκνα." ὁς ἐφατ' εὐχομένη, ἀνένευς δὲ Παλλᾶς Ἀθηνή.
Hector goes to the House of Paris.

"...ο Αι μὲν θεὸν θεὸν μεγάλου,
    ἢκτορ δὲ πρὸς δῶματ' Ἀλεξάνδρου βεβήκειν
calá, τά ἦ αὐτῶς ἐτευξε ὑπὲρ αὐτῶν, οἱ τῶν ἀριστοι
            ἦσαν ἐνι Τροίη ἔρμηναλκη τέκτονες ἀνδρεῖς.
       οἱ οἱ ἐποίησαν θαλαμον καὶ δώμα καὶ αὐλὴν
           ὑγιῆ τε Πράμου καὶ ἢκτορος ἐν πόλει ἀκρη.
      ἐνθ' ἢκτορ εισήλθε διώμην, ἐν δ' ἄρα χειρὶ
       ἔχος ἔχει εἰδεκάποτης' πάροιν δὲ λάμπετο δούρος
320 ἀιμή χαλκείη, περὶ δὲ χρύσους θέε πόρκης.
            τών δ' εὖρ' ἐν θαλάμῳ περικαλλᾶ τεῖχε ἔποντα,
       ἀσπίδα καὶ θώρηκα, καὶ ἀγκίλα τόξο ἀφῶντα.
            Ἀργείη δ' Ἑλείη μετ' ἄρα δρωσίν γυναῖξιν
           ἦστο καὶ ἀμφίπολοις περικλήτα ἑργά κέλευεν.
325 τὼν δ' ἢκτορ νείκεσσεν ἱδών αἰσχροίς ἐπέεσσαν.
       "δαιμόνε, οὐ μὲν καλὰ χόλον τόνδ' ἔθεο θύμῳ.
   λαοὶ μὲν πιθυνδοντι περὶ πόλιν αἰτὺ τείχοις
           μαραμένοι- σέο δ' εὖ νεκ' ἄντε τε πολύμος το
       ἀστν τόδ' ἀμφίδεδεν- σὺ δ' ἄν μαχεήναι καὶ ἄλλω.
330 ὃς τινά πον μεθίεστα ὕδως στυγεροῦ πολέμου.
        ἀλλ' ἄνα, μή τάχα ἀστν πυρὸς δηίσιον θέρηται."

Paris promises to go forth to fight.

"...ο τὸν δ' αὐτὲ προσέειπεν Ἀλεξάνδρος θεοειδῆς.

"'Εκτορ, ἔπει με κατ' αὐτὰν ἐνεκέκασα συν' ύπρ' αὐτῶν,
       ταῦνεκα τοι ἐρέω- σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
335 οὐ τοι ἐνό Τρώων τόσον χόλον οὐδὲ νεμέστι
            ἦσην ἐν θαλάμῳ, ἔθελον δ' ἀχεὶ προτραπέσθαι.
       νόν δὲ με παρειποῦσαν ἄλογος μαλακοῖς ἐπέέσσων
           ὁμήσα εἰς πολέμον, δοκεῖ δὲ μοι ὄνε καὶ αὐτῷ
λώνον ἐσσεσθαι. νίκη δὲ ἐπαμείβεται ἄνδρας.
330 ἄλλ’ ἄγε νῦν ἐπίμεινον, ἀρήμα τεύχεα δύο.
η ἦθ’, ἐγώ δὲ μέτεμψι, κιχήσεσθαι δέ σ’ ὑώ.”
warts φάτο, τὸν δ’ οὗ τ’ ἐπροσέβη κορυφαίολος “Εκτωρ”
τὸν δ’ Ἰελένη μύθους προσηκότα μελλώσομαι.
“δάερ ἐμεῖο, κυνὸς κακομηχανόν ὀκρυνόσθησι,
345 ὃς μ’ ὄφελ’ ἢματι τῷ, ὅτε μὲ πρώτον τέκε μήτηρ,
οἰχεσθαί προφέροντα κακή ἀνέμιοι θύελλα
εἰς ὅρος ἦ εἰς κύμα πολυφλοίωσθι βαλάσοτης,
ἐνθα μὲ κύμ’ ἀπόφερε πάρος τάδε ἐργα γενέσθαι.
αὐτάρ ἐπεὶ τάδε γ’ ὀδε θεοὶ κακὰ τεκμήριαντο,
350 ἄνθροὺς ἐπεη’ ὄφελλον ἀμείνονοι εἶναι ἄκοιτισ,
ὃς ἢθη νέμεσιν τε καὶ ἀσχεα πόλλ’ ἄνθρώπων.
τοῦτο δ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι οὖν’ ἄρ’ ὀπίσω
ἐξοροῦντα τῷ καὶ μὲν ἐπαυρήσεσθαι ὑώ.
ἄλλ’ ἢγε νῦν εἰσελθε καὶ ἥξεο τῶδ’ ἐπὶ δίψῳ,
δαέρ, ἐπεὶ σε μάλιστα πάνος φρένας ἀμφιβεβήκεν
355 εἰνεκ’ ἐμείοι κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
οἶναν ἐπὶ ζεὺς θήκε κακῶν μόρον, ὧς καὶ ὀπίσω
ἄνθρώπους πελώμεθ’ ἀοίδημοι ἐστομένοιον.”

Hector refuses to sit down. He is needed on the Battle Field, and
he wishes to see his Wife and his Child.

τὴν δ’ ἡμείβετ’ ἐπεῖτα μέγας κορυφαῖολος "Εκτωρ.
300 μ’ με κάθις’, Ἰελένη, φιλέουσα περ’ οὐδε με πείσεις.
ἡδα γὰρ μοι θυμὸς ἐπέσεσται, ὧφρ’ ἐπαμών Ἡρώδες’
οὐ μέγ’ ἐμείο ποθὼν ἀπέωντος ἔσοψιν.
ἀλλὰ σὺ γ’ ὄρνυθι τὸῦτου, ἐπεκούσθ’ δὲ καὶ αὐτός,
ὡς κεν ἦμ’ ἐντοσθεν τῶν καταμάρθη ἑόντα.
305 καὶ γὰρ ἐγὼν οἰκόν’ ἐσελεύσομαι, ὥφρα ἰδώμαι
οἰκῆς ἄλοχον τε φίλην καὶ νότιον νίον’.
οὐ γὰρ τι σώφρως ὰξέματι αὐτῖς, ἢ ἢδη μὲ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαϊῶν.”

Hector goes to his Home, but Andromache is not there.

"οἷς ἀρα φωνήσας ἀπέβη κορυφαίολος "Ἑκτῶρ.

οὖν ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας,

κυρί’ ἐν Αιδρομάχην λευκόλενον ἐν μεγάροιςν,

ἀλλ’ ἴδι γε ξύν παιδὶ καὶ ἀμμυρόλο ἐντεύξῃ

πῦργῳ ἐψευτήκει γοκώσα τε μυρομένη τε.

Ἑκτῶρ δ’ ὦν ἐνδόν ἀμυμόνα τέμενα ἄκοιτιν,

ἔστη ἐπ’ οὐδὸν ἰὼν, μετὰ δὲ δημωῆσιν ἔειπεν·

"εἰ δ’ ἄγε μοι, διωκὴ, νημερτέα μυθήσασθε·

πῇ ἐπὶ Ἀιδρομάχη λευκόλενος εκ μεγάρου;

ἡ δ’ ἴδι γε γαλάσω η’ εἰνατέρων ἐντύπθην,

ἡ ἐ’ Ἀθηναῖς ἐξοίχεται, ἐνθα περ ἄλλαι.

Τρωι ἐνπόλακμοι δεινὴν θεοὶ ἱλάσκονται;"

τὸν δ’ αὐτ’ ὀηρὴ στάσιν πρὸς μῦθον ἔειπεν·

"Ἑκτῶρ, ἐπεὶ μάλ’ ἄνισας ἀληθεὰ μυθήσασθαι,

οὔτε δ’ ἴδι γαλάσω οὔτ’ εἰνατέρων ἐντύπθην

οὔτ’ ἴδι Ἀθηναῖς ἐξοίχεται, ἐνθα περ ἄλλαι.

Τρωι ἐνπόλακμοι δεινὴν θεοὶ ἱλάσκονται,

ἀλλ’ ἐπὶ πῦργον ἐβηθ μέγαν Ἰλιοῦ, οὐκεκ’ ἄκουσεν

τείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαϊῶν.

ἡ μὲν δ’ πρὸς τέχος ἐπειμομένη ἀρικάνει

μανωμένη εἰκονὰ· φέρει δ’ ἄμα παῖδα τιθῆνῃ.

Hector and Andromache meet near the Scæanæa Gate.

ἡ’ ῥα γυνὴ ταμῆν, ὦ δ’ ἀπέσυντο δῶματος Ἑκτῶρ

τήν αὐτῆν ὀδὸν αὐτῖς ἐκτιμεῖνας κατ’ ἀγνάς,

ἐστε πυλᾶς ἴκανε διερχόμενος μέγα ἄστυ,

Σκαιάς, τῇ ἁ’ ἐμελλ’ διεξῖμενε πεδίονδε,
Ἔνθι άλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα.

'Ανδρομάχη, θυγάτηρ μεγαλήτωρος 'Ηειώνος,
'Ηειών, ὅς ἔναμεν ὑπὸ Πλάκῳ ὑλῆσθη, Θῆβη ὑποπλακή, Κιλίκεσο άνδρεσσιν ἀνάσσουν, τοῦ περ δὴ θυγάτηρ ἐξεῖθ' Ἕκτωρ χαλκοκορυστή. ἦ οἱ ἐπεί 'ὕμνη', ἀμα δ' ἀμφίπολος κίεν αὐτῇ πάιδ' ἐπὶ κόλπῳ ἔχουσιν ἀταλάφρονα, νήπιον αὐτῶς,
'Εκτορίδην ἀγαπητοῖν, ἀλόγκιον ἀστέρι καλῆ, τὸν ρ' Ἕκτωρ καλέσσε τοιάδήποτε τοίν πρός Ἕκτωρ καλέσσε κεκαμάδριον, αὐτάρ οἱ ἀλλοι 'Αστυνάκτη', οἰος γὰρ ἐρύετο Ἰλιών Ἕκτωρ. ἦ τοι ο μὲν μείδησεν ίδὼν ἐς παίδα συνπῆ.

Andromache begs Hector to remain within the Walls.

'Ανδρομάχη δὲ οἱ ἀγχὶ παρίστατο δάκρυ χέουσα, ἐν τῷ ἀρα οἱ φῦ χειρὶ, ἐποσ τε ἐφατ' ἐκ τῷ δνύμαζεν. "δαιμόνε, φθίσει σε τὸ σὼν μένος, ὦν' ἐλεάριες παίδα τε νηπίαχον καὶ ἐμ' ἀμμορον, ἡ ταχα χήρη σευ ἐσομαι, τάχα γάρ σε κατακτανέωσυν 'Αχιοι πάντες ἐφορμηθέντες ἐμοι δὲ κε κέρδιων εἰπ. σευ ἀφαμαρτοῦσά γνώνα δύμεαιν οὐ γάρ ἐτ' ἀλλή ἔσται βαλτωρὶ, ἐπει ἀν σῷ γε πότιον ἐπίσθης, ἀλλ' ἀχὲν οὐδὲ μοι ἐστὶ πατὴρ καὶ πότινα μητρ. ἦ τοι γὰρ πατέρ' ἀμοι ἀπέκτανε διὸς Αχιλλεύς, ἐκ δὲ πάλιν πέρσεν Κιλίκων ἐν νεατόσων, Θῆβην ὑψίτυλον. κατὰ δ' ἐκτανεν 'Ηειώνα, οὐδὲ μὲν ἐξενάριες, σεβαστοῦσα γὰρ τὸ γε θυμόφι, ἀλλ' ἀρα μὲν κατέκη σῶν ἔστει δαιδαλέουσιν ἢδ' ἐπὶ σήμ' ἔχεεν' περὶ δὲ πτελέας ἐφύτευσαν νόμμαται ὅρστιαδε, κούραι Δίος αἰγύποιοι. οὐ δὲ μοι ἐπτὰ κασίγνητο ἔσταν ἐν μεγάρουσιν, οἱ μὲν πάντες ἰὸν κιόν ἦματι 'Αιδος εἰςω.
πάντας γὰρ κατέπεφνε ποδάρκης δίοις Ἀχιλλεύς Βούτων ἐπὶ εἰλιπόδεσσι καὶ ἀργεννῆς οἰέσσιν.

425 μητέρα δ’, ἥ βασιλευεν ὑπὸ Πλάκω υλήσσῃ, τὴν ἐπεὶ ἄρ δεῦρ’ ἡγαγ’ ἄμ’ ἀλλοτι κτεάτεσσω, ἀφ’ ἡ γε τὴν ἀπέλυνε λαβὼν ἀπερείσσ’ ἀποινα, πατρός δ’ ἐν μεγάροισι βαλ’ Ἀρτεμίς ἱσχεάσα. Ἡκτορ, ἀγάρ συ μοι ἔσσι πατήρ καὶ πότινα μήτηρ ἢδε κασόγνητος, σὺ δὲ μοι θαλερός παρακοίτης· ἀλλ’ ἀγε νῦν ἔλεαρε καὶ αὐτοῦ μίμν’ ἐπὶ πῦργῳ, μὴ παίδ’ ὄρφανοι πῆςς χήρην τε γυναίκα· [λαδ’ ἐκ στῆσον παρ’ ἔρμενοι, ἐνθα μάλισσα ἀμβατός ἐστι πόλις καὶ ἐπίδρομων ἐπέλεο τεῖχος· 430 τρις γὰρ τῇ γ’ ἐλθόντες ἐπαρῆσανθ’ οἱ ἀριστοὶ ἄρφ’ Αἰαῖντε δῶν καὶ ἀγακλυτὸν Ἱδομενῆ ἦδ’ ἄμφι Ἀρείδας καὶ Τυδέως ἄλκυμον νῦν· ἦ ποῦ τίς σφιν ἔνισπε θειοπροπῶν ἐν εἰδώς, ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”]

Hector must fight among the -Foremost.

440 τὴν δ’ αὖτε προσέειπε μέγας κορμιθάκολος Ἡκτορ. “ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς αἰδεόμαι Τρῶας καὶ Τραῦδας ἐλκεσπέπλους, αἶ κε κακός ὦς νόστιν ἀλυσκαίων τὸλυμοῦ- οὐδὲ με θυμὸς ἀναγεν. ἐπεὶ μάθον ἐξεμναὶ ἐσθλὸς αἴει καὶ προϊόντι μετὰ Τρώκεσσι μάχεσθαι, ἀρνύμενος πατρός τε μέγα κλέος ὢδ’ ἔμοι αὐτοῦ. εὐ γὰρ ἡγω τὸδε οἴδα κατὰ φρένα καὶ κατὰ θυμόν· ἔσσεται ἡμαρ. ὅτ’ ἂν ποτ’ ὀλὼγ’ Ἰλιος ἱρή κἀ Πράμοι καὶ λαὸς ἐνμελεῖν Πράμοιο. 445 ἀλλ’ οὐ μοι Τρώων τόσσον μέλει ἁλγος ὅπισσω. οὔτ’ αὐτῆς Ἐκάβης οὔτε Πράμου άνακτος
οὕτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κοινῆσι πέσοντες· ἄνδράσι δυσμενέσσιν,
ὄσσον σεῦ, ὦτε κέν τις Ἀχαιῶν χαλκοχυτῶν
δακρυόσεσαν ἄγηται, ἐλεύθερον Ἡμαρ ἀπούρας.
καὶ κεν ἐν Ἀργείς εὐστα πρὸς Ἀλλῆς ἱστόν ὑφαίνοις,
καὶ κεν ἠδῶρ φορέως Μεσσηνίδος ἡ 'Τπερείης
πόλ' ἀκαλομένη, κρατερὴ δ’ ἐπικείεσθε ἀνάγκη·
καὶ ποτὲ τις εἰπὼν ἱδὼν κατὰ δάκρυν χέωσαν·

"Εκτόρος ἦδε γυνή, ὦσ ἀριστευέσσε κράχεσθαι
Τρώων ἵπποδάμων, ὦτε Ἰλιον ἀμφεμάχωντο.
ὃς ποτὲ τις ἐρείη, σοι δ’ αὖ νέον ἐσσεται ἄλγος
χύτει τουοῦ, ἄνδρός, ἀμύνεν καυλίων Ἡμαρ.
ἀλλὰ με τεθνηστα χυτή κατὰ γαῖα καλύπτοι,
πρὶν γέ τι σῆς τε βοῆς σοῦ θ’ ἐλκθμοί πυθέσθαι.'

Hector takes his Child in his Arms and prays for him.

ὁς εἰπὼν οὐ παιδὸς ὁ δέκατο φαίδιμος 'Εκτῶρ:
ἄψ δ’ ὁ πάῖς πρὸς κόλπον ἐυξόωνον τυθήσης
ἐκλίνη ἱάχων, πατρὸς φίλον ὅμων ἀτυχθεῖς,
tαρβήσας χαλκῶν τε ἰδε λόφον ἵπποχαῖτην,

δεινὸν ἀπ’ ἀκρότατης κόρουθος νεώτα πνῆσας.
ἐκ δ’ ἐγέλασον πατήρ τε φιλός καὶ πότινα μῆτηρ
ἀπτικ’ ἀπὸ κρατός κόρυθ’ εἰλετό φαίδιμος 'Εκτῶρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παρμφανώσαν,
αὐτὰρ δ ο’ ὅν φίλον ἱδὼν ἐπέπιστεῦκε ἥλε τε χερσίν,

ἐπεν ἐπευξάμενος Δίο τ’ ἄλλοισιν τε θεοῖς·

"Ζεὺ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ’ ἐμοῦ, ὦσ καὶ ἔγω περ, ἀριστερά 'Τρώεστων,
ὁδε βιοῦ τ’ ἀγαθόν καὶ Ἰλιον ἰδὴ ἀνάκουσεν·
καὶ ποτὲ τις εἰποι 'πατρός γ’ ὦδε πολλὸν ἀμείωνων’
480 ἐκ πολέμου ἀνιώτα· φέροι δ' ἔναρα βρυτώντα κτείνας δὴν ἄνδρα, χαρεὶ δὲ φρένα μήτηρ."  

Hector comforts Andromache and sends her home.

ὁς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν παῖδ' ἔων· ἢ δ' ἄρα μιν κηώδει δέξατο κόλπω
δικρυόν γελάσσας· τόσις δ' ἐλέησε νόησας
485 χερί τε μιν κατέρεξεν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·
"δαιμόνια, μη μοι τι λήν ἀκαχίζεο θυμό·
οὐ γάρ τίς μ' ὑπέρ αἰσθαν ἄνηρ "Ἄδιδ προϊάφει·
μοίραν δ' οὐ τινά φημι πεφυγμένον ἐμμεναι ἄνδρών,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.

490 ἀλλ' εἰς οἶκον ἱοῦσα τὰ σ' αὕτης ἔργα κόμιζε,
ιστὸν τ' ἱλακάτην τε, καὶ ἀμφιπόλους κέλευε
ἔργον ἐποίησασι· πόλεμος δ' ἄνδρεσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖς Ἰλίῳ ἐγγεγαίασιν."

ὁς ἅρα φωνῆσας κόρυθ' εἰλετο φαιδίμοις "Ἐκτωρ
495 ἱππουριν· ἀλογος δὲ φίλη οἰκόνδε βεβήκεν
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέωσα.
αἰέμα δ' ἐπειθ' ἱκανε δόμους εἰ νεαταίνατά
"Εκτορος ἀνθρωφόνου, κυκήσατο δ' ἐνδοθο πολλάς
ἀμφιπόλους, τῆσιν δὲ γόνων πάσης ενώρησεν.
500 αἰ μὲν ἐτὶ ζωόν γόνον "Ἑκτορα δ' ἐνι οἰκώ·
οὐ γάρ μιν ἐτ' ἐφαντο ὑπότροπον ἐκ πολέμου
ιτεθαν αὐτοφωντα μένοι καὶ χέιρας Ἀχαίων.

Paris overtakes Hector by the Scaean Gate.

οὐδὲ Πᾶρες δήθηνεν ἐν ὀψηλοῦσι δόμουσιν,
ἀλλ' ὁ γ' ἐπεὶ κατέδει κλωτὰ τεύχεα ποικίλα χαλκῷ,
505 σεόμεθ' ἐπει' ἀνὰ ἄστυ, ποσὶ κραπνοῦσι πεποιθῶς.
ὁς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρῆξας θείη πεδίου κροαῖνων,
εἰσθαλὼς λοῖνον ξανθῶν ἐνρέειον ποταμῶν,
κυδίων ὡφοι δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται

510 ὠμοῖς ἄτασσονταὶ ὃ δ’ ἀγλατήρῃ πεποίθος,
ῥύμφα ἐ γοῦνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ὕππωνς·
ὡς νῦν Πριάμῳ Πάρις κατὰ Περγάμον ἀκρης,
τεῖχοςι παμφαίνων ὡς τ’ ἡλίκιον, ἐβεβήκεν
καγχαλῶν, ταχέες δὲ τόδες φέρον. ἀφά λ’ ἐπειτα

515 Ἕκτορα δ’ οὖν ἔτεμεν ἀδελφῶν, εὐε’ ἄρ’ ἐμελλεν
στρέφεσθ’ ἐκ χόρης, ὃθι ἦ ὀριζέ γυναῖκι.
τὸν δὲ πρότερον προσέειν ᾽Αλεξανδρός θεοεῖδης·
“ήθει”, ἦ μάλα δὴ σε καὶ ἐστώμενον κατερύκω
δηθών, οὐδ’ ἦλθον ἐναίσιμον, ὡς ἐκέλευο.

520 τὸν δ’ ἀπαμείβόμενος προσέβη κορυθαῖολος Ἕκτωρ·
“δαμόιν’, οὐκ ἂν τίς τοι ἁνύρ’, ὃς ἐναίσιμος εἰη,
ἔργων ἀτμήσειε μάχης, ἐπεὶ ἄκμως ἔσοι·
ἀλλὰ ἐκῶν μεθεῖς τε καὶ οὐκ θέλεις· τὸ δ’ ἐμὸν κῆρ
ἀχινεῖ ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἰσχὲ ἀκοῦω

525 πρὸς Τρώων, οὶ ἔχοντες πολὺν πόνον εἰνεκά σειο.
ἀλλ’ ἵμαν· τὰ δ’ ὅπισθεν ἀρεσσόμεθ’· αἰ κέ ποθι Ζεὺς
dῴῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροις,
ἐκ Τρώης ἑλάστατας ἐνυκνήμας ᾽Αχαιοῦς.”
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 skyshrouded 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 Ἀχιλλεύς. 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 b. —θεά: i.e. the Muse. The Muses bestow the gift of song (θεά), and take it away (B 599 f.).—Homer does not assign special names and offices to different Muses. See on B 484. Cf. ἄνθρωποι ἰσόκει μοι ῥοίστα αὐτός: 1.—For the following caesural pause, see § 58 a, c, f. —Περιπλανᾶσθε [Περιπλανᾶσθε or Περιπλανᾶσθε]: 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. χαρέω 15; see § 25. —Ἀχιλλέως [Ἀχιλλέως]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d, e.

2. οἰδομύνη: destructive, deadly: cf. Milton Par. Los. 1 i. 2, ‘forbidden fruit... whose mortal taste | Brought death into the world,’ and Shakspere’s ‘mortal sword,’ Macbeth iv. 3. 3. This is put in a kind of opposition with μῆνιν, as if it were an afterthought. The idea is amplified in
COMMENTARY TO THE

the following relative clause; cf. 10, B 227; see § 12 e. —μαχία: countess; not a numeral (μάχα) in Homer. — For the 'elision' of a, see § 28 a. — For the 'hiatus,' allowed when the final vowel has been elided, see § 27 e. —'Αχαϊοι: often used for all the Greeks; see § 4 a. —Δλήγα [Δλην]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. —'Θηκεν: caused, as Γ 321 (see § 17), nearly equivalent to τεθα, below, or to the Attic έτοίκην.

3. τολάς: the second clause of the relative sentence is closely connected with the first, since τολάς repeats the idea of μαχία, while the third clause is added in the form of a contrast, αὐτοὺς δὲ κτλ. —'Ιθημα [κατεραί]: the feminine form ἰθήμα is used by Homer only of persons. See § 38 a. —Mighty souls is nearly equivalent to 'souls of mighty men.' —'Αμίδε προλαψεν: 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. πρό ἡκε 195. —'Αμίδε ["Ἀμίδ]: a 'metaplastic' form of Ἀμίδος, which in Homer is always the name of a person, the ruler of the nether world. See § 37.

4. ἡρώοι: bravo warriers. The word had not acquired the meaning of heroes in the English sense (§ 17). —αὐτοὺς: themselves, i.e. their bodies as contrasted with their souls. —Δλίμα [Ἀττίκ δραμαγή]: booty; cf. canibus data praedae Latini | alitibusque Verg. Aen. ix. 485 f. For the preceding hiatus, see § 27 b. —τεθα κόνσαν: since the bodies often had to lie unburied; cf. B 393. Dogs are the scavengers of the East. Cf. 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.' 1 Kings 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.' ' 1 Sam. xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him (X 339). —τεθα [("τεθε"): for the omission of the augment, see § 43 a. —κόνσαν [κοτά]: for the ending, see § 36 b.

5. ολοσθον [ολοσθόν]: the long form of the dative is more frequent in Homer than the dative in -os. See § 35 d. —δεια [Ἀττίκ ἔτρητη]: here of the food of brutes; cf. B 383. —Δλίς . . . βολῆ: instead of Δλίς μεγάλου διὰ βολῆς. 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. —βολῆ: will; cf. βούλωμα. This corresponds to the θέλημα (θέλω) of the New Testament (γενήθητο τῷ θέλημα σου, in the Lord's Prayer).
FIRST BOOK OF THE ILIAD

6. ἐς οὖ κτλ.: since first, since once; the starting point for μῆνιν σελομένην. This expression takes the place in Homer of the prose ἐπὶ ἄπαξ, 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. — διαστήτην [διαστήτης] ἔρισαντε: contending separated, i.e. contended and separated, parted in strife (ἔρις).

7. Ἀτριδῆς: of four syllables; see § 39 f. For the use of the patronymic, instead of Ἀχιλλιόν, see § 39 b. — For the genealogy of Agamemnon, son of Atreus, see § 7 e. He is described by Helen as 'a good king and a brave warrior' (Γ 179). — ἄνως ἀνδρῶν: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon (as 442, 506), as commander-in-chief. He is βασιλεῦσατος, most royal, in I 69. — For the 'apparent hiatus,' see §§ 27 N.B., 32. — δῶς: godlike, glorious (ἐγένετο), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diereisis' after the fourth foot; see § 58 i; cf. Φαίδως Ἀπόλλων 64, Παῦλος Ἀθῆνη Δ 78. δῶς Ἀχιλλεύς closes the verse in Homer more than fifty times.

8. τίς τ' ἐσπ: who then? Cf. τίς ἄρα οὖν ἦταν Luke viii. 25. A question from the standpoint of the hearer, suggested by 6. Cf. 'Who first seduced them to that foul revolt?' — Th' infernal serpent,' Milton Par. Lost i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — ἐξ ἕνικα: brought together in strife. — ἐξείλαξα [ἐξείλαξ]: for the augment, see § 43 d. — μάχευσαν: to contend; sc. ἐπέκασαν. Cf. 304, B 377 f. For the explanatory infinitive, see §§ 12 f, 18 e; H. 951; G. 1533.

9. Δηνώει: cf. 36. — For the inflection, see H. 197; G. 242 f. Αντά seems to be a short form of Λατονας, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — ἀντα (ἀντά): for the demonstrative use of the article, see § 42 f. — βασιλεΥσα [βασιλεῦσα]: i.e. Agamemnon, ἄνως ἀνδρῶν. — For the 'dative of association,' see H. 772; G. 1177. For the form, cf. Ἀχιλλεὺς 1. — χολαθεῖς: see on 81.

10. νοτόν [νότον, § 23 d]: this is called λομός (pestilence) in 61. — ἀνά στρατον: up through the camp (cf. κατὰ στρατόν 318), as the plague spread from tent to tent. Cf. 53. — ἄρα: for the retention of σ after ρ, see § 48 e. — καθήν: 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 κασφρ with what follows, see § 11 j. — λαοῖς [λαοῖς]: his men, soldiery; cf. Π.186 and Agamemnon’s epithet παμμὴν λαῶν Β 243 shepherd of the people. — Attic ἀπεθάνωςν οἱ στρατιῶται.

11. τῶν [τούτων τῶν] Χρύσες: that Chryses, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name. — ἵτταμαν: slighted. — ἄρρητα: receives prominence from its rhythm and position, almost equivalent to “though he was,” etc. He is called ξρεῖος (the Attic word) below. — This verse has a ‘spondee’ in the fifth foot, and hence is called ‘spondaic.’ See § 57 h; cf. 21, 157, 291, 600. This gives an emphatic close to the sentence.

12. θοᾶς: cf. νομισματικός πορὸς 421. A standing epithet of the ships even when they were on shore; see § 12 a. — ἐπὶ νῆσος [ναῦς]: i.e. to the camp, where the ships were drawn up on land; cf. Β 688. — For the position of the preposition between the adjective and noun, cf. 15, 26; see § 11 m.

13. λυσόμενος: to release for himself, to ransom. The active is used of him who receives the ransom (20, 29); the middle, of him who offers it. — θυγατί [θυγατέρα]: for the form, see H. 188, D; G. 276. — Homer knows her only by her patronymic Χρυσῆς (111, see § 39 g), daughter of Chryses. — φέρων: bringing with him, probably on a wagon or pack animal. ἀγὸν is used 139, 367, 451 of living creatures. — ἄκρασιν ἄποινα: bullion (either of gold, silver, or copper), or vessels of precious metal, or clothing.

14. στέματα Ἀπόλλωνος: cf. Apollinis insula Verg. Aen. ii. 480. This ribbon, or chaplet, of white wool, bound about the head and falling down on both sides, marked the priest’s official character. He came under the god’s protection, but as a suppliant carried the fillet, instead of wearing it. Cf. laurumque manu vittaque ferentem | Chrysen, Ovid Ars Am. ii. 401. — ἑυμβόλας: he was the Archer Apollo. For similar epithets, see § 22 f. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 k. — Ἀπόλλωνος: for the length of the first syllable, as 21, 36, etc., see § 59 d.

15. χρυσῷς [χρυσῷ]: not of solid gold, but adorned with golden studs or nails. See on 219, B 45; cf. 246. — So the soul of the seer Tiresias had a χρυσῷς σκύπτρον in Hades. — χρυσῷς is pronounced as of two syllables (cf. 1) and is thus metrically like the Attic form. — ἀνὰ σκύπτρῳ: on a staff. Construe with στέματα ἃνὰ: Equivalent to Attic ἐπὶ σκύπτρῳ. For the dative, cf. § 55 e; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried σκύπτρον as symbols of authority; kings were σκύπτρον φασκοῦ, scepter bearers (B 86). — Cf. B 100 ff., 186. A σκύπτρον was placed in the hands of him who was about to address the assembly, as a sign that he
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5 had the floor’; cf. 245, Γ 218, στὴ δὲ μάσυ ἄγορα· σκῆπτρον δὲ οἶ μῆλε χείρι | κῆρες Β 37 f. Achilles swears by it (234). The judge in an Athenian court had a βασιλική. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. —πάντας: the bard’s hearers easily made for themselves the necessary limitations for such general expressions. The priest’s errand was to the army and its leaders.

16. δῶ [δῶ]: for δῶ with the dual, cf. Δίαντε δῶ B 406, Γ 18, λάοντε δῶ E 554. This form is more frequent in Homer than δῶ. — The pause in the verse throws this with κοσμήτορα. — Menelaus, king of Sparta (Β 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 5 a. — κοσμήτορα: κοσμεῖ (cf. κόσμος, order) is used of marshaling troops in the sense of the later τάσων. Cf. B 126, 476, 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 b) is omitted. — For the use of the speaker’s very words, instead of indirect discourse, see § 11 c. — ἐνόχεςας: a standing epithet of the Achaeans (§ 12 b). In historical times, Herodotus mentions graves as worn by the Lydians in the army of Xerxes.


19. Πράμανο [Πράμανοι]: for the form, see § 35 a. — τέλων: for the length of the last syllable, see § 50 l. — οἰκέσθαι: homeward, always, the return to Greece, not like οἰκέθησθαι, into the house. See § 33 e.

20. παιδα δὲ: made prominent because of the priest’s love for his daughter; instead of the ἔμοι δὲ which is expected in contrast with ὑμῶν μὲν 18. — λόγος: corresponds to δοῦι. Cf. 13. — φανα: in apposition with παιδα, 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 τὸν ἄποινον, καὶ ἄποινον σὺν ἐκ πατρίδα γαῖαν Ω 556 f. mayest 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 ἄποθη 1), not as a command; cf. the infinitive and imperative in parallel clauses (322 f., Γ 459). — τὰ τ’ ἄποινα: the priest points to the gifts which he brought with him.

21. ἄποινοι [Ἀττικής ἀπόινοι] κτλ.: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — For the spondée in the fifth foot, see on 11.
22. ἐπευφήμησαν: for the usual ἐπήργησαν, because of the awe which was required by the priest. It is followed by the infinitive as being equivalent to ἐκλέλεων ἐπευφημοῦντες, they bade with pious reverence; cf. B 290.

23. αἰδίσθαι: repeats the thought of ἀξίομενοι. — ἱερὰ [ἱερὰ]: equivalent to ἱερήμα 11. — ἄγλαδ: an important epithet, introducing a motive for the action. — ἔθαμ [ἔθαμ]: second aorist infinitive from ἔθαμοι. See § 53.

24. ἄλλ' οὖς κτλ.: a sharp contrast to ἄλλοι μὲν, 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 ἱερὰ is contrasted with ἄπους, as θύγατρα 13, and the λοιπὸν τε 20 with ἔθαμοι. — θυμός: local, in heart. See § 12 g. — This verse in prose would be 'Ἀτρείδης οὐχ ἤσθη.

25. κακῶς: harshly. Cf. the use of κακῶν 10. — ἄφια: for the form, as from a verb in -άω, 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. τειχεῖ 4. — κρατέον: strong, stern. — ἐκ μίθον ἔτταλλον: laid upon him his command. — ἐτί: construe with ἔτταλλον. See § 55 a, b. — μίθον: had not yet received the idea of fiction which is contained in the English myth. It and ἔτος (216) are often used for the Attic λόγος, which is found but twice in Homer (§ 17).

26. μη κτλ.: see to it that I do not, let me not, etc. This warning use of μή with the first person singular is rare. Cf. B 195, E 487 f. — κοιλιν [κοιλιν]: for the form, cf. ωθουσώ; § 34 e. — νωτι [νυν]: for the form, see § 23 a.

27. αὐτία ἱστα: returning; cf. πάλαν πλαγχθήσεται 50, δὲμεμκ πάλαν 116.

28. μη νῦ τοι κτλ.: lest perhaps, etc., adds to the preceding command the result that was to be feared if the command were disregarded. — οὗ χρὴμαν: the negative and the verb form but one idea, be useless, of no avail; cf. 308, G 289. — οὐκ ἐκτιπτον κτλ.: 'thy priestly dignity."

29. πρῶτ: sooner, adverb with ἐπισε, with strengthening καί, even; much rather. (Cf. the change in use of rather.) — For the animated adverbial asyndeton, see § 15 c. — μην [μην]: her. — ἔπισε: shall come upon.

30. ἡματέμοι: the familiar our of the household. — ἐν Ἀργοί: i.e. in Peloponnesus (which is not found in Homer), Ἀργοὶ Ἀχαίκοι, not Ἑλλάδων Ἀργοῖ (Thessaly, B 681), nor the city Ἀργοῖ, where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τιμοθά πάρτος [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οὖς, although it is not marked in printing. Cf. Ἀτρείδη 24.
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31. ἵστατο ἐπαυχομένην: going to and fro before the loom, plying the loom. The Greek women stood as they rose at their upright looms. Weaving was the principal occupation of the female slaves.—λίχως: accusative of 'limit of motion,' only here with ἀντίασο, approach, share the couch. See § 19 b.

32. ἦν ἱπόθετο: for the 'explanatory asyndeton,' see § 15 b.—συνέτερος: more safely; sc. than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer.—δὲ: in order that, here follows the emphatic word (§ 11 l); so ὅτι, ὅ, δῆμος, and ἵνα may have the second place in the clause. Cf. B 125.—For κε with the subjunctive, see H. 882; G. 1367.

33. Cf. 568, Γ 418.—ἐδεισάει: "fear came upon him." For the 'inceptive aorist,' cf. βῆ 34, εὐρηκασάτε 64, ὑδρορρεετε 331, διακρίον 349, ἀφθήναν 517; see H. 841; G. 1290. Observe the change to the imperfect.—For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 b.—ὁ γλῶσα: ὁ γεραίος 35.

34. βῆ [βῆ]: set out; cf. B 183. For the accent, see § 43 b.—ἀκλων: sc. in terror at the harah words.

35. πολλά: earnestly, cognate accusative used as adverb with ἦδρος. See § 56 b and on 78.—ἀνέγρει κιόν: i.e. as he left the Achaean camp.

36. τὸν [ὑν]: relative pronoun; see § 42 m.

37. κληθε: for the forms of this verb, see H. 489 D 30.—μεθα [μοῦ]: for this contraction, from μεθα, see H. 37, D g.—ἀργυρότοξ: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκώνα, and Athena addresses Apollo as ἵκαργε. 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. —Χρυσῆ, Κύλλον: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. —ἀμφιβέβηκας: "dost guard." The figure is taken from a beast standing over (bestriding) its young in order to protect it; cf. E 299. For the figurative use, cf. 'Let us rather! Hold fast the mortal sword, and like good men | Bestride our down-fall'n birthdoll,' Shakspeare 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 cxv. 2. Cf. Gradivumque patrem Getricis qui praesidet arvis Verg. Aen. iii. 35.
38. Ἁνασύς: 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 ἀνάς, which is contained in ἀνάσυς. — ἀνάσυς: in its original meaning, art protecting lord. ἐβασιλεύω is not used of the gods in Homer.

39. ἐν ποτε: if ever, a form of adjuration. — ἀράμνα: 'proleptic,' to thy pleasure; literally, as a pleasing one. — ἐνει ἔρημα: roofed over, i.e. completed, built. The early temples were of simple construction. In general the groves were sacred, rather than a building. The temples of Athena and Apollo in Troy and of Athena in Athens are the only temples named by Homer. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. 560 f. The gods themselves recognized this obligation. — νῦν [νῦν]: Homer follows the so-called Attic second declension in but a few words. Cf. ἁλοί 10.
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40. δῆ: nearly equivalent to ἧδη. — κατά: construe with ἐκπλή. — πίσινα: as covered with fat; cf. 460. — For the details of a sacrifice, see 458 ff., B 421 ff.

41. τοῦτο μου κτλ.: a formula, after which 'this desire' is expressed by the optative, as here; by the imperative, as 456, 505; or by ὡς with the optative.

42. τίσμαν: the verb is placed first, as containing the sum of the speaker's desire. — βέλεσιν: βέλεσιν. See § 30 f.

44. βῆ...καρήσων: as B 167, Δ 74. — βῆ: set out. The motion is continued in ὅ δέ ὡς 47. — Ὀλυμπίου: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself), as is indicated by its epithets, ἄγαννεος 420 σαρω-κατηρ, νυφεύς, μακρός 402, πολυ-δεμος 499, πολυπτυχος. But the peaks tower above the clouds into heaven (ἀφανεία). Cf. 105. And see ἀπεβη γαλακτόση 'Αθηνή | Ὀλυμπίον ὅπως φανεθαθεν ἄκρα | ἣμενα. οὐν τινισκετα τιμάστεται...οὕτε χων ἐπιπλανίαν κτιλ. 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 sight it. — καρήσων: construe with κατά. For its use for the summits of mountains, cf. B 167, 889. Cf. κάρα, head; see H. 216, D 8; G. 291, 16.

45. ἐκοινων: dative of place (see § 19 a), equivalent to ἄττικα ὅπως ἀκακώς. — ἀμφιπρέα: 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 στρεφθε...δὲ τοιάτα βεστιάσαι ἐμοί Eur. Alc. 40 it is my custom ever to bear this bow. So he is often represented in works of art.

46. ἐκλαγέν: seems to represent to the ear the sound of the arrows in the quiver; cf. λέγει βότος Δ 125. Cf. tēs sonant humeris Verg. Aen. iv. 149.

47. ἀκτὶν κινηθέντος: ἀκτιν contrasts the god with his arrows (§§ 11 j, 42 h). — For the genitive absolute, see § 19 f, g. — νυκτί: a time of dread. Cf. ἕκτορος φαιδόμος 'Εκτωρ | νυκτί θο' ἀπολαυστος ὑποτέρα M 462 f. Hector rushed in, like in countenance to swift night, and...he on his impious foes right onward drove, | Gloomy as night,' Milton Par. Lost vi. 831 f. For Homeric 'comparisons,' see § 14. — λοίκος ['ηκώς]: for the inflection, see H. 492; G. 587, 2.

48. μετά: into the midst of the camp,
49. δινή: attributive with κλαγγή. Cf. horrendum stridens sagitta Verg. Aen. ix. 632.—γίνετο: arose, was heard.—βιοῦ: from the bow; ablative genitive; § 19 a.

50. οἶδήσα καὶ κύων: mules and dogs in the baggage train of the army. —ἐπιχέρστο: attacked with his deadly missiles. —ἀργοῦ: swift. —The Attic might be πρῶτον μὲν τοῖς ἡμιόνοις ἐπέζησα καὶ τοῖς παχατοὶ κνῖν. 

51. αὐτάρ: stronger than δί, correlative with μὲν 50; § 21 f.—αὐτοῖς: the Greeks themselves, contrasted with their domestic animals. The intensive pronoun is reinforced by the pause in the verse. —βελος: for the quantity of the ultima, see 59 f. —ἐφίμει: iterative in meaning, like βάλλει 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. —πυρα: plural, since a new pyre was built each day. —νεκρῶν: so-called 'genitive of material.'—This is a poetical form of the statement that multitudes perished from the pestilence. —θημιαὶ: predicate adjective, where an adverb might have been used; § 58 a.

53. ἐνῆμαρ: ἑνέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton Par. Lost i. 50.—γίνετο: "New." The arrows are personified; cf. ἄλογο δοστός | ὄζυβλοις, καθ' ὑμίλων ἐπιπτόταθι μεταίνων Δ 125 f. leaped, eager to fly into the throng.

54. τὴ δεκάτη: dative of time. The article calls attention to this as the decisive day. —The adjective agrees with ἡμέρα or ἡδι implied in ἐνῆμαρ. Cf. the omission of χερῆ 501, B 341, βεβολων B 379, γυ Β 162, δορᾶς Γ 17, χαλάνεω Γ 126, πυλέω Γ 263, and the use of neuter adjectives as substantives, as ἔμων 526, κερτογήσατι 539, Δ 256.—κατ' may stand after the second word in the clause, since the first two words are so closely connected.—ἄγορατ: for the ending -ατ, see § 33 e. The agora of the Achaeans was at the center of their camp, a little removed from the sea, by the ships of Odysseus. The ἄγορα in Homer was not yet degraded to be a market place (see § 17); it corresponded to the meeting place of the Athenian ἔκκλησια. —καλάτατον: summoned; cf. B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. In Vergil’s Aeneid (ii. 122), Odysseus (not Agamemnon) demands of Calchas what must be done to appease the gods. —This expresses picturesquely the prosaic ἔκκλησια ἐκοινω. —For the σα, see 48 a.

55. τρα: equivalent to Attic αὐτός (§ 42 g, j); literally, for him.—καὶ φρεωὶ θημι: put into (literally, upon) his heart. The Homeric Greeks did not
think of the head as the seat of the intellect. — ἄνευκαλής: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοῦπτες 551.— Ἡρή: for Hera’s motive, cf. § 5 c.

56. Δανάος: genitive after a ‘verb of mental action.’ See Π. 742; Γ. 1102. — ἐλ: you see, with reference to the scene depicted in 51 f. — ἀφάτο: for the middle voice, see § 50 a.

57. ἡγεθήκαν 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. τοιαί [αὐτοί]: ‘dative of advantage.’ Cf. 68, 247, 450, 571. — στόι: for its use in the ‘apodosis,’ see § 21 a. — ἀνωτέρως: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — σάβαν ὕκις κτλ.: see § 12 b.

59. Ἀτριῳ: the speaker addresses Agamemnon as chief in command, — νῦν: i.e. as things now are. — πάλιν πλαγχθήτας: driven back, i.e. unsuccessful. Cf. B 132.

60. εἰ κεν φόνομεν: the optative is used instead of the subjunctive, because escape is thought of only vaguely. — δάνατον γε: contrasted with ἀνωτέρως. “If indeed we may expect to return, and are not to die here.”

61. εἰ δέ: if now, as seems likely. — δαμά: future; see § 48 b.

62. δογε: has become a mere interjection, and is used with the plural, as B 331, but δόγες also is used, as B 72, 83. — ἵριζεμεν [ἵρώμεν]: Attic ἵρω-μεθα: let us ask. — λεῆθα [λέρη, § 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. ὑνεφοιναλος: a dream oracle is described by Vergil, Aen. vii. 86–91. — καὶ γάρ κτλ.: for a dream also, as well as other signs. Cf. the dreams of the ‘dreamer’ Joseph, and the prophet Joel’s ‘Your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.’ — γάρ τε: closely connected, like nāmque. — εἰ Δίος: Zeus sends to Agamemnon (B 6) a dream that calls itself Δίος δ’γαγε- λος. Athena also sends a dream to Penelope.

64. ἴς κ’ ἐστοι: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἵρωμεν). — εἰ δέ: at what, wherefore. — τὸσσον ἐγώσατο: conceived such heavy anger. For the inceptive aorist, cf. ἐστεμνεν 33. — τὸσσον: cognate accusative, used
as an adverb. Cf. 35. — ἀπόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. ἐὰν τε ἢ... κτλ.: indirect questions explaining the previous verse; cf. B 349. — δὲ γε: for the repetition of the subject, see on 97. — ἔχωλης, ἕκαστος: because of an unfulfilled vow or a hecatomb which has not been offered; cf. ἵππων μαρτύρομεν Ε 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, τίμων ἄντι ἀντί ποτέν ἄνων Α 168.

66. αἱ κεν [ἐὰν] κτλ.: if perchance (in the hope that) he may please. See H. 907. Connect in thought with 62. — ἀρνών: for the infliction, see H. 216, 2; G. 291, 4. — κοινῆς: partitive genitive with ἀντίσαυσα: — τελεῖν: construe with both nouns. Only unblemished victims were well pleasing to the gods. Thus the heifers offered to Athena were sleek, untouched by the yoke, upon whose necks the yoke had never rested (Z 94). Cf. "Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish or any evil-favouredness," Deut. xvii. 1. But τέλεος may mean full-grown, in contrast to immature.

67. βοώλεια [βοώλεια]: for the short mode-vowel in the subjunctive, see § 46. — ἀντίσαυσα κτλ.: to partake of the sacrifices and ward off from us (literally, for us; see § 19 h). — ἀπό: construe with ἁρματα.

68. For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. Hell. ii. 3. 35, ὃ μὲν ταῦτα εἶτε ἐκεῖνον ἐκαθέζετο. Θηραμάνης δὲ ἀναιστός κτλ. — ἀπο: here refers to the participle, like ἐστα in prose, as B 310. — τοῖς: for them; see on 58.

70. ὡς: is long 'by position,' since ὧν once began with νου; cf. B 38. See § 59 m. — ἐπιστρέφειν: ἐρέμεια. § 30 f. — πρὸ τ' ἑτα: 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. ἑπιστρέφω Γ 190 (behind) hereafter. — ἴδον: forms of εἰπ' 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 max ventura trahantur Verg. Georg. iv. 392 f. See Ι 109.

71. νόησον [νασοί]: 'dative of interest' with the verb. — For the infliction, see § 36 b; H. 206 D; G. 270. — ἔγγειρον: he led the way, guided. Here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic Expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian War; cf. Hdt. ix. 37.
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But Xenophon and Clearchus in person inspected the sacrifices and observed the omens. — Τοιούτα: here like Τροίης of the kingdom of Priam.

72. ὢ: possessive pronoun, where the Attic prose would use the article τῆς. This must not be confounded with the relative pronoun. See § 32 b. — δια: by the help of; Attic διά τῆς μαρτυρίας. 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. κλαίει με: Calchas as μάντης felt himself called to speak by the words of Achilles (62), and he turns naturally to the one who ‘called the meeting.’ — διψάει: cf. ἄρχειφλος Γ 21. For the length of the antepenult, see § 36 a. — μεθύσασθαι: declare, interpret.

75. ἐκπρομέλεται: for the form, see §§ 22 f, 34 c; H. 148, D 1; G. 188, 3.

76. ὑπερ 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,’ J oh xxxiii. 2. — ὄμοσσον ὄμοσσον: see § 48 a.

77. ἢ μὲν [μήν]: surely and truly. — πρὸφθαν: construe with ἄρχειν. § 56 a β. — ἔσον καὶ χαρίσιν: “with hand and voice,” equivalent to the prose λόγῳ καὶ ἐργῳ, by word and deed. Cf. 395. — ἄρχειν: observe the future infinitive after words of promising or hoping.

78. ἄνθρωπος: object of χολοστέμεν [χολόωσιν, § 44 f], shall enrage. — μέγα: used adverbially with κράτεία, cf. 103, παλλόν 91, παλό 112, εἰπότε 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. 102, 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. γὰρ: introduces a further explanation of his special need (cf. πρόφθαν 77) of protection. — ὅτι χασταί [ὅταν χωσταί]: whenever his wrath is roused. For the short mode-vowel, see § 45 a. For the hypothetical relative sentence without ἄν, or ἐκ, cf. 230, 543, 554; see H. 914 a. G. 1437.

81. εἶ περ κτλ.: for even if, with the subjunctive. See § 18 d; H. 894 b; G. 1396. — χόλον: a burst of anger, while κότος is the lasting grudge, resentment, which plans for revenge, and the μήνις of Achilles led him simply to withdraw from the fight (see on 1). χόλον is emphasized in contrast with κότον by γέ and by its ‘chiastic’ position (§ 16 a). The Attic δργή is not found in Homer. — καταμάσα: digest, suppress. Cf. Ἀχιλεύς... ἐτι νηρό
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χάλων θυμαλγαί πτυσσει Α 512 f. Cf. *Then he chew'd | The thervice-turn'd cud of wrath, and cook'd his spleen,* Tennyson The Princess i. 64.

82. ἀλλὰ: after ἕπερ, 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. — ἰχνε: holds fast, cherishes. — ἀφε: temporal, until. — τελέσην [τελέγη]: sc. κότων, accomplishes, satisfies, his wrath, i.e. does what he plans in anger.

83. ἐν στήθους [στήθως, cf. βλέπον 42]: not capriciously, nor for the sake of the meter, separated from ἔχει κότων, but added with greater emphasis than it could have at the close of the verse; § 12 e. — ἱσοί: possessive pronoun. The Attic might be satisfied with the article; cf. 72. — φράσας: aorist middle imperative, make clear to thyself, consider. — ει: whether. — σαύροις: Attic φώσαν.

84. The first "hemistich" (with τὴν occasionally for τάν) is used in Homer more than one hundred times. — τὸν: construe with προσήφη. — ἐπαιμβόμενος κτλ.: with epic fullness and dignity instead of the proseic ἀπεκρίνατο. Achilles is forward in taking the lead here, but he had summoned the assembly.

85. θαρσήν: cf. 92. — For the aorist, cf. ἐδεικνύει 33. — μάλα: construe with the imperative, as 173. — θεσσάροις: equivalent to ἄττικ μαντίδων.

86. οὔ μά: no, in truth. μά is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations μά μά is used, as 234. The negative is repeated in 88 for greater earnestness. — διήθλον: only here as an epithet of a divinity. — ψί τε εἰσχώμενος: Calchas prayed to Apollo as his patron, the god of prophecy, who revealed to him what he declared to the Greeks. — Κάλχαν: vocative. See H. 170 D.

87. θεσσάροιας: a collateral form to θεσσάροις 85; see § 37. — ἀναφαί-

88. ἵππος ζώντος: while I live; in a threatening tone. — ἐν χθονί κτλ.: a poetic expression for ζώντως, cf. vivus vidensque in Terence. For the fullness of expression, see § 12 d; cf. 57, 98, 160, 177, 288 f., 533, Γ 71, "as sure as I live and breathe."

89. χείρας ἐπίσω: cf. χέρας εφείω 567.

90. οὔτ' ἐν: not even if; generally, as here, after a negative. "This promise will hold even if." — Ἀγάμλισα: Calchas had indicated him clearly in 78 f. "

91. πειλεῖον: for its adverbial use, see on μέγα 78. — δραστος: mightiest, as commander-in-chief of the army. Cf. B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself
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Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight. Cf. sum pius Aeneas fama super aethera notus Verg. Aen. i. 378 f. But the formula εὐχόμαι ὑμιν often contains no idea of boasting, and may mean only claim to be, affirm oneself to be.

92. καὶ τότε δὴ: and so then (temporal). — ἄρρητησι: took courage. Cf. ille haec, deposita tandem formidine, fatur Verg. Aen. ii. 76. — ἄρμαν: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of οὐτε for οὕτως. 94. ἔνεκ' ἄρρητησι: construe with ἐπιμέμφεται. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. οὐδ' ἄπλευσα κτλ.: a more definite statement of ἡγήμοροι, abandoning the relative construction; cf. 79. — In later Greek, participles would be expected, instead of the indicative; § 21 b. — καὶ οὐκ: is used, not οὐδέ, since the negative is construed closely with the verb. See on 28.

96. τούτων ὅρα: on this account then (as I said). This repeats emphatically 94, and adds a prediction of the results of the god's anger.

97. δὲ γαί: emphatic repetition of the subject; cf. 65, 496, πολλὰ δ' ἐν πόλιν πάθεα Ἀλκείς 4, which Vergil copied in multum ille et terris iacatus et alto Aen. i. 3. — Δαναόσιν κτλ.: cf. 67. — ἀπόσω: metaphorically, of a heavy burden.

98. ἀνά δέμην [δοῦναί]: cf. δόμηνα πάλιν 116. The subject of the verb is easily supplied from Δαναόσιν.

99. ἄφρατην ἄνταπονον: "without money and without price." For the 'asyndeeton,' see § 15; cf. B 325. — ἱερὴν: standing epithet, as 431, 443.

100. Πλασμάμενοι: for the manner of propitiation, cf. στρεπτοῖ δε τε καὶ θεοῖ αὐτοῖ... καὶ μὲν τοῖς θυσίαις καὶ εὐχαριστίας ἀνασχετοι λουσόμενς τε κοινή τε παρακρηπτοῦσιν ἄνθρωποι | Πλασμάμενοι I 497 ff. the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly voices and the savour of burnt sacrifices. — πεπλοῦμεν: § 43 c.

101 = 68.

102. εἴρος κραίων: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 f. — For the adverbial use of εἴρος see on μέγα 78.

103. μύριοι: with rage; genitive of material. — ἄμφιμελάναι: darkened on all sides. The mind is dark with passion, which is thought of as a cloud enveloping the frēnes. Cf. Γ 442, θάρεσις πληγής frēnes ἄμφιμελάναις Π 573 filled his dark heart with courage.
104. of [αὖθεν, § 42 e]: dative with the verb, instead of a limiting genitive with δοσε. Cf. τῷ 55; see 10 g. — λαμπετέσσων [λαμπετέσσω]: in contrast with ἀφριμέλαιμαι.

105. For the lack of a conjunction, see § 15. — κάκε ἀσφόνους: looking evil things, i.e. with look that boded ill. — For the accent of κάκε (for κακά), see § 28 d.

106. μάντι κακῶν: prophet of ill, ill-boding seer. Some of the ancients thought this referred to the seer’s words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon’s daughter Iphigenia in return for a proud word of the king (Soph. El. 566 ff.). — Cf. But I hate him; for he doth not prophesy good concerning me, but evil,’ 1 Kings xxii. 8. — τὸ κρήγγον: equivalent to ἐσθλῶν 108, in contrast with κακῶν. For the ‘generic’ use of the article, cf. τὰ κακά 107, and see on τὰ χερσίων 576. — ἐποσ [ἐπεκ]: has the ‘variable vowel’ of the first aorist.

107. αἰεί: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φίλα is predicate. — μαντεύσθω: explanatory infinitive; cf. μάχασθαι 8. — “Always dost thou delight to prophesy calamity.”

108. τόλαινον: brought to pass. — “Nothing good in word or deed comes from thee.”


110. δή: ironical, like the later δήθεν, δῆτον, sicutel; construe with τοῦτο ἑνέκα, evidently on this account. — ἰσπέδος: for the epithet used as a proper name, cf. 37. — τεύχει: see on ἐθηκαν 2.

111. ἤτοι: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaí. — κοῤῥήξεν Χρυσήσων: genitive of price; cf. δικέκα παῖος παυήν (as a price for his son) Ταυροβάτης E 206. — For the ‘patronymic,’ see on οἶκος 13; it is used here exactly like the genitive Χρυσῆς.

112. ἑνεῖ: introduces the explanation of οῖκος ἔθελον, was not inclined. Cf. 156. — βοῦλομαι: contains the idea of ‘choice,’ ‘preference’ (sc. ἑνεῖ αὐτοῦ δέχεσθαι), which is here strengthened by the adverb πολύ (accusative of extent). — Cf. 117. — αὐτήν: the maiden herself, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defense.

113. οἰκος ἔχει: i.e. to retain in my possession. — καὶ: even. — Construe with Κλαυταμφίςσητε. — γάρ βα: for, you see. — Κλαυταμφίςσητε: according to the later story, Clytemnestra 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 Clytsemenstra formed the theme of famous tragedies by the three greatest tragic poets of Greece,—the Agamemnon and Choephoroe of Aeschylus, the Electra of Sophocles, and the Electra of Euripides.—προβεβουλα: with present significance.—For the form, see H. 510, D 4.

114. οὗ ὄν: for the hiatus, see § 27 N.B. The negative receives emphasis from its position.—χειρον [χείρων]: cf. χειρί 80.

115. oὗ δὲμα: not in build. This probably refers to her stature, since the Greeks always associated height and beauty; cf. Γ 167.—οὗτος φινήν: has reference to her fair proportions.—With these two qualities of her person are contrasted by 'asynedon' two mental characteristics, neither in mind nor in accomplishments.

116. καὶ δὲ: even thus, "although Chryseis is so beautiful and accomplished." Cf. Γ 150.—δόμεμαι πάλιν: restore; cf. ἄρτῳ δόματι 98, 134.—τὸ γ' δέμαν: the 'copula' is here omitted in a condition, as Γ 402, Ε 184.

117. For the lack of a conjunction, see § 15.—βοιλομαι ἢ: see on 112.

118. αὐτὴν ἐποιμάσατο: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτανώτατε 122.—γῆρας κτλ.: this is made more definite later; cf. 138, 182 ff.

119. ἐν [ἐν]: for the form, see on ιόντα 70.—οὗτος ἔσκεκ: it is not even seemly, to say nothing of its unfairness.

120. δ: like quod, equivalent to ὅτι, that. Cf. γγυρίζουσαν δ' οἱ αὐτός ὑπάρχει χέρας Απόλλων Ε 433.—ἐχέσται ἄλλη: i.e., leaves me. The present εχέσται is used of the immediate future.

122. κώδωντε: a standing epithet of Agamemnon, like an official title; cf. Β 454. The following epithet is contrasted bitterly with this.

123. πῶς κτλ.: the question implies the absurdity of the proposition. —γρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the explanation 'what!'?

124. θεμέν: ἵματι. § 30 d.—ζυφήμα [κούλα] 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 (γήρα 185) had been selected for the chiefs; cf. 398 f., ἐκ πάλαι δ' ἀλόχον καὶ κτήματα πολλὰ λαβότες | διασύμβαλ' ἕν μὴ τῆς μικροβάςκει κόι ἴσης
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1 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, 380, 392). Doubtless they were distributed by the general, with the approval of the army. Thus 1 367, Agamemnon is said by Achilles to have given Briseis to him.

125. τα, τα: strictly both are demonstratives (§§ 21 a, 42 m) (the second repeating the first), although the first may be translated as a relative.
— τα μιν: the thought contrasted with this, is implied in 127 ff. — πολίων [πόλεων, § 36 c]: i.e. cities near Troy, of which Achilles had sacked twelve with his fleet and eleven with a land force; see 1 328 f. Homer mentions the sack of Lesbos, of Lynnessus, of Pedasus, of Scyrus, of Tenedos, of Thebra. Cf. Nestor’s words, ειν νησιον επι ήρωαδια πόλιν | πλαζόμενοι κατα λυσι ονομι Αχιλλεα γ 105 f. . . . wandering for booty wherever Achilles led. See § 5 b. — The genitive depends upon the following preposition in composition. — ξυπαθείην: equivalent to εξειδομεν περισσεσ. — διδασται: the tense marks that the matter is not to be reconsidered.

126. λαοισ: receives emphasis from its position, while the contrast lies in διδασται and παλιλλογια επαγείραν, collect again what has been distributed.
— παλιλλογια: ‘proleptic,’ ‘so as to be together.”

127. θε: in honor of the god, for the god’s sake; dative of interest. — αντερ: as in 51.

128. τρειλη περαπαλι τε: for the copulative conjunction, see § 21 g.
129. ξυπαθείη: Poseidon built the walls of Troy (Φ 444).

131. μη δη: with imperative, as E 218; with subjunctive, used as imperative in E 684. — δη ενευσ: for the ‘synizesis,’ see § 25. — αναφει: no moral quality is implied. Cf. δαμάμι αν 92.

132. ηλτο νουμ: have secret thoughts in mind, be deceitful, — an accusation most hateful to the outspoken Achilles. Cf. English steal and stealth.
— παρελούσαν: for the uncontracted form, cf. νερη 32. — μι: construe with both verbs.

133. η εθελας κτλ.: dost thou wish indeed that thou thyself shouldst have a prize of honor (referring to 126) while (literally, but) I, etc. Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — η: is never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 385. — δεφρ εξεις κτλ.: instead of the customary infinitive or an object clause with ἢ τι. Cf. θυμος επίσταται δεφρ επιμινα α 381. —
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αὐτῷ: for the use of the ‘adversative’ conjunction, see § 21 d. — ἀπωρίης: explained by ἐκ ὁμοίων. See § 11 j.

134. ἢρθά: with a participle marks the continuance of a state, especially where a person is given up to sadness or misfortune; cf. B 255.

136. ἄρσαντος κτλ.: sowing it to my mind, i.e. choosing one which will be satisfactory. — κατὰ θυμόν: nearly equivalent to θυμῷ. — ἀντάξασθα: s. Χρυσηδός. — The conclusion of the sentence is omitted (‘aposiopesis’); cf. St. Luke xiii. 9. ‘And if it bear fruit, — [well]’ It would be perhaps εὖ έχω, καλῶς ἄν έχω. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 a.

137. έγώ δὲ: δὲ in apodosis, as in 58. — ἐλωραί: for the subjunctive used almost like a future, see § 18 b; cf. 184, 324, 417.

138. τεὸν [σοί, § 42 b]: s. γύρω. — Αἶαν: son of Telamon, from Salamis. — λόγον: cf. 116 κλαυτόρχης 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as ἄγον 311, ἔλθων 401, ἔλον 130, ἐδώσα 537, λαβών B 261, παραστάς B 189, φέροντας Γ 425, ἀμφίποτοντες B 525, εὐχόμενος B 597. These participles are commonly intransitive in this use. — Ὀδυσσῆος ['Οδυσσεῶς]: Odysseus or Ulysses, the hero. — For the single α, cf. Αἰλίχνος 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἔφω διὰν: shall seize and lead away. The return to the principal thought (ἐλωραί) betrays the king’s passionate excitement. — καιν κακόλαστα: he will be angry, I think. The tone is sarcastic. — ὅν: accusative of ‘limit of motion,’ to whom. See on 254. — ἅρωραί: for the hypothetical relative sentence, see H. 916; G. 1434.

140. ταῦτα: i.e. what is to be the recompense. — μεταφρασάμεθα: μετά, afterwards, is repeated more definitely in καί ἀπό. — “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 140) and enters into the details of the ship’s equipment.

141. μᾶλλαν: for the color of the ships, see on B 837. — ἐρίασμαν [ἐρίσατεμ]: sp. hortatory subjunctive.

142. τι βδί: adverb, as 309; see § 55 a; proleptic, “so as to be therein.”

143. θείον [θείμαν]: cf. ἑρέιομεν 62. — ἀν [ἀν]: up, on board. Adverb with βιβαζόμεν. — For the loss of the final a, see § 29. — ἀνή: herself, as the person principally concerned. — Χρυσηδό: in apposition with ἀνή.

144. ἄρχασ: predicate, as commander. — ἀνήρ βουλητήρος: in apposition with ἐς τι.
145. Ἰδομενείος: leader of the Cretans (B 645).

147. ἢμων: dative of interest. — ἵδαιρον: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 f. — ἄδονσεα: agrees in person with the nearest subject.

148. ὑπόθεσα ἴδων: Vergil's tor va tuentem Aen. vi. 467.

149. ἐπειμένει: clothed with. Of the two accusatives which the verb governs in the active, the 'accusative of the thing' is retained with the passive. See H. 724 a; G. 1239. Cf. Ἀλκενταὶ θάραξ (impetuous) ἐπειμένει ἀλκέν (valor) H 104. — κεφαλόφόροι: 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. — πρόφοροι: cf. 77. — παθηται: deliberative subjunctive in the third person. — For the alliteration of ζ, cf. 165; see § 13 a.

151. ὥδε (cognate accusative; see H. 715 b; G. 1052): journey, of an embassy like that suggested for him in 146. — ἄπληκται: ἄπληκτος. § 44 f.

152. γάρ: the reasons for the preceding question (which is equivalent to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — ἡγοῦμαι: sudden transition from the indefinite τις of 150. — Observe the force of the caesural pause, throwing emphasis on Τρώων. Cf. ἴμας 154. — χλίτων [χλίθων]: for the v of the penult, cf. the penult of χλιτίθα.

153. διέρα: construe with ἰδιερα. — παχιχόρες: for the length of the last syllable, cf. 226; see § 50 l. — αὕτη Περσαί: are to blame for me, have done me wrong. — Cf. Τ 164.

154. ἴμας: 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. — ἴδρομαι: drove off. — οὔτε μέν: nor in truth; cf. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθιθ: the later Phthiotis (B 683), not the city, as is shown by the epithet ἄρματων.

156. πολλὰ μεταξύ: much lies between, explained by the following.

157. οὗτοι κτλ.: in apposition with πολλά, above. — ἰχθύσα: only here as epithet of the sea. Cf. πολυφιλοίβας 34, B 209.

158. μένα: see on 78. — χαίρει: subjunctive in a final sentence after the aorist, as B 206, Z 357 f.
159. τιμήν: recompense, satisfaction, especially the return of Helen and the treasures carried away by Paris. Cf. Ι 286, Ε 552. — κινώμα: the dog was to the oriental the personification of shamelessness; cf. 225. Helen in self-reproach applies to herself the epithet κινώμας Ι 180; cf. δαρή ἱμαί (addressing Hector), κινῶμα κακομηχάνων ἵππων Ζ 344. The highest impudence was indicated by κινώματα, dog fly. In the Odyssey, however, the dog is in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him home.

160. τῶν: neuter, referring to the various details included in the preceding thought (158 f.).

161. καὶ δή: and now, nearly equivalent to καὶ ἔδω, as in Attic. Cf. 40, Β 135, καὶ δὴ ἐβεβή οἰκούνε Α 180. — μοι: dative of disadvantage with ἀφαίρησθαι. Cf. ἦμων 67, Πλατύν Κρονίδης φρέας ἐξέλετο Ζεὺς Ζ 234. — γήρας: see on 124. — οὐτός: i.e. of thine own will, arbitrarily, as 137. Construe with the subject of ἀφαίρησθαι.

162. ὁ ἔτος: for which. For the 'anastrophe' of the accent, see § 55 c. — δόκατον δή: the relative construction is abandoned, as 79.

163. οὐ μὲν [μὲν] κτλ.: yet never have I. A present expression of past experience. This thought increases the unfairness of Agamemnon's present course. — σοι: i.e. like to thine, equivalent to τό σοῦ γέρας, the person instead of the attribute being compared. See H. 773 b; G. 1178.

164. Τρώων τοιοθέτων: a city of the Trojans, as Β 228. See on 125.

165. τὸ μὲν: the principal thought follows (167). The English idiom prefers the subordinate construction, "although my hands . . . yet." § 21 d.

166. τὸ γέρας: the article is used almost as in Attic, the usual gift of honor. — ἄλογόν τι κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative'; cf. δόον [δόον] τε φίλη τι ξ 208. See § 21 d. Cf. 'an ill-favored thing, but mine own,' Shakspere As You Like It v. 4. 60.

168. ἔχομαι ἔχων: go off to my tent with, more picturesquely descriptive than ἔχω 163; cf. 391, Β 71. — ἐκ νῆας: cf. 12. — ἐκ κα κτλ.: when I have fought myself weary. This gives renewed prominence to the thought of insucessfully recompended effort.

169. νῦν δὲ κτλ.: contrast with Achilles' previous activity in battle.

170. συν κα ὑμῶν: construe with ἀφικέναι. For the elision, see § 28 a. — διὰ: as 290.

173. φέους: odious expression for the return to his home which Achilles had announced (169). — μᾶλα: by all means; cf. 85.
174. ἵματο [ἐμοί]: for the form, see § 42 a; H. 261 D; G. 393. — ἵμάτιον: with self-assertion. — ἄλλοι: sc. εἰς ἑαυτόν.

175. με τιμήσωνι: will gain me honor, referring to 159. — μητέρα: a standing epithet of Zeus; cf. Διός μητέρας ἄριστον 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. ἐρωτά[t]: in this form are preserved both the original stem, ἔρως, and the original ending -τας: the royal power had its source in Zeus, the patron god of princes; cf. 279, B 205. Cf. ἀγαπητός 337, B 173. Kings are called θεράπιτος (attendants, as 321) Δίως, as warriors are θεράπιτος Ἀθρός (B 110).

177. φίλη: the predicate adjective agrees as usual with the preceding noun, and the rest of the verse is in a sort of apposition with ἐρωτάς.

178. The ἔρωτον' here and below shows the speaker’s excitement. — ἔρως κτλ.: cf. 280, 290. — καρπός: refers to 165. — θεός που [δήπον] κτλ.: “it is not thy merit.”

179. σω ο又好又快ος 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. Μυριωδόντων: 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. — σθένον κατόντως: “thy anger”; cf. 160; the participle is really supplementary. — σθένος [σθρόν]: for this form of the genitive, cf. ἔθνος 114.

182. ὡς: just as. — ὡς: the corresponding thought of the apodosis is found in ἐγὼ κτλ. 184. The interpolated clause, τὴν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165. — ἀφαμέτητα: here followed by two accusatives, as 275. Cf. 161.

183. τὴν: either ταύτην or αὐτήν could have been used in Attic. — σῶν νει ‘τίμη: with a ship of mine.


185. τὸ σῶν γέφα: emphatic contrast, that prize of thine. In apposition with ἄλαθα ἡσσα.

186. ἄσπον: how much; accusative of extent where the Attic might have used δειγμόν, dative of ‘degree of difference.’ Cf. μέγα 78.—φίλησα: sc. as commander of the entire army and powerful king; cf. 281, B 108. — ἄλλοι: i.e. every other.
187. ἵσον: masculine with ἐμοὶ φάσθαι, assert himself my equal.—φάσθαι: follows στηρίγ. —δομοωθήμεναι ἄντιν: liken himself to me, to my face.

188. ἐς φάστο: Attic οὖτως ἐφη.—Πηλεών: for the formation of the patronymic, see § 39 h. —ἀξος γένετο: grief arose for, i.e. grief came upon him. Cf. ἀνρήμενος 103.—ἐν ἔ: within, adverb, defined more exactly by the local στηρίγσαν. Cf. ἐς δὲ 142.—ὁ: dative of interest.

189. λασίων: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. ἃ: for ἦν, ἐκ (102) in a double indirect question, see § 20 b.

191. τοὺς μὲν: i.e. the other princes, who were seated (cf. 58) between him and Agamemnon (cf. 247).—ἀναστήσετε: should rouse from their seats, and drive away, as he sprang at the king.—δὲ ὡς: repeats the last subject; it is almost equivalent to αὐτός δὲ. Cf. ἐγὼ δὲ 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.—ἀναρίζεται: the optative represents the ‘deliberate subjunctive’ of direct discourse; cf. Γ 317.

193. κατὰ φρόνον κτλ.: in mind and heart.

194. ἔγκειτο: he was drawing; the act was interrupted (cf. 220).—ἡλθε σὺ: δὲ in the apodosis, as in 58.

195. οὐρανοθέτει: but Athena returns Οὐλιμπιόνυκτε (221). See on 44.—πρὸ ἴππα: 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. ἀμφώ: object of φιλάωνος, to which κρησμάγη is added in a freer relation.—θημα: as in 24.

197. στῇ δ’ ἄρισθ’: she stepped up behind.—ἐξανθή: epithet of Menelaus, as Γ 284; of Meleager, B 462; of Rhadamantys; of Demeter, E 500.—κόμης: genitive of the part touched. See on 323.

198. ὠφε: 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.—τὸν δ’ ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησον: sc. at being thus seized.—μετὰ δ’ ἐστάπτο: since Athena stood behind him. Literally, not as 160.

200. δοξά: predicate. They were the eyes of γλυκετίως Ἀθηνῆ (206).—δέ: for the use of the adversative instead of a causal conjunction, cf. 228, 259; see § 21 d.—ὁ: dative of interest.—δοσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.
201. An often-repeated verse; see 12 h. — μῖν: object of προσηθεῖα. — φωνήσας: lifted up his voice; cf. § 12 d; not equivalent to εἶπόν, which in Homer is used only of what has just been related.—πτερίδες: for the final vowel, here short though before two consonants, see § 59 g.

202. τί τέσσαρες: “What now! why art thou come?” αὖτε is here not equivalent to αὖτει, and does not imply that she had been there before, but is uttered in a tone of vexation.—τίτα ζήλωθα [ζήλωθά]: for this greeting, cf. τέκνον, τίτα λεπων πόλεμον βραζον ζήλωθας; Z 254.—αὔριον . . . τέχος: 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 ὅμηρος, see § 27 c.—ἡ ίνα κτλ.: Achilles answers the question himself by a conjecture. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρόμοχος at Athens.

204. ἐκ: construe with ἔρεα. Cf. 212.—καί: also; cf. ὑπερθανάτικα (future). “This will not be a mere prediction.”

205. ἄντροπολίτης: for the long antepenult, see § 59 b. For the plural (especially in the dative), cf. B 588, 792, ὅμηρος Κτλ. Z 74.—τάχα κτλ.: a covert hint at his murderous thoughts.—ἄν: construe with ἄλογον (§ 18 b).

206. γιλαντείος: gleaming-eyed; cf. δεινόν κτλ. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. Cf. τάφα (ἐκ. πολεμίων ἔργα) δ’ Ἀργ φυξί καὶ Ἀθηνᾶ πάντα μελήσητα E 430. Her epithet Παλλάς seems to belong to her as wielding the lance. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρόμοχος at Athens.

207. θέλον: not equivalent to the perfect εἰλοθετία, but presenting the same act from a different point of view.—παύσωσον: to stop, to allay; cf. 192.—τὸ τῶν μένος: this thy rage, this rage of thine. Cf. φθάσοι σε τὸ τῶν μένος Z 407.—ἀλλ’ κτλ.: cf. 66.

210. ἦρος: i.e. the contest of force to which he is inclined.—δικαιο: present imperative, continue to draw; cf. 194.

211. ἄλλ’ ἡ τοι: after a negative idea this emphasizes the affirmative thought.—ὡς ἦσστι [ἔσστι]: “as opportunity shall offer.”

212. A set verse, often accompanied by a sharp threat.—τετελεσμένον ἔστιν: will be a thing accomplished, i.e. shall surely be done.

213. καὶ ποτε κτλ.: affords the motive for 210, and recalls Achilles from his decision to return to his home. “Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive,” etc.—καὶ τρίς: even threefold, proverbial; cf. τρίς τῶν σοι ἔλθον μένος E 136.—παρῶνται: the gifts offered to Achilles as atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins,
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twelve race horses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὐτίκα τὰ ἄλλα παράστασιν Ι 135. These treasures were delivered in Σ 248 ff.

214. ὑψηλος [ὑψηλος]: for the form, cf. πολύς 125.—ἐσχατον: check thyself.

216. μέν: indeed.—σφυντερον: of you two, Athena and Hera. The emphasis given by γε marks the reverence felt for these goddesses.—ἐπος: word, command.—ἐπισώπαται: protect, observe, by obedience. Cf. 239.

217. καὶ κτλ.: “however much enraged.”

218. δὲς καὶ κτλ.: i.e. if any one. “Whoever obeys the gods is himself heard by them.” Cf. ἐν τε θεοτεκνης ἃ καὶ τὸ θελημα αὐτῶν ποιήτ, τούτων ἁλοντι (sc. ὁ θεός) St. John ix. 31, and Psalm cxli. 19.—μάλα: surely, readily.—τί: for its use in marking the reciprocity of the two clauses, see on 82.—ἐνλον: 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 θεος.

219. ἣ 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.—ἀργυρῆς: adorned with silver nails or studs; cf. 246.—στήθες: kept, held, as Δ 113.

220. οὐδ' ἀνθρωπον: ‘litotes,’—in form saying less than is really meant; see § 10 c. Cf. 24, 536 f., Β 106.

221. βαθύκεν: had set out, was gone.

222. μετὰ: into the midst of, among, as 423, Γ 284.—δαμαρος ἀλλος: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοί πάρ χορό καθήμενοι ἡγοοῦστο τὸ χορόν ἐν διπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607).—Homer does not clearly distinguish between δαμαρος and θεοι, 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. ἣληνε: anew, after the interruption by Athena which no one had noticed.

224. οὗτος ἡγεθος: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἱνοβαρας: this was a grievous reproach in the eyes of the temperate Greeks.—κυνὸς ὡματα: see on 159.—ἄλφοι: 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 οἰχισμος, i.e. that κυνὸς and ἄλφοι are separated, while ὡματα and κραδόν are brought together; § 16 a. Cf. 255.
226. ἐς τόλμην: for (literally, into) battle. For the lengthened ultima before the caesura, as 491, cf. 153. — The last three feet of the verse are spondees; cf. B 190.

227. λόγον: cf. ὑς λόγον ἐπιθα μιλεῖτι ἀρετὴ δειδεῖται ἄνδρῶν N 277 to ambush, where especially the valor of men is discerned. This is contrasted with the open battle (πόλεμον) of 226. The knights of the Middle Ages were the first to count ambush dishonorable. — ἀριστήρας [ἀριστέρας]: mark the contrast with λυμ.

228. τέλληκα: hast had the courage. Cf. 543. — κήρ: cf. Γ 456. 'Tis death to me to be at enmity,' Shakspere Richard Third ii. 1. 60. — The accent distinguishes κήρ, death, from κηρ, heart.

229. ἢ: in truth, yes. The speaker pretends to recognize his opponent's motives. Cf. ἢ ἶνα κτλ. of 203.

230. δόρα: γίφα. — ἀπουαρίσθαι: present infinitive in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333. — σθεν: genitive after the adverb. — ἀντίνων εἴτη: oppose.

231. δημοτάρας κτλ.: emphatic exclamation of vexation. — ἢ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon's course is possible. Cf. ἢ κτλ. 112. — οὕτω δεινοῖς: interpreted by Achilles (203 f.). He holds the Greeks in part responsible, since they did not oppose and restrain the king.

232. ἢ γάρ 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 ἔν. Cf. B 81; see § 18 d ἐ; H. 896; G. 1399.

233. ἢ παρασκέψαι: swear thereto, take an oath upon it.

234. τοῦ σκῆπτρου: by this scepter here, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ἡ δὲ ἐπιτέων τοῦ σκῆπτρου ἀνέγκει πάση θεοίσιν N 412 with these words he lifted the scepter to all the gods, δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ δῶμαιν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspere Richard Second i. 1. 118. — τὸ μὲν: demonstrative. — 'As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely.' — This is imitated by Vergil (Aen. xii. 206 ff.), ut scepturn hoc... nunquam fronde levit fundet virgulta nec umbras, cum semel in silvis, imo de stirpe recisum, matre careat, posuitque comas et brachia ferro;... patribusque dedid gestare Latinis. — Cf. Wagner's Tannhäuser, 'Not till this croser buds and blooms, shall thy sin be forgiven.'
235. ἐπὶ δὴ πρῶτα: see on 6.

236. γάρ ὅτα: as 113. —ι: the living shoot, while μῦν below is the σκῆτρον made from it. —χαλκός: i.e. the tool of bronze; cf. the English poetic use of steel for sword.

237. φόλλα κτλ.: ἔλαφεν as a ‘verb of depriving’ is followed by an accusative of the thing taken away.—νῦν αὖτε: now on the other hand, but now. αὖτε in this use differs little from αὖτάρ. Cf. 51, 127, 333, Δ 321.

238. δικαστέλοι: appositive, as ministers of justice. For its position, see § 11 f.—θυμωτος: for the inflection, see II. 216, D 7; G. 291, 14.

239. πρὸς Δίος: before the eyes of Zeus, in the name of Zeus. Cf. πρὸς ἄλλος ἵπτων ἰδιαίτερος Ζ 456.—εἰρύτατο: defend; cf. 216. —For the ending, see § 44 l.—δ εἰ: attributed to the gender of ἄρχος. Cf. B 5, 73; see H. 631.

240. ἢ: repeats the τῶν of 234. Cf. 86.—Ἀχιλλῆς: instead of ἵπποι, with feeling. Cf. B 259, Γ 99, and Hector’s challenge to the bravest Greek to fight Ἐκτορος δόγι H. 75. Edmund says, ‘Yet Edmund was beloved,’ Shakspeare King Lear v. 3. 239; Antonio says, ‘Tell her the process of Antonio’s end,’ Shakspeare Merchant of Venice iv. 1. 274.

241. σύμπαντας: for the prominence of its position, see on 52.

242. χαμαρακόντινον: acuil, help; without oblique case, as 589.—δει Ἐκτορος στρέψαμεν: ἵππο 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. homicides Ἐκτόρωμ Η Ἐποδ. xvii. 12.

243. πέτωσι: for the mood, cf. ἑκατόμαι 139.—ιδοθ: “in thy breast.”

244. χαμαρακόντινον: full of rage (ec. at thyself).—δει: ἕτε ὑπ’ ὑμίν, ὑμῖν; cf. δ 120, 412.—οὐδὲ: accusative of specification (strictly, cognate accusative) instead of the simple ὑμῖν. —ἀριστον: this was strictly true; see 283, B 769. See on ὑμῖν 7.

245. παρι... γαίη [γα]: here a sign of anger.—παρι: adverb with βαδε. 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. τεταρμένον: studded, as decoration.

247. ἔχρωνεν: see on 191.—τήμα: was raging, continued his rage. Cf. 1. —τοῖος: for the dative, cf. 58. —Νόστιμ: the oldest and wisest of the Achaeans before Troy. For his interposition here, cf. Nestor componere lites|inter Peliden festinat et inter Atriden: |huno amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 11 ff.
249. τοι: relative, limiting γλώσσης.—κατ: also, belongs to the whole sentence, referring to ἡμεῖς, which is explained by the comparison; cf. 406, B 828, 868, 872. Cicero translates: ex eis lingua melle dulciore fluebat oratio de Sen. 10; cf. tibi Homerici senis melius profluere Pliny Ep. iv. 3, γλυκρήν οί ἀπὸ στόματος ἑαυτίς αὐδή Hes. Theog. 97, and cf. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones’ Proverbs xvi. 24.

250. τῷ: for the dative of interest with ἐφθάσατο, cf. B 295.—γεναι: 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 γάρ ἄρδρων. Cf. τερευόντα functus senex Hort. 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 γεναι.—οἷ: dative of accompaniment with ἄμα.—τράφεν κτλ.: for the ‘hysteron proteron,’ see § 16 f. The more important or obvious element is mentioned first.

252. τριάκοντατέσσαρα: i.e. in the third generation. 253 = 78.

254. ἄν πέσοι: can this be! — Ἀχαϊὸν γαίαν: i.e. the Achaeans. For the accusative of limit of motion, see § 19 b; II. 722; G. 1065. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective; see § 15 b.—γνήσιοι: singular to agree with the nearest subject; contrasted, by the caesural pause, with πένθος λόγει. The aorist is inceptive; cf. 33. For the form, see § 44 e.—For the ‘chiastic’ arrangement of verbs and their subjects, cf. 225.—Πράσινοι... ταιόν: as Γ 288, Δ 31, 85. Of course, if Priam should be glad, all the Greeks would be sorry. Cf. Simon’s argument, hoc Ithaeus vellit, et magno mercenetur Atridae Verg. Aen. ii. 104.

257. σφαῖρα μαραμένου: de vobis rixantibus, genitive after τυθοῦτο. The participle is supplementary.—τάσα: direct object of the verb.

258. περὶ μὲν, περὶ δέ: construe with ἔστι, superior to: with the genitive, as 287.—βουλή: as to counsel, in council.—μάχηθα: in battle, like μάχην.—For the thought, cf. Γ 179, Τιμήθη, περὶ μὲν τολέων ἐν καρπεῖς ἐστι, καὶ βουλή ἔπλευς ἄματος 1 53 f. “First in war and first in peace.” Cf. 490 f., B 202, 273.

259. δέ: cf. 200.— Cf. ‘Love and be friends, as two such men should be;' For I have seen more years, I’m sure, than ye,” Shakspere Jul. Caes. iv. 3, 131 f.
260. ἂν περ ὡμίν: i.e. ἂν περ ὡμίς ἐστε. The pronoun is attracted to the case of ἄρεισθα, cf. ὅν κτλ. 263 for ὅν Παρίθον ἦν.—Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. καὶ οἰ τρωί: the contrast might have been marked by ἀλλά, but is only implied by the context.—οἱ γι: emphasized with reference to ἄρεισθα.


263 f. Παρίθον...Πολυφήμιον: 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. κάρπουτα: predicate; "these were the mightiest ever born on earth"; cf. B 216, 473. — For the repetition of κάρπουτα, cf. that of πειθεσθα 273 f.; see § 16 b. — δι': doubtless, strengthens the superlative, as it often does.

267. μᾶν: without corresponding δέ, as 269 and frequently. In such cases, it is equivalent to μοῖν. — ἔσσαν [ἔσσαν]: without an augment.


269. καὶ: even. Construe with τοὺςν. The new thought is introduced by καὶ also in 271, 273, with increasing emphasis. — The thought returns to 261. — τοῖσιν: i.e. the Lapithæ. The dative is governed by μετά in composition; cf. τολῶν 125.

270. ἢ ἀπὸ γαῖας: from a distant land; explains τελέσθεν. — καλλάντω: called to their aid. — Nestor is fond of relating achievements of his youth, as at Δ 319 ff., Η 124 ff., Δ 670 ff.

271. καν ἰδ' αὐτόν: by myself alone, i.e. as a single champion (πρῶμαχος Τ έλιδι). — Cf. κατά σφάος B 366. — καίνοι: i.e. the centaurs.

272. οἱ νόμι 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 τες τῶν βροτῶν οἱ ἐπιχεῖοι εἰσίν. Cf. Z 452. — ἐπιχεῖοι.
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equivalent to ἐπὶ χείλι ὀντες. See H. 588. — μαχηστήρ: present optative from μαχησμα, a collateral form of μάχημα, cf. αἰδώσθημα 23 with αἰδώσιμον 331.

273. βουλέω [βουλέω]: for the form, see § 34 d. — Note the parallelism of the two halves of the verse; cf. 79.

275. ἀνασθήσε σω σπίν: as 131. — ἀνασάρχοι [ἀνασάρχοι]: ‘syncopated’ from ἀνασάρχοι, § 47 f. It is followed by two accusatives, as 182.


278. ἀντιβιν: originally cognate accusative; sc. ζώδα, cf. Γ 435. The adverb receives emphasis from its position. — σὺ ποθ’ ὀμοίης: i.e. a greater. The Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non similis poecia commissa luetis Verg. Aen. i. 136. — ἀμορφ: has share of, has received. This is followed by a genitive of the whole.’

279. σκηπτοНик: see on 15. — ὑ τε Ζεώς κτλ.: see on 176.

280. εἰ: not conditional in thought here, but refers to a matter of fact. Cf. εἴ τότε κούρος ἡ, νῦν αὐτέ με γήρας ὡπλίζει Δ 321. — καρπός: as 178. — θεά δι κτλ.: second clause of the protasis, explaining the first; “being son of a goddess.” — θεα: i.e. Thetis; cf. 351 ff.

281. ἄλλα: as in 82. — πλεόνεισι: see B 108, 576 ff.

282. ἄπειδην, σὺ δι: 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 δι. Cf. B 344, Z 86, "Εὐσιρ. ἀπό σὺ μοι ἔσσει πατήρ καὶ πότεν μύχερ Z 429. — παίνι: cf. 192, 207. — ἀστάρ ἔγι νε: “And I also on my part beg thee.”

283. λίσσωμα: sc. σε. — Ἀχιλή: dative of opposition. The name is used with special emphasis (cf. 240), instead of the pronoun (275, 281). — μεθήματα: cf. μεθήματα B 241. — δι μέγα κτλ.: the motive for the request.

284. ἔρκος πολίμαστο: as Δ 299; cf. ἔρκος ἀκόντων Δ 137, ἔρκος βελέων Ε 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called ἔρκος Ἀχιλή Γ 229 builcark of the Achaeeans.

286. πάνα: is not to be urged in meaning. It refers especially to 284. “All this is true, but—.” Agamemnon admits no fault on his part, but throws all the blame on Achilles; cf. ἄλλα, below.

287. παρὰ 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. δι: in which, accusative of specification. — τινά: some one, especially Agamemnon himself. — πείσατο: from πείθω.


291. προθέωσοι: i.e. commission him, allow him. The word seems chosen here with reference to ἱθαν.

293. ἢ γὰρ: Achilles gives at once the reason for his course. — καλοικομαίνησαι: 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 ἄργον). — ἔτι δή: “in case that I actually.” — ὑπείρομαι: the form of the condition is changed, and the future indicative is used in the protasis instead of the optative.

295. δή: construe with the imperative, as 131. — ταῦτα: i.e. πᾶν ἄργον ὑπείρομαι. — μὴ γὰρ ἦσοι: in contrast with ἀλλασαν.

296. οὗ: construe with τοι, as in prose they are united, αὐτίκη. — ὅω: 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. 230.

298. μὲν: correlative with δὲ 300. The contrast is changed from that between action and heart, to one between κόρης and τῶν ἄλλων. — κόρης: would have the article in prose.

299. ἄλοισθι: the aorist assumes that Agamemnon’s threat has been executed, and the second person holds the Achaeans responsible because of their acquiescence (cf. 231). — δόντες: ye who gave. Cf. Achilles’ words, γέφαξε δὲ μοι ὃς περ ἱθανεν | αὐτός ἐφοβηθέναν ἐλεβό κράισθ’ Ἄραμέμνων I 367 f. The γέφαξ was a gift (cf. δόσαν 279), not a right, like the share in the booty.

300. θάντα: for such standing epithets, see § 12 a. — παρά νηλ: i.e. in my tent; cf. 329. — For the position of the adjective, see § 11 m.

301. τῶν: repeats τῶν ἄλλων. — οἷκ ἄν τι φέρουσι: the optative with ἄν and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — φέρουσι ἄνθιλαν: cf. δὲ ζω ζωλόν 139.

302. εἶ: retains its original force as an interjection. “Up then, come.” — ἄγω: as in 62. — γνώσω: shall recognize it, perceive it, referring to the following verse. Cf. 185, 333. — For the form, cf. δόσωσαν 137.
COMMENTS TO THE

303. The preceding περίπεσα represents a protasis to which this would be the apodosis; cf. 583. “If he tries, he and the rest will find out.”

304. μαχηταρίων: cf. μάχηται 8.

305. ἀναστήσατε: stood up, rose from their seats. — λέγον: the dual and plural are seen to be used in this verse without special distinction. Cf. 321; see H. 694; G. 155. — The speeches of 285–303 were uttered informally, while sitting; cf. 246.

307. Μαυρονάδη: 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 Pthia, 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 (θηράτων). 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. — Ἀρρεθήσα ἔτη: as he had planned (ἀπρα), 141 ff. — προϊσμένον: caused to be drawn down from its position on shore; cf. 486, B 152 f.

309. ἐς εἴθ: as 142. All four adverbs (ἐς, ἐς, ἄνα, ἐν) refer to νῆα, supplied from 308. — ἐς έιθ: into it, adverb with βῆκε. — οἰκονομόν : ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆκε: cf. βῆκες μεν 144. — ἄνα: adverb with ἐκάν (aorist from ξώ). — άγκώρ: see on άνω 138. — ἄρχων: cf. 144. — Οἰονήσιον: as πολύμηνε, πολύμηχενε, he was often sent on embassies; cf. Τ 205. See § 5 a.

312. The story which is here broken off, of the voyage to Chryssa, is resumed at 490.

313. ἄπολυμαινεθαν: 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. τελήσατο: see on 66.

316. παρὰ δίνα: as 34. The line of people was stretched out along the strand.

317. περί κατάψη: 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. ἀνά στρατόν 10, 58, κατὰ νῆσος B 47, κατὰ βομβώς B 305.—For the transition, at the 'bucolic diaeresis,' see § 58 b.

319. ἤδεις: as 210.—πρῶτον: once; see on 6.—ἐπερεῖλησε: see 181 ff.

320. προσίπευε: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. θεράποντες: companions, squires. Patroclus is θεράπων of Achilles, brave warriors are called θεράποντες Ἀργος (B 110), and kings are θεράποντες Διός.

322. ἵρας: here followed by the accusative of 'limit of motion.' § 19 b.—Agamemnon does not go in person (κατὰς 185), since Achilles had declared (298) that he would make no resistance.

323. χειρός: genitive of the part touched, with ἐλθον. Cf. κόμης 197, γαῖαι 407, 500, πόδι 591.—ἀγιόν [άγιον]: infinitive for the imperative, parallel with ἵρας. Cf. λίσσα 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 δόσκων.

325. κατ': strengthens λόγον.

326. ἦς . . . ἐτοιλέας: as 25.—μίθιον: i.e. the preceding command.

327. ἄλκοντε: because of their dread and reverence for Achilles; cf. 331.—μέταν (§ 52 c): dual forms generally have no augment in Homer.—παρὰ θεον: cf. 347. The quarters of Achilles were at the extreme right of the camp; cf. ἐπὶ Λαώτως κλαία . . . ἤδε ἐπὶ Ἀχιλλῆς, τοί β' ἔχομε νῆσα ἐναυτῷ ἡμῶν, ἔθυμον, ἡμών πίστει καὶ πάρτει χειρών Λ ἄ 7 ff. to the tents of Λαώς and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.

329. τόν: refers back to 322, viz. Achilles.

330. οὖτι ὄρα: but naturally not.—γῆθου: “did joy enter his heart”; inceptive aorist; cf. 33, 92, 255.

331. ταρηθήσατε: seized by fear (the opposite of θαρσήσας 85), while the present αἰθοῦμαι expresses the continued attitude of their minds.

333. ὃ ἔγινα: for the hiatus, cf. 532, B 165; see § 27 b.—ἔγινα: sc. their errand. Cf. 302.

334. χαίρατε: the customary greeting.—Δίως ἄγιολοι κτλ.: they are inviolable servants of δοστρεφόν βασιλῶν (on 176). Hermes is not yet the patron god of heralds in Homer.
COMMENTARY TO THE

335. ἐπαιτησάς: to blame; see ἑστί. Cf. 153. — Ἀγαμέμνων: see ἐπαιτητὸς ἑστὶ.
336. δ.: δς. — κοινής: κοινὸς and κοινὴ are used especially of young men and women of noble families. But κοινὸς Ἀχιλέων (473) does not differ materially, except in metrical form, from Ἄχιλέων (162).
338. ἄγων: final infinitive; cf. μάχησθαι 8, ἄγων 443, Β 477, Π 117. — τὰ δὲ αὐτὰ: these two themselves. The very men who executed the unjust order are to be witnessed 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. — θεών, ἀνθρώπων: for a strong "all persons."
340. καὶ: after τέ, τέ, gives special prominence to this clause. — πρὸς τοῦ βασιλέως ἀπήνος: before that king, the cruel king; equivalent to πρὸς τούτον τοῦ βασιλέως τοῦ ἄπηνος. For the order of words, cf. 11, τὸν λαῷ ἀνάγη μεταβάλει Β 275. Since the article is still a demonstrative in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adjective stands between the article and its noun. — δὴ αὕτη: for the 'synizesis,' cf. 191. — αὕτη: not again, marking a repetition, but indicating a situation opposed to the present; cf. 297.
341. χρεώ 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 ἄμυναι, cf. 67. — γὰρ: lengthened, as Β 39, for an unknown reason.
343. οὐδὲ τι: and not at all. — νοβσία κτλ.: proverbial expression for prudence; cf. Γ 109. — The infinitive follows οὐδὲ, know how.
344. α.: ethical dative with σῶτα μαχοῦτα. — μαχοῦσα: [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. ἄλλησα: this indicates that Briseis was more than a mere γύρος 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 Τ 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — ἀνείς: explanatory appositive with ὧς. — The scene ends at the 'bucolic diacresis' (§ 58 λ); cf. 318, 430. — αὐτῶς 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. δακρύσας: fell to weeping. *Burst into tears* is perhaps too strong a translation, but gives the inceptive force of the aorist. — ἔκραυγα: construe with νόσφι λυπηθείς.— ἁφα: construe with λυπηθείς, cf. 594.

350. θ' ἐφ' ἄλος: i.e. ἐπὶ θών κτλ. Construe with ἔκτο.— ἐφ': is accented, in spite of the elision, in order to prevent the reader from construing it with ἄλος (55 c β).— ἄλος: ἄλς and θάλασσα are the general words for sea; τόπος is the high, deep sea (often with reference to a particular tract; cf. B 145); τελαγος, the open sea.

351. παλλά: as 35. — ὑγρόν: not ὑγρόν (χώρας ὑγρόν 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.*
COMMENTARY TO THE

352. ἔκεις γά: the prominence given by γά 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 notrouchsafe me long life." — μυνθάδιον: equivalent to ἁξιόματος 417. — τῷ: in its original use, very.

353. τιμήν τῷ: honor at least; placed first with emphasis. 'Chiastic' with μυνθάδιον (§ 16 a).— ἐφόλλεν: the past tense of verbs of obligation is used to imply that the obligation was not complied with.

354. ὑψηλομέτρετο: cf. δεῖνον δὲ βρῶντιον πατρίῳ ἄνθρων τε θεών τε | ὕψοθεν (thundered terribly from on high) Y 56. — νῦν δέ: but as it is, marking a return to the reality from a merely hypothetical case; cf. 417, B 82.

355. ἴλιον ἐξα: differs from ἐλεί chiefly in giving prominence to the possession as still continued. Cf. (of the same act) ἐλεύθερον δὲ ἀλοχον I 336. — ἀποθέα: participle of ἀπηγον 430; explanatory of ἴλιον. For the strengthening by αὐτός, cf. 137, 161, 185, 324.

357. ζῷος κτῆλ.: cf. sic fatur laetimans Verg. Aen. vi. 1.

358. πατρί γῆροντι: i.e. Nereus, who is not named by Homer but only designated as ἱλον γηρον (538). His home is in the Aegean Sea. With him is Thetis, who has left her aged husband Peleus.

359. ἄλος: ablativeal genitive, from the sea. See § 19 a. — θυτ' ὀψίλη: 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. πάροιχος ἀντόλοθος: before him(self). The intensive pronoun contrasts Achilles himself with his voice, which his mother had just heard; cf. 47. See § 42 b. — δάρκου χίτωνος: 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. κατάρτισθα: for the single ρ after the augment, see § 30 c. — For the epic fullness, cf. 57, 88.

362. σφίνες: accusatives of the whole and part,—thy heart.

363. ᾑδαθά κτῆλ.: the second imperative repeats the thought of the first, hence the 'asyneton'; cf. 323. — νόμον: as in 132.

364. βασίλει: cf. εἰρόν 355, μέγα 78.

365. στηθα: cf. 355 f. — ὥστε: not a simple sign of a question in Homer (see on 133), and hence can be joined with τῷ. — ἐφόλλε: 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.—
ἀγορέω: ‘subjunctive of deliberation.’ — For the verbal repetition, cf.

366. Observe that this story is introduced without a conjunction.—
ψάχωμε: sc. on his marauding expeditions in the neighborhood of Troy.
See on 125. — Θήβαν: 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? — τερήν: since the gods were worshipped there.—
Note the simple order of words.

367. ἡγομεν ἕθεσι: Andromache tells of the sack of the city, of her
father’s death and her mother’s captivity, in Z 414 ff. — ἡγομεν: implies liv-
ing creatures, especially prisoners. — Cf. φόρουν 13.

368. διϊ: properly, so that each received his due share.— δισανατο: cf.
δισανατον 125, δισανιμ 166.

369. ἐκ δ’ ἔλον: as γέρος (ἐκουράτων, 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 Lynnus
was sacked, and Briseis taken captive, on the same voyage, which seems
to be shortly before Chryseis’ visit to the camp.


380. πᾶλιν: back; cf. πᾶλιν πλαγγάτας 59, δόμενα πᾶλιν 116.

381. φῶς ἔχων: sc. ὧ γέρον. This was shown by the event.

382. ἐν Ἀργείωι: ἐπί with a dative of the person in Homer often
implies hostility, like ἐπί with the accusative in prose; cf. 51, Π 15, 132.
— κακῶν: cf. 10. — βάλον: as 51.

383. ἐπανατερει: in quick succession; cf. 52.

384. ἔμμα [ήμα]: for us.

385. θεαρρίας: as 87. — ἑκάτος: of the Far Darter. ἑκάτος is a short,
‘pet’ form of ἑκατηβόλος (as ἑκάτηγα was a name of the moon goddess).
Cf. Ἑκάκεδο 39. For similar epithets of Apollo, see § 22 f.

386. ἀπόκεια: for the lack of a conjunction, see 15 d. — καλόμεν: cf.
62 ff., and see on 74.

387. Ἀτρέων κτλ.: equivalent to Ἀτρέων ἐχαλόθη (cf. χαλωθές 9).

388. ἡπαλήκεισ μέθον: the English idiom reverses the construction, he
uttered the threat.— δε: as 386.

389. τὴν μὲν: contrasted with τὴν δὲ 391. — σὺν νηλ: with a ship, almost
equivalent to by ship. This expression seems more instrumental than
where the comrades also are mentioned; cf. 179, 183.
390. πέρποτον: escort (§ 17). The present is used, since the act is not completed. The ‘historical present’ is not Homeric. — ἰγνος: a subordinate member of the sentence, with ‘chiastic’ relation to πέρποτον (§ 16). — δόρα: i.e. victims for sacrifice. — ἄνακτι: Apollo; cf. 36, 444.


392. δόσαι κτλ.: as 162; see on 124.

393. παιδει ἄρσ: thy valiant son. It seems part of the poet’s naivété that the heroes apply such epithets to themselves; but the phrase is part of the poet’s stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero’s mouth.

394. Δία: for the length of the ultima before λίμω, see § 59 h. — θυτε: cf. 39, 503 ff.

395. ἔπι, ἔργω: emphatically placed in contrast, at the beginning and the close of the verse. — κραδήν Δίως: for the ‘periphrasis,’ see § 16 d. — ἥ καὶ: or also.

396. πολλάκια: for the omission of final ε, see § 30 l. — σίο: genitive of source with ἄκομη. — πατρός: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan War; cf. II 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. δειδα κτλ.: as 341; cf. 67.

399. ὅπωτο: 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 Achaens.

401. ἁθοῦνα: see on ὅν 138. — θεά: marks her power to accomplish. — ὑπελθαντο δεσμὸν: didst lose from under the chains, didst free from the pressure of the chains. — Transition to direct discourse from the infinitive construction of 398; cf. B 12, 126; see § 11 e.

402. ἔκταγοχρον: cf. centimans Gyas Hor. Carm. ii. 17, 14, belua centiceps ib. ii. 18, 34. — καλλεσαι: by calling, coincident in time with ὑπελθαντο.
403. Βραών: by transfer of quantity for Βραύρον. § 23 c. The
name (Heavy-handed; cf. βραόρος) marks his strength and character.
He is called Αἰξιμέων (Storax; cf. αἴξιμος, Αἰξιμέ, Αἴξιμος) 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 lan-
guage of the gods names which are going out of use (but which may seem
clearer in meaning than the others); cf. B 813 f. See on B 782.
404. αὖτε: on his part.—οὐ παρόσ: i.e. Poseidon, the mighty sea god.
All of Poseidon's sons are represented as violent.—οὗ: cf. ἧν 72.
405. δῆρα: so he; for the demonstrative use of the relative, see § 42 p.
—κόλπι γαίας: delighting in the fullness of his might.—This seems to play
upon the name Αἰξιμέος.
406. κατ: also; marks the effect corresponding to κόλπι γαίας. Cf. 249.
—ὑπεδίωσιν: for the length of the antepenult, cf. 33. ὑπὸ with verbs of
fearing, fleeing, yielding marks the superiority on the side of the person
who is the efficient cause.—τί: indicates the close connection of the two
clauses; cf. 82, 218, B 179.—ἐπησαν: possibly a play on ἐπησαν.
407. τῶν: see on 160.—μὲν: construes with μνῆμα. παρέξεω would
govern the dative.—γοσῶν: for the genitive, cf. χιλιός 323.—This was the
attitude of a suppliant; cf. 500 ff.
408. αἰ κέν πως: cf. 66.—ἐνὶ ἀρήσι: come to the aid of. Cf. the force of
ἐπὶ in 345.
409. κατὰ πρίμους: the ships were drawn up with their stern toward
the land.—ἄμφι ἐλα: about the sea, i.e. on the shore between the promon-
tories Sigēum and Rhoeoëum. Until now the battles had been fought on
the plain, far from the ships and near the city. Cf. Achilles' words, ὄφρα ὅτι ἔγερσ
'Ἀχαιῶν τολμῶν, ἵππων ἄγερσιν ἄρτοι τείχοις δρυμίουν
Ἐκτος I 322 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).—'Ἀχαιῶς: in
apposition with τοῖς.
410. ἐπαρομνοῖ: may come to enjoy; ironical. Cf. quidquid deli-
rant reges, plectuntur Achivi Hor. Epist. 1. 2. 14.
411. κατ: also, i.e. as well as the other Greeks.
412. ἤγδει: his blind infatuation, his blindness. This is made more
definite by οὗ τε κτλ. (i.e. ὅτι τε), as 244. Cf. B 111.
413. κατά: construe with χίόνα.
414. τι νῦν: why now, to what end; accusative of specification.—αὖτε:
cognate accusative with τεκοῖνα, dreadfully, to sorrow. Cf. ἄκακα ἄλογον 418.
The thesis calls herself δοσοματοστόκως Σ 54 mother of an unhappy hero.
415. αὖ ἐφελε: for this form of expression for an unattainable wish, see H. 871 a; G. 1512.—ἄδακρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.

416. αὖν: ac. eti. Here like αὖν, term of life.—μιννήθα: adverb modifying the εἰτε to be supplied, which is sometimes modified by an adverb in Homer (§ 18 i). Cf. ἀκην ἐγένοντο σουττι' Γ 95, οὐδ' ἀρ' ἑτε δῆν | ἑν Η 139 f., Δ 466, "nor did he live long."—οὖ τι μᾶλα δῆν: the preceding thought is repeated in negative form.—For the length of the ultima of μᾶλα, see § 50 k β.

417. νῦν δὲ: as 354.—τι: its position is free; cf. B 281.

418. ἔκλεος: 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 αἶνα τεκοῦσα, κακὴ αἰσχ.—κακὴ αἰσχ: to an evil lot.

419. τοῦτο ἵνα: i.e. 407 ff.—τοι: dative of interest; cf. τοῖς 425 f.—ἐφέλοντα: future participle, expressing purpose.—Both 'hiatus' in this verse are merely apparent. §§ 27 N.B., 32.

420. Ὀλυμπὸς ἀγάνηφος: see on 44.—αἱ κε πιθήκαι: cf. 207.

421. σὺ μὲν: correlative with 420. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δὲ.—νῦν: i.e. until her visit to Zeus.—παρήμενος: as 488. Inactivity is implied; cf. B 688, 694.—Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μῆνα: present imperative, continue to rage. See on 210. Cf. μῆνα 1, 247.

423. Ζεύς γὰρ κτλ.: gives the reason for the preceding direction, especially for νῦν, showing why his request cannot be granted at once.—ἐν Ἱκεανόν: to the abode of Oceanus, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities.—μετά: as 222.

424. χθίζει: predicate adjective instead of adverb, as 473, 497, B 2, Γ 7. See § 56 a.—κατὰ μετά διὰτα: cf. κατὰ πρήξιν, on an errand, πλαζόμενα κατὰ λήσκε, wandering for plunder.—ἀμα πάντας: cf. 495.—ἐγένοντα: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δοκειά: 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.—Δεσπεία: ἄνω.
426. χαλκοβαρίς: with bronze threshold, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. καί μν, καί μν: for the animated repetition, cf. καί μν βαλον ὄμοι ... καί μν ἐγώ γ' ἐφίμην Ἀδηνή προώθαν Ε 188, 190 and I hit him in the shoulder, and I said that I should send him to Hades.—γονάσσωμαι: cf. λαβέ γονώμων 407.

428. ἀπόβησθον: only in this place in the verse, before the bucolic diacresis (§ 58 ἅ); elsewhere, ἀπέβη is used; see § 50 ἅ.—αὐτῷ: intensive when adverbial (not very frequent) in Homer, as well as when a pronoun.

429. γονατὼς: genitive of cause, with χορήγον. See on εὐχωλής 65.

430. ἔκκλημα: by force, against his will.—ἀδειότερος: se. ἐδειν, 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. αὐτῷ Ὀδυσσείς κτλ.: cf. 311 ff.—For the beginning of the narrative, cf. the transition at αὐτῷ Ἀχιλλεύς 348.

431. ἵκαν έγόν: cf. ἔρχομαι ἔγων 108, ἢκε Τισσαφέρης ἔγων τὴν ἑαυτοῦ δύναμιν Xen. Αἰ. ii. 4. 8. ἐγόν, with, is used because the hecatomb was composed of live animals. See on 13.

433. ἰσοία στελαντο: they took in their sails. The middle takes the place of a possessive pronoun. Cf. 480, 524.

435. προσφέροντα: when near their haven they furled their sails and rowed the boat to land.

436. ἐκ δὲ: for the repetition, cf. 339 ἦν.; see § 16 ἅ.—ἐνάς: these were large stones which served as anchors. These were cast from the prow, while the πρωτήσωμα (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. βαίνον: for the descriptive imperfect, cf. δέλαι 25.—ἐπὶ: for the length of the ultima, see § 59 ἅ.


439. The rhythm has been thought to imitate the maiden's measured steps; § 13 ἅ.—ἐκ: adverb, as above, but more exactly defined by νησός.

440. ἐπὶ βωμόν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ὑπατίων Ἀσκληπιοῦ ἤ
the presence of Asclepius. The priest dwelt in the sacred inclosure (τέμενος, ἄλσος) of the god. Observe that no temple is mentioned.


442. πρὸ (hither) ἔσεσθήν: cf. πρὸ ἡκέ 195.


444. ἐπὶ Δαναῶν: in behalf of the Danaids. This figurative use of ἐπὶ, frequent in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.

RECONCILIATION OF CHRYSES

448. ως: in order, since ἐκατόμβην is collective.—ἐστηκαν: first aorist, transitive; cf. βῆκαν 438.

449. χεριψαντο: they could not pray to the gods with unwashed hands. Cf. Γ' 270, χεραί δ' ἀντίστουν Δι' λείπαν αἰθήμα αἰθήμα πάσα τοῖς ἀνθρώποις (dread) Z 266.—οὐλοχύται: unground, bruised barleycorns (οὐλοι κρήται), which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' Levit. ii. 13), were thrown upon the fire (προσβάλοντο 458) as an
initiatory sacrifice, whence they were proleptically called 
oolóxera, poured out barleycorns. The use of these in sacrifices is a survival of usage from the time when the grinding of grain was unknown. Vergil (Aen. i. 179) is accurate in making the Trojan heroes parch their grain and then bruise it. — ἀνέλυσα: took up; sc. from the basket standing on the ground.

450. τοῖς: for them, as 68, 247. — μεγάλα: loudly; cf. πολλά 35. — χειρός ἀνασχένε: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, Π 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. xvii. 11. See Vocabulary s.v. χείρ.

451 f. = 37 f. With the same formula with which the priest began his prayer for vengeance, he now prays that the punishment may be averted.

453. ἡμέρα, ἡδί: paratactic construction, where the English idiom uses "as . . . so"; see § 21 d. — δεῖ πορεί: once already, correlative with έτη 455 once more.

454. Explanatory: appositive asyndeton. — τιμῆσαι κτλ.: sc. by sending the pestilence which avenged the slight offered to the priest.

455. καλὸν τὸ βίν: contrasted with πῶρος, above. — τὸ δὲ κτλ.: i.e. the following wish, as 41.

456. ἄνω βίν: now at once. — Δωδεκάν χείρ.: 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. — αὐτῷ ἐστιν: this is repeated in this narrative, 464, 467, 469, 484.

459. αἰφνεύειν: they drew up (back) the head of the victim, in order to tighten the muscles of the neck. — ἕφασαν: i.e. opened the large artery of the neck, to let the blood.

460. μαροῖσα ἐξάθεουν: instead of the more definite ἐκ μαροῖ πᾶν, cf. 40. — κρήτη: 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 (πᾶν σπάν τε λεκέων), 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.


463. νεῖα: i.e. the companions of Odysseus, in contrast with δ' γήρων, the old priest. Cf. B 789. — ταὐτά ἀντίν: by the priest himself, who is thus marked as the principal, directing person at the sacrifice. — πεπάσκολα:
these bronze, five-tined forks seem to have been used to keep the sacrifices from rolling into the ashes.

464. καρά κάπῃ: these pieces were intended for the gods and therefore were entirely (καρά) consumed by the fire; cf. ὁ δ' ἐν τῷ βάλλει γυρλός
1 220 he threw the sacrificial pieces into the fire.—πάσαντα: 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. μετάλλου καλ.: cf. pars in frusta secant, verubusque tementia figunt Verg. Aen. i. 212.

466. περισφαίρω: sc. to keep it from burning.—ιῆσαντα: drew it off from the spit, after it was roasted.

467. πάσαντα: the aorist indicative is often used in relative clauses (with ἐκτε) where the English uses the pluperfect. Cf. 484, B 513. See H. 887.

468. ἵσης: equal, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. Ἀ set verse to mark the end of a feast; see § 12 δ. Vergil imitates this in postquam exempta fames et amor compressus edendi Aen. viii. 184.—κι: construe with ἔτο. —ἐρων [ἐρωτα]: for the form, see § 37 δ. —The previous pouring out of the wine (which might be expected) is not mentioned.

470. κούροι μὲν καλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before (462). —ποτολε: genitive after the idea of 'fullness' in the verb.—This verse seems to have been misunderstood by Vergil (or did he think to improve the description?); cf. crateras magnos statuunt et vina coronant Aen.1.724, magnum cratera corona | induit, implevitque mero Aen. iii. 325 f.

471. νάμπισαν (sc. ποτόν): a frequentative of νεμα. The οἶνοχος dipped (ἄφθισσων 598) the wine from the large bowl (ἐρημίρη) into a pitcher (πρόχος). The κοῦροι proceed from left to right (ἐνδίκει 597) through the company, distributing to the guests (τὰς, to all), i.e. filling their cups for the libation and the banquet.—ἐπαρθάμοιν: thus beginning the religious ceremony, equivalent to ἀρέσιμοι ἐπενέμονες. Construe with ἐπιάσασθαι.

472. πανημείρου: through the whole day which remained, uninterrupted till sunset. For the predicate adjective, cf. 424.

473. καλόν: cognate accusative with δείδοντες, instead of καλῶν. Cf. 35, 78. —παυόνο (παύων); here a song of praise to Apollo as their preserver.

—The verse explains μελῳδη, above.
474. μλαντες κτλ.: cf. 'Hymning th' eternal Father' Milton Par. Lost vi. 96, 'singing their great Creator' b. iv. 684. — For the quantity of the ultima of μλαντες, see §§ 82 a, 59 j. — φράνα: cf. κύρη 44. — τηρενι' ἀκούν: delighted in hearing. The god hears the song, (as he had heard the prayer), although he is far away, among the Ethiopians.

475. ἑτὶ ἔλευς: came on.

476. κομψοταινο: observe the force of the aorist, laid themselves to rest. — παρὰ προμήθεια: along by the stern hawers (see on 430), i.e. on the seashore. 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. ἰδοδάκτυλος: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. Ἡώς κροκόστειλος Θ 1 saffron robed, 'in russet mantle clad.'

478. καὶ τοῦτο: τῆμος is expected after ἦμος, but the relative is not always followed by the corresponding demonstrative. For καί in the apodosis, see § 21 b. — ἀνάγωνο: (were putting out), put out upon the high sea; cf. κατάγωνο, came to land.

479. ἵμμενον ὀραν κτλ.: Aeolus was master of the winds, but each god could send a favorable breeze.

480. στήρασφο: for the middle, see on 433.—Ιστία: what pertains to the ἴστος, strictly an adjective which has become a substantive. The Homeric boat seems to have had but one sail.

481. ἀμφι: adverb.

482. τορφεῖον: foaming.—μεγάλα: construe with ἔμχε.—νῆος: in the transitional stage from limiting genitive with στείρη to the genitive absolute; see § 19 g β.

484. ὁ: refers to the preceding verse.—κοντο: for the use of the tense, cf. παύσαντο 467.—κατὰ στρατόν: opposite (off) the camp, i.e. to the landing place.—The verse closes like 478.

485. νῆο πῶ: correlative with αὐτοὶ δὲ.—ἐν ἑπτάραο: up on land. No difference is discernible between ἑτὶ with the genitive here and ἑτὶ with the dative in 486. Cf. Π 293 and Z 473.

486. ἑψεῖον κτλ.: explanatory of ἐπὶ ἑπτάραοι.—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.—ἔφατα: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

488. αὐτάρ ὁ μῆνι: sc, as his mother had directed, 421 f.; cf. 428 f.—Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (Π 119 ff.). In the Eleventh Book, he is roused from his
apathy on seeing the rout of the Achaeans (A 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (II 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (T 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the Iliad, on the twenty-seventh day of the action of the Iliad. See, further, § 6.

489. νόσος: for the short penult, where i has virtually been lost between two vowels, see § 23 f. — πόδας ὑκής κτλ.: cf. 58.

490. For the "asundeton," cf. 117, 255, 288, 363. — πολέσκετο: for the "iterative" formation, see § 54. — κυδάνεραν: elsewhere epithet of μάχην. — The poet does not say that assemblies were held and battles fought on these days, but perhaps he implies it.


492. αὖθι: right there, in the same place, i.e. in his tent. — ποθέακε δι: the participle ποθέων might have been used in the same sense. See § 21 k. — ἄντη: battle cry. Always a trisyllable, and thus never to be confounded with αὐτή, herself.

493. ἐκ τοῖο: the hearers easily recalled the words of Thetis (which form the starting point of the μύγος) (141 ff.) and the definite statement of time (425) and referred ἐκ τοῖο to that interview between mother and son.

494. ἵππος: the stem of ἵπποι is here preserved, without augment.

495. ἦχος: led the way, as the highest in rank. Cf. Γ 420.

496. ἦ γε: resumes the subject; cf. 97. — ἀνδρωπόν κήρα: i.e. as she sprang up she left the wave. Cf. 359.

497. ἱππης: cf. 557, Γ 7; with emphasis in this position in the verse. “While it was yet early morning.” — ὀφρανθὲν Ὀδηγεῖτο τε: see on 44.

498. εὐφόρεσα: far sounding, far thundering. For the form, perhaps a stereotyped nominative, see § 34 b.

499. ἀκτοτάτη κορφή: from which Zeus looks out upon the world again, after his long absence. Cf. summo sedet altus Olympo Verg. Aen. xi, 728. — πολυακιτά: epithets appropriate to men are often applied to natural objects. Cf. καρφίων 44, "crest," "foothills," "shoulder of the mountain, "arm of the sea," "mouth of the river."


501. σκαμῆ, δεκτή: for the adjectives used as substantives, see on 54. — ὑπ' ἄνθερεσθον: under the chin, as Γ 372.
FIRST BOOK OF THE ILIAD

503. Ζεύς 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.—ει τοι: cf. 394.
505. τίμησον: by his position is strongly contrasted with ζηλομένη 507; cf. 353, 356.—υκμορράτατος: into this is condensed the thought of 415 ff.—δικαίων: of all; literally, in comparison with the rest; ablative genitive, as with the comparative (where it marks the starting point of the comparison).—This construction with δικαίων is distinctly Homeric. Cf. B 674, Z 295, hi ectororum Brittannorum fugaeissecmi Tac. Agric. 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. Hist. i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton Par. Lost iv. 323 f.—Cf. this construction with μετὰ παῦλον ἀτιμωτάτην 516.
506. ἔπλησον: cf. ἔπλησ 418.—ἀτάρ κτλ.: for the transition from the relative to the demonstrative construction, cf. 79. 507 = 356.
508. αὖ περ: in contrast with Agamemnon. Cf. the force of περ in 353.—'Ολφραστή κτλ.: as Thetis renews her request, she renews impressively her appeal to the might and wisdom of Zeus.
510. ἀδίκλακος κτλ.: only here construed with a person.—Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. Cf. 'Εκτόρα γὰρ οἱ (Zeus) θυμός ζηλομένη κόσμος ὁμίξις | Πραμαδη, ᾠν γε νεκρί κορώναι θεοπαθεῖς πέρι | ἐμβαλὼν ἀδίκων, Θείων | δὲ θείων ἀδικνω | πάντων ἐνκράτεια O 506 ff. the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.
511. τὴν δὲ κτλ.: the reason of this silence appears from 518 ff.
513. ὄς: demonstrative corresponding to the relative ὅς above.—ἐμπεφυντόν: literally, groen into, clinging closely to; cf. the formula ἐν τῷ ἄρα οἱ φιλ χαρί Z 253. Construe with ἔκπτο, as τῷ προσφέρει εἴχιμν ὑπὲ νυκτήρι ὀ 433 clinging to this, I hold on like a bat. Cf. et genua amplexus genibusque vultum | haerebat Verg. Aen. iii. 607 f. For the form of ἐμπεφυντόν, see § 40 a.—ἐκτόρ: asked, as she demanded a definite answer, 'yes' or 'no.'—διέτερον αὖτι: again, a second time. Cf. τάλιν αὖτι B 276.
514. νημπρότει: adverbial.—ἐπόχει καὶ κατάνευσον: set expression, only at the end of the verse; cf. B 112, ἐπόχει καὶ κατάνευσε Δ 267.
COMMENTARY TO THE

κατακεφαλή is the contrary of ἀγωγος, 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 adnuit arem Verg. Aen. i. 250.

515. ἀνάπηκτα: speak out plainly; refuse is implied in the context.—ἐπι: i.e. ἔσσοτι. § 55 c. For the length of the ultima, see § 59 a. —"Thou hast nothing to fear." —δήπ' ἐφ εἰς: cf. 185.

517. ὀχθίσσω: inceptive; see on 33; but not so violent as "falling into a passion" or "bursting into a rage." Cf. διακρίνω 349.

518. λογία ἔργα: sc. ἐπταυ, as 573. There will be dreadful trouble.—ἐπι: when, not εἰ, if, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

519. Ἡμι: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. καὶ αὐτως: even as it is, without special occasion. See § 42 i. —αιν: exaggerated; cf. 541, 561.

521. καὶ τὶ μὲ φησι: and says, too, that I. καὶ marks the agreement of this specification with the preceding general remark; cf. Γ 235.

522. νοήμα: sc. that Thetis had been with Zeus. For the meaning, see § 17.

523. "Ἡμι: emphatic, as 519; here so placed in contrast with μοι.—καὶ μελήσει: shall be my care. For the future with καί, cf. 139; see § 18 b.

524. καὶ δὲ ἄνει: as in 302.—κατακεφαλήματα: shall nod with my head. Only here in the middle; see on 433.

525. τοῦτον κτλ.: this answers νησιρέες κτλ. 514.

526. τέκμωρ: surety, pledge.—ἡμών: neuter adjective as substantive (see on 54); literally, anything from me, i.e. a promise or purpose. This is explained by ἤτι κτλ. —παλινίσθησον: revocable, from ἀγρίῳ [αἴρω], take.


528. ἦ: he spoke; see on 219.—ἐπὶ νίυσ: nodded thereto, annuit.—ὁφρόνι: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows. —For the dative, cf. κεφαλὴ 524.

529. ἀμβρόσιαν χαίτα: cf. ambrosiaeque comaee Verg. Aen. i. 403. —ἐπηρεάσατο: rolled down at the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

530. κράτος: distinguished from κράτος 509 by the accent and the length of the first syllable. —Cf. adnuit et totum nutu tremefecit Olympum Verg. Aen. ix. 106, x. 115. —Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia the expression of
exalted peace and power which lies in 528-530.—Zeus' dread of Hera's reproaches is in marked contrast to this majestic demeanor.

531. δικαίωμα [δικτυμάγγυμα]: for the form, cf. ἡγερθεν 57, ἀνέσταν 533.

532. ἄνοιγμα: for the hiatus, see on 333.—ἀλτο: second aorist without variable vowel, from ἄλλαμα, § 53. For ἄλο, see § 23 a.

533. πρὸς ὁμα: sc. ἱβγ, a general word of motion, implied in ἀλτο. Cf. Γ 327; see § 16 c.—The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis.—ἀνέσταν: ἀνύστραν.

534. ἦς ἱδὼν: 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. ἔδω is strictly not 'seat' (ἐδην), but place where the seat stands.—σφην κτλ.: proleptic, with ἀνέσταν, they rose and went to meet their father. Motion is implied in the connection, as below.—This mark of respect is noted both negatively and affirmatively.


536. ἐπὶ θρόνου: makes ἔδω more definite. Cf. ὅσον ἐπὶ γυαμάθους 486, in apposition with ἐπὶ ἴππειρον. —οὐδὲ κτλ.: i.e. nor did she fail to perceive.—μόν: 'proleptic' object; cf. B 409. See H. 878.—The poet has to inform his hearers whether the gods were acquainted with the θυσία of Zeus, and what their feelings were concerning it.

537. ἴδωνα: on seeing him, when she saw him. See on λόγον 138.

538. ἄλλοι γέροντος: see on 355.

539. αὐτίκα: straightway. Without ἄς, as 386.—κερτομόσις: see on 54.

540. τέ δέ ἢ ἄδε αὐτών: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

541. αὐτή: contrasted with οὐδέ τί πω, cf. 106 f.—ἵστα: naturally would agree with τό preceding, but is attracted to the usual case of the subject of the infinitive, the poet having the infinitive construction already in mind.

542. κρατήρα . . δικαίωμα: consider and decide upon secret plans. Cf. the words of Hera, κύριοι (Zeus) δι τα δ' φρονέων ἐπὶ θυρή | Τροισί τε και Δαμασί δικαίεται, ὃς ἐπίτευξε Θ 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danai, as is seemly. 544. παθήρ κτλ.: cf. 508.

545. μη δή: cf. 131.—μέθον: i.e. thoughts, plans, the content of speech.

546. χελέων κτλ.: sc. ἀδραία. The personal construction is used as in 589, ἔνθετο πολέμεισιν ἵππων Ἀχαιόι X 258 the Achaeans were easier to fight with. H. 944.
547. ὁν: sc. μιθών.—ἐπειδή: sc. ἥ.—ἀκονύμιον: with indefinite subject, τοῦτο: then, since the relative protasis is hypothetical.  
550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis.—ταῦτα: refers to Hera's question, 540.—ἐκαστα: i.e. the details, exaggerated in the speaker's anger.  
552. ποιος: predicate. Equivalent to ποῖος ὁ μιθώς ἐστιν ᾧ ἦνεκες. See H. 618, 1012 a.—This is a mere exclamation, expecting no answer.  
553. πῶς: else, at other times; with the present tense. "I have not been wont." Cf. Δ 264.—οὕτω κριλ.: emphatic repetition. The idea is negativized in every form; cf. 550.  
554. ἄνω θεληθον: for the conditional relative sentence, cf. 218, 230, 543.—ἀναιρε: ἥ τινι.—θεληθον [θέληθα]: 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. πορισε: 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, ἄν ἐγὼ αὐτή | θρέψα τε καὶ ἄντίγραμα καὶ ἄνθρωπον παράκατων Ω 59 f. ἰδοὺ I myself bred and cherished and gave as wife, etc. According to a myth found in Findar 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. ἤρπη: as 497; cf. 424.—σοι γε: emphasized in reference to σε 555.  
558. 'Asyndeton,' since the following is only a more distinct statement of the preceding (555 f.).—ἐτηνυ: cf. 514, 526.—ὁ τιμήσεις: that thou wilt honor.  
559. τιμήσεις, ἰδίες: coincident actions, in chiasitic position. For the 'chiasmus,' see § 16 c; for the 'parataxis,' see § 21 a. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. —Ἄχαιῶν: construe with μηθεῖ (not πολεῖς), as is indicated by the order of words, and by the frequent repetition of the phrase ἐδι νύπα Ἀχαιῶν, 12, B 8, 17, 168.  
561. αἰτι κριλ.: always art thou thinking. An echo of the οὖν of 558, showing vexation; cf. αἰτι 107.—οὔσι σε λόθω: "thou art always watching me."
562. ἀπὸ θυμοῦ: far from my heart, affection. For this use of ἀπὸ, cf. B 162, 292, φίλων ἀπὸ πῦρατα πάσχει a 49 suffers woes away from his friends.

563. τὸ ... ἵστατο: as 325. — καὶ βίγμον: se. than what now causes her ill humor.

564. εἰ δ’ οὖν κτλ.: the reply to 555 f. — τοῦτο: i.e. that I gave this promise. — ἰδίον: imperative; cf. B 116.

565. ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom καθησυχαίᾳ παθομένη — ἀλλιόνοι: ἀλλιόν is generally indeclinable.


567. ἄσσον ὑστα: him who comes near, implying injury or attack. The accusative follows χραίμωνοι on the analogy of χραίμωνα τοι τι. — ὅτι ... τείω: this explains ἄσσον ὑστα. — For the thought, cf. 588 ff. — χαίρα ρήσεων: cf. χαίρας ἐπούσα 89. 569. Cf. 33.

569. ἐπηγάμισα: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.


571. τούτων: as 68. — The amusing figure of Hephaestus as butcher is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. εἰτί ϕίλων: generally with a notion of hostility, as 89; but here with ἔπιλος, loving service.


574. εἰ δὲ: if in truth now, as 61. — ἔκτοι θητῶν: with contempt.

575. κολάσανθα διαύσατε: carry on a brawl. Cf. B 212. — διαύσατε: here first do we learn that the gods were feasting at this time; but doubtless they always feasted when they came together.

576. τὰ χραιόνα κτλ.: in such contrasts, the demonstrative and adjectival have the force of a relative clause; cf. 106. The article strengthens the contrast.

577. καλ αὐτῆ περ: with Homeric courtesy, the speaker intimates that his counsel is not needed. 578. αὐτῆ: i.e. as often before.

579. σῶν: construe with τοράζῃ. — ἕμιν: dative of disadvantage.

580. εἰ περ: if only. — ἔθλασιν: the verb for emphasis here precedes its subject; see § 11 k; or Ὁλόμορφος κτλ. can be taken as in apposition with the subject of ἔθλασιν. — Ὁλόμορφος κτλ.: this indicates his exalted power, although in 609 this expression is used without special reference to the
circumstances of the case.—ἀστρωσύμητα: for Zeus as god of the lightning and storm, see on B 146.

581. The conclusion of the sentence is omitted (ἀποσυνώπημα). “It will be the worse for us,” or “he can, for,” etc. Cf. 136.

582. καθάππεσθαι: 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.—ἀλάσιος: cf. ἀλασόμενος 100, 147.

585. ἐν χερί τῆς: placed in her hand; generally used of presenting a cup of wine. ἐν χεριὶ τίθημι is used of gifts or prizes; cf. 441.

587. μή: as in 28.—φιλήν πιστόν: very dear as thou art. πιστὸν strengthens, as 352 and frequently.—ἐν ἀφθαρμοίων: before my eyes, as Π 306. Cf. Γ 109; see § 12 g.

589. χραιμένοις: as 242.—ἀργαλέος κτλ.: personal construction as 546, ἀργαλεός γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμαῖν. θέσεις 397 “it is hard for a god to be overcome by a mortal man.”

591. ποδός: for the genitive, see on 323.—ἀπὸ βηλοῦ κτλ.: from the mighty threshold of Olympus.

592. πάν ὡς ἦμα: equivalent to πανημέροις 472; cf. 601.—φιμάνην, κάππεσθεν [κατέπεσεν]: the imperfect is used of the continuance of the motion, the aorist marks the conclusion of it; cf. B 94 ff.—φιμάνην: is frequently used of ships driven by the wind, and marks the motion as involuntary.—καταδίνη: the aorist participle is here used (without reference to time as past, present, or future) of an act coincident with κάππεσθεν at the beginning of 593.

593. ἐν Δίμνη: 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, | Α summer’s day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle,’ Milton Par. Lost i. 738 ff.

594. Σίννης ἄνδρες: the earliest population of Lemnos. To judge from their name they were marauding (σίνναμοι) Pelasgians who had emigrated
from Thrace.—αφαρ: construe with πεσώντα, cf. 349.—κομίσαντο: took me up and cared for me. Cf. B 183, Γ 378.

596. μειδήσασα: smiling, ineptive, repeats the preceding μειδήσαν. —παιδός: from her son; ablatival genitive, depending on ἐδείκτω. Cf. κύπελλον ἐδείκτω ἣς ἄλοχος Ω 305 received the cup from his wife.—χερί: dative of instrument with ἐδείκτω, cf. λάτετο χεριν Ε 365 took in his hands.

597. ἐνδίψα: 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. συνοχώς φέρταρ: cf. (Ἡβη) φέρταρ ἑνοχώς Δ 3. The meaning of the first part of the compound was overlooked; cf. ἑπτα βαυκαλιόντο Υ 221, οἰκοδομήν τέχνη, εὐχά μετείχεν Verg. Aen. ii. 13, 'tin box,' 'weekly journal.' —κρητήρας: the red nectar of the gods, like the wine of the Greeks, was mixed with water before it was drunk.—δύσον: see on 471.

599. ἄσβεστος: hence the proverbial 'Homerian laughter.'

600. δαμάστα: palace, hall.—The laughter arose because of the striking contrast between the puffing, hobbling Hephæstus as cupbearer, and the graceful Hebe who usually performed the duties of that office.

601. ἡμαρ: accusative of duration of time, as 592. 602 = 485.

603. οὐ μὲν [μὴν]: as 154, 163.—φόρμυγος: cf. μολυτῇ τῇ ἀρχηγίᾳ τῆς γὰρ τῇ ἀνάθημα διατός a 152 song and dance, for these are the accompaniments of the feast.—ἐξε [ἐκ] [κτι]: held, i.e. played.

604. ἀμβλύμεναι: the Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damaeta, tu deinde sequere, Menalea, | alternis dicetis; amant alterna Camenae Verg. Ecl. iii. 59, 'Divinely warbled voice | Answering the stringed noise,' Milton Christmas Hymn 96 f.

605. αὐτόρ: correlative with μὲν 601. Cf. 51.

606. κακελάτεις: for the form as future of κακάκαμαι, see § 48 g.—ἐκκοστος: in partitive apposition with ἄλοχος, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κομάτα: was wont to lie.—δὴ καλ.: 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. καθεδίε: slept.—ἀναβάς: of ascending a couch, only here and ὅμον λέγος ἐκασμβαίνοι Θ 291. No special height of couch is to be
inferred. — παρὰ: adverb, beside him: § 55 a. — χρυσόθραμος: see on 37. The throne was covered with thin plates of gold.

‘No Book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father,— with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks,— with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseis; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.’

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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. ἀνέκ: so; refers to A 606–611. — θεὸς κτλ.: appositive with ἀλλοι.  
2. πανέχοι: cf. A 472. — οὐκ ἔχει [ἐχεῖ] κτλ.: i.e. he did not sleep; cf. οὐκε Ποσείδιον γέλας ἔχει θ 344 “but Poseidon did not laugh.”

3. φρένα ὁς: hiatus allowed at the ‘bucolic diaeresis’; see § 27 b. — ὁς: how; sc. in accordance with his promise to Thetis.

4. προσεμη κτλ.: see on A 559. ‘Deliberative subjunctive’ after a secondary tense in the principal clause. The direct question would be πῶς τοιοῦτο. — For the ‘chiasmus,’ see § 16 a.

5. ἤδη: this. The subject is attracted to the gender of βουλή, the predicate; cf. 73, A 230.

6. πῦλει κτλ.: in apposition with ἦδη. Cf. τὸ μὲν οὐκ ἔχειν | μῆνοι ἐξώρισα δόρυ E 665 f., but he did not think of this—to draw the spear out of
his thigh. — οὖλον ἐνυφόν: a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. Cf. (Zeus) ἐξαιτής τὸν Ἀγαμέμνονα ἐνυφών τινα ψευδή ἐπιτίθησα, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνωσαν Lucian Isp. 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. κάλως; note the lack of connectives. — κάρη κομίωντες: 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 τριλεύωναι Ψ 142 luxuriant, and Athena attracts his attention by laying hold of his locks (A 197). Paris is proud of his hair (I 55). Apollo is ἀρετοκούμενος Ψ 39 (Milton's 'unshorn Apollo'). On archaic works of Greek art the men are always represented with long hair. See on 872. The Eubean Abantes are ὀπιθέν κομίωντες 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 ἀρκούμοι Δ 533, with their hair bound in a knot on top of the head; cf. apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice reliquit 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 circlet. 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: οὖθε ἡ φώσιν αὐτῷ δεδόθη ἄμας ὅτι ἀνήρ μὲν ἐλαθημοὶ: ἀρμενία ἀρτύῳ ἐστίν 1 Cor. xi. 14.

12. νῦν κτλ.: transition to the direct construction. Cf. 126, A 401.— πολὺν Τρώων: not as A 164.
13. ἀμφὸς φράζοντας: sc. about the destruction of Troy. For the σ of ἀμφὸς, see § 30 l.—’Ολιγυπα κτλ.: cf. 484, A 18.

14. ἐπίγνωσέν: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

16. ἀπα: so, i.e. as had been directed.


19. ἀμπέλλασ: only here, of sleep. — κέχυτο: had poured itself out, like an enveloping cloud; cf. 41.

20. ὑπὲρ κελάν: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) devolat, et supra caput astitit Verg. Aen. iv. 702.—Νηλην νῦ: to the son of Neleus. The adjective is equivalent to a genitive; cf. 54, 416, 465, 528, 604, Π 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. τον ὅα: whom, you know. — γεράντων: the nobles without regard to age formed a βουλή (see 53). Cf. the Spartan γεραντία, senatus, aldermen. So 'the elders of Moab' (Numbers xxii. 7) are identical with 'the princes of Moab' (Numbers xxii. 8, 21). Cf. δημογράφοις Π 149. Achilles and Diomed were young in years.


23. εἴδαι κτλ.: the question implies a reproach, for which the reason is given by a commonplace remark (24). Cf. nate dea, potes hoc sub casu duere 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.—Δικ αί: 'paratactic,' instead of a causal clause; cf. A 200. Cf. imperio Iovis huc venio, qui classibus ignem | depulsit, et caelo tandem miseratus ab alto est Verg. Aen. v. 720 f.

27. στε: depends on ἄνθιον, while the object of the verbs is easily supplied. Cf. A 196.—The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28–32: 11–15, with slight change.

33. ἐκ Διός: with the passive, in the sense of ἐν Διός, indicating Zeus as the source of the woe. Cf. φιλοκτεν ἐκ Διός 668 f. they were loved by Zeus.

34. ἀνήθ: 'hold it fast, followed by a negative form of the same command; cf. A 363. Dreams are easily forgotten.

35. ἀνήθ: cf. 2, and Moore's 'When slumber's chain hath bound me.'
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36. ἀνὰ θυμὸν: through his heart. κατὰ θυμὸν is more frequent, as A 136, 193; cf. ἀνὰ στρατῶν A 10, and κατὰ στρατῶν A 318. — ἡδί: "as you know." — οἰ ημῶλοι: were not about to be, were not fated to be. The plural verb is often used in Homer with a neuter subject; cf. 135, 465. § 19 l.

37. φῆ: i.e. thought, imagined; cf. Γ 28. For the accent, cf. βῆ A 34. — δὲ γε: emphasized in contrast with Ζεὺς 38. — ἐματί κείνῳ: emphatic, on that very day.

38. νῆμος: blind fool, infatuated, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. 873. It is explained by the following clause; cf. 112; see § 11 j. Cf. Vergil's demens! qui nimbos et non imitabile fulmen ... simularet Aen. vi. 590 f. — ἐγε: attracted into the relative clause.


40. Τροιὲ κτλ.: emphasizes the consequences of the βουλῇ Διὸς, disastrous alike to both armies. — διὰ ὀφρίνας: through the conflicts, "in the course of the battles."

41. ἀμφιχύτοι: surrounded him, "rang in his ears," i.e. he remembered it well. Cf. 19. ἀμφὶ seems to be used with reference to both ears.

42. ἤπνοι: the heroes seem to have put on their tunics while sitting on the couch. — ἔσων κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskiimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see § 11 c.

43. καλὸν κτλ.: where a noun is accompanied by three or more epithets, often two stand at the beginning of the next verse, as here. — ἄφορος: 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 σκυπτρον. The sword was little used in combat, but often worn. — For this description of Agamemnon's dress, see § 11 d.

45. ἀριστήρα: the sword hung, not from a belt but from a strap which passed over one shoulder. The orist of 45 is not widely different from the imperfect of 43. Convenience here determined the choice. — ἄφα: then, further; cf. 546, 615. — ἄργυροι: the hilt was studded with silver nails, as a decoration; cf. A 219, 246.
46. ἡφιστὸν αἴτι: ever imperishable, as the work of Hephaestus, and as ever in the possession of the same family; cf. 101 ff. It was a symbol of their unending rule.

47. κατὰ νῆσος (cf. κατὰ λαών 179, κατὰ στρατῶν Α 318, παρὰ νῆσος Α 347): i.e. to the ἄγορα, which was at the middle of the camp; cf. Α 54. — Ἀχαιών χελεσχιτών: used as genitive of ἐκκήμνες Ἀχαιων 331.

48. προσεβρέστενο κτλ.: i.e. illuminated the gods on whose summit the first beams of light fell. Cf. Ἡ θόσο δ' ἐκ λεχέων παρ' ἄγαλον Τιθόνων ἀφρεθ', ἐν ἄδημοιω λόφοι 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. ψίνοσα: to herald. Cf. ἀπτήρ... ὡς τε μάλιστα ἐρχεται ἄγγέλλων φῶς ἴαυς ν 93 f. the star which comes as the herald of the morning light.

50. δ': i.e. Agamemnon.

53. βουλὴν γενόντων: council of the chiefs (‘elders’; see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae; cf. 404 ff. — μεγαθέρων: in plural elsewhere only as an epithet of peoples, as Α 123. — ἐς: caused to hold a session, called a council.

54. βασιλέας: in apposition with Νάυταρεως, which is implied in Ναυτορῳ. See on 39.

55. πρεσβυὴ κτλ.: prepared (formed) the prudent plan, which he afterwards unfolds.

56. ἐνέπνεον: cognate accusative, adverbial. It is equivalent to ἐν ἕνας. For the compound, cf. ἐφάνετο Ι 125, ἐναρθημειος 202, ἐνθροεύνη Α 272. See H. 588.

57. ἀμβροσίαν: a standing epithet of night as a gift of gods for the refreshment of man’s nature, with reference to sleep. Cf. καὶ ἔντοι όσαν ἐληνοτο Η 482 took the gift of sleep.—μάλιστα: strengthens ἄγχαις, cf. 220.

58. ἀδός κτλ.: cf. Α 115. — ἄγχαια: nearest, i.e. most exactly; marks the degree of resemblance. — ἐψίν: for the final ν, see § 44 b.

59. Α 20. — μᾶ, μύσον: for the two accusatives, cf. 7.

60—70 = 23—33. Epic poetry prefers these verbal repetitions to the use of ‘indirect discourse.’ See § 11 e.


73. τιρήσωμαι: will put them to the test. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἡ δέμος ἑαυτῶν: i.e. as the general has the right. For the attraction of the relative, cf. 5.

74. καὶ: introduces a more definite statement of τιρήσωμαι. Cf. 114, 132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. ἡσυχία Ἀχιλλέως is supplied from 72 as the subject of φεύγειν and the object of the following ἔρρηται. — τίν τινι: cf. A 170, 179.

75. ἀλλὰ καὶ ἄλλοι: aliunde alius, from different sides, each from his own place. — ἔρρηται: 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. ἡμαθίασις: here as an adjective of two endings; cf. 506, 561, 570, 698, 742; see § 38 a. 78. Cf. A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is ὁ φίλος ἔρρηται Λαμάχος, θεράποντες Ἀρρης 110. — μέσοντος: rulers; cf. ἄχος ἴδιον Γ 320 and the proper name Μέδουσα (Medusa), equivalent to Κρεωνα (Creusa), which is feminine of κρέων, ruling prince.

81. θείων κεν φαίμαιν: sc. οἷα, we might have said (potential) that it (i.e. what the Dream promised) was a delusion; cf. 349. — καὶ νοσφαλομένα: 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. τίν 54: as in A 354. — ἐρρητοὶ κτλ.: as A 91; cf. 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courtesy at the very words of the king, without saying a word about the proposition.

85. ἐπανάστησαν: thereupon (i.e. likewise) rose. — πείθοντο: i.e. they made no objection, but prepared to go to the popular assembly. — τομέν λαῶν: i.e. Agamemnon, as 243. 86. σκηνοθέτοι: see on A 13.

87. ἔρημος: introduces a detailed comparison, as 455, Γ 3. See § 14. — ἠφίη: swarms. The following hiatus is probably 'weak'; § 27 d. — ἰδιοί: retains its force as a present, especially in comparisons; cf. Γ 61. See § 48 g. — μελισσάων: i.e. wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees, cf. ac veluti in pratis ubi
apessaeestaten serenas floribus insidunt variis, et candida circum lilia funduntur; strepit omnis marmure campus Verg. Aen. vi. 707 ff., as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro ... So thick the airy crowd swarm'd,' Milton Par. Lost i. 708 ff.


90. ἀθα δεις: for the hiatus, see §§ 27 N.B., 32 a.

91. ἐσ: the point of comparison lies in the coming forth and approach in separate crowds (swarms). βοτρυδον 89 and λαδὸν 93 have the same position in the verse.

92. προπάροιβα: before, i.e. along. — βαθείς: deep bayed, extended.

93. δογμα: rumor, whose source is unknown, and which is therefore ascribed to the gods (Διός ἄγγελος). — διδήνω: had blazed forth as a fire.

94. οὖρον' οὖν: they conjectured that Agamemnon would propose some important measure. — ἀγρόντο: they came together. The aorist after the descriptive imperfects marks the conclusion of the movement. Cf. 99, A 592, Γ 78.

95. ὄνω: adverb, beneath.

96. λαδὸν ζόντων: genitive absolute. See § 19 g β.

97. ἐρήτων: imperfect of 'attempted action.' "They were trying to bring them to order." Cf. 75. — εἴ τοι κυλ.: a wish, on the part of the heralds. "If ever they would stop their clamor." — ἀντὶς: ablative genitive with σχοινίον, might cease from; cf. 275, A 210, Γ 84.

99. ἐρήτων: for the aorist, see on 94; for the plural with the collective λαδὸς, cf. 278. — καθ' ἑδρας: along the rows of seats, on the seats, as 211. For the use of καθ', cf. 47, Γ 326.

100. ἀνά: adverbial with ἐστη. Cf. διάστη 76.

101. τὸ μὲν: this, as A 234. — κατὰ τεύχων: wrought with toil. The principal idea is in the participle, as A 168 and frequently.


104. Ἑρμῆς κυλ.: Hermes, the messenger of the gods, bore the σκῆπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the scepter. — πληζίστος: cf. ἑπίστα, ἐπίσκοπος. Pelops gained his kingdom by a chariot race.

107. Θεώτης: Θεώτης. For the form, see § 34 6. Thryestes 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. — λείτε φορήμα: for the infinitive, cf. ἀνάσσων, below.
108. πολλήρι, παντί: according to the poet’s view of the situation at the time of the Trojan War (cf. A 78 f.) the Pelopidae had the hegemony in Peloponnesia. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis; see 569 ff. — ἀνάσσων: to rule over them. For the infinitive, cf. μάχεσθαι A 8, ἀγεῖν A 338.
109. τῷ: local; cf. διῳσαν A 45. — ἰπρισάμενος: not an attributive participle with ἦ γε, but a predicate participle of manner. Cf. κοιμαῖον 207.
110. Cf. 79. — ἄρα πάντοις Ἀργο: see on A 176. Cf. διὸς Ἀργος 540. — For this feigned exhortation, cf. the speeches of Clearchus and his ἀγκάλιστος, 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 ἄνυκλιτος who returns to Argos with his end unattained, especially since they had remained so long before Ilions; he exaggerates the disparity of numbers of Achaeans and Trojans.
111. μέγα ἵππος: fast entangled. Agamemnon in testing the temper of his army complains of his infatuation only as a preterit; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.
113. ὑπίρρωστο: for the accusative, cf. A 541. The participle here contains the leading thought; they were to sack Troy before their return. Cf. 101. — ὀποιονδεδέ: always stands at the close of the verse, with lengthened initial syllable (§ 59 e).
114. νῦν κτλ.: “but now I see that he planned,” etc. — ἀπάτην: the poet’s hearer thought especially of the deceitful Dream, but this was not in Agamemnon’s mind here. — καὶ: introduces a specification of the general statement, as 74. — κελεύ: the speaker infers this direction from their lack of success.
115. δυσκλεῖα: emphatic position. The hiatus may be explained as ‘weak’ (§ 27 d), a losing half its quantity. — πολλὰ κτλ.: sc. in battle and in the plague.
116. μήλα: *is about to be,* doubtless is; cf. A 564.

117. δῆ: ἡδῆ, as 134 f., A 40. — κατέλυσε κάρημα: overthrew the heads, i.e. the citadels. Cf. καρῆμον Α 44.

118. ἐτι καὶ: hereafter also; cf. A 90.—τοῦ κτλ.: cf. rerum cui prima potestas Verg. Aen. x. 100.

119. γὰρ: refers to δισκλέπα 115.—τὸ δὲ γε: “if anything is a disgrace, this is.” — καὶ κτλ.: even for future generations to learn.

120. τούτωθι τοσόθη: (an army) so brave and so many as we here; cf. 799, qualis quantusque Verg. Aen. iii. 641.

121. ἄπρηκτον: predicate; cf. 492.—πόλεμον: cognate accusative.

122. παυροτέρωσι: cf. Τρόις δ᾽ αὖθ᾽ ἐτέρωθεν ἀνὰ πτόλαι ὄπλιζοντο | παυρότερον, μίμασαν δὲ καὶ ὅσιον μάχεσθαι | χροῖς ἀναγκαῖοι, πρὸ τε παιδῶν καὶ πρὸ γυναικῶν Θ 55 ff. but the Trojans armed themselves throughout the city; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives. —τόδε κτλ.: no end has yet appeared. A fuller expression for ἄπρηκτον, instead of "without attaining our end," "without gaining decisive victory."

123. εἰ τιρ 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 cup-bearer for a squad of Achaeans."

124. οἰκία ταμώνετο: the victim's throat was cut (Γ 292), hence ὄρκα ταμώς was to make a solemn treaty, like foedus iecere, ferire foedus. Cf. Σ 73, 94, 105, Δ 155.—ἐξετοι: dual with reference to the two nations.

125. Τρώις μὲν: sc. κ' ἑκλογεὶν.—λέξασθαι: collect themselves.—φῇσιοι κτλ.: equivalent to ἐν μισωι κατὰ πτόλαι 130.—δεσοι: the relative pronoun follows the emphatic word, as Α 32.

126. διακομμέθημεν: should be divided and arranged; cf. disponere. For the transition to the finite construction, see on Α 401. For κομμέω of marshaling troops, cf. Α 16.

127. ἄνδρα: cf. 198.—ἐκαστοι: i.e. each squad of ten; in apposition with Ἀχιωι. The plural is used because of the number in each company; cf. Γ 11.

129. τόσον πλῆς: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

130. ἐπίκεφαλοι: predicate, as allies. Observe the contrast with Τρώων.

131. τούτων ἐκ τούτων: construe with ἄνδρας. For the similarity of sound of the two words, see § 13 a.—ἐνεσί: are therein; cf. 803.
132. μέγα πλάξουσι: drive me far away, i.e. hinder my attaining my end. Cf. A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἴλοι: do not allow, i.e. prevent. — ἓλθομα: concessive, in spite of my desire.  
134. δὴ βεβαία: already have passed. — Διὸς ἱναυτόν: see on Διὸς 146.  
135. δοῦρα: timbers. For the form, see § 23 d. — στάρτα: 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. — κλαύνου: plural verb with neuter subject, as 36, although δοῦρα στάρτα has preceded.  
136. αἱ δὲ: but those others, explained by ἄλοχοι κτλ. — τί: correlative with καί, in free position, since ἡμέτεροι ἄλοχοι are closely connected in thought with τῆς τέκνα.  
137. εἰσαί [ἵναι] ποτίδευμαι: see on A 134. — ποτίδευμαι: feminine to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.  
138. αὐτοῦ: Attic ὅσιοτος, i.e. simply, wholly (with ἄρνεστον). See § 42 c.  
139. εἰσόδῳ: for the subjunctive, cf. A 137.  
140. φεῦγωμεν: cf. 74.  
141. εἰ ἕτι: belongs to the idea of expectation implied in the future. “We can no longer hope,” “to capture Troy is no longer a possibility.”  
142. τούτων: dative of interest. — This undesired impulse was called forth by the longing for home awakened by 134 ff.  
143. τὰς μὲν μετὰ πληθών: in apposition with τούτων, in contrast with the γέροντες who had been present at the council. The dative with μετὰ would be regular. — πληθών: “the rank and file”; cf. 278, 488.  
145. πότων Ἰκάριως: in apposition with θελάζως, as the part with the whole; cf. σκοτέλω 306; see § 12 f. The πότων is a particular tract of the θάλασσα (see on Α 350). The Ionian 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. — Ἐδρός τε Νότος τε: thought of as united, as is shown by ἐπαξίσει. “A southeast wind.” A single wind never raises a storm in Homer. Cf. ὡς δ’ ἄνειοι διὸ πότων ὀμάτων ἱθύνοντα | Βορρᾶς καὶ Ζέφυρος, τὸ τε ὄμηρον ἄγατον 14 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.  
146. ἄφορος [ἵφοροι]: gnomic aorist, frequent in comparisons. § 14 f. — ἴππας: rushing upon it. Cf. (venti) incanuere mari ... una Euripide Notusque ruunt Verg. Aen. i. 84. — Διὸς: he is νησιληγκέτα

147. Ζήφυρος: 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 ἄσπαγης, fierce-blowing, and κελαδεινός, loud roaring. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairyland Phaeacia and in Elysium.—βαθή: literally, deep, i.e. high.—ἄλθων: see on ἵων A 138.

148. λάβρος ἐπαγγελών: violently dashing upon it. λάβρος is predicate; see § 56 a. —ἐπὶ τι: and thereupon, i.e. as Zephyrus descends. —ἡμέρα: sc. ἡμέρα, an independent addition to the picture, without direct relation to the comparison; cf. 219; 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 | Sweys them,' Milton Par. Lost iv. 980 ff.

149. πάυσθ' ἀγροῖ κινήθη: a return to 144. —Both comparisons are meant to depict the whole scene. The first (144–146) describes the sudden confusion with which the assembly dispersed; the second (147–149), the uninterrupted rush in one direction, toward the ships.—ἄλλητς: dative of manner, in which sense a participle is often used.

150. νῆας ἐπ': i.e. ἐπὶ νῆαι. § 55 e β. —ἐντεύνων, ἐνταυτά, κλινον κτλ.: descriptive imperfects, much like the historical present (which is not Homeric).—ποδῶν δ' ὑπίερθη: from under their feet.

151. ἑστα' ἀερομάνη: literally, was placing itself as it arose.

152. ἅλκεμεν κτλ.: cf. ἀριστομέν κτλ. A 141.

153. οἰχοὶ: the trenches, the later δαλαῖ, by which the ships were drawn from the sea upon the land, and from the land into the sea; cf. A 308. —ἐξεκάθαρον: some of the trenches had not been used for a long time and had become filled with sand.

154. ιμέμνην: subjective genitive with ἄφη, not genitive absolute. § 19 g. —ὑπὸ δ' ἔρην: they took out from under. This is the opposite of A 486.

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to carry out the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty. 156 f. Cf. A 195.

158. οὐκόν δὴ κτλ.: thus as it seems, etc. An expression of vexation or surprise, in interrogative form. Cf. A 202.

159. Ἀργεία: emphatic.—ἐπὶ εὐρία νῆα κτλ.: over the broad back of the sea. The water at rest seems to be the top of an arch.
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160. κάκι κτλ.: virtually a conclusion to the condition implied in 158 f. "If they should thus flee, then they would," etc. - εἴχωλην: as a triumph, a boast; predicate with Ἐλένη. For the construction, cf. Γ 50.

161. Ἀργυρῖς: standing epithet of Helen; cf. ornatus Argivae Helēnæae Verg. Aen. i. 650. The word here has considerable emphasis, placed at the head of the verse like Ἀργυρῖς, above.

162. Τροίς (sc. γῆ): the Troad, as 237, Γ 74. - ἀντί: cf. A 562.

164. σοι ἀγανώση κτλ.: with thy winning words. For the short form of the dative, see § 35 d. - For the 'asyndeton,' cf. 10. - ἑρτική: cf. 75.

165. ἓα: sc. ἈκμώνΚ, from the preceding verses.

166. οὖς ἀνέθησα: cf. A 220.


169. Ἄδωρα: Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἑττάναι [ἱπτώται]: 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. - μελανής: cf. A 300. The ships of Odysseus are called μελαντύρρακα (vermilion-checked) in 637.


172. προσέθη: sc. μῖν.

173. This verse is found seven times in the Ίλιον, fifteen times in the Odyssey. It is the only conventional verse in which no caesura occurs in the third foot (§ 58 c). - διογένης: Argeias, 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 νῆσοι κατανέντες: marking the disorderly flight. This is a standing combination of expressions for motion and rest. See on A 245.

179. μηδὲν τρέψει: and draw not back, do not rest.

181. νῆσος: for the length of the last syllable, see § 59 i.

182. ἕρσα: object of ἐνεργεῖ, while θεαῖ is a limiting genitive. This indicates that Odysseus did not see Athena.

183. βῆς οὖ θεᾶ: he set out to run; cf. A 34. - ἄντο κτλ.: sc. in his haste, since it hindered him in running.

184. Σφυραῖται: 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.

COMMENTARY TO THE

186 f. Cf. 45 f. — ἐξαρό οἱ: literally, took for him, received from him, as a sign that he acted in the name of Agamemnon. — παράκοι: see 103 ff.

188. ἐν τινι μὲν: correlative with ἐν δὲ αὖ 198. — βασιλῆ ἡ κτλ. : prince or noble who had not been present at the council of the 'Geronfes.' — κυκλιή: iterative optative, with ἐν τινι, cf. 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ἐν τινι. For δὲ in apodosis, cf. 322; see § 21 a. — ἄγανος: cf. 164, 180.

190. διαμώνει: the connection decides whether this is used in a respectful, a pitying, or a reproving tone; cf. 200. — κακόν ὅσ: for the length of the ultima of κακόν, cf. ὀμηνθᾶς ὅς 704, Γ 2, 60, 230. See §§ 14 e, 59 j. When this ὅς follows the word to which it belongs, it is accented. For the comparative ὅς, cf. 209, 289, 326. — κακόν: coward. κακός and ἄγαθος 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 λαοῦς: λαοῦς is virtually in apposition with ἄλλους. See § 12 f. The others, namely the soldiers.

192. For the 'siganismus,' cf. A 179 f. — σάφα: Attic σαφῶς, which is not found in Homer. See § 56 b, c. — νός: mind, purpose.


194. ίν βοηλή: construe with οἱν δὲτεν. — οἱς πάντες ἀκούσαν: the speaker politely includes himself with the persons addressed, as in 342. The first person is used in a different tone in 203.


196. χυμὸν δὲ μίγασ: terrible is the anger. For the length of the δέ, see § 59 h.

197. τιμή κτλ.: "he is king dei gratia; the rest must obey." Cf. 205; see on A 176.

198. δήμου ἄνδρα: the common people are contrasted with the nobles of 188. The ultima of δήμου remains long; see § 59 k.

199. σκήπτρω: Odysseus uses the staff in a similar way at 265 f.

200. ἄκουο: give ear. Present as a general injunction, "be obedient."

201. σύν: not enclitic, since there is a contrast in the comparison. — φιλέω: cf. A 281. — συν δὲ: closely connected with the relative clause, since συν repeats σύν. The English idiom prefers the subordinate construction, "while thou art." ἵσοι is to be supplied.

202. ἄναρθμοι: counted, not a mere cipher. Cf. in numero nullo Cie. de Or. iii. 56. 213. — βοηλή: as A 258; not in its technical meaning
of council. Here again appears the frequent contrast of strength of body and mind; cf. A 258.

203. οὐ μὲν τωσ κτλ.: a drastic form of expression, suited to the common soldier. "Agamemnon commands here, the rest of us must obey."

204. For the 'asyneton,' cf. A 117. — σκόκ ἰγαθόν: as a predicate substantive (not a good thing). — Cf. triste lupus stabulis Verg. Ec. iii. 80. — ἵσε κτλ.: 'asyneton' of contrast. — See § 15 c.

205. ἤσωκε: granted; sc. βασιλεύω, implied in βασιλεύς (unless 206 is read).

206. σφέης: for them. 'Ἄχαϊ from 203 is before the mind.

208. Cf. 86, 91.

209. ἡχη, ὑ: for the hiatus justified by the pause, cf. 211; see § 27 b; for the hiatus allowed after the first foot, see on A 333. — Cf. βάλλωσα ἡχήσα A 157. — The second 'hemistich' as A 34.

210. αἴμαλλο βρύσησα: roars on the shore. — σμαραγδ' κτλ.: 'chiastic' with the previous clause (§ 16 a); 'paratactically' (§ 21 a) expressing result. — So that the high sea resounds from the noise of the breakers."


212. Θερατίνη: from θέρασος, the Aeolic form of θάρασος, daring, rashness. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagoguery was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — 'In Thersites we have realism. He was the incarnate spirit of criticism in the army before Troy.' — μονοίνοι: made emphatic by its position before the caesura. For the form, see § 23 d. — ἀμετροτήτης: predicate. — Cf. 246; contrast Γ 215. — κολύμα: equivalent to κολύμαν θαλας, cf. A 575.

213. δ' ἔνα κτλ.: a more explicit statement of ἀμετροτήτης. — ἄκησμα ἢσθ: literally, knew disorderly things, had a disorderly mind.

214. ἐρεμία: the result of ἄκησμα κτλ.; cf. μάχεσθαι A 8.

215. ἄλλ' ὅτι κτλ.: contrasted with κατά κάσμαν, while ἐρεμία supplied the idea of saying. — He was an insolent clown. — ἀδιάτομο: equivalent to δοξα. For the optative in a conditional relative sentence, cf. 188, 198, A 610. See H. 914 B; G. 1481.

216. ἀναχαίνοτος: predicate. "He was the ugliest man who came," etc.; cf. 673, A 266. — ὑπὸ Πλοῦν: up under Ilion, i.e. under the walls of Ilion; cf. 249, 492, 673.
217. τῷ δὲ οἵ ἄμω : “those two shoulders of his.”
218. κυρπό, συνοχωκότα : in contrast with a broad-shouldered, heroic form. — συνοχωκότα : αὔτάρ : the hiatus is justified by the bucolic diaeresis; §§ 27 b, 58 b. — ὑπερθεν : as contrasted with φολείος κτλ.
219. ψηδήν κτλ. : i.e. his misshapen, sugar-loaf head was not concealed by the thick locks of the κάρη κομψώτες Ἀχιλλεί, but was covered only by sparse hair.
220. ἔχωντος : cf. A 176. — Ἀχιλλῆς Ὀδυσσῆ : Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μᾶλλον : potissimum. Construe with ἔχωντος, cf. 57.
221. νεκρείσθη : was went to upbraid, contrasted with τῷ αὐτῷ. — Ἀγαμέμνων : against Agamemnon; dative of interest.
222. δέξα κελησθὼν : with discordant cry. — λέγα ὅντεσε : released (enumerated) reproaches. — ὅγεν in Homer is never strictly equivalent to ὅρεσιν. — Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ : i.e. Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.
223. κοπίνσα : imperfect to express a continued state of feeling, while νευώσωμεν refers to the occasion of their anger. Cf. A 331.
224—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. Ἄρμισθ : Thersites gives him no title of honor, but this was not necessary; see 284, A 17. — τῶν [τῶν; τῶν] : for what. For the genitive, see on A 35. — δή αὐτῷ : cf. A 346. — 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.
228. ἱδομεν : are went to give, with a conditional relative sentence; cf. A 554. For the thought, see on A 124. — Thersites reckons himself among the brave warriors. — ἤπαινον : as A 164.
229. ἢ ἐν κτλ. : surely, etc. Thersites answers ironically the question which he himself had put. Cf. A 203. — εἰς καὶ χρυσό : gold also as well as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found
treasures of gold ornaments not only at Hissarlik (which seems to be the site of the ancient Ilios) but also at Mycenae. — καὶ οἶνος: see § 18 h.

230. ἄρων: as ransom, in apposition with ἄν.

231. δὲ κτλ.: whom I shall take captive and lead, etc.; boasting, as 238.

232. γυναικα βέβαι: i.e. such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or ττόθεις may be in the speaker’s mind,—a thought carried on from ἐπιδείκνυα.

233. ἢ τε κατάγχαι: relative clause with the subjunctive in final sense; cf. Τ 287. — αὐτός ἄρωνόντα: for thyself alone.

234. ἀρχόντυ ἑντα κτλ.: that one who is a leader, etc., i.e. that thou who art their leader. — κακάν ἐπιβασκιέμεν: bring into misfortune. Thersites here refers to the pestilence and the alienation of Achilles.

235. πέτονε: “my good fellows.” This word is generally used by an elder or superior, either in an affectation tone, or (seldom) in a tone of contemptuous superiority, as here.—καὶ ἔλθον: in concrete personal sense, coward cautiif. — Αχαϊδες κτλ.: cf. o vere Phrygiae, neque enim Phryges Verg. Aen. ix. 617. For the patronymic, see § 39 g.

236. οἶκοινε νηπί: homeward, at all events. — σὺν νηπί: as Α 179. — τόνοι: cf. δδ’ ἄνρο Α 287. — όμοι: i.e. leave behind.

237. ἀροῦν: right here, explained as usual by the following words. It often stands, as here, at the beginning of a verse; cf. 332. — γῆρα πεποτήμεν: i.e. learn and suffer the consequences of his greed.

238. ἢ καὶ ἡμεῖς κτλ.: whether we, too (the rank and file of the Achaeans), are or use to him or not. As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, without whose help he can do nothing. — For the ‘cressis’ (χρήματι), see § 26. — ἢ καὶ οἴνοι: cf. 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. δὲ: exclamatory, he who. — καὶ νῦν: see on Α 100. This introduces an example of Agamemnon’s failure to recognize others’ services. — τοῦ: for the length of the last syllable before μ, see § 50 h.

240 = Α 356, 507. — Thersites, who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

244. Θερτής: strongly contrasted with Ὀδυσσεύς by its position. — τῷ: for the dative of rest with παρίστατο, cf. 175.
245. ἐποδέα: as A 148. — χαλιμπτυμοῖο: the opposite of ἄμυον 164.
248. οἷ: construe with φημι.
249. ὅσοιοι: i.e. of all who. The relative clause represents a genitive.
250. τῷ οἷκ ἀν κτλ.: therefore (since thou art the basest of all) shalt (shouldst) thou not. See on A 301. The speaker returns to the admonition of 247. — βασιλῆς: for the plural, cf. Π 49. — ἀνὰ κτλ.: i.e. on your lips.
251. καὶ: as in 74. — στίν: for the dative, cf. Λαμεύμον 221. — νόστον φιλάσσωσι: guard the return, which now threatened (as it were) to escape them.
252. οὐδὲ τῷ πῷ κτλ.: but not at all clearly yet. — ὅπως κτλ.: how these matters here (of which they are speaking) shall end. This verse is explained by the following. — ἵνα: cf. A 518.
253. νοστήσουμεν: we shall return. A brief expression for “shall enter upon our return, with good or evil fortune.” 254. τῷ: as 250.
255. ἤρως: ἤρωθα with a participle often has no thought of contrast of position (as sitting to standing), but denotes a continuance in the action of the participle; cf. A 134. The verb is more noteworthy here since Tersites is not sitting (cf. 268).
256. ἤρως: observe the contrast with σὺ. — κερτημένων: cf. A 539.
257. Cf. A 204, 212. Formula to introduce a sharp threat.
258. ἐτ: again. — ἡ νῷ πῷ κτλ.: as I did just now. — Construe πῷ with ὕπο.
260. κελαμάραν ἐπη: being is included in being called; cf. A 293. Thus this prayer includes the ruin of Telemachus.
261. τῇ μῇ κτλ.: this sentence contains two clauses, connected by μήν, δι', preceded by σὺ λαβών, which is common to both clauses and which gives to αὐτῶν 263 its personal reference. — λαβών: see on ἄνω A 138. — ἀνὴ δόσω: strip off, followed by two accusatives.
262. τὰ τε: combines the objects. *Whatsover covers thy nakedness.*—This would be the most bitter disgrace.

263. αὐτὸν: *thyself;* the man in contrast with his clothing; cf. A 47.

264. τεπληγὼς κτλ.: *flogging thee away from the place of assembly.* τεπληγὼς like κεκληγὼς 222, τετραγώτας 314, does not imply past time. See H. 849.—*dikēsα: a standing epithet of blows.*

265. σκήπτρω...πλῆξαν: *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. ἔκπατεν: *escaped him, against his will.*

268. σκήπτρου ὑπὸ: repeats ἑνό ὑπὸ ἐκπαναίστη. —*πέτα: evidently Thersites was not seated at 255; cf. 211 f.*

269. ἀλήθειας: *seized by pain;* cf. ἀλθείαν A 33.

270. καὶ ἄχνημοι περ: *they still sympathized with Thersites; they had not entirely recovered from their homesickness.* —*ἵππο γλασαν: burst into a hearty laugh, which quieted their excitement;* cf. A 509.

271. τίς: represents public opinion. —*διὰ: not of an action prior to that of the principal verb, but coincident with it. Casting a glance.*

πλησιον: as substantive. —*ἀλλαν: as 191.*

272. ὅτι τόσα: *the interjection which expressed sorrow in A 254 here expresses pleased surprise. Its meaning in each case is determined by the connection.* —*ἡ δὲ: verily before now, contrasted with νῦν δὲ 274.* —*τοντάν: the perfect marks the character of Odysseus as shown in the past, while ἔρεβον 274 refers to the single act; just as in English, “he has done, etc., but he never did a better thing.”*

273. ἐφώνων: *first suggesting, proposing.*

274. μόνι ἀκουστόν: predicate to τάδε the object. “This is far the best thing that,” etc.; cf. 216. The difference between this and δ' ἀκουστόν (cf. A 69) is simply metrical; see § 22 e. —*ἐκρύβοι: for the single p after the augment, see § 43 e.*

275. δὲ κτλ.: relative clause with causal force, *since he.* —*τὸν λαβὴτηρα εὐπεψάλον: for the order of words, cf. A 340. —*ἐκεῖ: checked, equivalent to ἐπάνων. Coincident with ἐρέβον 274; cf. the explanation of τάδε ἔργα 252 by the following verse.* —*ἀγοράων: speeches before the people;* cf. 788. For the genitive, cf. ἀγριότης 97.

276. If a conjunction had been used here, it would have had the force of so, therefore. —*οὐ θν: hardly, I think. θν is ironical here, like Attic δήνου.* —*πάλιν αὖν: literally, back again, again, anew. Πάλιν marks a return to the same point;* cf. A 116. —* Cf. δεύτερον αὖν Α 513.*
COMMENTARY TO THE

278. ἡ πλῆθος: the crowd there; with plural as collective. Cf. 99. — ἀνά ἔτος: shows that Odysseus resumed his seat after chasting his Thersites. Cf. 76. — πολιτεύομαι: 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. ἐμα τε: the position of τε is free; cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καὶ follows. — οἱ πρώτοι κτλ.: i.e. the most remote as well as the nearest.

283. Cf. A 73.

284. Αρρίθη: 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. εἰπὲ τοι κτλ.: “since they do not.” — ἔν περ ὑπέκλησα: which they surely promised (see 339) or the very promise that they made; see on 318.

287. ἐ βάθει κτλ.: as they were still coming, “as they were on their way to Troy.” — Ἀργος: i.e. Peloponnesus; cf. A 30. For the epithet, cf. aptum dicit equis Argos ditesque Mycenes Hor. Carm. i. 7. 9.


290. ἀλλὰ ἀλλοιοικισθήσατε: with each other, to each other. — δυσμόναι: mournfully they long; with pregnant force, followed by the infinitive. Cf. A 22.

291. ἢ μὴ καὶ κτλ.: concessive and excusing. “Our trouble has been enough to make a man return to his home.” The other side of the picture is introduced in 278 by ἀλλὰ καὶ ἦτορ. 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. — ἀναθέτω: agrees with τοῖς implied as the subject of the infinitive. — λέωθ: for the infinitive, cf. μάχησθαι A 8.

292. καὶ ἠν: even a single. This introduces an inference a minori ad maius. — τίς τε: many a one. — ἀντός: cf. 162, A 562.

293. ἔν περ: refers to τίς τε.

294. εἶλεν: for the mode, cf. A 554. — ὄρνημένη: when it is excited.
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295. ἡμῖν μεμνήστηκα [μέμνοναί]: for us remaining here. "We have been here nearly nine years." For the case, cf. A 250. — περιτροπήν: cf. 551, volventibus annis Verg. Aen. i. 234, volvendis mansibus Íb. 269. — Nine years seem to have passed at 134.

297. But even in spite of all that, it is a shame to return unsuccessful.

298. δηρόν κτλ.: equivalent to δηρόν μενίστα κενόν νίκωθι. — κενόν: empty, i.e. empty-handed, without the booty gained from sacked Troy. Cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say: καὶ δὴ ἡ βῆ οἴκεινε φέλων ἐστὶ πατρίδα γαῖαν | σὺν κενήνταν (empty) νυστι Δ. 180.


299. For the ‘asystodon,’ cf. 276. — τῷ χρόνον: for a time.

300. ἢ ἔρευν: whether in truth. For ἢ, ἕ, cf. 238; see § 30 b.

301. τόθε: 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. — ἔδειν φρονεῖν: see on A 391.

303. χρῆμα τε καὶ πρωτία: proverbial of an event still well remembered.
For τε καί, see § 21 g. — Ἀθηῆα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 5 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.


305. ἡμέρα δὲ: independent sentence, explaining ἀπε κτλ. 303. — ἀμφί περί: on both sides around, round about. Such a spring is still shown at Aulis. — κατὰ βωμόν: 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. πλατανιστῷ: 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. ἵνα: then; repeats the idea of χειθέα τε κτλ. 303. — ἄρκαν: ‘appositive asystodon.’ Cf. 145. — δαφνός: all blood red.

310. βωμοῖ ὑπαίστασ: darting from under the altar. — ἐά: points back to ἔστε γὰρ δὴ τοῦτο ἵκμεν.
311. νήπια τάκα: tender brood (fledglings); cf. μυγάς 313 of the mother bird. The terms of human relationship are used of birds and beasts.

312. ὑποπενησότε: crouched under.

313. ὑπάτα: 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, ἢ τέκα: for the ἀποκείμενος, see § 12 c.

314. οἰκεῖα: cognate accusative, adverbial with τετραγώτας.—τετραγώτας: for the tense, see on 264.

315. ἀμφισπαστό ἐν αἰωνίῳ: for the hiatus, cf. 211.—τάκα: object of the finite verb.

316. ἀκαλλάμοι: coiling itself; in order thus to strike the bird with greater force.—πτέρνας: for the genitive, cf. γιούς A 407.—ἀμφιαχώριαν: repeats concisely the verb and participle of 315.

317. κατά ἐφανε: κατά is used as in κατήφθα 314, κατακαφω.

318. ἄμφιθεσιν: neuter adjective as substantive. Cf. 294. The adjective is in the predicate after θήκεν. Made this (serpent) to be something very clear, i.e. a sign from the gods.—δε περ: the same god who.—ἐθνεν: equivalent to ἢκε φόνωσε 309.

319. λέαν γάρ μιν ἑθηκε: made it a stone, turned it to stone. Cf. fit lapis et servat serpentis imagine saxum Ovid Met. xii. 23.

320. οὖν ἐγειρθη: what had happened; exclamation giving the contents and reason of θαυμάζομαι.

321. δεδείπλα: dire portents, i.e. the serpent with its deeds and its petrifaction.—εὐσθάλη: here followed by an accusative.


323. ἀνεν γέφνησθε: became mute.

324. ημίν: emphatic.—τοῦ: object, with τέρας μεγά as predicate.

325. ὄμνιν ὤφιτελλοντον: for the repetition, see § 12 d; for the ἀναστῆν, see § 15.—δεν κλάσω: because of the fulfillment of the prophecy.

327. —313. —This verse is repeated, since the numeral adjectives are most important for the interpretation of the omen.

328. αὐθι: i.e. before IIios, like αὐτοῦ 237.

329. τὸ δεκατῶ: on that tenth, “then, in the tenth year”; the article calls attention to this as the decisive year. Cf. ἐνα τοῦ μεν ἐνίστατο παλαιὰσθενεῖν ἢκε Ἀθηνῶν, τῷ δεκατῷ δὲ πάλαι Πραιμοῦ πάσαντες ἐβήκοντο ἐκάκει σου νήσους η 240 i. there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.
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331. ἄγε: as interjection, with the plural; see on A 62.
332. ἄστρον: i.e. the πόλεμος of 329. The poet’s choice between the two words is often determined by the convenience of his verse; § 32 e, f.
333. ἀμφὶ κλ.: so that the ships resounded, etc.: ‘paratactic’ clause to express result; parenthetical, as A 10, Γ 134, 410. ἔπαινησάντες 335 refers not to Ἀχιλῆς 334 but to Ἀργεῖοι 333.
334. ἀντάνακλ. κλ.: from the shout, etc. For the genitive, see § 19 g γ.
335. ἔπαινησάντες: adds the reason for the shout. — Ὑδωρόσης θεος: standing verse-close; see § 12 b. δῖος Ὑδωρόσης (244) serves as the nominative.
336. καί: also, with reference to the preceding speakers. — Πηρήνος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos.
337. ἄγαρασθ: with lengthened initial vowel; see § 59 e. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 d.
338. πολλὰ ἔργα: ‘periphrasis’ for πόλεμος. § 16 d.
340. ἐν τοῖς κλ.: ironical wish in his indignation. “Let all be thrown into the flames, as worthless.” — ἐν τοῖς: cf. E 215, where the archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.
341. συνθεσίας ἀρρήτως: libations to the gods with unmixed wine (see on Γ 270), although no wine was drunk unmixed with water. — δεῖται: i.e. pledges given by the right hand. See on διακύρῳ A 54.
342. αὕτως: without change, vainly; cf. 138. It is explained by what follows. — μῆχος: way of relief; sc. from this contest of words to come to deeds and the conquest of Troy.
344. Ἀργεῖος, σύν κλ.: as A 282. — ἔνι: construe with ἀρρήτως. “In the future as in the past.” — ἔξων κλ.: holding firmly to thy determination, sc. to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

347. νόσφην βοηλεύσω: "plan apart from us, separating their cause from ours, like Thersites." — ἀνως . . . αὐτῶν: parenthetical, connected with the preceding by the contrast between βοηλεύσω and ἀνως. — αὐτῶν: neuter, of the plans (βοηλεύματα) implied in βοηλεύσω.

348. πρὶν ἵναι: depends on ἐπολέσω. — Δίος: by 'prolepsis' (cf. ἀδελφείων 409) connected with γνώμαι and supplied in thought for ἐπολέσω.

349. αὖ τε, αὖ τε: indirect questions, as Δ 65. — καὶ όκει: αὖ: of 238.

350. φημί: maintain, assert. — οὖν: at all events. This particle is not frequent in Homer. It occurs about sixty times in the Iliad and Odyssey. — κατανόησαι: intransitive, gave a promise. See on Δ 514.

351. ἡμέρα τῷ δότε: closely connected, as a standing formula, as 743. — ημέρα τῷ δότε: of 510, 619, ὡς Τροῖρ παρήκμασα α 210 embark and set sail for Troy.

352. Ἀργίων: for the position, see § 11 j. — φῖροντες: cf. 304.

353. ἀντράπτων: as if ὅτι κατένευον Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent 'anacoluthon' is Π 211. — ἐπιδείξα: on our right, i.e. on the propitious side. — φαίνων: interpretation of ἀντράπτων. 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.—τικα: in a collective sense, referring to each individual, as is also Τροίων ἀλλήψ.

356. τίνας ταῖς: 'chiastic' with κατάκουμβησαν, with which it is coincident. The Trojans shall be repaid, like for like. — Ἑλλήνις ὀρθήματα 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. ἀπίθεξο ἦν νόσ: 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. — ἐντεύκλεο κτλ.: as 170.
359. ὅφρα: in order that. This was the natural consequence to be expected. — ἀνατον: sc. as punishment. — πότον: cf. μεθ' Ἑκτορα πότος ἐτῶιος Σ. 96 after thou hast killed Hector, death is ready for thee.

360. ἀναξ: Nestor turns to Agamemnon. — πείθω τ' ἄλλα: this is the leading thought, as is shown by what follows, while εἰ μύδει recapitulates 344 f. "As thou must plan wisely thyself, so also follow another's advice."

361. ἀνοβάλει τον: for the final syllable, long by position before a lost consonant, see § 59 j.

362. κρίνε: separate, i.e. place in position separately, as 446. — κατ' ἕλλα: distributive, by tribes, the principal division of each Greek people; cf. 668. For this use of κατά, cf. A 487. — κατά φρήτας: by clans, to which the separate families belonged. — Cf. 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households,' Joshua vii. 14. — This verse suggests such a catalogue as follows (484 ff.). — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. φρήτη κτλ.: equivalent to ἄλλως.

365. ὅς τε λαὸιν: sc. ἔρχονται. The clause is relative, not interrogative.


367. ἦ καὶ θεωρον: whether thou hast failed not simply because of the inefficiency of the army, but also by decree of the gods. This refers to 111 ff. — ἀλατάξει: future, since the success of this measure will not appear until in the future.

368. ἦ: or only, as the English idiom requires, to correspond to καὶ, above.

370. ἦ μάν: strong asseveration, in very truth. — ἀνά: again, "as often before." Agamemnon's praise is for Nestor's whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfillment of the wish is not expected. Cf. dux illae Graeciae nusquam optat ut Aiacis similes habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat quin brevi sit Troia peritura Cicero de Sen. 31.

374. χρονόν ὑπὸ: for ἐνόι with the dative, in its transition from local to instrumental sense, see § 19 i. — ἀλλοθεια: soror, to mark the capture of the city as the decisive moment, while περιθυμηθεια refers to the duration of the work of destruction; cf. A 331.

375. Κρονίδης Ζεὺς: closely connected; cf. A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed in 412 ff. — For the complaint, cf. 111.

377. μαχησάμενα: cf. ἵτισεν ἰχνώνει μάχησα τῷ 8. — ἐνεκα κοίρης: here marks the insignificant occasion of the quarrel.

378. ἦρξον: construe with the participle. — χαλεπαῖνον: i.e. the quarrel.


381. δίπον: 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. — ἦνάγμαν Ἀρῆς: i.e. begin the sharp contest; see on 426. Cf. 440, A 8, Γ 70, committere proelium.

382. τίς: collective. — εἶ: the repetition is rhetorical; cf. ἔπει Α 436 ff. — Cf. "Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, grip fast his orb'd shield," Milton Par. Lost vi. 537 ff.

384. ἄμμοσι ἄμφος: construe with ἰδοὺ, 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. πανομίσοι: as A 472. — ὡς κρανώματα: that we may measure our strength. — στηγερὸς Ἀρης: dative of interest, i.e. in dread battle.

386. μετέστησα: shall be between, sc. the conflicts.

387. μένος ἀνδρῶν: for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. τε [τινὸς, τοῦτο]: many a one's. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. χεῖρα: arm; accusative of specification. — καμέται: sc. τίς from τε.


392. μιμάζειν: object of ἑλέοντα. A collateral form of μία, μίαν, § 37 a. — еἶ: by no means; emphatie at the head of the clause, to contrast the following thought with the coward's expectation. — τί: personal pronoun instead of a demonstrative after the conditional relative sentence. Cf. A 218.

393. κύνας κτλ.: see on A 4. — "Nothing shall save him from death."

394. ὁδὸν: introduces a comparison, as Δ 462. — § 14 e. Sc. ἐπέχυ. — Cf. He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night
long | Had roused the sea,’ etc. Milton Par. Lost ii. 284 ff.; ·He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,’ ib. x. 641 f.; ·He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,’ ib. v. 872 f.

396. σκοπήσατε: locative, in partitive apposition with ἐντῷ. Cf. 145. — κύματα ἀνέμων: i.e. waves roused by the winds. Cf. ἰδεῖ τὸν Ἀργον 728, φόβου Ἀρρηκ 767, νόσου Δίως ἰ 411 disease sent by Zeus.

397. ὅτε ἀν γένονται: sc. ἀνέμων. This explains παροῦσα, but the whole sentence is a picturesque decoration of the comparison. See § 14 a. — ἔθει ἢ ἔθεα: in this direction or in that; cf. 90, 462, 476, 812.

398. ὄρεστο: they hastened away. — κατὰ νῆσο: cf. 47.


402. ἱερονον: 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 δ. See § 42 l.
403. πυραυλοτρων: i.e. full-grown. This age was approved for beef and pork. An ox was the most honored victim.—Κρονίων: dative of interest, in his honor, with ἡρωϊτον.

404. γεροντας: see on γεροντῶν 21. The following seem to be the members of the βοιλή of 53.

405. πρώτωνα: 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. T 232.

406. Τούδως νῦν: i.e. Diomed, king of Argos. See on 567.

408. αὐτόματος: Menelaus needed no invitation, holding a special relation.—βοηθὴν ἀγαθόν: this epithet is applied often to Menelaus. § 12 b.

409. ἐδαφεῖν: the subject of the subordinate clause is taken by anticipation (Π. 878) as the object of the principal clause; cf. 348, 'I know thee who thou art,' St. Luke iv. 34. — ὡς ἐσπνεύσα: how busy he was in preparing for the feast and the battle.


412. Ζεὺς 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. — καλανεφε: since the god appears in the dark thundercloud. — αἰθήμα: cf. A 44, 195.

413. ἐνι: construe with δύναμις, sc. upon the battle. — ἐνι κράτος ἄδηλον: cf. A 475. — The infinitives depend on δυνατός 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. αἰβαλίων: the ceiling timbers were blackened by the smoke from the fires and torches, for which no adequate outlet was provided.—πρήσας: construe with the genitive.—θύρας: i.e. the double door which with its decorations formed a principal ornament of the palace.

416. ἔκτροφος: equivalent to ἑκτροφίος. See on 20.

417. χαλικός: bronze, i.e. sword; cf. 578, A 236. — ἀμφὶ αὐτόν: about himself, as the chief personage.

418. ὕδας κτλ.: bite the dust, in the last convulsive agony of death; cf. humum semel or memordit Verg. Aen. xi. 418. — ὕδας: equivalent to τῶς ὕδατιν. Cf. πῦξ Γ 237 with the fist, λάξ Z 65 with the foot.
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420. διέσκευα: second aorist; cf. δίσθανι A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — δῆλλαν: i.e. he gave them greater labor of war instead of giving them peace; cf. 39 f.
426. Ἡφαίστεως: i.e. blazing fire. The god is put for his element. Cf. Ἀργος for τόλμοις 381; Ἀμφιπτέρης for ἔθλασον μ 97; Ἀφροδίτην for ἔφοις χ 444; Vulcænum spargere tectis Verg. Aen. vii. 77.
427–432 = A 464–469.
435. μηκέτι κτλ.: no longer now let us talk here for a long time. Nestor wished to prevent the conversation that generally followed a feast. He agreed with Agamemnon (381 ff.) in calling for action.
436. ἀμβαλλόμεθα: cf. διάβλητος 380. — δῆ: now. — θεός: i.e. Zeus. — ἔγγαιλε: gives into our hands, sc. in so far as the Dream directed the immediate preparation for battle.
437. ἄγι: here only in Homer with third person imperative, but this is equivalent to "bid the heralds," etc. — κήρυκες: i.e. Agamemnon's, as 50, 442. — Ἀχαιῶν: construe with λαῖν, as 163.
439. ημῖν: i.e. the princes who are named in 405 ff. — ἄδροι: ἄδει: assembled as we are.
440. θάυσον: the quicker. — ἔγιρομαι κτλ.: cf. 381. Cf. 'awake our sleeping sword of war,' Shakspere Henry the Fifth, i. 2. 22.
442. ἄντικα: 'asynedetic'; see § 15 d.
444. of ὅ’ ἄρμῃ Ἀργείων: "the son of Atreus and the other princes.' Cf. Ρ 146. See II. 791, 3; G. 1202, 3.
446. κρινόντες: following Nestor's advice (382). — μετά δὲ: but among them, as 477. — Athena is unseen. So Apollo leads the Trojans forward, ἕμιος ὅμως νεφελὴν O 308 with a cloud wrapped about his shoulders. See on A 198. — Ἄθηνη: sc. θυγ., which is taken up by διάσωσον 450.
447. ἀλεθῶς: as goddess of war (see on A 206), Athena wears the aegis of Zeus, apparently as a light shield. The aegis was a symbol of the thunder-cloud, just as the Gorgon's head upon it (R 741) represented the thunder-storm. This is worn by Athena regularly in works of art. — ἅγιαν κτλ.: explanatory of ἐφέτοιμον. ἅγιαν is always associated by Homer with ἄθλος; and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.
448. τῆς: from which. Construe with ἔρθονναι. — The present is used of a divine and unchanging quality.
449. ἐπιλεκτεῖ : evidently the art of drawing gold into thin threads was known in the Homeric period. — ἱκανόμεθα : cattle formed the standard of value in those times. Coined money was unknown.

451. ἐν : construe with ἔρημον.

452. καρδί : cf. θυμῶν Α 24. καρδί is found in Homer only in this verse, elsewhere κραδί, as 171 ; see § 31.

453-493. See § 14 c.

455. ἡπί χ. as 87. — ἄδηπτον : 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. ἵκαθεν : from afar, where the poet chooses his station with the men who are looking on.

457. τῶ : of these ; limits χαλκοῦ. — ἵρχομεν : as they were going forth.

— θεαστήν : sc. because of the throng.

458. δὲ ἀδέρφος : i.e. reaches through the aether to the home of the gods. See on Α 44.

459. τῶν : prepares the way for the leading clause. It is taken up by τῶν 404, as τοῦς 476 is taken up by τοῖς 476. — ὦν : cf. 87.

460. χρηστεύω : the specializing of ὑριθέου 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. — κέλευν : cf. eum quondam nivei liquida inter nubila cyncni Verg. Aen. vii. 699.

461. ὠλευρι : for the use of the adjective, cf. ἐν λαμφόν Σαμανδρίων 467, Asia prata Verg. Georg. i. 383, quales sub nubibus atris | Strymoniae dat signa grus Verg Aen. x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; just as 'Europe' at first was only the Boeotian plain.

462. ἵθα κτλ. : to this side or to that ; cf. 397. — ἀγαλλόμενα κτλ. : literally, delighting with their wings, i.e. with joyous play of their wings.

463. κλαγγῆθαι προκαιδίων : settling (forward) with loud cries, referring to ὑριθέου 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. — συμπαγεί δι : for the 'parataxis,' see on 210. 464 = 91.

465. τάδε : i.e. the plain between the camp and the city. — προχόντα : cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops,' etc., Milton Par. Regained iii. 310 f. — ἐπὶ : adverb, explained by the following ablative genitive τῶν.
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466. αὐτῶν κτλ.: of both themselves and their horses; cf. 762. This limits ποδῶν.

467 f. The third comparison is closely connected with the preceding.
— ἵσταν: halted, stopped, as they came to the field of battle. For the aorist, cf. 94.

468. ἀργ.: in the season, i.e. in spring.

469. ἐν τοῖς κτλ.: protasis to τόσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μύδων: the fly has elsewhere also the character of an impudent, eager insect. — ἀκτίνων θνεα: cf. 87. — Cf. 'Or as a swarm of flies in vintage time, | About the wine press where sweet must is pour'd, | Beat off, returns as oft with humming sound,' Milton Par. Regained iv. 15.

470. τομῷν: the Homeric Greeks did not use the milk of cows. — ἐλάσκομεν: always hover about.

471. ὅτι κτλ.: explains ἀργ. ἐν εἰρακῇ. Clearly the Homeric Greeks did not expect to have milk through the entire year. — τι: marks the close connection of the clauses. See § 21 b.

472. ἐπὶ Τρώων: to battle against the Trojans. — ἐπί is here used with the dative, implying hostility. Cf. A 382.

473. ἵσταντο: were taking their positions. — διαράσσαν: sc. Τρώως.

474. πλατέα: standing epithet, broad, wide feeding, i.e. scattered as they feed; in contrast with 'huddling' sheep. — αἰσθάλη ἄνδρες: cf. βαιλῇ ἄνδρι Τ 170, βουλημέροις ἄνδρα Β 24, Φρίγοις ἄνδρας Γ 185, ἄνδρες στρατηγος, ἄνδρες στρατιώτης, ἄνδρες ἀδέλφοι Acts xxiii. 1.

475. διακόρων: subjunctive of a general supposition; cf. A 554. — νομ.: dative of place. — μυgium: sc. αἰσθάλη αἰγῶν as subject. — This comparison implies common pastures, not held in servility.

476. διακόρων: cf. διακομήθαι Α 126, δὰ τρίχα κοιμηθήτες 655.

477. ὑπάτι: for the infinitive, cf. μάχεσθι Α 8. — μετα: adverb, as 446.

478. Διί κτλ.: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. Cf. Τ 167 ff. Homeric comparisons of men with gods do not generally specify a particular feature. — Cf. 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | ... A combination and a form indeed, | Where every god did seem to set his seal,' Shakspere Hamlet iii. 4. 55 ff.

479. For the 'chiasmus,' cf. A 443, 558 f. See § 16 a.— ἴσταν: waited.
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480. θυσί: made more definite by its appositive παρος. Cf. 460.—μέγα: far; cf. A 78. —πλησε: gnomic as it is frequent in comparisons; cf. A 418.

481. γάρ τε: always connected, like namque.

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 178).

483. ἐπικεφαλία: in apposition with τοιον. —ιδιοι: 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. αἰεὶ θεῖ—A 1, ἄνθρω πνευ μοίνα a 1, παντί nunc Heliocna, deae, cantusque movete, |... et meministis enim, divae, et memora te potetis; | ad nos vix tenuis famae perlabitur aura Verg. Aen. viii. 641, 645 f.—For the repetition of the invocation, cf. 'Descend from Heaven, Urania,' Milton Par. Lost vii. 1. —νῦν: now, closely connecting what follows with the advance of the Achaeans that has been described (458-483). —φόνων: plural, as 584. Homer does not know the name of any Muse, and has their number as nine only in ο 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. —'Ολοφυτά: 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 Bocotia, 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. τάρατσα: sc. πάνω 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. ἡμέρι: we bards.—κλέος: report, “what people say,” in contrast with δόμεν. —ἀκούωμεν: we hear, i.e. we have heard, as in English.

487. Cf. 760.

488. πληθυν: as 143. —ἐν μυθήματι: for the mode, cf. A 139.

489. οὐδ’ ἢ: not even if. —Cf. non ego euncta meis amplecti versibus opto, | non, mihi si linguæ centum sint, oraque
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centum, | ferrea vox Verg. Georg. ii. 42 f., Aen. vi. 625, si vox infragilis, pectus mihi firmius aere, | pluraque cum linguis pluribus ora forent Ovid Trist. i. 5. 53 f.

490. χάλκον: epithet of strength and firmness. — ἱππος: i.e. lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — Ὄλυμπιδες: not a true patronymic here, but a mere adjective of connection; cf. Ὀλυμπιάδες Λ. 570. The Muses are Ὑλήμους ἄγειρ' ἐχον- σαι 484. See § 39 a. — Δίος κτλ.: cf. 598, θεὰ [μοῖρα] θείατερ Δίος κ. a 10. The mother, according to the later myth, was Mnemosyne (Memory).

492. ἐπὶ Τήλων: see on 216.

493. This verse promises something different from 487. — ἄρχοντος αὖ: in contrast with πλατῆς 488. — προσόπως: all together; as the poet adds a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the musterings of the Greeks at Aulis and the embarkation thence (cf. 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The mainland of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. Sixteen contingents. (494–514.) II. Insular Greece, from Crete to Calydonae. Four contingents. (645–680.) III. Thessalian Greece, from Mt. Oeta and Mt. Othrys on the south, to Olympus on the north. Nine contingents. (681–756.) See § 7 d.

The Achaeans ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achaeans before Troy as 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and estimated the whole number of Achaeans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed
questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, e.g. the Arcadians (603–614), who are not mentioned in the rest of the Iliad as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the Iliad. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

'Ελλάς and the 'Ελληνες in this Catalogue are restricted to a part of Thessaly (683 f.). The Doriats and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnese, Attica, Eleusis, Megara, Delphi, Olympia, and Pisa do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnese, 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. μίν: correlative with δὲ 511. — The five leaders are all mentioned elsewhere.

496. of τι: refers to Βοιωτῶν, resumed in τῶν 509. — Υψηλόν: not far from Tanagra and Aulis. — Αἰαῖς: where the Achaeans forces gathered before setting sail for Troy; see on 339.

498. Θεσπιαῖς [Θεσπιάς]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. — For the singular, see § 37 d. — Thespiae and Platea were the
only Boeotian cities to refuse tribute of ‘earth and water’ to Xerxes.—
ἐδρύχομεν: generally of cities (with broad squares for the choral dance), as here. Even now in Greece the villagers assemble on the public square for their dances.—Frequently in this Catalogue are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. Cf. 497, 502, 532, 561, 582, 606, 647, 738, etc.—Μεσαλητρών: on the road from Thebes to Chalcis.

499. ἀμφὶ ἐνυμόντο: dwelt about, inhabited. Cf. 521, 574, 585, 634, etc.
—‘Αρμα: here Amphiaraus (the chief hero of the expedition against Seven-gated Thebes) and his chariot sank into the earth.

502. Κόπας: this town gave its name to the lake on which it lay.—Θισπηρ: Shakspeare’s ‘Thisbe’ was named for the nymph of this place.

503. παίματα: here feminine, an adjective of two endings. Cf. 77.

504. Γλώσσα: at the foot of Mt. Hypatus, where the decisive battle between the Epigoni and the Thebans was said to have been fought.

505. Υποθῆβας: Lower Thebes, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.


507. Ἀργην: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

509. νεός κύος: cf. νεός ιωνίης Α 482. —ἐν δὲ ἱδρώτῃ βαίνον: in each were sailing, etc. from Aulis. See on 494 ff.

510. βαῖνον: cf. 551, 611, 619.—ἐκατὸν κτλ.: probably an unusually large number.

511. Ὅρχυστῶν: the rich capital of the famous empire of the Minyae; called Μενεῖον in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshiped there. Both Orchomenus and Aspledon (a small town) lay near Lake Coqais, on the left bank of the Boeotian Cephissus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

512. ἵρις: singular, although two personal subjects follow. Cf. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

513. δῆμος: local, in the house.—Ἀκτορός: i.e. Astyche’s father.

514. ἑπιρρόας: this served as the sleeping chamber for the women.
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, Ἀπόλλων Α 14. — The second half-verse is equivalent to a relative clause.

516. τοῖς: conitrude with the verb. τῶν might have been used with νέος, § 19 b.

517-526. The Phocians. These also may be supposed to have fitted out their fleet on the Euripus.

518. Τῇφίου: for this traditional form, the meter indicates the truer form to be Τῇφίοο, with ultima lengthened before the μ (§ 59 b). § 35 b.

519. Πυθώνα: the epithet πετρήσσων is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulo excelsa sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανομία: burnt, like Daulis, by the Persians under Xerxes.

522. ἄρα: further; uniting the following to form a series with the preceding. — Κηφισόν: the Cephissus takes its rise near Liliae, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Bocotia, and empties into Lake Copais.

524. ἄμα ἔτον: accompanied.

525. οἱ μὲν: i.e. the two leaders mentioned in 517. — ἀμφιπότοις: for the use of the participle, see on ὅν Α 138.

526. Βουστόν ἤ ἔμπλην: next the Bocotians. — ἐπὶ ἄμπειρα: to the left of the Bocotians, in the line of the ships. Cf. ἐπίδραμε 353.

527-535. The Locrians.

527. Ὀλύμπος: genitive of connection, with Ἀδαμ. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελμάνων Ἀδαμ, where the adjective is equivalent to a genitive. — τέχνης: cf. celerem sequi Aiaanem 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. ἄλιγοι: small, like Attic μικρός, which is rare in Homer. — λινοθάρρης: with linen doublet, i.e. in a closely woven, thick linen jacket. Linen armor later became more common (see Xen. An. iv. 7. 15 of the Chalybes, τῶν λινών θώρακος ὑπὸ ζυχώρων ἄλιγοι Xen. Cyr. vi. 4. 2). Such a cuirass of coconut fiber was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a saber.

530. Πανθῆμα: the Pan-Hellenes (cf. Πανελλήνων 404), only here. This unites under one name the peoples of northern Greece, as 'Αρκαδίς is used of the peoples of Peloponnesus and the adjacent islands. Cf.
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καθ' Ἑλλάδα καὶ μέσον Ἀργος α 344 through Hellas and the midst of Argos, as including all Greece. Cf. from Dan even to Beersheba, Judges xx. 1, 'from John O'Groats to Land's End.'

531. εἰ: refers to Ἀρκαν 527.

535. Δόρκαν: for its position at the beginning of the verse, see on οὐρανόν A 2. — ἄρθρο: as A 366. The cult of Apollo and Artemis was especially prominent in Euboea.

536-545. The Euboeans.

536. The second half-verse is in apposition with the first. — μένειν πνεύματα: breaking courage, i.e. inspired with courage and fury. — μένειν: plural because of the number of men; cf. Shakspere's 'Wherein hath Caesar thus deserved your loves,' Julius Caesar iii. 2. 241. Cf. 588. — Ἀβαντίς: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea and gave to the island its earlier name.

537. Χαλκίθα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that the rocks have been blasted away in order to open a passage for steamers of ordinary size. In the early times of Greek history, Chalkis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — Εἰρετρίαν: the later Eretria. The short quantity of ε before τρι is unusual in Homer. § 59 g. — Ἰταλιανοῖ: tri-syllabic by συνίσθεσις. § 25 a.

540. δῆσον Ἀρής: scion of Ares, denoting bravery; only metaphorical in Homer. Cf. θεραύτους Ἀρης 110.

542. οὕτων κομώντες: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six stropées. § 57 d. — δῆσιν: construe with στράτησιν. A is here pronounced as y.

546-558. The Athenians and Salaminians. 546. Ἀθήνας: the city here represents Attica. The promontory of Sounium and Marathon are mentioned in the Odyssey. — In the line of battle, the Athenians had the Pelians on their left and the Cephallenians on their right. They were not prominent in the conflicts. — ἔκτυμον: cf. Where on the Aegean shore a city stands Built nobly, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts | And eloquence,' Milton Par. Regained iv. 238 ff.

548. τὰ καὶ κτλ.: parenthetical clause. Erechtheus is called γυμνός by Herodotus and others. The Athenians boasted that they were children of the soil (αὐτόχθονες).
549. κἄς: construe with ἔσεν. Cf. ἄνα ἔσεν A 310 f. — πλον: with reference to the votive offerings and other treasures stored there. — γῆ: recent excavations show that before the Persian invasion the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian temple of Athena were built into the wall of the Acropolis.

550. μαίν: i.e. Erechtheus, who was worshiped with Athena, since the two were considered the founders of the civilization of the country.

551. περιτελλομένων: see on 295. — This then was an annual festival.

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552. Πετειῶν: the family of Peteos claimed descent from Erechtheus.

553 f. τῷ δ' ὁ ἀθικὸς κτλ.: according to Herodotus, an ambassador of the Athenians in the time of the second Persian War referred to these verses with pride before Gelon, tyrant of Syracuse. But the Iliad does not elsewhere mention or show this skill of Menestheus.

554. κομηθαί [τάχα, § 17]: the infinitive is used here as an accusative of specification. — ἐπιτως: i.e. men on chariots, horses, and all that went with them.
557. 

558. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φαλάς) of Attica was named Λιαντής, after him.

559–624. Peloponnesus.

559. Argos: the city, not the country.—ταξίδιστας: well walled; literally, rich in walls, since Tiryns was famous for its walls,—the best known and perhaps the oldest extant example of the so-called Cyclopean architecture. These walls are thought to have been fifty or sixty feet in height, and in places are twenty or twenty-five feet thick. In the time of Antoninus Pius they were declared to be as great a wonder as the Egyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

560. κατὰ ἱχώσας: which occupy.

561. Τρομήνα: famous for the worship of Poseidon and as the early home of Theseus.—ἀμπελώνια: for the form, cf. τοιοῦτα 503. —Ἐπιδαύρων: famed for its temple of Asclepius. The theater (built under the direction of Pylaeus, with seats and orchestra still well preserved) and other ruins there were excavated during 1881 and the following years.

562. Ἀξιων: this island in very early times was conquered by Epidaurus. —In the eighth century B.C. it was ruled by Pheidon of Argos. —κόροι Ἀχαιῶν: differs only slightly from τέκνα Ἀχαιῶν 281.

563. Διομήνθης: Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Peleus and his line.


569. Mykonias: the residence of Agamemnon, whose realm lay in northern Peloponnesus (the later Achaean), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, tombs, of which the finest and largest is the so-called ‘treasure house of Atreus.’ Mycenae (the singular form also is used; see § 37 d) is called by Homer εὐρύγνα and πολύχρωμος. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876–77. See § 3 b.
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570. ἀφενεῶν Κόρυθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyrα, and the poet does not put the name Corinth into the mouth of his actors.

572. Αἰμηριστος: king of Argos, grandfather of Diomed. He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother’s father, whom he succeeded on the throne. He was the leader of the Seven against Thebes’ and the only one of the seven who returned home alive. — πρῶτα: at first, with reference to his return to Argos.

574. Πολλήνη: in Achaea, about six miles from the sea. — Δήνος: later the capital of the twelve Achaean cities. Near it was a sanctuary of Zeus Ὀμηρύιος, where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. ἀνά: cf. ἀνά δῶμα A 570. — εἱρέιν: a frequent epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

576. τῶν [τευτων]: i.e. the inhabitants of the cities mentioned just before. The genitive depends upon ἑραγων, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, νῆσοι is in apposition with τῶν.

577. πολλὰ πλείστοι: since the kingdom of Agamemnon was most extensive. Thus he had the largest force of ships himself, and could besides these lend sixty ships to the Arcadians (610–614). His rule ‘over many islands,’ implying naval power, is mentioned in 108.

578. εν δὲ: but among them; cf. 588, A 142. — χαλκόν: cf. 417.

580. οὕσιν: because, referring to κυδών. — ἐρυρτος: sc. in kingly dignity and power, as is shown by the next verse. See on A 91.

581–590. The realm of Menelaus.

581. κυράσοντες: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

584. Ἀμύδελα: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — Ἐλος: a city on the coast, from which the name helot was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Δᾶσσα: for the name, cf. ‘Stoneham,’ ‘Stonington.’

586. οἱ: for him, his.

587. νῆσον: in apposition with τῶν. See on 576. — ἀνατόμοι: sc. from the troops of Agamemnon. This marks the political independence of Menelaus.

588. εν δὲ: as 578. — προσηθησθείς πεπονθός: for the antepenult of πρωθομήριον, see § 59 b. The plural is used because of the many occasions on which his zeal had prompted him to act. Cf. μένει 596.
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590 = 356.

591. Πύλος: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian War (425 B.C.) the Athenians established themselves here and held the position for fifteen years. In this harbor (then called Navarino), Oct. 29, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (cf. 715).

592. πόρον: ford; in apposition with ὘ρέαν. Cf. ἄλος 506.

594. μόρσως: for the plural, cf. 484.

595. τὸν Ὁρήκα: that Thracian. For the use of the article, cf. A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, etc., who were called the fathers of Greek poetry, did not live in historic Thrace but in Plera, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (ἀοιδοί) and visiting the courts of the princes.

597. εἰκότεινος: for the participle of manner, see on ἵνα A 138. — ἔτο άν: even granted that, supposing that. Here alone is άν found, instead of καί, with ἐν and the optative; cf. A 60; see § 18 d β. The form in direct discourse would be νοεσαμιν άν, ἐν άν άντια μόρσωι κάτων.

598. κούρα κτλ.: cf. 491 f.

599. πτωόν: maimed, here probably mute (cf. 595), though a later tradition represented him as blind. — ἀνταρ κτλ.: this states the result of their action, although elsewhere ἀνταρ is used to introduce something new.

600. ἐκλαδίου (sc. μάρ): reduplicated acrost (§ 43 e), used transitively; only here construed like a verb of depriving, with two accusatives.

603–614. The Arcadians. The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. ἱκον: cf. Ἰλιόποια δόματι ἱκοντες A 18. — ἐπὶ δρόη: up under the mountain.

604. Αἰσύτων: of Aegeus. For the use of the adjective, cf. Νηλπήρ 20. Aegeus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — ἐν (where): sc. εἰσίν. For the omission of the copula in a relative clause, cf. A 547.
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605. Ὄρχαμενόν: to be distinguished from Minyan Orechomenus (511).
608. Στύλιφαλος: 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 νητ. κτλ.: cf. 509.

615–624. The Eleans. 615. Βουρπάριον: 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 ἐντὸς ἑργα, incloses, bounds; literally, to as far, i.e. as far as. Cf. Ι. 12.
620. ἡγησάθης: aorist, as 678, 864, 867, 870. Cf. ἦρξε, was leader.
621. ὁ μὲν: i.e. Amphimachus. — Εὐρυτόν: not to be confounded with Eurytus of 596. — Ἀκτορίων: here of the grandsons of Actor. See § 39 m.

624. Αὐγιάδαος: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625. οὗ δὲ: sc. ἢρων. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis. — ἑκάναυ: the position of the adjective indicates that it is construed with Ἐχινίων, with which φισαν is in apposition.

626. πίσταν ἄλος: i.e. separated from Elis by the sea.
629. ὅς: i.e. Phyleus. — παρῆ: i.e. King Augeas.
632. ἡ: namely, to wit. The relative sentences are virtually in apposition with Κεφαλλήνας. — Θάκην καὶ Νήρων: see on Βουρπάριον 615. — κοινοῖοισαλάον: literally, leaf-shaking, as if the mountain caused what it suffered.

635. ἡπιορος: refers to Leucadia and Acarnania, which were conquered by Laertes. — ἀντιπέρας: 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. Διξκτλ.: Odysseus is frequently called πολισμῆς and πολιμοχάμος.
637. δυσδεκα: a small number in comparison with the forty ships of Dulichium (630) or the eighty ships of Diomed (568). The same number of Odysseus' ships is mentioned in the *Odyssey*. See § 8 d. — μυλυτωρίφοι: red-cheeked. Their bows (cheeks) were painted with vermillion. On the other hand, cf. 170, and 4 482, where the ship of Odysseus is called κυνότριφος, dark-prowed. — The forces of Odysseus are the fifteenth in the enumeration of the twenty-nine contingents. Corresponding to this position, these ships are said to be at the middle of the line.


640. Καλυδών: on a shoulder of Mt. Aeraeus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. γάρ: introduces the explanation why Thoas was in command, and not Oeneus or one of his sons, Tydeus or Meleager. — ἤσαν: were living.


643. τῷ: i.e. Thoas. — ἔτι: construe with ἔτευκτον. — πᾶντα: everything, explained by ἀνασταύρων in apposition with it; i.e. the whole command. — Ἀττικοῦν: dative of interest; cf. A 180, 231.


645. Κρητῶν: this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida.

646. Κυρύτον: the principal city of the island. Excavations on its site in the spring of 1906 brought to light the ruins of an extensive ancient palace (probably destroyed somewhat before Troy), and other remains of an early Greek civilization. — Γέροντος: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing an elaborate code of laws. — τιμωρίουσαν: cf. 559.

647. Μήληνος: this city gave colonists and name to the Ionian Miletus. — ἄργυρνάτα: cretosum, chalky, as 656. The town lay on chalk cliffs.

648. Φασαρίτων: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.


650. ἄτα: recurs to 645.


653. ἦς τε μέγας τε: two essential qualities of a hero; cf. μέγας 816.

655. διά: construe with κοσμηθύνετε, divided in three parts. The Rhodians dwelt according to tribes (καταφυλακῶν 668) in their three cities.
Pindar tells in greater detail the story of the settlement of the island, and calls it τρύποις νάυσις.

656. Δίδον: famed for its worship of Athena and Hercules. From this name came that of Lincoln (Li di colonia).

658. This episode is intended for the glorification of the Rhodians.

659. Ἔδρος: the seat of King Augeas (cf. 624).

660. πέρας: sc. when he made his expedition against Augeas to avenge the wrong done in refusing the reward for cleansing the stables.

661. τράφη: intransitive, grew up. Construe with ἔπαι, when he had grown up. — ἐν μεγάρῳ: i.e. in his father’s house at Tiryns. — ἦλθ: for the length of the final ἦ before the following μ, see § 59 h.

662. αὐτίκα: refers to the preceding ἔπαι κτλ. — φιλόν: evidently only as a standing epithet here. — μῆτρα: brother of Alemena, son of Alcemyon. — κατίστα: ‘in a burst of anger,’ says Pindar; by accident, according to another tradition.

663. Ἐξον Ἀρνός: cf. 540.

664. δὲ γε: for its position in the second member of the sentence, cf. Γ 409.

665. βῆ φεύγων: set out in flight; cf. 71, A 391. The participle indicates the manner of his going, — as a fugitive, since he feared the vengeance of the relatives. ‘A life for a life’ was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus, and of Patroclus (see on A 307).

667. ἐς Ρόδον ἤξεν: this is an anachronism. Even the Dorian migration into Peloponnesus, according to the ancients, followed the fall of Troy by eighty years. — ἀλέγια πάσχου: with sorrow. Construe with ἀλλόμενος.


669. οἱ Διός: cf. 33.

670. καὶ σφόν κτλ.: an independent sentence illustrating φιλέθευν. — κατέχειν: 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. Νηρέως: 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 h.

672. The names of Nireus’ parents are significant.
675. ἀλάσκαδος: the opposite of κρατερός.
676–680. The Sperades. 676. Κράσαδος: Κάρσαδος. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian Sea.
677. Κάος: elsewhere Κῶς in Homer. An island off Cnidus and Halicarnassus. — Ἐφρεύτας: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus (679). — Καλέδας: small islands near Cos.
678. Πυθαγόρας, Ἀντιφος: not mentioned elsewhere in the Iliad.
680 = 516.
681–694. The forces of Achilles. 681. τῶν αὐτῶν: but now; a transition to the forces of northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τούτο: ἔριον hovers before the mind; cf. 493. — τὸ: demonstrative, that. — Πελαγικόν Ἀργος: i.e. Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.
683. Ἡλένη: home of Peleus and Achilles (cf. A 169), in the valley of the Spercheus.
685. τῶν: cf. 576. — πετράχοντα: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by fifty men, who (like the rest) on their arrival at Troy served as soldiers.
686. τολίμων δυνατῶν: cf. fremituque sequuntur | horrisono Verg. Aen. ix. 54 f.
687. τῆς γὰρ κτλ.: for there was no one, etc. — ἤγησατο: potential optative without ἂν. § 18 b.
688. ἐν νόμισμα: i.e. in the camp. See on A 12.
690. ξύλατο: i.e. received as his γάρας ἐξουρετων. See on A 124.
691. Διρκηγόνον: Briseis tells of its capture and destruction (T 290 ff.). See on A 125.
692. καὶ τῇ ἱδαλία: a change to the finite construction, after the particle διαπερήσας. Cf. Γ 80; see § 11 f. — Μένη: king of Lynnessus, and (according to the later story) husband of Briseis.
694. τάξα: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the twenty-seventh day of the action of the Iliad, five days after the events narrated in this Second Book. See § 6 r, s.
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696. Δήματρος τόμανος: consecrated field of Demeter; in apposition with Πύρασον, cf. 506, 592. This afterwards gave to Pyrasus the name Δήματριον. — μητερά μῆλον: Mt. Ida is called μητέρη τοιάρων Θείων 47.
697. ἄγγιστολον: this epithet would fit the other cities also.
698. Πρωτεύλαος: 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. ἔκεν κάτα κτλ.: held down, covered. Cf. Γ 243. Protesilaus was in the realm and power of the dark earth.
700. ἀμφιδρυθής: women tore their faces in grief. — Φυλάκης: local.
701. ηματιλής: he left home for the war before he could complete his house; he had hardly begun life for himself when he was killed. — Δάρδανος ἀνήρ: a Dardanian warrior. According to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρώες.
703. οὖσα μὲν οὖσι 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 αὐτός, — neque vero ne hi quidem. — πόθεν γε μὲν [μήν]: literally, they missed him indeed, equivalent to καὶ ποθούντες περὶ αὐτῶν. The word before γε μὴν is made prominent and always forms an ‘adversative asyndeton’ (see § 15 c). The English idiom introduces such a clause by yet, but, — ἄρχων: i.e. their former leader.
705. Φυλαίδας: with οὗ, but Φυλάκης 700; cf. Πριάμιδας 817 with Πριάμου Γ 146; see § 59 e. 707. πρότερος: cf. προγενέστερος 555.
708 f. Only another form of 703. — οὖσα τι: but in nothing.
711–715. The kingdom of Eumelus. 711 f. Φυράς, Βοιηθν κτλ.: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis.
712. Ταυλεύων: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pellas, and the native city of Jason, the leader of the Argonautic Expedition.
714. υπ’ Ἀδριτυ: construe with τέσσα, cf. 728, 742, 820. — For the repetition of the name, cf. φιλατείμενοι 693, 659, 661.
716–728. The forces of Philoctetes.
718. τῶν δέ: antecedent of αὐτός 710. When the relative clause precedes, the apodosis often has ἄυτον, as here. — τοῖς οὐ εἶδος: as 720
and frequently, the participle of ὁδός, *am skilled in*, is followed by the
genitive.

719. ἰχθυα: the warriors were the oarsmen.

720. ἤμβασαν: had embarked; *cf.* 351, 500. The preposition is
repeated from ἐν ἐκάστρῳ. — Πα μάχεσθαι: so as to *(so that they could)* fight,
etc.; infinitive of result. *Cf.* A 8.

722. Λήμνῳ: the Achaeans landed at Lemnos on their voyage to Troy
and received hospitality from King Euneis. They sent slaves thither
for sale, and received wine thence. — The repetition of the preposition
gives to ἐν Λήμνῳ some independence from ἐν νῆσῳ.

723. ὀλοφόρονος ἄρον: construe with ἄλλοι, ablative genitive; *from the
crul water snake*. See on 396. The wound not only disabled Philoctetes
but rendered his presence odious to his comrades.

724. τάξαι κτλ.: the Catalogue contains several such references to
events which do not fall within the time of the action of the *Iliad*; *cf.*
690 ff., 699 ff. — A prophet declared that Troy could be taken only with
the help of the arrows of Heracles which Philoctetes had in his possession.
According to Sophocles in his tragedy *Philoctetes*, the hero was brought
from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles).
No other allusion to this story is found in the Homeric poems. Philoctetes
reached home in safety at the close of the war.

725. Ἄργειος παρὰ γηνί: parenthetical, in a kind of apposition with
the subject of ζηλεύω. — Φιλοκτήτω: construe with μάχεσθαι.

726 = 703. 727. Ὀλῆς: father of the lesser Ajax (527).

728. ἔ: points back to the preceding verse. *Cf.* 650, 742.

729–733. *Forces of the Asclepiads.*

729. Τρίκης κτλ.: cities in western Thessaly, in Hestiaeotis. At
Trica was one of the oldest sanctuaries of Asclepius, and the home of
the king. — κλημακόσσαν: Ithome lay on the steep slopes of Mt. Pindus.

731. Ἀσκληπιοῦ: better written as Ἀσκληπιώ. *See on 518.

734–737. *Forces of Euryphylus.* 735. λευκὰ κάρνα: gleaming heights;
literally, white heads; *cf.* 739. *Cf.* 117.

738–747. The *Forces of Polypoetes.*

738 f. Ἀργισσαν κτλ.: cities of the Lapithae (see on A 263), in the
western part of what was Perrhaebia in later times.

739. Ὀλυμπόσαν: the most important city in Perrhaebia. — πόλιν
λευκῆν: *sc.* because of its chalk cliffs. *Cf.* 647.


745. οὖ κλωτος: construe with ἵγκμαίνεις 740. — ἄμα τῷ γε κτλ.: no
conjunction connects this with οίκος οίκος, 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 αλλαμένη A 2).


751. ἄμφι: on the banks of. — ἵμπα: tilled fields.

753. ἄγγειον: because of the white waves and eddies of the turbid Penétus, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. ἀλλά τι: cf. A 82. — ἡντις ἱλατο: refers to the water of the one stream flowing above the other.

755. δρκών δαιμόνι: explained by its appositive Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός: limits δαιμόνι. — ἀτορροή: branch of the water of the Styx, as the Cocytus also was said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined probably because of its violent current.

756-759. The Magnesians.

758. Προμάθεως θοῦ: the poet puns upon the name. § 18 c.

760-785. Conclusion of the Catalogue of the Achaean forces.

760. Cf. 487.


763. μέγα: adverb; see on A 78. — Ψηφαράθας: Admetus. Cf. 718 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, ὁφθ' Ἀχιλλεὺς μόνεν 769, 764-767 being parenthetical.

764. Ἐκείμενος: cf. 714. — ποδόκασας: this and the following epithets are attracted to the construction of the relative clause. — ἄρκασας: for the length of the last syllable, see on κακὸν ὡς 190.

765. σταφύλη ἱλας: like to a plumb line, "straight as an arrow." — ἐπὶ νότον: over the back (cf. 308), i.e. of the same height.

766. ἐν Πηγῇ: probably the region of Phere, where Apollo served Admetus as herdsman. Angry at the death of Aselepius, 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.
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767. φόβον κτλ.: the flight of Ares attends them. For the ablative genitive, see on 396.
768. αὖ: marks the contrast with ἵπποι μέν 763; cf. αὖτε A 237.
769. ἵπποι: these were immortal steeds, sired by Zephyrus and given by Poseidon to Peleus.—φορέσκον: drew. The Homeric heroes did not ride on horseback. Thus ἵπποι often stands for horses and chariots. Cf. 554.
771. ὁ μὲν: contrasted with ἵπποι 775, as is shown by 769 f.—ἐν νῆσοι: cf. 688 f.
774. αὐγανήσαν: dative of means with ἴότες.
775. παρ' ἄρμασι: i.e. where they had been tied when released from the yoke; in contrast with ἐφ' ἄρμασι, where the horses are under the yoke before the chariot.—ἐκαυστὸς: appositive, as A 606.
776. The Homeric horses were fed on λαῦτων (clover), σέλικυν (a kind of parsley), κάτερον (a fragrant marsh plant), and on κρί λεικών (white barley), πυρός (wheat), and ὀλυμπιών (spelt).
777. εἰ πτευκασμένα: i.e. away from the dust.—κέντρο: stood.—άνακτον: of the masters (construe with ἄρμασι), i.e. Achilles and his lieutenants (see on 635). The λαῦτων did not fight ἐφ' ἵπποι.
778. οἱ δὲ: i.e. the λαῦτοι and ἄνακτοι.—πολίοντες: cf. 703.
780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack.—οἱ δὲ: i.e. the Achaeans.—ὡς εἰ τε κτλ.: as if the earth were devoured (literally, pastured off) by fire. The optative is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons; cf. 455 ff.
781. “The earth trembled as from an earthquake.”—Διὸ δὲ: sc. στεναχέα, groaned as it groans under Zeus, under the power of Zeus. ἵππων ποιμαί 784 corresponds to this.—Διὸ: for the length of the ultima, cf. δρυμέας 764, and Διὸ 636.
782. χωμένων: “in his wrath.” An instance of the exhibition of this anger follows.—ὅτε τε: with hypothetical subjunctive.—ἀμφι Τυφών: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth about Typhoeus, i.e. the earth which covers him. Findar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius.—
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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 Ἀρίμων: 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. πεδία: on the plain; local genitive; cf. 801. Only the archaic form in -oio is so used in Homer. The accusative is used with no essential difference of meaning; cf. A 483.

786. ποδίσμος: Iris is ἀλλόπος, storm-footed Θ 408. Cf. Tennyson's "light-foot Iris."— ἢκελα [Ἀκελά]: for the infection, see § 38 b.

787. πάρ Δίως: construe with ἡλθε.

788. ἀγοράς ἀγόρισον: were holding an assembly; cf. πόλεμον πολεμίζειν Γ 435. — ἐπὶ Πραμάνθο θέρσειν: at the gates of Priam, i.e. before the palace, where by oriental custom the king sat in judgment. Cf. 'Judges and officers shalt thou make thee in all thy gates,' Deut. xvi. 18.

789. πάντες: i.e. all the nobles. It is limited by the circumstances of the case. — No special βουλή (cf. 53) of the Trojans is mentioned.

790. προσέφρυ: so, µίν (referring to Priam), as 172. Cf. 795.

791. φθογγύ: at first only the similarity of voice receives prominence, in close connection of thought with προσέφρυ. But here, as in the other cases, a transformation of thought of the whole person is to be assumed; hence εἰσαμένους 795 without the addition of φθογγύ. The contents of the speech, however, cause Hector to recognize the goddess (807).

792. ποδοκυρίον κτλ.: equivalent to τοι παρευποται πετυχον. For the plural, cf. προθυμηρίσθη 588.

793. τοῖς κτλ.: on the top of the mound.

794. δήμους ὑπόπται: exspectans dum, generally followed by the aorist optative. — ναοίν: ablative genitive with ἄφορομεθεῖν. — This service was to be expected rather at the beginning of the war. Cf. 362 ff.

795. τῷ µίν εἰσαμένον: cf. 22. — µίν: i.e. Priam. Construe with προσέφρυ. — This verse repeats the sum of 790 f., because of the interposed clauses.


797. πόλεμος δι κτλ.: contrast (paratactic; § 21 d) with εἶναι εἰρήνης, in time of peace. — ἄλλαστος: cf. 420.
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798. δῆ: equivalent to ἤθο. —πολλά: cognate accusative with ἐσφυγμον. It does not differ greatly from πολλάκις. 799. Cf. 120.

800. λοικότες: sc. in number. Cf. 468. — Cf. 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore,' Genesis xxiii. 17. — ἤ: in a comparison where the poet leaves the choice open.

801. προὶ ἅστυ: construe with ἔρχονται.

802. Ἐκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δῆ: for the order of words, cf. A 282. — ἄδι γε: construe with ἴσι. It refers to what follows.

803. πολλοὶ κτλ.: explanatory preparation for 805. For the thought, cf. 130 f.

805. τοῖς: to these; antecedent of the following relative. No conjunction is used to connect this with what has preceded, since this is in a kind of apposition with ὡδε γε ἴσι. For the dative, cf. Τρωώι 816. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished in 815) corresponding to that of the Greeks in 382 f.

806. τῶν δὲ ἑγγισθώ: and let him lead forth these; sc. from the city to the field of battle. — πολίτες: the men of his city. This measure is intended especially for the great number of Trojan allies.

807. οὗ τινί κτλ.: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess; he recognized the goddess herself. For the 'litotes,' see on A 220.

808. ἐπὶ τείχων: to fetch their arms. Cf. Αττικ μετὰ τείχων.

809. πᾶνα πόλιν: the whole gate; — i.e. the gate was opened wide, — the Scæan or Dardanian gate, leading from the city to the plain. Homer does not mention any other gates of the city.

811. ἕκτι βδ ρυα: a favorite epic beginning of a description; cf. urbs antiqua fuit Verg. Aen. i. 12. — πολίος: disyllable by συνίδρωσι. The ultima is long before the caesural pause.

812. ἀπάνθετα: aside; sc. from the principal road. — περίδρομος: i.e. free lying, lying in an open place. — ἑδα κτλ.: see on 397.

814. ἄδαναι τεῖχος: for the language of the gods, see on A 403. — σῆμα: such a tomb as that of 604. — πολυκάρπιον: agile; sc. in battle.

815. δικηρεῖν: cf. 805, 475 f.

816-877. The Trojans and their allies. The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (ἐπίκοινοι,
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) Pergote, etc. II. Allies (from Europe), (a) Thracians, under Rhesus, (b) Ciconians, (c) Paonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, under Pylaemenes, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lycians, under Sarpedon and Glauce. See on 844 ff.

The Catalogue of the Trojans is far less exact, detailed, and symmetrical than that of the Achaean; it contains no definite statements of number. The total number of Trojans and allies was 50,000, according to Θ 502 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 10,000 were Trojans, if 123–130 are to be interpreted literally.

816–839. The Trojans. 816. Τρωϊ: in the narrower sense, the inhabitants of the city Ιλιος. — μέγας: of stature. The Greeks were prone to believe that no man could be physically small while mentally great. Cf. 653. — κορυφαίος: a mark of martial activity; cf. et crastam adverso currus quam aura volantem Verg. Aen. xii. 370.

817. πλείστοι κτλ.: i.e. as the flower of the whole army.

818. μεμάστηκες: striving forward with the lance, eager for the fray.

819. Δαρδανιών: the name is preserved in the modern 'Dardanelles.'

820. Ἀχιλλεύς: correlative with μέν 816; cf. 768. — Ἀχίλλειος: Anchises is nowhere referred to by Homer as alive at the time of this war.

821. ἐν κηφείοις: 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.

822. ἐμα τῷ γε: cf. 745.

823. μάχης πάτης: every kind of battle; — on foot or in the chariot, with lance or sword. For the genitive, cf. 718.

824. ἡ: for the short vowel before following ζ, cf. o before Σαμανδρίων in 465. — Ζήλαια: on the frontier of Mysia. — πόδα νιλατον: i.e. the northern slope. For the accusative, cf. 603.

825. ἀργυροὶ: sc. because of the well-tilled farms. — πύωνυς κτλ.: this expression was often imitated. Cf. exsil | aut Ararim Parthus bibet, aut Germania Tigrum Verg. Ecl. i. 62 f. — μέλαν: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.
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826. Τροες: in the broader sense,—the inhabitants of the country.

827. καί: cf. A 249.—ταξίν κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. Aen. xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandaros, from the horns of a wild goat shot by himself, is described in Δ 105-111.

828. Ἀδριστηναυ: received its name from Adrestas (830). Like the following cities, it lay in what was Mycia in later times.—δῆμον: as 547.

829. Πιντεναυ: received its name from the neighboring pine forests; as the neighboring Lampsaicus was called Πιντεναυ. —Περείσ: a mountainous region near Cyzicus.

830. λυνθάρξ: perhaps as an archer. Cf. 529.

831. νεν δὲν: cf. A 16.—Περεγιαν: he seems to have lived formerly in Percote (835); or Adrestia may have been a colony from Percote.—περὶ τὸν ναὸν: cf. A 258.

832. ηδε κτλ.: Homer knows of no professional soothsayers. Calchas (A. 69), Helenus (Z 78), Ennomus (852), Melampus, Halitherses,—all are introduced as busy in different ways, in war and in peace. —οἰσί: for the lengthened ultima before the possessive pronoun, see § 32 c, i. —οἴσι θαυμεῖν: ‘resistance to pressure’ is implied in the imperfect. He refused his consent.

833. φθηνήμερα: a standing epithet of the battle.

835. ἄρα: as 522.—Περεκατην: Percote, Abydus, and Ares were towns on the south side of the Hellespont.

836. Σηρακών: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

838. "Ανισος: for the repetition of the name, see on 671.

840–877. The allies of the Trojans.

840. Ἀλλωγείνων: a part settled in Greece proper, a part must have remained in Asie 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 τρίτον (849, 857, 877) or τῶν (863) for the most distant point from Troy. I. European line (844–850). II. Northeast of Troy, on the southern shore of the Euxine Sea (851–857). III. Southeast of Troy (858–863). IV. South of Troy (864–877).
844. Θρίμας: European Thracians, dwelling between the Hebrus and the Hellespont. — ἤγε: for the singular, see on 512.

845. Ἐλλήσποντος: the Hellespont in Homer includes also the neighboring waters. — ἄγαρρος: with strong stream. It is called a ποταμός. No current of the Mediterranean compares with that of the Hellespont.

846. Κικώνων: Odysseus destroyed their city, after leaving Troy. They are mentioned by Herodotus among the Thracian nations through whose country Xerxes passed.

850. Ἀξιοῦ: 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 εὐφυρέθρος, βαθύνεις. — καλλιστον: predicate; "whose water is the most beautiful that," etc. Cf. 216. The water of the Axios is now muddy.

851. Here the poet returns to Asia. See on 844 ff. — Πυλαμένης κτλ.: equivalent to "the shaggy-breasted Pylaemenes." For the periphrasis, cf. 387, Π 105; see § 16 d. — λισίων κήρ: see on A 189. Here the epithet is transferred to the heart itself.

852. οὗ Ἕπετον: out of the midst of the Enotians, where he dwelt. Equivalent to "Ἐπετῆς. In later times these Ἕπετοι were called Veneti; they were said to have wandered to the coast of the Adriatic Sea. — ἄγρο-περαν: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast. § 40 c. 

856. Cf. 517. 858. Μινώον: south of the Propontis, east of the Aegeus, towards Bithynia.

859. οὐκ: placed emphatically before ὠνομάσων, with reference to the preceding ὀνομασθη. Cf. gratissimus augur; sed non augurium potuit depellere pestem Verg. Aen. ix. 327 f. — ὠνομάσων: by omens, from the flight of birds.

860. ἐκάροι: ἐκάρο with the dative is frequently used by Homer where the Attic used ἔκαρο with the genitive. See § 10 i. — Αλακίδασο: for the use of the patronymic, cf. 621. Cf. Aeacidae telo facit Hector Verg. Aen. i. 99.

861. ἐν ποταμῷ: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff., but Ennomus is not named there. — ὅπι χρόνο: just where.

862. Φρύγας: 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 Askene in Gen. x. 3 for the inhabitants of Central Asia Minor.

863. Ἀσκάνιος: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — μᾶρσαν 54: instead of a participle or relative clause; see 21 d. — ὄρμιν: local dative. Synonymous with μᾶρχη πόλεμος, ὑμνίος.

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. — ἀγαθανθήν: cf. 620.

865. Άγια γῆ: i.e. the nympha of that lake; cf. γήραν νῆς Z 21. All of these nympha belong to western Asia Minor, which was thought to be their favorite abode.

866. καὶ: also, marks the agreement with 864. Cf. 74. .

867. βαρβαροφόνω: rough-voiced, refers to the harshness of their dialect. The word βαρβαρός 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. Μάλην: 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. Μυκῆλις: at the foot of this mountain the Persians were defeated, in 479 B.C.

870. ἢ: so, as I said, refers back to 867.

871. Νάρτης κτῆ.: repeated from the preceding verse, in the reverse order. Cf. 871.

872. ὐπά: refers to the principal person, Νάρτης 867. — καὶ: marks the agreement with ἐγραμμά τέκνα 871; cf. 866. — χρυσόν ἵματα: with gold ornaments, probably the gold spirals used in fastening his long hair. χρυσόν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἤτε κοφή: like a vain girl.

873. νήτος: cf. 38. 874 = 890.

876. Σαρτηδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρωτα πόλεμος II 549 prop of the city. He was son of Zeus and Laodamia, Bellerophon’s daughter (Z 198 ff.). He led in the attack on the Achaean 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.). — Γλαυκός: Glauce 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 Pandaros (827) comes; cf. E 165. From those Trojan Lycians the southern Lycians of Sarpedon are to be distinguished.

877. Ζάυθον: mentioned also in E 479, M 313; to be distinguished from the Trojan river οὔ Ζάυθων καλύπτει θεοί, ἄνδρες δὲ Σκάμανδρον Y 74.

THIRD BOOK OF THE ILIAD

Instead of the general battle which was to be expected from the prepartations 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. — θέατον: i.e. the separate divisions of each army. Cf. B 127. The singular would have been used of individuals. Cf. A 606.

2. ὂρατος: i.e. the Trojans and their allies. — As B 826, not as B 816. — κλαγῇ κτλ.: with clamor and outcry; one idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 330. — ὑστερος: advanced. — δρομεῖς ὅτι: 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 oφρανόθ more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. Cf. B 456. — Cf. quales sub nubibus atris | Strymoniea dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. Aen. x. 264 ff.; ‘As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,’ Shelley Hellas; ‘Loud were their clamoring tongues, as when | The clanging sea-fowl leave the fen,’ Scott Marmion v. 5.


5. κλαγή: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — τὰς γὰς: repeats the subject, αἱ τέ 4. See on A 97. — ἐπὶ κτλ.: toward the currents, etc., i.e. toward the south. See on A 423.

6. ἀνδρίως: made prominent in contrast with the cranes. δρόπ often stands in attributive connection with nouns. See on B 474. — Πηγαίνων: these pygmies, Lilliputians (literally, Fislings), on the southern shore of the Mediterranean, were attacked yearly by the cranes, according to the common story. — Cf. ‘that small infantry | Warr’d on by cranes,’ Milton Par. Lost i. 575. — φόνον κτλ.: cf. B 352.

7. ἡρας: cf. A 497. On the day after their arrival in the land. — κακήν: destructive, as A 10; sc. to the pygmies. — ἵβα κτλ.: offer (literally, bring forward) strife.

8. οἱ 5’ ἄρα: i.e. the Achaeans; correlative with Τρόας μέν 2. — χαν εὐνή: cf. αὖ γὰρ κρασιῶν ἄλλα στεγᾶ... καὶ ἧμῃ... προσέφεσεν Xen. An. i. 8. 11. — μένα πνεύματε: cf. B 586. — Cf. ‘Thus they | Breathing united force with fixed thought | Moved on in silence,’ Milton Par. Lost i. 559 ff.


10. ὑπὲρ: generally a temporal particle; here a comparative conjunction, as, like ἤδη 3. — “As the South wind veils the mountain tops with mist.”

11. οὗ τι φόλην κτλ.: sc. since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτός ἄμεινως: perhaps because the sheep were usually shut up in their fold at night.

12. τόσον, δοσι: only so far as; accusative of extent, with ἐπί, cf. B 616. — τῆς γὰς: these mark the correlation of the clauses; cf. A 82.
DISTANCES ARE THUS MEASURED IN HOMER: AS THE CAST OF A SPEAR, OR OF A
DISCUS, OR OF A SHEPHERD'S CROOK, OR A BOWSHOT, OR A FURROW'S LENGTH, OR
THE REACH OF THE VOICE.  Cf. ST. LUKE xxii. 41, 'And he was withdrawn
FROM THEM ABOUT A STONE'S CAST.'

13. ὃς ἄρα κτάλ.: as B 784.
14 = B 785.
15. A formula which, in close connection with what has preceded,
introduces the single combat of two warriors. — συχθεν ἐνν: were near
each other. For the use of the adverb, see on A 416. — ἵν' ἀλλήλως: con
strued with ἵντες.  For ἵν' in hostile sense, cf. A 352.
16. Τρωίν: for the Trojans. — θεοπλής: this epithet is given to Paris
because of his personal beauty.  Cf. 39, 44 ff., 55, 64.
17. παραβαλήν: adjective as substantive. See on A 54.  As a light
armed warrior (he was eminently a Bowman), he wore no armor, and thus
had a Panther's skin on his shoulders. See on B 43.
18. ἀντάρ: 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 δῷ: for δῷ with the dual, cf. A 16. — κικορυθ-
μένα κτάλ.: for the plural in agreement with the dual, cf. A 290. — Cf.
Bina manu lato crispsans hastilia ferro Verg. Aen. i. 313, laeva
duo forte gerebat | praefixa hastilia ferro ἵν. 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
you 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," 'I Sam. xvii.
4-10; cum trigeminis (sc. Horati i and Curiatii) agent 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 part stand, | And do the battle of thee and me,”'" Chevy Chase.

19. πάλλων: parallel with ἵγων 17. — προκαλιμετο: by his mien rather than by words; cf. 21. προκαλιζόμενος would make a smoother construction here, but the finite verb is used in order to give the thought more prominence; cf. ἵβαλλον 80. Thus ἵγων and πάλλων seem to be related to both imperfects. — πάντας ἀρίστους: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to line 16, since this verse explains προμάχειν. — 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 especially effective by the contrast of their characters.

20. ἀντίβιον: cf. ἀντιβιον Α 278; used only of a hand-to-hand, man-against-man conflict.

21. ὅτι: correlative with μέν 16. — ὅ: for its position, cf. Α 32. — ἄρηφίλος: this epithet is generally applied, as here, to Menelaus. The epithet and the name form a convenient close to the verse. See on Α 7.

22. προπάροιθεν ὁμιλοῦν: sc. as πρόμαχος. — μακρα βαβάντα: this gives the manner of ἵρχυμαιν. 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 τε λίων κτλ.: a comparison instead of the apodosis, which (with ὅθθαλμόισιν ἵνα as a repetition of ὅν ἐνύφησ) follows at 27. The gnomic aorist ἐγάρη contains the point of comparison; but πεινῶν also receives emphasis from its position and corresponds to φαύτο γὰρ τίμαισθαι 28, i.e. joy at the promised satisfaction of a passionate desire. — ἐπὶ σώματι κύροσ: as he happened upon the carcass of a beast just slain in the chase (cf. 26). σῶμα is used in Homer only of a dead body; see § 17. In Α 473 ff. is another instance in a comparison of a lion coming up and eating a deer which a hunter had killed. — Cf. impastus stabula alta leo eec saepé peragrars, | 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 εἰρόν, below, which explains κύρος, and is in apposition with it.


26. κῶνες κτλ.: "hounds and hunters," who had killed the beast.
COMMENTARY TO THE

27. θεοῦδα: with 'synizesis' of the last two vowels, as 237, 450. § 25.
28. τίσασθαι: for the aorist infinitive after a verb of expecting, cf. 112, 366; see G. 1286.
29. Paris was on foot; see 22. — ἢ δικαίων: equivalent to ἢ ἀπειρομ. 265.
31. κατακλήγη: "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.’ — ἤπειρος: cf. A 44.
33. ὃς 'δέ: introduces a comparison, with the gnomic aorist. See § 14 e. — τί, τε: as 12. For the ε remaining short before δί, see § 59 g. — παλίνορος ἀπάντητα: stepped back again, ac. in terror; in this lies the point of the comparison. For the predicate adjective used as an adverb, cf. ἄρθρῳ 7, ἀπάντητα A 555.— Cf. improvisum aspris velutī qui sentibus animō quam pressit humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abiat Verg. Aen. ii. 379 ff., 'False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Ot that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,’ Macaulay Lay's, Battle of Regillus xv.
34. υπό: below, referring to the weakness of his knees. Construe with ἐλαβέ.
35. παράδος: in apposition with μaddItem, as a ‘part’ with the ‘whole’; cf. 438, 442.
36. καλ' ὃμηλον: into the throng. — ἄμπροχον: also B 654.
37. Ἀλλαξάνθρος: in apposition with the subject of ἔσεν, expressed here for the sake of the contrast with 'Ἀτρέων νόν.
38. εἶσον ἀποτελεῖ: as 124; in contrast with Δέσπορα, cf. 45. Thus the excellence that is granted is made a reproach.
40. αἰθ' ὄψεις κτλ.: closely connected with the reproaches of the preceding verse. — ἀγόριοι, ἀναρέοι: unborn, unmarried. — Elsewhere, also, Hector uses strong language to Paris and about him. Cf. 454, Z 284 f.
41. καὶ τό: even this, referring to the preceding verse. — καὶ θεολογίας: potential, I should prefer; cf. A 112. — καὶ θεο: as contrary to fact in present time, — πολός: cf. A 91, 112.
42. ἀντί: follows the comparative idea in θεολογίας, as A 117, καὶ καὶ πολοὶ κτλ. being parenthetical.
44. φαντασι (imperfect participle): they who believed; of an incorrect view, as B 37 and frequently. — καλῶν: seldom is an adjective at the close of one verse in close connection with a noun at the beginning of the next.
§ 11 j. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to ἐδώς. Perhaps ἄλων and ἐδώς should change places, having been transposed to avoid an 'apparent hiatus.'

45. ἔτι (for ἐποτὶ, as A 515): attends thee. — ἄλλα οὐκ κτλ.: the contrast with φῶτες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — ῥόσιν: local; cf. A 24.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοῦθεν: with deictic -θεν, cf. 157, B 120.

47. ἄγείρας: subordinate to ἐπιπλώσας [Attic ἐπιπλέοις].

48. ἀλλοδαπόται: masculine adjective as substantive; cf. Δαρδανίων B 819. Cf. on A 54, 539. — ἄνηγες: didst lead (bring) home to Troy.


50. πῆμα: as a bane. This accusative and the following are in apposition with the whole of the preceding sentence, marking the result of the action. Cf. B 160; see H. 626; G. 915. — δῆμος: country, as B 547. — For the (probably accidental) alliteration of π, see § 13 a.


52. οὐκ ἃν δὴ κτλ.: a question in the sense of an energetic but sarcastic exhortation. Couldst thou not then withstand, etc.? Stand to meet, etc. The way for this question has been prepared by 50 f. "If thou hastad the courage to bring Helen to Troy, thus bringing war upon thy native land, then have the courage," etc.

53. γνοίης κα: then wouldst thou learn. The condition εἶ μείναι is easily supplied; cf. A 232, B 242. — ἱχθὺς: husband, as 123.

54. οὐκ ἂν τὸ χαλίσμα: "will not help thee (A 28)." This is more definite than the optative with ἂν, to be expected after γνοίης κα. See § 18 b. — ὅτε μνήμη is stated as a mere conception of the mind. — κιδαρος: without the article, although the other nouns here have it. Achilles, also, had a cithara (I 189), but he sang not love songs but κλαίει ἄθροῶν, glorious deeds of men. — τὰ: these, thy: deictic, like the following § and τά.

55. ἢ τὰ κτλ.: among the gifts of the goddess of love, two are made prominent. — Observe the explanatory apposition. — μνήμη ἐν: cf. 209; generally the simple dative is used with μνήμη.
COMMENTARY TO THE

56. διαδήματος: sc. since Paris belonged to the royal family. — ἥ τι κεν ἔσο: the conditional idea (English else) is implied as in 53.

57. λάγων κτλ.: put on a stone tunic. A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). A recent American story has the sentence, ‘You would return in a wooden overcoat,’ and from an English story is quoted ‘put on the green waistcoat’ in the sense of ‘lie under the graveyard sod.’ Possibly, then, Hector referred to a sarcophagus; but the Homeric heroes are burned, not buried in stone coffins. — ἔσο: from ἔννυμ (ἔννυμι).

59. ἔκτωρ: construe with 64, where the principal thought begins.— ἐπεί: follows the vocative, as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἰεὶ τοῖ: this thought is resumed in 63 with an accented σοί, because of the contrast. — ἀπειρῆ: predicate of κραδίγη.

61. ἔσον: goes, i.e. is driven. It is always used as present in Homeric comparisons; cf. B 87. — διὰ δούρος: through the trunk of a tree. — ὑπὸ ἀνίροσ: driven by a man. For the passive sense in ἀστή, see II. 820. — δει ἡ τε κτλ.: hypothetical, “when he hews out” of the felled tree, etc. — τέχνη: with skill. For the dative, cf. κλαγγύς 2, στιγ 8.

62. ὀφέλλει κτλ.: the axe by its weight increases the force of the man’s blow. ὀφέλλει has the same subject as ἔσον, which shows the intervening clause to be parenthetical.

63. ἀπαρβητος: attributive adjective with νῦν.


65. ‘Causal asyndeton,’ i.e. if a particle were used here, it would be causal. — ἀποβλητα: a b i e c t a, to be cast off, as B 361. Cf. πάρ κτύμα (creature) θεοῦ καλὸν, καὶ οὖν ἀποβλήτων 1 Tim. iv. 4.

66. δεισι.. .δεισι: for the conditional relative sentence, cf. A 554. Explanatory of δορα, adding the essential mark of the gods’ gifts, i.e. that they are of free choice. — ἀφο: i.e. without act and thus without responsibility of the receiver. — ἤκων δοστο: this forms an independent contrast to the preceding relative clause.

67. νῦν αὖτ: transition from the preceding general considerations to the work before them.
68. ἄλλοιοι: the others. — κάθισον: bid to sit down.
69. αὖτάπ: see on B 708. — ἐν μίσον: between the two armies; cf. 77, 266, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στήθη αὐς τὸ μάριον St. Luke vi. 8. For the neuter adjective as a substantive (not very frequent in Homer), cf. A 54, 539.
70. συμβάλλετοι: cf. ἔνεχεις A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: i.e. those which Paris carried away with Helen from the house of Menelaus; cf. 282. ‘Helen and her treasures’ are often united in thought. — μάχεσθαι: as A 8.
71. νικήσῃ: shall gain the victory; as future perfect, shall be victorious.
72. ἵππος: seems to strengthen πᾶντα. — ἄγωνθω: middle, take as his own.
73. αἱ δὲ ἄλλοι: but you, the rest. Elsewhere, when at the beginning of the verse, but they, the others; as 94, 256. αἱ δὲ ἄλλοι includes both Trojans and Achaeans, and a division into αἱ μῖν, αἱ δὲ might be expected; but instead of this, the second person (ναίοτε) appears in the first member, and τοι δὲ ναίοτεν in the second. Cf. 256 ff. — φιλάτητε: ‘zeugmatically’ (cf. A 535, § 16 e) connected with ταιοῦτε, which is construed strictly only with ὅρκα. — ταιοῦτε: see on B 124.
74. ναίοτε: may ye continue to dwell. Note the optative between two imperatives. This is a mere incident to the proposition. — ἔρμπαλακα: epithet of Pthena, A 155, and of Larisa, B 841. — τοῖς δὲ: but those, the Achaeans.
75. Ἡρως, Ἀχαιῶς: i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 550.
76. ἀκόοναι: gives the cause of ἤχόρη.
77. μένοντο δοῦσε (partitive genitive): i.e. holding the spear horizontally with both hands, crowding the Trojans back and showing that he did not intend to fight. — ἰδρύοντες: were brought to a halt. This gives the result of ἠδρύγε, see on B 94.
79. ἑπτοδάξοντο: were aiming, imperfect of attempted action.
80. ἔβαλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἑπτοδάξοντο, although the τε... τε would make βάλλοντες natural here. See §§ 11 g, 21 k.
82. ἐνεχθεῖοι, μὴ βάλλετε: note the ἐνεχθεῖοι, where the second imperative explains the first; and the double address, Ἀργείοι, κοῦροι Ἀχαιῶι.
83. στίνα: cf. B 597. — ἔσου: for the long ultima, see § 59 j.
84. μάχης: for the genitive, cf. 112, ἀντίς B 97. — ἀνεῖ τε κτλ.: cf. B 323. Sc. in order to hear Hector’s speech.
COMMENTARY TO THE

85. ἵσον ἰνέω: made emphatic by its position. — μετ’ ἀμφοτέρους: between both armies.

86. κέλυτε με: 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 106. § 28 d. — ἀναφέρομαι: i.e. they were to be mere spectators. — ἐπι χείμα: for the dative of rest, cf. A 593.

90-94 = 69-73, with necessary changes. — αὐτόν: intensive, himself. αἰτῶ βοήθεια would be natural here, but the accusative is used, correlative with ἄλλον μοί, above.

92 = 71. — Transition to direct discourse; see § 11 e. Cf. 89.

95. ἀκό: equivalent to ἀκόω A 34. Originally a cognate accusative with ἔγνωντο. cf. § 56 b. — σώματι: dative of manner, equivalent to σωματικῶς. — Cf. dixerat Aeneas, illi obstupuere silentes Verg. Aen. xi. 120.

98. θυμόν: accusative of ‘limit of motion.’ — ἢμι: made emphatic by its position before the caesural pause. — φερομεν ιηλα: “My mind is that we now (ἡδη) are to separate in peace.” φερομεν is nearly equivalent to δοκει μοι. For the aorist infinitive, cf. 28.

99. Ἀργείους καὶ Τριῶν: has more feeling than ἣμις καὶ ἣμις. See on A 240. — πέστομε: the speaker returns to the address begun with κέλυτε.


101. ὑποτάρω: the antecedent is the subject of τεθυνα. — θάνατος καὶ μοίρα: cf. φόνον καὶ κήρα 6, βάσανο καὶ πόταμον B 350.

102. τεθυνα: let him lie dead. — διακριθήτε: repeats διακριθήμεναι.

103. ἀξετε: aorist imperative, as ἄξετε 105, ἄροι 250; but ἀξετε 104 is future. See § 48 i. — ἄρω: cf. ἄρως 117. — λειμων, μέλαινον: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Ταῦτα μέλαινα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is ‘chiastic’ with the following verse. — For the divinities to whom this sacrifice is to be offered, see on 276.

105. Πρίμοιο βιοίν: for the periphrasis, see § 16 d. — δροεια τάρμην: i.e. may conclude the treaty, as 73, 94. The victims are slain by Agamemnon, not by Priam.

106. αὐτόγ: in person; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πρίμοιο. — ἐπι: this introduces the first reason; the second follows with αἰτῃ δι' 108. — οἴ: for him, his. — παιδε: especially Paris. For the plural, cf. 49.
107. μή τις κτλ.: let no one, etc. Expression of anxiety connected immediately with his opinion of the sons of Priam. — Διός ἔρια: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, Δ 160, 166, αἱ θεῖν ἔρια Χεν. An. ii. 5, 7.

108. ἡπεθέντως: are flighty, unsteady, untrustworthy. For the literal use of this verb, see B 448.


111. Ἀχαϊοι κτλ.: in apposition with οἷς.

112. παύσασθαι: to free themselves from, to be freed from, with ablative genitive. *For the aorist infinitive after ἔλπίσαμον, cf. 28.

113. καὶ ἡ: and so. — ἐν τοίς στίχοις: cf. B 687. — ἡ δὲ ἢβαν [ἵβραν]: sc. from their war chariots.

114. κατέθετο: sc. Ἀχαῖοι τε Τρῳδὲς τε. Cf. ἄραθίσθαι 89.

115. παθεῖσαι ἀλλήλων: refers to τὰ μέν. This thought is stated in different form by the rest of the verse: little ground was round about each suit of armor.

116. δῶ: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας: the heralds were the only official members of the king’s household; cf. A 320 ff., B 188 ff. Thus the service of the heralds at 268 ff. is because of their relations to the king’s person.

120. οἵσιμον: cf. 103. — δρα: then, so; the immediate result of the commission. — οἷς ἀνέθεσε: with a dative of the person.

121–144. The view from the walls. This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in Scott’s Ivanhoe where Rebecca describes the leaders of the assailing party.—The Achaeans seem to have come nearer the city wall than we should expect from the use of his chariot by Priam at 268 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 (Τεχνοκομία), which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the heater to the Trojans and their relations to each other. — λευκαλ
COMMENTARY TO THE

124. Δασδιεή: attracted to the case of the relative τῶν. Cf. B 764. —
εἴδος ἄριστος: literally, most excellent in appearance, most beautiful. Cf. 39.
125. ἐν μεγάλῳ: cf. 142. — ἴστων: web. Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says: ἀλλ' εἰς ὕκον ἴστων τὰ α' αἴτης ἔργα κύμιζε (care for), ἵστων τ' (loom) ἰλικάτῳ τε (spindle) Z 490 f.
126. διπλάκα: feminine adjective as substantive; see on A 54. Sc. χλαίνων (cf. χλαίνων ἀπόλεγ), a double cloak (cf. 'doublet'), so large that it could be thrown twice (or double) about the body. — πορφυρί: 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. — ἰδίκοις: 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 20 f. But most of the earlier fighting seems to have been done at a distance.
128. ἡ πρό: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ἐν Αἴημος, κτλ.: by the hands of Ares. Cf. 61.
130. διορ θεόν: cf. βάσις ἱδι B 8. — θευκία ἔργα: an indefinite expression, exciting Helen's curiosity.
131 = 127.
132. οὐ πρὸς: who before, i.e. until now. The antecedent of the relative follows, οὐ τὸ νῦν 134. — ιτα κτλ.: cf. 15. — πολλάκις: 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. ἀποστιώ κεκλῆμα: sc. as they stood; cf. 231, 326. — παρά: adverb, by their side. — πετσήν: i.e. with the σαυρωτήρ (bronze point of the butt) fixed in the ground. Cf. defigunt tellurii hastas et scuta reclinant Verg. Aen. xii. 190, stant terra defixa hastae ib. vi. 652.
139. ἱσποδάσα: coincides in time with ἑμόνικ. — γαλονία ἰοράμ: cf. 446.
140. προτείρω: Helen was no longer wife of Menelaus, so she says of Agamemnon: δαχή (husband's brother) αὖτ' ἵστων ἵστων 180. — ἵστως: used of the native city, as πόλις 50. — τοκῆς: Tyndareus and Leda were thought of as alive. Tyndareus is called Helen's father, just as Hercules is called son of Amphitryon. This is not inconsistent with 190, 418.
141. ἄργονεττον 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. θυλάκια: 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. άμα τῇ γε κτάλ.: in apposition with οἰκ. οἰκ., cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Αἴθρη: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen, whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλημένη: likewise a slave brought with Helen from Sparta; cf. 386 ff.

145. δή: thither where. — Σκαλί πόλις: see on B 809.

146. οἱ δ’ ἄμφι κτάλ.: see on 148, B 445. — Θυμότης: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur Aen. ii. 82 f.

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — Λυόν Ἀρης: cf. B 540.

148. οὐκαλέων κτάλ.: these two receive prominence from the use of the nominative. The change from the construction of 146 f. is not forbidd, since οἱ άμφι Πρώμου is essentially equivalent to Πρώμου καὶ οἱ άμφι μν. — Ucalegon (αὸκ. ἀλέγων) is mentioned only here in Homer. Cf. iam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. Aen. ii. 311 f. — Ἀντήρως: he is especially prominent in the following scene, 203–224, 262.

149. δημογράφους: in apposition; title of the nobles as leaders and counselors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐν Σκαλήν πόλισιν: 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 moeínibus Pergamī non viri modo sed feminae etiam Livy xxxvii. 20.


151. τετίμασιν: 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 Π... — The comparison refers only to the tone of voice.
COMMENTARY TO THE

152. δινόλεον: a 'troseee.' For the 'synizesis,' cf. A 1, 15, B 651; see § 25. — ἔλασσος: i.e. tender and delicate, like the color of the lily.

153. τοῖοι: such; predicate with ἤπειρο. "Such were they who sat," etc. See on A 266. — ἀρα: recapitulates the comparison; cf. 161.

155. ἦκα: for the short ultima, not lengthened before ἄρα, see § 59 g a.

156. οὐ νέμοις κτλ.: "we cannot blame," etc. — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counselors of Troy. Cf. non patant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatii sustinere: quaecumque illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuuenis aut unus e vulgo, sed senes et prudentissimi et Priamo adiutantes Quintilian viii. 4. 21, Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: oὐ νέμοις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears? Lessing Laocöön xxii.

157. τοῖκα: such a one as that, as she stood before their eyes; with deictic ἦκα, cf. 46. This is explained by the following verse. — ἀμφίτ: for the sake of, as 70, 91.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. τηῦμα: cf. 50. — λύποιντο: as passive; see § 50 d.

161. ἐκαλογόρατο: called to him. — φωνῆ: is used much like φωνήσως. It is contrasted with ἦκα 155. — The three following speeches are of nine verses each. Cf. the symmetry in the prayers (see on 301).


164. ὡς ἅν ἦσι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam ‘was always kind as a father’ (Ο 770). — ἐγέρει in my eyes. This is expressed in both clauses. — αὐτρίγ: cf. A 153. — θεοὶ νῦ μεῖ: for the 'asyndeton,' cf. A 107. — νῦ: I think. — Cf. the words of Venus: non tibi Tyndaridis facies invisa Lacaenae.
culpatuarcy Paris; divum inclementia, divum, | has ever tit
open, sternitque a suimine Troiam Vent Aen. ii. 601 ff.

165. of: demonstrative. — πολύθαναν: cf. 132.
166. ὁς κτλ.: a second final clause depending on 162.—καί: belongs
to the whole clause, and indicates that another final sentence preceded.
167. δε τις: predicate.—δει: observe the regular interchange of the
pronouns δει and οὕτος in question and answer, here and 173, 192 and 200,
226 and 229; both pronouns are deictic, but ὁς indicates simply what is
before the eyes, while οὕτος has reference to the question.—ἡς τι: cf.
B 653.
168. ἡ του μὲν: it is true indeed, correlative with δει 169.—κεφαλή: in
stature; cf. 183.—καί: still.
169. ἦδον ὄφθαλμοιον: cf. Launcelot's 'running with thy heels,' Shaks-
spere Merchant of Venice ii. 2. 10. — Cf. 306, A 587.
171. γυναικών: the genitive is partitive with the superlative in δει.
—φηλὲ ἐκρίθε: for the two lengthened ultimas, see §§ 32 c, 50 h.
173. ός: introduces a wish. — Cf. αἴτθ φήλεζ κτλ. A 415. — φήλεν: see
on A 353. — κακός: the standing epithet of death. It is contrasted with ἄδων.
"Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt; cf.
404, 412. — Her penitence always wins indulgence and sympathy.
174. θαλαμον: marriage chamber; hence no special mention of her hus-
band is needed.— γυνοίς: brothers. — See 296 ff.
175. παίδα: i.e. Hermione, who afterward married Neoptolemus, son
of Achilles. — ὄμηλικην: abstract expression for ὄμηλικας, companions.
176. το: therefore; adverbial accusative with τέτρακα. — καί: also, marks
κλαίοντα τέτρακα (melt away in tears) as the expected effect.
177. ἄνηρεα: followed by two accusatives; cf. A 550.
179. The favorite verse of Alexander the Great, according to Plutarch,
de fortuna Alex. 331 c.—For the thought, see A 258 and note. — ἄδφο-
τερον: both; with the two parts added in apposition.—Observe the
'chiasmus.' § 16 a.
180. αὖτι: on the other hand. — κυνώμοδος: cf. A 159. The genitive
is in apposition with ὄμως implied in ὄμος. See on B 20.—εἰ πορ᾽ ἦν
γε: if ever he was, "if it was not all a dream." Helen speaks with
mournful recollection of the happier past.
182. μάκαρ: blessed. — μαργηνές: child of fortune, blessed by Μοίρα 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. ἐστια: there. — Φόργας ἀνέρος: closely connected; cf. βασιλῆς ἀνδρί 170. Whenever αὐρας is added to an ethnic name, the words are not separated. For the ‘diaeresis’ after the third foot, see § 58 k. — αολο-πάλου: with swift steeds. Cf. πόδις αολος ἵππος Τ 404.

186. Otros and Mygdon were Phrygian kings. According to the later story, Otros was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otros. Mygdon was father of Coroebus (Cassandra’s bridegroom), according to Verg. Aen. ii. 341 ff.

188. καλ: construe with ἐγώ. — ἐλίκην: 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. — άντιάνερος: cf. bellatrix audetque viris concurrere Verg. Aen. i. 493.

190. ἄλλα ὠδ' ατ: but not even these; i.e. the Phrygians of 185.

191. δεύτερον: neuter accusative as adverb with ἔπειτα, cf. 225.

192. τόπος: for ἔπα, with the accent thrown back after elision; cf. 89. — τόνδε: anticipated from the relative clause; see on B 409.


194. ἰδίοι συν: to look upon.

196. κτάλος ὃς: cf. B 480. The syllable preceding ὃς is not lengthened, as is usual. See on B 190. — ἐπιπελρίται στίχας: comes up to the ranks, in order to review them. According to another figure, Agamemnon was τομῷ λαῶν Β 85.

197. ἀρνηψ κτλ: a detailed explanation of κτάλος ὃς.

198. ἐγγεγονία: for ἐγγεγονία. See on ἴδιος Α 365.

200. οὕτῳ δ' αὖ: contrasted with οὕτῳ γε 178; cf. 229.


204. ἦ μᾶλα: yes, in truth.

205. καλ: as 184. — δεύρο ποτ' ἤλθε: sc. before the beginning of open
hostilities, in order to demand the restitution of Helen and the treasure. See § 5 a. Odysseus, as the most ready in speech and counsel, was sent with Menelaus, who had the greatest interest in the decision.

207. ἰησύσωσα: received hospitably. — φἀσα: 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. ἄλλ' οὔς δὴ: the same beginning of the verse as 212, 216, 221. — εἰς ἀγοραίονων: 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. στάντω: 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. — ὑπερήχεν [ὑπερ-]: "towered above" Odysseus; cf. 168. Cf. u.meris extantem Verg. Aen. vi. 668. — δίμους: accusative of specification; cf. 227.

211. ἄμφω 8' ἰησύσω: i.e. as listeners. 'Nominate 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 Ὁθωνοτός μὲν, Μενέλαος δὲ were to follow. — μεταφέρον: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. πάντων ὑφαίνον: wave for all, set forth before all.

213. ἐπιπροχάδεν: in contrast with the cautions, slow beginning of Odysseus.

214. πᾶσα μὲν: correlative with οὖν ἐδυμαρτησεν. ἄλλα μὲνα λεγόμεν is shown to be parenthetical by ἐπει οὐ πολιμφῶς, which explains πᾶσα. "Few words but to the point." "Saying little indeed (although very clear, B 244), 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 ineunditate et propriam (id enim est non deerrare verbis) et carentem supervacuas eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 240], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulici facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur
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nemo mortalium contendet, hunc ut deum homines intellectur Quintilian xii. 10. 64 f.

215. εἰ κατ: even if, although he was younger than Odysseus.

216. ἀνακεῖσθαι: for the optative expressing indefinite frequency of past action, cf. 233. See H. 914 b ; G. 1431.

217. οὔτα θέσα: he always looked down; with the more definite statement κατὰ χθονὸς κτλ.,—a sign of meditation. Cf. non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditorum dictur cura delectat et index se ipsa componit. hoc praecipit Homeris Ulixis exemplo, quem stetisse oculis in terram defixis inmotoque sceptro, priusquam illam eloquentiae procellam effundere, dicit Quintilian xi. 3. 157 f.

218. σκητρόν: see on A 234.


220. φαίνει κα: potential of the past, erederes, as 223; Attic ἔφηθε ἵνα. Cf. 382. § 18 d.—Observe the ‘asyneton.’—ζύκοτον κτλ.: a sullen, ill-natured kind of a fellow.—ἄφονα κτλ.: a mere simpleton.

221. ἰδί οὖν: the hiatus is merely apparent.

222. See Quintilian quoted on 214.—ἐπει: for the length of the ultima, see § 59 k.—νοφρονος κτλ.: in contrast with 214.

223. οὐκ ἵνα κτλ.: “no other mortal could have vied.”—ἐπειτα: literally, after that.—Οὐδεμίας: 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. τόντα: refers to ὅτε 221, made more definite by εἴδος ἑδωντες.—ὁδε: so much as before. They were so moved by his eloquence that they forgot his usual manner.—Οὐδεμίας: construe with ἑδος.

226. τοῖς τῷ ἵππο: as A 8, B 761.


229. οὕτων: see on 167.—ἔρος Ἀχιλᾶν: see on A 284. Cf. οὔρος Ἀχιλᾶν Ἡ 80, of Nestor; ἔρμα πόλις Π 549 prop of the city, of Sarpedon, ‘pillar of state,’ Milton Par. Lost i. 302.

230. Ἰδομένες: 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.—ὕθεν ὡς: equivalent to θεολογία 16, θεολογελα Α 131.

231. ἡγερεθοντα: cf. B 394. The present serves to paint a picture.

232. τολλάκα: generally in Homer without the final ι, see § 30 l.
233. ἵκοιτο: for the optative, cf. 216, where the iterative aorist στάσκειν in the principal clause corresponds to the aorist with παλλάξα in 232.


238. αὐτοκάσαιγνήτω: cf. B 706. — τά μοι κτλ.: develops the thought of the first word of the verse; cf. A 2. — μοί: 'dative of likeness' with μία, "the same who bore me." — μήτηρ: i.e. Leda. According to the later story, Clytaemnestra also was Leda's daughter. See on A 113.


241. αὐτὲ: relative with μία. See on B 768, § 21 f.

242. αἰσχρα: insults. — διδιτίας: sc. that they must hear them. — ἄνδεια: reproaches. For the use of two nearly synonymous words, cf. 2. — δ ἄ μοι ἵστυν: which are mine, heaped upon me.

243. κάτεχεν: cf. B 699. A euphemism for death. "They were dead and buried." — φυσίζοις: life-giving. The epithet seems out of place here, but is used only in this connection. — According to this story, both Dioscuri (Διόκ κόροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

244. Δακαδαῖον: for the following hiatus, see §§ 27 a, 36 a. — αὐθα: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — ἐν παραῦ: observe the repetition of the preposition in this appositive clause. Cf. B 722.

245–313. This continues the story interrupted at 121.

245. κύρικας: see 116 f. — ἄνα ἄντεν: up through Ilia; cf. A 10. — δεῖν: i.e. those named in 108 f. — φέρον: sc. in order to take them to the plain. — ὄρκια πιστά (cf. 260, B 124): faithful, trustworthy pledges of the oath.

246. ἄριν κτλ.: in apposition with ὄρκω. — οἶνον κτλ.: cf. 'wine that maketh glad the heart of man,' Psalm civ. 15. — καπηλὸν ἄριστης: elsewhere only of grain.

247. ἄνθροπα: the usual means of carrying wine on journeys. Wine at home was stored in great jars.

249. γέρατα: i.e. Priam, whom they were sent to summon. — παροιτάμενος: sc. after ascending the tower by the Scaean Gate (149).

250. ὀρνητ: observe the following 'asyndeton.' — ἄριστοι: the princes, as 274.
252. τὰμητε: se. thou and the Achaeans princes. — See on 105.
253-255 = 136-138, mutatis mutandis.
254. μαχηστοντα: will fight. This marks simply the future fact.
255. ἐπιτο: 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. νηστα: future; cf. 137. The future is better suited than the imperative to the lips of the herald.
259. θησθαι: i.e. Priam feared for his son’s life; cf. 300 ff. — ἱταροις: his attendants. The king was never unattended.
260. ἐπιθυμο: 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 [ἄν]: construe with ἦβη. — 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 ἔδει: literally, at his side for him (πάρ being adverb), i.e. so as to stand beside him. — διφρον: accusative of ‘limit of motion’; cf. 407, A 254.
263. Σκαλών: only here as substantive, without πιλωμ. See on A 54. — ἰχων: held, guided.
265. ἐξ ἑναϊων: i.e. from their chariot; equivalent to ἐξ ἑναϊων 29.
266. ἐστιχων: see on 69. — ἐστιχωσθεν: went, as B 92.
267. ἄρντο: arose, hastened to greet the Trojan princes; cf. ἄρνσε 250. — αὐτῷ ἐπιεικε: follows the verb.
268. ἄν [ἄν]: se. ἄρντο. — κήπες: se. of both armies; cf. 274.
270. μισόν: not like κερώντο, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπόνδη ἄρντα B 341. — βασιλείων: 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. — ἑρ χείρας: cf. A 449.
271. χειρίσθαι: χαριθ would be more exact.
272. πάρ κουλέων: along by the sh enth. — αὖ: as commander and high priest of the army, Agamemnon used this knife often at sacrifices. — ἄρτο: from ἄείρα, cf. ἄροι, sword (hanger), ἄρηρ, sword strap.
273. ἄρνον: as the principal idea, it is placed before κεφαλέων, which it limits. See 103 f.
274. κείμαι: se. τρέχαι. They distributed the wool cut from the victims’ heads as a symbol that all the chiefs present took part in the
treaty, swearing by the victims. He who held a lock of wool virtually laid his hand on the victim’s head. This sacrifice was without fire, as was most frequent in the case of treaties and reconciliations.


276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. Cf. esto nunc Sol texit, et haec mihi Terra precant, |...et pater omnipotens, et tu Saturnia coniux, ... tuque inclute Mavors, ... fontesque fluviosque, voco, quaerque aetheris alti religio, et quae caeruleo sunt numina ponto Verg. Aen. xii. 176 ff.—Τίθηνει: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, especially on mountain summits.—κόσμων κτλ.: cf. B 412.

277. ἥλιος: nominative as vocative. This construction is rare.—πάντες ἕφοροι κτλ.: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. τοταμοῦ: the Trojan river gods (Scamander and Sinois), as near at hand, are invoked as witnesses. A priest (ἀρητῆρ) of the Scamander is mentioned in E 77 f. —καὶ αὐτῷ: construe with τίνοςθον. The dual is used with reference to Hades and Persephone.

279. δὲ τοὺς: observe the distributive singular, after the plural.—δράσθη: for the aorist subjunctive, cf. A 554.

280. μᾶρτυρος: as A 338, B 302.

282. αὐτός τιθέτω: let him keep. —κτήματα: cf. 70.

283. νεομέθα: the subjunctive expresses the speaker’s resolve, not unlike the ordinary ‘hortatory’ subjunctive.

284. ἤσανθος: from the color of his hair. Cf. A 197.

285. Τῶν κτλ.: then shall the Trojans restore, etc. ἀποδοθαί is parallel to εἴθον, cf. B 413.


287. καὶ: also; construe with ἐσπρόμισσον.—πάνηι: shall be. This is strictly a final clause.—This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. Πρῶτος κτλ.: as A 255.

289. οὐκ ἐθίλωσιν: the negative and verb form but one idea, are unwilling, refuse. Cf. οὐχ χραίσεις Α 28. — Ἀλεξάνδρου: probably genitive absolute, although it could be construed with τιμῆν. See § 10 g β.

290. αὐτῷ: on the other hand; introduces the apodosis; cf. A 133, si tua re subito illia torpent, at tu mea sequere Livy i. 41.
295. ἄφωσιμον: drawing (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald’s office. See on A 471.
296. ἐξχυνον: sc. out of their cups, upon the ground.
299. πρότερον: comparative, since only two parties are in question; cf. 351. — ὅπιρ δρικα: “contrary to the compacts.” Cf. Δ 67, 236, 271. — πημήνειαν: intransitive. “Commit an act of hostility.” The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.
300. δὲι σφὶ κτλ.: thus may for them, etc. The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. Cf. B 983. — ὃς δὲι οἶνος: symbolical actions were customary in curses and conjurations. Cf. (fetialis) ‘si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romænum sic ferito ut ego hunc porcum hic hodie feriam’. . . id ubi dixit, porcem saxo silice percussit Livy i, 24; (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se maestrent, quem ad modum ipsæ agnum maestisset, secundum precautionem caput pecudis saxo elisit, ib. xxi. 45; ‘As sinks that blood stream in the earth, | So may his heart’s blood drench his hearth;’ Scott Lady of the Lake iii. 1.
301. αὐτῶν καὶ τεκέων: the genitive depends on ἐγκέφαλος, although σφὶ (not σφέων) has preceded. This clause forms an extension of the original thought. — ἄλλως δαμέν: “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 ζείπτων, cf. 96. — Δαρδανίδης: Priam was in the fifth generation from Dardanus (Y 215 ff.).
304 = 86.
305. ἀνακόκκυς: the epithet is well deserved according to Dr. Schlieffen, who in his excavations at Hisarlik was much disturbed by the constant winds, which drove the dust into the eyes of the workmen. He thought that such continual windstorms were known nowhere else on
earth. Virchow wrote: ‘The winds blew about us with such force that we
often felt as if our whole settlement might be hurled down the precipice.’

306. ἄψ: construe with εἴμι. — οὗ πω: in no way. For ποι as πῶς, see
Priam fears his son’s death, as in 259. — Vergil imitates in non pugnam
aspicere hane oculis, non foedera possum Aen. xii. 151.

308. Ζώες κυλ.: “Zeus doubtless knows, but I do not.”

309. δεικτὸς τὸλος: “fatal end,” a periphrasis for θάνατος. — πυρπο-
μονον λατίν: equivalent to πέρτον, cf. τετελεσιμὸς εὐτυχ A 388.

310. ἄρνας θρό: sc. in order to take back with him the two slaughter-
ted lambs which he had brought. The flesh of the victim sacrificed in
confirmation of an oath was not eaten, since a curse rested upon it, but
was buried. Probably the Achaean cast their victim into the sea, being
unable to bury it in their own land. Herodotus (ii. 39) says that the
Egyptians would not eat the flesh of a victim over which a curse had
been spoken, but were ready to sell it to the Greeks. If no foreigners
were at hand to buy it, they threw it into the Nile.


315. διωμέτρησαν: they measured off the ground for the combat, and
the distance at which they were to hurl their spears; cf. 344. Cf. campum
ad certamen magnae sub moenibus urbis | dimensi Rutili |

dique viri Teuerique parabant Verg. Aen. xii. 116 f.

316. κλῆμοι πάλλαν: “they arranged the casting of lots.” This is
expressed more definitely in 324. The κλῆμοι were bits of wood or stone,
marked with some sign so as to be recognized. The prayer was offered
while the lots were shaken.

317. πρὸςθεν: before, first. Cf. 346, B 359, πρὸτερος 351. — ἄφεις:
opative in indirect discourse, representing the subjunctive of deliberation in
direct discourse. Cf. A 191. — In the single combat of the Seventh
Book, Hector resents Ajax’s offer to allow him to hurl his spear first.

318. χεῖρας ἀνάγκην: equivalent to χεῖρας ἀναγκάζεται, see § 21 k. For
the attitude, cf. A 450. See Vocabulary s. v. χείρ.

319 = 297. — 320 = 276.

321. τὰδε ἵγε: these troubles here, i.e. this war. — ἤθηκε: caused, as
A 2. — Both armies seem united in wishing the death of Paris.

322. δός: for δῶς with the infinitive in prayers, cf. 351. — ἀποθείμενον
δόναι: equivalent to ἀπόθεσθαι κακ δόναι. For the fullness of expression,
cf. A 88.
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325. ἀφ’ ἄρσεως: with averted face, in order to escape the suspicion of favoring his brother. — ἐκ δρονεον: the lot was not drawn, but cast, thrown out.

326. οἱ μὲν: i.e. Trojans and Achaeans, who had stood during the sacrifice. Perhaps they had not been seated before (cf. 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — κατὰ στίχας: according to ranks, in ranks.

327. ἐκάστο: grammatically and in sense construed only with τεύχεα, although κέμα often is the passive of τίθημι. For the ἔνεμα, cf. πρὸς δῆμο Λ 533.

328. ἀφ’ ἄρσεων: standing expression in the case of the principal parts of the warrior’s equipment, sword (as 334) and shield. — ἔδοντο: Paris had entered the conflict as a light-armed warrior; cf. 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict, with the occasional exception of the cuirass.

331. καλάς: for the order of words, see § 11 j.

333. οί κασινῆται: sc. since he himself had appeared without a cuirass. — Δυσκάνος: 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.). — ἠρμοσε 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. χάλεον: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in ἀργυροφέλον. — σάκος: the strap which sided 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.


339. ὡς δ’ ἀκόους: and thus in like manner. § 42 k. — Μενελαός: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did at 114. — ἄρμος: a short form of ἀρμόφελος. Cf. 21. — ἐντεκα: equivalent to τεύχεα, chiefly of defensive armor.
340. ἰκάτρεθεν δόμασ: on either side of the throne, both Trojans and Greeks. Each combatant was in the rear of his own force.

341. = 266. 344. διαμετρητος: cf. 315.

345. κοτίωνι: subordinate to σέιοντει. 346. προσθε: as 317.

347. Cf. 356. — πάστορ' ιώην: 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. οἶδε: but not. — ἐρρήσειν: broke through the shield. — χαλκός: the bronze point of the lance; cf. χαλκῷ, below. — οὐ: refers to χαλκός.

349. ἠρνητο χαλκῷ: arose with his lance, “raised himself to hurl his lance.” Cf. ἀνασχάμειος 362, altior exurgens Verg. Aen. xi. 697, corpore toto | alte sublatum consurgit Turnus in ensem. ... at perfidus ensis | frangitur ἰθ. xii. 728 ff.

350. ἐπευξάμενος: “uttering a prayer as he did so.”

351. Ζεῦ ἄνα: the vocative form ἄνα is found in Homer only in this phrase; elsewhere, ἄνα, as B 284, 434. — δός τίσασθαι δ κτλ.: equivalent to δότι μοι τίσασθαι τότων δ' κτλ. The relative clause δ' με κτλ. represents a noun as the object of τίσασθαι. — πρότερος: cf. 299.

352. διον: 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 ... δαμνᾶν: a more definite expression of the thought of τίσασθαι.

353. τις: many a one; cf. B 271. — καὶ: as 287.

354. δ' κεν κτλ.: excludit ἔμισσασσάρων. — φιλετήρα: hospitality; cf. 207.

355. ἀμεπιπάλαν: i.e. drawing back for the throw. Cf. adducto contortum hastile lacerto | immittit Verg. Aen. xi. 501 f.

356. Cf. 347.

357. διά: with long ῥ, at the beginning of the verse. — φανής: the outer layer of the shield was a plate of bronze.

359. ἄντικρόν: construe closely with what follows.

360. Paris here seems to have had no breastplate.

362. ἀνασχάμειον: se. in order to give a heavier blow; cf. 349. — ἀμφι αὐτῷ: construe with διαστροφῆσθαι, about itself, i.e. about the φάλαξ.

365. στειο ὤλωντες: Zeus ἔχινοι, the guardian of hospitality, had not avenged the privileges that Paris had abused. — Such reproaches of the divinity are uttered only in outbursts of vexation. Cf. B 111.
366. ἐφάμιν κτλ.: cf. B 37. — κακότητος: for the wrong which he did me; causal genitive.
367. ἐν δὲ: see on A 354. — ἐγγυ: from ἐγγυμ. — ἐκ: with ἐκχθη.
368. ἐπάσων: predicate nominative. — ὁδι δέμασος: marks the result of both preceding clauses.
369. κόμος: for the genitive, cf. έκακος 385, γονός A 500.
370. ἐξακο 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 (меча) under the chin of Paris choked the wearer.
372. This verse explains ἅπα διαφί. — ὑπ’ ἀνθρευμένος: as A 501.
375. ὁσ: as holder; predicate with ὅς.
376. τριφάλλεια: the following hiatus is justified, as falling at the feminine caesura of the third foot; see § 27 b. — ἔμπι ξύπνο κτλ.: i.e. it remained in his hand.
378. ἄπει ἐπιδιώκασι: 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.’ — κόμων: cf. B 875; sc. as spoil of the victory.
380. ἱκεστι κτλ.: emphatic at the beginning of the verse and the close of the sentence; cf. βάλλε A 52. Conстрue with ἐπάροντες: ἐξήρπαξ: the poet recognizes no chance rescue; cf. A 8.
381. βία κτλ.: “easily, as only a god can.” — ἔκαλυψε ὅς: “and made him invisible.”
382. καὸν ὕπε: cf. κάθισσων 68. — ἐν διάλαμφ: in his chamber; cf. 391.
383. καλόσω: future participle, expressing purpose.
384. Τρικαλε: i.e. women who had come to view the combat, as 420; see on 149.
386. μῦν: construe with προσέπτω, cf. 389. For the quantity, before a lost consonant, see § 59 j. — ταλαγανία: the adjective strengthens the noun. — προσέπτω: always used of words that follow immediately, or separated from them only by a parenthetical clause.
387. ἐροκόμως: explained by the following clause.
388. ἔρκειν: contracted from ἔρκεκεν. — μᾶλλον κτλ.: the relative construction is abandoned; cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — φιλίστειν: sc. Ἑλένη.
390. δὲ δὲν: cf. 130.
391. κεῖνος: used much like a demonstrative adverb, there. — οὐγ.: is he.
392. οὐδὲ κεφαλή: nor would you think. Not as 220.
393. ἀνδρὶ μαχητῶν: equivalent to ἐκ μάχης. — χαρόνδε: at the close of the verse in contrast with μαχητῶν.
394. ἱρμενθα: “ready to go to the dance,” so beautiful and vigorous is he. — νέον κτλ.: i.e. he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.
396 f. καὶ ἰα: and so. This ἰα is resumed by the ἐρα of the apodosis (398). — διαρή στήθη 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. θάμβησθαι: 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. — ἔφος κτλ.: as A 361.
400. ἤ: surely; with mocking irony. — προτίρω: still further from Lacedaemon. — πολίων: construe with πῇ, — “into any one of these cities,” — or in a loose local sense. See H. 757; G. 1092.
401. Φρυγία: construe with πολίων.
402. καὶ κεῖδη: there also. Just as Paris in Illis.
403. σύνεκα δὴ γὰρ: 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. στυγμήρην: see on 173.
405. τοῦνα δὴ κτλ.: again a sarcastic tone. For the repetition of the causal particle, cf. A 110. This clause is closely connected with the causal relative sentence, as is shown by the repetition of the particles δὴ γὰρ. Thus the thought returns to 399. — δολοφρονόντα: i.e. in pretending that Paris summons her (390).
406. παρ’ αυτόν: by himself; contrasted with διότι 406. “Leave me alone.” The ἀσυνδετὸν marks Helen’s excitement.—θεῶν κτλ.: abandon the path of the gods, “give up thine immortality.” The expression is suggested by the following verse, which was already before her mind.

407. ἡλικίαν: the limit of motion.

408. περὶ καίνον: about him, at his side.—δίκιον: endure woe, “bear all the troubles of human life.”—ἐλέφασον: watch him; sc. that he does not escape thee or prove unfaithful to thee.


410. μεμερισθέντων κτλ.: parenthetical.—μεμερισθέντων: cf. 156, B 223.

411. καίνον: indicates contempt or abhorrence.—δ’: the clause is causal in effect.

412. μεμφόροντα: sc. if I give myself to this frivolous coward after the decision of the duel. The future is used (more definite than the potential optative) although the supposition at the basis of this expectation is negated (οὖς ἐμι 410).—ἐξω κτλ.: “and yet I have already,” etc.

413. χαλωσμένη: falling into a rage; cf. ὀξήθος Α 517. The middle does not differ greatly from the passive. Cf. χαλωθεῖς Α 9; see § 50 d.


415. νῦν: till now, opposed to the future. —ἐπαγλα: cf. αἰνώς 158:—φιλάσα: came to love you, “bestowed my love upon you.”


417. συ θεία . . . θεία: an independent addition, as is shown by καν, in order to explain the effect of ἐχθα ληψάτα. For the subjunctive with καν, cf. A 137.—οἴτων: cognate accusative.

418. ὅμαιν: cf. A 33. Helen yields only after the sternest threat.

419. Τρώας: see on 384.—λαθέν: sc. βίας, as she departed with her two maids (cf. 143, 422).—Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention.—ἱρξα: as A 495.—δαίμων: nowhere else in Homer of a definite divinity.

421. σῶματοι: on the citadel, near the dwellings of Priam and Hector.

422. ἀμφίπολοι: i.e. the two who had accompanied her (143).
423. κιν. sc. following Aphrodite; cf. 420.
424. τὴν: for her. — δεινα: prior in time to κατέθηκε φύραυνα. Observe the distinction between the aorist and present participle.
425. ἀντι’ Ἀλεξάνδρου: according to 391, Alexander was on the bed, but this is disregarded in the following narration; cf. ἀρχε λέγουσθε κων 447. — δια: this is added to give prominence to her condensation in performing a maid's duties. — φύραυνα: for the participle, see on ἦν A 138.
428. ἢλθεν: an exclamation. She reproaches him for his return; cf. B 23.
429. δαμίυς: with dative of the agent, as 301. — πρότερος: cf. 140.
430. ἦ μὲν δὴ κτλ.: truly thou wast wont to boast; with mocking disdain.
431. σὺ: added with emphasis, as B 164.
432. ἀλλ’ ἐν νῦν: an ironical exhortation. The following 'asyndeton' is usual. — πρὸκειλευτα: challenge, call forth to meet thee; middle, as in 19. — Μενελαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as in 430. Cf. 223.
"But I advise you."
434. παύεσθαι: cease forever. Present infinitives are used also to explain this injunction. — ξανθα: cf. 294.
436. μὴ ποὺ τάχα: lest in some way, soon. — ὡς αὐτοῦ δουρὶ: by the spear of this very man. For the dative with ὡς, cf. B 860.
437. μὲν: construe with προσέταινεν.
438. θυμόν: in partitive apposition with μέ, "my heart." Cq. 35, 442, A 362.
439. μὲν γὰρ: always in this order; never γὰρ μὲν. — σὺν 'Αθηνὴ: by the aid of Athena. This diminishes the personal credit of Menelaus for his success.
440. αἰτεί: as A 140. — ἔγὼ: sc. νικόμω. — παρὰ εἰς: more frequent in this sense is παράστωσθαι. — ἡμν. i.e. with Paris and his countrymen.
441. εὐνυνίνεν: in the English idiom this would be in the same construction as προσέταινεν. Cq. B 113; see § 21 i.
443. οὐδ’ ὅτε: not even then when.
444. ἔπελεον ἐν νῦσσοι: "was on the voyage."
445. Κρανός: perhaps this name was invented for the situation; cf. 201; at least the ancients were completely at a loss concerning it. Strabo thought that this was the small island Helena which lies between Attica and Ceos; others thought it to be Cythera (the modern Corigo), south of Sparta, from which Aphrodite received her epithet Cytheraēm. In the second century of our era, with reference to this passage, the name Κρανός was given to a small island in the Laconian gulf.
446. ὡς: refers to δὲ 442.
447. οἰκχ: made the beginning, began; with a supplementary participle, καίν, as B 378.—ἐκτετο: the fear of Aphrodite’s anger had its effect, in spite of 428 ff. —The whole scene, from 382, characterizes the sensual frivolity of Paris.
448. τὸ μέν ἄρα: so these two.
449. The story returns to the point where Aphrodite interposed (380).—ἀν δήμλον: sc. Τρόων.—ὁμιλλαίοι: like to a wild beast in fury.
450. εἰ τὸν ἔναθρησκευ: if he but might catch sight of him somewhere. For the optative, see H. 907; G. 1420.—κοινδεία: for the 'synizesis,' cf. 27.
451. οὐ τα ὅνατο δείξα: the logical proof of this statement is given below. "They would have pointed him out, if they could."
452. τῶ: i.e. when he sought him.
453. "They did not conceal him through love (cf. 321 ff.), nor would they have concealed him if any one had seen him."
454. κηρί: dative of likeness with ἱον, which is a cognate accusative far on its way to become an adverb. For the comparison, cf. A 228.—μελανίν: 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. δή: as you see, surely. —φαίνεται: belongs evidently.
459. τιμήν κτλ.: cf. 286.
460 = 287.
461. ἦν οὖν: cf. ἐνευμήσαν A 22. —The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. —For the conclusion of the episode, see § 6 d.
FOURTH BOOK OF THE ILIAD

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. These have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect,—that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew. Curiously enough, the promise which was made to Thetis on the preceding evening is not mentioned.

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1. θεός: in apposition with αὐτῆς.
2. Ἀθηνᾶς: see on A 426.
3. ἰφιστάμην: see on A 598.
4. αἴτια: see after Γ 450-460.
5. ἢδειμνύειν: sc. by the proposal of 18 f.
6. Zeus teasingly compares Aphrodite’s constant care of Paris with the neglect of Menelaus by Hera and Athena.
7. μὲν: correlative with αὖτε 10.
8. νόσφι: sc. Μενελάου.
9. στράτη: ablative.
10. aorist subjunctive.
11. τιμήθην: cf. Γ 74.
13. ὑποταγέοντα: i.e. expectate.
14. ἔρως κτλ.: cf. Β 252.
15. θυσία: cf. Α 244.
17. φαλάγη: see on A 81.
18. Ερῖν: explained by the following verses.
19. ζήση: § 59 j.
22. κακά: cf. Α 244.
27. θύμα: cf. Α 129, Β 133.
28. ἦμι: “alive.”
29. ἐπισκέπτεται: emphatic ἐπισκέπτεται.
32. δίκαιον: cf. A 255.
33. ἐπισκέπτεται: cf. A 255.
34. ἦμι: “alive.”
35. στρατηγοῖς: cf. A 255.
38. στρατηγοῖς: cf. A 255.
40. τοῦ: cf. A 255.
41. τὸν: cf. A 255.
42. τοῦ: cf. A 255.
43. τοῦ: cf. A 255.
44. τοῦ: cf. A 255.
45. τοῦ: cf. A 255.
46. τοῦ: cf. A 255.
51. τρεῖς: explained by 52. — μέν: correlative with ἄλλα 57.
53. διαπέρα: infinitive as imperative.
57. ἤμων: made emphatic by the following pause; § 11 h. — πάντων: cf. 26 ff.
They had the same lineage.
62. μέν: correlative with δέ 64. — ὑποκίνομεν: aorist subjunctive.
63 f. τού μὲν κτλ.: 'chiasmus'; § 10 a. — Ἀδηναίης: see on πρὸ ἢκε A 195.
67. τρόπους κτλ.: cf. Γ 299.
70. μετὰ κτλ.: cf. A 222. This explains ἵπποι ἀπατών.
73. ἄς εἰπόν: "by these words," saying this.
74 = B 107. Athena's third descent during the action of the Iliad.
75. οἶνον: predicate with ἀστέρα. "Like the star which Zeus sends."
77. λαμπρών: see on οὐδομένων A 2.
78 f. τῷ: i.e. ἀστέρᾳ, cf. 75. — ἐς μᾶςον: cf. Γ 69. — ἑαυτὰς κτλ.: cf. Γ 342 f.
81 = B 271.
82. Cf. 15 f.
83. τιθήνων: cf. ἑθηκεν A 2.
84. ἀνθρώπινοι: limits τημείῳ πολεμίῳ.
87. Αὐδώκω: in apposition with ἄνδρι 86. — αἰχμητή: in apposition with Αὐδώκω.
88. εἰ τοῦ: cf. Γ 450. — Athena searches like any mortal for the man.
— Cf. Pandare, qui quondam iussus confundere foedus in medios telum torsisti primus Achivos Verg. Aen. v. 496 f.
— ἀμφὶ: σκ. ἀπεκαί. — λαμβ.: in apposition with ἀστευτάνων. — Pandaros alone saw the goddess in human form; see on Γ 396 f.
93. An independent introduction. Verse 94 repeats the thought clearly.
95. Τρέωντοι: for the dative, see on B 285. (Or, it may be the agent.)
97 ff. τοῦ: construe with τάρα. § 55 c β. — οἷον κτλ.: equivalent to ἐκεῖνον βλέπω δραμή. A picturesque paraphrase for death. — σῷ βλα χτλ.: is parenthetical; δραμὴ precedes the action of ἐπιβάνα.
100 ff. Μενδάνων: for the genitive, see H. 739; G. 1099. — Ἀποκλάνων: patron god of Lyicia, and god of the bow.
103. οἰκάδε: explained by the second 'hemistich.' — ἀντί: see on B 824.
104 f. τῷ: § 19 h. — αὐτίκα: cf. δ. — ἵσυλα: sc. from its case.
FOURTH BOOK OF THE ILIAD

106. ἄφρον: on λαών 91. — ὤν: object of ἐβεβλήκα. 107 is parenthetical.
108. ἤπτως: predicate. 109. τοῦ: conagne with κεφαλὴς. — τοῦκεν: had grown, were.

110 f. ἤρας: se. ἀλλήλων. — πάν: i.e. τὰς, cf. τὸ μέν, below.
112 f. ποιεῖ γαῖῃ: cf. A 245. — πρόσθεν κτλ.: se. in order that the act of Pandarus might be unnoticed. — ὥσ: "while."

115. βλήθαι: 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 manibus iam tangent aequis, | laeva aciem ferri, dextra nervoque papillam, | extemplo teli stridorem Verg. Aen. xi. 860 f.—Only one other instance of the use of iron for arms is found in Homer; that is an iron mace (H 141). — κυκλοφιράς: predicate.

125. Double 'chiasmus.' βιός and νευρή, ιαχνης and ἀλτο receive prominence from the order. — λίμφε: cf. A 49. The verse is thought to echo the sound of the great soldier. — Cf. 504. — ἀλτο: see on A 53.

127. Apostle to Menelaus. § 16 g. — στὴν: construe with ἀλλήλωντο.

130 ff. τῶν: explained by 132 f., i.e. a little. — ὃς ὤρ: as Γ 33. With subjunctive, as H 147. See H. 914 b b; G. 1438.—παλίζει: from her child. — λίγεα: aorist subjunctive; cf. A 80; se. πάσι: — ἤδε: cf. Γ 145.

135 f. — Cf. Γ 357 f.

137. ἐρχον δικότων: see on A 284.

139. φωτός: αἰφνᾶ. 140 f. Cf. Indum sanguineo veluti viola- verit ostro | si quis ebur Verg. Aen. xlii. 67. Cf. ··Here lay Duncan: His silver skin lac'd with his golden blood,' Shakspere, Macbeth ii. 3.118. ··Sohrab los'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. παρῆσαι: Attic φιλαρμ. — ἔπτω: equivalent to ἐπτων.

145. ἀμφότερον: cf. Γ 179. — 'Chiasmus' here again.
147. ὑπενθέν: contrasts σφυρά with κνήμα. The wound must have been in front, not on the side, since both thighs are stained.

148. δύναντος: cf. Γ 250.

151 f. νεώρον: the thing which bound the arrow point to the shaft. — ἐκτός: sc. ὑπενθέν. — ἄφορρον: cf. Γ 318, but here adverbial.

153. τοῖς: i.e. Menelaus and those about him. — μέγα: see on μέγα Α 78.


163 f. = Ζ 447 f. — τοῦ: refers to the following sentence. — ἀλλῆς: § 18 b β.

165 = 47. 166. σφι: for the dative after ἐπί, cf. Μενελάω 94.


168 f. ἀπάνησα: see on εὐχαριστήριον 65. — ἄξο πίθιν: grief for thee.

170. For the fullness of expression, see on A 88. 171. Cf. Β 115.

173 f. Cf. Β 160. — ἀπομεν Ελένη: this really gives the cause for ἀλληγορατο λεοντιν 171.

177 f. ἐπιθώρακων: sc. in mockery. — χελόν κταλ.: cf. 24.


181 f. σων κατήρησαν κταλ.: i.e. without Helen and the spoils of war, and with heavy loss. Cf. Β 228. — ὑ: cf. ὑδε 176. — χανοι: i.e. swallow me.


184 f. τὸ [τῶ]: at all, as Γ 306. — πάροιν: local.

189. Note the spondees.


192. ἦ: he spoke. See on Α 219. — διόν: see on Α 334.

196. ὄσσεται: nearly equivalent to ὄσσεται. — τεχν: cf. Β 718.

197. Δικαιοι: i.e. the principal Trojan allies. — τῆ: sc. βαλλοτι.

199 f. βῆ κταλ.: cf. Β 47. — κατὰ λεον: cf. 126, 209, κατὰ στρατῶν Α 318.


210 f. τεκνον κταλ.: cf. Γ 145. — “Where was the wounded Menelaus.”

215 f. Cf. 186 f.


221 ff. ἐπὶ: construe with ἔλθος, cf. A 475. — οἱ: sc. Ἀχαιῶι. — κατὰ: construe with ἐδῶ. — μνήσαντες: i.e. they were eager. — οἱ: cf. Γ 220.

226 f. ἔποισεν μὲν: correlative with αὐτῶρ ὅ 231. — τὰς μὲν: repeats the μὲν from 226. — φυτεύωντος: snorting in their impatience.

229. πολλά: cf. A 35. — παραγχόμεν: sc. ἔποισι καὶ ἄρματα. The chariot was used for transportation from one part of the field to another,—not for actual fighting.


234. πᾶ: as 184. — ἀλκής: ablative genitive of separation.


238 f. ἡμεῖς: contrasted with γύπες 237, as ἀλέχους is with αὐτῶρ.

239. δέχομεν: sc. as captives. — See on A 13.


243. τίρα: τί ποτε. — ἔστητε: as this stands, it is perfect. — ἔστητε;?

244. αἱ τε κτλ.: cf. Γ 4. — πολέος: broad. — πείδους: see on B 785.

247. Sarcastic. — ἠδέ κτλ.: the clause is here equivalent to γηνων.

248. εὑρίσκειν: the sterns were more prominent in the camp than the prows. 251-421. Five divisions of the Achaeian army are enumerated.

256-271. L. Idomeneus.


253. Ἰδομενειος: sc. was busy. — συν: for the comparison, see B 430.


257. Δαναόν: for the genitive after περί πόλεως, cf. A 258.

258 f. “Both in action and in counsel.” — διὶ: see § 28 c.

260 f. κυρωντα: for the mode, see on A 80. — αὐτῶρ: cf. A 81.


264. οἶος: i.e. as brave as. — πάρος: with present. — Cf. A 553. — εὔχεαι. εἴη: see on A 91.


269. σῦ: construe with ἐξελευ. — γῆ: emphasizes the whole clause.


274 f. νέφος: this suggests the following comparison. — Cf. cloud of witnesses. — ὁμόν: cf. 130, Γ 33, Β 209. — αἰσθάλοι: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 a.
280. τοία: refers to ὑσ 275; predicate. "So dark and threatening."
282. περιφυσικά: cf. *Bristled with upright beams innumerable* | Of rigid spears, and helmets thronged, and shields,* Milton Par. Lost vi. 82 f.; *'horrerent arms,' Íb. ii. 513.
286. σφώνι: object of ὄργωνέμεν. 287. αὑτά: of yourselves.
289. τάσιν: masculine, not neuter; cf. τῷ 104.
301 f. ἵππους μὲν: has no correlative πετούν ἄρ. — ἱκέμεν: check.
303. Transition to direct discourse,* without the usual introduction.
304. πρόσθε ἄλλον: i.e. as ἱγμαχος. The warriors while on their chariots could not safely hurl their spears, lest they could not recover them.
305. "Remain together.” — ἀλπαπανύστεροι: sc. if you fail to obey.
306. ἀπὸ ἱχέμεν: nearly equivalent to ὑσ ἱχέσσων. Contrasted with πρόσθε ἄλλον.
310. πολίμην: genitive, as τῶν 196. 311. Cf. 255, 283. 312 = B 7.
314. γοίνα: the seat of bodily vigor. These weaken in time of fear.
319. ὑσ: modifies ἱκέμεν [ὁμιά]; equivalent to τοῖον. See on μίνυθα A 416. — Ἕρακλαλων: the story is told at full length in H 132 ff.
322. καλ ὑσ: "although old."
324. οὐ μπρ: nearly equivalent to since they.
326–363. IV. Menestheus and Olympeus.
327 f. Cf. 89 f. 329. Ὀλυσσεύς: in apposition with ὑσ.
330 f. ναῦρ: construe with ἵππαται. — σφίν: for the dative, see § 19 a.
339. For the 'alliteration' of κ, see § 13 a. — καθαλέφθη: cf. A 149.
340 f. ἱγμαχος: sc. μάχης. — μὲν τοίοις: contrasted with νῦν 347. — ἱπαταί: for the accusative, in spite of σφώνι, see on A 541.
343. "You are always ready to listen to an invitation to a feast."
347. νῦν δέ: opposed to 341 f. — θε θαλ. : object of ὅρωρε.
350. 'Rhetorical question.' Cf. A 552.
358 = B 173.
362. "We will make all this right hereafter." Cf. Z ad fin.
363. τὰ δὲ: sc. harsh words. 364–418. V. Diomed and Sthenelus.
364 = 292.
365 f. Cf. 89 f., 327 f.
366. ἵπποι κτλ.: form one thought.
372. φίλον ἦν: equivalent to ἤρων ἦν. πατωκαλξίμεν is subject.
374. ἴδοντο: for the voice, see § 50 a. — πονεόμενον: i.e. in battle.
375. πρι: construe with γενέσθη.
376. ἄτερ πολύμων: explained by ξίνος.
377. ξίνος: as a friend. — ἄγείρων: cf. 28; sc. for the expedition against Thebes.
379. μάλα: for length of ultima, cf. Α 394.
380. οὗ: i.e. Mycenaean.
381. ἰπρεῖν: i.e. dissuaded. — παραιτα κτλ.: cf. B 358.
383 f. For the story, cf. E 802 ff. — The invaders halted at the river and sent an embassy to the town. — ἄγγελον: predicate, as ambassador; cf. Ι 206. — ἐτι: construe with στελάν, i.e. to Thebes. — Τ νῆ: Τ νί.
387 f. ξίνος κτλ.: stranger though he was. — Καβρείων: equivalent to Καβρείων 385. Cf. Δαρδαίον και Δαρδαίων.
391. χολοψάκιμοι: sc. because of his success.
393. κούρασθα: in apposition with λόχω. — The leaders have bloody names.
COMMENTARY TO THE

396. καὶ τοιοῦτο: i.e. he overcame these, too. — ἱσθήκην: cf. ἔφηβατημι B 32.
397. ἔνα: sc. to bear the tidings.
398. ἄρα: resumes ἔνα δὲ κτλ. The omens directed that Mæon should be spared.
399. Δικάλλος: Tydeus was grandson of Oenetus (B 641). — τῶν: this.
400. μάχη: local; cf. A 521. — ἀγνοηρ κτλ.: “although better,” etc.
402. ἐνοπήν: accusative after ἀδισεθείν, see H. 712; G. 1049.
404 f. ψεύδε: ψεύδει. — σάφα: i.e. true. — Note the following ‘asyn- 
deton’ and the repetition of ἡμεῖς. — μέγα: on A 78.
406 f. The former (in which Tydeus and Capanes, fathers of Diomed 
and Sthenelus, had part) expedition against Thebes failed; the second, of 
the Epigoni, destroyed the city. — παρόντον: sc. than the fathers. — ἀγα-
409. κινοῦ: i.e. the first assailants.
410. τῷ: therefore. — ὑμῖν: sc. ἡμῖν. “We deserve higher honor.”
415. τοῦτο μὲν: correlative with τοῦτο δὲ 417; and κίδος is contrasted 
with πίθος, in the same place in the verse, before the pause.
417. Ἀχαιόν: genitive of cause or possibly genitive absolute; § 19 g.
For the supposed spectator, cf. 539.
422-456. This scene might follow immediately on B 483 or B 785.
423. ἐπασύντερον: the point of comparison; cf. ἐπασύντεραι 427.
428 f. κύδει κτλ.: cf. B 805. — ἔρμον: at the head of the verse, in 
contrast with οἱ δ' ἀλλακ. — οἱ δ' κτλ.: cf. Γ. 8. — φαινε: on Γ. 220.
430. ἰχνῆτα κτλ.: contains the principal idea. 431. διαδικότα: causal.
433. τρίως: the comparison is continued until the subject is forgotten 
434. λευκὸν: for the epithet, see § 12 a. 435. ‘Two apparent hiatus.’
439. τοῖς 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.
442. Cf. 424.
443. οὖροφῶ: for the dative, see on Z 136. — ἴστριφες: gnomic aorist, parallel to βαίνει. — καὶ ἐπὶ κτλ.: "while still it walks," etc.
450 f. Note the 'chiasmus,'—εἶχον ἐγγείπτα ἀλλιντὸν, and οἴμῳ ἐπὶ ἀλλιμένον.
452. ἐκφεί: genitive.
453. ζυμῇ ἀλλιτον: cf. 'Met as torrents from the high | In highland dales their streams unite,' Scott Lady of the Lake iii. 24.
455. δοῦνον: the point of comparison.—πομήν: cf. 275. Cf. rapidus montano flumine torrens . . . stupet inceius alto | accipiens sonitum saxi de vertice pastor Verg. Aen. ii. 305 ff., and also ῤ. xii. 523 f.; 'Then like the billow in his course, | That far to seaward finds his source, | And flings to shore his master'd force,' Burst with loud roar their murmur hoarse,' Scott Lady of the Lake iii. 9.
456. τῶν: construe with ἱματί
Cf. A 49. — γίνετο: see § 32 i.
457. Τρώον: construe with ἀνάρα.
459-461 = Z 9-11.
459. ἐδὲ: marks the clause as a repetition of 457. — Cf. E 79.
460. τῆς: sc. δόρων or ἡχύν as object. — ὅσιον εἰς: cf. A 71.
Cf. B 304. 
463. ποδῶν: sc. χειρῶν 154. 
464 = B 541.
465. ἐξαι: mark the change to the imperfect. — ὀφρα κτλ.: = συλήσωσι.
470. τὸν μέν: i.e. Elephenor. — αὑτῷ: i.e. his body. Cf. A 4.
472 f. ἀνήρ ἄνδρα: equivalent to ἀλλήλουν.  
Cf. legit virum vir Verg. Aen. xi. 632. — ἄνω: for the short penult, see § 23 f.
477. καλόν: sc. τούτων. 
478. "He did not repay his parents' care."  
479. ὡς: construe with δουλ. 
Cf. Г 436.
Cf. ἐφοι A 486.
485. ἀνήρ: see on B 474.
486. ἄγαμος: 'gnomic,' hence subjunctive, κάμψη.
488 f. τοίον: refers to αὐγαρις ὁς 482. 
Cf. Г 153. —ὑπερθέν: § 39 e.
491. ὁ δὲ: for the repetition of the subject, see on A 191.
493. αὐτῆς: i.e. his booty, the dead Simoisius. — αἱ: dative of interest.
496. ἰγγός: sc. to the body of his friend.
498. ἄνδρος: ablative genitive; see § 19 g β. — ἔλιον: cf. 26, 179.
500. παρ’ ἵππων: clearly Priam had a stock farm at Abydus.
501. ἱππόσα: for the genitive, cf. τοῦ 494.
502. ἦ: refers to δομά, but ἀχιλή (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. Περιγάμου: i.e. from his temple. See E 416. — ἄγας: cf. φωνὴς.
514. πτόλεμος: i.e. ἀκροπόλεως. 516. μεθίστας κτλ.: cf. 240.
519. κνήμην: one of the two accusatives in the active construction (ἐβλεὶ Διώρας κνήμην) is retained in the passive construction.
521. ἀναίδης: pitiless. 523. ἱππόσα: sc. appealing to them for aid.
527. τῶν: i.e. Piroüs.
530. ἰππόσα: drew his sword; middle.
531. τῷ: demonstrative, with this. — διε: see on A 97.
533. ἀκρόκοροι: possibly like American Indians, with a scalp lock.

See on B 11.
537. ὁ μὲν: i.e. Piroüs (519 f.). — ὁ δὲ: i.e. Diom (517, B 622).
541. ἀγοί δὲ: see on καὶ οἱ A 79. — No one would dare as an observer to enter such a field, unless under the special protection of the mighty goddess of war.
542. χιόρως: by the hand. — ἀλούσα: hiatus justified by pause; § 27 b.
543. γεῖρ: refers to ὀνόσατο. 544. τρήνεια: cf. 522, B 418.

The last verses of the Fourth Book form a fitting conclusion to the story of the battle up to this point, and a preparation for the more important contest which follows; but the last two verses may have been a rhapsodist’s “tag,” meant to wind up a recitation.’
FIFTH BOOK OF THE ILIAD

The subject of the Fifth Book is at once announced: *The Bravery of Diomed*, who had already been somewhat prominent, before the battle (Δ 419 ff.).


1. *εισα: as Δ 293. — Ἀθηνα: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father (Δ 390).
5. ἄστροσ: *i.e.* Sirius, the dog star, as appears from X 26 ff. — 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,' Tennison *Princess V*.

6 f. Πελανείο: for genitive, cf. B 415, Z 508; see § 19 j. — κράτος: corresponds to κύριος 4, and ὁμον to ἄστροσ.
9 f. ἔν τις: cf. B 811. — ἥρως: there were no priests in the Greek camp. — Ἵφαιστος: the Trojans honored the same divinities as the Achaeans.

13. ποίες: cf. Δ 419, where Diomed dismounts, 14 = Γ 15.
15. πρότερον: cf. ἔστερον 17.
17. ἄρνυτο κτλ.: cf. Γ 349.
18. ᾠδο: as Δ 498.
19. μεταμάξον: cf. Δ 480. For the compound, see on B 56. — ὅς: sc. by the cast of his spear. — ἐπίθυμα: "chariot."
21. περιβάλλα: cf. 299, ἄμφιβιβάσας Λ 37. — ἄδελφειον (better ἄδελφεια, § 35 b) κτλ.: "his slain brother."
23. ἄλλα: = εἷς μη.
28. τὸν μὲν: i.e. Idaeus. — ὀρέθη: sc. to fear and flight.
31. Ἀρες, Ἀρες: § 59 d β. — For the epithets without conjunction, see § 15 a.
32. ὅσε ἄν: cf. Γ 52. — μὲν: correlative with νῦν ἔν 34.
33. μάρανθα: "fight and see."
34. Διὸς κτλ.: this is only a pretext.
35. Ares is not long inactive; see 461. Athena departs (to Olympus?) at 133.
37. ἑλθαν: after Ares' withdrawal,
38. ἄγμανων: construe with ἑκαστος.
40. πράτω: dative of interest; “in his back first, as he turned to flee.”
—στρεφθέντα: construe with πράτω. Note the caesura.—μεταφέντα: local, with ὑπὸ πτέρνω.
41. Ἀσανθ: sc. δόμω as object. 42. έπη = Δ 504.
43. ἄρα: cf. B 522. 44. ὅτι: i.e. Φαοστος.
46. ἄπω: construe with ἐπιβιβάζομεν. Phaestus had been fighting on foot. Now he started to mount his chariot in order to flee.
47. σκότος ἀλα: cf. 68, 82, 310, 659, 696, Δ 461.
50. Menelaus is able to fight, in spite of his wound (Δ 139 f.).
51. διδαχεῖ: cf. A 72, B 827. 52. ὀρθος: local.
53. χραίμε: cf. A 28. 54. ἱσβολαία: for plural, see on A 205.
56. Of course this implies that Menelaus drove him.
57 f. = 41 f. 59. The names indicate the craft of the family.
60. οὗ: i.e. Φιάκλος. Cf. οὗ 44; see on B 872.
62. οὗ: i.e. Phereclus again. 63. ἄρτικακος: see on οἰλομένη Δ 2.
64. Phereclus pays the penalty for his work.—οὗ: construe with θέων.
—θεσφατα: so that misfortune would befall Troy if Paris should bring home a Greek wife.
65. δὲ ὁ κτλ.: parenthetical.
73 f. κεφαλής: partitive genitive, with ἰδιῶν.—ἀντικρόσ: cf. Π 359.
75. ψυχρὸν χαλκόν: “cold steel.” Cf. τακίλων ορα momordit Ovid Met. v. 143.
77. οὗ: i.e. Doloopion.
78. ἄρα: cf. A 11. 79. ἄρα: marks this as a repetition of 76.
81. χίρα: arma: cf. ἄμοι 80. 82. πεδίον: to the plain.
85. γνώσει: cf. ἵθες Δ 223. 86. Explanatory of ποτήρων κτλ.
88 ff. Cf. Δ 439 ff.—ἐπιποτροφον: “gnomic.”
91. ἄλλοντα: construe with τὸν 89.—Διὸς ὑμᾶς: see on B 146, 396.
93. ὅτι: refers to ὕμως 87.
95. Δυσκόλος κτλ.: i.e. Pandarus. See Δ 88 f. 97. ἄρι: cf. Δ 94.
98. τυχόν: cf. τυχόν Δ 106. 101. ἄρι: construe with ὑπὸ.
102. δρύσει: cf. Δ 509. Forward ! On !
104. ἄνοχορευει: cf. Δ 511.
106. εἰκόμασι: exulting.
108. Καταναλίσκε: see on B 20; cf. Τρώϊκως 222.
109. ἄρα: cf. Δ 204. Hasten !—Sthenelus was waiting and watching for him, with his chariot. See Δ 229.
111. καθ’ ἄπω: cf. καταβάζοντα 109. Opposed to ἀναβαίνω Γ 261, as ἐξ ὀχυρῶν Δ 419 to ἐπιβαίνω 837, and ἄφ’ ἄπων 19 to ἐπιβαίνω 255.
117. νῦν: opposed to ποτε, as εἴμι to πατρί.
118. καὶ εἰς κτλ.: parenthetical. In time, this action would precede that of ἔλθων. — ἤδει: sc. ἀνήρ as subject.
120. Cf. A 88.
122. ποθασ κτλ.: in apposition with γεάν.
123 = Δ 92.
126. Explains πατρόων 125.
127–132. These verses prepare the way for 330 ff.
127. ἀχλῶν: cf. Verg. Aen. ii. 604 ff.; ‘but to nobler sights | Michael from Adam’s eyes the film removed,’ Milton Par. Lost xi. 411 f.; ‘and the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha,’ 2 Kings vi. 17.
129. θεός: of course in human form.
131. Athena makes a limitation of her command, as a new thought occurs to her.
134. ἱδανίτα: see ἰδέωρθως 107.
135. καὶ μμαώσ: the form of the sentence is changed, and this is left in the air. See on Δ 433, Z 510.
136. τρίς: see on Α 213.
140. δέστα: sc. πομην. — τά δί: sc. μήλα. — φοβείται: are driven.
141. αἱ μῦν: sc. δεῖκε. — ἄγχυστονα: cf. ἐπαστήρεμα Δ 427. — The lion forgets his hunger in his anger.
142. αὐτὰρ δ.: cf. A 333.
143. μῦγν: resumes ἐμύγθη 134.
145 f. “Diomed hit one and struck the other.”
149. ἀνισοπόλου: cf. Α 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.— ἱρσομένων: cf. 198.
154. ἵνα: over, “as heir to.”
155 f. θυμόν, ἱμφοτέρω: two accusatives after a ‘verb of depriving.’ See H. 724; G. 1069.
157. Here, as in 150, the participle bears the important thought.
160. εἶν ἐν κτλ.: sc. as spearman and as charioteer.
161. ἠχ.: construe with ἠχόν. The hiatus before ἠχόν is ‘apparent.’
162. βοσκομένων: attracted from the case of βοστι to that of πόρων κτλ.
163. τοῖς κτλ.: both these. — ἵνα: see on 111.
167. ὑπὲρ μάχην: over the battle field.
168 f. = Δ 88 f.
170. ἀντίον ἡθα: is equivalent to προσφέρα, and hence is followed by two accusatives, εἶνεν (cognate) and μῦν (direct object). Cf. B 7.
172. ἓν: in which,
175. ἰδε: here; cf. καῦς Π 391.
176. Τρόα: for accusative, see on Δ 31.
188. ἡδί: see 97 ff. 191. θῶς κτλ.: an inference.
197. πολλά: construe with ἐπέτελε 198. Cf. Δ 229, A 35.
200. ἄρξεν κτλ.: cf. B 545. For the dative of interest, cf. Τρώεστα 211.— Τρώεστα: used here in a wide sense. Cf. B 826.— Pandarus, vexed at his ill success with the bow, wishes that he had come as a spearman.
201. ἦ τοι κτλ.: sc. if I had been persuaded.
204. λίγον: sc. ἔσπασα καὶ ἄρρατα. 205. ἀπα: “as I see now.”
207. Ἀφρίδη: see Δ 94 ff.
214. Cf. B 259 f. “I hope I may die, if I don’t.”
217. Cf. Δ 265.
218. μὴ κτλ.: see on A 131.— πάρος, πριν: cf. A 98, 288 f.
219. ἐτι: construe with ἀνήρ.— σῶν: see on A 389.
222. οἶκα: explained by the second half-verse.— Τρώοι: equivalent to Τρώος, cf. Νηλίφων B 20. — τείνασα: for the genitive, cf. μαχης 11. (Or, is it local?)
223. Explanatory of ἐπιστάμανοι. 225. ἐτι: construe with ὀρέξη.
226 f. “You may drive, or wield the spear; just as you please.”— Aeneas came on foot (167), but his charioteer drove up later.
231. f. μᾶλλον: better.— εἴ περ κτλ.: if we must flee from.
234. ἀνεφεμέν: sc. ἤμας as object.
239. For the rhyme, φιληματες, βαίνετε, see § 13 a.
244. ἐν γίοι μάχεσθαι: cf. 124.
246. Parenthetical. 247. Αἰβλα: correlative with δ ὑμέν 245.
FIFTH BOOK OF THE ILIAD

246. μήτηρ δέ: the form of the sentence is changed. A genitive is expected, correlative with Ἀγχόσαο. 251 = Δ 411.
255. ἀντων: i.e. on foot. 256. ἰδ: monosyllable; § 25.
260 f. "If I slay the men, do you look out for the horses."
261. τοιόσοι: i.e. those of Diomed. 262. ἢ αὐτοῦς κτλ.: cf. Γ 261.
263. Δίνειο: limits Ιππος. 265. ἡς: ablativeal, of which breed.
266. νῦν: see on κούρσ Α 111. — τοιόν: recompense. — οὐκα: Zeus
gave these because they were the best. 268. γενέσι. sc. Ιππος.
270 ff. τῶν: genitive of source. — γενέσι: in apposition with the subject
of ἔγγοντο. — τοὺς μὲν κτλ.: four of these. — τῶ δέ κτλ.: but the other two.
273. Evidently the horses could not be captured without overcoming
the masters. This victory would bring glory. — ἐκ κτλ.: cf. Α 60,
Β 123, 597.
276. τῶν: i.e. Diomed. 278. οὐ βλάοι κτλ.: cf. 106.
279. αἱ καὶ κτλ.: on the chance that, etc. 280 = Γ 355. 283 = 101.
284 f. κενάνα: for accusative, see on Δ 519. — ἀνεχέρωσα: cf. 104.
287. "You missed me, but I will not let you try again."
288 f. πρὶν, πρῶς: cf. πάρος 218. — αἰματος: with ‘verb of fullness,’
291. μένα: ‘limit of motion.’ — ἐπιρήσαν: sc. βλάοι, as subject.
292. το: i.e. Pandarus. Construe with γλῶσαν.
293. Perhaps Pandarus bent his head down.
294. Cf. 57, 58. 297. ἀπόρους: "leaped down from his chariot."
298. δείσας: cf. Α 349.
299. ἀμφί βαίνε: cf. 21, Α 37. 301. το: i.e. νεκροί.
302. σμερβαλάδ: cf. Δ 456, 506.
303. φόρους: potential optative. § 18 b &
304. οὐς κτλ.: cf. qualia nunc hominum product corpora
tellus Verg. Aen. xii. 900. The men of the former generation were far
mightier! Cf. Α 272.
your lower limbs are held to your body? They are sucked up by two
cuppying vessels ("cotyloid." — cup-like — cavities),’ Holmes Autocrat of
the Breakfast Table. — πρὸς: besides. — τίνοιτε: Δ 521.
309. ταχεῖα: cf. Γ 376.
310. γαίρε: local. — ἀμφί κτλ.: see on 47. Here not of death but of
a swoon. 311. ἀντολίοτα: see on Α 292.
312 = Γ 374.
313. ψε: cf. Α 714. — Cf. Β 820 f.
328. ἰδι: his own. 329. Τοῦτον: after μετά. — ἵππων: direct object.
331 f. Ὠ τε: cf. Α 244. — ὡσί: and not. — ἀνδρῶν: construe with πόλεμον.
334. ἱκίαι: sc. Κόπρων. — καθ’ ὅμολον: cf. Δ 199.

GREAT JARS FOUND AT TROY

340. ἰδι: sc. in the veins. — Cf. 'From the gash | A stream of ne-
tarous humour issuing flowed | Sanguine, such as celestial spirits may
bleed,' Milton Par. Lost vi. 331 ff., of Satan.
342. καλλοντας: cf. Α 293.
343. μεγά, ἀπό: cf. Δ 450; § 32 a.
349. ἐν: as one syllable; § 25. — ἤπειροµένοις: cf. Γ 39, 399.
352. τεῖρετο ἑδε: for she was distressed.
353. ἀδικεῖν: sc. χαρός. Cf. Δ 542. — Iris acts on her own account, as at Γ 121.


356. ἵππος: see on Γ 327. 357. καταργήσω: construe with ἱππόσ. 

358. πολλὰ: cf. 197. For the long ultima, cf. Δία Α 394. 


371. θυγατέρα: see on μέγας 343. 

374. κακῶν κτλ.: an open offender. 

377. Answer to 374. 379. γάρ: refers to Τυδίδης τίός 376. 

382. Cf. Α 588.— Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she. 

384. η ἀδικία: construe with τῆς μεν. — ἰτι: construe with τιλέναι. 

387. καράμω: i.e. such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of 'Ali Baba and the Forty Thieves,' which served as cisterns and as places of storage for grain. Cf. the 'tub' of Diogenes. See the cut on the opposite page. — δεδέστο: lay bound. 

388. τρυσκαίνας κτλ.: i.e. a full (lunar) year. 

390. ἔλευφον: brought out by stealth. 

391. §4: as in 352. § 21 d. 

392. Nothing is known of this story, unless Hera came to the defense of Nileus at Pylus, against Heracles. — πάντα Ἀρμοτρέων: cf. νόσοι Δίως 396. See on τοῖον Γ 140. 

395. τοῖοι: i.e. among the gods who suffered harm from mortals. 

397. ὀδυνησ: construe with ἄκουση. Perhaps when Heracles was sent for Cercus, and Hades refused to let the dog go. 

399. αὐτάρ: § 21 e. 


403. σχῆσιος: sc. Heracles. See on Β 33; cf. θυτίος 406. 


408 f. "His children do not rejoice in his return from the war," i.e. he does not return. Cf. 150. 

410. τῷ: therefore. 

411. τῆς: sc. θέου. 

413. ἦλθον: construe with ἑγκορ. 

415. In apposition with Αἰγίλιος 412. 

419 f. κερικοῦς κτλ.: cf. Δ 6 f. The joke is on the side of the goddesses now. They return the jest.—σος: 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.—
εκτελεῖ κτλ.: cf. Γ 415. 424. Ἀχαιαίως: added to explain τῶν.
425. ἀλαιν: cf. δόξηαρήν 337. 427. μονήρι: see on Γ 64.
428. πολεμία: equivalent to πολέμου, and opposed to γάμου 429.
430. τεταύτα: 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. ἀντά: construe with δόσιν.
436. τρίσ: cf. 136.—ἐπίτα: refers to 432.
438. τὸ τέταρτον: see on B 329.—δαίμον κτλ.: sc. in might.
446 f. Περγάμος: cf. Δ 508. —Leto and her children are often united. 449 f. θεολογόν: such a ‘wraith’ is not mentioned elsewhere in Homer and has no importance in the story here. Cf. Verg. Aen. x. 636.—ἀισθήσις: “the real Aeneas.” 453. In apposition with βοῶς 452.
461 f. Τρομα: adjective, often printed Τρομάς.—Ares himself was a Thracian, according to N 301.
465 f. ἦν ὁ: “how long?”—Ἀχαιοῖς: dative of agent with κτεινερθεῖ.—η: as Δ 247. It unites with the following diphthong in pronunciation; § 25.
471. Sarpedon has not been mentioned before except in the Catalogue (B 870).
476 f. κύνες: see on B 190.—“We, who are only allies.”—ἐνιμέραν: cf. B 131. Sc. ἐν τῷ κτλ. 479. Cf. B 877.—τεταύτα: see on μάλα A 416.
481. κάδης: as if κατάλων had preceded. Cf. ἐν Γ 268.—τά τε κτλ.: nearly equivalent to χαρίστητα.—ἐπίδεικνυς: sc. τῆ. Cf. Δ 547. Equivalent to ἐπίδεικνυς.
482. καὶ δς: even ἄποψ: 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.
500 f. ξενήθη: very likely with reference to the color of the ripened grain; cf. flavā Ceres Verg. Georg. i. 96, rubieunda Ceres ib. i. 297. — The winnowing and threshing were done in the open air.

505. ὑπὸ ἱστριφόν: sc. ἵππου. — ἴμοιχα: sc. Τριών.


508. ἐφετάμα: cf. 455 ff.

510. ζε [ἴδε]: sc. Apollo.


514 f. μεθιστατό: cf. παρώστατο Δ 212. — ἠκόν κτλ.: ‘safe and sound.’

516. μετάλλησαν: sc. how he was rescued. — μὲν: see on B 703.

517. ἄλλος: in apposition with πιόνος. — ἀργυρόστοχος: see on A 37.

518. Cf. Δ 439 f. 519. τοίς: made definite by Δαμαςος 530.

520. αὐτό: 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. ἐπιδῶν: the point of comparison. Cf. ἀπρίμας 524.


539. ἄλασων: sc. Ἀγαμήμονον. 540 = 42. 541. ἴνα: cf. Δ 293.

544. βίοτοι: after a ‘word of fullness.’—γίνος: accusative of specification.

546. ἄπροσπην: dative of interest with ἀνακτα, as often with ἀνάγω


554. σίον κτλ.: unusual order, for these two like young lions.


559. ὑπό: construe with χειρεσίν. Cf. Δ 479.
560. κατεσκεύη: the point of comparison; cf. κατέσκευα 558. — διάτησις κτλ.: a new comparison is added,— "stretched out like pine trees."

562 = Δ 495. 563. τοῦ: i.e. Aeneas. Construe with μόνος.

564. τά: introductory to Ἰδιὰ κτλ. 566. περί: exceedingly.

567. For the thought, cf. Δ 170 ff.

568. τά: i.e. Menelaus and Aeneas. — χάραι κτλ.: cf. 506.

573. οἱ: i.e. Menelaus and Antilochus. — νεκροῖς: i.e. sons of Diocles, 541 ff., who are called τῷ διελώ 574.

575. αὖτα: i.e. οἱ 573.

576. Πολυαιμένα: for the ultima treated as long, see § 59 l. — One of the most noted inconsistencies in the Homeric poems is the verse which makes Pylaemenes follow his son’s corpse from the field (N 658), although he himself had been slain here.

579. ἢστεοτά: sc. on or near his chariot. — γὰρ: instrumental.

581. The charioteer desired to turn his horses to flight, since Pylaemenes had fallen and he had no further duty in the battle.

582. ἀγώνα: in partial apposition with Μίσθωνα. — τοῦτον: cf. Δ 106.

583. διάφερε: cf. Δ 141 f. 587. οὕτως: participial genitive.

590. τοῦτο: i.e. Menelaus and Antilochus. — αὖτος: opposed to στρατός.


592. Ἑνών: cf. 333.

593. ἀναιδία: cf. Δ 521.

594. οὖν: a participle is expected, to correspond to ὥσπερ ἔχονσι 593; see § 11 g.

595. φοίτα: sc. Ἀγρίς.


601. οἶνος: neuter, cognate accusative. — δαυμαίζων: imperfect.


605. “Retreat, but keep your face towards the foe.”

606. μενεινειμένας: as imperative.

607. αὖτων: i.e. Ἀχαίων. 608. χάριμα: cf. μάχης 549.

609. εἰν ἐν κτλ.: cf. 160. 610. Cf. 561. 611 = Δ 496.

612. νῦν: for the short penult, cf. Δ 473.

613. πολυκτῆσιν κτλ.: for lack of conjunction, cf. 194, A 99.


620. λάξ κτλ.: “setting his foot upon him.”


633 f. "Why should you come here to play the coward?"
636. ἐπὶ: refers to ζευδόμενον.
638. Exclamation. "But what sort of a man was Heracles!"
639. ὑμηλόντων: Cæsur 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.
641. σὺν νηρέων κτλ.: cf. Α 179, 389. — παραπρόσωροι: sc. than Laomedon.
649. "Laomedon's fault and folly gave the victory to Heracles."— ἄνωρ: the man; explained by ἄγνωστο Λαμβεδόντος. — ἄφροδισιν: for the use of the plural, cf. Ζ 74.
650. ἄφροδισι: concessive. 651. ἀπίδωκε: did he give as was due.
655. ἄνωρότω: cf. Γ 362. 659. See on 47.
661. βιβλήκεν: § 80 k.
662. πατήρ: i.e. Zeus; see Ζ 198 f.— ἐν: hints at Sarpedon's death, of which the poet tells at Π 500.
663. μὲν: correlative with δὲ 668.
672 f. προτέρων: cf. Γ 400. Construe with διάκων.— δὲ κα.: cf. 623.— τὸν πλοίον (genitive with ἀπό ἑλεοῦ): contrasted with the leader; cf. the later of πολλαῖς.
674. οὖν ὁ Ὀδυσσῆ: sc. but to Patroclus; cf. Π 477 ff.
676. τῷ ἀρά: "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 ἄρα κτλ.: I was not fated, as it seems. Sarpedon believes that his wound is mortal.
691. άσφαλε: equivalent to ἀπώφαλε, cf. 696.
693. φύζη: this must be the oak or chestnut which is mentioned frequently as a familiar landmark, not far from the Scaean Gate. Cf. Z 237.
696. See on 47.
698. έπιτείνων: cf. ἐπελείποντο A 5.
699. ούδε κτλ.: under the might of, etc. As if were driven was to be the verb of the sentence.
702. εὐθυνον: se. from Diomed, who had the gift to discern. See 904.
703. Adapted by Vergil, Aen. xi. 664. — πρᾶπον: masculine.
704. χάλκιον: see on Π 64.
705. εἰς: adverbial, "after him."
711. τοῦ: i.e. Hector and Ares.
715. ἄλλον: predicate; cf. Δ 26, 498. — This promise is not mentioned elsewhere in Homer.
716 = B 113, 288.
718 = Δ 418.
719 = B 166.
721. προσβά: cf. Δ 50.
722. Βῆ: she serves also in 905 and Δ 2. — Each act of preparation is enumerated. — The Homeric chariot was very light. Nowhere else is mention made of taking it to pieces when not in use.
723. αὐμφία: on both sides.
725. θύρα κτλ.: a wonder to behold.
726. εἰς: for the tense, see on B 448. 729. ή: construe with τοῦ.
730 f. δριτος: sc. "Βῆ... ἰν: adverb with ἱβαλε.—χρῶσα: i.e. adorned with thin plates of gold.
732. ἱμάδος κτλ.: cf. A 177, 492.
733. αὐτίκα: correlative with μᾶλα 720.
734. πέλαγος: i.e. her own robe.
738. Cf. Α 334.
740. ἄλλη, ἤμη: defense, attack, — two forms of ἤπεσε, strijfe.
745 f. ὕλημα: § 55. l. — πωλεί κτλ.: § 12 g. — βριθύ κτλ.: § 15 a. Cf. 'ponderous shield... massy, large and round,' Milton Par. Lost i. 284 f.
749. αὐτόματα ('automata'): cf. 'till at the gate | Of Heaven arrived, the gate self-opened wide,' Milton Par. Lost v. 253 f. — μίκον: the gates are clouds (cf. 751), but yet they creak. — The goddesses leave the celestial Olympus for the terrestrial. Cf. Θ 18 ff.
750. μέγας κτλ.: cf. A 497.
751. Explains ἐπετέρατεται.
752. τῆ: explained by δ' αὐτῶν.
COMMENTARY TO THE

798. ἀν: construe with ἵσχον.

800. "The son of Tydeus is not like the father." Cf. Δ 370 ff. — ἄλλον: adverb with ἕσκετα. — σι: accented, since it is reflexive. § 42 e.


805. δαιμνοθέτησα: 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: adverbial to ἄνογον 805.

807. προκαλίζετε κτλ.: cf. Δ 389 f.


810. κλομαι: opposed to οἶκ ἐλεύθον 802. — Mark the repetition of the pronoun, σοι, σε, σοι, σε, σε, σοι, etc. See on 652.

811. στε: is placed before ἐπι, as if it belonged to both clauses, but its place in the second clause is filled by σε.

812. ἐπιτη: "to judge from your actions."


834 f. τῶν: i.e. his promises to aid the Achaeans. — ἀφ' ἵστρω: see on 111.


839. δαίμον κτλ.: 'chiasmus'; cf. Δ 123, 125, 145.


842. Nowhere does a god slay a mortal with his own hands.

844. μέν: a repetition of μέν 842, in opposition to αὐτάρ.

845. The 'cap of Hades,' which made the wearer invisible even to the gods, is not mentioned elsewhere in Homer. German mythology has a similar 'Tarnkappe.' The poet does not think it necessary to tell how Athena came to have this with her. The name seems to play distinctly upon the derivation of the word 'Αἰδος (unseen).

846. Ἰδ: εἰδε. 847. αὐτωθ: explained by ὅθε κτλ. 848.

849. ἐδε: construe with Διομήδος. See H. 737; G. 1148.

850 = 630.

582. ἀνώ κτλ.: cf. Γ 294.

584. ἐταυτόν: cf. Γ 368. "So that it was hurled in vain."

585. μέρπν: ξωπνάκερο is a verb of clothing. H. 724 a.

588. διά: construe with ἐδορέν.


866. τοῖς: i.e. so gloomy; cf. Λ 47. 868. Cf. Β 360, 367, Β 17.


874. ἄλλων: equivalent to ἄλλοι ἄλλων. — χάριν κτλ.: cf. 211. — ἀνέφεσι: βροτοῦσι.

875. μαχόμεθα: cf. Α 8.

876. μάδηλαν: cf. 430.

878. σοὶ τε: for the position of τε, see on Β 136. — δεδημιουθα: cf. Γ 183. Note the change of person in the verb. — έκαστος: see on Α 696.

880. "Since she is your own daughter." — έργων: cf. Δ 400.

881. νῦν: introduces a special case under αἶν 876.

883 f. = 458 f.

885. ἡ τῇ κα: cf. Γ 56.

886. αἰνοί: explained by the second hemistic. See on Β 237.

887. τὸς: concessive.


890. Cf. Α 176.

891. = Α 177. It is better suited to this place.


894 f. τοῦ: therefore, so. — έχοντα: supplementary participle.

896. γένος: cf. γένος 544, Ζ 180.

898. Οὐρανιῶν: here alone in Homer of the Titans, children of Uranus. These were hurled by Zeus into Tartarus, a gloomy cavern beneath the earth; as far beneath the earth (says Hesiod) as heaven is high above the earth.

899. Πατρίσια: cf. 401.

901 f. = 401 f.

902. ὡς δέν: cf. Γ 33.

904. καρπαλὼμα: the point of the comparison; cf. άκοι 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). —
Commentary to the

The gods (like mortals) were wearied in battle, and even sweat (Δ 27), and thus were glad of the bath.—ιὸννέν: sc. μύρ.


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 Z cannot be separated easily from the last three of E. In fact, though E is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the Διομήδεως ἀριστεία, which certainly extended over the first half of Z. No one should forget that the division into 'Books' was not original. See § 10 b.

1. οἴνῳ: οἰονίῳ. Sc. by the gods.


3. ἀλλήλων: genitive after a verb of aiming; cf. Μανέλαω Δ 100.—θωμάλων: limits μύρχ 2.

4. Σιμώντος: construe with μεταγγέλλω. Note the caesura.

5. πρῶτος: sc. after the gods' departure.—ἐρεικος κτλ.: see on A 284.

7 f. βαλλόν: by hitting.—ηοῦν κτλ.: cf. B 653.

9-11 = Δ 459-461.

14. ἀφνίας κτλ.: cf. E 544.; attracted to the construction of the relative sentence. 15. φιλέσκειν: cf. Γ 207. — δῆτε κτλ.: explains φιλέσκειν.


17. πρόσθεν: before him, for his defense.—ὑπαντάσας: sc. Διομήδει.—ἀμφόθεν: two accusatives after a 'verb of depriving.' — ἀπηρῶν: sc. Διομήδεις.

21. μετά: after, as in Αττικ.—νύμφη: cf. B 805. — Such episodes served to relieve the monotony of long lists of warriors.

23 f. Parenthetical.


39. δῆρε .. μυρικία: parenthetical. — βλαψθεῖτ: i.e. entangled.—ἀγκύλον: equivalent to καμπύλον E 231.
40 f. _in pròtê ὄρμη_: at the tip of the pole. — _αὐτῷ μίν_: correlative with _αὐτῷ_ δὲ 42. — _οἱ ἄλλοι_: those others.


47. ἐν πατρός: sc. δυσματι. Cf. 378 f.

49 f. _τῶν_: from these, of these. — _άποινα_: cf. A 13. — _ζών_: predicate. “That I was alive.” — _πετάθαι_: with accusative, as E 702. — _ἐπὶ ναῦσιν κτλ._: i.e. in the Greek camp.

51. Cf. Δ 208. — _πεπεδόν_: was persuading.

52. τάχι ἤμελλα: was just about.


55 f. _οὕτως_: i.e. as in sparing the life of Adrestus. — _σοῖ_: emphatic. — _ἄριστα_: subject of _πετάθητα_. Cf. the prose _ἐν ποιείω._

57. _τῶν_: demonstrative. — _"Let every male perish, — even the child yet unborn."


60 f. _Δίου_: genitive after _ἐξ_ in composition. — _ἀκήδειτο_: predicate; see § 56 a. — _ἐν εἰσὶν_: cf. Δ 73.

62. _παραπτών_: for the length of the first syllable (παραπτῶν), see § 59 f.

63 f. _ὅλα_: i.e. Menelaus. — _ἀνάθεω_: cf. Δ 456; see § 32 i.

64. _Ἀμαθής_: 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 γὰρ τοὺς σκότους, ὅτι τόλμωσι ἐν ἀναιτίας ἡμῶν... ἀλλὰ στήσῃς ἐν ἀναιτίας τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσῃς αὐτοῖς, καὶ μετὰ ταύτα λάβεις σκότα καὶ μετὰ παρρήσιας, 'be not greedy for the spoils... but stand ye now against our enemies... ye shall take the spoils afterward with safety.'

69. _κόιν_: in a final clause; see H. 885 c; G. 1367. — _πλαίστα_: “more than any one else.”

70. _καὶ τά_: “the booty too.”

71. _νικρός τευτήσας_: “corpses of the slain.” — _συλήστε_: a ‘permissive’ future. — Observe that Nestor uses the first person in κτέινωμεν, but the second person in συλήστε._

72 = E 470, 792. 73. _ὑπ’ Ἀχαιῶν_: cf. _ὑπ’_ ἄνεφις Γ 61; see H. 820.

74. _ἀνάλειψιν_: cf. _ἀφραδίσθην_ E 614, προθυμάτοις B 588, 792.

75. _Αἰαῖα_: Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.
COMMENTARY TO THE

76. ὀλυντοσαῦν κτλ.: cf. A 69, B 858.
77. τοῖς: i.e. the battle, and care and responsibility for it.
78. ἔρων κτλ.: partitive.
79. μᾶχησαυα κτλ.: cf. A 258.
80. αὐτοῦ: right here.
81. χειρὶ: arms; cf. A 441.
84. ἡμῖς μὲν: correlative with Ἐκτόρ, ἀτάρ σι 86. — Δαναῶν: in the same position before the verse pause as πᾶλινδρ. 86. Parenthetical.
86. Ἐκτόρ: for the position of the vocative, see on A 282.
87 f. Ἡ: i.e. Hecuba. Subject of θέου τη 92, which is equivalent to θέου. — γυναῖκα: the feminine of γάρνοντας. — νόμος: 'limit of motion.' Cf. 297, A 254.
89. ἱερὸκ κτλ.: equivalent to γοροῦν.
90. For the offering of a robe, cf. that which was borne to the Acropolis for Athena in the Panathenaic festival. — §: §, § 42 c.
92 f. Θέου: see on Ἡ 87. — ἐπὶ γούναν: 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. — ἔνοχος: νως.
94. φαῖνοντας: equivalent to ἀκεφάλους. If the cattle had been used for menial service, they would be unfit to be offered in sacrifice to the gods. Cf. All the firstlings 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 xxix. 2; 'take two milch kine, on which there hath come no yoke,' 1 Sam. vi. 7.
96. αἱ καὶ κόμματα: explains αἱ κε, above. — Τοῖς ἴδιοι: the subject of the story is still Διομήδον διοικεῖα.
97. μῆτηρα: cf. Δ 328.
98. γενώθαι: "has shown himself."
99. εἶδο: not even. — διήτριβε: cf. Γ 442.
102. εἰ τι ἄπληθον: cf. A 220.
103—106 = E 494—497.
107. φόνοι: genitive of separation.
108 f. τῶν ἀθάνατων: sc. as Ares had done; cf. E 604. — ἀστεροῦντας: the Homeric heavens are 'starry' even in broad daylight. § 12 a. — ἐστι: i.e. as if some god had come to their aid.
114. θωλευτής: cf. I 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

117. ἄμφι: explained by σφυρά καὶ αἴχινα, "above and below." — Very likely Hector drew his shield about so as to hang on his back by the strap.

118. ἴο: attracted to the gender of ἀνταφ, which may be the predicate in unusual position, — "which ran as the outermost rim."

119–236. This episode occupies the gap in the story, while Hector is on his way to Troy. See on A 318, 430, I 121.

119. According to Herodotus (l. 147) the later kings of Lycia claimed descent from this Glaucus.

120. ἐς μέρον: cf. I 77. — ἀμφιστήρων: see. Τρόην καὶ Ἀχαιῶν.

121. = Π 15.

123. τίς ξίλ: cf. A 540. — The conjecture that the Lycians had not been long on the plain of Troy is likely enough; just as the Amazons and the Aethiopians came to the help of the city after the action of the Πιαδ, and as the Thracians under Rhesus came during the very action of the Πιαδ (cf. K 434 f., Verg. Aen. i. 489 ff.). — Glaucus knows Diomed (145), but that is natural after the latter’s exploits on this day.

124 f. ὑπόστα: see. σε. — τὸ πρῶτον: strongly contrasted with νῦν.

126. σὲ τὲ: in that. Cf. A 244.

127. "Unhappy are the parents whose sons meet my might," i.e. the sons are slain, and the parents will have to mourn their death. Observe the prominence of ἐνεργήων.

128. Evidently Diomed has lost his power of distinguishing gods from men; cf. E 127 f. — ἀθανάτων γε: made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glaucus (cf. 236), in connection with the fact that his face was not familiar; or it may be a commonplace remark, suggested by καταβαθητῶν 123.

129. ἐνοπαντοιοι: contrasted with ἐπιχθώνιοι, as epithet of men.


132 ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the Bacchantes of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the greater gods in Homer. — μαυρινέως: cf. the name ‘maenads,’ μαυρίδες, for the Bacchante, who were the παθήναι.

135 f. φοβήσις: taking to flight. — κάλπι: to her bosom. For the dative, cf. τεῦχος E 82, ἐτάραυντα Δ 523, ὀδοντός Δ 443. — Thetis gave similar refuge to Hephaestus; cf. Υ 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 quenous, | Sickly, calamitous, creatures of clay!’ Aristophanes Birds 685 ff., as translated by Frere. — ἐν δὲ τῷ κάλλωστον Χῖος ἐπεξε ἄνδρῳ. (‘This is the best thing Homer ever said.”) ὄφη περικτάλα 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. φολλά: the whole, of which τὰ μεν and ἄλλα δὲ are parts. — For the comparison, cf. B 468. — τὶ, τὰ: see § 21 b.

148. ἐσοροῖ δὲ: for the ‘coordinate’ construction, see § 21 d.

149. φῶς: intransitive, grows up.

150. καὶ ταύτα: this, too.

151. πολλοὶ κτλ.: “the family is not inglorious.”


153 f. έστε έστε: there lived. — Σύννεφοι: this name seems to be formed by reduplication (cf. δέδωμι) from σοφός, and κέρδος, 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. — ἡ... Ἀιδώς: parenthetical. — ἕ: ἔτς, cf. 90. — Σύμφωνος: for the repetition, see § 16 ὃ.

157. Πρότεστ: 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. — κακά κτλ.: i.e. sent him to Lybia, as is explained below, on the charge stated in 164 f.

158. ἐπάθη κτλ.: gives not the reason for the banishment, but the explanation why it was possible. — The thought of the first half-verse is repeated more definitely in 168.

159. Ἀργείων: construe with δήμων 158. — ἐδάμαζον: sc. Ἀργείων.

160. τῷ: refers of course to Βελλεροφόντης 155. The intervening verses have been half-parenthetical. — ἕτη: the English idiom would have a causal conjunction. — δία: a merely formal, standing epithet. See on Γ 352.


162. ἀγαθά: cognate accusative with φρονίσατα. Nowhere else in Homer, perhaps, does ἀγαθός seem to have so much moral quality.

163. φευσαίνη κτλ.: contrived a falsehood and; cf. 26.

164 f. τεθνάης κτλ.: die or — “May you lie dead if you do not.” — ἕτη κτλ.: with causal force, as 131. — μοι: for the elision of ο, see § 28 a.

166 f. οἷον ἄκουσαν: “at what he heard.” See H. 1001. — κτεῖναι: sc. Βελλεροφόντης. (Perhaps an original ἐ (cf. ζ, § 32 a) has been replaced by ὶ’). — συβάδασατο κτλ.: Proetus shrank from killing one who had been his guest, but he had no compulsions 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; γράψας is a general word, and may mean scratch or paint. πίνακι πτυκτῷ, folded tablet, rather than γράψας, indicates the form of an epistle; clearly, if it had not been folded, it would have been intelligible to others. Scholars have thought that this letter might have been in ‘picture-writing’ resembling that of the ancient Mexicans, but the Cretan and Mycenaean script was older than the Homeric age, and we do not need to assume here the very rudest elements of the art.
COMMENTARY TO THE

170. πενθψα: wife’s father; while ἄπαθος (Γ 172) is husband’s father.
172. Cf. Ε 773, Β 877.
174. Explains προφραγνως ταύτ 173.—ἐννήμαρ: a round number; cf. Α 53. — The king made a great feast each day.
176. καὶ τότε: § 21 b. — The Homeric host never asked his guest’s errand until he had shown him hospitality.
— ἰδίων: see on 167.
180. γενν: equivalent to θεόν, and contrasted with ἄνθρωπον. See on Β 20. — γίνομ: cf. Ε 544, 896.
181. This verse is translated prima leon, 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. διαιν: adverbal, cognate accusative; cf. 470. — διαινείπων: construe with ο 180, the intervening verse being half-parenthetical. — The second half-verse is in apposition with διαιν.
185. “This was the hardest battle he ever fought.” — κατηστην: predicate; cf. Β 216. — ἀνδρων: 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. — ἀντιαναφαίας: cf. Γ 189.
188. For the ἄσυνδετον, cf. 152, 174. 189. δέσ κτλ.: cf. Δ 392.
191. γέννωσα: “came to know,” sc. from his achievements. Sc. ἀναζ, 190 being parenthetical. — ἔσο: indefinite. Some god must be the father; no ordinary mortal (still less a wicked man) could do such deeds. In Pindar this hero is the son of Poseidon.
194 f. μέν: the metrical quantity shows ot to be the personal pronoun; see §§ 50 j, 32 a. — καλῶν: construe with τίμεον. See § 11 j.
196. ο: i.e. the ἄραντα of 192.
200. καὶ κεῖνον: even he, i.e. even Bellerophon, who had received such signal proofs of the gods’ care. — ἀνήρκεθο κτλ.: cf. 140.
201 f. Cf. ᾧ Λέστ... 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. Tusci. 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.


207. πολλὰ ἐπέλλαιν: cf. Δ 229.

208. A famous and noble verse, which is found also at Α 784 as the parting injunction of Peleus to his son Achilles. It was the favorite of Cicero (ad Quint. frat. iii. 5). — ἄραστος: ἄραστον ἰδνι.

209. μέγα: see on Α 78.

210. I.e. as well the early generations, Sisyphus and Glauces, 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 Glauces.

211. τοι: "since you ask the question"; with reference to 123. Glauces ends as he began. — γενή: ablative genitive, of source. Cf. E 265.

212. γῆθεν: cf. Α 330.

213. μία: correlative with αὐτάρ 214. — Diomed abandoned at once all thoughts of a contest. Guest-friends must not fight with each other.

214. μαλαχίου: see on Α 54.


219. For the 'asyndeton,' cf. 174. — φόλιν: cf. Δ 141.


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. — Τυόδα: probably not an accusative of specification, although the accusative is unusual with μέρμυη. — ἐν Ὀθῆνσι: i.e. in the country about Thebes. The first expedition was repulsed and did not enter the city.

234. τῷ: i.e. on the ground of this friendship of their ancestors. — ξένος: host. "My house shall be your home." 225. τὸν: i.e. Λυκίων.

226. ἀλλός: equivalent to ἄλλος ἄλλον. — δι' ἑμῶν: contrasted with single combat.
COMMENTARY TO THE


230. *οίκι* : *i.e.* the bystanders. It would be prosaic to ask what these had been doing since 122,—whether they had continued the battle or had stopped fighting and listened!

233. For the pledge by the hand, *cf. B 341.*

234. *Γλαύκη* : dative of disadvantage; *cf. A 161.*

235. *δι* κτλ.: here, also, the relative has a causal tone. *Cf. 131.*

236. *χαλκείων* : genitive of price; *cf. A 111.*—The *τεύχαι* may mean them, but they are round numbers. Gold was worth more than eleven times as much as bronze.

237. *δι* : for the position, after *Εκτορ* (the emphatic word in making the transition in the story), see on *δι* Α 32.—*φηγού* : *cf. E 983.* Doubtless Hector reached the tree before he came to the Gate, but the latter is named first as more prominent and important, by a sort of *hysteron proteron*; § 16 f.

238 f. The women had come to the tower at the Scaean Gate, in order to watch the conflict. *Cf. 386 ff., Π 145 ff., 420.* *Cf.* About the new arrived in multitudes | Th' ethereal people ran, to hear and know | How all befell,' Milton *Par. Lost* x. 26.—*ειρήμεναι κτλ.* : *i.e.* inquiring of the fate of their friends on the field of battle. 240. *πόσιάς* : § 50 l.


243. *ἐν αὐτῷ* : *in itself,* in contrast with the corridors.

244. *πεντήκοντα* : Priam, like other oriental princes, had several wives and many sons. All (with two or three exceptions) lived together in patriarchal fashion. Hector and Paris had homes of their own. Priam is the only polygamist of the epic.


251. *ἐνθα* : refers to 242.—*ἐναντία* : predicate; *cf. ἀντίω 54.*

252. *Cf. Π 124.*


255. Hecuba answers her own question; *cf. A 203, B 229.*

256. Only roughly can it be said that *ἐνθαλέκε* is to be construed with *δεμήνα.* The order of words is significant: *Thee, lither, thy soul urged,* and this is explained by 257.


258. *μαν* : *man.*

260. *πρόκεν* : the position of this word shows that this verse is added
as a sort of afterthought, and ὄννυμαι is not (like σκηνής) under the influence of ὅς.—αὑτός: thyself, too,—in contrast with Δι θυρτη' 259.

261. ἤ: the English idiom would use for.—κοκκυμώτα: observe that its position in the verse is the same as of κίκμηκας 262.—ἀξίζει: αὖξει.

262. ὅς: as, referring to κοκκυμώτα.

264. ἀφή: i.e. offer.—μελίφρονα: cf. ἐβρότον 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.—ἀνάποτοιον: cf. χρονόμας 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. ἔστι: ἐστιν. "I may not,"

269. σὺ μόνι: correlative with ἔγερεν δὲ 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. αἷς: cf. 94.—αἰστώτοι κτλ.: give ear to my call.


284. δομι κατελθόντα: picturesque, for κατέλθω, as φιόν τε ἐκέλαθόθη ποι αἰσθάνατο. Cf. Δ 97 ff.—"Αἰδὸς: wc. δόμων.

285. A strong expression for a brother to use, but cf. Γ 39 ff., 454.

288. κηφίσα: cf. Γ 382. Probably because of cedar chests.

290. Σκιόνοι: the Phcenicians were famed for all sorts of merchandise.

291. On his way home from Greece Paris was driven out of his course by storms.—ἐπιτρέπω: cf. Γ 47.

292. τὴν δοῦν κτλ.: on that very voyage on which, etc.—ἀνήγαγεν: cf. Γ 48.

293. δώρον: as a gift.

294. τουκλαμασίου: cf. Γ 126, Ε 735.

295 f. ἐκατο κτλ.: i.e. it was most cherished and least used.—ἄλλων: see on ἄλλων Α 505.—μετασσέοντο: from μετα-σεσώματα, cf. σείω.

297. τὸ ταλα κτλ.: cf. 257.

300. ἰδρυκα: the priestess, then, was chosen or elected by the people, and her official duties did not interfere with her family relations.

301. ἀλονυγή: these pious shrieks were intended as 'responses' in the liturgical service; just as χώρας ἀνόγονον corresponded to the modern posture of devotion, kneeling.

302. Perhaps Theano alone entered the ἀδύντον (Ε 512).
303. Cf. 92, 273.
305. ἰσαμίππελα: cf. Ἀθηνᾶ Πολιωτ [πολιδῖκας] and πολιωῦχος Ἀθάν, at Athens and at Sparta. This epithet was Athena's as goddess of war, not as special patroness of Troy. — θεοῦ: cf. E 381; partitive genitive after the superlative idea in δόν.
307. προσφέρει: predicate; cf. προσφέρει B 414.
311. ἄνεναι: see on A 514. — This is known by the result. — Cf. interea ad templum non aequae. Palladis ibant, | crinibus Iliades passis, peoplumque ferebant, | suppliantes tristes et tunacae pectora palmis; | diva solo | fixos ochlos 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. — οὖν: in those primitive times the prince's occupations differed little from those of the peasant.
316. οἷο: these.
318. ἐνδα: local, there. This resumes 313.
319. ἔχε: ἔχε. — ἔχεις ἱδακάσσεικα: a long spear! But really no longer than the Macedonian pikes (σάρασσας), which were from fourteen to eighteen feet long. The lance of the Prussian Uhlan is about ten feet in length. — δουρέω: construe with πάροβε, 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. προ: adverbial.
321. περικολλάλα κτλ.: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.
323. Ελεύθη: apparently in the same room as Alexander, — the μέγαρον.
324. ἔφη: i.e. weaving, spinning, and perhaps embroidery.
325 = ι' 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 (I 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.—περί: local.

328. ὕπο κτλ.: parenthetical.—ἀυτὴ κτλ.: cf. A 492.

329. ἀμφιβολία: cf. B 93.—“You should be ashamed of withdrawing. You would be angry at any one else who should act thus.”—ῥαξίσωοι: cf. E 875, A 8.

330. Cf. Δ 240.


332 f. = Γ 58 f.

333. Cf. A 76.

335. Τρόαν χάλα: because of anger at the Trojans; a reply to 326.—νεῖσοι [νεῖσει]: cf. E 757.

336. ἐμν: cf. B 255.—θαλαν κτλ.: the real reason, according to Paris, for his absence from the field of battle, —instead of a clause with ἄγων corresponding to τόσαν.

337. παραιτήσα: cf. παραιτῶν 62.

339. τική κτλ.: Paris had consoled himself thus before. Cf. Γ 439 f.

340. δῶ: (distinguished from the numeral by the quantity of the penult): subjunctive, cf. ἴδομαι Α 262; § 18 b. The poet might have said ἄφρα δῶ, “while I put on,” or “that I may put on”; but no one should say that a final or temporal particle is omitted here.

341. στ: ‘limit of motion.’

342 = E 689.—Hector is too angry to make any reply to his brother.

344. Cf. Γ 172 ff. See on B 356, Γ 173.


346. ἀχώτατο κτλ.: see on A 391.

348. ἀπόφορον: “would have swept me away.” A part of the unfulfilled wish. ἄσ would be expected in prose. Both tense and mode are under the influence of the main verb. Cf. 351.—πάρος κτλ.: before all this, etc., “and then all this would not have happened.”—τὰκ ἰγα: a general expression for all the battles and sorrows of which Helen had been the cause.

351. ἄσ: see on ἄσ A 70.—ἔθη: i.e. appreciated, had a sense for.—ἀλέχα κτλ.: cf. 524, Γ 242.

352. Ἱπποδαία: cf. Γ 108.


354. δήμῳ: cf. Γ 424.

355. πόνος: cf. 77,—φράνοι: in apposition with στ.—“Rests upon thee.”
356. ἄνθρ.: cf. Γ 100.  357. ἐκτ.: construe with ὑπερ.  Cf. Α 509.
358. πολύμεθα: for the mode, cf. Α 158. — Cf. Γ 287.
359 = 263.  360. φιλοφιλούσα περ: though thou art hospitable.  Cf. Γ 207.
362. ἔνα: modifies πολύν ἔχων, which is equivalent to πολύν ἔχων and is followed by the genitive ἐμείο [ἐμείον].
366. ἀλήθα: cf. Ε 413.  It is explained by the rest of the verse.
367. ἦ, ἦ: see § 20 b. — ὄποτος ὁμοίοι: predicate; cf. ἐναγή 251.
369—502. One of the most charming episodes of the Ιλιός.
369 = 116.  370 = 497.
373. πόργια: i.e. that at the Scaean Gate.  See Γ 140. — 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. ἰδὼν: within, at home, in the main hall. — τήμεν: equivalent to εἴπερ.
378. γαλάζων: sc. δόματα.  Cf. ἐν πατρός 417.  The English has the same idiom.
387. "The Achaeans have the mastery."
390. f. ἦ: see on Α 219. — τὴν αὐτὴν: construe with κατέστησε.  Equivalent to Attic τῃς τὴν αὐτὴν, the Homeric article being demonstrative.  Cf. τῶν Χρύσην Α 11.
393. Σαμάδα: for its position, see on ωλομένῳ Α 2.
396. Ἡρίων: for the repetition and the change of case, see § 16 b.
397. Ἐλεφ.: cf. Α 366.  Local. — Κλίθος: these Cilicians dwelt far from the historical nation of that name, which lived at the northeast corner of the Mediterranean Sea. — ἀνδρασίαν: dative of interest.
399. ἦ: demonstrative. — αὐτῇ: herself, as contrasted with the maid.  See on Α 47.
400. αὐτῶς: cf. Γ 220; see § 42 i.
401. ἀλάγειον κτλ.: cf. σιδέρε pulchrior Horace Car. iii. 9. 21. “Like a fair angel.”  Cf. ‘In shining draperies, headed like a star; | Her maiden babe, a double April old,’ Tennyson The Princess.
402 f. The father named his son from the chief river of the land (cf. Simoïsius, Δ 474, named from the Simóis, and Idaeus, Γ 248, named from Mt. Ida), but the people gave to the son the name which was appropriate to the father. So the son of Odysseus is called Telemachus (Β 260, τῆλε, μάχουμαι), 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. — οἷς ἄλοι: cf. B 665. — Ἀστνάνκτα: ἄνδρας seems to be strictly protecting lord (cf. Α 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 Ἀστνάνκτα at the beginning of the verse is explained by ἵπποι, defended. “He was the only defender.”

406 = 253.

407. διμάντε: cf. 326, and note the difference in the speaker’s tone. — τὸ σὸν μίνος: cf. Α 207.

408. ἄμαρον: equivalent to διόμαρον. Contrast with Γ 182.

409. σεῦ: genitive of separation, with χήρη ἑσμαῖ. Cf. σεῦ 411.

411. χάνον ἑρμαῖναι: cf. 19.

413. ἀλλ’ ἄχει: but only griefs.


417. οὐδὲ κτλ.: but he did not, etc. Cf. 167. — τὸ γε: i.e. ἐναράξα. 419. ἔρι: over him; adverbial with ἔχειν. — τερ: adverbial.

420. ὑποστάσε: cf. the ‘Naiad,’ νυμφαί νήσ of 22. The ‘Dryads’ and Ἰεραμδριδς are not mentioned in Homer.

421. οἷς: relative, referring to οἷς μὲν 422 as its antecedent. Cf. Γ 132.

422. ἐγόν: ἐν, § 41 a; equivalent to τῷ ἀέρῃ. Cf. μᾶ Π 238.— “Ἄδωνις ἑδύον: cf. 284.

424. ἐν’ ἐμπάδεσσι κτλ.: cf. 25, Ε 137, and Ε 313.— ἅργενής: cf. Γ 141, 198.

425 f. βασιλεύομεν: ἡ ἀρχὴ. — τὴν: demonstrative, her. — δεύρο: i.e. to Troy. — ἄλλωσι: the captive queen may have been counted as part of the κτίματα, 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. — Ἀρτήμις: cf. 205. This is contrasted with δ ἐκ. “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. — ἄρα: cf. 86.
COMMENTARY TO THE

431. νῦν: contrasted with what is implied in 407. — ἀλαψε: cf. 407. —

ἀντων: explained by ἐπὶ πύργῳ. See on B 237.

432. 'Chiasmus' § 16 a. — ἄρπανικον: predicate. — γναίκα: more

pathetic here than ἔμι. 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 τεῖχ, ἔρως, χερός ἐργασίας ἀλατζατιν Οἶ. viii. 42

Pergamos is taken where thy hands have wrought.


435. ἅλας: see on ἄλας A 138.


438 f. θεοπροτιῶν κτλ.: for the genitive, see on B 718. See on 433 ff.—

ἀντων: their own, as opposed to oracles and omens. — Cf. sive dole, seu

iam Troiae sic fata ferreant Verg. Aen. ii. 34.

441. τάδε πάντα: all this, — especially 432.

442. Τρώας: for the accusative, see H. 712; G. 1049.

443. A reply to the request to direct from the Tower the operations of


444. οὐδὲ ἄνων: i.e. forbids. Cf. οὔτε ἑαυτή B 882. — ἔμεναι ἀθλότες: —

equivalent to ἀρωτέειν 208.

446. ἄρπανις: cf. A 159. — αντων: intensive, agreeing with ἐμοὶ

implied in ἔμι. Cf. 490, E 741, B 54. — The dative might have been

used instead of the πυρίος and ἐμοῖ.

447-449 = Δ 163-165, where the verses are less impressive. Appian

(Pun. 192) says that Scipio quoted them with reference to Rome. — Ille
dies veniet quo Pergama sacra peribunt.

450 ff. A reply to 429-432.

450. Τρώας: objective genitive. "I do not grieve so much for the

Trojans." Contra x. 454. — Observe that Τρώον, Ἑκάβης, καταγενήσθων all come just before the verse-pause.

452. In prose the arrangement might be τῶν τοῦτων τε καὶ ἠσθελῶν


455. ἀγγεῖος (as future): κα. σε, into captivity. — ἀλατζατιν κτλ.: cf.

463; see § 16 d y. The word ἀλατζατιν is not found in Homer.
456. τρός ἄλλης: at the bidding of another woman; i.e. as slave. Cf. A 239.

457. ὀξυρ: 'fetching water.' is an important duty of women in oriental countries. — Μισνιπέδος (sc. κρήνης): ablative genitive, from Μεσές. — 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 ὰν Ἀργα more definite.

458. πολλά κτλ.: much against thy will. Explained by the following 'hemistic.'

459. εἰπτεῖν: nearly equivalent to the future indicative, as is shown by the repetition of this thought in ὰς ἐρέει 462. Cf. 340.

460. ἔκτροπος: note the position. 461. ἀμφιμάχοντο: sc. Ἀχαϊ. 462. ὰς ἐρέει: for this repetition of ἐπτεῖν (both standing before the verse-pause), cf. Δ 182 with Δ 176.

463. χήτει: causal. — τοιοῦτο: sc. as I. — ἀμένιν: for the infinitive, see H. 652; G. 1526. — δεῦλον κτλ.: cf. 455. δεῦλοσίν is not a Homeric word.

464. με τιθήμητα: "my body." "May I be dead and buried."

465. πρίπε: construe with τιθήμητα. Natural in English as in Greek, "before I hear," instead of "before the time when I should hear." — σῆς βοῆς: nearly equivalent to σῶν βοῶσις.

466. παιδε: genitive after a 'verb of aiming'; cf. Μεικλέων Δ 100.

468. παιρός κτλ.: parenthetical, giving the cause of ἕλευθη ἱάκων. It is explained by the following verse, which is further explained by 470.

470. διένω: cognate accusative with νείοντα. Cf. 182, Γ 337.

472. αὐτήκα κτλ.: 'asynceton.' Cf. A 539. 473. Cf. Γ 293.

474. κότε: kissing is mentioned in but two other passages of the Iliad, and those both refer to the acts of suppliants.

475. ἀνευόμενος: cf. φωνήγους Δ 201.

476. For this prayer, cf. that of Ajax for his boy, ὰ παῖ, γένου ταπρός εὔπνοότερος, | τὰ δ' ἄλλα ἄμοιο: καί γένοι' 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.'

477. καὶ ἐγε: for the καὶ, correlative with καὶ 476, see H. 1042. The English idiom omits it. — ἀρνητεῖν κτλ.: cf. Β 483.

478. τι: for its position, cf. 317. — ἀνέκτειν: in the same construction as γενίσθαι 470. Cf. Α 38. Observe the reference to the name Astyanax.
479. τὰς: many a one; cf. B 271. — πολλῶν: see on A 78.
480. ἀναίδητα: for the accusative after a 'verb of saying,' see H. 725 a; G. 1073. The clause πατρὸς κτλ. is the other object of the verb.—"May many a one say of him as he returns from the war."
481. χαρίη 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. ἄλογῳ: 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,—in trusting him to her care.—χαρίη κτλ.: cf. A 441.
484. δικροῖν: " through her tears." 485 = A 361, E 372.
490. αὐτῆς: in agreement with the στει implied in ταύτα. Cf. αὐτοῦ 416.
491. ἱερὰν κτλ.: in apposition with ἱερὰ 490. Contrasted with πόλεμος. Andromache is to do her duty at home; the men will do theirs in battle.
493. τοὺ' Πλοῦτος κτλ.: added after the caesura, making πάνω definite.
494. ἀξίητο: cf. 472.
495. ἐνσποροῖν: the ultima is treated as long before a pause; § 59 l.
496. θελετῶν κτλ.: cf. Γ 142. 497 = 370.
499. ἀμφίπλαθον: it is better to say that this is in apposition with πολλῶν, than that πολλῶν agrees with this. § 11 j. — ἑῳρον: cf. ἑῳρότο A 590. 500. γόνον: lamented. 501. ὑπότητον: predicate; cf. ἄντισ 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. οὐδὲ: nor.
505. ἀνά ἄστυ: clearly not of ascent, since his home was near Hector's, and the latter rushed κατ' ἄγως 391.—πεποιθοῖ: cf. B 702, E 299.
506 ff. Cf. (Turnus) fulgebateque alta decorrensis aureus arce | exultateque animis . . . qualis ubi abruptis fugit praesepia vinclis | tandem liber equus campoque potitus aperto | aut

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 Glauco (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 dirge of Andromache, Hecuba, and Helen when the body of Hector is brought back to the city (Ω 718–776). If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax, — but night comes on and interrupts the duel, in which Ajax has the advantage. See § 6 g.
VOCABULARY

TO THE

FIRST SIX BOOKS OF THE ILIAD

Elements of compound words are indicated, so far as may be, by hyphens. Forms between marks of parenthesis are for etymological comparison. Attic forms are occasionally added in brackets.
The gender of feminine nouns in -ος is indicated by φ. 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

ά-απτός: unapproachable, invincible.

ά-αρχός (αρχο): irresistible, unmanageable.

απω (satis): insatiate.

"Αβαντε, pl.: early inhabitants of Euboea. B 536.


"Αβάσε: a Trojan, slain by Nestor's son Antiloichus. Z 32.


ά-βιλτος (βίλλω): un-hit, not wounded by a missile. Δ 540.

ά-βλεχρός 3: delicate, weak, tender.

"Αβλέθ: from Abydos. Δ 500.


άγα- (άγας, cf. ingenus), strengthening prefix: very, exceedingly. § 40 d.

άγαγε: aor. of άγας, lead.

άγαθος 3: good, noble, useful, esp. useful in war, brave. Rarely used of moral quality. βοην άγαθος: good at the war cry, brave in war.

άγα-κλευτός 3 and άγακλυτός (κλευς): renowned, famed, highly praised.

άγαλομα (άγάλας): delight, exult.

άγαλμα, -ατος: delight, treasure.

άγαμα, aor. αγάμαω, αγαμούμαι: admire, wonder at.

"Αγαμέμνων, -ον: 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., δ 512–537, λ 409 ff.).

ἀγαμὸς: unmarried. Γ 40.
ἀγανοῦ: kindly, winning. B 164.
ἀγάρρως (ῥῶ): with strong stream.
ἀγαστάμαθα: aor. of ἀγαμάμ, wonder.
ἀγανθός: admirable, excellent, noble.
ἀγγέλις and ἀγγελός: messenger.
ἀγγέλλω: announce, bear a message.
ἀγγείος, -ως: vessel, bowl, pan. B 471.
ἀγγείον, ἀγγείον: strictly inv. of ἀγγεῖον, bring, but generally used as interjection, up, come! ἀγγεῖον even with pl., as B 331. Ἀφ. ἀγγεῖον.
ἀγέωμε, aor. mid. ἀγέωματος and ἀγε-μάνωμα, plpf. ἀγέωματος, aor. pass. ἀγέωμης and ἄγεωμεν [γέωμεν] (gēōmēn): collect, bring together, assemble.
ἀγελη-φι: locat., in the herd. § 38 a.
ἀγεμεν uninf., ἀγεμέν impl. of ἀγεία, lead.
ἀγεμένη, ἀγέμωμα: aor. of ἀγέμωμα.
ἀγεμένης: proud, mighty, impetuous.
ἀγη: aor. pass. of ἀγεμένη, break.
ἀγεμένατο: plpf. pl. of ἀγέμωμα.
ἀγ-ηματο (ἀγή): manly, proud.
ἀγητός (ἀγήμα): admirable, splendid.
ἀγκάς, adv.: in his arms. E 371.
ἀγκλίνας: aor. partic. of ἀγκλάνω, lean upon. A 113.
ἀγκώλο-μήτης (μήτης): crooked minded, crafty. Epithet of Cronus.
ἀγκώλο-τός: with curved bow.
ἀγκών, ἀγών (angle, ankle): elbow. E 582.
"Ἀγκλαίνα: mother of Nirens. B 672.
ἀγκλαίνα, locat. as dat. ἀγκλαίνα: splendid, beauty. Cf. ἀγκλάμαμ.
ἀγκλάδος: clear, splendid, glorious.
ἀ-γενεάς, aor. ἄγενεσθησαν (γενισθησαν): fail to notice. Α 537.
ἀγκήρμι, aor. subj. ἀγκήρμι, aor. partic., aor. pass. ἀγκήρμι and ἄγκηρμα (ἀγκῆρμα) (γκῆρμα, 32): break, break in pieces.
ἀ-γονος (γένος): unborn. Γ 40.
ἀγοραδώμα, impf. ἄγορασθων, aor. ἄγορασθα (ἀγορά): hold an assembly, deliberate, address an assembly.
ἀγορεύνω: speak, say, tell; hold an assembly. φοβοῦντος ἀγορεύνευ: advise to flee (flight).
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άλλα (ἀλμ): violent wind, storm.
άλλη, ἀ-ί: with κονίσαλος, cloud of dust. Ε 13.
άλη (ἐλ); αλέ: increase.
ἀλητικῶς (ἀλείπ, ποῖς), pl. ἀλητικότες: high-stepping (of horses).
Ἀθηναῖοι: Actor. Β 513.
ἄζιχα, neut. adv.: incessantly, unceasingly. Α 435.
ἄζμια: dry, season. Α 487.
ἀζμον: reverence, feel pious fear.
ἄμω, pres. partic. ἄμωσ: blow (of the wind). Ε 526.
ἄρ, dat. ἀμ (ἄμυ), f. air (as opp. to the clear ἀλήρ). mist. Ε 804.
ἄγνωρος: wicked, dreadful, equiv. to αἰτίλος. Ε 876.
ἀθάνατος 3: undying, immortal, imperishable. ἀθάνατον: immortals.
ἀπροκον: disregard, slight. Α 291.
ἀποφας: unspeakable, ineffably great. Α 4.
Ἀθηναίοι, pl. (§ 37 d): Athens. Β 546.
Ἀθηναῖος: Athenian. Δ 328.
Ἀθηναίην and Ἀθηναίη: the goddess Athena, Minerva. She appears often in Homer as war goddess, as she is represented in later works of art; hence she is called Παλλάς, spear-brandishing, γλαυκώνας, gleaming-eyed, ἄλκην, giver of booty, λαογον, ruler of the people. (Ἀθηναίη is to Ἀθηναίη αἰτίλον to ἀνάγκη and γινθα to γῆ.)
ἀθέος, pl.: assembled, all together, united. Β 439.
ai [ai]: if, αί, αί: láv. αί γαρ often introduces a wish.
αλα: earth, equiv. to γαῖα, γῆ.
Ἀύξ, -άρος: Ajax. (1) Son of Telamon, king of Salamin, 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 Ollens, 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.
Ἀλγαλλος, -αρος: Aegaeon, a hundred-armed giant of the sea, son of Poseidon; called Βραχλός by the gods. Α 404.
ἀλσ (αίξ): javelin, used chiefly for hunting or in games. Β 774.
アルバム: son of Aegaeus, Theseus. Α 265.
ἀλγος (αίξ), adj.: of goatskin.
ἀλγός, f.: black poplar. Δ 482.
Ἀλκάλας: daughter of Adrastus (Ε 412), wife of Diomed.
Ἀλγάλος: (1) the north coast of Peloponnesus, on the Corinthian Gulf, from Corinth to the Elean frontier; the later Achaia. Β 575. (2) A town in Paphlagonia. Β 855.
αλιγμος: coast, shore. Β 210.
Αληθιφ, -ηρος, f.: a district (?) under the rule of Odysseus. Β 633.

Aegina: city in Achaea. B 574.

aigis (ἡ) : aegis-bearing, freq. epithet of Zeus, esp. in the gen.

Aigis. A 202, 222.

Aigis, -ίδος : 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 of 'Ailías (sc. δόμας).

'Ailías érîma, to the realms of Hades. B 514, Z 250.

Ailías : see aildías.

Ailías, -ίνες (αίλιον) : witness. Π 219.

'Ailías: parallel form of 'Ailías.

Aildías, acc. aildio or aildía: shame, sense of honor; often in a good sense for which a word is lacking in English. Also shame, disgrace. Nakedness, genitalia. B 262.

aile, αίλν [αίν] (aevum, ever): always.

aile-is: ever-existing, immortal, eternal. Cf. αίλν εώτες A 290.

ailein: ever-living, equiv. to the preceding.


Ailphos: adj. as subst.: vigorous youth.

ailpho, -ος (ailphos) : smoky, sooty.

Epithet of the melāthron. The Homeric house had no chimneys.

B 415.

Aile: introduces a wish, as A 415.

Aile: -of, -of, : the pure upper aether above the clouds, in contrast with the lower ἀέρ. ailepas vāv: dwelling in the aether, i.e. in the sky.

Aitías, pl.: a people in Thessaly, on the slopes of Mt. Pindus. B 744.

Aitía, pl., acc. Aithiá: 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.

αἰλὸμοιονος (aestus): burning, blazing.

αἰθόνω (aedes): portico, corridor.
The pl. is used of the two, one (αἰθόνων αἰλής) an outer corridor, through which a passage led from without into the court; the other (αἰθόνων δώματος), through which a passage led from the court into the house.

αἴθος, acc. αἴθεσα: bright, gleaming, esp. of bronze and wine. Α 462.

Αἰθρῆ: Aethra, daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave. Γ 144.

αἰθων, -ονος: bright (of iron, Α 485), brown, tawny, bay.

ατ κε: equiv. to ατ ἄν, ικ, ἰ, with the subjunctive. Α 128, 207.

αἷμα, -ος: blood, race, descent.


Αἰμονίδης: Macon. Δ 394.

Αἴμων, -ονος: a Pylian leader. Δ 296.

αιμων, -ονος: skilled, with gen. E 49.

Αἰνείας, gen. Αἰνεῖος, Αἰνείσ (§ 31 c): Aeneas, the hero of the Aeneid, son of Anchises and Aphrodite, the bravest of the Trojans, next to his third cousin Hector. E 468. He was severely wounded by Diomed, but was rescued by his mother, and healed by Apollo in his temple; he led one of the battalions against the Achaean wall; he met Achilles, and would have been slain by him but for the intervention of Poseidon.

He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race. Υ 215 ff., 307 f.

αἰνεῖον (αἰνεῖο): praise, commend.

Αἰνεῖον: from Aeneas. Δ 520.


αἰνεῖως: most dread, esp. with Κρονίδη. Α 552, Δ 25.

αἰνεῖμα: take. Δ 531.

αἰῶν: dreadfully, terribly, mightily.

αἰγό: goat. Γ 24, Δ 163.

αίτας: nor. part. of αίτω, rush.


αἰλολα-θάρης: with bright, shining cuirass. Δ 489.

αἰλολαμπρης: with bright, shining belt of mail (μίτρη). E 707.

αἰλολα-παλός: with (quick-moving) fast horses. Γ 185.

αἰλόλος: (quick-moving), bright. E 295.

αἱλόνα: bright. Α 340.


αἰολολός (αἰθεῖος): (goat-tender), goatherd, herdsman. Δ 275.

Αἰτώ: town under Nestor’s rule. B 592.


Αἰτήνως, adj.: of Aegyptus, an old Arcadian hero. B 605.

αἰρέω, fut. αἰρείσαμι, nor. αἰσχρο: seize, grasp, capture; overheave; mid. choose.
aίσαι (αἰνώμαι?): share, lot, allotted portion, term of life. κατὰ αἴσαιν: as is (my) due, equiv. to αἴσαιμα.


αἴσιμον (αίσιον): fitting, suitable, due.

διστῶ [διστα], aor. ἴσιον, ἴσιος, aor. pass. as mid. ἴσιον: rush, hasten. καθ ἴσιον ἀκάντη: leaping down from the chariot. χάιαν διστούντι: the (hair) mane floats. Z 510.

Αἰττήτης: an old Trojan. B 793.

αἰτολός: dreadful, horrible. E 403.


αἴγος: shame, disgrace, reproach, insult. Γ 242, Z 351.

αἰγός: disgraceful, reproachful.

ἀγχώνοι: disgrace, bring shame upon.

ἄτιο: ask, beg, request. Z 176.

ἄτιος: 3: accountable, guilty, to blame.


ἀχαίες, fut. αχαίοντας: wield the lance (αχαία), brandish. Δ 524.

αχάια: lance point, point, lance, spear.

αχαϊητής (also ἀχαϊοτή): spearman, warrior, equiv. to ἀγχω- μαχητής, with an implication of bravery. Cf. ἀγχώπολος.

αἰφα: straightforward, quickly. A 303.

αἰλων, -ῶνος (ἀεί): duration of life, life.


ἀκέραιος, aor. ἀκέραιο (ἀκός, panaetae): heal, cure. E 418.


ἀκήν, adv. acc.: quietly, still, hushed. Cf. ἀκίνη. Γ 95, Δ 429.


ἀκηρεμήνη: perf. partic. of ἀκηρείζον.


ἀκοινωνία, aor. ἀκοινωνίεσαν: hurl the javelin (ἀκοινών). hurl. Δ 498.


ἀκοινώς (ἀκοινή, barley): am well fed (of a horse). Z 506.

ἀκοινᾶτο: hear. πρόων διάτοις ἀκοινά- ζεφους: “you two are the first invited to a feast.” Δ 343.

ἀκόνω, aor. ἀκόνων or ἀκονεω (hear): hear, give ear, obey, learn, “answer.”


ἀκρα (strictly fem. of ἀκρος) (aeus, edge): summit, cape, promontory.

ἀ-κρής (κράννωμ): unmanned, pure, σπευδών ἄκρης: vibrations where no water was mixed with the wine.
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ἀκριτα-μυθος: endless pratter, of Thersites. B 246.

ἀ-κρωτος (κρώνος): (unseparated), confused, immoderate, unreasonable, unnumbered, endless. B 796, Γ 412.


ἀκρο-κορος (κόρος): 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 538.

ἀκρο-πολος: high-towering, lofty.

ἀκρος (acer) 3, superl. ἀκρότατος: uttermost, highest. Only of place. ἀκρος τόπος: equiv. to ἀκροτάτε. ἀκρον χειρα: the end of the arm, the hand. ἐπ' ἀκρον ἴματο: on the tip of the pole. ἀκροτάτη κόρος: very top of the helmet. A 499, Ζ 470.

ἀκτη: headland, promontory, shore.

'Ἀκτορίων: descendant of Actor, of his grandparents. B 621.


ἀκωκ (ἀκοω): point, tip. Ε 16, 67.

ἀκως, -οτος: javelin. Δ 137.

ἀλαι-δε (ἀλαί): to the sea. Α 308.

ἀλαξενος (ἀλαξα = harrah): a loud shout, war cry.

'Ἀλαξενημησις (ἄλαξω, ward off): epithet of Athena, as the Defender, Protector. Δ 8, Ε 908.

ἀλαμα: wander. Ζ 201.

Ἀλαμανδος 3, comp. ἄλαμανδετες: weak, powerless, unwearlike.

Ἀλατζα, fut. ἄλατζεας: seek, destroy. Ε 165.

'Ἀλατζωρ -ορος: (1) a Pylian. Δ 295. (2) A Lycian. E 677.

Ἀλεξα, aor. partic. ἄλεγαμα: suffer pain, ache. B 269.

Ἀλεξ, ἀ-ος: grief, pain, trouble, woe.

Ἀλεξιμός 3: painful, grievous.

Ἀλεγγθαι (cf. ἀλγημα, neglecto): regard, heed.

Ἀλεινος: avoid, shun. Ζ 167.


Ἀλειτης: sinner, evil doer. Γ 28.

Ἀλειταιρος (ἄλεξω, ἀνηρ, wader-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 Π 16 ff. For his home, see Ζ 313 ff. Only in one (late) passage (Ὡ 29 f.) does Homer mention the 'Judgment of Paris.'

Ἀλέξω, fut. partic. ἄλεξησσον (ἄλεξη, Alexander): ward off, hence (with dat. of interest) defend. Ζ 109.

Ἀλευρος or ἄλευροι, aor. ἄλευρο (§ 48 k), aor. subjv. ἄλευραθαι: escape, avoid. ἄλευραμα: in flight. E 28, 444.

Ἀληθης, - ας: true, ἄλθεια: truly, the truth. Z 382.

Ἀληθαιος τελος: the Aelian plain in Asia Minor, where Bellerophon wandered. Ζ 201.

Ἀλημεναι: gather, aor. pass. inf. of ἄλμη, crowded together. Ε 823.

Ἀλημος: am healed. E 417.

Ἀλητρον: Halitara, in Boetitia, on Lake Copais. B 503.
Διαστός: (unbending), mighty, violent. B 797.
'Αλιζώνε, pl.: a people who dwelt in Bithynia on the Euxine. B 856.
'Αλις: a Lycian, slain by Odysseus.
E 678.
Διος: fruitless, ineffective, in vain.
Δις (πάλος); adv.: in thongs, enough.
Δισομοι, ngr. partic. Δόλονα and Δόλοντος (παλ): am captured, taken. E 487, B 374, Δ 291.
'Αλκανδρος: a Lycian, slain by Odysseus. E 678.
Δικατισ: defense, protection. E 644.
Δικ, dat. Δίκε: defense, help; strength for defense, courage, bravery.
'Αλκηντ: 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.
Διμος (Δίλο): brave, courageous, mighty, strong in defense.
Διά: but, yet, on the other hand. Sometimes correlative with μή. Sometimes in apod., as A 82, 281.
Δίκη, adv., strictly dat. of Δίλος: elsewhere, i.e. away from me.
Δικτος (Δίγω), adv.: unceasingly.
Διάλος, Διάλοις, Διαλός (Δίλος Διαλό): each other.
Διαλό-θεν: from another side. Διαλο-
θεν Αλλος: one on one side, another on another. B 75.
Διαλος (Δίλος): of other quality.
Διαλος τῆς: a different sort of man.
Δίλοιμα, ngr. Δίλος (σάλιο): leap.
Διαλο-πρός-Αλλος: (changing from one side to another), changeable, fickle, E 831.
Διαλος (αλίας) 3: other, another. τά μίν ... Αλλα δι: some ... others, of Διαλος: those others. Freq. a noun is added in appos. Cf. Διάλος, Διαλος, Διαλος, Διαλος, Διαλος, Διαλος, Διαλος, Διαλος.
Διαλος: at another time, once upon a time.
Διαλος, Διαλος: at one time, at another time. A 590, Ε 595.
Διαλος: otherwise, i.e. better. E 218.
Διαλος, Διαλος: ngr. partic. of Διαλομα, am captured. B 374.
'Αλπη and 'Αλος: towns under Achilles’ rule. B 682.
Διαλωχ (Δίλος): (bed mate), wife.
Cf. Διαλωχ. B 136, Γ 301, Ζ 114.
Διαλος, Διαλος (σαλο, σαλο): the sea; esp. the sea near the shore, as distinguished from both the high seas and the land. A 358.
Διαλοσ, -τος: grove, esp. a grove consecrated to a divinity; hence a sacred field, even without trees,—equiv. to τέμενος Β 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.
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Δηλο: aor. of διλομα. §§ 53, 23 a.
'Αλευρι: Αλευρι, a country near Τρηγ from which silver came. B 857.
Διόλον (Διόλων): am frantic, am beside myself, race. E 352.
Δινη: threshing floor, field (planted with vines or trees?). E 90.
Διόμος: partic. of Διόλω, wander.
Δι: up, along, for δια, by 'apocope' and 'assimilation' before πι, βι, φι, as δι πέδου. E 87. § 29 b.
Δυοκ (δυοκ, οινοι): adv: at the same time, together. It is sometimes found with τε ... καί, and τετεθα, and accompanies a 'dative of association.'
'Αμαλονε, pl.: Amazons. These war-like women fought against the Phrygians. Π 180. Αμαλος (sand): sand. E 587.
Διαμακες: 3: raging, impetuous.
Διαδενε, aor. Διαδρισε and Πιδρισε: miss, fail to hit. Δ 491.
Διαλογι (Διαλογε): at the same time, at once, together. E 636.
Διακαλλι: [Διακαλλια]: (throw up, hold back), put off, postpone.
Διαμαλτ: (Διαμαλτ): to be ascended, scaled. Z 434.
Ἀμύλεα, pl.: an old Achaean city in the valley of the Eurótas, about a league south of Sparta. Seat of Tyndareüs and his sons. B 584.

Ἀμφίων, -ονος: blameless, honorable.

Ἀμφιών, aor. ἀμφιών: ward off, keep off, protect, defend, with dat. of interest or ablatival genitive. A 67.

Ἀμφίωσις, fut. ἀμφίωσ: (tear), gnaw.

Ἀμφύ-γοντο: aor. as pass. of ἀμφύ-γονον, pour about. B 41.

Ἀμφύ-πράψα, -ές (ἔραφος): covered (closed), both above and below. A 45.

Ἀμφί (Ἀμφος), 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. ἀμφί ὀδηγοῦσιν ἐπειδὴ: they pierced with spits so that the spit appeared at either side. ἠμέλετα τὴν ἀμφί άντί: but he fell over him, oἱ ἀμφί Πρίμον: Priam and his attendants. ἀμφί Ἐλείνα μάχοντα: fight for Helen. Cf. ἀμφίς.

Ἀμφύ-ιεχον, perf. partic. as pres.: shrieking about. B 316.

Ἀμφύ-Βασις, perf. ἀμφύ-μπασις: go about; perf. has come upon, stand over (lit. upon both sides of), be-stride, protect. A 37, 451.


Ἀμφύ-Βροτός: man-protecting, only of the shield (άσπις). Cf. ἀμφώ.

'Ἀμφίγενεα: town under Nestor's rule. B 593.


Ἀμφύ-δαλω, perf. ἀμφύ-δαλός: burn about, blaze round about. Z 329.

Ἀμφύ-δρωφῆς, -ές (δρόπιτα): (torn on both sides), with both cheeks torn (in grief). B 700.

Ἀμφύ-δυναμή, 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.


Ἀμφύ-καλύπτω, aor. ἀμφύ-καλύπτει: conceal round about, cover, envelop.

Ἀμφύ-κόσσαλον δῆτα: two-handled cup A 584, Z 220.


Ἀμφύ-μάλας, -ας: black round about, darkened on all sides (of a mind dark with passion). A 103.

Ἀμφύ-μάλαμαι: dwell round about, inhabit. B 521, 574.

'Ἀμφύς: (1) Trojan leader. B 830.
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(2) Son of Selagus, slain by Ajax.
E 612.

ἀμφί-πέτσαμα: am busy about.
ἀμφί-πολος (πέλω), fem.: maid, female attendant, corresponding to the male ὑπάτων. Τ 143, 422.

ἀμφί-ποτώραμα (πέτσαμα): fly round about.
B 315.

ἀμφίς: on both sides, separately, in two ways. ἀμφίς φράζοντας: are divided in mind, are at variance. ἀξον ἀμφίς: on the axle. Cf. ἀμφί.
B 13, 30.

Ἀμφιτρόων, -ώνος: Amphitryon, husband of Alcmena, putative father of Heracles. Ε 392.

E 748. Cf. κόρος.

ἀμφί-χω, aor. mid. as pass. ἀμφίχυετο: pour about. B 41.

ἀμφότερος (ἀμφώ) 3: both. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τι . . . καλ.
Γ 179. ἀμφότερος (εἰς χριστόν): with both hands.
E 116.

ἀμφότερον: (from both sides), on both sides. E 726.

ἀμφω (αμβο, both): both, only nom. and acc. dual, but freq. conj. with the plural. A 196, 209.

ἀν: by 'apocope' (§ 29) for ἀνά, up.
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 subj. 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 κα is used even with the fut. ind. § 18 b.

In use, ἀν is essentially equiv. to κα, which is more frequent.

1. In simple sentences and in the apodosis of complex sentences, ἀν and κα express limitation by circumstances or condition.

2. In final clauses which refer to the future, the use of ἀν or κα prevails.

3. In conditional clauses the subj. and opt. generally take ἀν or κα when the governing verb is a future or in a mode which implies a future occasion.

τότε καί μν πεπίθομεν: then we may persuade him. κείμενο δ’ ἀν οὖσα μαχαίρα: but with those no one would contend. αἱ κε ποιο Ζεὺς δέση: if Zeus ever grants. τάς ἂν τοις θυμοῖς ἀλάγην: he may at some near time lose his life. οὖν ἂν τολλαὶ πίπτωσι: when many shall fall.

ἀνά, ἀν (§ 29), ἀν (before labials, § 29 b) (on), adv. and prep.: up, thereon, upon, along. ἀνά ἑρμῆς: started back. ἀνά στρατόν: (up) through the camp. ἀνά ὁμολογ: through the throng. ἀν τε μάχην: along through the conflict. φρονίων ἀνά θυμῶν: considering in mind.

ἀνά στόμα: on (your) lips. ἀνά στρατόν and κατά στρατόν, ἀνά ὀστυ κατά ὀστυ are used with slight difference of meaning; in such
expressions, metrical convenience
seems to have determined the
choice between ἀνῦ and κατά.
ἀνῦ: for ἀνῶστοθυ, rise. Z 331. § 55 c.
ἀνῦ: vocative of ἀνῦς, king. Γ 351.
ἀνῦ-βαίνει, aor. ἀνῦβη and ἀνῦβης: go
up, ascend, mount, embark.
ἀνῦ-βηντος, -ος: delay, postponement.
ἀνῦκακὴ and ἀνῦκερ: necessity, com-
pulsion. τές τοι ἀνῦκερ: what com-
pels thee? ἀνῦκακὴ: of necessity.
ἀνῦ-γνώμης, aor. pass. ἀνὐγνωμῆθη:
bead back, turn. Γ 348.
ἀνῦ-δύνα, aor. ἀνῦδυνα: lead up, bring
back; mid. put to sea (opp. to καταγέννη). A 478, Z 292.
ἀνῦ-δεξια, aor. ἀνῦδεξιατο: take up,
receive. E 619.
ἀνῦ-δικοῡ, aor. ἀνῦδικο: dixi up, appear
from below, rise.
ἀνῦ-θηλε, fut. ἀνῦθηλησ: bloom
again, put forth new leaves. A 236.
ἀνῦ-ἄδικος: shamelessness, inso-
quence. A 149.
ἀνῦ-ἄδεη, -ς: shameless, pitiless.
ἀνῦ-ἄιμα, -ος (ἀιμα): bloodless (of
the gods). E 342.
ἀνῦ-ἀρετα, aor. partic. ἄρεταν, aor. mid.
ἀνῆλυντο: take up. A 449.
ἀνῦ-ἀνυσα, aor. opt. ἀνῦσξε, aor.
partic. ἀνῦς, start up, spring
up, rise. A 584, Γ 216, Δ 114.
ἀνῦ-ἄλινα, aor. inf. ἀνῦ-ἀλινα, aor.
partic. ἄλινα: lean upon, lean
back, bend up. ἀλιναν νέφος:
roll back (i.e. open) the cloud. E 751.
ἀνῦ-ἀκοντιζα (ἄκων): dart up, shoot up,
spurt up (of blood). E 113.
ἀνῦ-ἀλκη (ἄλη): weakness, cow-
ardice. ἀνυ-ἀλκηψ: overcome by
their cowardice. Z 74.
ἀνῦ-ἀλκη, -ας: powerless, weak, cow-
ardly. B 201, E 331, 349.
ἀνῦ-νεω: (nod up), refuse, deny (a
request); opp. to κατανεώ, indi-
cate and confirm assent by a nod.
ἀνῦς: gen. ἀνυκτος, voc. ἀνῦς (ἀνῦς):
(protecting lord), king, lord, master.
Epithet of gods and princes. ἀνῦς
ἄρδων: king of men. Epithet esp.
of Agamemnon. A 7.
ἀνῦ-πᾶλα, aor. partic. ἀμπελουν: brandish. Γ 355, E 280.
ἀνῦ-πρηπή, aor. subj. ἀμπηλής: fill up, fulfill, complete. Δ 170.
ἀνῦ-πνεω, aor. pass. ἀμπνεύθη: take
breath, receive. E 697.
ἀνῦ-παινος (ἀπαινα): unransomed,
freely, without price. A 99.
ἀνῦ-ἀρχος (ἀρχος): without leader,
uncommanded. B 703, 726.
ἀνῦ-σω (ἀμω): rule over, reign, am
defender, master, lord of. Freq.
with dat. of interest. Μυρμή-
νους ἀνασω: (reign for the Myr-
midones), reign over the Myrmidones.
ἀνῦ-στα: standing up; aor. partic.
of ἀναστῆμ, set up. A 387.
ἀνῦ-στησαν: 1st aor. opt. of ἀνα-
στῆμ, cause to stand up, rouse
from their seats. A 191.
ἀνῦ-σχινα, ἀνα-σχιον, ἀνα-
σχίμαινος, ἀνα-σχιματον: aor. of ἀνα-
χέω, hold up; mid. endure. ἀναχέω
νος: drawing back, "hauling off."
ἀνῦ-τάλω, aor. ἀντεϊλε: send up,
cause to grow. E 777.
VOCABULARY TO THE

άνα-τρέπω, aor. ἀνετράπησα: turn over; aor. fell back. Z 64.

άνα-φαίνω: (show up), reveal. A 87.

άνα-χέρας: draw back, withdraw, yield. E 443, 600.


άνδάνα, impf. ἄνδανα or ἄνδανε, aor. inf. ἀδικώ (ἀποδίκω, ἀδίκω, συνδικοῦ, suavis), suavis, sweet, µακ: please, am acceptable. A 24.


'Ανδρομάχη: Andromache, wife of Hector, daughter of Eetion (king of Theba). Z 394 ff. Her father and brothers were slain by Achiilles. Z 414 ff.


'Αν-βη: aor. of ἄνδακασα, go up, rise.

'Αν-γεγέρθη: aor. of ἄναγκασαμ, bend back. Γ 348.


'Αν-δειπνο ποικίλο καταστροφή: aor. of ἀνεδειπνο, dive up to, appear from.

'Αν-ἐπέρα: check, hold back. Τ 77.

'Αν-έμην: aor. of ἀνεμίζω, urge on.

'Αν-εμα, pres. partic. ἀνεμά (ἐμα): come back, return. Z 480.

'Αν-ερμαί (ἐρμαί): ask, inquire.


'Αν-λοντος, ἀνέλαν: aor. of ἀναλάνα, take up. A 449, 301, B 410.


'Αν-μελλόντος (ἀνέμος): (windy), empty, useless, idle, in vain, to no purpose. Δ 355, E 216.


'Αν-ἐμείναι: impf. of ἀνεμίζω (nod up, i.e. shake the head), refuse. Z 311.

'Αν-έπη: aor. partic. of ἀνέχω, urge on.

'Αν-έφωμα: fut. of ἀνέχωμα, suffer, allow. E 805.

'Ανέρ, ἀνήρ, ἀνήρας: from ἄνηρ, man.

'Αν-έρχόμα: return. Δ 392, Z 187.

'Ανέκτην [Ἀνέκτην], ἀνέκτην: stood up, rose, aor. of ἀνέκτημα, set up.

'Αν-έχερος, ἀνέχον: aor. of ἀνέχω, hold up, raise. Γ 318, E 655.

'Αν-τελά: aor. of ἀνατελόω, send up.

'Αν-τράπησα: aor. of ἀνετράπησα, turn over; aor. fell back. Z 64.

'Ανεθή(ν), adv.: far, away from, without. ἀνεθήθη: without divine help.

'Αν-τράπτο, impf. of ἀνατράπτω, draw back. E 443, 600.

'Αν-χέω, fut. ἀνέχομα and ἀνέχη-σαμα, aor. ἀνέχολο: hold up, lift, raise; mid. hold up under, am patient, endure, suffer, allow; draw up.

'Αν-εχώρησέν: aor. of ἀναχώρησα, draw back. Γ 35.

'Ανευ: speechless, dumb, mute. (Prob. an old adj. in nom. pl.) B 323.
FIRST SIX BOOKS OF THE ILIAD

\(\text{άν-ήγαγεν aor., άνήγεσις impf.: of άνά-
γα, bring back. Z 292.}

\(\text{άν-ης [άνη, § 52 c] aor. subj., άνήκε aor. ind.: of άνήμι, let go, urge on.}

\(\text{άν-φάεστος (άδος): incurable, unen-
durable. E 304.}

\(\text{άν-φεδονική: impf. of άνεδοκανίζω, dart
up, shoot up, spurt up. E 113.}

\(\text{άνήρ, gen. άνδρος or άνήρ, dat. άν-
ήρ, nom. pl. άνήρες, dat. pl. άνδρας or άνη-
ήστης: man, vir, in contrast with boy, woman, or
divinity. άνήρες εάτε: be (brave)
men! In military use, equiv. to
μαχητής, warrior. In πατήρ άνδρων
τη θεών τε, father of both men and
gods (of Zeus), άνήρες is used of
the human race (like άνδρωτος).}

\(\text{άνθρῳ is sometimes added to eth-
nic names, as Σύλλεκτες άνδρες, Διά-
δησιος άνήρ, or to the name of a
class; see on B 474.}

\(\text{άν-φορα: fut. of άν-φύμα, urge on.}

\(\text{άνθομιθες: son of Anthemio, Si-
nomoisius. Δ 488.}

\(\text{άνθωμαίων, -ορος: a Trojan. Δ 473.}

\(\text{άνθομαι-εις, -ετος (άνθος): flowerly,
abounding in flowers. B 467.}

\(\text{άνθρωποι, -όνος: chin. A 501, Γ 372.}

\(\text{άνθρωπον, -όνος: town on the Euri-
pus, about seven miles from
Chalices. B 508.}

\(\text{άνθος, pl. άνθα: flower. B 468.}

\(\text{άνθρωπος: man, human being, h.o.m.o.}

\(\text{άνισα, aor. partic. άνισθήστα (ον ἐσ):
grieve, vex, wear out. B 291.}

\(\text{άν-ήμια, 2d pers. ind. άνει, fem.
partic. άνεισα, fut. άνήμησα, aor.}

\(\text{άνήκε or άνήκες, aor. subj. άνήκη,
aor. partic. άνήκετε: (send up),
let go, free, urge on.}

\(\text{άν-φώτα: partic. of άνήμι, come back,
return. Z 180.}

\(\text{άν-νυστα (νίστα): unwashed. Z 266.}

\(\text{άν-φύρημα, pres. mid. partic. άντί-
μεικός, fut. inf. άντιφύρησθαι, 1st
aor. opt. άντιφύρησαι, 2d aor. ind.
άντιφύρησται, άντιφύρηστε, άντί-
φύρησαν [άντι-
φύρησαν], aor. partic. άντι-
φύρησα, άντιφύρηστε, άντι-
φύρησαν: 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' άντιφύρη, he rose for them, sc. to
address them.}

\(\text{άν-ορεώ, aor. άν-οροντε: start up,
rise. A 248.}

\(\text{άν-ούρατος (ονύρατον): unwounded
by a weapon held in the hand,
opp. to άβλητος, unhit by a
missile. Δ 540.}

\(\text{άν-στάτες aor. partic., άντί-
φύρήσθαι fut., άντιφύρησται aor.
ind.: of άντι-
φύρησμα, raise up, rise. B 398.}

\(\text{άν-σχηματικός: fut. of άντίσχημα,
endure, allow. E 104, 285.}

\(\text{άντα: opposite, over against. Cf.
άντε. B 626.}

\(\text{άντ-άριος: of like worth, of equal
value, equivalent. A 136.}

\(\text{άντας, aor. ίνεργα: meet. Z 399.}

\(\text{άντας: wife of Proetus. Z 160.}

\(\text{(Stheneboea in the tragic poets.)}

\(\text{άντ-ετρήσθη: aor. of άντιτρήσθη,
pierce. E 337.}

\(\text{άντην: equiv. to άντα, opposite, to
(my) face, openly. A 187.}
VOCABULARY TO THE

Ἄντηρονθῆς: son of Antenor. Π 123.
Ἄντηρος, -όρος (cf. ἀντώναιρα): 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 Meleagrus 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. Π 203.

ἀντί, adv.: opposite. Cf. ἀντίος.

ἀντι-άνερα (ἀνήρ): matched with men in battle, like to men, of the Amazons. Π 189, Ζ 186.

ἀντιάω, subjv. ἀντιώσω, fem. partic. ἀντιώσων (§ 47 e), aor. partic. ἀντιάον (ἀντίο): meet, approach, partake of, share, receive. Cf. ἄντιομα. Α 31.

ἀντι-Βον, adv.: with opposing might; originally cognate acc.; see ἡμίδι.


ἀντί-βολα, aor. inf. ἀντιβολήσα (Βόλλα): go to meet, take part in.

ἀντί-θεος 3: god-like, with no esp. reference to moral qualities.

ἀντικρῆς, adv.: (opposite, against), straight forward, straight through.

Ἀντιλόχος: Antilochus, eldest son of Nestor, a distinguished warrior, and friend of Achilles. See ἀγαθός. Ρ 652 ff., Ψ 559.

ἀντίος 3: meeting, to meet, in friendly or hostile sense. ἄντιος is used adverbially. ἄντιος ἐκπόν: opposed. ἄντι-τῶν ἐπὶ: go against, with genitive. ἄντι-πέρας (πέρας), neut. pl. as subst.: the opposite fields, the opposite coast. Β 635.

ἀντί-τορτις, aor. ἀντιτορτήσας: pierce.

ἀντι-φύς: bear against; mid. bear myself against, oppose. A 589.

Ἀντίφος: (1) Greek ally from the Sporades. Β 678. (2) Leader of the Macedonians. Β 864.


Ἄντφον, ἄντο: town under the rule of Protesilaus. Β 697.

ἄντις, -γος, fem.: ῥίμ, of shield or chariot. Ε 262, Ζ 118.

ἄνων, -ως: accomplishment, fulfillment. ἄνων δ" εἰς ἄντεκται: "they will not attain what they desire and plan." Β 347.

ἄνθρο: accomplish, gain anything.

ἀνυγα (perf. as pres.), impf. ἀνυγον, plpf. as impf. ήνυγατε or ἀνυγαν (§ 30 k): command, order, bid. Α 313.

ἄνθανε: aor. partic. of ἀγνημα, break.

ἀνα fut., ἀνετι aor. inv.: of ἀγο, lead, bring. Π 105.

Ἄξιος: Axios, river in Macedonia, emptying into the Thermaic Gulf. Β 849.

ἄξιος (ἀξιό): of equal weight, of equal value, suitable (of a ransom).

ἀξίον: aor. inv. of ἀγομα, break.

Ἄξιοις: Axios, Trojan from Arisbe, slain by Diomed. Ζ 12.

ἀξίων (ἀξιός): axle of chariot. Ε 838.
FIRST SIX BOOKS OF THE ILIAD

ἀδώνις (ἀδώνις) (ἀδώνις): song, gift of song.
ἀδύμωμος: sung of, subject of song.
Z 358.

ἀλλήλῃ, -ϊς (ἀλλῃ): all together, with closed ranks. E 498.


ἀ-πάλαμος (παλαμή): (without device), helpless. E 507.

ἀπ-αδοταί, aor. ἀπαδοτήθη: crush. Δ 522.

ἀπολέσα: tender, delicate, soft.

ἀπ-αμείβωμαι: reply, answer. Freq. in the formula ὁ ἀπαμείβο-μενος προσέρχεται, where the acc. is const. with προσέρχεται. A 51.

ἀπ-ἀνεῳ-θε, adv.: away, apart, aside, sometimes with ablative gen., away from. A 48, 549, B 391.

ἀπ-ἀπα, ἀπαν (strengthened τοῖς): all, all together. A 535.

ἀπ-ἀπα-θεν (ἀπα), adv.: separately, apart, with gen. E 445.

ἀπ-απε: deceit, trick. Δ 168.

ἀπ-απεταλασμόν (ἀπατηλασμόν), adv.: separate, with gen. A 526.


ἀπ-δέχατο: aor. of ἀπεδεχόμαι, accept. A 95.

ἀπ-διδόσα: aor. of ἀπεδῶ, strip off.

ἀπ-διδώκα: aor. of ἀπεδώκαμ, give back, pay, render. Δ 478.

ἀπεδίλεω, fut. ἀπεδίληξα, aor. ἀπεδίληκαν and ἀπεδίληκα ἀπεδίληκα: threaten. ἅπαλεγράτων μίθοιν: (he threatened a word), he uttered a threat. A 181, 388.
chariot. ἀπὸ χειμώνος ἀφήνω: on the ground he set out. 
πάνω ἀπὸ ἕσσα ἄλο-
χως: remaining away from his wife.
ἀπὸ πατρίδος αἰχμή: absent from his
fatherland. ἀπὸ θεμιτοῦ: far from
(my heart).

ἀπο-αιρέω, ἀπο-αἰρέω, fut. ἀφαιρήσεθαι, aor. ἀφέλοντο: take away, deprive for my own interest.
ἀπο-βαλώ, aor. ἀπεβάλλοντο or ἀπεβίσσα: go off, dismount. Ε 133, A 428. 
ἀπε-βλητος (βάλλω): to be cast off, to be rejected, despicable. Γ 65.

ἀπο-δέχομαι, aor. ἀπεδέχομαι: accept.
ἀπο-διδομένα, aor. ἀπεδίδομα, aor. inf. ἀποδέω: give back, render, pay.
ἀπο-δίδω: aor. ἀπεδίδοντε: strip off.
ἀπο-κισώ: withdraw from, abandon, with gen. Γ 406.

ἀπο-κυσία: inv. of ἀπόφυμα, deny, refuse. Γ 406.
ἀπο-κορο (aor.): carried off, swept away. Cf. ἀποφαίο. Z 348.
ἀπο-κράτος: aor. inf. of ἀποκράτεσθαι, put off. Γ 89, E 492.
ἀπο-κράτος: leap off. Β 702.
ἀποικία, neut. pl. (ποικίλα): (recom-
pense), ransom. A 20, Z 46.
ἀπο-κρατεύομαι: fut. of ἀποκρατεύω, bear away. E 257.

ἀπο-κράτευ, aor. pass. partic. ἀπο-
κρατεύοντε: separate, ἀποκρατεύοντε: apart from their friends. Ε 12.
ἀπο-κτείνω, aor. ind. ἀπέκτεινα, aor. 
inf. ἀποκτάμενος: slay, kill. Ε 675.

ἀπο-λθάβα: aor. inf., ἀπόλεσσαν aor. 
ind.: of ἀπόλλυμι, destroy. Γ 40.
ἀπο-λίγω: cease, die away, die.
ἀπο-λλήμμα, aor. act. ἀπάλλευες and ἀπόλλημα [ἀπώλημα], aor. mid. ἀπελλήμμα and ἀπόλλημα: destroy; mid. perish, die, fall (in battle).

Ἄπολλος, -ος: Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Ψάβως, gleaming), of song (A 603), of herds (Β 786), of the bow (ἰκήθελος, ἄργυρότοξος), 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., Ε 344 ff., 505 ff.

ἀπο-λύμαινομαι: purify myself.
ἀπο-λύω, aor. ἀπέλυσα: release, set 
free. A 95, Z 427.
ἀπο-μνημεία, aor. partic. ἀπομνημέομαι: 
give vent to wrath for away. Β 772.
ἀπο-μνημονεύομαι, aor. ἀπομνημονεύομαι: wipe away. Β 269.

ἀπο-μνημονεύομαι, aor. ἀπομνημονεύομαι: emigrate, remove. Β 629.
ἀπο-νόμαι: return. Β 113, Γ 313.
ἀπο-νοστίμου, fut. ἀπονοστίμου (νόσ-
tος): return, go home. Α 60.
ἀπο-νοστηφίν (γυναίκα), adv.: apart, away from. B 233.

ἀπο-ναυά, fut. mid. ἀποναυάκησα: 
stop from; mid. keep myself away 
from, cease from, stop. Ε 288.
ἀπο-πέταιμαι, aor. mid. partic. ἀπο-
πέταιμος: fly away. Β 71.
ἀπο-πνεύω (πνέω): breathe forth.
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ἀπο-πτέω: spit forth, belch forth.
ἀπο-φόριμα: set out from. Ε 105.
ἀπο-ορέων, ο.ρ. ἀπορεον: leap off, hasten away. Ε 20, 836.
ἀπο-φρέγμα, ο.ρ. partic. ἀποφρέγμα: break off, break. Ζ 507.
ἀπο-φραζε (ῥήγματι): (what is broken off), branch (of a river). Β 755.
ἀπο-στυρμα, plpf. ἀπόστυρμον as οο., perf. partic. as pres. ἀποστυρμον: rush away, hasten away. Δ 927, Ζ 390.
ἀπο-στείχω, οο. ἀπόστειχο: go away, depart. Α 522.
ἀπο-σφάλλω, οο. opt. ἀποσφάλλεια: drive far away from. ἀποσφάλλει εἰς νου: “make vain their labor.”
ἀπο-σχίζω: οο. of ἀπείχο, hold off, keep far away from. Ζ 90, 277.
ἀπο-τίθω, οο. inf. ἀπόθεσθαι: put off, daff. Γ 149, Ε 492.
ἀπο-πάει, fut. ἀποπάεμαι, οο. ἀπέ- 

tίναι: pay, recompense. Α 128.
ἀπο-φόρας, οο. partic.: taking away. (Prob. for ἀπο-φορας. Of this, ἀφόρα (or ἀφόη) would be the ind., while ἀφόρας seems to be formed from an ἀφοράς.) Α 356. Cf. ἀφοράς.
ἀπο-φορα, fut. ind. ἀποφώρα: bear away. Ε 257.
ἀπο-φοβίνῳ: waste away, perish.
ἀπο-φθείω, οο. partic. ἀποφθείμενον: perish, die. Γ 322.
ἀ-πρήχον (πρήχον): (unaccom- 

plished), ineffectual, fruitless.
ἀ-πράξειν (πράξαι), adv.: unobtained, without money, without ransom. Α 99.
δ-πτέλμος (τόλμης): unwarlike.
B 201.
ἀπομα, οο. ἁματο: lay hold of, touch. Α 512, E 799.
ἀπο-κλω, fut. ἀποκλω: push off, keep off, remove. Α 97.
ἀπο-άλεσα, ἀπο-άλεσα: o. r. o. ἀπολλυμ, destroy. Ε 643, Z 228.
ἀρα, ἵ (enclit.), ἵ, χ: so, then, as you know, you know, it seems. Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transition. 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.
ἀράβεω, oor. ἀράβητρ (ἀραβης, Eng-

trop): ring, of the armor of falling warriors. Δ 504, E 42, 58.
Ἀραβυρή: thought to be the later Phlius near Corinth. Β 571.
ἀραϊος 3: (thin), delicate, slender, of Aphrodite’s hand. Ε 425.
ἀράμμα, impt. ἅμα, oor. ἅρματο (ἀρά, prayer): pray. Τ 304.
ἀραρίσκω, oor. partic. ἀραροντες, oor. ind. ἱμαρε, perf. partic. ἀρίσκης and ἱμαρου (“ἀρεί, “ἀρον, “ἀρος, arm): join, fit, suit; perf. and plpf. are intrans., am fitted, suited. ἱμαρήν ἱμαρήσω: a well-fitting girdle. ὁ οἱ τυλά-

μφαν ἱμαρήν: which was suited to his hands.
VOCABULARY TO THE

ἀργυρό-ήλιος: silver-studded, studded with silver nails, of a sword hilt.

ἀργυρό-πετα: (silver feet), silver footed, i.e. with beautiful white feet. Standing epithet of Thetis. Cf. 'Thetis' tinsel-slipper'd feet,' Milton Comus 877. A 538.

ἀργυρος (argentum): silver. E 726.

ἀργυρό-τοφος: silver-bowed, bearer of the silver bow. Epithet of Apollo.

ἀρείαν, ἄρειον: comp. of ἀρείος, good, strong, mighty. Cf. ἄρειος.

ἀρισκε, fut. ἀρισκόμεθα (ἀρισκέω): atone for, satisfy, make right.


ἀρηγάν, ὁ: f. helper, defender.

ἀρημός: (pertaining to Ares), of war, warlike, martial, brave. Δ 98.

ἀρη-φίλου: dear to Ares. Γ 21.


ἀρηνος plf. (§ 30 8), ἀρηνότος perf. partic. of ἄρηνόω, fl., suit. Γ 338.

Ἀρης, gen. ἄρης, dat. ἄρη αἱ or ἂρῃ, acc. ἄρην, voc. ἂρες or ἄρες: Ares, Mars, son of Zeus and Hera. God of war, but not one of the most powerful divinities. Εὐτρής (Strīte) is his sister; Δέμος (Terror) and Φόβος (Fright) are his attendants. Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the Iliad. His name
is freq. used for battle, war, fury of war.

ἀρητήρ, ἄρος (ἄρισομαι) : (one who prays), priest. Α 94.

ἄρις ἤλος : very clear, distinct. § 40 d. B 318.


"Ἀρμαῖοι : a people in Cilicia, where Typhoeus lay bound beneath the earth. B 783.

ἄρμα-πρεπής, -ός : distinguished, pre-eminent. § 40 d. Z 477.


'Αρισβηθ-θεν : from Ariespe. B 888.

ἀρωτερῶς : left (hand). ἐπ' ἀρωτερῶ : to the left, on the left.

Ε 355.

ἀρωτεύς, ἄρος (ἀρωτος) : chief, prince.

ἀρωτεύω, iterative impf. ἀρωτεύκαται : am chief, am first, am brave in battle. Ζ 208, 460.

ἀρωτος 3 : superl. of ἄρωθος, good, strong, mighty, brave. Cf. ἀρέων.

'Αρκαδία : Arcadia, in the middle of Peloponnesus. B 603.


ἀρκεω, aor. ἀρκέως (ἀρκέω) : protect, ward off. Z 16.

ἀρκεος : appointed, fated, sure. B 393.


ἄρμα, -ατος : chariot, esp. chariot of war. It was low and light, entered from behind, with a curved rim (ἄρτης) 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. δόρος, ός, ὄς.

ἄρματα-πηγός (πηγημα) : chariot-maker. Α 485.

ἄρμαμα, ἀδρ. ἄρμακτε (ἀρμακτε) : fit, suit to. ἄρμακτε αὐτῷ : he fitted it to himself. Γ 393.

'Αρμονίας, -εα : son of Harmon (Joiner), Teeton (Carpenter), a skillful Trojan artisan who built the ships that carried Paris to Greece. Ε 60 ff.

ἄρνα (acc. sing.), dual ἄρνη, gen. pl. ἄρνων (ἀρνων, § 32 d) : lamb. Γ 103, 273, Δ 435.

ἀρνεύος (ἀρνευ) : ram. Γ 197.

"Αρνη : Boeotian town. Β 507.
VOCABULARY TO THE


dσυμ. aor. inf. of δω, sate. E 289.
δσμετασ (σβίνυμμι) 3: (unquenchable), ceaseless. A 599.
δσός: prominent leader of Trojan allies. B 837.
δσκανία: district in Bithynia. B 583.
δσκάνης: leader of Trojan allies from Asia Minor. B 862.
dσκή, impf. ἰσκευ, aor. partic. ἰσκέους: prepare. D 110.
δσκληπηδής: son of Aesclepius, Machaon, a skilled surgeon. D 204.
δσκληπίος: Aesclepius, Aesculapius. B 731. Homer does not know him as a divinity, but as a hero skilled in surgery and the use of herbs.
dσκός: leather bottle for wine.
dσκαίρω: gasp, twitch. G 293.
dσκεκρής, adv.: violently, eagerly.
dσκέπαστος: unspeakable, indescribably great, vast. B 455, G 373.
dσκεπή: shield bearing, equiv. to δσκεπή. B 554.
dσκίς, -δς, fem.: shield; the general word for both the large oval shield (δμύβραγα B 389) and a smaller round shield (εκικλος 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.

apistis: shield-bearing man, warrior. Cf. αϊχμη. Δ 90, 201.


ἀστρ.: Epic for τίμα, from ἰδει. ἀστον, adv.: nearer, comp. of ἀγχω. ἀστον ἐμι: approach. Δ 597.


ἀστειφής, ἀστειφής, ἀστειφής: still. Γ 219.


ἀστειραίος, ἀστειραίος (ἀστειραίο): starry.


ἀστήρ: ἂδος (star). ἀστήρ ἂδοσις: Sirius, the dog star. Z 295.

ἀστράπτω: lighten, send lightning.

ἀστυ, ἀστυ (φάστη): 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.

Ἀστυάλος: a Trojan. Z 29.

Ἀστυάναξ, ἀστος (Defender of the city): Astyanax, name given by the Trojans to Hector’s son, because of Hector’s protection of the city. Z 403, X 506.

Ἀστένως: a Trojan. E 144.


ἀσκαλάν, pres. inf. ἀσκαλάν (§ 47 c): am impatient, vexed. B 293, 297.

Ἀστωρίας: Boeotian river. Δ 333.


ἀτάρ (ἀτάρ): 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 ἄταρ means and or and then, rather than but. It is somewhat more emphatic than ἦδη, since it has a more prominent position. A 168, 506.

ἄ-ταρπιθης (ταρβίθη): fearless, undaunted. Γ 63.

ἄ-ταρπη: harsh, angry. A 223.

ἄπαθηλία (ἀπη), always pl.: blind infatuation, wickedness. Δ 409.

ἄ-παρη, -ές (τέρω): unhealed, unyielding, firm. Γ 60, E 292.

ἄ-παπάτης (τάπατος): unaccomplished, unfulfilled, fruitless. Δ 26, 168.

ἄ-παπάτης (τάπατος): unaccomplished. A 527, Δ 175.

ἀτέρ, adv. with gen.: without, apart from. A 498, Δ 376, E 473.

VOCABULARY TO THE


άτριξις, aor. άγβλαιρε, and άτριάω, aor. άγκλαρειν (γλαρεί): hold in low esteem, slight. A 11, 356.

άτριμος, superl. άδριότατη: unhonored, slighted. A 516.

άπταλλο: cherish, rear, feed (of horses). E 271.

άτος (contracted from άτατος): in-satiate, with gen. E 388.

'Ατριδής and 'Ατριών, -έως: son of Areus. § 39 f. Epithet of Agamemnon and Menelaus ('Ατριδίου). When without special qualification, it generally refers to Agamemnon.

άτρικτες, adv.: truly, really. E 208.


άτριμος (άρμος), adv.: still, motionless. B 200, E 524.


άτρομος (άρμος): (without trembling), fearless. E 126.

άτρόγετος: restless. Epithet of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as barren.)


άτρόμαμ, aor. partic. άτρομος: am confused, am frightened. Z 468.

'Ατρυμανδής: son of Tryminius, Mydon. E 681.

α, conj.: again, anew, on the other hand, but now (forming a transition). Cf. α'άρη, α'άρη, αβρέ.


αδή: voice, speech. A 249.

αδύρω, aor. αδύρων (άφα, ɛφίω, ἀν ɛφειν, αἴφειν): draw up. § 29 c.

αδή, adv.: right there, there, here.

αδήλ: courtyard, court (situated before the house; the πρόθυρον and αθέου lead from it into the house); farmyard. E 138, Z 247.

Αδήλας, -ίδος: Aulis, a Boeotic harbor on the Euripus (opposite Chalics in Euboea), where the Achaeans forces gathered in order to set sail together for Troy. B 305 ff., 496.

αδήλωτας, -ίδος (αλανος, όψ): 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 κόρης.

αδύρα (αβρέ, άρε): on the other hand, but, yet. Equiv. to α'άρη.

αδή, conj.: again, anew, but; in general equiv. to α'. A 202.

αδήρη (α'ώ): shout, battle cry.

αδήρ: the same day, that very day.

αδήρα (αβρέ), adv.: at once, straightway. A 199, 356, 539.

αδήρε (αδή), adv.: again, a second time, afterwards, back again. A 27.
αὐτὸς (αὐτός) [αὐτῶ], adv.: right there. Cf. αὐθ. Γ 423.

αὐτοκατοικητής: own brother.

αὐτό-ματος (automaton): of (his) own accord. B 408.

αὐτός, αὐτή, αὐτό, intensive pron.: self; generally of the 3d pers., himself, herself; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in English. αὐτός contrasts the man with his associates, his adversaries, his horses, his clothing, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. in person, alone (by himself), of free will. τὴν αὐτὸν ὁδὸν is equiv. to Attic ταύτην τὴν αὐτὴν ὁδὸν. αὐτός is equiv. to αὐτὸς ὅ ἄντος. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. ἐμῷ αὐτῶν κλάσεως (since ἐμών is equiv. to ἐμοῦ), τὰ σ’ αὑτῆς ᾧμα (since σ’ is equiv. to σῶ).

αὐτόν (strictly local gen. of αὐτός), adv.: in the same place, right there, right here. Cf. αὑτή, αὐτόθι. Δ 428.

Αὐτὸ-φῶς: a Theban. Δ 395.

αὐτός (αὐτός), adv.: in the same way. The connection alone decides the exact meaning. A large variety of explained; e.g. as I am, without occasion, wholly, vainly, mere. § 42 i, k. A 133.

αὐχεῖν, ἀχο: neck. E 147, 161.

αὐ, aor. ἠσκε and ἄσκεν: show.

ἀφ-αιρόμαι: see ἀφ-αιρέω, take away.


ἀφ-φαντος (φαντό): unseen, out of sight, destroyed. Z 60.


ἀφ-φύπ, aor. opt. of ἂφιμ (send off): hurl. Γ 317.

ἀφ-φυτο: aor. of ἂφισσίμαι, take away. B 600.


ἀφ-φτησαμ: fut. of ἂφιμ, send away.


ἀφ-καίνω: come; as perf. am come.

ἀφ-κατάμα, aor. ἂφισσίμα, perf. ἂφέ-κατάτηρα: stand at a distance, aor. and perf. intras. stand at a distance, stand aloof. Δ 340.

ἀφ-φυτος (ἀφενος): rich, wealthy, abounding (with gen. of fullness).


ἀφ-φώμιτα: partic. of ἂφ-φώμ, handle.


VOCABULARY TO THE

ἀ-φραδίς: thoughtlessly, inconsiderately. Τ 430.


ἀ-φραίνω (φράν): am a fool. ἀφράινομαι, playing the fool. Β 258.

Ἄφροδίτη: 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. Τ 380 ff., Φ 416 ff.

ἀφρός (ἀμβρός, im ber): foam. Ε 599.

ἀ-φρόν, -όν (φρήν): simpleton. Β 425.

ἄ-φυλλος (φύλλον): leafless. Β 425.

ἀ-φύσις, fut., ἀφύσιν: draw (water or wine), collect, heap up (wealth).

Ἀχαιῶν, -ῶν, pl. adj. as subst.: Achaean women. § 39 g. Ε 422.


Ἀχαιός: Achaean; pl. Achivi, the Achaeans. The most powerful race of the Greeks at the time of the Trojan War. Phthiôtids (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 ἠκολούθης, well-grown, καρφοευροτάς, long-haired, γαλοχρίτως, bronze clad.

ἀ-χεῖν οὐ ᾗ ἀ-χέω (ἀχος): grieve, sorrow, am troubled (byou, in heart).

ἀ-χῖθομαι (ἀχος): am burdened, distressed. Ε 354, 361.

Ἀχιλλεύς or Ἀχιλλιός, -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. Ι 328 ff. Among his prizes was the youthful Bрисês, whom Agamemnon unjustly takes from him. This act of the king leads to the μῆνις of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in Ω). 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-χλός, -ός: mist, darkness. Ε 906.

ἄ-χλη: foam (of the sea), chaff (of grain). Δ 492, Ε 499.

ἄ-χλημα (ἄχος): grieve, am troubled.

Cf. ἄχληξ, ἄχλως. Α 163.

ἀ-χλός, -ός: grief, sadness. Α 188.

ἄ-χλητος, neut. adv.: aimless. ἄχλητος ἢδον: looking silly, casting a foolish look. Β 269.

ἄ-χρος, adv.: completely, wholly.

ἄ-χρομη (ἄχρων): place where the chaff falls as it is winnowed; loosely, heap of chaff. Ε 502.

ἄψ, adv.: back, back again, backward.
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άψις, ἰδος (ἀπτώ): mesh. E 487.
ἀψ-αρος (ἀρμι), adj.: returning, back. ἀψ-αρος, adv.: back.
ἀψιτο: hung, plpf. of ἄρεω, ifth.

B

βάζω: speak, say, utter. Δ 355.
βαθές, βαθέα, βαθό, fem. gen. βαθέας or βαθείς: deep, deep bayed, extended, high (of standing grain).

βαίνω, fut. βάντομαι, 1st aor. trans. βάνε, subjv. βάνωμαι [βάνωμαν], aor. mid. βάνετο, 2d aor. intrans. βάνη, perf. 3d pers. pl. βαναίοις, plpf. (βαναίοιςν): go, come, walk; 1st aor. act. cause to go; 2d aor. act., inceptive, set out. βανάιοις ἐναντίον: years have passed, ἐβανο βίονανα: (set out carrying), carried away; cf. οἰχειον προφέρουν. (Cf. βάνσικες, βαναίοι, βανόκοι, βανόμος.)

βάλλω, aor. (βαλλον), aor. mid. as pass. βάλτο, perf. βάλτη, plpf. βαλτήκεας (§ 30 k, § 44 b): throw, hurl, shoot, hit with a missile. βαλτήριν ἐν χηριν: laid in the arms. βάλλε κύλα: placed the wheels. φιλότητα βαλλει: shall we make friendship. ἐνι φιλεί βάλλε: receive in thy mind, take to heart. Cf. βέλος.

βάν: for ἰδαν [ἰδρανν, § 44 n], set out; aor. of βάλω, go. Δ 209.

βαρβαρό-φωνος (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 887.


βάς: aor. partic. of βαίνω, go.

βασιλεύς, -ίος: king, prince. This title is applied more freely than ἀνάω. Π 179.

βασιλεύω, fut. βασιλεύσωμαι: am king (queen), reign. Z 425.

βασίλης, -ίος, fem.: pertaining to the king, royal. Z 193.

βασίκω (βαίνω): go, come. Cf. φάσκες, γηράκες.

βασιν [βασήν]: aor. dual of βαίνω, go. A 327, E 778.

βασίλεια (βασί): Thornhill, a hill near Troy, before the Scæan Gate. B 813.

βεβλάν perf. βεβλήκων (§§ 30 k, § 44 b) plpf. of βάλω, go. B 134, A 221.

βεβλήκη α. βεβλήκηα: perf. pass. of βάλλω, hit. E 103, 284.

βεβλήδω (βεβλοῦκα): eat, devour. Δ 35.

βείω [βήω, § 52 e]: aor. subjv. of βαίνω, go.

VOCABULARY TO THE

βιός, -ος (βίλλω): missile, arrow.
βή [ξήθ], βήσετο [ξήσατο], βή-
σομεν [ξήσαμεν], βήσω or Βήσω [βίο, § 52 ε]: aor. of βαινε, go. The
1st aor. is transitive.
βήσα: Locrian town. B 552.
βήσηα: glen, ravine. B 552, Π 34.
βία, -ας: a lieutenant of Nestor.
Δ 296.
βίβληα (βαίνα): go. μακαρ βιβλίνα:
with long strides. Γ 22.
βία: might, strength; for attack; pl.
deeds of violence, violence. Freq.
in periphrasis (cf. μάνος, σφάνος,
κήρ). § 16 d. Πράμα Βία: the
might of Priam, the mighty Priam.
βίας Πραμαχείς: the mighty Her-
acles.
βίγιαφιν, old locat.: in might. Δ 325.
βίος: bow. Δ 125.
βίως (βίος): life, means of life,
βλάέω, aor. pass. partic. βλαφθώντε
weaken, hinder, hold back. Z 39.
βλάμενος, βλαθής, βλάθα: aor. mid.
as pass. of βλάω, hit. § 50 d.
βλάκω, aor. partic. μαλάκα: go.
§ 30 g.
βοάρνιοι: a stream in eastern Lo-
cris, emptying into the sea oppo-
site the northwest corner of
Euboea. B 533.
βοάς, pres. partic. βοάσεις (§ 47 c)
βοή (βοῖς): oxhide (sc. δορα, see on
Δ 54), shield of oxhide (sc. δαντί). E 432.

βόαιος (βοῖς): of cattle. νεῦρα βόαια:
ox inner, bowstring. Δ 122.
βοή: shout, outcry. βοήν δύνατος:
good at the war cry, valiant in war
(esp. of Menelaus and Diomed).
This was an important quality in
battle when trumpets were not
used.

βοιβή: Boebe in Thessaly, not far
from Pherae, on the lake to which
it gives its name. B 712.

βοβής, -άς: of Boebe. Βοβής

βοωτοί: the Boeotians. B 494, 510,
E 710.

βοδάντε: partic. of βόαι, shout.

βορές, gen. Βορέια: Boraeas, North
wind. (See ἀνέμος.) E 524.

βοίκω (βοῖς, botany): pasture, feed.
E 162.

βοτρύν (βότρυς), adv: in clusters
like grapes, of swarms of bees.
B 89.

βουβά, ὄξος: groin. Δ 492.

βουκόλω (βουκόλος): tend cattle.

βουκάλιαν, -ός (bacodic): eldest son
of Laomedon. Z 22.

βουλενή: councilor, member of the
βουλή. Z 114.

βουλευ, fut. Βουλεύσομαι, aor. Βου-
λεύσατο (βουλή): advise, counsel;
mid. deliberate, plan. B 347.

βουλή: advice, counsel, plan, will,
purpose; council, composed of
γέροντες, elders. A 5, B 53.

βουληφόρος: council-giver, councilor.


βολεμά (βολή, vlo): wish, will,
prefer. Because of its comparative
idea, it is sometimes followed by ἱκετῆς ξεγοδός. A 117.


βοῦς, gen. βούς, nom. pl. βόες, dat. pl. βοῦι or βους, acc. pl. βοὺς or βοῖς (bov, cow): ox, cow: pl. cattle.

βοϊ-ώς, -ιδος (βοίς, εφ): (ox-eyed), calm-eyed, soft-eyed, i.e. with deep, majestically quiet eyes. Epithet esp. of Hera, βοϊς τόν καν. Hesp. Cf. λευκάλαος.

βρόχω: roar, grate loudly. E 859.


βραδείως: a hundred-armed giant, called Briareus by the gods, but Ἀγαμέμ: by men. A 403.

βρίσικω (βρίσκω): am sluggish, inactive. Δ 223.

βρίζοντι: weight, burden, load.

βρίθος, -ία, -ί: heavy. E 746.

βρίσις, -ίδος: Brises, father of Brises. A 392.

βρισίης, -ιδος: 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 γ), and perhaps this means only maiden from Brisia (or Bresta) — Lesbos. In the sack of Lynnessus by Achilles her husband and her three brothers had been slain. A 184, 336, B 689, T 245 f., 282 ff.


βρότος (μορτός, μορτος, μορς): mortal, both as adj. and subst. § 30 g.


βαρέω: a Trojan ally. E 44.


γαία: earth, land, ground. Opposed sometimes to the heavens, sometimes to water. Equivalent to γῆ, ἐκ. A 294, B 95.


γάλα, gen. γάλακτος (λατ): milk.

γαλόω, dat. γαλω (glos): husband’s sister. (The Greeks were not restricted to such a clumsy and indefinite expression as sister-in-law.) Γ 122, Z 378.

γαμβρός (γάμος): connection by marriage, daughter’s husband, sister’s husband. E 474, Z 177.

γάμος: marriage. E 429.

Γαν-μήδης, -ος (Glad-hearted) (μήδης): Ganymed, son of Tros.
VOCABULARY TO THE

(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 282.

γάρ (γέ, ἁρών), 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.


γίς: 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 clumsy than γίς. 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.

γειώσω, are, 3d pl., γειαωάται partic.: perf. of γείωμαι, am born. B 866.

γέανωμαι, aor. εὔξεω (γέανωμαι): am born; aor. begot, bore. A 280.

γέλαω, aor. εὔδηλωσε, aor. partic. γελάσαμαι (γέλοιοσ): laugh; aor. fell to laughing, burst into a laugh.


γέλοιος (or γέλοιος, § 37 b): laughter.

γενή (γένος) and γενέθλη: race, generation, breed, stock (of horses).


γενέθλαι, γίνετο: aor. of γένομαι, become, am born. Γ 323.

γενναίος (γένος): suited to (my) birth, in (my) nature. B 253.


γεραῖος (γέρας) 3: old, full of years; subst. old man, aged man. γεραῖοι: matrons, fem. of γέραντες. Ζ 296.


γεραῖος (γέρας): stately. Γ 170.

γεραῖστερος: more stately. Γ 211.

γέρας, pl. γέρα: price 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.

Γερβιάοιος: Gerenian. Epithet of Nestor, prob. from a Messenian town or district. B 336.

γερούσιος: of the elders (γέραντες).

Epithet of special wine broached at the 'aldermanic' dinners.

γέρων, -οτος, voc. γέρον (γέρας): old, aged man, greybeard. It is strictly an adj., with δέμως implied, in Α 588. οἱ γέραντες: elders of the people, the nobles, who without
regard to age formed a βουλή or council; cf. the Spartan γερωνία, senatus, aldermen.

γήφους, pl.: embankments, dikes. Figur. πολύμοιο γήφους, dikes of war, i.e., the lanes between the two opposing lines of combatants. (Often called bridges of war, but Homer does not use γήφων as bridge.) (Or, according to others, the open spaces between the different divisions of the same army.) \( \Delta 371, \) E 88.

Γη: contracted from γαώ (γαώ), Earth. \( \Gamma 104. \)

γήθια, aor. γήθησαν (gādeo, γαώ): rejoice, am glad.

γηθίσωνος 3: glad. \( \Delta 272. \)


γήρως, fem.: voice, cry. \( \Delta 457. \)

γέγοναμαι, aor. (ἐ)γέγονο, perf. γεγονέ (γένο): come into existence, am born, become, arise. πρὸ ὁδοῦ εὐγένεστο: came forward (πρὸ) on their march. \( \Delta 382. \)

γεγυήσκω, fut. γεγύεσα: know. B 471.


γλαυκ-άπες, -ας (γλαυκός, ἀπε): bright-eyed, gleaming-eyed. Epithet of Athena, as the fierce-eyed goddess of war; cf. Α

“Bright eyes.” (Homer does not mention the γλακτικος, etc.)


Γλάσος, αυτος: Boeotian town, near Thebes. B 504.

γλαστός (clot): buttock. E 68.

γλυκές, -ες, -έ, comp. γλυκάω: sweet.

γλυφός, -ίδος: notch in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. \( \Delta 122. \)

γλώσσα: tongue; language. A 249.

γνωστέω: aor. opt. of γνωστό, know.


γνώ aor. ind., γνω and γνώση [γνώση] aor. subjv., γνωμάει aor. inf. [γνωμα], γνώσει fut. ind. of γνωστό, know, learn, recognize. A 411, B 349.

γνωστός (γνωσμάτω): 3: brother. \( \Gamma 174. \)

γνώσω, pres. partic. fem. γνώσα (§ 47 ε), aor. γνω (γόνο): known, learned. E 413, Z 500.


γόνος (γένομαι): offspring, son.

γόνον, nom. or acc. pl. γονάτα and γόνον, gen. pl. γονών, dat. pl. γονατί (γόνο, gen. male, knee): knee. The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence γονατί, sloshed his knees, took away his strength, i.e. disabled him. In entreaties, the suppliant
clapped the knees of him from whom he sought the favor. ιματέων ἄλογαν γούνων: clapped his knees and besought him. A 500.


Γέργεως 3: of the Gorgon, Gorgon’s.

Γέρτος, γόνως: Gortys or Gortynas, an important town in Crete. B 646.

γόνα or γόνατα, acc. pl., γονάτα dat. pl.: of γόνα, knee. Z 511.

γωνάκια, futs. γωνάκια (γόνα): suppliant, entreat. See γόνως.

Γονείς, -οις: leader of the Enians before Troy. B 748.

Γραία: Graia, an Etruscan town near Orisch from which the later name Γραικός (Greeks) is thought to be derived. B 498.

γράφω, aor. partic. γράφας (carve): scratch, cut. γράφας ἐν πάντι: 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.

γυνής, dat. γυνῆ: old woman. Γ 386.


γόνον (joint), limb, member (of knees, feet, arms, hands). τρόμος ἄλογς γόνον: trembling seized his limbs. γόνα δ’ Ἀθηναίων Ἀλκμη: made his limbs light. Γ 34.


γυνή, γυνώς: vulture. Δ 237.

Δ

δαμαύνα (aor. inf.), aor. subjv. δαμά- μεν: learn; used as pass. of δαμ- σκα, teach. B 299, Z 150.

δάμαρ, -ος: husband’s brother. Γ 189.


δαμάλου (cf. Daudalus): cunning work.

δαμάς, aor. inf. δαμάι: rend, cleave.

δαμών (δαμών) 3: (one under the influence of a divinity), strange goddess, sir! δαμών: my poor wife (or husband), Madam! The connection must determine the exact force.

δαμών, -ος: divinity; much like θεός, but esp. of the gods in relation with men. (Never demon.)

δαμναί: feast. Cf. δαντάμαι.

δας, gen. δαντός (δαννυμαί): feast.

δαντον: measured portion. Δ 262.

δατ-φον, -ος: fiery-hearted, valiant.

δαυ, plpf. δαυνα (§ 44 b): kindle; plpf. had blazed forth, was blazing.

δαύνω, aor. δάκη: bite, figur. sting.

δακρύ (lacruma, tear): tear.


δακρυον: equiv. to δακρυ, tear.
Δακρών, aor. Δακρόσας: weep, shed tears; aor. fell to weeping. A 349.
Δάμρης, -ητος: wife, spouse. Ι 122.
Δάμημος, imperf. Δάμημα, fut. Δάμησθαι and Δαμίσται, aor. (2)Δάμασσα, aor. pass. Δάμης, aor. subj. pass. Δαμής, perf. pass. Δαμήσσω, plpf. pass. Δαμήσατο, aor. partic.
Δαμιθής (δομαίς, δομή) : bring into subjection, subdue, overcome, conquer, master.
Δαναός: the Danaëns; strictly descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy like Ἀχιλλ and Ἀργείων (§ 22 c). They are called ταχύπωλοι (with swift steeds).
Δάντες: floor, pavement. Δ 2.
Δάντος, aor. Δάντοι: devour, tear.
Δαρδανίδης: son of Dardanus. Epithet esp. of his descendant Priam.
Δαρδάνος 3 and Δαρδάνος: Dardanian; pl. the Dardanians, inhabitants of the country around Troy, led by Aeneas. Β 810. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to Τροία, the Troad) and the great-grandfather of Ilus (who gave his name to Ἰλιός and was father of Laomedon and grandfather of Priam). Y 215 ff.
Δασμός (δασώ, δασώμαι): distribution, division, of the spoils. Δ 100.
Δασόμας, aor. Δασώ: pass.
Διακότα: divide among themselves, distribute. Cf. Διαίνωμαι, διατών.
Δαυλίς, -ίτος: Daulis, Phocián town, on a height east of Delphi. Β 520.
Δο-φωνές: all blood-red. § 40 d.
Δαυμεν: learn, aor. subj. pass. of Δαύμενος, teach. Β 299.
Διε, conj.: but, and. Freq. διε 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 ‘coordinate’ construction. Freq. a clause with διε is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence διε may often be translated for, though, while.
-δε: inseparable enclitic particle; e.g. δειγματίν, to the aor.; οἰκείς, to the house, homeward. § 33 e.
Δεγμός: waiting: aor. of δεγμάτω, receive, expect. В 794.
Δεδασται: perf. of δαστίμαται, divide.
Δεδεύμενος: waiting, on the watch, perf. partic. of Δέδεμαι. Δ 107.
Δεδοχεῖ: receive (in hostile sense), perf. inv. of Δέδομαι. Ε 228.
Δεδωκα: plpf. pass. of δώ, bind.
Δεδίκον: was blazing; plpf. of δάκνυ, kindle. § 44 b. В 93.
Δεδριθήματο (§ 44 l) plpf., Δεδριθήματα perf.: were (are) subject; pass. of Δριθήμαται, subdue. Ε 183, Е 878.
Δεδώκας: perf. pass. of δώκω, give.
Δεδίκατο: were pledging; plpf. mid.
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of δείξωμαι, (extend the hand), greet, honor. Δ 4.
δείξωμαι, -ον (δείδω): fearful, cowardly. Γ 56.
δείξωμαι (δείδω): frighten; am frightened. Δ 184.
δείδω, aor. (δ)δείδων, perf. δείδωκα, perf. inv. δείδωθε, perf. partic.
δείδωτες, plpf. δείδωμεν (δείδω, δίοι): fear, am afraid. Since
the stem originally began with
two consonants, a short vowel is
often 'long by position' before it.
δείξωμαι, plpf. as aor. δείχθαι: pledge, greet. Δ 4.
δείχνομαι, aor. δείξα: point out, show.
E 870.
δείσος (δίσος) 3: cowardly, worthless,
miserable. A 293.
δείσα, -ας (δίς): fright, terror.
Δείσας: Terror, attendant of Ares.
See "Aphr. Δ 440.
δείσος (δίς) 3: terrible, fearful, dread.
δεινόν ἐνεν: nodded terribly.
Γ 337.
δεινόν: dinner: the chief meal of
the day whenever it was taken,
whether early or late; generally
eaten about noon. Cf. ἄρωτον,
breakfast; δόρπος, supper. B 381.
δεῖπνος: neck. Γ 371.
δεῖπνος: aor. of δεῖπνος, fear. E 623.
δεικνύομαι, -έν: indec. ten.
As a round number. B 489, 
Δ 347.
δεκά-, -δίς, f.: decade, squad of ten.
δεκατος 3: tenth. δεκατηγ: on the
tenth day; sc. ἡμέρα. See on A 54.
δείκτο: aor. of δείκτωμαι, accept.
δείκτος, perf. pass. δείκτομένων: build.
δείκτης: tree. (δείκτης is dissyllabic.)
δείκτης, δείκτησις: aor. of δείκτωμαι, receive.
A 112, E 227, Z 46.
δείκτης: (σ. χείρ), right hand, pledge.
δεξίος 3 and δεξιότερος (δεξιότερος) 3:
right, on the right. δεξιότερη: right
hand.
δεξίος, -ες (δεξίος): fear, dread. A 515.
δεξιος, dat. pl. δεξιώσαν: goblet,
beaker, cup. Cf. κύπελλον. A 471.
δεξιομαι: look, see, have sight. A 88.
δείκτης, -ας: hide, leather (of a
shield). Z 117.
δείκτης, -ας (δέω): bond, halter (of a
horse). Z 507.
δείκτωμαι, opt. δείκτωμα [δείκτωμα, δείκτης,
§ 44 I]: lack, am in want.
δείκτης, δείκτος (Γ 240), adv.: hither.
Sometimes as an interjection,
δείκτης, adv.: second, next. A 513.
δείκτης, second, next. Γ 349.
δείκτης: moisten, wet. B 471.
δείκτωμαι, aor. (δ)δείκτων, aor. inf.
δείκτων, perf. inv. δείκτων, fut. perf.
as fut. δείκτωμαι: receive, take,
accept, welcome: await, receive (in
hostile sense). A 23.
δείκτης, aor. (δ)δείκτων, plpf. δείκτης: bind,
δείκτης, 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
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man, contrasted with the nobles. B 108, Π 50, Z 158.

with other particles, and strengthening the superlative. It stands at the beginning of the clause in the
phrases δὴ τότε, δὴ γὰρ. It forms one syllable (by 'synizesis,' § 25) with the first syllable
of αὖτε, αὖ, and of. οὕτως, and several other words,—in these cases being originally perhaps a 'weak form' δὲ which was related to δῆ
as μέν is to μην.

δὴ (δὴ), adv.: long, for a long time. B 435, E 587.


Δημόκος, -οντος: a Trojan killed by Agamemnon. E 534.

Δήμος (δῆμος): blazing, devouring, destroying, hostile; pl. enemies.

Δημοτής, -ύρος (δήμος): strife, conflict. Γ 20, E 346.

Δημω, impf. δήμων, aor. subjv. δημό-

σωσώ, aor. pass. partic. δημοθετω-

των: slay, cut down, destroy.

Δήμαρχος: comrade of Sthenelus. E 325.


Δήμαρχος, gen. Δήμαρχος: Demeter, Ceres. She is not one of the more important gods. B 696, E 500.

Δήμω-βέρος (δήμως, βῆβρως): devor-

ing the goods of the people. A 231.

Δήμω-γέρων, -οςτος: elder of the people, in Troy. Γ 149, Α 372.

Δημοκάτων, -οστος: son of Priam, slain by Odysseus. Δ 490.

Δήμος: country, land: people. δήμος

ώδημα: man of the people, common

δην (δῆν), adv.: long, for a long time, long-lived. Cf. δῆλος. A 512.


δῆνος, -ων, pl.: thoughts. Δ 361.

δῆνος: see δηνώ, slay, destroy.

δήνων, adv.: long. Cf. δῆθα, δήν.

δηνωτέρων aor. of διαω, end. E 386.

δηνωτέρων aor. pass. partic., δηνωτε-

σιν aor. subjv.: of δηνώσα, slay.

Δία: acc. of Zeus. A 394.

Δια, fem. of δῖος: magnificent, divine.

διά (διό, dis, teain), adv. and prep. with gen. and acc.: between, through, in different directions. (1) Adv. διά κτήσεως διαίτωτο: divided (parted) among them the property; διά τριών κοσμηθήνες: divided in three tribes. (2) With gen. διά αστυνομίας: through the shield. (3) With acc. διά νυκτός: through (by means of) the conflicts; διά νύκτα: during the night; διά μαντοτυπίαν: (on account of), by means of his gift of prophecy.

In composition with verbs, διά indicates motion through something, completion, separation, reciprocal relation.

δια-δριπτιμ, aor. pass. partic. διατρι-

βοῦ: break in pieces. Π 363.

δια-κλάει, aor. partic. διακλάεις: break in pieces. E 216.

δια-κοσμεῖ, aor. opt. pass. διακοσμη-


δια-κρίνω, fut. διακρίνει, aor. pass. διακρίθην [διεκρίθην], aor. inf.
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βόλος-τος (βόλλω): missile, arrow.
βάθος-τος (βαθύς): depth. Δ 358.
βη (βητη): βηντο [βηντο]. βη-κομο [βηκομο]. βοι εξ βα [βα]. § 52 c. aor. of βαίνει, go. The 1st aor. is transitive.
βαινει (βαίνω): threshold. Α 591.
βέσσα: Locrian town. Β 592.
βεργα: glen, ravine. Β 532, Γ 34.
βάς-αργος: a lieutenant of Nestor. Δ 296.
βεβημ (βείνω): go. μακρὰ βεβάτα: with long strides. Γ 22.
βή: might, strength, for attack; pl. deeds of violence, violence. Freq. in periphrasis (cfr. μένος, σθένος, κυρ.). § 16 d. Πράξιμο βή: the might of Priam, the mighty Priam. βή Πρακτική: the mighty Heracles.
βη νυ, old locat: in might. Δ 325.
βος: bow. Δ 125.
βλάτταω, aor. pass. partic. βλαφθέντε: weaken, hinder, hold back. Ζ 30.
βλημανω, βληταω, βλητο: aor. mid. as pass. of βλάτω, hit. § 50 d.
βλάκω, aor. partic. μαλάκω: go. § 30 g.
Βοδύρως: a stream in eastern Locris, emptying into the sea opposite the northwest corner of Enoea. Β 533.
βοϊς, pres. partic. βοϊοντες (§ 47 c) (βοη): shout, cry aloud. Β 97.
βοτιν (βοτις): oxhide (sc. δορα, see on Α 54), shield of oxhide (sc. δοστις). Ε 452.
βοίος (βος): of cattle. νείρα βόεω: ox sinews, bowstringing. Δ 122.
βοη: shout, outcry. βοην ήρωθος: 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.
Βεβή: Boebe in Thessaly, not far from Pherae, on the lake to which it gives its name. Β 712.
Βεβής, -ίδος: of Boebe. Βεβής Λίμη: Boebean lake. Β 711.
Βεσοτοι: the Bessotics. Β 494, 510, Ε 710.
βοώντες: partic. of βοιν, shout.
Βαρής, gen. Βαρίαν: Boreas, North wind. (See δίμος.) Ε 524.
βάσκα (βας, botany): pasture, feed. Ε 162.
βοτροδω (βότρως), adv.: in clusters like grapes, of swarms of bees. Β 89.
βοβᾶν, -ῶς: groin. Δ 492.
βοκολᾶω (βοκόλω): tend cattle.
βουκαλίως, -ῶς (buscolic): eldest son of Laomedon. Ζ 22.
βουλειτής: councillor, member of the Βολεί. Ζ 114.
βουλακος, fut. βουλειόμην, aor. βουλείσατο (βολεί) advise, counsel; mid. deliberate, plan. Β 347.
βολή: advice, counsel, plan, will, purpose; council, composed of γίροντες, elders. Α 5. Β 53.
βολῆ-φόρος: counsel-giver, councillor.
Επίθετον of princes. Ε 180.
βολομας (βολή, volo): wish, will, prefer. Because of its comparative
idea, it is sometimes followed by 

γι, like βουλόμα μᾶλλον. A 117.

βοο-πληγ. ἄγος (πλήσω): ox-good, 

whip. Z 135.

Βουράσιοι: ancient town in northern 

Elis. B 615.

βοῦς, gen. βοῦς, nom. pl. βάς, dat. 

pl. βόεσι or βοασι, acc. pl. βάς 

or βοᾶς (bos, cow): ox, cow: pl. 
cattle.

βο-ωτις, -ιδος (βοής, ὦψ): (az-eyed), 
calm eyed, soft eyed, i.e. with deep, 
majestically quiet eyes. Epithet 
esp. of Hera, βοώτις πόθως Ἡρη.
Cf. λευκώλεινος:

βράχω: roar, grate loudly. E 859.

βράχω, mid. βράχωμα: roar. μεγάλα 

βράχοι: roar loudly, beats with a 

roar. B 210, Δ 425.


Βραδέως: a hundred-armed giant, 
called Briareus by the gods, but 
Alcyoneus by men. A 403.

βραδύ (βράδω): am sluggish, inactive. 
Δ 223.

βραδύνυμ: weight, burden, load.

βράδυς, -ου: heavy. E 746.

Βράτος, -όσ: Brises, father of Brises. 
A 392.

Βρατης, -ιδος: 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 

Lebos. In the sack of Lyrennessus 
by Achilles her husband and her 
three brothers had been slain. 
A 184, 386, B 689, T 245 f., 
282 ff.

βροτό-ιες, -ετος (βροτός): bloody, 
gory. Z 490.

βροτο-λαγες (βροτός): man-destroy- 
ing. Epithet of Ares. E 518, 
846.

βροτός (μορτός, μορο-ς, mors): mort- 
tal, both as adj. and subst. § 30 g.

Βρισιαλ, pl.: a Lacedaemonian 
town. B 583.


Βάρος: a Trojan ally. E 44.

βατι-άναρα: men- (hero-) nourishing. 
Epithet of Phthia. A 155.

Γ

γάλα: earth, land, ground. Opposed 
sometimes to the heavens, sometimes 
to water. Equivalent to 
γῆ, aéra. A 254, B 95.

γαύω (gaudeo): rejoice, exult. 
Cf. γεράω. A 405.

γάλα, gen. γάλακτος (lac): milk.

γαλάς, dat. γαλάσω (galo): hus- 
bond’s sister. (The Greeks were 
not restricted to such a clumsy 
and indefinite expression as sister- 
in-law.) Γ 129, Z 378.

γαμβρός (γάμος): connection by mar- 
riage, daughter’s husband, sister’s 
husband. E 474, Z 177.

γάμος: marriage. E 429.

Γανυμήδης, -ες (Glad-hearted) (μή- 
δος): Ganymed, son of Tros
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(founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cupbearer of Zeus. E 296, Y 232.

γάρ (γάρ, ἅρ), causal particle: for. It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by for, but *marks a statement as certain and incontestable.‘

γαστήρ, -ρος, l. (gastric): belly, stomach, womb.

γὰρ: 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 γάρ. Generally its force must be given by inflection of voice or by arrangement of words. In several cases γὰρ was wrongly inserted by the copyists, after some other consonant had been lost.

γεγοναυ, are, 3d pl., γεγοναυς partic.: perf. of γέγονα, am born. B 866.

γενομαι, aor. ἐγένομαι (γέγονα): am born; aor. begot, bore. A 280.

γελάω, aor. ἔγελασσε, aor. partic. γελάσασα (γέλασα): laugh; nor. fell to laughing, burst into a laugh.


γέλοιος (or γέλος, § 37 b): laughter.


γενομαι, γένιτο: aor. of γέγονα, become, am born. Γ 323.

γεννᾶις (γένος): suited to (my) birth, in (my) nature. Ε 253.


γεραιος (γῆρος) 3: old, full of years; subst. old man, aged man. γεραιοι: matrons, lem. of γέραντες. Z 296.

γέρας (grus, crane) : crane. B 460.

γεραρος (γῆρος): stately. Γ 170.

γερατριτερος: more stately. Γ 211.

γίρας, pl. γίρα: 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.

Γερενιασ: Gerenian. Epithet of Nestor, prob. from a Messenian town or district. B 336.

γερονισαι: of the elders (γέραντες).

Epithet of special wine broached at the ‘aldermanic’ dinners.

γέρων, ωνυ, voc. γέρον (γῆρας): old, aged man, greybeard. It is strictly an adj., with δαίμων implied, in A 538. οι γέραντες: elders of the people, the nobles, who without
regard to age formed a βοιλή or council; cf. the Spartan γερουσία, senatus, aldermen.

γόργωμα, pl.: embankments, dikes. Figur. πολέμων γόργωμα, dikes of war, i.e. the lanes between the two opposing lines of combatants. (Often called bridges of war, but Homer does not use γόργωμα 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 (γαῖα), Earth. Γ 104.

γηία, aor. γηίσης (γαύδεο, γαύω): rejoice, am glad.

γηίσωνος 3: glad. Δ 272.


γήρως, fem.: voice, cry. Δ 437.

γέγυμαι, aor. (γέγυνομαι, perf. γεγυμέναι (γέγυς): come into existence, am born, become, arise. πρὸ ὀδόν γεγυμένω: came forward (πρὸ) on their march. Δ 382.

γεγυμακα, fut. γεγυμαναι, aor. γέγγως or γέγοι (νοσοκ, know): recognize, perceive, learn, know. E 182.


Γλαύκως: Glaukos. (1) Son of Sisyphus, father of Bellerophon. (2) Grandson of Bellerophon, brave leader of the Lycians. B 876, Z 150 ff. See on B 876.

γλαε-κός, -κός (γλαυκός, ἡφ): bright-eyed, gleaming-eyed. Epithet of Athena, as the fierce-eyed goddess of war; cf. A 200. — "Bright eyes." (Homer does not mention the γλαυκῶν, owl.)


Γλυσσα, -ας: Boeotian town, near Thbes. B 504.


γλυκός, -εύς, -έα, comp. γλυκών: sweet.

γλυφώ, -δος: notch in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. Δ 122.

γλυσσα: tongue; language. A 249.

γνίον: aor. opt. of γνιώνακο, know.


γοῖα, pres. partic. fem. γούδα (§ 47 c), aor. γόνο (γόνος): grown, lament with groans. E 413, Z 500.


γόνος (γνίουν): offspring, son.

γόνος, nom. or acc. pl. γούδα and γούδα, gen. pl. γούδων, dat. pl. γούδαι (γούς, genu, knee): knee. The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence γούνας. Ωλυνε, loosed his knees, took away his strength, i.e. disabled him. In entreaties, the suppliant
clasped the knees of him from whom he sought the favor. 

γόνα: aor. of γόνα, lament. Z 500.


Γόργυς 3: of the Gorgon, Gorgyn's.

διόνος, -όνος: Gortyos or Gortyn, an

important town in Crete. B 646.

γόνια or γονίατρα, acc. pl., γονύατρι

dat. pl.: of γόνα, knee. Z 511.

γονίατρομα, fut. γονίατρομα (γόνιον):
supplicate, entreat. See γόνα.

Γονιός, -ός: leader of the Enians

before Troy. B 748.

Γονιος: Gono, a Boeotian town near

Orchus from which the later name

Γονικοί (Greeks) is thought to be

derived. B 498.

γράφω, aor. partic. γράφαμ (carve):
scratch, cut. γράφαμ εν 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 199.

γρηγορός, dat. γρηγορό: old woman. Γ 386.

γρύλιος: curved, curved plate of the

armor. E 99.

Γρηγορίης (Λάμπρης): the Gyganean

lake in Lydia near Sardis, and the

nymph of that lake. B 865.

γρίφον (joint), limb, member (of

knees, feet, arms, hands). γριφός

τραβετ θάλασσα: γρίπος: trembling seized his

limbs. γρίπος ἐν θάλασσαι: made his limbs light. Γ 34.

γυναικοκαλία, -ός (μαύρα): woman-mad,
of Paris. Γ 39.

γυνή, dat. γυναῖκα, acc. γυναῖκα, voc.

γυναῖκα (queen): woman, wife.

Γυναήμα: town of the Lapithae, in

Pelasgiots. B 738.

γυφτ, γύφτος: vulture. Δ 237.

Δ

δαίμονα (aor. inf.), aor. subj. δαί-

μον: learn; used as pass. of δαί-

μονον, teach. B 299, Z 150.

δαήρ, -όπος: husband's brother.

Γ 180.

δαίδαλος 3: cunningly wrought, richly

ornamented. Z 418.

δαίδαλον (cf. Daedalus): cunning

work.

δαίξω, aor. inf. δαίξω: rend, cleave.

δαιμονίος (δαίμων) 3: (one under the

influence of a divinity), strange

godess, sir! δαιμόνες: my poor wife

(or husband), Madam! The con-

nection must determine the exact

force.

δαιμών, -όνος: divinity; much like

θεός, but esp. of the gods in re-

lationship with men. (Never demon.)


δαίξω, gen. δαίζω (δαίνημα): feast.

δαίτρος: measured portion. Δ 262.

δαίτρον, -όρον: fiery-hearted, valiant.

δάκυς, plpf. δακυς (§ 44 b): kindle;

plpf. had blazed forth, was blazing.

δάκυο, aor. δάκτυο (δακτύλιον): bite, fig. stig.

δάκρυ (lacrima, tear): tear.

δάκρυος, -ός: tearful, shedding

tears, bringing tears. Z 455.

δάκρυον: equiv. to δάκρυ, tear.
Δακρώω, aor. δακρύσας: weep, shed tears; aor. fell to weeping. A 349.

δάμαστος: wife, spouse. Γ 122.

δάμημα, impf. δάμης, fut. δαμεῖ and δαμάως, aor. (τ)δαμάστα, aor. pass. δαμῆς, aor. subj. pass. δαμήστης, perf. pass. δαμήσεσθαι, plpfl. pass. δαμηστάτο, aor. partic. δαμήσθε (domare, tame): bring into subjection, subdue, overcome, conquer, master.

Δαναός: the Danaans; strictly descendants or subjects of King Danaus of Argos. Used for the Greeks before Troy like 'Αχιλλ and 'Αργαοί (§ 22 ε). They are called ταχύστολος (with swift steeds).

δανέων: floor, pavement. Δ 2.

δάντω, aor. δάντης: devour, tear.

Δαρδανίδης: son of Dardanus. Epi-

θet esp. of his descendant Priam.

Δαρδάνος 3 and Δαρδάνος: Darda-

nian: pl. the Dardanian, inhabit-

ants of the country around Troy, led by Aeneas. Β 819. They re-

ceived their name from Dardanus (son of Zeus), who was the grand-

father of Tros (who gave his name to Τροί, the Trojans) and the great-grandfather of Menelaus (who gave his name to Μηνελαος and was father of Laomedon and grandfather of Priam). Υ 215 ff.

Δάρης, -ρους: Dares, priest of He-

phaestus, in Troy. Ε 9 ff.

δαρμύς (δαιμῶν, δαρμόμας): distribution, division, of the spoils. Α 166.

δαρέμα, aor. δαρέσαυτο, perf. pass.

δαρεύστα: divide among themselves, distribute. Cf. δαίνων, δαρόν.

Δάουλος, -οος: Daulós, Phocian town, on a height east of Delphi. Β 520.

δαφνός: all blood-red. § 40 d.

δαφέμεν: learn, aor. subj. pass. of δαφέμαι, teach. Β 299.

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 'paraastic' or 'coordin-
ate' construction. Freq. a clause with δι' is used where a subordinate clause (of cause, con-
cession, time, etc.) might have been used; hence δι' may often be translated for, though, while.

δι': inseparable enditic particle; e.g. αγορίνδε, to the agora; οἰκίνδε, to the house, homeward. § 33 e.

δέχεμαι: waiting; aor. of δέχεμαι, receive, expect. Β 794.

δέξαμαι: perf. of δακτύλω, divide.

δεκάβαλον: waiting, on the watch, perf. partic. of δέχεσθαι. Δ 107.

δέξο: receive (in hostile sense), perf. inv. of δέχεσθαι. Ε 228.

δέκατο: plpfl. pass. of δέκα, bind.

δέκατος: was blazing; plpfl. of δαίο, kindle. § 44 b. Β 93.

δεκάθεμα (§ 44 b) plpfl., δεκάθεμα:

perf.: were (are) subject; pass. of δακτύλω, subdue. Γ 183, E 878.

δεκαπόν: perf. pass. of δακτύλο, build.

δεκάτοι: perf. pass. of δέκαμαι, give.

δεκάχατο: were pledging; plpfl. mid.
of δείκνυμι, (extend the hand),
greet, honor. Δ 4.

δείκνυμι, -ος (δείκνυμι) : fearful, cowardly. Γ 36.

δεισίστροφα (δείκνυμι) : frighten : am frightened. Δ 184.

δείσιν, aor. (ἐδείσαν, perf. δείσκει, perf. inv. δείσκεθ, perf. partie. δείσκετος, plpf. δείσκεται (ἐδείσκε, δείσαι) : fear, am afraid. Since the stem originally began with two consonants, a short vowel is often ‘long by position’ before it.

δεικνύμαι, plpf. as aor. δείκνυμι : pledge, greet. Δ 4.

δεικνύμι, aor. δείκνυμεν : point out, show. E 870.

δειλός (διός) 3 : cowardly, worthless, miserable. A 293.

δείμα, -ατος (διός) : fright, terror.

δείμως : Terror, attendant of Ares. See "Αργ. Δ 440.

δεινός (διός) 3 : terrible, fearful, dreadful. δεινὸν ἐνεν : nodded terribly. Γ 337.

δεινόν : dinner ; the chief meal of the day whenever it was taken, whether early or late ; generally eaten about noon. Cf. ἄροιν, breakfast; δόρον, supper. B 381.

δειπνί : neck. Γ 371.


δείκα (δεικά, ten) : indecl. ten. As a round number. B 489, Δ 347.

δεκάω, -άω, 1. : decade, squad of ten.

δεκατος 3 : tenth. δεκατηγορ : on the tenth day; se. ἡμερής. See on A 51.


δεικτο : aor. of δείκτομαι, accept.


δείκτος, perf. pass. δεἰκτήμενος : build.

δείκτης : tree. (δείκτης is disyllabic.)


δεικτί : (ac. χεῖρ), right hand, pledge.

δεικτος 3 and δεικτής (dexter) 3 : right, on the right. δεικτής : right hand.

δεισ, -ες (δείσ) : fear, dreadful. A 513.


δεικνύματο : look, see, have sight. A 88.


δειπνα, aor. δειπνά : play. A 450.

δειπνός (δείπνη) : bond, halter (of a horse). Z 507.

δειπνάς, opt. δειπνάτο [δείπναν, δειπνάειν, § 41 l] : lack, am in want.

δείπνο, δειπνον (Γ 240), adv. : hither.

Sometimes as an interjection, come hither ! A 153, B 183.


δευτέρος : second, next. Γ 349.

δείπνο : moisten, wet. B 471.


δια, aor. (ἐδιορα, plpf. διορατο : bind, fetter. Cf. διορα. A 496.

δη, 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 ἐγὼ τότε, ἐγὼ γάρ. It forms one syllable (by ‘synizesis,’ § 25) with the first syllable of αὖτε, αὖ, and of ὠτες, and several other words,—in these cases being originally perhaps a ‘weak form’ δε which was related to δή, as μέν is to μήν.

δῆλον (δήλον), adv.: long, for a long time. B 435, E 587.


dήλων, -οντος: a Trojan killed by Agamemnon. E 534.

dήλος (δῃλό): blazing, devouring, destroying, hostile; pl. enemies.

dημοτής, -ήτους (δήμος): strife, conflict. Γ 26, E 348.

dημοῦ, impf. δῆμον, aor. subjv. δήμοσωστο: slay, cut down, destroy.

dηκύων: comrade of Sthenelus. E 325.

dηλομαί, aor. (έ)δηλουσατο: harm, wrong, lay waste. Γ 107.

dημήτριος, gen. δημιήτριος: Demeter, Ceres. She is not one of the more important gods. B 696, E 590.

dημο-βόρος (δῆμος, βορῶν): devouring the goods of the people. A 281.

dημο-γέρων, -οντος: elder of the people, in Troy. Γ 149, A 372.

dημοκόω, -οντος: son of Priam, slain by Odysseus. A 499.

dήμος: country, land; people. δῆμον ἀνάρχα: man of the people, common man, contrasted with the nobles. B 198, Γ 50, Z 158.

dήν (δήν), adv.: long, for a long time, long-lived. Cf. δῆλα. A 512.


dηνος, -οντος, pl.: thoughts. Δ 361.

dῆος: see δῆος, slay, destroy.

dῆον, adv.: long. Cf. δῆσα, δῆρ.

dῆσαν: aor. of δέω, bind. E 386.

dημοθετον: aor. pass. partic., δημοθέω.

cit aor. subjv.: of δημοῦ, slay.

dία: acc. of Zeús. A 394.

dία, fem. of δείχνω: magnificent, divine.

dιά (δί, δις, dwain), adv. and prep. with gen. and acc.: between, through, in different directions. (1) Adv. διὰ κτήσεων διάτομον: divided (parted) among them the property; διὰ τρόχων κοινοξίθενες: divided in three tribes. (2) With gen. διὰ διστάσας: through the shield. (3) With acc. διὰ διστάσας: through (by means of) the conflicts; διὰ νύκτα: during the night; διὰ μακροσύνην: (on account of), by means of his gift of prophecy.

In composition with verbs, διὰ indicates motion through something, completion, separation, reciprocal relation.

dια-θέρμα, aor. pass. partic. διαθρύσις: break in pieces. Γ 363.

dια-κλάδα, aor. partic. διακλάδαις: break in pieces. E 216.


dια-κρίνω, fut. διακρίνεται, aor. pass. διακρίθηκαν [διακριθήκαν], aor. inf.
VOCABULARY TO THE

pass. διακραφθηκαυ: separate, part, arrange in divisions. B 475.


δι-αμα: aor. διάμασκεν: (move through), cut through. Γ 359.

δια-μετρίω (μέτρων): measure off ground for a combat. Γ 315.

δια-μετρητός: measured off. Γ 344.

δι-αρ-πείζει, adv.: through and through, completely through, right through.

δι-άν-δρας, adv.: in two ways. A 189.

δια-πέρεθε, aor. inf. διαπερίσκευ, aor. διαπέρακεν: sack, lay waste.

δια-πρόδος, aor. partic. διαπρόδοσος: sack, destroy. B 691.

δια-πρόσασθαι (περάσα): accomplish, traverse (go, pass through); intran, advance. With gen. τοῦ: on the plain. B 785.

δια-πρῶ, adv.: forward and through, right through. Δ 138, E 66.


δια-σκιδόντω: send in different directions, scatter. E 526.


δια-στήτην: (stood apart), separated; aor. of διαστήμα, separate. A 6.

δια-τρίμη, aor. pass. διατρίμαγεν [διατρίμα-γορον]: (cut through), separate.

δια-τρίβω: (wear away), hinder, attempt to check. Δ 42.

δια-τρίφων: aor. pass. partic. of δια-τρίφων, break in pieces. I 363.

διδάσκω, aor. διδάξει, aor. pass. διδάσκει, aor. subj. pass. διδάσκων (discō, doceo): teach, instruct. E 51.

διδασκαλιος, -ονος (διδάσκαλος, two): twin.

διδομε, 3d pl. pres. διδούσιν (§ 52 a), impf. διδοῦ, fut. διόντο, aor. (ἐδι-κευ) and δοθα, 3d sing. aor. subjv. δοθησα or δοθησα, 3d pl. aor. subjv. δοθην or δοθην, aor. inv. δοθησα, aor. inf. δοθησα, δοθην, or δοθην, perf. pass. δοθησα (diō): give, grant.

δια: impf. of δια, fear. E 506.


δια-κριθεν (διακριθηρα): aor. pass. of διακρινω, separate into tribes.

δια-ζωμαι, inf. διαζώμενα: go forth through (the gates). Z 393.

δια-πράομεν: aor. of διαπέραθο, sack.

δι-σωμαι: perform, accomplish; stride through. A 166, B 207.

δι-ρχομαι: pass through. Z 392.

δι-στοιχον: plpf. aor. of διαστειχω, rush through. B 450.

δια-τράγων [διατραγον]: aor. pass. of διατραγου, separate. A 531.

δι-άχει, aor. διάχει: hold through, reach through, pass through. E 100.

διήμεν: seek, look for. Δ 88.


δικαζω (δικας): judge, decide, rule. (Cf. the Hebrew Judges, i.e. rulers.)

FIRST SIX BOOKS OF THE Iliad

Σινώι (δίνη): stroll, wander. Δ 541.
Σίνης, -ης, -ητος: eddying. Б 877.
Σινώτος (διών) 3: skillfully turned, well wrought, or adorned with spiral ornaments. Г 391.
Σιο-γενης, -ας (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 Δ 176.
Διοκλητης, -ης: son of Orsilochus of Pherae in Messenia. Ε 542 ff.
Διομήδης, -ος: Diomed, son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaians 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 Glauces (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 βοην ἄγαθος and κρατηρος.
Διος, διος, διου: glorious, divine, god-like, 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.
Δι-πλαξ, -ακος: doubled, sc. χλαμα, a cloak so large that it was worn double; opp. to ἄπλαξ. Г 129.
Δι-πλασ: two-fold, double. Δ 133.
Δι-πτυξ, -υγος: double. Α 461.
Δίσκος (disk): discus, quoit. The game was more like 'putting the shot' than the modern 'pitching quoits,' — the effort being to hurl the discus as far as possible.
Διφρος: (1) footboard of chariot, chariot box, chariot; low, open behind, with a rounded rim (ἀντικ) around the front and sides. See ἀρμα. Γ 310. (2) Stool, low seat without a back. Γ 424.
Διω: fear. Cf. διδω.
Διωκος: pursue. Ε 672.
Διονη: Dione, mother of Aphrodite. Е 370.
Διονυσος: Dionysus, Bacchus. Son of Zeus and Semele, reared by nymphs in Thrace. The Thracian king Lycurgus attacked the nymphs, and Dionysus fled into the sea, to Thetis. Ζ 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus. (Cf. Ares, Demeter, Asclepius.)
Διοφης, -ος: Επēan commander. Б 622.


\[ \text{δημήθεια: aor. pass. partic. of δημο-ργος, overcome, subdue.} \] A 99.

\[ \text{δημω (δημωμα): female slave, maid.} \]

\[ \text{διναλισ̃: (shake), stay.} \] A 472.

\[ \text{διών: aor. opp. of διόμαι, give, grant.} \]

\[ \text{διω, διαδ, διά, dual διώ: two.} \]

\[ \text{δικαίω: seem, appear.} \] Z 90.

\[ \text{διλαχ-} \cdot \text{ςις: long-shadowy, casting long shadows, long. Epithet of the lance.} \] Β 316, E 15, Z 126.

\[ \text{διλο-μήτης (μήτης): only voc. διλο-μήτης, crafty.} \] A 540.

\[ \text{διλοπτων, -ονος: priest (ἀρητήρ) of the Scamander.} \] E 77.

\[ \text{δίδος (dolus): trick, deceit.} \] E 292.

\[ \text{διλε-φρονήσσα, partic. (φρήν): devising a trick, with crafty skill.} \]

\[ \text{δίκην, δίκαια [δίκαια, § 44 f]: aor. inf. of δίκαιος, give.} \] A 110, Δ 379.

\[ \text{δίκαιος (δίκαιος, } \text{domus): dwelling, house.} \]

\[ \text{δίκτεια: aor. partic. of δίκτομαι, give.} \]

\[ \text{διόρ, gen. διόρος, dat. διρ, dual διόρε, pl. διόρατα or διόρα: timber, beam, spear. See ἕρως. It is called bright, φωτεινό, because of its bronze point.} \] A 303.

\[ \text{δῶ: imp., δόνα [δόναν or δόνακα] ind., δότι inv.: aor. of διώκω, give, give.} \] A 102, Z 476.

\[ \text{δομη̃: female slave; equiv. to δομή.} \]

\[ \text{δομηπος: day of slavery, i.e. slavery itself.} \] § 16 d.

\[ \text{δουλικον: Dulichium, island in the Ionian Sea, southeast of Ithaca, inhabited by Epans.} \] B 625.

\[ \text{δουλικών-δε: to Dulichium.} \] B 629.

\[ \text{δουλιχ-δαιρος (δολιχός, δειρή): long-necked, of swans.} \] B 460.

\[ \text{δουρεια, aor. δουρησμεν: cause a dull noise.} \]

\[ \text{δουρησμεν πεσων: fell with a thud.} \] A 504.

\[ \text{δόντια: heavy noise.} \]

\[ \text{Cf. ἔργος.} \]

\[ \text{δούρα, δούρατα, δούρα, δουρος: forms of δούρο, spear, timber.} \] § 23 d.

\[ \text{δουρο-κλειτος and δουρο-κλυτος: renowned with the spear.} \] B 645.

\[ \text{δράκων, -οντος (δρόκωμα): serpent, snake.} \]

\[ \text{(Not: dragon,' though this word is derived from it.)} \]

\[ \text{Δρήσσω: a Trojan, slay by Euryalus.} \] Z 20.

\[ \text{Δράσας, -οντος: Dryas.} \] (1) One of the Lapithae. A 263. (2) Father of the Thracian king Lyergus. Z 130.

\[ \text{δύναι, δύνα: aor. inf. of δύω, enter, set (of the sun).} \] B 413, Z 411.

\[ \text{δύναμα, subj. δύναμι} [δύνη, § 44 λ], fut. δυνάμομαι, aor. δυνάμησα (δυνά-} \]

\[ \text{μας, dynamite): can, am able.} \]

\[ \text{δώ: put on.} \]

\[ \text{Cf. δῶ.} \]

\[ \text{δε and δῶ (teo): indcl. teo.} \]

\[ \text{δοκοδεκα [δωδεκα]: indcl. twelve.} \]

\[ \text{δοκυ: inseparable particle indicating misfortune and pain.} \]

\[ \text{δο-άτο, -ός (άμμος): harsh-blowing.} \]

\[ \text{δόσοι (with δύο, put off), δόστοι, aor. of δώ: sunk.} \] E 435.

\[ \text{δοσ-χεῖς, -ος (χεῖς): harsh-sounding, ill-sounding, harrisonus.} \]

\[ \text{δοσ-κληής, acc. δοσκλεὰ (κλέος): inglorious.} \] B 115.

\[ \text{δοσ-μενής, -ος (μένος): evil-minded, hostile; pl. enemies.} \] Z 433.

\[ \text{Δόσ-τομος: unhappy Paris, hated} \]


δέω, fut. δέως, aor. inf. δέοις, aor. mid. (δέετο, aor. δέο, perf. δέ-
δέων): enter, go into, put on; fut. and 1st aor. act. trans. ἀπὸ δέους, put off. πρὶν ἥλιον δέων: before the sun set. γαίων διότιν: (their souls) entered the earth. Z 19.

δῶ: collateral form of δο, two.

δυσδέκατα [δύσδεκα]: twelfth. B 637.


δᾶ: indecl. short form of δῶμα, house, home. Cf. δέω, δόμος.

δακτάς: twelfth: cf. δυσδεκάνπα.


Δοδώνα: 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, H 233 ff.

δόμα (τόν) subjv., δώμα ind.: aor. of δίδωμι, give. Z 527.

δώμα, -σας (δοῦ, δόμος, δῶμα): house, house, palace; room, esp. the large hall of the men.


δώρον (δώρωμ): gift.

δώρον [δοῦ, § 44 a], δώρων [δώρον, § 52 c]: aor. subjv. of δίδωμι, give. A 129.

Ε

ι (ε’, enclitic 3d pers. pron., acc.: hín, her; seldom (A 236?) neuter. It is equiv. to Attic αὐτόν, αὐτήν, which is intensive in Homer. αἱ [ἥ] (erat): was; 3d sing. impf. of ἐμ’, am. Δ 321.

ἐ: contracted for ὕσ (1) inv.; (2) impf. of ἔσω, allow. A 278, B 165.

ἐκδοσ: pliant, supple, soft, enveloping. εὐανός: robe (an aristocratic garment); generally equiv. to πέπλος, the principal female garment; but in Π 419 it seems to be used of Helen’s veil. Prob. made of linen, as is indicated by the epithets.


ἐρεύν [ἐρεύν]: 3d pl. pres. of ἐμ’, am.

ἐφαρ [ἐφαρ]: 3d pl. pres. of ἐμ’, am., sit. ἐφαρ, 3d pl. pres. ind. εἰσί, impf. εῖ or εἴ, iterative impf. ἐφαρκόν or ἐφαρκόν (§ 54), fut. ἐφαρκέω, aor. ἐφαρκέω: allow, permit, leave alone, give free hand. ἐφαρ ἑρκέω: forbade.

ἐφθίν: set out; aor. of βιάω, go. A 391.

ἐγεγόνασθι [ἐγεγόνασθι]: live in; perf. of ἐγέγονα, arise in. Z 493.

ἐγγευαλίξαμ, aor. inf. ἐγγευαλίξαμ (γέω): give into (our) hands, grant. A 353.

ἐγγυ-θεν, adv.: (from near at hand), near. E 72, 275.

ἐγγυ-θεν, adv.: near, with genitive. Z 317.


ἐγκέφαλος (κεφαλί): brain. Π 300.
VOCABULARY TO THE

γυ-κλήμα, perf. γυ-κλήσαμα: lean on, rest upon. Z 78.

ἀγω: learned, recognized; nor. of γνώσκω, know. A 109.

εὑρέτω: nor. of εὑρέπω, wake. B 41.


ἐχθρός: -ος: lance, spear; generally of ash wood, with a bronze point, which was held in place by a ferule (πάρκης). It had also a spike of metal at the butt (παραφωτηρίον), by which the spear was fixed in the ground (Ζ 215). Cf. ἐχθρίς, δόρι, αἰχμή.

ἐχθρο-κράτεια: nor. pass. partic. as mid. ἐχθρομαθάω: draw near. E 662.

ἐγείρω (ν.), gen. ἐγείρο, (ἐγείρω) or ἐκείρει, dat. (ἐγείρω) or, acc. (ἐγείρω), 1st pers. pron.: I. § 42 a.

ἐδύνασθαι: learned, came to know; nor. pass. of διδάσκω, teach. § 51 N.B. T 208.

ἐδύναμι, nor. akt., ἐδύνα pass., ἐδύνα ἑπαρ. of δύναμιν, overcome, subdue. E 191, 391.

ἐδείκνυ: nor. of ἔδεικνυ, say. A 459.

ἐδείκνω: nor. of δείκνω, fear. The first syllable is long, since the verb-stem originally began with two consonants (δείκνω). § 59 b.

ἐδοτές, -εύς (ἐδού): eating, food.

ἐδοκής: inf. of ἐδοό, eat. Δ 345.

ἐδοκείζομαι: impf. of ἐδοκείζομαι, stay.

ἐδοκο-, -ος (ἐδοκο, seat): place for a seat, seat, home. A 534.

ἐδομαί: nor. of τρέχω, run. E 599.


ἐδρα, ἐδου [ἐδοκα, § 44 π.]. ἐδοκήν: nor. of ἔδοκα, enter, put on. Z 19.

ἐδοκέω: impf. of ἔδοκα, put on.


ἐδεικνύει: nor. nor. of ἔδεικνυμι, give.

ἐδεικνύοντα: see ἐδεικνύω, twenty.

ἐνοχή, ἐνοχή: see ἐνοχή, said.

ἐνοχόμενος, nor. partic. of ἐνοχα: taking the form, with dat. of likeness.

ἐδοκοῦ (ἐδοκεί): wish, desire.

ἐργαθεῖον: impf. of ἐργάθεω, separate.


ἐρμάνω: perf. of ἐρμαίνω, join. E 89.

ἐρμαίνω, nor. ἑλερα (ἐρμαί): sit; nor. seated.

ἐροσ: nor. of ἐρω, send. § 43 d.

ἐν or ἐν [ἐν]: impf. of ἐμί, am.

ἐρώς: gen. of ἐρώς, valiant. A 393.

ἐτής: gen. fem. of ἐτός, his. E 371.

ἐτῶς [ἐτῶς]: 3d sing. subj. of ἐμί, am.

ἐτῶς: impf. of ἐτώ, run. A 483.

ἐτῶς, subj. ἐτελεμέντα, ἐτέλεσθα (§ 44 π.), impf. ἐτέλεσθα or ἐτέλον: wish, am willing. μηδὲ ἐτέλε (noli): do not desire, do not try. ὅτι ἐτέλον (equiv. to ἐκένω): against his will. B 247.

ἐν [ἐν], gen. of 3d pers. pron., of him, of her. §§ 33 c, 42 b.

ἐνεργεῖν, ἐνεργεῖν: nor. of τε-θημί, set, place. B 750.

ἐνεργο-, -εύς: nation, tribe, host, flock (of birds), swarm (of bees).

ἐνεργο-, -εύς: nation, tribe, host, flock (of birds), swarm (of bees).

ἐνεργο-, -εύς: nation, tribe, host, flock (of birds), swarm (of bees).
In el s' åyö, el seems to be an interjection, come!
el' põw or el' pôs with subjv. or opt. freq. can be rendered by on the chance that, in the hope that.

daiμeνή: low land. Δ 483.
daiμiνiν (ēap, vernus) 3: of the spring-time, spring, vernal. B 89, 471.
dai, iterative daiμiνoν: impf. of daiμoν, permit. Ε 819.
daiμoν (§ 44 l): 3d pl. of ήμι, sit.
daiμoν [χριον]: impf. of ήμι. Π 149.
el 5' åyö: but up, come! Ζ 376.
edæor, -atos (edòs): fold. Ε 369.
edæs subjv., edæs [taiμeθμα]: fut. inf. of edæs, know.
edæs, edæs, aor. edæm, aor. partic. (Σɛμæμενον) appear, appear like, take the form of. B 22.
edæs [taiμeθμον, § 45]: subjv. of edæs, know. Α 363.
edæs or tóy (aor. ind.), aor. subjv. edæs, imperative aor. edæs, aor. ind. mid. edæs, aor. subjv. edæs (µb, υδεν): saw, see. Cf. ópàs.
edæs, -tos (eiòs) appearance. B 58.
edæs, edæs (eiòs, idòl): shape, phantom.
edæs, edæs: partic. of edæs, know.
edar: opt. of edai, am.
edar, adv.: straightforward. Cf. idès.
edar: would that, O that! introduces a wish.
edarλoν (edælóν) like, resembling.
edarλoν (eiòs, viγiνtì): indecl. twenty. Β 510.
edarλην (§ 49 c) plf. as impf., òkai (§ 49 g) fem. partic. of òkai, am like, resemble.
edaiμa (εικαι, Germ. weichen, weaken): yield, draw back. Δ 509.
edaiμoν: Boeotian town. Β 499.
edaiμoν: restrain, keep back. See edaiμa.
edaiμoνuδα [εικαινθα]: perf. of eiκαιn, come. Α 202, Ζ 254.
edaiμ-τος, -οδος, dat. pl. eiκαινδους: (leg-twisting), crooked-gaited, trailing-footed. Epithet of cattle, in contrast with αικαινδοις έιπον.
edaiμoν: aor. of alpìs, take, seize.
edaiμoν, perf. partic. eiκαινoν (εικαιν, volvo): wrap. Ε 186.
edaiμa, aor. inf. eiκαιn, aor. pass. inf. αικαινεμα (εικαινα): crouch together.
edaiμa, -τος (εικαιn, έννυμ, vestis): garment, robe. Ε 905.
edaiμoν [εικαιν] : 1st pl. of eiμi, am.
edaiμoν: perf. partic. of έννυμ, clothe.
ed µ: if not, unless. Β 156.
edaiμi, 2d sing. eiτ, 3d sing. eiτι (v), 1st pl. eiμáv, 2d pl. eiτáv, 3d pl. eiτi(v) or eiτοι(v), 1st sing. subjv. ei, 3d sing. subjv. eiτ, opt. eiτ, 3d pl. opt. eiτ, 3d sing. inv. eiτον, 2d pl. inv. eiτε, 3d pl. inv. eiτον, inf. eiμα or eiμ(µ)εν(α), partic. eiμ, eiμου, eiμ, 1st sing. impf. eiμα or eiμ, 2d sing. impf. eiμητa, 3d sing. impf. eiμ, eiμ, eiμ, eiμ, 3d dual impf. eiμηται, 3d pl. impf. eiμαι, iterative impf. eiκαι(v), fut. eiτ (v)ομαι, 3d sing. fut. eiτος(e)τα, eiτων, eiται, eiται, eiτηναι, eiται (sum, esse, am, is): am, exist, live. oδ διν ειμ: he did not live long. καλ Καρπόμενοι: even for men about to be, for future generations. — The ε of
the root is preserved in most forms.

εἶμι, 3d sing. εἰμι, subjv. ἐμεῖν, inv. ἐμο, inf. ἐμεν or ἐμει, partic. ἐμος, ἐμοι, ἐμεν, 3d sing. impf. ἐμε or ἐμενε (ἐμενε), dual impf. ἐμενεν, 3d pl. impf. ἐμενεν, aor. ἐμενεν (ἐμενε): 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.

ev: for ἔν, in. § 55 d. B 783.

eνινοφέως, pl.: husband’s brothers’ wives.


ἐνεκα: see ἐνεκα, on account of.


εὸν [ἐον], gen. of 3d pers. pron.: himself. § 42 a. Δ 400.

εὸς, εῶσ [ἐεῖ]: while, until. (εἴος is prob. the better form.) Γ 291.

e ὡπ: if really, if indeed. A 81.

ἐπετρο: impf. of ἐπομα, follow.

ἐπον or ἐπεν and ἐπας (aor. ind.), 3d sing. subjv. ἐπεν(σν), partic.

ἐπον, ἐπονω, iterative aor. ἐπενο-καν (ἐποκα): said, told, spoke. ὡσ ἐπος: thus speaking, with these words. Cf. φομί, ἐρω.

ἐπονυ: if ever. ἐπονυ σχολατο: if ever they would stop. B 97.

ἐπονυ, ἐπονυ: if perchance, in the hope that. Γ 450, Δ 88.


εἰρον: wool. Γ 388.

εἰρο-κόρος: wool-carder. Γ 387.

εἰρομα, subjv. ἐρείμαν [ἐρείμαθα]: impf. ἐρείρον: ask, inquire about.


εἰρο-πόκος: woolly-fleeched, woolly.

εἰράτα: pres. mid., ἐραίτασσα anor. mid.: of ἐραίμα, guard. A 239.

εἰράτα: perf. pass. of ἐραίω, draw up. [ἐραώ], fut. ἐρερω, perf. pass. ἐρατημ (ἐρερω, verbum, word): say, tell, announce. Cf. φημι, ἐφον.

εἰρων, perf. pass. partic. ἐραίμαν (σερο): join, unite well. E 89.

εἰς, ες, 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 Ἀθηναῖς: to Athena’s temple; ἐς γαλάσων: to the homes of her husband’s sisters. Z 378 f. It rarely follows its noun.

εἰς, μια, ες gen. είς, μιᾶς, είς: one. Cf. τοι.

εἰρα: seated, aor. of ἐραμα, sit. A 311.


εἰρα-αι-βαινα, aor. ἐραβαινησσα: go up into. Z 74.

εἰρατο, aor. of ἐραω: took the form of.

εἰρατο: aor. of ἐραω, press forward eagerly. Δ 138.

εἰρ-αἰχωμαι, fut. ἐραέχωμαι, aor. εἰρ-ῃκαδον or εἰρ-ῃκαδον, aor. inv. εἰρ-ῃκαδη: come in, enter. Z 354.

εἰρατα: fut. of ἐραω, know. A 548.

εἰρη (ἐρη): equal, well-balanced, shapely (of ships); fair (of a feast where each has a portion

cē τε, cē τε: whether, or. εἶχεν: impf. of ἔχω, have, hold. εἶ, εἴσι: pres. ind. of ἔχω, allow. εἶκε: perf. of ἔδω, am wont. ἔδω [ἐδώ]: for ἔδω, until. Τ 291. ἐκ, ἐξ: before vowels, adv. and prep. with gen.: out, forth, from. ἐκ τοῦ: from that time. ἐξ ὑπ': since. ἐπὶ ἔρχον ἐκ Δώος: received the love of Zeus, were loved by Zeus. ἐξ ἀντίρριος: (bound) from the rim, i.e. to the rim. In composition ἐκ denotes separation or completion (utterly).


ἐκαλόστατο: aor. of καλέω, call. ἐκαμον: aor. of κάμω, become weary. ἐκασ (ἐκάς), adv.: far; with genitive. ἐκαστος 3 (ἐκατος): 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.

ἐκάπηδεν, adv. with gen.: on either side. Τ 340. ἐκατη-βελέτης, -α (Α 75) and ἐκατη-βελός (ἐκατηβέλω, ἐκατηβελός): fur-darter, fur-shooter. Epithet of Apollo as (the sun god) the god of the bow. Cf. ἐκάργυς, ἐκβάλλω.

VOCABULARY TO THE

ἀγέγεναία: [ἐγεγεναία, § 49 γ]: am born from, perf. am sprung from.
ἐκ-γενος: descendant, offspring.
ἐκ-θέωμα, aor. ἰμν. ἐκδοτε: give up. Γ 459.
ἐκ-δύω: put off, doff. Γ 114.
ἐκσασσε: aor. of ἐκδιάγνωμα, shatter. E 88.
ἐκάκατο: plpf. of καίνωμα, excel.
ἐκέλευο: aor. of κέλωμα, call, order.
ἐκέλευο: plpf. of κλάω, lean, rest.
ἐκα (§ 48 h): aor. of καυ, burn.
ἐκ-βαλελ (βελελ, βέλλω): distant shooting, i.e. skill in archery.
ἐκ-βαλος: far-shooter. See ἐκάργος.
ἐκ-καθ-οράω, aor. partic. ἐκκαθηνός: look (out) down from. Δ 508.
ἐκ-καθ-διῶν: aor. of ἐκκαθηράω.
ἐκ-κλέων, aor. ἐκκλείσε: steal away.
ἐκ-κυλισθεν, aor. pass. ἐκκυλίσθη: (cylinder): roll out. Z 42.
ἐκ-λαθών, aor. trans. ἐκλαθοῦν, mid. ἐκλαθάσθαι: mid. forget; trans. aor. caused to forget. B 800.
ἐλένον: impf. of κλέω, hear, give ear.
ἐκ-ναῦα, aor. partic. ἐκνυμίζει: squeeze or suck out (poisoned blood or extraneous matter). Δ 218.
ἐκ-νιστήμω, aor. partic. ἐκνιστήσατε (νιστατε): return from. Ε 157.
ἐκλαφέα: impf. of κολεφάω, crawl.
ἐκάυσα: aor. of κολυμίω, carry off.
ἐκ-ταφάσω: (shine forth), am prominent. E 803.
ἐκ-φήσα, fut. ἐκφέρομαι, aor. subjv.
ἐκφέρω, aor. ἐκφεράθωμεν: suck utterly, destroy, τά πολλά ἐκφερά.
θομεν: what we sacked out of the cities, i.e. took from the cities. A 125.
ἐκ-τιστα, aor. ἔκτενε: full from.
ἐκπάλαινε: impf. of κραυγάω, fulfill.
ἐκ-σάω, aor. ἐκσάωσαε: save, rescue.
ἐκ-τεύω, aor. pass. ἐκτείθη: send forth; pass. rush forth. E 293.
ἐκ-τιστάω, aor. ἔκτεσασ: draw forth.
ἐκτα, ἔκται: aor. of κτείνω, kill.
ἐκ-τάμω, aor. ἐκτάμον: cut out, cut, lye out. A 460.
"Εκτόρας: of Hector, Hector's.
ἐκτός (ἐκ): adv. outside. Δ 151.
"Εκτωρ, ὡς (cf. the English verb to hector): Hector, the mightiest and dearest-beloved of Priam's fifty sons. Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp (Μ 445 ff.); he is grievously
wounded by Ajax (Ἑ 402 ff.), but Apollo restores his strength, and he returns to the conflict (Ο 246 ff.), and advances to the very ships of the Achaeans (Π 414 ff.); he slays Patroclus, the friend of Achilles (Π 518 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 ἄτι τι ἡμώον ἀμφιπότε ἔσταν ἔκτρος ἔποδήμων. He is called κορηθαῖος, with waving plume, βοῶν ἄγαθός, good at the war cry, valiant, μεγάθημα, great-hearted, φαινόμοις, glorious, ἄνθρο-φόνος, man-slaying.

ἐκφόρος (ἐκ, socer): husband’s father. Ι 172.

ἐκφαίνω, aor. pass. ἐκφαίναθη: show forth; pass. appear. Δ 468.

ἐκφέρω: carry forth, bear out of.

ἐκφέρω, aor. ἐκφέρε: escape.

ἐκχῦο: pour out. Γ 996.

ἐκάνω, ἐκάντος (ἐκ): willing of (his) own will, at pleasure. Γ 66.

ἐλᾶν [ἐλάν]: pres. inf. of ἔλαν, drive. Ε 366.

ἐλάβω: aor. of λαμβάνω, take, seize.

ἐλάττω: impf. of λάττω, take.

ἐλαιον (οἶλου, oil): olive oil. Β 754.

ἐλάττων: iterative aor. of ἔλανω.

ἐλάτη: pine tree. Ε 580.

ἐλατήριον (ἐλάτον, ηρέον): driver. Δ 145.

ἐλατός: Trojan ally, slain by Aegamemnon. Ζ 33.

ἐλάνω or ἔλανω, pres. inf. ἔλαν [ἐλάν,
freedom. κρυστήρ ἐλεύθερος: bowl of freedom, i.e. in celebration of freedom. Z 455, 528.

ἵλεσμα: fut. of ἱππομα, come.

δὴ: ἄρος: ivory. Δ 141. The elephant himself is not mentioned by Homer.


ἀλειφ: aor. of λέπισ, strip off. A 236.


ἀλατο: plpf. of ἀλάνω, drive.

ἀπεινυ, ἀπειν or ἀπειν(α) inf., ἀπειντο ὑπειν, ἀπειν ὑπετ, ἀπειν partic.: aor. of ἠπομα, come. Δ 70, 247.

'Ελικανω, -ορος: Helicnon, son of Antenor, and son-in-law of Priam. Γ 123.

'Ελευρ: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.


ἀλεσμον: aor. of λεεμα, leave. E 480.


ἀλεστι-πτελος: with trailing robe. Epithet of Trojan matrons.

ἀλεσμον (ἴλαιος): dragging, seizure.

ἀλεστο, -ες (ὑλεστος): wound, sore.


ἀλαβάζε [ἀλαβάζε, § 30 b]: aor. of λαμβάνω, take. E 83.

'Eleus, -ον: Hellas, the country under the rule of Peleus, in Thessaly. B 683. Thence the name was extended to all Greece.

'Ελληνες: Hellenes, the inhabitants of Hellas, which did not yet include all Greece. B 684.

'Ελλήο-ποτος: (sea of Helle), the Hellepont. B 845. The Homerian use includes the neighboring waters.

ἄλλσεμα: impf. of ἄλλσομα. § 30 b.

ἀλαβάζε [ἀλαβάζε], ἀλαβάζε, ἀλαβάζε [ἐλαβάζε]: aor. of ἀλαβάζε, take, seize, slay. B 29, 399.


ἀλαβάζε (ῥέεις): marsh, meadow.

ἀλπομα (ῥέεις, volluptas, will): hope. Γ 112.

ἀλια: aor. inf. of ἀλια, crowd together. A 400.


ἄμβας, perf. partic. ἄμβασα, plpf. ἄμβασαν: come into, embark; perf. stand in. E 199.

ἄμβλας, aor. ἄμβλεα: throw in, put into. Γ 139, Δ 444.


ἄμμε, ἄμμεον, ἄμμεον gen.: of ἄμομα, I. Ι

ἀμονα: aor. of μένω, await. Z 120.

ἀμωτο: plpf. of μάρω, mix.

ἀμων [ἴμων]: inf. of ἐμω, am.

ἀμον [ἴμως]: gen. of ἐμώ, I. § 42 α.

ἀμωθην, ἀμωθην [ἴμωθην], and ἀμωθη: aor. pass. of μάρω, unite, mix. Γ 209, 445, Ε 134.

ἀμως, adv.: quickly, at once.

ἀμωςα, -ώσα: eager, impetuously.

ἄμωσα [ἴμωσα]: inf. of ἐμω, am. § 30 e.
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ἐμοῦρα: perf. of μεῦμαν, receive as my portion. § 43 h. A 278.

ἐκδόντο [ἐκμεῖγοντο]: impf. of μεῖγομαι, am mindful. B 686.

ἐμὸς 3: my. Strengthened by the gen. of αὐτός in ἐμὸν: αὐτῶν ἐκλεῖος, since ἐμὸν is equiv. to ἐμοῦ.

ἐπ-πάνω, impf. ἐνέπαινο: (sprinkle in), weave in. Π 126.

ἐπ-ποδος, adv.: immovable. E 527.


ἐπ-ποτα: aor. of ἐπιπάτω, fall in.

ἐπ-πυνθία: closely clinging to, perf. of ἐπυνθίος, grow into. A 513.

ἐπ-πης: in spite of all, nevertheless, like ὄμως, which is found but once in Homer. A 562.

ἐπιληπ., local adv.: next. B 526.

ἐπ-φευ, perf. partic. ἐμφευνία: grow into; perf. cling closely to. A 513.

ἐν, εἰς, or ἐν, adv. and prep.: in, therein, among. σεῖραν ἐν κοριφῇ: on the mountain summits. ἐν ὕφελμοι-μάσσαι ὑπάθοι: see before (my) eyes. παρθὲν ἐν χερσὶ, ῥῆτα: put in her father’s arms. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion; as κάπτεσον ἐν Λήμυς: I fell down on Lemnos. ἐν sometimes seems to be conjoined with a gen., and an ellipsis has been assumed, as ἐν ἄρσεω πατρός (τοῦ δοῦμα): in the house of my wealthy father. Cf. εἰς.


ἐναιτίσμος, adv.: at fitting time.

ἐναιτίσμος (ἀετός): favorable, reasonable; the contrary of παρασία.

ἐναλίγκος: like, resembling. E 5.

ἐναντίον, adv.: against, to meet.

ἐν-αντίς 3: opposite, to meet. Z 106.

ἐναρα, pl.: spoils, armor taken from a slain foe. Z 480.

ἐναρίστω (ἐναρίστῳ): strip of (his) armor, slay, since this precedes the spoiling. E 151. Cf. ἐναρίστο.


ἐνδεκα, indecl.: eleven. B 713.

ἐνδεκα-πιθυς, ὑ: eleven cubits long.

ἐνδέξια, adv.: from left to right.

ἐνδώ, aor. ἐνδῷρα: bind in, entangle.

ἐνδω-θεν, ἐνδωθ, ἐνδων (ἐν δόμω), adv.: within, at home. A 243, Z 247, 374.

ἐνδώμω and ἐνδῶ, aor. partic. ἐν-δώμα: (slip into), put on. E 730.

ἐνδικτήσας: aor. of νεκέω, upbraid, rebuke. Γ 59.

ἐνδίκω [ἐνδίκω]: aor. subj. of φέρω.

ἐν-θα, 1st pl. ἐνθαμ, opt. ἐνή, impf. ἐνθημ and ἐνθαν (ἐμα), am within. E 477.

ἐνδεκα, ἐνδεκά, or ἐνδεκά (ἐκών), prep. with gen.: on account of, for the sake of, because of. A 94, Γ 57.

ἐνδικτήκοντα, indecl.: ninety. B 602.

ἐν-ἐπάσας: impf. of ἐπισάς.


ἐ-καν: impf. of ἐκμα, am within.

Ἐυερός, pl.: Veneti, in Paphlagonia. B 852.

ἐν-νευ: impf. of ἐνεμα, am within.

ἐνεφαρα: aor. of ἐναφρα, slay. E 143.

ἐνθα: there, here, where, then. ἐνθα
καὶ ἔσοι: in this direction and in that. B 492, E 223.

ἐνθάδε: thither, there. A 367.

ἐνε: thence, from that source.

ἐνθα [ἐνθα]: aor. of ἐνώθημα.

ἐν: see ἐν, in. The accent is drawn back upon the first syllable when the prep. follows its noun. § 55 c.

ἐν: dat. of ἕν, one.


ἐνίνθη (ἐνίπτω): rebuke, blame.

ἐνέπτω, aor. ἐνέπτω (§ 43 f.): rebuke, reproof. B 245, Γ 427.

ἐνοπτε: aor. of ἐννέα, tell, say.


ἐννέα (νοεμ, nine), indcl.: nine.

ἐννέα-βοες (βοες): worth nine cattle.

ἐννέα-κλαίω: nine thousand.

ἐνεαυτος: aor. ἐνεαυτος (ἐνστη, insecio): tell, say.

ἐνεστη (ἐνσυμ): suggestion, advice.

ἐνεστη, adv.: for nine days.


ἐνεργος, aor. ἐνεργος, perf. partic. pass. ἐνεργον, plp. ἐνεργην (ἐνεργην, ενεργην, ενεργηστις): clothe, put on. ἐνεργην: clad in which. λαῖον ἐνεργην χιτώνα: put on a tunic, i.e. be stoned. Γ 57.

ἐνεσετε: aor. of νοετε, perceive. Γ 21.

ἐνεστη (ἐνστη): outcry, cry. Γ 2.


ἐν-στρέφομαι: turn within. E 306.

ἐνετα, dat. ἐνετα, pl.: weapons, armor. Γ 339.

ἐν-τείνω, perf. mid. ἐντείνω: stretch within, string. E 728.

ἐν-τίθημι, aor. ἐνθέω: place in, set in.

ἐντο: aor. mid. of ἐντομ, send, cast.

ἐνός, ἐνοθεθω (ἐνθεθω): (ἐνθεθω) adv.: within; with genitive. A 432. Cf. ἐνθέω.

ἐν-πεταλάμα: turn around often.

ἐντιμ: make ready. (Cf. ἐντεθω?)

Ἐνυδίλλος (Ἐνυδίλλος): Enyalius, strictly an epiteth of Are, god of war; but used as his name, esp. in the verse-close Ἐνυδίλλω ἄριστοφόρτη, where ω and δ are pronounced together, by 'synizesis' (§ 25). B 651.

ἐν-ορθων, adv.: in (my) sleep. B 56.


ἐνυφα: impf. of νομάω, move. Γ 218.

ἐν-ώτη (ἐώτη), adv.: openly. E 374.

ἐν-ώροσεν, ἐνώροσο: aor. of ἐνώροσω, arouse in; mid. arise in. A 599.

ἐξ: see ἐξ, out of.

ἐξ (ἐξ, sex, σεξ), indcl.: sex.

ἐξ-αγελλω, aor. ἐξαγελλω: bring news out, tell a secret. E 390.

ἐξ-άγω, aor. ἐξάγω: lead forth.


ἐξ-άλωμα: take away; with two accusatives. E 155.


ἐξ-αλωτος, aor. ἐξαλωτος or ἐξαλωτος: take out of; take from. B 899.

ἐξ-άλωμα, aor. opt. ἐξαλώμα (ἀλωμ): cure, appease. Α 36.
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ἐξ-ἀνίηθεν [ἐξανίηθεν], adv.: suddenly.
ἐξ-ἀπο-διόμαι: drive away out of. E 763.
ἐξ-ἀπ-αλλώμεν, aor. opt. ἐκπαλαιότω: mid. perish utterly from. Z 60.
ἐξ-ἐφάραζ, aor. ἐξεφαράζε: snatch away. Ε 380.
ἐξ-ην [ἐν]: in order, one after the other. A 448, Z 241.
ἐξ-ελετο: aor. of ἐξερέω, take out of.
ἐξ-εὐμ, inf. ἐξεύμεναι (ἐμι): am sprung from, am the son of. Z 100.
ἐξ-καίνωσα: aor. of ἐκαίνω, receive as guest. Γ 207.
ἐξ-καήσα: fut. ἐκείρω: speak out, speak plainly. A 212.
ἐξ-κατέφευ: aor. of ἐκκατέφευ, steal away. Ε 390.
ἐξ-κακλίσῃ: aor. pass. of ἐκκακλίσῃ, roll out, throw out. Z 42.
ἐξ-καλῶ, aor. ἐκκαλάρε: drive out of, drive away. E 25, 324.
ἐξ-λέει: aor. of ἐξελάξα, take away.
ἐξ-λια: draw out. Δ 214.
ἐξ-μέν [ἐμεν]: fut. inf. of ἔμεν, hold, keep, protect, defend. E 473.
ἐξ-μεμεναι: inf. of ἐξεμεμα, am the son of.
ἐξ-επράθομεν: aor. of ἐκπράθω, sack.
ἐξ-πράθω: fut. of ἐκπράθω, speak out.
ἐξ-πράθω, aor. ἐκπράζα: draw out.
ἐξ-περασ: aor. of ἔκπεπασ, draw forth.
ἐξ-περι: rushed forth; aor. pass. as mid. of ἔκπεπα. E 293.
ἐξ-παλαμοι: aor. of ἐκπαλαιο, cut out, hem. A 460, B 423.
ἐξ-παλαυθη: appeared; aor. pass. of ἐκπαλαυ, show forth. Δ 408.
ἐξ-παναγε: aor. of ἐκπαναγε, lead forth.
ἐξ-παναλε: aor. of ἐκπαναλε, tell the secret. E 390.
ἐξ-πανομα (ἐκα), indecl.: sixty.
ἐξ-πατάζε: aor. of ἐκπαταξό, snatch away. Γ 380.
ἐξ-προχ: implf. of ἐκάρχα, begin. E 270.
ἐξ-προμαίνα: aor. subj. ἐκπρομαίνα: call by name, name. Γ 106.
ἐξ-παθη: behind, in the rear. Δ 298.
ἐξ-πασχα: prominent, preëmin. chief. ἐξπας, adv.: chiefly.
ἐξ-πα-αυ-αίσθη: aor. ἐκπαναίσθη: rose (ἀνπατη), out of the back (ἐξ), under (ὑπο) the blow. B 207.
ἐξ [ἐν]: gen. of 3d pers. pron., himself, herself, him, her. § 42 a. B 239.
ἐξους, fem. partic. ἐξους (§ 49 g), plpf. ἐξος, plpf. dual ἐξους (ἐξους, ες), perf. as pres.: am like, resemble; imper. it is fitting, suitable. A 47, 104, 119.
ἐγόνοι: part. of ἐγόν, am. A 290.
ἐργα: perf. of ἐργα, do, work. Γ 57.
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ίδι (οῦ, suus, his) 3, possessive pron.: own, his own, her own, his, her. § 42 b.

ἐπ-αγίσσω: collect. Α 126.


ἐπ-αίτος: blameworthy, to blame.

ἐπ-ἀκονω, aor. ἐπάκοοσαν: hear.

ἐπ-ἀμιθομα: aor. subjv. ἐπαμιθομον: act. exchange; mid. change. νεικ ἐπαιμιθεῖται άνδρας: victory comes now to one, now to another.


ἐπ-ατιλω, aor. ἐπητιλέγεται: threaten.

ἐπ-ἀρετώ, aor. ἐπηρετέσθη: (avail), ward off; with acc. and dat. of interest. B 873.

ἐπ-αρχῶ, aor. partic. ἐπαρχήμα: begin, νομοθαν ἐπαρχήμα, equiv. to ἱκετοὶ ἐπιγίμωτος: began distributing. A 471.

ἐπ-ασθοσοσ (ἐπει, ανά, σεώ) 3: in close succession, one soon after the other.

ἐπ-αιροσυ, fut. inf. ἐπαιροσκεύασα, aor. subjv. ἐπαιροσκούα: enjoy, reap the fruits of. Freq. ironical.

ἐπ-ἀγαμήσει: aor. of ἐπιγαμίσθη, bend, bring over. B 14, 31, 68.

ἐπ-δραμα: aor. of ἐπιδρέω, run upon.

ἐπιθεσθ(ν) [ἐπιθεν, § 38 b]: dat. pl. of ἐπος, word.

ἐπ-θήκη: aor. of ἐπιθήκη, place upon.

ἐπι, temporal and causal conj.: when, since, for. It generally stands at the head of its clause, but sometimes follows one or more words,

ἐπιγύ: hurry, urge; mid. hasten, in haste, eagerly. B 354.

ἐπι δί: since once, since, when.

ἐπι ἡ: since in truth; always causal.

ἐπι-εμα, opt. ἐπεμά, impf. ἐπιέσσω (έμι): am upon, am over.

ἐπι-εμα, 3d sing. ἐπεμάνω, partic. ἐπι-εμον (έμι): come on; pres. ind. shall come on. E 238.


ἐπιγει: aor. of πέρα, pierce, spit.

ἐπιφανῆ impf., ἐπιφανόσαν aor.: of παράμοι, try, attempt.

ἐπι-ετο: 3d sing. of ἐπιέμα, come on.

ἐπι-ειται, adv.: then, after that, next, hereafter. Freq. in apophasis, giving it independence and prominence.

ἐπι-ελθών: aor. partic. of ἐπιερχόμαι, come on. Δ 334.


ἐπι-αμαν: aor. of ἐπιμακχ, mutter over. Δ 20.

ἐπι-αν-άνθε, 3d sing. of an old perf., as (pres. or) impf.: grew on it.

ἐπι-έκαστο: imp. of ἐπιεκτάω, obey, yield obedience.

ἐπιθυμέν [ἐπιθυμιέμν, § 49 ε]: trusted; plpf. of παθεω, persuade.

ἐπιθλάγη: aor. of πλάγια, strike, § 43 e.
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ἐπισείδεις, aor. ἐπίρρωσέ: (rest upon), push.

ἐπισφήναν: aor. of πρῆσσα, pass through.

ἐπιφράξατο: aor. of ἐπιφράζομαι, roll down at (the nod). A 529.

ἐπίφραξομαι, aor. partic. ἐπιφράξομαι: come on, advance, attack.

ἐπη-βδόλου (ἐπος, βδόλος): (word-banding), babbling, blatan.

ἐπιε: aor. of πίπτω, fall.

ἐπι-εὐθυμα: rush upon, am eager; perf. of ἐπιεὐθυμῶ, urge upon.

ἐπι-στενάχοντο: impf. of ἐπιστενάχω, groan at. A 154.

ἐπιστέφαινο: aor. of ἐπιστέφω, crown. A 470.

ἐπιστύλιοι: aor. of ἐπιστύλιοι, enjoin.

ἐπισυφόμε, aor. ἐπισυφόμομαι: (speak well at), approve. Cf. ἐπισυφώσιμος. ἐπισυφόμομαι is equiv. to ἐδελκύσαμε, bade with pious reverence. A 22.

ἐπι-γύρωμαι, aor. partic. ἐπιγύρωμαι: pray, boast over, exult.

ἐπιφένων, inf. παράφενον (φάνον, φεν'), aor.: slew. παράφενον is perf. passive.

ἐπι-εφόρασό: aor. of ἐπιεφόρασο, notice, think of.

ἐπι-θεο: impf. of ἐπιτεμο, am upon.

ἐπιγέννη: ἐπιγένε, when, with subjunctive.

ἐπι-θέων: impf. of ἐπιθέω, command, approve.

ἐπιρίζων: aor. of ἐπιρίζω, build.

ἐπι-πεταλείποι: aor. of ἐπιπεταλείπω, threaten. A 319.

ἐπί-ἀρκασ: aor. of ἐπιαρκέω, ward off.

ἐπι, adv. and prep.: upon, on, to, over, at, against, after; with dat., acc., and genitive.

(1) Ἀδρ. ἐπι κνύφος ἤλθε: darkness came on; ἐπι οὖν ἠλέβα: poured a libation of wine (over the offering); ἐπι μᾶθον ἐτελευ: laid upon him his command.

(2) With dat. χεῖρ' ἐπὶ καρπῶ: arm at the wrist; ἐπ' αὐτῷ γελασάων: laughed (over) at him; ἐπὶ χοβο: upon the earth, upon the ground; ἐπι πῦργο: on the tower; ἐπι πύλην: by (at) the gate; ἐπ' ἀλλήλοις: on the road, by the wayside; ἑαυτῆς ἐπὶ: on the banks of the Xanthus; ἐπὶ νημών: at (near) the ships; ποιμὴν ἐπ' ἄδεσσω: shepherd keeping watch over his sheep; ἄνω ἐπι-γαίων: place upon the knees; ἐπ' ἀλλήλων ἱππη: going upon (against) each other; ᾧκε δ' ἐπ' Ἀργείων: sent against the Argives; ἤλθε δ' ἐπὶ Κρήτεσα: came to the Cretans.

(3) With acc. ἐπὶ χθὼν: to the ground; ἐξοικισθῇ ἐπὶ στόμα: was thrown (rolled) out upon his face; ὄφω ἐπὶ χθῶν ἐξερρήσα: poured water over the hands; ἐπὶ βασιλίω ἄγων: leading to the altar; ἐπὶ πυργόν ἐξουσί: coming to the tower; κατέγεν ἐπὶ νοραί: lead back (down) to the camp (ships); ἐπὶ στόμα ἤγων: lead into ranks, so as to form ranks; βῆ ἐπ' Ἀτρείῳ: went to the son of Atreus; ἐπὶ νότα τυλίγασε: over the back of the sea; οὐκαί ἐπὶ χρώ- νον: wait for a while.

(4) With gen. ἐπὶ ἄγων: on the shoulders; ἐπὶ χοβο: on the ground;
καθέτερ' ἐπὶ θρόνων: sat upon a throne; νῦν ἐπὶ ἡπείρου ἔρωσιν: drew the ship upon the shore; ἐπὶ κῆρύξῃ: in time of peace; ἐπὶ προτέρους ἀνθρώπου: 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 proposition is elided. § 55 c.

ἐπ.: equiv. to ἔπειτον, “is thine."

ἐπ.ἀχώ: shout (ἐπ., in the right).

ἐπ.βαινώ, aor. inv. ἐπιβήσα, aor. opt. ἐπιβάθα, aor. partic. ἐπιβαία: go upon, mount.

ἐπι-βάλλω: mid. lay hands upon, strive for.

ἐπι-βάσκω (βαίνω): bring to (upon).

κακῶν ἐπιβασκή: bring into (evils) misfortune. Β 234.

ἐπι-βῆσον ἐπεφήμορον partic.: aor. of ἐπιβάσκω, mount. Β 46.

ἐπι-βρῖθα, aor. subjv. ἐπιβρυθύ: press heavily, fall heavily, of rain.

ἐπι-γεγυμα: come on, come. Ζ 148.

ἐπι-γραμμα, aor. ἐγραφή: bend, curb, win over to one's side.

ἐπι-γράφω, aor. ἐγραφή: scratch.


ἐπι-δίβα, adv. acc.: on the right, toward the right. Cf. ἐνδίβα.

ἐπι-δεῖχα, -έχ: is in want, lacking.

ἐπι-δεόμαι: am in want, am inferior; with genitive.

ἐπι-δίνω, aor. ἐπιδόθης: swing, whirl. Γ 378.

ἐπι-δρομῶ (δραμάω): approachable, to be scaled. Ζ 434.

ἐπι-διδοφα: like.

ἐπι-εκδημ.-ές: fitting, suitable.

ἐπι-εκτείν: (ἐκτείνομαι): yielding.

ἐπι-εὐπτῶμαι: hope (for).

ἐπι-ἐνώμε, perf. partic. pass. ἐπεμάινος: clothe; pass. clad in; with accusative.

ἐπι-ήρα: see ἤρα.

ἐπι-θαραχνω: cheer, encourage.

ἐπι-θείναι aor. inf., ἐπιθέτω fut. of ἐπιθῆμα, lay upon, put to (i.e. close).

ἐπιθυμον: obeyed; aor. of παῖδα, persuade.

ἐπι-θρόσκω: leap upon, leap forward. Β 772.

ἐπι-κεφαλαί, fut. ἐπικεφαλαία: lie upon, rest upon.

ἐπι-κεῖθα, fut. ἐπικείμην: cover up, conceal, hide; with negative.

ἐπι-κινδυναμ: mid.: spread over.

ἐπι-κυρίω, fut. ἐπικυρίων: help, serve as ally.

ἐπι-κουρος: helper, ally. Esp. in pl. of the allies of the Trojans.

ἐπι-κραίνω, aor. inv. ἐπικρύφη: fulfill, accomplish, grant.

ἐπι-λέγω: see before me, see. Γ 12.

ἐπι-μαίνω, aor. ἐπιμάνητα: rare for, desire madly.

ἐπι-μαίνω, fut. ἐπιμάινεσσε: (feel), examine or probe a wound, strike (ἐπιθνος μάστγος).

ἐπι-μεδομαι, aor. partic. ἐπιμεδόθης (smile): smile (at).

ἐπι-μάφωμαι: blame; with gen. of cause.
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ἐπιμένω, aor. inv. ἐπιμένων: wait, await.
ἐπιμοργή: mingle. ἄψ ἐπιμοργημένον (sc. Τρώων): joined battle again with the Achaean.
ἐπιμέξω, aor. ἐπιμέξων: matter at.
ἐπ-ἀνα: partic. of ἐπανα, come on.
ἐπι-ορκον: false oath. Γ 279.
ἐπι-πεδομα: am obedient, render obedience.
ἐπι-πέτομαι, aor. inf. ἐπιπέτεωθαι: fly forward (upon), of an arrow.
ἐπι-πλέω and ἐπιπλέω, aor. partic. ἐπιπλώσως and ἐπιπλέως: sail over.
ἐπι-πνευμ (πνεύμ): breathe (blow) upon.
ἐπι-προ-ημ, aor. inf. ἐπιπροίμεν: send forth against. Δ 94.
ἐπι-πολεμᾶ: come up to the ranks, in order to review them.
ἐπι-ρρέω: flow over. Β 754.
ἐπι-ρροδός: helper, only as feminine.
ἐπι-ρρόμαι, aor. ἐπιρρόωσαντο: roll down at (the nod).
ἐπι-σετή: aor. of ἐσέτη, meet.
ἐπι-σευδ: shake at, brandish at.
ἐπι-σευδε, pl. aor. ἐπισεύδεται, perf. ἐπισέυδον: mid. hasten on, rush upon.
ἐπι-συναπον: tire of a wheel.
ἐπισταμα: am skilled, understand.
ἐπιστειάχωμαι: grooms meantime.
Δ 154.
ἐπιστέω, aor. ἐπιστέωσαντο: crown, fill to the brim. Α 470.
ἐπι-στρέφω, aor. partic. ἐπιστρέφας: turn about. Γ 370.
ἐπι-σφέρα (σφήρα), pl.: protections for the ankle, ankle-guards. E 808.
ἐπι-τάλλω, aor. inf. ἐπιτάλλου: enjoin upon, command.
ἐπι-τέτραπται, pl. ἐπιτετράπταται: perf. pass. of ἐπιτέτραπται, intrust.
ἐπιτήδερης, adv.: sufficiently, as are needed. Α 142.
ἐπι-τήδημ, fut. ἐπιτήδησαι, aor. ἐπιτήδηκε, aor. inf. ἐπιτήδευ: place upon, set upon, put to (i.e. close).
ἐπι-τοξάμα: bend the bow at, shoot at; with dat. Γ 79.
ἐπι-τρέπω, perf. pass. ἐπιτρέπται, perf. pass. pl. ἐπιτρέπται [ἐπιτρέπταις οἰον] : comit, intrust to.
ἐπι-τρέχω, aor. ἐπιτρέχας(ν): run up, run upon.
ἐπι-τροχά-δην (τρόχον): trippingly, fluently. Γ 213.
ἐπι-φορά, fut. ἐφορά: bear upon.
ἐρχας ἐρχόμαι: shall lay hands on.
ἐπί-φλεγω: blaze upon, burn, consume.
ἐπι-φράζομαι, aor. ἐπιφράζας, aor. opt. ἐπιφράζοσατο: consider, think.
ἐπι-χθόνοις (χθῶν): upon the earth, earthly. Epithet of men,—contrasted with ἐπιορκωμαίν. Δ 272.
ἐπλαί, ἐπλάτο: thou art, is; aor. of πλαί, move, become.
ἐπληροῦ: aor. of πληράω, approach, meet. Δ 449.
ἐπι-οίησαι: lay upon; fut. of ἐφίησα, bear upon.
ἐπι-όξουμαι, impf. ἐφίχθετο: go to,
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attack, follow. ἔργον ἐποίχεσθαι: go to work. ἱστῶν ἐποιχεύμαν: going to and fro before the loom, plying the loom. ἐποιχευμένη: busily, going to work.

ἐπομεν, impt. ἐπωμοντο or ἐπωμοτο, fut. ἐπεμεν, aor. ἐπωμεν (sequor): follow, accompany, attend. Cf. ἔρχομαι.

ἐπ-ἀρχή, aor. ἐπορεύμασιν: reach out after (in attack), Lange at.

ἐπ-ἀρπάμαι, aor. inv. ἐπορσον: arouse upon, send against.

ἐπ-ἀρσαξ, aor. ἐπάρσασι· hasten to, rush upon (generally in hostile sense). Γ 379.

ἐποιο, -οι, dat. pl. ἐποια(ος)σιν or ἐποια-σιν(ος) (ἐποι, ὑφ, νοχ): word, speech. Cf. μεθος.

ἐπ-ἀρτηρίω, aor. subjv. ἐπαρτηρίστησον: rouse, urge on, impel.

ἐπ-ἀρωμάτως (ἀρωμάτως): of heaven, heavenly. Epithet of the gods.

ἐπά (σεπτα, σελην): indecl. seven.


ἐπιθύμων: aor. in. τοιήχωμα, learn.

ἐπι: am busy with.

ἐπ-ψυχετο: impt. of ἐποιχεύμα, attack.

ἐπιμοι (ἐποιαι): lose, am emanoured.

ἐπαινεύος 3 and ἐπάτως (ἐπαμα): lonely, charming.

ἐργάθευ, impf. ἐργαθεύν (ἐργα-): separate. Cf. ἔργα.

ἐργον (ἐργον, work): work, labor, deed, matter, thing; esp. of war, conflict. ἐργά ἀνθρώπων: labors of men, tilled fields, hence ἔργα alone farm, fields.

ἐργα or ἔργα (ἐργα-): separate, keep off. ἔτος ἔργα: incloses, shuts in.

ἐράω, aor. subjv. ἔρας, aor. inv. ἔρος, perf. ἔρηκε (ἐρη-): do, work, freq. with two aces. ἐρευνον ἐκατομβάς: we were offering (hecatomba) sacrifices. Cf. μήκος.

ἐρεβίνως (ἐρεβίως) 3: dark, gloomy.


ἐρείπα and ἐρέθω: excite, vex, tease.

ἐρείδσα, aor. ἐρείδατο, plpf. ἐρείδατο: thrust, press; aor. mid. lean, rest; plpf. was thrust, Γ 358.

ἐρείπομεν: aor. subjv. of ἐρεύμα, ask.

ἐρέσιω, aor. ἐρεσιέσθι or ἐρέπε: tear down; aor. fall. Δ 462.

ἐρεμον (ἐρεμοδο, ἐρεμονος) 3: gloomy, ἐρεμίτη: wretched; aor. of ἐρεμώ, do.

ἐρεμοτο: impf. of ἐρεύμα, question.

ἐρέμωμα: champ, munc, of horses.

ἐρήμη (ἐρήμως): oarsman, sailor.

ἐρήμον (ἐρήμου, oar): oar.

Ἐρεθηλοῖος, ἔρως: an Arcadian champion, slay by Nestor. Δ 319.

ἐρήμω, aor. ἐρήμω: roof. ἐπί ἐρήμω: roofed over, built. Δ 39.

Ἐρηχθεὺς, ἔρηχθος: Erechtheus, an old hero of Athens, of whose cult Athena herself is made the founder, in B 547. Under his rule (according to Hdt. vii. 44) the people were first called Athenians. ἄνθρωπος Ἐρηχθός: land of Erechtheus, i.e. Attica.

ἐρέω: fut. of ἐρα, say, tell.

ἐρήμων (ἔρημον): left alone, deserted.

ἐρήμων, aor. opt. ἐρημώνιον: iterative aor. ἐρημώσασθαι, aor. pass. ἐρημώσασθαι.
θεν [ήρητ' θηρα]: restrain, check, control, keep in order.

ἵρος: strengthening prefix; cf. ἱρός.


ἵρος: chain of pains, string (series) of sufferings.


Ἑρμαντα, Ἑρμης, Ἑρξεν: aor. of ἀρμα, do, work.

ἔρας [ἔρα]: erotic: love, desire.

ἔρεεν: impf. of ἔρεω, flow.

ἔρημος: aor. of ἔρημος, breach, rend.

ὄρες: perf. subj. of ὕπω, shoul- der, broad. Used as present.

Ἑρμής, pl.: Paphlagonian town, with two red cliffs (ἴρεθρός, εὐκάτ). B 855.


ἔρως, ἀσέ: check, detail, hold, keep.

ἔρως, ἀτομ: protection, defense.

ἔρως, ἀτομ: protection, defense. ἔρως, ἀτομ: protection, defense.

ἵρος-τύχης: highly, honored, august. § 40 d.

ἵρος-τύχης: highly, honored, august. § 40 d.

ἵρος: hedge, wall, defense. ἱρός: defense against daris. ἱρός: defense against daris.

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VOCABULARY TO THE

Apis, fut. ἀποθαινεῖ (Germ. Ruhet?): flow, draw back. μηδὲ τ’ ἀποθεῖ: draw not back, do not rest.

Ἀρχή: force, throng.

ἐσ: see els, into.

ἐσ-ἀγω: lead in.

ἐσ-ἀθρία, aor. opt. ἐσαθρίσατεν: catch sight of.

ἐσαι [ἠσαι] impf., ἐσαία [ῄσαγ], ἐσαι σαία, and ἐσαια [ῄσαια] fut.: of εἰμι, am.

ἐσ-κλεύσαμαι: fut. of εἰσίρχομαι, come into, enter.

ἐσθίω, aor. φάγε: eat.

ἐσθιλος 3: noble, excellent, good.

ἐκαί: impf. of εἰμί, am. Cf. βάσκω.

ἐκπίδαναι: impf. of σκίδαμαι, scatter, disperse.

ἐκ-όφωμαι: fut. of εἰσοράω, behold.

ἐπάσατο: aor. of στάω, draw.

ἐπικόνιοι, ἐπικόμια: aor. of ἐπομαι, follow, accompany.

ἐπικε: aor. inv.: tell. Cf. ἐκπέπτω.

ἐπικε (v.), ἐπικό: aor. of ἐπομαι, clothe.

Construed with two accusatives.

ἐπιστήμη [ἐστήμη], ἐπιστημον fut., ἐπιστήμων perf. partic., ἐπιστημόν plpfr, as aor. of συνέχει, drive, mid. hasten.

ἐπιστήμων, adv.: quickly, eagerly, adv. from the adjectival ἐπιστήμως.

ἐπιστήμων perf. inf. stand, 2d aor. ἐπιστήμων [ἐπιστημών], stood up, rose, perf. partic. ἐπιστήμων, standing, plpfr. ἐπιστήμων, were standing: of ἐπομαι, set.

ἐπιθέλα, ἐπιθέλον dual, ἐπιθεῖ and ἐπιθέλωm inv.: of εἰμί, am.

ἐπιστῶμα: standing, perf. partic. of ἐπιστημῷ, set.

ἐπιστῆμα perf. stands; 1st aor. ἐπιστῆμε, ἐπιστημον, stationed; ἐπιστήμη [ἐπιστήμη κατε] (Δ 246) perf. stand: of ἐπιστημώμῃ, set.

ἐπιστῆμον (§ 47 c): impf. of στημάτομαι, go in line, go. B 92, Π 266.

ἐπιδεῖ: impf. of συλλέγω, strip off.

ἐπιφανῆ: aor. of σφαίρω, cut the throat. A 459, B 422.

ἐπιχατώσα: at the extremity (ἐχατώ, τος) of the land, on the frontier.

ἐπιχεῖ (taok), held, ἐπιχατώθη, held themselves (restrained) from: aor. of ἔχω, hold. B 275, Π 84.

ἐπιστρφος: comrade, companion.

ἐπιστρφη, fem.: companions: Δ 441.

ἐπιστρφος: comrade, companion.

ἐπικε (v): aor. of τίκτω, bear, bring forth. B 728.

ἐπιπλεύστε [ἐπιπλαῦστο, § 47 γ] impf., ἐπιπλαύσασα aor.: of τελεύω, bring to pass, accomplish.

Ἐκτελήσωσί, adj.: of Eteocles. βίση

Eteocles: the mighty Eteocles. See θέος, § 16 d, Δ 388.

ἔπαιν, adv.: in truth. B 300, Ε 104.

ἔπαιρος 3: other, the other of two, one or other. χωλός ἐπαιρον πόδα: lame in one foot. Cf. ἄλλος. B 217.

ἔπωμαι, adv.: on the other side.

ἐπιραμβοχ, adv.: elsewhere. E 351.

ἐπιραμβοχ, adv.: to the other side. § 33 d (ἐπιραμβοχ, aor.: found, fell in with.

ἐπιτέκτο, adv.: was; plpfr. of τειχῶμαι, make.


ἐπιτέχνης, τρόπος: connection, friend.

ἐπιτέχνημον (ἐπιτέχνημον), adv. acc.: truly.
FIRST SIX BOOKS OF THE Iliad

ὅτι, adv.: still, yet, again. οὖς ὅτι: no longer. A 96, 296.

ἵθαξ: placed; aor. of τυάσσω, shake. Г 385.

ἵτουμεν impf., ἵτον aor.: of τίο, honor. A 412, Е 467.

ἵταστο aor. of τύω, punish. B 743.

ἵλη, aor.: took courage, took heart, dared. See πληγμα. A 534.

ἵτομάζα, aor. inv. ἵτομάσατε (ἵτοι- ὁς): make ready. A 118.

ἵτος, -εω (ἵτος, vetustus): year.

ἵτατα: aor. of τρέσω, turn. E 187.

ἵταφάθην: grew up; intrans. aor. of τρέφω, nourish, bring up.

ἵτρεψ: aor. of τρέσω, turn. Δ 381.

ἵτυχη: aor. of τυχέω, hit. E 287.

ἵτωκι: aor. pass. of τεύχω, bring to pass. В 155, 320, Δ 470.

ἵτωσι (per-): in vain. Γ 388.

ἵω or εἶ, adv.: well, happily, carefully. еὖ ἥργα: one who did well, a well-doer, benefactor. еὖ πάντα: all together. all together.

Συναμοῦντες: son of Euaemon, Euxypylus. Е 76.

Συνάλμων, onos: Euaemon. В 736.

Συνάμοια: Euoea. В 536.

ὁ-δημιος (ὁς δήμο): well-built. А 448.


ὁ-αδης, -ος: beautiful, comely. Г 48.

ὁ-ἀργης, -ος (ὁγω): well-wrought, well-made. Е 585.

ὁ-ὖνος (ὁνη): well-girdled, well-girt.

Ἔφη: a Lyresian. В 695.

Ἕφηλος: in quiet, undisturbed. Сf. ἅκες. Α 554.

ἕω-κημίας, ἑδος: well-greaved. Ερι- 

Thus of Αχαίας nom. or acc. pl. See κημίας. А 17, В 331, Г 156.

ἕω-κιμενος 3 and ἕω-κιντος (κτίσω): well-built. В 501, 592.

ἕω-κινος: well-rimmed, of shields.

Ἕφηλος: Eumelus, son of Admetus and Alcestis. В 714.

ἕω-μιθις, gen. ἕω-μιθι (§ 34 ε): with good ashen spear. Δ 165, Z 449.

ἕω-κικω: aor. pass. partic. εὐθηδέντε and εὐθηθάσα: pass. lying on the couch. B 821, Г 441.


ἕων, pl.: anchor stones. А 436.

ἕοςος (ἕωσ): aor. of ἕω-χω, pray.

ἕ-γος (ἕω): well-polished. В 390.

ἕ-ποντας (πάρη): daughter of a noble father, = Δίος ἔγερεαι.


ἕ-τετος (τίσω): well-built.

ἕ-πλεκης, -ος: well-plaited. В 449.


ἕ-ποντας (πάω): well-made.

ἕ-πογενος (πάργον): with beautiful sterns, of the Greek ships. Δ 248.

ἕ-πολος: with good (or many) horses.

ἑρά: from ἑρως.

ἑρίσκω, aor. ἑροῦ, and ἑρίσιμενιν [ἵμιν]: find. А 329, Б 343.

Εὔφος: Eurus, East wind. В 145.

ἕω-ρηψις ἕω-ρηψης, gen. (con- 

tracted from ἕω-ρηψις) ἕω-ρηψις [ἑρεῦς] (ἵαν): strong-flooning.

ἕος-ἀγαμα: with broad streets, broad- 

strected. Nine times of Troy.
Εὐρυδάμας, αὐτος: an old Trojan see. E 149.
εὐφόρος κράτων: wide ruling, late rex.
Epithet of Agamemnon.
Εὐρυμέδος: squire of Agamemnon. Δ 228.
εὐφύς, εὐφαία, εὐφόρα, acc. masc. εὐφύς, neut. pl. acc. εὐφύς: broad, wide, spacious. Comp. εὐφύρωρος: broader.
Εὐρυτος: (1) a famous Bowman. B 596. (2) Son of Actor. B 621.
εὐφύρωρος: (with broad squares for the choral dance), spacious. Epithet of districts and of cities. B 498.
Εὐδαίμονας: a Thracian. Ζ 8.
εὖς, conj. and, or, in Π 10. See ζῶς.
εὖ-τεϊχος: well-walled. A 129.
εὐδύττος (εὐδύττης): well-made.
ἔφοινος: well disposed, with kindly heart. A 73, 253, B 78.
εἵφρων, ἄνος: kindly, heart-cheering.
εἵφυς, ἄνος (φῦς): shapely, well-formed. Δ 147.
εὐοξία, aor. εὐόξητο: profess, boast, extult, won, pray. εὐόξειος: in prayer.
εὐ-ἀξίω, -ες (odor): fragrant, perfumed. Γ 382.
εὐάνω, εὐαν [εὐαν], εὐανόμος: impf. of εὐανομή, say, speak. Γ 161.
εὐανή: appeared; aor. pass. of εὐανόμος, show. B 308, Z 175.
εὐ-ἀγαθος, perf. pass. εὐαγμένοι is: fasten upon; pass, impend, hang over.
εὐ-ζωμα: sit upon. Γ 152.
εὐ-ζωμος [εὐς, § 52 c] subjv., εὖς inv.: of εὐζωμός, lay upon, shoot at. A 567.
εὐ-ζώμος, aor. subjv. εὖζωμή: meet.
ποτήριον ἐπιστρέψεις: meet (his) fate (death), fulfill his destiny. B 539.
εὐ-λατταναι, stood opposite, εὐστήνεις, stood upon: plpf. of εὐλαττέσθη, set upon. E 624, Z 373.
εὐ-λαττος (εὔτα), adj.: (on his own hearth), at home, native. B 125.
FIRST SIX BOOKS OF THE ILIAD 59

ἐφικτος: a Trojan. Δ 458.

ιχθιαν and ιχθιατο (§ 48 ἢ): aor.
of χιφα, pour, throw around. στὸν

ιχθιαν: confused, broke. Γ 270,

Ε 314.

ιχθυστος (ιχθος), superl.: most hateful.

ιχθυδοπις, aor. inf. ιχθυδοπησα:  
act in hostility. A 518.

ιχθος, -ος: hatred, hate. Γ 416.

ιχύνα, pl.: the later Echinades, a  

group of small islands in the Ionian  

Sea, near the mouth of the  

Achelous. B 625.

ιχω, iterative impf. ιχοσκε(ν), fut.  

inf. ιχοσκο, aor. ιχοχε, aor. opt.  

ιχομα, aor. στοχον: have, hold,  

inhabit, guide, drive, keep, protect,  

check. τὸν 'Ανταρρυόντος ξέος:  

whom the son of Antenor had to  

wife. νομιμος ιχωμ: stand  

firm. ιχοστο ραχις: they ceased  

fighting.

ικραν: fut. of ικρομα, follow.

ικων: plpf. of perf. ικων, am like.

ικων: pres. subjv. of ικων, allow.

ικων [ικωγ]: partic. of ικωμ, am.

ικωνεια: impf. of ικωνεια, pour out  
wine, pour out. (Better, ικωνεια.)  

ικος: see ικος, while, until. A 183.]

Z

κα- (κα?), inseparable particle: very,  
exceedingly. § 40 d.

κα-θεσθαι 3: very sacred, holy. § 40 d.

κα-κοτος (κοτος): sullen. Γ 220.

Ζακώνθιος, fem.: Ζακώνθια (Zante),  

island in the Ionian Sea, under  

the rule of Odysseus. (A short
open final syllable retains its quantity before Ζέλωμεν. B 634, 824, § 50 g γ


Τέλη: town in northern Lycia, home of Pandarus. B 824, Δ 100, 121. (A short open final syllable is not lengthened before this word. Cf. Ζαλόμονος. § 50 g γ.)

Τετάρτη (τετίμον, i. e. γείμον, yoke): yoke.

Ζεύς, gen. Δίως or Διός: 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 (πατήρ ἄνδρων τε θεῶν τε). He is enthroned on high (ὑψῖνοι αἰθίων μανῶν) and controls the elements, sending lightning (τερμήσαμαι, δέσποστης, ἵππωματης) and gathering the clouds (νεφελογένετο).

Ζεφύρως (Ζεφύρων): Zephyrus, West wind, one of the four chief winds mentioned by Homer. It is not a 'zeaphur,' but a cold, blustering wind, blowing from Thrace. B 147.

Τετάρτη (τετίμο, yoke): yoke.

Τετάρτη (τετίμο, yoke): take alive.


Τέμπα (Τέμνων): loin cloth. Δ 187.

Τέτη (τετίμον): woman's girdle; waist. B 479.

Τέτημα, iterative impf. Τέτματος. gird. E 857.

Τεσσαρός (Τέσσαρον, Toīos): alive, living.

Τιμήθη, Τιμής (Τίμημα): man's girdle, belt; prob. made of leather.

Τίμω, partic. Τίμων and Τίμωνος: live.

Η: or ή: particle, (1) disjunctive, either, or; (2) interrogative, whether; or (3) comparative, than. In a double question η (ή) . . . η (ή = η ρή [νε]) is used for Attic πότερον . . . ρή.

Η: fem. of demonstrative, relative, or possessive pronoun.

Η: truly, surely, indeed. This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

Η (κε): quoth, quoit (which, like η, is now familiar only in one form); impf. of ηαι, say.

Η adv.: where, whither. Z 41.

Η' (eram) [ή']: impf. of ἔμαι, am.

Η' αὖ, adv.: little. οὖ δ' η' αὖ: not even in the least. B 380.

Η' αὖ, aor. partic. Η' αὖντες (Η' αὖτε): am a youth; aor. came to manhood.

Η' Βήθη: Hebe, daughter of Zeus and Hera, cupbearer of the gods. Δ 2, E 722, 805.

Η' νους (νους, lead). Z 291.

Η' οἴκος: very sacred. A 252.

Η' πάντα: aor. of άκαμ, admire.


Η' ρα: aor. of άγκρα, rise.
FIRST SIX BOOKS OF THE ILLiad

\[ \text{Ηετέων, -οις: Eetion, king of Hy-} \]
\[ \text{ποπλακίαν Θεβα near Troy, father} \]
\[ \text{of Hector's wife Andromache;} \]
\[ \text{slain by Achilles on the capture of} \]
\[ \text{Θεβα. A 366, Z 396, 415 ff.} \]
\[ \text{Ηετός: honored, dear. Applied by a} \]
\[ \text{younger to an elder brother.} \]
\[ \text{Ηέος, pl. Ηέα (suseco): home, haunt} \]
\[ \text{(of horses). Z 511.} \]
\[ \text{Ημ [ημα]: impf. of εμ, go. A 47.} \]
\[ \text{Ηίδος: youth, young man not yet} \]
\[ \text{married. A 474.} \]
\[ \text{Ηίξον, Ηίξηθ: aer. of άξσαν, dart, rush.} \]
\[ \text{Ηίλιακος, -ης: high-banked. E 36.} \]
\[ \text{Ηίλινεσ, pl. town in Argolis. B 561.} \]
\[ \text{Ημα, -σος, f.: beach, seashore. B 92.} \]
\[ \text{Ημα (soft), adv.: softly, gently.} \]
\[ \text{Γ 155.} \]
\[ \text{Ημα: aer. of έμ, send, cast. E 125.} \]
\[ \text{Ημάστα τοι: aer. of άξιομα, heal, cure.} \]
\[ \text{Ηπατός (κατέω) 3: ungirded, of} \]
\[ \text{cattle not broken for service.} \]
\[ \text{Z 94.} \]
\[ \text{Ημα: am come. E 478.} \]
\[ \text{Ημακάττυ: spindles. Z 491.} \]
\[ \text{Ημαστων: aer. of άξιομα, drive.} \]
\[ \text{Ημάκη (Αξιόμα): hoover. B 470.} \]
\[ \text{Ημάντωρ, -ορος: the beaming sun.} \]
\[ \text{Ημαντωτο: aer. of άξιομα, avoid.} \]
\[ \text{Γ 48 h.} \]
\[ \text{Ημάντωτο: plpf. pass. of άξιομα, drive.} \]
\[ \text{Ημάντων: aer. of έρχομαι, come.} \]
\[ \text{Ημαντών: Elis, the western coun-} \]
\[ \text{try of Peloponnesus. B 615, 626.} \]
\[ \text{Northern Elis belonged to the} \]
\[ \text{Ε̇πανς, southern Elis to Nestor.} \]
\[ \text{Ημας: nail, stud, used as an ornament} \]
\[ \text{for staff, hilt of sword, or goblet.} \]
\[ \text{A 246.} \]
\[ \text{Ημάνθον [Ηλθαν]: aer. of έρχομαι, come.} \]
ήμαι, 2d sing. ημα ημα, 3d pl. ειματι ηματι [ηματι], inv. ημα, inf. ημα, past. ηματος, impf. ηματον, 3d pl. impf. ειμαι: sit. This verb with a past. often marks the continuance of a state, esp. where a person is given up to grief or misfortune.  
ημαρ, -αος (ημαρο): day, δυολον ημαρ: day of slavery, slavery (§ 16 d.). νυκτος τε και ημαρ: by (through) night and day. A 592, Z 448.  
ημπροτες [ημπροτες, § 30 y]: aor. of ημπρατον, miss. E 287.  
ημπροβο: impf. of ημπροβομαι, answer.  
ημεις, gen. ημειον or ημειου, dat. ημιν ή ημι, acc. ημιν. ημιν: we, us; pl. of ημια. § 42 a.  
ημεδ, particle, generally correlative with ημε: both . . . and. Cf. μεν . . . δε.  
ημετερος (ημετερος) 3: our. § 42 b.  
ημι, impf. η: say, speak. η και is used after a speech that is reported, where the same subject is continued for the following verb.  
ημιονος (ημιον): (half-ass), mule.  
ημος: when. A 475, 477.  
ημος, aor. opt. ημονε: droop its head, bow. B 573, Δ 290.  
ηπι: ει αν, if; with subj. (Perhaps αι or ηι should be read.)  
ηπειρα: impf. of ιπειρα: please. (Ηπειρα is a better reading.) A 24.  
ηπειρα-νε-ινα, -αν (ηπειρον): windy, wind-swept. Epithet of high-situated towns, esp. of Ilion. This is accepted by Tennyson, in 'windy Troy.'  
ηπειρος: impf. of αιρεω, praises, commend. Ε 401.  
ηπια, pl.: reins, of the chariot horses; freq. adorned with thin plates of ivory or metal. Η 261, 311.  
ηπιπατος: aor. of ενπατο, rebuke. § 43 f.  
ηπιρηίς, locat. as dat. ηπιρηίς (§ 33 a) (ηπηρηίς, ηπηρηίς): manliness, bravery. Δ 303, Z 156.  
ηπερα: impf. of απομαι, meet.  
ηπερας: aor. of απρας, meet. Z 399.  
ηπος: see αυ, while, until.  
ηπερληψον: aor. of απελασα, threaten.  
ηπερας, f.: mainland, land. A 485.  
ηπερπενετρε: deceive, trick. Ε 39.  
ηπερποεω: deceive, trick. Ε 399.  
ηπερος: kindly, soothing. Δ 218.  
ηπα (ηπα), acc.: pleasure; always obj. of φινον, μητρι ετι ηπα φινον: doing service of love to his mother. Equivalent to χαριν. A 572.  
'Ηπερακληθος 3: of Heracles. Βπη
Hρακλέη: the might of Heracles, the mighty Heracles. § 16 d.

ηρας: aor. of ἄραμυσκα, fill, join.

ηρατο: aor. of ἄραμας, gain.

ηρέω: impf. of ἄραμας, pray.

ηρών: impf. of ἄραμας, seize. Δ 23.

'Hρη: Hera, Juno, daughter of Cronus, both wife and sister of Zeus, Argos, Myocene, and Sparta are her favorite cities. She hates the Trojans and strongly favors the Greeks. She is called large-eyed (βωτίας), revered (πύνα), white-armed (λευκωλέντος). She is 'Αργυρή, since her earliest great temple was near Argos. Δ 52.

ηρήμαστο: pflf. pass., used much like an aorist of ἔρρησα, thrust.

ηρήσατο: aor. of ἄραμας, pray.


ηρώε: fell; aor. of ἐροέω, tear down.

ηρύκεω: aor. of ἀράκως, wail, weep off.

ηρύκω: aor. of ἄραμας, fit. Γ 333.

ηρύκων: aor. of ἤρησα, check. § 43 f.

ηρω-, -ως, dat. pl. ἡρώεςσα: warrior, hero. Not yet in the specific modern sense of hero. § 17.


ηρεύν: impf. of ἄρευν, prepare.

ηρέτην: dual impf. of ἐρεύνω, am. E 10.


ηρέμασθαι: aor. of ἄρεμας, slight.

ηρέμασθαι(γ): aor. of ἄρεμας, slight.


ητορ, -ορος: heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs. B 496.

ηθά: impf. of αἰθάω, speak. A 92.


ηθύς, η: see Ιδος, noble, valiant. Γ 167.

ηθέου: aor. of ἔθεω, shout. E 784.

ηθότε: as, than. μελαντερόν ἡσύ πίστα φαινεται: appears blacker than pitch. Δ 277.

Ηφαιστός: Hephaestus, Vulcanaus, 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.


Ηχός-ις, -εστα: resounding, roaring.

Ηχος [ήχος]: locat. adv.: where. A 607.


Ηθός, gen. Ἑθός: Eos, Dawn, Aurora, goddess of the morning. She is called early-born (ηρεγέα), rosy-fingered (φοδοδάκτυλος), and saffron-robed (κροκοκέπτων). A 477, B 48.

Ηθος, gen. ἡθος or ἡθος, acc. ἡθος or ἤθος, fem.: morning, dawn. A 493.

Θ

Θάλαμος: women's apartment, chamber (esp. of married people), storeroom (Δ 143, Z 288).

Θάλασσα: sea. A 157; B 294.

VOCABULARY TO THE


θαλασσίαν: son of Thalassus. Δ 158.

θάμπω, aor. θάμψαν (θάψαν): aor. wonder came over (him). A 199.

θάμβως, -ος: wonder, amazement.

θαμεία, -ίας, fem. pl. θαμεῖα, adj.: thick, close. A 52.

θάμνος: Thamnos, a mythical Thracian bard. B 595.


θανεία: see ταυτήσεις, dazei. Δ 243.

θάρσος (θάρσος) 3: bold, courageous. E 602.

θαρσέω, aor. θάρσεις (dare): am bold, dare; aor. took courage. A 85.


θαρσέω, iterative impf. θαρσάνω: cheer, encourage. Δ 233.

θάρσος, adv., comp. of ταυτής: the quicker, the sooner, at once. B 440.

θάρσεως, -ος: a wonder, marvel.

θαρμά, aor. θαρμάνα (wonder, admire). B 320.

θαρμάτως: a Magnesian town under the rule of Philoctetes. B 716.


θανάτος: Thanatos, wife of Antenor, and priestess of Athena in Illos. E 70, Z 298, Α 223 f.

θανέω, θανεία: impf. of θάνα, run. Z 118.


θανεύομαι: am struck. A 588.

θάνος or θάνος (θανός): of the gods, divine, sacred, god-like. B 22.

θαύμα: see θεός, run. Z 507.

θάυμω: wish, desire. See θαύμα.


θάνατος, -ος, pl. θάνατος (ταφήμα): (what is laid down), natural law, what is fitting, right sanctioned by custom (often used in Homer like δέος, κατά μορφήν); pl. laws, decrees.

θέμελις: as is right, as is lawful.

θεν: inseparable suffix, forming an ablative gen. § 33 c.

θεαρεῖον, -όρος: hollow of the hand. E 339.


θεοπροτόν (precor. partic.: prophesying, declaring the divine will.

θεοπρότιμος and θεοπρότιμον: oracle, prophecy, will of the gods. A 85.

θεός: god, divinity. Cf. θάμων.

θεάτων, -ώτος: attendant, squire, companion. A servant, but free and doing voluntary service. Δ 227.

θερμήτης (θαρμή): Thermites, the ugliest and most insolent of the Greeks. B 212-271.

θέρα: warm, with gen. Z 331.


θέρακας: wondrous, strange.

θησεία [θησαθαί], § 37 ε: Thebais, in Boeotia, at the foot of Mt. Helicon. B 498.


FIRST SIX BOOKS OF THE ILIAD

-α: inseparable local suffix. § 33 b.
θιή, dat. θιί: beach, strand. A 34.
Θύρη: Thibawi, between Mt. Helicon and the Corinthian Gulf, not far from the coast. B 502.
θερατις: Theseeus, mythical king of Athens and national hero of Attica, most noted ally of the Lapithae. A 255.

-θεύρην, -ής: Theseus, mythical king of Athens and national hero of Attica, most noted ally of the Lapithae. A 255.
VOCABULARY TO THE

Θρόος: shout, cry. Δ 437.

Θρόων: a Pylian town, on the banks of the Alpheüs, near the frontier of Elis. B 592.

Θρόσκω, aor. Θρο: leap, rush.

Θυγάτηρ, acc. Θυγατέρα or Θυγατέρα (daughter): daughter. A 538, Γ 124.

Θυκεσσίν (§ 36 b): dat. pl. of θίως.


Θυντής or Θυντατής: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus ( Clytemnestra's paramour). B 100 f. § 31 b.

Θύμ-αλγής, -ές: heart-grieving. Δ 513.

Θυμοπτης: an aged Trojan. Γ 146.


Θύμος (φοινίκος): heart, soul, spirit, as the seat of life, and of the desires, passions, reason, and will, courage. Θυμα: in heart, within. Θύμω: touch the heart; move to fear, anger, or pity. Cf. καρδίη and κόρ.

Θύμο-φθείρωs (φθείρω): life-destroying.

Θύνω, impf. Θινε (Θιών): rush madly, surge, dash, hasten.

Θίνος, -εος: burnt offering; prob. not always animal sacrifices, but some kind of incense. Z 270.

Θύραξ, adv.: (out of the door), out.

Θύρετρα, pl.: door, of Priam's palace.


Θύραντος, -εος: tasseled, fringed.

Θύρανος: tuft, tassel, fringe. B 448.

Θύσθλα, pl. (Θίσω): thyrsi, wands used in the worship of Dionysus, with a pine cone at one end and wound about with ivy. Z 134.

Θώω: rage. Cf. Θήω. Δ 342.

Θώρης, -ης: 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.

Θώρησσος, aor. subjv. Θωρίζω, aor. pass. θωρίζοντας: arm, equip with cuirass. B 72.

I

τὰ [μά]: fem. of ἱος [εῖ], one.

τ' Ἀλέμνος: Boeotian leader. B 512.

τάσμαι, aor. ἡγαστο: heal, cure.

τακῆ (τακὼ): shriek, loud cry.

τάξις (τακώ): shout, shriek, yell.

Ταυλικός [Ταυλίκος]: Ilocus, on the Pagasaean Gulf. B 712.
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Ἰδαῖος: *Idaeus.* (1) The most honored of Priam’s heralds and his personal attendant. Γ 248. (2) A Trojan warrior. Ε 11 ff.

Ἡ, conj. and. Cf. ἔδωρ. Γ 194.

Ἰδαῖον inf., Ἰδαῖον ind., Ἰδαῖος [Ἰόγα] subj. mid., (ἐψά) aor.: see ἔδωρ, swwv.

Ἰόνης: *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.

Ἱδηνεύς: *from Mt. Ida.* Γ 276.

Ἰδρος [Ἰδρος, § 30 d]: 1st pl. of ἤδος. Ἰδρον, pass. dep. ἴδωνθυ: bend over. Ἰδρόμης: opt. of ἴδρος, swwv. Z 284.

Ἰδομένευς, ὁ Ἰδομένευς: Idoineus, leader of the Cretans (Β 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europe (Ν 449 ff.); highly esteemed by Agamemnon (Α 145, Β 405, Δ 267 ff.), and by Menelaus (Τ 230 ff.). He was one of the older leaders; cf. μεγαστάλιος Ν 301 grizzled. He reached home in safety after the war (γ 191).

Ἰδόν: epic for ἴδον, swwv. Α 202.

Ἰδρωά, fut. Ἰδρῶνα, aor. Ἰδρώνα: sweat.

Ἰδρων, aor. pass. Ἰδρῶνθησαν (ἴδως): seat, cause to sit down. Γ 78.

Ἰδρός, ὁ Ἰδρός, acc. Ἰδρὸν [Ἰδρῶνα] (sudor, sweat): sweat.

Ἰδύα: fem. partic. of ἤδος. § 49 g.

Ἰδώμης: subj. mid. of ἴδωρ, swwv.

Ἰδύμῃ, aor. ἴδομῃ (ἱδύμαι): desire, press on, strike.

Ἰδύς impl., ἴδυς inf.: of ἴδυμ, go.

Ἰδύνες: partic. of ἴδυμ, hurl. Β 774.

Ἰδυρία: priestess. Z 300.

Ἰδρεῖς or Ἰδρεῖς, -ῆς: priest. He was attached to a definite divinity and sanctuary; hence no priests are mentioned in the Achaean army.

Ἱδρεύσα, fut. inf. ἴδρευσίμενη, aor. ἴδρευσιν: 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.

Ἱδραν and pl. Ἰδρα: offering, sacrifice, victim for sacrifice. Α 147, Β 420.

Ἱδρας 3: holy, sacred. Β 305, Z 89.

Ἱδρα, inv. mid. ἴδρα, impf. mid. ἴδρατο (ἴδος): seat, sit, rest. Γ 286.

Ἰδρύως: *Ialysus,* one of the chief cities of Rhodes. Β 656.

Ἰδρυα, 3d pl. ἤδρα, partic. ἴδρυς, impf. ἴδρυμα, pass. ἴδρυμη, impf. mid. ἴδρυμα, aor. ἴδρα or ἴδρα (§ 43 d), aor. opt. ἴδριμα, aor. mid. ἴδριμα: send, hurl, cast, shoot, throw, drop, put.

Ἱδρυσθάνως: inf. of ἤδραμα, heal. Ε 899.

Ἱδρυτῆρ, ἱδρυτής (ἱδρύτης, ἱδρύμα): healer, surgeon. Β 732, Δ 190.

Ἰδάκης: *Ithaca,* a small rocky and mountainous island of the Ionian Sea; the home of Odysseus. Β 632, Γ 201.


Ἰδα: go, be off; inv. of ἴδμα, come, go. Also as interjection; cf. ἵγε.
VOCABULARY TO THE

ἐδίκυ, ἀτος (ἐδίκυ): walk, gait, step.
E 778.

ἐδίδω, ἀτι. ἐδέντετ (ἐδέντε): send
straight at, direct, guide. Δ 132.

ἐδέντε [ἐδέντε], adv., with gen.: straight,
straight at. E 506.

ἐδέντι, -ός, f.: enterprise, undertaking.
Z 79.

ἐδεώ, aor. ἐδεόστε (ἐδεόστε): press forward,

Ἐθάμη: Ἐθάμη, in western Thessaly,
on the slopes of Mt. Pindus.
B 729.

ἐκάνω: come, reach, freq. with acc.
of ‘limit of motion.’ Cf. ἐκάνω, ἐκα.

Ἐκάρος: Icarian. The Icarian Sea
was part of the Aegean Sea, near
the southwest part of Asia Minor.
B 145.

ἐκέλος (ἐκέλος) 3: like, resembling.

Ἑκτάνω, -οσ: son of Laomedon
and so brother of Priam. Π 147.

Ἑκέμνος (Ἑκέμνος): favoring, favorável,
secundus; const. with ἐκεῖος.

Ἑκέραιον and Ἑκέρμα, fut. Ἑκέραιον, aor.
Ἑκέραιον and Ἑκέρμα, aor. subjv. Ἑκέραιον
and Ἑκέρμα: come, arrive at,
reach; freq. with accr. of ‘limit
of motion.’ Cf. ἐκα.

Ἑλαθών (Ἑλαθών), adv.: in troops, in bat-
talions. B 93.

Ἑλάσμα: propitiate, worship.
B 550.

Ἑλάσω, -άσω: propitious, kind, gentle.

Ἑλάσκωμαι, aor. subjv. Ἑλάσσω
[Ἑλάσσω] and Ἑλάσκωμαι [Ἕλλας-
μεθα]: propitiate, appease.
A 147, 444.

Ἑλίος (Ἑλίος): fem., not neuter as in
Latin: Ἑλλος, capital of the Troad,
named from its founder Hes, son
of Tros and grandfather of Priam
(Y 231 fl.). It is called wind-
swept (Ἡράκλεα) and prosperous
(Ἕλλος ἀνεμόν πτολεμόν). Ἑλίος
is used for the Troad in A 71.

Ἑλές, -άτος: leather strap.
Δ 375.

Ἑλέσσω, aor. Ἑλέσσω, aor. subjv. Ἑλέσσω

Ἑλεφασίστης: son of Inamos, Peir-
ous, a Thracian leader. Δ 520.

Ἑλεοῦ [Ἑλεοῦ]: inf. of ἐλέος, go.
§ 44 f.

Ἑλερέισται, -εραι: lovely, charming.

Ἑλεροῦς: longing, desire.
Π 446.

Ἑλερός: lovely, beautiful.
B 751.

Ἑλα, adv.: where. Conj.: in order
that, that, with subjv. or optative.

Ἑλα: acc. of Ἑλα, strength, might.
E 245.

Ἑλαν: nape of the neck, neck sinee.

Ἑλαντὸς: bounding, leaping.
Δ 105.

Ἑλαντός, Ἑλαντός: of Ἑλαντός, come.

Ἑλαντός: fut. of Ἑλαντός, come.

Ἑλεροῦς subjv., Ἑλεροῦς partic.: of Ἑλεροῦς,
go.

Ἑλερόω, Ἑλερόω (ῥιο-) 3: shrieker, boaster.


Ἑσ, ἢ, dat. ἢ: one. Cf. ἂς.

Ἑστηκ, -έστηκ: will. ἐλλήνων ἔστηκ;
“each because of the other.”
E 874.

Ἑστῆμεν (Ἑστῆμεν) (ἥς, ἥς): (she who shov-
ers arrows), the arrow goddess.
Epithet of Artemis. E 53, Z 428.

Ἱππαρχος: of the horses. E 789.

Ἱππος, -ός: horseman, knight.
(The Homeric heroes, however, did not
ride, but drove in chariots.)
Cf. ἱππότα, ἱππαρχείμα. See ἱππα.
FIRST SIX BOOKS OF THE ILIAD

ιππο-μάρτυς (ελαιών): Acolyte for ἵππος-λάρης (horse-driver), knight. § 34 b.

ἱππο-χαίτης (χαίτη): of horse-hair. Z 469.

ἱππο-βορός (βόρω): horse-feeding.


ἱππος (εὐκος): 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' ἵππον ἄναπτε: leaping hastily from their chariots.

ἱπποστῆθη: horsemanship, skill in the use of the chariot in battle.

ἱππότα (ἱππότη): horseman, knight, but not mounted. Cf. ἱππεύς, ἱππηλάτη. § 34 b.

ἱππ-ουρας (ώρα, ταῖ): with horse-hair crest, crested. Γ 337, Z 495.


ἱππά: see ἱππάν, sacrifice. B 420.

ἱππός: see ἵππος, priest. E 10.

ἱππός 3: see ἱππός, sacred. Δ 46.

ἱς, acc. ἵς (φίς, vis), f.: strength, might.

ἰςαν [ἰςαν]: impf. of ἵμα, go. A 494.


ἰσαίας νύμφη: 3d pl. of ἵσα, know. Z 161.

ἰςαί: equal to the gods, god-like.

Cf. ἱσαίζολος, ἱσαίδης. Γ 310.


ἰςὶ: 2d pl. of ἵσα, know. B 485.

ἱςαίας, aor. (ἡ)ἵςας, 2d aor. (ἡ)ἵςας and ἱςαίας (ἱςαίας), 2d aor. subjv. ἵςας [ἡ] isize, aor. partic. ἱςαίας, iterative aor. ἵςαιας, perf. ἵςαιας, pl. perf. ἵςαιας or ἵςαιας, perf. inf. ἵςαιας, perf. partic. ἵςαιας or ἵςαιας, ptpf. ἵςαιας and ἵςαιας (sto, stand): pres. and 1st aor. act. transitive, cause to stand, station, set, stop; other tenses and mid. intransitive, take (my) position, stand, stop.

ἱςαίαν ἱππομαῦν: hoisted the mast, kηρήμεν ἱππομαῦν: (set up), offer a bowl. ἤταν ἵππα: they stood (rose) to meet him. ἄνδρα ἵππα: stood up, rose. στὴ ὑπαθήν: came up behind.

Ἱστίας: on the northwest coast of Euboea. B 537. (Trisyllabic by 'synizesis'; § 25.)
ιστία, pl. as sing. ιστία (ιστός): sail. A 433.

ιστο-σκήνη (δέχαι): mast-receiver, a rest for the mast when the latter was lowered. A 434.

ιστός (ιστημί): (1) mast (held in place by forestays, —πόρων). (2) Loom. ιστόν ειπώσε: 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 (κανάλια), —the even threads to one rod, the odd threads to the other. The thread for the woof was wrapped around a spool, which may have been held at the end of a slender stick. The weaver first grasped one of the rods and drew it toward her breast, thus separating the odd from the even threads of the warp. Through the opening thus made, she drew the spool with the thread of the woof, with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other rod, drawing
toward her the other set of threads, and so sent the spool back. (Perrin on ε. 62, Clapp on § 761.)

ισχανακεις (ισκε): hold, check. Ε 80.

ισκον: hip joint. Ε 305.

ισκος (ισκε): hold, check. ισκος: check thyself, restrain thyself, halt! hold! κεν ἵνα, εμ, εἰναὶ Ἰ Ἴνα, ἵνα: of ἵμα, go.

ιτε: εἰς, ἱππος (μέρος, ωλος), fem.: fellow of a wheel.

ιτετον, -ανος: in Phthiotis. Β 666.

ιπτε: δυνα: strong, mighty. Α 3, Ε 415.

ιπτε: γειμα, εἰς, adv.: with might, strongly. § 33 α. Α 38, 151.

ιπτε: father of Protesilaus. Β 765.


ιπτε: Phocian Argonaut. Β 518.

ιπτε: γειμα: acc. γειμα: ichor, which served the gods as blood. Ε 340, 416.

ιπτε: αρο. of ἵπτομαι, afficit. Α 449.

ιπτε: γειμα: breath, blast. Δ 270.

ιπτε: γειμα: attack, rout, confusion of battle.

ιπτε: partic. of ἵμα, go. Α 138, 179.

καβ-απτομαι: address, approach.


καβ-εδώ: asleep. Α 611.

καβ-εκάμαι, inv. καβ-εκάμαι: sit, am seated.

καβ-εκάμαι, αοι. inv. καβ-εκάμαι: cause to sit down, seat; intrans. sit. Α 68.

καβ-unicode, adv.: down from above, above. Β 754, Γ 337.

καβ, copulative conj.: and, also, too, even. καβ: even if. καβ is freq. joined with other particles, and is freq. correlative with τι, both . . . and. It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has or, as ἢ καβ κω: one or two; τραχαλας, τε καβ τραχαλας: in three or four pieces. It is used freq. in the apodosis of conditional and temporal sentences.

Καινεβος: son of Caeaneus. Β 746.

Καινεβος, ᾧκος: Caeaneus, king of the Lapithae. Α 264.

καινομαι, perf. partic. καινομενειν, plpf. as impf. ἢ καινομενειν: excel. Δ 339.

καινος: (καινος): (right spot), fatal, deadly, vital spot. Δ 185.

καινος: ἀοι. ἅ: (§ 48 λ); aor. pass. καινος (caustic): burn, consume by fire. Cf. καινος.

καινος: fut. partic. of καινος: καινος, lie down. § 48 g. Α 606.

καινος: καινος: contriving, evil, pernicious. Ζ 344.

καινος and pl. καινο: ill, harm, calamity.

καινος: bad, evil, worthless, miserable, cowardly, destructive. Opp.to φανδε.
VOCABULARY TO THE

κακοτήτας, -ητος: worthlessness, cowardice, wickedness. B 506.
καλ-κταιν [κατάκταν, § 29 b]: aor. inv. of κατακτάω, kill, slay. Z 164.
κακῶς, adv.: ill, miserably, harshly.
καλλω, iterative impf. καλλέσκε, fut. partic. καλλώνω, aor. subjv. καλλωτόνω, aor. part. καλλής, aor. mid. (ἐ)καλλόστατο and καλλώστατο, perf. καλλήμα, fut. perf. καλλήργη: call, summon, name. καλληρήγη ἅκοντι: thou shalt be (called) wife.
καλλι-γίναικα, acc. : abounding in beautiful women. Κ 75. The inflection is attributed to that of the noun γυνή.
καλλι-θρές, -θρός: fair-maned, of horses. E 923.
καλλο-λυπ [καταλυπ, § 29 b]: aor. of καταλείπω, leave behind. Z 223.
καλλι-ρροος (ῥεός): fair-flowing.
καλλοστός: superl. of καλός, beautiful.
κάλλος, -ός: beauty. Z 156.
καλλός and pl. καλά, cognate acc., adv.: well. A 473, Z 326.
καλός 3: beautiful, fair, noble.
καλλένναι: islands near Cos. B 677.
καλόττα, aor. (ἐ)καλυψε(ν): cover, wrap. οἱ πέτλοι πτέρυγε ἐκαλύψεν: held a fold of her robe as a covering (protection) for him. Δ 503.
Καλλώς, -άντος: Cyclops, renowned seer of the Achaean, who guided their ships to Illos. A 69-100, B 300, 322-330. He was warrior as well as seer.
καμάτος (κάμα): weariness.
κάμ-βαλε [κατέβαλε, § 30 b]: aor. of καταβάλλω, throw down, let fall.
κάμα: aor. of κάμω, am weary, work.
κάραρος: one of the three chief cities of Rhodes. B 656.
κάρω, fut. καμάτω, aor. (ἐ)καρω, perf. κέκαρως, perf. partic. κεκαρώτι (§ 49 a): labor, am weary (freq. with acc. of the wearied part, and often with partic.), make with toil. καμάριντε: who became weary: euphemism for θανάτωτε, the dead.
κάπτοι, aor. subjv. κάρπος: bend.
καπ: for κατά, down, along, by ‘apocope’ and assimilation.’ § 29 b.
Καπανές, -ός: 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.
Καπανήδης and Καπανήδου οἱ: son of Capanes, Sthenelus. Δ 367, E 108 f.
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κάτησθον [κατέπτεσθον, § 29 b]: aor. of καταπτέσθον, fall down. A 593.
κάπτος: boar, wild boar. E 783.
Κάρ, gen. Καρός: Carian. B 867.
καρδία or κρασί (§ 31) (cor): heart, as seat of will, affections, and passions. B 452, Γ 60.
κάρη, gen. κρατός, dat. κρατί: head.
κάριμα, pl.: heads, summits, citadels.
καρπαλίμως, adv.: quickly, in haste.
καρπός (harvest): fruit, crop, grain.
καρπός: v. 1st. E 458.
καρπόσκουσα: partic. of καρπάζω, careess. E 424.
καρπερός (κάρτος, κράτος, hard): strong, mighty. See καρπερός. § 31.
A 178.
κάρπιστος: most mighty, stoutest, hard-est. A 266, Z 185.
καυσί-γυνή: own sister. Δ 155.
καυσί-γυνητό: (καυσί): own brother.
Κάβος: one of the Sporades, near Cos. B 676.
Κάστωρ, ὀρος: Castor, son of Leda and brother of Helen. Γ 287.
κατά, adv. and prep.: down, with acc. and genitive.
(1) As adv. κατά δίαφορα χώνα: (pouring down) shedding a tear; κατά δ’ ὄρκων τάγμαν: trampled (down) upon the ranks; κατά δ’ θυρε: leaped down; κατὰ μηδ’ ἔκτρα: burned (down, Engl. up) the thigh pieces; καθ’ δὲ λίπος ετε: ye would leave behind.
(2) With acc. καθισθύνεις κατὰ νόμος: dispersed (down) along the ships; ὅν κατὰ πάλτον: coming over the sea; διαμυζόντως κατὰ δόμα: feasting through the house; ἣν κατὰ λαβόν: go through the army; κατὰ στρατόν: down through the camp, in the camp, opposite the camp; κατὰ μοῖραν: in due measure, fitly; κατὰ φράσα ν: in mind; νόε κατὰ ὀμον: wounded him on the shoulder.
(3) With gen. κατ’ ὀφθαλμῶν: down over his eyes; κατὰ χείλοις: upon the ground below; καθ’ ἐπιφαν: down from his chariot; κατὰ καρπών: down from the summits.
κατ’-βαίνω, aor. κατεβάζω, inv. καταβάζω (§ 48 b), aor. inf. καταβάζω: come down, descend.
κατ’-βάλλω, aor. καταβάλε (§ 30 a): cast down, let fall. E 343.
κατ’-δύσω, aor. inf. κατάξων (§§ 44 f, 48 b): lead (down) back to the ships.
κατ’-δύο, aor. κατεδύσω το ὄμος, aor. partic. καταδύοντα: go down, set (of the sun), enter, put on armor.
κατ’-θύτων: mortal. Z 123.
κατ’-καλώ, aor. κατάκει (§ 48 l): burn (down), consume by fire. Z 418.
κατά-κυμα, fut. partic. κυκλεύοντες: lie down. A 606.
κατ’-κοιμάω, aor. inf. κατακοιμήσα- ναι (κοιμο): pass. lie down to rest.
**Vocabulary to the**

**kata-koșmê**: arrange (lay down) properly. Δ 118.

**kata-ktíw», fut. katákatavóνσιν, aor. kaṭektóνει and kaṭétka, aor. inf. kaṭektáμεναί, aor. inv. káktων [kaṭektáνε, § 29 b], aor. pass. kaṭektútheν [kaṭektákθηται]: slay, kill.


**kata-níw», fut. katâneízōmaí, aor. inv. katâneízoxon: nod, assent, esp. in confirmation of a promise. Opp. to ãanive. Σee on A 514.


**kata-pífrı́**: subjv. of katépfṝn, slay, kill. Γ 281.


**kata-píste», aor. katêpsteoxen [katêpsteoxen, § 29 b]: full down. A 593.

**kata-píḹsz», aor. pass. kataḹpị̄ḹσσαι [kataḹpị̄ḹσσαι]: (strike down), fill with dismay; with acc. of specification. Γ 31.

**kata-pítwσ»: crouch down, cover.

**kata-ρ̣̄ç» or kaṝç», aor. kaṭ̄ρ̣̄çεν: caress, stroke. A 361, E 424. § 29 b.

**kata-ṝw»: flow down. Δ 149.

**kata-ax̣̄máνη**: wrapping herself, wrapped; aor. partic. of kaṭ̄x̣̄mω, hold down, envelop. Cf. kaḹṿ̄fαμανη.

**kata-ṭ̄mη», aor. kaṭ̄ṭ̄mheκε and kaṭ̄ṭ̄mheν: lay down, set down. Γ 293.

**kata-φ̣̄ḹαιδον (φιλον»): by tribes.


**kata-ṭ̄mheν (§§ 48 i, 50 h): went back; aor. of kataβ̣̣μενo, go down. Z 288.

**kata-δ̣̣w» and kataδ̣̣mheν (§§ 48 i, 50 h): aor. of kataδ̣̣μενo, go down, enter.

**kata-δ̣̣w»: eat up, consume, gnaw.

**kata-θ̣̀νην and kataθ̣̄κην(ν»): aor. of kataθ̣̄κημη, lay down. Γ 114.

**kata-μ̣̣μ», partic. kataμ̣̣μα: come down.

**kata-δ̣̣ην»: aor. of kataδ̣̣μη, burn. § 48 h.


**kata-λ̣̣θ̣̣μ», kaṭ̣λ̣̣θ̣̣μ»: aor. inf. of kaṭ̣ρ̣̣̄χ̣̣μαί, come down. Z 199.

**kata-κ̣̣έναν»: aor. of kataκεναι, nod.

**kata-κ̣̣έναν, subjv. kaṭ̣ακ̣̣έψης»: aor. slow. Γ 281, Z 186.

**kata-κ̣̣έψης»: aor. of kataκ̣̣έψημμαι, fix down, fix. Z 213.

**kata-κ̣̣έλ̣̣γ̣̣ης»: aor. pass. of kataκ̣̣έλ̣̣γ̣̣ημαι, fill with dismay. Γ 31.

**kata-κ̣̣ρ̣̣̄π̣̣̄ε»: aor. κατ̣̣ρ̣̣̄π̣̣̄επα: tear down; aor. intrans. fell. E 92.

**kata-κ̣̣ρ̣̣̄π̣̣̄ε»: aor. of kataκ̣̣ρ̣̣̄π̣̣̄ε, caress.

**kata-ρ̣̣̄κ̣̣̄w»: keep back, detain. Z 518.

**kata-ρ̣̣̄χ̣̣ιμα»: aor. inf. κατ̣̣χ̣̣ιλ̣̣θ̣̣νδον, κατ̣̣χ̣̣ιλ̣̣θ̣̣ν»: come down.

**kata-σ̣̣̄θ̣̣ία: decay, eat up. Γ 25.

**kata-κ̣̣ωδ̣̣ια»: aor. pass. κατ̣̣κ̣̣ωδ̣̣ιναθην»: pass. lie down.

**kata-κ̣̣εναι»: aor. of kataκ̣̣εναι, pour down. § 48 h. Z 134.
κατ-άχω, aor. partic. κατασχομένη: hold down, possess; mid. partic. wrapping herself, wrapped. Γ 419.

κατ-άλλων: aor. of κατάληψια.


κατ-ήρπετε; fell; aor. of κατερέπτω. Κατ-ηρήθε: aor. of κατερέπτω, devour. κατηρήθη: shame, humiliation.

κατ-λωύσα: fem. partic. of κάταμα. κατ-λωχ: adj. keep for (thy)self.


καύστερα (καύμ), fem. adj.: burning, scorching. Δ 342.

Καύστριος: Caiusstrius, a river in Asia Minor which empties into the sea near Ephesus. B 461.

καυτός: by crisis (rare in Homer) for καύτος (thy)self, too. § 26. [καφ- or κατ-], perf. partic. καυ-φήσια: breathe out, gasp. E 698.

καύς (ν): enclitic particle, modal adv.; essentially equiv. to ἄν, indicating a condition. καύς is about four times as freq. as ἄν, and is preferred esp. in affirmative sentences. See ἄν.

Κελεύεσ: son of Cean, Troezenus, a Thracian. B 487.

κελεύνης, aor. κελεύσας, aor. pass. partic. κελευθέντες: scatter, scatter. Β 398, Ε 88.

κέ-θε, adv.: there. Cf. έκε. Ε 402.

κέ-μαι, impf. (έ-)κείμενο: lie. Γ 195.

κεφλίζων (κεφλίς): treasure stored up. Ζ 47.

κένος [κένος] 3: that one, that, he.


κε-σε (έκε), adv.: thither. Γ 410.

κεκάτων: aor. of κατ' άκμα, draw back. § 43 e. Δ 497.

κεκαυµένου: excellent; perf. partic. of καυµά, excel. Δ 330.

κεκαφρότα, perf. partic.: breathing out, gasping. E 698.

κεκλέιστο: aor. of κέλωμαι, call, bid.

κεκλυμμό: perf. partic. as pres. of κλάξω, shriek, yell, shout. E 591.


κεκλευντ: aor. of κλευν, hear. § 43 e.

κεκυκμηχάνων: adj., κεκυκμητι (§ 49 a) partic.: perf. of κάμων, am weary.

κεκορυφημένος: helmeted, pointed; perf. partic. of κορύφω, equip with helmet. Ε 662.

κελαικέφθης, -ής (κελαινως, véfós): in dark clouds, cloud-wrapped (of Zeus), dark. B 412, Δ 140.

κελαίνος: 3: dark, black. Α 303.

κελαίνῃς, pl. κέλαθης: way, path.


κελωματικός, aor. (έ-)κελευστό (§ 43 e): bid, order, urge; freq. with dative.

κενος: empty(-headed). See κενος.

κενοις, -ινοις: flank. E 284.

κεντρινηκής, -ής: goaded on, spurred on. E 752.


κέραμος (ceramic): earthenware, jar.
[κεράνημα], pres. subjv. mid. καρον-ται: mix. Δ 260.
κεραο-ζως (ζω): (horn-polishing), bow-maker. Δ 110.
κερασ: horned. Γ 24.
κήρας, -ος, pl. κίρα (cornu): horn.
κεραλε-φων (κόρδος, φων): cunning-minded, craftily. A 149.
κέρδος: better, more advantageous.
κέρδιστος: craftiest, shrewdest.
κερτομίω: mock, revile. B 256.
κερτόμου: mocking, cutting; as pl. subst., reviling words. See on A 54.
κεθάνω and κεθά (hide): conceal.
κεφαλή: head, stature, σιν κεφα-λήνα: "with their lives." Δ 162.
Κεφαλλήνες, pl.: Cephalenians, the subjects of Odysseus. B 631, Δ 320 ff.
κεραμοικιατο: aor. opt. of καθιεσ, rejoice. §§ 43 e, 44 l. A 256.
κεκλωστεται: will be angry; fut. perf. pass. of κελλυς, anger. A 139.
κέλω (hate): distress, cause grief to; mid. grieve, care for, with gen. A 196, B 27.
κήλων: arrow. A 53, 383.
κήρ, gen. κήρος, l.: fate, death. A 228.
κήρ, gen. κήρος: καρδία, σερ, heart, n.: heart, as seat of emotions. For the periphrasis Πελαμήνης λέγων κέρα, "the shaggy-hearted Pylae-nes," see § 16 d.
κήρυφ,-ος: herald, the only official attendant of the king. A 391.
κηρύσσω: proclaim, call by proclamation. B 51, 443.
Κηφισίας, -ος: Cephsian. Κηφισίας λέγεται: the later Lake Copais, in Boeotia. E 709.
Κηφισός: Phocian river which empties into Lake Copais. B 522.
κηρωδης, -ες: fragrant. Ζ 438.
κηρωδιές, -ες, -ευ: sweet-smelling.
κηθαρις, -ος: cithara, lyre. Cf. φόρ-μεγίς. (Λύρα is not Homeric.)
κηθαριστες, -ες, fem.: playing on the lyre, skill with the lyre. B 600.
Κίλια, pl.: a people on the south coast of Thrace. B 446, 1 39 ff.
Κόλα: Cilla, small town near Troy. A 38.
κόλω, aor. subjv. κίνησαι, aor. pass. κινήσθη (κίω): move, drive; pass. move (him)self, go. B 144, Γ 71.
κόμα: intrans. move. Δ 281.
κόνιο: impf. of κιώ, go. Z 422.
Κισσόνες, -ος (§ 39 g): daughter of Cisses (a Thracian), Theano, wife of the Trojan Antenor. Z 299.
κυάω, fut. κυφεσθείω, aor. κυφε-σαρο, aor. subjv. κυκεώ [κυκώ], aor...
κλαυτος, partic. κλων, impt. κλε(ρ): go.
κλαγή: clang, twang, clamor.
κλαγη-δον, adv.: with loud cries.
B 463.
κλαδος, aor. εκλαγέω, perf. partic. as pres. κεκλαγός (clangor): shriek, shout, yell, ring. E 591.
κλατος: κλατος (clepo): fame, glory, report.
κλέπτῃς (lift): thief. Π 11.
κλέπτω, aor. κλέπτων: steal, gain by stealth, am stealthy, am deceitful.
Κλεωναί, pl.: Cleoneae, in Argolis, not far from Corinth. B 570.
κλημή, -δος (clavus): key, collar bone. Z 89.
κλήρος: lot. Π 325.
κλίνω, aor. κλίνων, perf. partic. κεκλιμένος, aor. pass. κλίνθη (elino, lean): lean, turn aside, put to flight; pass. bend aside (or back), rest. κεκλιμένος λίμην: living next (on) the lake. διπλάς κεκλιμένος: leaning on their shields. Ε 709.
κλωσίς (κλώς): hut, barricade, tent.
κλωσί-θεν: from the tent. Α 391.
κλωσί-δε: to the tent. Α 185.
κλωσία: drive in tumult. Ε 8.
κλίνος: tumult, confusion. Ε 167.
κλίδη: aor. inv. of κλίω, hear. Α 37.
Κλόπης: attendant of Helen. Π 144.
Κλυσμανήστρη: wife of Agamemnon. Α 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. (Κλυσμαγνήστρη, without ρ, seems to have been the original form of the name.)
Κλυτίος: Clytius, brother of Priam. Γ 147.
κλύτω (inclutus, κλύω, κλέος): famed, glorious, magnificent.
κλυτό-τέχνης: of glorious art. A 517.
κλυτο-τοβος: of renowned bow.
κλος, aor. κλέει, inv. κλόθη, κλύτη, and κόλυτε (κλέος): hear, give ear to my request. A 37, B 56.
κνήφας, aor.: darkness of evening.
κνήμη: skin bone. Γ 330.
κνήμις, -ίδος: greave, skin guard, a bent thin plate of metal (or a wrapping of leather) which protected the lower part of the leg from the bump of the shield as well as from missiles. It was fastened at the ankle by hooks or buckles (ἐπισφύρα). The greave
seems to be one of the most characteristic parts of the armor of the Achaean, for they are called ἐκκομήδες Ἀχαῖοι. See θώρακι.
κνάρη: savor of burnt offerings, fat.
kόλος: or κάλος (κανύς) 3: hollow.
κομήδα, aor. κομψατοῦ (κείμαι): lay to rest; mid. lie; aor. lay down to rest. A 476.
kοράνιον: command, rule. B 207.
kόλεόν: for κούλεων, sheath.
A 194.
kόλλητος (glue): well joined, well built.
kόλπος (gluf): bosom, gulf. Z 400.
kολραίω: scold, brawel. B 212.
kολών: traveling, quarel. A 575.
kομήδα (κόμη, comet): have long hair.
kορή κομπώτες: long-haired. ἡπειροι κομπώτες: with long back hair (the front hair being cut short).
See on B 11.
kόμη (comna): hair. Γ 55.
kομῷο, aor. (κόμῳ or κόμῳ), aor. inv. κομίζει: attend to, care for, take up. A 594, Γ 378.
kονία (cinia): dust. B 150.
kονίασαλός: cloud of dust, eddy of dust.
Κόρινθος: Corinth. B 570. The old name of Corinth was Ephyra.

κόρη (κάρη): temple of the head.
kορυθ-αίλος: crest-waving, gleaming-crested. Epithet of Hector. Γ 83.
kόρυς, -θος, fem.: helmet. It has a plume of horse hair, and is thus called ἤτονυς. Cf. ἤτονυχαίης, ἤτηνοδέσμεα. Prob. it did not fur-

VOCABULARY TO THE

LATER HELMET

EARLY HELMET

nish the protection for the nose and cheeks which the later Greek (so-called Corinthian) helmet gave. See θώρακι.
kορώσσω, perf. partic. κεκορωθένων: equip with helmet, equip, rouse to conflict; mid. equip myself, rouse myself. κεκορωθένων χαλκώ: equipped with bronze, bronze-helmeted, bronze-pointed. Δ 405.
kορωστής: helmed, armed. Δ 437.
kορυφή (κάρης): summit, crest. A 499.
kορυφόσαμα: am crested, tower. Δ 426.
Κορώνεα: Coronis, a Boeotian town, southwest of Lake Copais. B 503.
kορώνη (corona): hook, at the end of the bow, for the bowstring. Δ 111.
kορωνίς, -ίος (corvus): curved, of
the ships with curving bow and stern. (See ἀμφεκλαυσα.) B 771.


κοσμέω, aor. κόσμησα(v), aor. pass. κόσμησαν [ἐκοσμήσθησαν] (κόσμος): arrange in order, draw up (in line), marshal. Attic τάσσω. § 17.

κοσμήτωρ, -ορος (κοσμίω): marshal, commander. A 16, Γ 236.

κοσμος: order, orderly arrangement, decoration. κατά κόσμον: fitly.

κοτής, aor. subjv. κοτέσσεται [κοτέ- σσα, § 30 a]: am angry, feel sudden anger. A 181.


κοτέλη: (cup), lip joint. E 306.

κοκλέων or κοκλέων: sheath. A 220.

κοκόρη [κόρη]: maiden, girl, daughter.


κομφότερος: younger, stronger.

Κώς: see Κός, Cos.

κράδης: see κράδι, heart. A 395.

κραίνων [κράνω], aor. inv. κράθηκαν: accomplished, perform, fulfill. A 41.


κρατινγός 3: swift. Z 505.

Κρανάς: an island to which Paris took Helen from Sparta. Γ 445.

κραναος 3: rugged, rocky. Γ 201.

Κράτας: Carpathus, an island between Crete and Rhodes. B 676.

κρατεύς (κράτος) 3: mighty. E 83.

κρατήρος or καρτήρος (§ 31) 3: strong, mighty, stern, grievous. Comp. κρατίσων, superl. κάρτιστος. Δ 90.


κράτει (hard): hold sway, rule. E 175.

κράτος, -ος: strength, might, victory.

κράτος: gen. of κράτη, head. E 7.

κρέας, -ατος, pl. κρέα (ερυσον, raw): meat, flesh. Δ 345.

κράτισων, -ον (κρατηρος): stronger, more mighty, superior. Α 80.

κράιων, -αντος: ruler, prince, king.

κράτιος: good, favorable. A 100.

κράτην: aor. inv. of κρατιάνω.


κρήη: spring, fountain. Cf. κραννος.

Κρήτη, pl.: Cretans. B 645.


Κρήτη-θεθν: from Cretē. Γ 233.

κρητή, -ης (κρητήνημ): mixing bowl, bowl, in which the wine was mixed with water, before it was served. A 470, Z 528.

κρή [κρήθ]: indecl.: barley. E 196.

κρήμω, aor. ἐκρίνειν (κράτης, cerno): separate, set apart, select, arrange, interpret; mid. measure strength. Z 188.


Κροκελα, pl.: on Ithaca. B 633.

Κροκόβης and Κροκάνων, -οντος: son of Cronus, Zeus. A 528, 552.

Κρόνος: Cronus, Saturnus; father of Zeus, Poseidon, Hades, and Hera. Ζ 139.

κρύπτας: temple of the head.

κρυών (κρύω): spring, water source.
VOCABULARY TO THE

κρυστάλλω (κρύστω) 3: secret. κρυ-
στάλλω: secret plans. A 542.
κτάμενοι инф., κτάνι ind., κτάμενοι
pass. partic. : aor. of κτείνω, slay.
κτάρ, dat. pl. κτατάσσειν: pl. prop-
erty, possessions. E 154.
κτέινω, aor. subj. κτείνης, aor.
(Σ)τείνει(v) and ξέα, aor. mid. as
pass. κτάμενος: slay, kill. Rarely
used of killing beasts. E 28.
κτήμα, -ατος (κτάρμα): possession,
treasure. Cf. κτάρ, κτήσις.
kτολός: ram. Γ 196.
kυάνος: dark blue, dark. A 528.
kυδίανω (κύδος): glorify, make magnifi-
cent, strengthen. E 448.
kυδάλμωσ: renowned, glorious.
kυδιάναιρα (άνηρ): man-enravishing.
kυδιάτος (κύδος) 3: most glorious.
kυδιομένοι: tumult. E 583.
kυκλικά: stir, mix. E 903.
kυκλά, pl. (κύκλος, wheel, cycle):
wheels. E 722.
kυκλά-σε: round about. Δ 212.
kυκλο-τερα: ές: circular. κυκλοτερός
τόξον: έτατον: he stretched the bow
until it became round. Δ 124.
kυκλομένη: partic. of κυκεύω, stir, mix.
Κυλλήνη: Cyllene, a lofty mountain
in northern Arcadia. B 603.
kύμα, -ατος: wave, billow. A 483.
kύμβαχος, adj.: head foremost.

κυνή (κύνω): dogskin (cap), cap, hel-
met. Cf. Βοιή, παρδαλή.
kύνειν: dat. pl. of κύνω, dog.
Κύνος: the harbor of Opus. B 531.
kυ-άστα (voc. A 159) and κυνώτερος,
-δος, fem. (δή): dog-faced, shame-
less. Γ 180.
Κυπαρίσσι: -ετος: town under
Nestor’s rule. B 593.
κύπαλλον: beaker, cup, goblet. Cf.
δέκαρ. A 506.
Κύπρις, -ος: Cyprus, of Cyprus.
By-name of Aphrodite. E 422.
kύπτα, aor. partic. κύπτα: stoop.
kύρα, -ατος: prey, booty, spoil. Cf.
the use of κύρας in Γ 23, and έλαν.
kύφα, aor. partic. κύφας: chance
upon, fall in with, find. Γ 23.
kύκα: aor. of κυκέω, kiss. Z 744.
Κύτωρος: a Paphlagonian town.
B 853.
Κύφος: city in northern Thessaly.
B 748.
kύων, gen. κυών, dat. pl. κύκλωσιν
(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.
Κύλμα, pl.: town on the north of
Lake Copals in Boeotia. B 592.
Κύθος: Cos, an island in the
Icarian Sea, near Caria. B 677.
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A


λᾶος, dat. pl. λάωσι: stone. Γ 80.

λάβε [λαβε], λαβένθι: aor. of λαμβάνω, take, seize. Α 387.

λάβρος (λαμβάνω): violent, impetuous.

λαγχανον, aor. λάχομαι (λάχος): receive by lot, receive as my portion.

Διαμέθης: son of Laertes, Odysseus. Γ 200.

λάχομαι (λαμβάνω): seize, take, clasp. πάλιν λάζετο: took back. Δ 357.


λάδωμαι, aor. subjv. of λανθάνω: forget. Ζ 265.

λαλάφι, -άτος, fem.: tempest. Δ 278.

λάδος (λαδος): of stone. Γ 57.

λαμψιον: target, light shield. It is called πτερών, winged, as lighter than the δαμάς. 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 (αἰγής).

Δακτάθιον, -ος: Lacedaemon. It is called κολαγ, 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. λάζεμαι.

λαμπετέω, partic. λαμπετώντα (λαμπετώ): shine, gleam. Α 104.

Δάμος: brother of Priam. Γ 147.

λαμπρός (λάμψω) 3: bright, shining.

λαμπρών: brightly; neut. adverb.

λαμπτω (λὰμπτω): shine, gleam, flash.

λανθάνω, aor. λάθεν, redupl. aor. λελα-


dovno, perf. λελασμα (λατεστο, λεληθ): escape notice; mid. forget. Ε 834.

Cf. λεθα.

λάξ (læs), adv.: with the foot. Cf. πεῖ.

Δαιδάμη: daughter of Bellerophon; slain by Artemis. Ζ 197 ff.

Δαιδής: Laodice, daughter of Priam. Γ 124, Ζ 259.

Δαιδάκης: son of Antenor. Δ 87.


Δαιμόθεας: son of Antenor. Δ 87.

λαίος, -οτος: Laomedon, king of Troy, father of Priam. Ε 269.

λαίος [λείος, § 28 c]: people, folk; esp. fighting men, soldiery. The pl. is used like the singular.

λασάρη: flank (below the ribs). Δαιρέα: Pelasgian town in Aeolis near Cyme. Β 841.

λάσος 3: shaggy. Β 851.

λάχυ: wool, woolly hair; of the hair of Thersites. Β 219.

λαχυ-ες, -ετος: hairy, shaggy.

λάχομαι: aor. of λαγχανω, receive as my portion. Δ 49.

λάχωμαι, aor. λέγεαι (λέγω): lay myself to rest, lie. Δ 131.

λάγω, aor. inf. λάγασθαι, aor. pass. δέλεθαν (δεῖ): collect, count, recount, rehearse.

λαίνω, aor. partic. λαίνοις (λάιω): smooth, polish. Δ 111.

λεβα (libe): pour a libation (λαβή).

λεβαν, -ῶνος: meadow, mead.

λεβος (léβoς): smooth. Δ 484.

λεκφω: dat. pl. of λευς, lion.

λέπθω, aor. (ξ)ηπθω, perf. λελαπτω,
VOCABULARY TO THE

plpf. ἄλειπτο (linquo, leave): leave, depart from, leave behind; mid. remain behind, am left.

λειμά-νες, -εστα (λείμαν, lily): lily-like, lily (i.e. delicate as the color of the lily). Γ 152.

λαλέθναντα aor., λαλασται perf.: forget; mid. of λαλόθω, escape notice.

λαλήμα: am eager. λαλημέοιο: eagerly, impetuously. Δ 405.

λαλεύν: perf. of λαλεύω, leave.

λευτηδές, -ής: one of the Lapithæ; a Thessalian leader. Β 745.

λέπανα, pl.: broad straps which passed under the necks of the horses and held fast the yoke.

λέπι, aor. λασίες: (peel), strip.

λέβκος: companion of Odysseus. Δ 491.

λευκός (l. u. look) 3: white, bright, gleaming. Γ 103, Ε 503.

λευκό-άλενος (λευκόν, u Nick, el): white-armed. Epithet of Hera. (In the Homeric dress the woman's arms were bare.) Cf. βούστα.

λευτήσα (λευκός): see, look, behold.

λευτηός(ν), aor. gr: grass-bedded, grassy, in the midst of meadows. Β 697.

λέχος, dat. pl. λεχάσσων (λεχας, lie): couch, bed. Α 31.

λέχοσ-δ: to the bed. Γ 447.

λέων, -νος, dat. pl. λεοντασ: lion.

λέγων, aor. λέγαν: cease, cease from, give up. Freq. with ablative genitive.


Δέθος: a Pelasgian. Β 843.

λέυφω (λέοιφ) = equiv. to λαλάθω, escape notice; mid. forget. Α 405.

ληθών: standing grain. B 147.

Δήλος: Bocotian leader. Β 494.

Δήμος: island in northern part of the Aegean Sea. Α 503, Β 722.


ληστή, ληστάω: Leelo, Latho, mother of Apollo and Artemis. Α 9, Ε 447.

λιβάσσα, aor. partic. λιβασθείς: turn aside, withdraw one's self. Α 349.

λιγύς (λιγός), adv.: clearly. Γ 214.

λίγος, aor.: sung, of a bow. Δ 125.

λιγύρος 3: shrill, piping. Ε 526.


ληφ, adv.: exceedingly, excessively, and ἐλάφ: assuredly and verily.

λίθος: stone. Cf. λίθος. Z 244.

λακρῶ: winnow. Ε 500.

λεκφμος: uncle of Heracles, slain by Telemones. Β 663.

Δαμα: town in Phocis, at the source of the Cephissus. Β 523.

λαλόμα (hast): desire, am eager for.

λιμήν, -ένος: harbor. Α 432.

λίμνη: lake. Β 865.

Δίνος: town on Rhodes. Β 656.

λιβα-θυρής, -ής: with linen doubled.

λινόν (linen): (flax, thread), net.

λιπαρός 3: (oily), shiny, bright, beautiful. B 44.

λίπε(ν). λιπαρθήν: aor. of λειτο.


λυβή (Λεββα): libation, drink offering. Cf. σπονδή. Δ 49.

λύγων: dreadful, hurtful. Α 518.

λαινία: destruction, ruin, death.

λαμώς: pestilence, plague. Α 61.
Δοκροῖ, pl.: Locrians. B 527.
λοῶ, aor. λαύσεω or λαύσασθαι, perf. mid. λαύσης (λαύω): wash, bathe; mid. βαθεῖς (βάσθαι): bathe (one's self). E 6, 905.
λόφος: crest of helmet; generally made of horse-hair. See θόριος.
λυγρός (λυγρῶ): miserable, dreary, death-bringing. Π 416, Ε 153.
λυγρῶς: grievously. E 763.
λύθη: aor. pass. of λύω, loosen.
λύθρον: gore, defilement. Cf. λυμα.
Δεκάδος: Cretan town. B 647.
Δεκάδος: Lycaon. (1) Son of Priam. Π 333. (2) A Lycean, father of Pandaros. B 826.
Δυκία: Lycia. (1) On the south coast of Asia Minor, between Caria and Pamphylia. B 877.
(2) A district near Troy. E 173.
Δυκία-θην: from Lycia. E 105.
Δύσω, pl.: Lyicians, commanded by Sarpedon. B 876.
Δυσδύσωρος: Lycurgus, king of the Thracian Edonians. Z 130 ff.
λέκκος (λυκός): wolf. Δ 471.
Δεκτός: Cretan town. B 647.
λύμα, -τος (λυθρόν): filth, defilement.
Δυναμισώνος: town in the Troad, not far from Theba. B 690.
λόκω, fut. λαύσω, aor. (ξ)λάσασθαι. perf. λαύσασθαι, aor. pass. λυθή (loose): loose, free, dismiss; mid. loose for myself, ransom. Α 13, 20.
λάδη: shame, disgrace. Τ 42.
λαβητήρ, -ηρος: insolent fellow.
λαμανω-νω: more desirable, more profitable, better: comp. of ἄλαβος.
λυτός: clover, food for horses. — not to be confounded with the food of the lotus eaters. B 776.

Μ
μά (μᾶν, μῶν): particle of asseveration, with the acc., which prob. depends on a verb of swearing implied. In affirmative asseverations μαί μα is used. οὐ μά γάρ ἄπελλαμα: no, by Apollo! να μά τάδε κεχαπτόριον: yes! by this scepter.
μαξός: nipple, breast. Δ 123.
μάθων: aor. of μαθάω, learn. Z 444.
Μαίανδρος: Meander, river near Miletus. B 890.
μαμαίω, aor. μαμάσῃ: am eager, am impetuous, rage. E 670.
Μανωίς: a Theban, son of Haemon. Δ 394 ff. 'Μακάριος, -ος (μακτε): blessed, happy.
μακρός: long, high, tall. μακρᾶ and μακρῶν: adv. μακρά βιβάς: with long strides. μακρῶν ἄνευν: shouted afar, i.e. shouted aloud.
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μάλια, adv. (μέλα, melior): exceedingly, very, readily, thoroughly, by all means, altogether. ἄλλα μάλια: but surely.

μαλακός (nucleus) 3: soft, gentle. A 582.

μάλεστα superl.: especially, most of all.

μάλλον, comp.: more, rather.

μᾶν [μεν]: in truth, indeed. B 370.

μαθάνω, aor. μάθη: learn. Ζ 444.

μαντεύομαι (μάντις): am a seer, prophet, predict. B 300.


μάντις: seer, soothsayer, augur, who foretold the future chiefly from the flight of birds.


μαραγίω: rage, am furious. Ε 882.

μαραγία: gleam, shine, sparkle. Γ 397.

μάρναμαι: fight, contend. Z 256.


μαστίς, aor. μαστίζει: lash, whip.

μάστιξ, ἤτος, fem.: lash, whip. Ε 226.


μάχαρα (μαχαρί?): dagger, large knife, used in sacrifice. Γ 271.

Μαχαίρων: son of Aeschylus (Aesclapius); a surgeon from Thesaly. B 732, A 193 ff., A 506 ff.

μαχαίρι: see μάχαρα.

μάχη: battle, conflict; field of battle. E 355. μάχη: in battle.

μαχητής: warrior, soldier, fighter.

μάχομαι or μαχόμα, fut. μαχητόμαι, aor. μαχητόμα, and μαχητόπαθι: fight, contend. Γ 433, Z 329.

μάτι, adv.: thoughtlessly, vainly, to no purpose. B 120, Ε 759.

ματίδιος: foolishly, thoughtlessly.

μέ: acc. of ἐγώ, I. § 42 a.

μέγα, adj. qualifying all degrees of comparison: greatly, mightily, very, far. A 158.

μεγά-θορος: great-souled, high-minded.

Επίθet of men and peoples.

μεγάρο (μεγάς?): grudge. A 54.

μεγαλα, adv.: greatly. μεγάλ’ εἴχετο: loudly prayed. Α 450, 482.


μέγαραν: large room, main hall (in the center) of the house; pl. dwelling, house, palace. Z 377. See the plate opposite page 43 of Text.

μεγάς, μεγάλης, μέγα (magnus, much): great, large, tall, mighty. Comp. μεγίζων, superl. μεγίςτον. A short vowel is sometimes lengthened before this stem. § 59 h.


μέδων, -ότος (μέδων): ruler, ruling, only of Zeus. Γ 276.

μεδόμαι (meditor): care for, give heed to (with gen.), contrive. Cf. μέδομαι.


μέδων: counselor, leader, captain.
μεθ-έλλομαι, aor. partic. μετέλεμενος: spring after, leap upon. Ε 336.
μεθ-εὶς [μεθῶ, § 52 c] subjv., μεθίμιν [μεθίμιν] inf.: aor. of μεθίμιν, let
go, give up, surrender.
μεθέ-πνο: drive after; with two accusatives.
μεθίμιν, -ονος: slack, yielding.
μεθέ-πνυμ, aor. subjv. μεθέ-πνυμ, aor. inf.
μεθίμιν: let go, give up, surrender; intrans. draw back, give way.
μεθ-νοστμημ, imptf. μεθιστατα: mid.
take one’s place among. Ε 514.
μεθ-ομιλε: associate with. Α 269.
μεθάω, aor. μεθιστη (smile): smile.
μεθεχων: comp. of μεγας, great, large, tall, mighty. Α 167.
μεθωσς (μεθως, μελης) 3: ashen, of ash. Ε 655.
μελαξόμαι (μελαξοι) 3: kind, friendly.
μεινα: aor. of μειναι, remain, await.
μειρωμαι, perf. ζεμορε (§ 43 b) (μερος): receive as a portion.
μειων, -ονος (minor): less, shorter, comp. of μεκρος, little, short. Β 528.
μελαθρων: ceiling, roof, house. Cf.
tectum. Β 414.
μελαϊνο (μελαες): blacken, stain a dark color; in Ε 354, stain dark red.
Μολέθος: a Trojan. Ζ 36.
μελας, μελαινα, μελαν: black, dark.
Comp. μελαινερος. Α 277.
Μολαγος: Meleager, son of Oeneus, leader of the Caledonian hunt.
Β 642, Ι 543 ff.
μελ, -ονος (mel): honey. Α 249.
Μολεβοια: a Thessalian town in Magnesia. Β 717.
μελη: ash, ashen spear (sc. ἐγχέη).
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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.


Μενεδής, -γος: son of Peteos, and leader of the Athenians. B 552.


μεριπρικόν, aor. μεριπρικέι: am undecided, am in perplexity, ponder. A 189, E 671.

μέρος, pl.: mortal, mortals. A 250.


μέσος: see μίσος, middle. A 481.

Μέσθη: town in Laconia. B 582.

μεσώτηνη [μεταξίθ], adv.: between.


μέσον (σ)ος (medius) 3: middle, in the midst. τὸ μέσον: the middle, midst.

μέτα (midst, Germ. mit), adv. and prep.: among, after. (1) With dat. in the midst of. (2) With acc. into the midst of, among (as with dat., B 143), after.

It sometimes implies change.

μετά δ’ ἐτράπετο: he turned around, μετα-δρομάδην (δρόμος), adv.: pursuing, running after. E 80.

μετάλλακη, aor. μετάλλησαν (metal): ask about, inquire after. E 516.

μετά-άλμωνος: aor. partic. of μετάλλωμαι, spring after, leap upon.

μετά-μάλος (μαλός): between the (nipples) breasts. E 19.

μετάμάντος: in vain, void. Δ 363.

μετάξι, adv.: between. Only A 156.

μετα-πρᾶτω: am conspicuous, am eminent among. B 579.


μετα-πρόσωποι, mid.: turn myself toward, give heed to. A 160.


μετά-φάλλωμα, fut. μεταφάλλωμα: consider afterwords. A 140.

μετά-φραστικόν: upper part of the back, back. B 265.

μετά-δέκτον [μεταδέκτο, § 43 d]: aor. of μετά-φημι, speak among.

μέτα-άμυ, subj. μετέρμι [μετημ], fut. μετά-άμυσαμ (εἴμι): am among, am between, am one of. ὁ παντελής μετατέκτων: no respite will intervene.


μετά-φραστικός, fut. μετελείπωμαι, aor. partic. μετέλθων: come after, come among, come to, attend to, go after.

μετα-άποσαμα: fut. of μετάμιμι, am among, am between. Δ 322.

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μετ-οίχομαι: go after, with accusative.
μετ-όπωρον(ς), adv.: behind, afterward. Δ 68.
μέθο [μοί]: gen. of ἔγώ, I. § 42 a.
μή: negative.
(1) Adv. not, used in commands, μή μ’ ἔρθηξε: do not anger me; in wishes, μή ἐπ’ ἡδὸνα δίνει: may not the sun go down; in clauses of purpose, δέορα μὴ διέρχασθον ἦσο: that I may not be without a price; in conditional clauses, εἰ δέ κε μὴ διώσον: if they shall not give; in conditional relative clauses, οὐς μὴ κύρες ἔβαν βανακάκω φάρονα: whosoever the fates of death did not carry off.
(2) Conj. that not, lest, μή σε παρείπη Θησέ: lest Thetis persuade you.
μῆδε, adv.: but not, and not, not even, nor. μηδε...μηδε: (and not...and not), neither...nor.
Μηδαμοῖα, perf. partic. (as pres.) μηδαμαία: deceit. Δ 435.
Μηδέςτη, adv.: no more, no longer.
Μηδικτότανθς: son of Mecisteus, Euryalus. Δ 28.
μῆλα, pl.: small cattle, flocks of sheep and goats. Δ 279.
μήν, asseverative particle: indeed, in truth. Cf. μὲν, μάς, μά.
μήν, gen. μηνός (mēnōs): month.
μήνως, -ος: wrath, enduring anger.
μηνιά, aer. partic. μηνιάς: cherish wrath, continue angry. E 178.
Μηνιώς: old name of Lydia. Γ 401.
Μηνιὼς, -ίδος: Maecian woman. Δ 142.
μήρα (μηρός), pl.: thigh pieces.
μηρόν, pl. μηρά or μηρα: thigh piece. Part of the victim (cut from the μηρός), which was offered as a burnt sacrifice to the gods.
μηρός: thigh. Cf. μηρα. Δ 460.
μητήρ, -ηρος (μητόμαι): counsel, counsellor. μητήρωρ φάβλω: (advisers of flight), inspirers of flight, inciters to flight. μητήρωρ αὐτής: eager for the fray.
μήτη: and not. μήτε...μήτε: neither...nor.
μήτηρ, gen. μητρός (māter): mother.
μητηρία: counselor. § 34 b. Epithet of Zeus; used in the nom. and vocative.
μητώμαι, aer. subj. μητώμοι: contrive, plan. Γ 418.
μήτης, -ος: wisdom, counsel.
μητρός, -ος: mother's brother, uncle.
Μηςω, -ονος: Maecian, inhabitant of Maecia. B 864, E 43.
μία: fem. of εἶς, one. Γ 238.
μαίνω, aor. subjv. μαίρη, aor. pass. μαίλον [μαίληθρας]: spot, stain. 
μαλακός: blood-stained, blood-thirsty. E 844.
[μάγων : see μαγων.]
μίκρος: little, short. τερηδός and ἄλεγος are more frequent.
Μίλητος: Miletus. (1) a Cretan town (B 647), mother of (2) a town in Caria. B 868.
μιλητο-τάφρος: red-checked, of ships with bows painted red, while the hull in general was painted black or dark. B 637.
μιμήσα, fut. μιμήσαμαι, aor. partic. μιμήσαμαι, aor. μιμήσαμα, perf. as pres. μιμήσαμαι (memini): remind; mid. recall to mind, mention; perf. remember. Δ 222.
μίμην [μείν]: remain, await.
μίν, 3d pers. pron. acc. sing.: him, her, it (A 237, Z 221), equiv. to Attic αὖθιν, ἀὖθρο, ἀὖτο. § 42 a.
Μινέα: Minoa. B 511.
μίνινθα, adv.: for a little while, for a short time. A 416, Δ 466.
μινυρίζω: lament, complain, whine.
μισο-ἀγκεια: basin where valleys meet. Δ 455.
μίσοντα [μισον]: plnf. μισομένο: aor. pass. μισοθερον or μισόγην (misceo, mix): mix; mid. mingle, join with, associate with. in κοίλαι μικρὸς: should be thrown in the dust. Γ 55.
μπατέλα: cut into small pieces.
μίμη: girdle, broad band of metal, or of leather with metal plates, worn on the lower part of the body, over the χιτών. 
μιχθείς: aor. partic. of μίγων, mix.
μιμομαί, impf. ἔμηνοτο: an mindful.
μιμήσα and μιμήσατο aor., μιμήσαμαι fut.: of μιμήσκο, remind, mention, remember. B 724.
μικά, aor. μικῆρα: toil, suffer, endure hardship. B 690.
μικρός: exertion, toil. Δ 27.
μισόρα (μίρος, μίμορο): fate, lot, portion. κατὰ μικρὰν: according to due allotment, fittingly. Α 286.
μισή-γενής, -ης: child of destiny, blest by Μισά at birth. Β 182.
μολούσα: aor. past. of βλάψωκα, go.
μολετή (μελετό, Melpomene): song.
μολόμορα: splash. E 599.
μόρος (μόρος, μορα): fate, lot.
μορτύος (μορά): destined, fated.
μούνον [μονον]: alone. B 212.
Μούθα: Muse. B 484, 761.
Μύδος, -ος: Phrygian king. Ι 186.
Μύδων, -ωνος: a Paphlagonian, charioter of Phaeumenes. Ε 580.
μυθόμαι, aor. subjv. μυθόσαμαι: relate, tell, interpret, utter. Α 74.
μυαία (musea): fly.
Μυκάλη: Carian promontory. B 869.
μύκόμαι, aor. μύκον: bellow, groan.
ναυὶν: Mycene, town in Argolis; the home of Agamemnon. B 569, Δ 32, 376.
Μηρίνα: Myrina,—perhaps an Amazon. B 814. Cf. Τ 189.
μύριοι (myriad), pl.: very many, countless. A 2, B 272.
Μυρίδονες, pl.: Myrmidones, a Thessalian people, under command of Achilles. A 180, 328, B 684.
μορφαί: weep, grieve, lament.
Μύολον, pl.: Mysians. B 858.
μυκός: inmost part, recess, nook.
μάλος: toil, moil, struggle.
μομάουσα: fut. μομάουσα (μωκός): blame, censure. Γ 412.
μονής: -οιος (μία, οίνος): solid- hooved, strong-hooved. (Possibly eager-hooved, swift.)

N

ναι, affirmative particle: yes. Used in oaths. ναι μα τοσε σκάπτρων: yes! by this scepter! Cf. μα, νι Των.
ναυτάκω or ναῦα, iterative impf. ναυτάκων or ναύεσκον: dwell, inhabit, am situated, lie. δόμα κα ναυτάκων: houses good to dwell in, comfortable. ην ναύμων πτολέμαρον: a well-situated town. Δ 45.
ναύστης (ναῦς): sailor. Δ 76.
return, shall go. Equiv. to ἔρχομαι. 
Cf. νῦνος.
νῶς (νόνυς, new) 3: young, fresh, new. Comp. νέωτερος. νέος, adv.: just now, newly, afresh. A 463.
νεωτήρος: young of birds, nestling.
νεο-τεχής, -ές: just built, new.
Νεστώρος 3: of Nestor, Nestor’s.
Νέστωρ, -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, A 597 ff. He is fond of telling of his exploits, as Δ 318 ff., H 123 ff., A 670 ff. The Third Book of the Odyssey is devoted to the visit of Telemachus, Odysseus’ son, to Nestor at his home in Pylos.
νεός (σινέω), bowstring. Δ 123.
νεόν (nerve, neuralgia): thong; pl. bowstring. Δ 122.
νέω, aor. νέετε (νεῦ) : nod.
νεφήλη (νεφός, nebula): cloud.
νέφος, -ος (nubes): cloud.
νεφότερος: comp. of νέος, young.
νημάτως: new made, new. (Or, perhaps, gleaming, bright.) B 43.
νήματος: sweet, refreshing, of sleep. (Prob. false reading for ἅματος.)
νήμος (νῆμος), adj.: of a ship. νῆμον δόρον: ship timber. Г 62.
νης. -ίδος: naiad, water nymph.
νήλης, -ες, dat. νηλία (ἐλεος): pitiless, cruel. Г 292, Δ 348.
Νηλήμας 3: of Nelaus, who was son of Poseidon and father of Nestor. B 20.
νημερής, -ές: unfailing, true. νη-μερής: truly. А 514.
νημέλη (δέμοι): calm weather. νη-μέλης, temporal gen.: when no air is stirring. Е 523.
νήος [νεώς, § 23 c]: temple. See ἅλος.
νήος [νέως]: gen. of νήμος, ship.
νηπίαχος: young, helpless, silly.
νητός, fem.: island. B 108.
νηχή [νείχ], gen. νηχός [νεώ], nom. pl. νίχες or νίκες, locat. used as ablatival gen. νηχων (§ 33 a) (να- νίς), f.: ship.
νικάω, fut. inf. νικητάμενον, aor. νικήσα- σαν: conquer, gain the victory, am victorious, prevail, surpass.
νίκη: victory. Г 457.
Νικαρος: an island of the Sporades. B 676.
νιου, aor. νιόντε (νιός): perceive, observe, look, devise, plan, am wise.
Νικήμαν, -οντος: a Lycian. Е 678.
νίδος 3: illegitimate, bastard. Е 70.
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νομός (νήμα): pasture, pastureage.

νοσ [νοτ]: mind, heart, purpose, plan.

νοστήσα, fut. νοστήσα, aor. νοστήσασ: return, go home. Cf. νίσμα.


νοσφ, adv.: apart, separate, far from; with gen. A 541, B 347.

νοσφομα (νοσφα): turn away from, reject. B 81.

Νέτος: South wind. B 145.

νυσσο [νύσος]: sickness, plague.


νύμφη: nymph, young woman. νύμφα φλεγ: dear lady. Π 130.

νω: now, at the present time, just now. νῦν δή: now at length.

νυξ, gen. νυκτος (νυκτο), f.: night.

νύσ (νυρος), f.: sister-in-law, brother’s wife.

Νύστος: a mythical mountain set by the poet in Thrace. Z 133.

νυσσο, aor. νυχε: prick, pierce, wound.

νυο σημ, νυε γε: gen. and dat., νυε and νυο: (νους), dual 1st pers. pron.: we two, us two. § 42 a.

νυστήμαν: unceasingly, uninterruptedly, steadfastly. Α 428.

νυσθα, aor. νυσθετοκα (νυστικα): distribute, move this way and that, wield, brandish. A 471.

νυρφ, -ορος: flashing, bright.

νυτον: back. ε βία νωτα διάλάγησα: the broad back of the sea, because of the arched appearance which the quiet sea presents. B 308.

Ε


Χάνθος 2: yellow, tawny haired, blond.

Χεινήσιον: guest gift, a present given by guest or host as a token of friendship. Z 218.


Χεινόδακας (ξεινοκας): host, entertainer. Φ 354.

Χεινός: guest friend, friend, stranger, used (1) of the one entertained (Δ 377), and (2) of his host (Ζ 224), and (3) of their descendants (Ζ 213). Also, stranger. (The initial ξ is thought to be a remnant of the stem which appears in hostis and guest.)

Χειρός (σκεύος): polished; epithet of hewn stone. Z 244.

Χειρός, aor. εχεαι: (polish), hew.

Χείρος, -ος: sword, long sword.


Χιν, prep. with dat.: with. See συν.

Χυνάμω: bring together, collect. Ία ξυναμω "Αρα: that we may join battle. B 381.

Χυνδε, aor. ξυνάμα: bind, fetter.

Χυν-εις (ειμ): go together. Δ 446.

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εὐνήμια, impf. pl. ξύνην [ἐνιεναῖον], § 44 n.; nor. εὐνέξας (§ 43 d) and εὐνές: bring together, hearken, give ear, listen. A 8, 273, B 26.

ξυστόν: polished shaft, spear shaft.

O

ὁ, ἡ, τό (nom. pl. τοῖς, ταῖς, and ol. αῖς): (1) dem. this, that; freq. used for the personal pron. he, she, it. ὁ μὲν . . . ὁ δὲ: one . . . the other. (2) Def. art. the, τό, adv. acc.: therefore. Ι 176.

ὁ, ἡ, τό, nom. pl. τοῖς, rel.: who, which, what. See ὁς. § 42 c.

δραμ, dat. pl. δραμασσ: wife. E 486.

δρας: converse familiarly, hold converse, chat. Z 516.


δρόμος: weighty, mighty, strong.

δυνάκοντα: eighty.

δέ γε, τό γε, τό γε, intens. of ὁ, ἡ, τό: this, that; he, she. A 97.

δύνας (uneus): barb. Δ 151.

'Ομήρος: Boeotian town on Lake Copais; ancient seat of the worship of Poseidon. B 506.

δόξα (δόξω, tooth?), adv.: with the teeth. δόξα λαξαῖτο γαῖαν: may they bite the dust.' Cf. λέξε, πίσε.

δοκεῖ, δοκεῖ, δοκεῖ, dem.: this, this one here.


δῶς, fem.: way, journey. A 151.

δοῦς, ὁδὸς (dens): tooth. E 74.

δυνή (anodyne): pain, pang.

δυνή-φατος (fem.): 'pain-killer,' pain-stilling. E 401, 900.

δυσφαίρει: bewail, lament, long mournfully. B 315.

'Οδυσσ(ε)ίς, ὁδος or ὁδος: Odysseus, Ulysses, an Ithacan, hero of the Odyssey, father of Telemachus. B 169, 259 ff., 631 ff., Π 191 ff. He is called θεόφωτος, crafty, and παλαιόχαρος, abounding in devices. He was one of the wisest of the Achaeans, and was frequent on embassies; cf. A 138, 311, Π 205, A 767 ff. He was a special favorite of Athena, and by his device of the 'wooden horse' Troy was taken (§ 8 a).


δίς: shoot, branch, scion. A 234.


δ-δε[ν], adv.: where. Γ 145.

διάμα: care for, concern myself about, reck. ὅς δὲ οὐκ ἄλλοι τερατου τετέχων: who is reckless in doing violence. A 181.

δίανα, pl.: linen covering, veil, but much more of a
garment than the woman’s veil of modern times.

διήρης. acc. pl. ὀριχεῖς: with like hair.
B 765.

οἶς, enclit. dat. 3d pers. pron.: him, her. § 42 a.

οἰγήμα, impf. ἀγγευτα, aor. ὀξις, 
οἶζαν: open.

εἰδὼ (εἰδώ) perf. as pres., 2d sing. 
εἰδὼ, pl. ἑδὼν [ἠδὼν], ἱστε, ἱσως, 
subjv. εἰδώ, ἑδώμεν (§ 45 a), partic.
εἰδώ, ἑδώσις (§ 49 γ), plpf. ἱδήν, 
ἱδος, fut. ἱδεστα, ἱδησαν (κῶ, wil): 
know. The partic. is sometimes 
followed by the gen., as B 718, 
823. εἰδὼ: skilfully.

οἰκής, -ες (ἔρος): of the same age.

οἰκῶν: wretched, miserable, pitiable.
A 417.

οἶς, -ος: suffering, misery, woe.

οἷος: endure woé, mourn. Π 408.

οἰκάδε (οἰκος), adv.: homeward. § 33 e.

οἰκεῖ, -ος [οἰκέης]: member of 
one’s household. οἰκῆς: household, family.

οἰκαί, aor. φεκόκην or οἰκήκην [φεκ- 
θηκης]: dwell, inhabit, colonize.


οἰκῳ, adv.: at home. Α 113.

οἰκον-δι: homeward, home. § 33 c.

οἰκος (ροίκος, vicus, -wich in Nor- 
wich): house, home, dwelling.

Ὁ Οἰκείν, -ος: a Locrian, father of the 
lesser Ajax. Б 527, 727.

οἰκωμή (οἰκῶ): a groan. Δ 450.

οἰκόμαι, aor. οἰκομέν: groan. Т 364.

Οἰνοίης: son of Oeneus, Tydeus.
E 818.

Οἰνος, -ος: king of Calydon in 
Aetolia, father of Tydeus, and 

οἶνος -ορίζες, -ές: heavy with wine, sot.


Οἰνομή: son of Oeneus, Helenus.
E 707.

οἶνος (ροίκος, vinum, wine): wine.

οἰνο-χίος or οἰνοχίος, impf. ἐπο- 
χίας or οἰνοχίας (χίος): pour out 
wine, pour. Α 598.


οἰνοφ. -ορίζες: wine-colored, dark red, 

οἰκή: aor. partic. of οἰγήμα, open.

οἰκομάι, οἶα, or οἶα: think, hold as an 
opinion, intend. A 78, 561.

οἶς 3: alone, by one’s self, only.

οἶς 3, rel.: of what sort, what kind 
of, what, such as, as; with τοῖς to 
be supplied, such as with inf. οἶον, 
neut. acc. as adv.: how, because.

οἶον ἴκοντα: (what he heard), 
because of what he heard.

οἶος, aor. pass. οἰδήθα (οἰος): leave 

δια, gen. οἰος (δρες, ὅιος, evoe): sleep.

οἴνος fut., οἰνοτραία aor. inf. (§ 48 l): 
of φέρω, bear, bring. Γ 120.

οἰκῆ: 2d sing. of οἰκα, know.

οἰκήσες: aor. inv. οἰκεστεν: shoot 
with an arrow. Δ 100.

οἰκός: arrow. See τροχλὼν.

οἶκος: fate, death, misery.


Οἰκάλεισ, -ος: an Oecelian. Β 596.


Οἰκαλῆθεν: from Oechalia. B 596.

οἴχε, iterative impf. οἰχεσκον: 
come.
οὖχωμαι, impf. οὖχετο: go, go away. οὖχετο (απόσταμαν): flew away.
οὐ or ὁδό (οὖμα): think, intend.
οὐνουσίς and οὐννα-πάλαο: southsayer, see, augur, who observes birds of omen (οὐννα). A 69.
οὔως: bird of prey, observed for omens, omen. B 393, 859.
ὁνίκε: hesitate, shrink. E 255.
ἐκρυ-εῖ, -ιτοι (ἐκρος): jagged.
ἐκρυ-εῖ, -είσαι: (chilling), horrible.
(See κροίνας). Z 344.
ὁκτά-κυνος: eight-spoked. E 723.
ὁκτό (οκτο, eight): eight. B 313.
ὁβιλα-δαίμων, -ονος: (of happy divinity), god-favored. Π 182.
ὁλιται, ὁλεις (ὁλεις) ολισσάμαν: aor. of ὁλομυ, ruin, destroy; mid. perish. B 4, 325.
ὁλικος: destroy, kill; mid. perish, am slain. E 712.
ὁλημέ, fut. ὁλέει, ὁλέως, aor. ὁλεη, ὁλέας(ος), ὁλοῦστο, ὁλελο-μενος, perf. ὁλικος: ruin, destroy, kill, lose; mid. and perf. am destroyed, perish, die. Α 451.
ὁλο(α)ς 3: destructive, deadly, cruel. Comp. ὅλωστορος. A 342.
ὁλομυήγη (ὑλομυ): shrill outcry.
ὁλοφόροις, -ον (φόρος): cruel.
ὁλοφόρονς: complaining, doleful.
ὁλοφόρωμαι: complain, lament.
'Ολυμπιας, -άδος, fem.: Olympian.
'Ολυμπιος: Olympian; in sing., by-name of Zeus the Olympian, but used in the pl. of all the gods, as A 399.
'Ολυμπος or Ολύμπος: 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.
ὁλίμας, pl.: grain, spelt. E 196.
ὁλόλη: perish, am destroyed; perf. subj. of ὁλεμος. Z 418.
ἡμιδος: din, confused noise, hubbub.
ἡμαρτη: see ἡμαρτη.
ἡμι-λικη: of the same age, those of the same age, companions.
ἡμιλας, aor. ἡμιλυστρος: am with, associate with. A 261.
ἡμιλος (homily): thong, crowd.
ἡμιλυστρος: mist. Α 359, Γ 10.
ἡμιομος, fut. ἡμιομεμα, aor. inf. ἡμιομο-σαν: swear. Α 76, 233.
ἡμιοτος στ ὁμιος (ἡμιοις): like, alike, common. γῆς ὁμιοιος: old age which comes to all alike (?). Α 315.
ἡμιος, aor. ἡμιοθετημαι [ἡμιο-θημα]: make like; dep. liken myself.
ἡμικλαιως, aor. partic. ἡμικλαστος, iterative aor. ἡμικλαστος: shout, chide, threaten. B 190, Z 54.
ἡμικλαιως (καλλος): shout. Z 137.
ἡμιορυγημα: wipe. E 416.
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ὁμόσειρός, ὁμοσειρόν: aor. of ὁμοίω.

ὁμοῖος, adv.: together, at the same time, along with. A 61, Δ 122, E 867.

ὁμοφωμαί: fut. of ὁμοίω, swear.

ὁμοφόλος, -εραι: with bosses, bossy.

ὁμοφόλος: nacel, boss. Δ 525.

ὁμφή: voice. B 41.

ὁμώς [ὁμοίως], adv.: like, equally.

ὁνάρ, indecl.: dream. Cf. ὁνειρός.

ὁνιθέος: chiding, abusive. A 519.

ὁνιθίδεα, aor. inv. ὁνιθίδεως: reproach, heap abuse upon. A 211.


ὁνυμο-πόλεος: dream interpreter.

ὁνυρός: dream, vision. Cf. ὁναρ.

ὁνύμη, fut. ὁνύμειαν, ὁνύμεια, aor.

ὁνύμησις, or ὀνύμησις: help, profit, please. A 503, Z 260.

ὁνυμάξω (ὁνυμα): address by name.

ὁνυμαῖος, aor. ὀνυματικός: find fault with as too little. Δ 539.

ὁνυμαίον, aor. subjv. ὀνυμικόν (ὁνυμα): name, mention by name. B 488.

ὁνυμ-βαλεῖμ, -ές: sharp-pointed. Δ 126.


ὁνυμ, -εία, -είν: sharp, keen, swift, piercing.

ὁνυμάξω (cognate acc.) κεκλει-γόσ: with sharp cries. ὁνύμ, adv.: keenly, quickly. A 190.

δοῦν: gen. of δο, who. (Doubtless δὸν was the original for δόν. § 35 b.)

ὅσα ἄκουσα, ὅστις dat.: of ὅσα, voice.


ὅπερδε (Ἕπομαί): accompany, go with.

τόδε μοι ὅπερδε: the bow goes with me, i.e. I carry the bow.

ὁπερθέν: see ὁπερθέν.

ὁπερώ: spy out, look about.


ὁπερῶ(ἐτείς): adv.: backward, behind, hereafter, for the future. On A 70.


Ὅτανες, -ετονός: Opus, the Locrian capital. B 531.

ὁπός (στειος): sap of the fig tree, fig sap. In E 902, it is used for remnet.

ὁπετ(πότερόν, adv.: when, whenever.

ὁπετετρας: which of the two.

ὁπετωρίς, adv.: kow, in order that, as.

ὁπετυλος (ὁπτός, coetus) 3: roasted.

ὁπτάω, aor. ὀπτετρας: roast.

ὁπως: perf. of ὀπως, see. Z 124.


ὁπος: see ὁπος.

ὁραω or ὄραω, fut. ὄρασα δα, aor. ὄραω or ὄναω, perf. ὀρασα (var); see, look, behold. ὦ όραμα ὄραω: eyeing askeance, with fierce look. A 148.

ὁράγημα, aor. subjv. ὁράγηδ (erigo): reach, stretch out, lunge with a spear, give; mid. stretch one's self, reach out. οἴχω ὀράθεισα: reached after his son, held out his hands toward his son. Z 466.


ὁράμα (ὁραμα): hasten away.


Ὁρίσθη: a Greek. E 705.

ὁριστάς, ὁρίσθη (ὁρος): of the mountains. νύμφης ὁριστακαί: mountain
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nympha. Z 420. Cf. oreades
Verg. Aen. i. 500.

ὄρεος (ὄρος, órōs): locat. used as gen. pl. of óρος, mountain. § 33 a. Δ 452.


ἄρόω, aor. partic. ὀρθωθεῖς: lift up, set upright. ξέρο ὀρθωθεῖς: set upright. B 42.

ἄρω, aor. ἄρω, ἄρωθη (ἄρωμα): arouse, excite, move with pity, "touch."

ἄρκτος: what belongs to ἄρκτος, oath, pledge of an oath, victim slain in confirmation of an oath. Cf. τάμνω.

ἀρκος: oath, that by which one swears.


ἀρμάλω, aor. ἄρματεν and ἄρματθην: urge on, rush, hasten. Δ 335.


ἄρρη: onset, endeavor, effort. ἐκ ἄρρην ἔγχειος: within range of (my) spear. E 118.


ἀρμος: anchorage, roadstead.

"Ὀροναι, pl. town in Arcolis. B 371.

ἄρος, -ατος: bird. - B 459.

ἀρρῆμα, aor. ἄρω, ἄρω, and ἄρομα (§ 43 f.), inv. ἄρωμα, ἄρομα, ἄρομα (§ 53), perf. ἄρωμα (§ 49 f.), pplt. ἄρωμαν (ἄρωμα, ἄρωμα): arouse, excite, drive on; mid. and perf. arise, raise myself, rouse, rouse (my)self, rush, hasten.

ἄροι, -ατος, locat. as gen. pl. ἄροφα (n) (§ 33 a): mountain. Z 347.

ἄροθω, aor. ἄρωθεν: go hastily, rush.

ἄρω: Epic for ἄρω, see. § 47 c.

ἄραιος, ἄραιον, or ἄραιο (§ 53): arise, aor. inv. of ἄραιος, arouse. Γ 250.

"Ὀρείγιος: (1) father of Diocles. E 548. (2) Son of Diocles. E 542.


ἀρφανίκος: orphaned, an orphan.

ἄρχαμος (ἄρχω): leader, commander.


ἀρματίων, ἄρματιων: pplt. (§ 49 f.): arise; from ἄρματη, arouse. Γ 87.

δα, ἄ bg, gen. δῶ (§ 35 b) or δα: (1) rel. who, which, what. ἃ, adv. acc. as conj.: in that, that; cf. quod. (2) Dem. ἃ and ἃ: he, it, esp. with ὅ, ὦ, καί, and γάρ. ὅ, ἃ: ἃ: may not even he escape. Z 59.

δα, ἄ bg, gen. δῶ (ἀρχας, σουσ), possessive pron.: own, his own, her own, his, her. § 42 b.

ἀρματίων, ἄρματιων, ἄρματον, ἄρματον: intens. rel.: just who, exactly who; or concessive, who nevertheless. ἃ ἄ ἄ: just whither. Z 41.

δόσα: (ἀπός)?: rumor. B 98.

ἀσάττος (ἀσάτος): how great. E 758.

ἀσων, dual (οὐκές): eyes. A 104.

ἀσωμα: look. κακ' ἀσωμαίος: with a look that boded ill. A 105.

ἀστός (ὀς) 3: how large, how much, how far. With τῶν ἀστός expressed or implied, as large as, as much as, as far as, as loud as; pl. how many, as many as. ἀστο(ο)ν, adv.: how greatly. § 42 c. A 186, G 12.

ἀστέν (ος): bone, skull (Z 10).
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δὲ τις ορ δὲ τις, ἔτι τις, ὅτα(τρ)ω, neut. pl. δόσα, acc. pl. ὁς τις, indef. rel.: who, whoever; in indirect questions, whoever.  ὅτα: wherefore, why. § 42 d.

ὅταν [ὅτε ἀν]: whenever. A 519.

ὅτε: when. A 50.

ὅτι ορ ὅτι (σφοδ-τι), conj.: that, because. Adv. with superl., ὅτι τάχυστα: as quickly as possible. E 349.

ὅτις: ὅτις. § 42 d. Γ 279.

ὁπαλλάω: nimbly, with speed. Γ 260.

ὁτερέως: Phrygian king. Γ 186.

ὁπηρός 3: nimble, prompt, ready.

ὁπριχας: acc. pl. of ὁπρίας, with like hair.

ὁπρίνω, aor. ὁπρίνει: impel, arouse, excite, urge on. Δ 268.

ὁτι: see ὅτι.

ὅδε, ὅδε, ὅδε or ὅδι, neg. adv.: not.

In questions, it implies the answer: 'yes.'

ὁδός, dat. ὅδε: floor, ground.

ὁδέ: but not, and not, and not even, neither, nor.

ὁδές, neut. acc. of ὅδες, for ὅδε: not at all. A 241, 412.


ὁδ-άλγον, ὅ-ντος - (Head-less): Ucalenion, a Trojan elder. Γ 148.

ὁδ-ἐκ: no longer, no more. B 379.

ὁδέ (ὁι): not, used at the end of a sentence, in ὁδέ. B 288.


ὁδόμοις 3: destructive, deadly, mortal; aor. partic. of ἀδόμις, destroy.

ὁδός: destructive, baneful, deadly.

οὐλο-χυται (χύω): (poured out barleycorns), barleycorns. A 449.

Ολυμπιόν-δε: to Olympus. § 33 e.

Ολυμπ ν: Olympus. See "Olympus."

οὐ, inferential particle: now, then, at all events. A 57, B 321.

οὐκα [ἐκεί]: because. A 111.

οὐνομα, ὁτος [ὄνομα, ὅτος]: name.

Οὐραλίων, ὁνος: of heaven, inhabitant of heaven. A 570, E 373. In E 898 it seems to be son of Uranus. § 39 a.


οὐρανίω: in the heavens. οὐρανιόθε: athwart the sky. Γ 3.

οὐρανός: heaven, the heavens, sky.


οὐρος, ὁρος [ὁρο]: mountain. Γ 34.


οὐρός (ὄροστα): trench. Β 153.

οὐτάτω, aor. ὀυτατε, or ὀυτας, aor. οὐτάτης: wounded with something held in the hand. Cf. βάλλω, bkt.

οὐτε: and not, nor. ὀυτε ... ὀυτε, neither ... nor.

οὐτοπανος: worthless, a nobody. A 293.

οὐ τις, ὁς τι: no one, none. ὀντι: not at all. A 88.

οὐ τοι: by no means. Γ 65, E 428.

οὐς, αὕτη, τοῦτο, dem.: this. ὁς οὐτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, δ, ἢ, τό. § 42 e, ι, o.

οὕτως (τος), adv.: thus, so. § 50 c. A 131.
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δείλινον (aor. of δείλινος, one): should have, ought to have. With αὐθίκα and ἤς it is used to express a wish which cannot be realized: αἰσθάλτης ἄγαμος ἐπολεύθη: would that thou hadst died unmarried. A 415.

δεύλλοι: increase, magnify, exalt.


'Οφταλμος: eye. Cf. ὑμα, ὑπερ. ὑφα, conj.: (1) of time, while, as long as, until; (2) of purpose, that, in order that. A 147, Δ 346. ὑφα is the most common particle in Homer to express purpose. It is most freq. with aor. subjunctive.

ὑπόθεσιν, -νος (brow): eyebrow, brow.

ὑπό, adv.: by far, used only with forms of ὑπέρτος.

ὑπόσφις (ν): locat. pl. as dat. sing. of ὑπόσφις, chariot. § 33 a. Δ 297.

ὑπόσφις, -νος (ὑμα): holder, fastening.

Ὑπεράντος: an Aetolian. E 843.

ὑπήθε, aor. ὑπήθησαν (ὑπηθῆ): am out of temper, am vexed, am displeased.

ὑπηθή: bank of a river. Γ 187, Z 84.

ὑπέρ, -έσ, dat. pl. as sing. ὑπέρσυς or ὑπερφη(ν): of (veho), wagon): chariot. See ὑμα. Ε 722, 745.

ὑφ, gen. ὑφος (ὑφ, νος), f.: voice.

ὑφί: late. Δ 161.

ὑφαν, ὑφεσσα: fut. of ὑφάνω, see.

ὑφί-γονος: late-born. ὑφίγγανον ὑψώσαν: of coming generations.

ὑφόμοιο (ὑψ): late. B 325.

ὑφή, -ός (ὑφίμα): sight, aspect. Ζ 488.


Π

πάγε [πάγος]: aor. pass. of πάγγυμι, fix, make fast. Δ 185, E 616.

πάγχροσος: all gold, of solid gold.


πάθοι: aor. opt. of πάθημα, suffer.

Πάλαιος, -ος: physician of the gods. E 401, 900.

πάθμοι, -ος [πάν]: song of praise, paean. A 473.

Παλενος, pl.: Paeonians, Trojan allies from Macedonia. B 848.

πας or πας (§ 24), gen. παῦς (που): child, son, daughter. Γ 314.


παύνιαν: flash forth here and there.

παλαι, adv.: long ago, long before.

παλαγηθή, -ές: old. Γ 386.


παλάτημα, gen. and dat. παλάτημα (§ 33 a) (palm): hand. Γ 388.

παλάτσον, perf. partic.; παπαλατοκάνον (πάλατον): spatter, besmear, παλάτλογος (λέγω): collected again.

παλμ-πάλαμαι, aor. partic. παλμ-παλατάκτος: am driven back.


παλμ-ἀγιορ (ἀγριό = αἴριο): (to be taken back), revocable. A 529.

παλμ-όρος: turning back, backwards. Γ 33. Cf. ἀφόρος.

Παλλας, -άδος (πάλλω): Pallas,
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(Maiden or Spear-wielding). Epithet of Athena. See Ἀθηνᾶ.
πάλλε, aor. πήλε: brandish, shake, cast (of lots), toss. Cf. παλάσω.
πάμ-παν, adv.: entirely, altogether.
παμ-ποικίλος: all-variegated, of many colors; prob. with bright border.
πάμ-πρώτα, adv.: first of all, before all others. § 40 d. Δ 97.
παμφαίνε: shine bright, am shining.
(A reduplicated form.)
παν-άλος: all-flashing. Δ 215.
Παν-αγοι, pl.: the Pan-Achaean, Achaean as a whole. B 404.
Πάνδαρας: Pandaros, son of Lycas, 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-δάρνος, pl.: the Pan-Hellenes, the people of northern Greece as a whole. B 530.
παν-νύχιος 3: all day long. § 56 a.
Πάνθος: Panduchos, a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor. Π 146.
παν-νύχιος 3: all night long. § 56 a.
παν-συζή (σεζή): with all zeal, in all haste. B 12, 29, 66.
πάνγη, adv.: everywhere, on all sides.
παντοῖος (πᾶς) 3: of
τοὺς ἄντιμος: winds from all quarters.
πάντος: in every direction, on all sides. § 33 d. Π 347, 356.
πανταξιο: call papa. E 408. (Nausicaa addresses her father, πάνταξιος, παίξιος, δίκη.)
πανταξίως, adv. partic. παντίνεις: look about caustiously, look about after, scan. Δ 497.
πάρ, παρά, or παρά (§ 55 d), adv.
and prep.: by the side of, beside, near by.

(1) With dat. by the side of.
παρά Κρονίων καθέκετο: sat down by the side of the son of Cronus.
παρά Ζεών καθήκε: seated in the home of Zeus.
παρά τός οδός Λικανοῦ Βοιότακ: the other Boeotians dwelt near (beside) him.
παρά δ' ἄλλοι ναῦν Βοιότας: slain beside the chariot.

(2) With acc. to the side of.
ζωων παρά Διομήδεια: went to the side of Diomed. λαὸν στηθός παρά ἄρακτος: station the people by the wild fig tree.
βῆ παρὰ θεα θαλάσσης: set out along the seashore.
βῆκε στήθος παρὰ μακάζων: hit the breast beside the nipple.
ἐρόμεν ἐκατομβας παρὰ θεια: were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen. from the side of.
αγγελο τῆς Προς παρὰ Διὸς: Iris came as a messenger from Zeus.
Οἰκολόφ οὗτα παρ'
Eiphíson: on his way from Oechalia from the home of Eurytus. para μηρ-ροῦ: (drawing his sword) from his thigh.

πάρα: by 'anastrophe' for παρα, (1) when it follows its case, and (2) when it stands for παράστηκε or πάρασται. τῷ αἰεὶ πάρα εἰς γε θεόν: one of the gods ever stands by his side. § 55 c.

παρα-βλήτην (βάλλω): with a side hit. Δ 6.

παρα-βλάτης, perf. παρεμβλάτης (μαίνω, § 30 g): perf. stands by the side of, helps.

παρα-δέχομαι, aor. παραδέχοσται: receive from. Z 178.

παραίτω: παρά. § 56 d.

παρα-κίνινος: bodily ill, ominous. Δ 438.

παρ-λέγω, aor. παρέλεγεν: go past with a bound. E 690.


παρ-κοιτες, -ος: spouse, wife. Δ 60.


παρα-στάσας: taking his stand near; aor. partic. of παράστασαι. Z 75.

παρα-χοῦ: aor. subjv. of παρέχω, furnish, give. Γ 354.

παρα-πρέα, aor. παρέπρεασαν: spring to one side, sky. E 205.


παραδίλη (παρά; w. δίλα): panther's skin, used as a light shield. Cf. the lion's skin of Heracles. Γ 17.

παρα-ζειμα: sit (down) near or beside. A 407, 557.

παραιτ. pl.: checks. Γ 35.

πάρ-ημα: 3d pl. παράστοι, fut. παράστηκα [παράστηκα] (εἰμί): am at hand, stand ready, am at (your) service.


παρ-έξω, aor. subjv. παρέδεξα: furnish, give. Γ 354.

παρέμον (παράω): cheek piece. Δ 142.


παρθένος, f.: virgin, maiden, young woman. B 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, Z 280, 503. (Except Γ 325, the gen. and dat. are formed from 'Ἀλέξανδρος'.)

παρ-ισταμαι, aor. παραστάς: take my stand beside, stand near, stand by, assist. B 188, Z 75.

παρ-εξω, inf. παραχέω (ἐξώ): hold near, hold in readiness.

παρ-μέμβρω: stand by the side of, help; perf. of παραμέμβρω.

πάρ-οῦκεν(v): in front, before. A 360.

παρ-όξομαι, impf. παροξύχετο: pass by. Δ 272, 326.

πάρος, adv. (fore): before, formerly, at other times. τὸ πάρος: formerly. With inf. (cf. πάρα), before. πάρος
τάδ᾽ ἐργα γενόντωσι: before these things occurred, before this happened. A 453, 553, 610.

Παρρασία: Parrasia, a district in southwestern Arcadia. B 608.

πᾶς, πᾶσα, πὰν, gen. παντὸς, πᾶσις: every, all, the whole. Cf. ἄπως, πρότειν, στῶμα. πᾶντα, adv.: wholly; cf. πάλιν, πᾶχα.

πᾶσαλος: peg, pin on which to hang objects. E 209.

πανορίζεται: see πανορίζοντ, in all haste.

πάνσει: sprinkle. Δ 219.

πάσχω (παθ-ση), aor. opt. πάθω, perf. πάθοντε or πάθωσθε [παθώ-θε]: suffer. μὴ τι πάθω: lest he suffer something, i.e. lest some harm befall him.

πασόμα, aor. πάσαντο (feed): eat.

πατέω, aor. πάτησα: trample. κατὰ πάτησα: trampled on. Δ 157.

πατήσιος, gen. πατρός (pater): father.


πάτριος, ἰδίος: fatherland, with or without γαίς. B 140, Г 244.


πατρικός (πατρὴς) 3: of one's father, ancestral, hereditary. ξένος πατρικός: friend by descent, family friend.

πατρος: little, small, few. Comp. πατρος. Cf. δέλεος, τυπίθεος.

παυσός. B 386.

παῦσα, aor. παυσάμεναι (few): stop, put an end to; mid. cease, come to an end. Г 134, 434.

Πολλαγώνιες, pl.: Polliagonian, a people dwelling in Asia Minor on the Pontus. B 851, E 577.

παχύς, -ώς, -ύς (pinguis): thick.

παξώ, aor. παξάμενε (ποικ): feller. Δ 517.

παλεός: sandal. B 44.

παλίσιον: plain, Г 14.

παλίσιον: to the plain.

§ 33 e.

παλίσιον: on foot (§ 56 e).


παλαθώ, fut. παλαθήση, aor. παλάθηση, aor. opt. παλαθήσαμεν (§ 43 e), perf. παλαθήσαμεν, plpf. ἐπαλαθήσαμεν (tides, foedus): persuade; mid. am persuaded, obey, perf. trust, have confidence. Δ 325.

πανδώ (penuria): am hungry. Г 25.

Παραθήματα: son of Peiras, Ptolemaeus. Δ 228.


παράδω, fut. παράδωσαμεν, aor. ἐπαράδωσαμεν (ex-perior): try, endeavor, essay, make trial of, put to the test.


Πειρόν: leader of the Thracians. B 844, Δ 520.

πειρατεύω, aor. ἐπηρατεύω, perf. partic. ἐπηρατεύω: pierce. А 246, 465.

Πελάγεα, -οτος: (1) a leader of the Pylians. Δ 295. (2) Α
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Lycian, companion of Sarpédon. E 695.

πελάμιον, aor. πέλαμις(α)ν, έπλεντο, πελάμιθ.: bring near, bring to, involve in; pass. approach, come near.


πέλειος, -αος: aze. Γ 60.

πελέμμιζω, aor. πελεμίζηθη: shake; pass. tremble, shudder. Δ 533.

Πέλης: Pelias, king of Iolcus, who drove out his brother Nelenus and his half-brother Aeson, and sent his nephew Jason in quest of the golden fleece. B 715.


Πελψ.-ος: 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.

πέλας and πέλομαι. aor. as pres. ἔπλω, ἔπλετο: (move), am. B 480.

πέλορος: (gigantic), large, mighty.


πεμφύβλον (πέντε): five-tined fork used in sacrifices. A 403.

πενθερός: father-in-law, wife's father.

πένθος, -ας (πένα): sorrow, grief.

πένοια (πόνος): work, am busy.

πέντα-ήχος (ήχος): five years old.

πετάκεστα: fry. B 500, Z 244.

πεταλαγμένον: bespattered; perf. partic. of πελάσω, spatter. Z 203.

πεταρμένος: studded, pierced; perf. partic. of πέτω, pierce. A 246.

πέτυψθε: perf. of πάσχω, suffer.

πέτυψη: perf. of πέπνυμαι, fix, make fast. Γ 135.

πεπότημαν: redupl. 2d aor. opt. of πέπέθω, persuade. § 43 e. A 100.

πεπνήγω, -νίζω: perf. as pres. partic. of πέπνυμαι, smile, 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 (περόματα) 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.

πενεκλεμένος: prudent, discreet; perf. partic. of πνίξω, breathe. Γ 148.

πεπότήμαν: perf. of πέπέθω, persuade.

πέτυπθε [πεπότηματα]: perf. of πάσχω, suffer. Γ 99.

πετατήματα: fly, hover, are in flight; perf. of πετάμαι, fly. Cf. πέτομαι.
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περπρωμένον: fated; perf. partic. from the same root as πόρον, gave, furnished. Γ 300.
πέτασται: are spread; perf. of πέτασω, unfold, spread out. Ε 195.
πεπιθάνοντο: redupl. aor. opt. of πεπι-θάνομαι, learn. § 43 c. Ζ 50.
πεπυκασμένον: perf. partic. of πυκνάω, cover. B 777.
πέπω, -ονος: my good fellow; used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.
πίρ (περι), intensive particle, elicitic: exceedingly, very, exactly, however much (with concessive partic.). σο πίρ μν τάνον: do thou at least honor him. Α 131, 211, 241.
Περαιδοί, pl.: a Pelasgian tribe. B 749.
περασ, pres. inf. περάσαι, fut. περισσει, aor. ἐπερήσει (fare): traverse, cross, go through, pierce. Ε 646.
Πέργαμος, f.: Pergamus, the acropolis of Ilios. Δ 508, Ε 446, 490, Ζ 512.
Περγαμίδης: son of Pergamus, Del. 595.
περή, adv.: opposite, over against, on the other side of; with genitive.
περι, adv. and prep.: about, round concerning, exceedingly.
(1) With gen. about, concerning, for. περι σέοι μαχησόντων: will fight for thee. Used adverbially with gen. to denote superiority. περι πάντων ἤμμεν: to be superior to all.
(2) With acc. round about, around. περι Δοδώνην οἰκί ἔθαντο: built their homes about Dodona. περι κελών δήλω: endure woe about him. περι βομάν: about the altar.
(3) With dat. about. αἷμα περι δαφνό φώρεσθαι: blood will gush forth about the spear. χετώνα περι στήθοσαν: stuck about the breast.
περι by 'anastrophe' for περι, when it follows its case. § 55 c. Ε 739.
περιβάλλω, aor. inf. περιβίζω: go about, defend. Ε 21.
περι-δρόμος: (surrounding, that which can be run around), free-lying, rotating, revolving. Β 812, Ε 726.
περι-ἐχω, aor. inv. περιἐχει: (hold about), defend, protect. Α 393.
περι-ιατη, aor. περιιατησαν: set about; aor. took (my) stand about.
περι-κλεῖς: famous, illustrious.
περι-κτικός: stay round about.
περι-σχέο: aor. inv. of περι-ἐχει, defend. Α 393.
περι-τάλαιμα: roll around. Β 551.
περι-τρέφωμα: curdle about.
περι-τροπία (τρέπω): roll, roll around.
Περίφης, -ατον: an Aeolian, son of Ochesius. Ε 842 ff.
περι-φράσις: very carefully.
περι-φρασα, -ον (φρασα): intelligent, prudent. Ε 412.
περι-ώποι, adv.: too much, overmuch. Δ 359.
Περεκέων: of Percote. Β 831, Ζ 30.
Περεκέων: town in Asia Minor, on Ilespont. Β 835.
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nymphs. Z 420. Cf. oreades
Verg. Aen. i. 500.

ἀρης-φία: locat. used as gen. pl. of ἄρης,
mountain. § 33 a. Δ 452.


ὁρθῶν, aor. partic. ὅρθων: lift up,
set upright. ἐκτὸς ὅρθων: sat up-
right. B 42.

ὁρνή, aor. ὅρνη, ὅρνη (ὁρνυμ):
arouse, excite, move with pity,
"touch."

ὁρκον: (what belongs to ὅρκος), oath,
pledge of an oath, victim slain in
confirmation of an oath. Cf.
τύμων.

ὁρκος: oath, that by which one swears.


ὁρμάω, aor. ὅρματος καὶ ὅρμαθητήριν:
urge on, rush, hasten. Δ 335.

Ὀρμαίον: Thessalian town in Mag-
nesia. B 734.

ὁρμή: onset, endeavor, effort. ἐς ὅρμην
ἐχθέος: within range of (my) spear.
E 118.


ὁρμος: anchorage, roadstead.

Ὀρναία, pl. town in Argolis. B 571.


ὁρνυμα, aor. ὅρνυς, ὅρνυ, and ὅρυμα
§ 43 f., inv. ὅρνυς, ὅρυς, ὅρυος
§ 53, perf. ὅρυμαν (§ 49 f.), plpr.
ὁρυμεν (ὁρυς, ὅρυος): arouse, ex-
cite, drive on; mid. and perf. arise,
raise myself, rouse, rouse (my)self,
rush, hasten.

ὁρος, -ον: locat. as gen. pl. ὅροφυς (ν)
§ 33 a: mountain. Z 447.

ὁρως, aor. ὅρωσαν: go hastily, rush.

ὁρώς: Epic for ὅρως, see. § 47 c.

ὁρσος, ὅρσος, or ὅρας (§ 53): arise,
aor. inv. of ὅρσωμα, arouse. Π 250.

Ὀρέωνρ ός: (1) father of Diocles.
E 546. (2) Son of Diocles. E 542.


ὁρφανικός: orphaned, an orphan.

ὄρχαμος (ἄρχομ): leader, commander.

Ὀρχαμάν: (1) Minyan Orcho-
menus, an ancient and rich city
in Boeotia. B 511, λ 294. (2)

ὁρωμα perf., ὅρωμαν plpr. (§ 49 f):
arise; from ὅρνυμα, arouse. Π 87.

ὁς, ὁ, ὁ, gen. ὅς (§ 35 b) or ὅς: (1)
rel. who, which, what. ὁ, adv. ace.
as conj.: in that, that; cf. quod.
(2) Dem. ὅς and ὅ: he, it, esp. with
οὖθε, μοι, καί, and γάρ. μοι δὲ
φύγω: may not even he escape.
Z 59.

ὁς, ὁ, ὁ, gen. ὅς (ἄρος, ἀνας), pos-
sessive pron.: own, his own, her
own, his, her. § 42 b.

ὁς περ. ὁ περ., ὁ περ. intens. rel.: just
who, exactly who; or concessive,
who nevertheless. ὁ περ.: just
whither. Z 41.

ὅς (Ὑπό): rumor. B 93.

ὁς κατέος (ὅς κατεος): how great. E 758.

ὅς, dual (οὐχί): eyes. A 104.

ὁς κατέομαι: look. καίκ ὅς κατέομαι:
with a look that bated ill. A 105.

ὁς εις 3: how large, how much, how
far. With ὅς ἄρας expressed or
implied, as large as, as much as,
as far as, as loud as; pl. how many,
as many as. ὅς ἄρας, adv.: how
greatly, § 42 c. A 186, Γ 12.

ὁς (ὄς): bone, skull (Z 10).
Δέ τις οὐ δεῖν τις, ἡ τις, ὁτι μοι, neut. pl. ἄτοία, acc. pl. οὐίς τις, indef. rel.: who, whoever; in indirect questions, who. Δέ τις: whenever. A 519.

όταν [ότε ἄν]: whenever. A 80.

οὐ: when. A 80.

οὐ δὲ οὐτί (σφοδρ-τι), conj.: that, because. Adv. with superl., οὐτί τάχα: as quickly as possible. E 349.

οὐς: Δέ τις. § 42 d. Γ 279.


οὐρχας: acc. pl. of ὀφρίας, with like hair.

οὐράνω, aor. οὐράνει: impel, arouse, excite, urge on. Δ 268.

οτί: see οτί.

οὐ, οὐκ, οὐκός or οὐκ, neg. adv.: not.

In questions, it implies the answer ‘yes.’

οὐδέν, dat. οὐδέκα: floor, ground.

οὐδέ: but not, and not, and not even, neither, nor.

οὐδέν, neut. acc. of οὐδέκα, for οὐ τι: not at all. A 241. 412.


Οὐκ-αλέγειν, οὐρος (Hed-less): Ucilegon, a Trojan elder. Γ 148.

οὐκ-ἐρτί: no longer, no more. B 379.

οὐκ (οὐ): not, used at the end of a sentence in ναί οὐκ. B 288.

οὐλαμος (οὐλομ): throng, press. Δ 251.

οὐλόμενος 3: destructive, deadly, mortal; aor. part. of ὀλλομεν, destroy.

οὐλός: destructive, baneful, deadly.

οὐλό-χυναι (χιω): (poured out barley-corns), barley-corns. A 449.

Οὐλμπεύ-ζε: to Olympus. § 33 e.

Οὐλμπεύος: Olympus. See Ὄλμπευος.

οὖν, inferential particle: now, thence, at all events. A 517, B 321.

οὔνικα (ἐνεκα): because. A 111.

οὔνομα, -ατος [οὖνομα, nomen]: name.

Οὐρανιων, -ονος: of heaven, inhabitant of heaven. A 570, E 373. In E 888 it seems to be son of Uranus. § 39 a.


οὐρανώθι: in the heavens. οὐρανώθι πτώθ: athwart the sky. Γ 3.

οὐρανώ: heaven, the heavens, sky.


οὐρος, -ος [ὁρος]: mountain. Γ 34.


οὐτάμι, aor. οὐταμίον, οὐταμώ, aor. οὐτάμησα: wound with something held in the hand. Cf. βάλλω, hit.

οὐτε: and not, nor. οὐτε...οὐτε, neither...nor.

οὐταδον: worthless, a nobody. A 293.

οὐ τι, οὐ τι: no one, none. οὗ τι: not at all. A 88.

οὐ τοι: by no means. Γ 65, E 428.

οὐτος, αὐτη, τοῦτο, dem.: this. οὐτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, "ο, το. § 42 c, j, a.

οὐτρα(s), adv.: thus, so. § 56 c. A 131.
κεφαλήν or κεφαλήν (aor. of κεφαλέω, owe): should have, ought to have. With αἰθικέ and ῥεῖ it is used to express a wish which cannot be realized: αἰθικές ἀγαμος διπλασία: would that thou hadst died unmarried. A 415.

κέφαλιν: increase, magnify, exalt.


κεφαλή, conj.: (1) of time, while, as long as, until; (2) of purpose, that, in order that. A 147, Δ 346. κεφαλή is the most common particle in Homer to express purpose. It is most freq. with aor. subjunctive.

κεφάλης, -τος (brow): eyebrow, brow.

κέφαλι, adv.: by far, used only with forms of ἀρνητως.

κεφαλοφίνα: locat. pl. as dat. sing. of κέφαλι, chariot. § 33 a. Δ 297.

κεφάλιν, -τος (κέφαλι): holder, fastening.

κεφάλινος: an Aetolian. E 843.

κεφαλή, aor. κεφαλην (κέφαλι): am out of temper, am vexed, am displeased.

κεφαλής: bank of a river. Γ 187, Z 34.


κέφαλε, gen. δοτός (κέφαλος, vox), l.: voice.

κέφαλε: late. Δ 161.

κέφαλως, κέφαληθα: fut. of δοτάτο, see.

κέφαλον: late-born. κέφαλον ἀνθρώποι: of coming generations.

κέφαλος (κέφαλος): late. B 325.


(Maiden or Spear-wielding). Epithet of Athena. See 'Aθήνα.

πάλλω, aor. πῆλος: brandish, shake, cast (of lots), toss. Cf. παλάνω.

πᾶμ-παν, adv.: entirely, altogether.
παμ-παλλός: all-variegated, of many colors; prob. with bright border.

παμ-πωτα, adv.: first of all, before all others. § 40 d. Δ 67.

παμφαίων: shine bright, am shining.
(A reduplicated form.)


παν-αίων: all-flashing. Δ 215.

Παν-εχανοι, pl.: the Pan-Achaeans, Achaeans as a whole. B 404.

Πάνδαρος: Pandaros, son of Lyceion, leader of the northern Lycians.
He broke the truce of T by shooting Menelaus, and was killed by Diomed. B 827, Δ 88, E 168, 246.

Παν-ολυμπος, pl.: the Pan-Hellenes, the people of northern Greece as a whole. B 590.

παν-αχρόν: 3: all day long. § 56 a.

Πάνθος: Panthos, a Trojan elder, father of Enphoros, Polydamas, and Hyperenor. Τ 146.

παν-νύστος: 3: all night long. § 56 a.

Παντοπός, -ός: Panopeus, Phocian town on the Cephisus. B 520.

παν-στήθη (στήθος): with all zeal, in all haste. B 12, 29, 66.

πάντα, adv.: everywhere, on all sides.

παντολος (πᾶς) 3: of all sorts. παν-
Εὐφρίου: on his way from Oechalia from the home of Eurystheus. παρά μη-ρον: (drawing his sword) from his thigh.

πάρα: by 'anastrophe' for παρά, (1) when it follows its case, and (2) when it stands for πάρεται or πάρων. τοις Αίι πάρα είς γε θεο: one of the gods ever stands by his side. § 55 c.

παρα-βλήθην (βάλλω): with a side hit. Α 6.

παρα-βλῶσκω, perf. παραβλάκω: (μαλ., § 30 g): perf. stands by the side of, helps.

παρα-δέχομαι, aor. παραδέχοτα: receive from. Ζ 178.

παραί: παρά. § 56 d.

παράστοεν: boiling ill, ominous. Α 381.

παρ-άνθαι, aor. παράνθειν: go past with a bound. Ε 690.

παρα-κοιτεῖ (κοίμω): spouse, husband. See ἄλοχος, ἂνοιγμ. Ζ 430.

παρά-κοιτος, -ος: spouse, wife. Α 60.

παρα-λέγομαι, aor. παραλέγετο: lie beside, lie with. Β 515, Ζ 198.

παρα-μίθο, aor. παράπεποσ: persuade. Ζ 61.

παρα-στάε: taking his stand near; aor. partic. of παραστάει. Ζ 75.

παρά-σταί: aor. subjv. of παρέει, furnish, give. Ζ 354.

παρα-τρέω, aor. παράτρεσαν: spring to one side, shy. Ε 295.

παρά-φημι, aor. παράφασα: counsel, urge, persuade. Α 555.

παρευλή (παρί; αὐ, δορᾶ): panther's skin, used as a light shield. Cf. the lion's skin of Heracles. Ζ 17.

παρέξωμαι: sit (down) near or beside. A 407, 557.

παραιτεῖ, pl. cheek. Ζ 35.

πάρα, 3d pl. παράων, fut. παράστησα [παράστησα] (εἴμι): am at hand, stand ready, am at (your) service.

παρ-αίτον: aor. of παραίφημι, counsel, urge, persuade. Α 555.

παρ-μάχομαι, fut. παραμάχω: elude, evade, circumvent, outwit. Α 132.

παρ-έχω, aor. subjv. παράχω: furnish, give. Ζ 354.

παρίσχομαι: sit beside. Α 421.

Παρθένος: river in Paphlagonia. Β 854.

παρθένος, f.: virgin, maiden, young woman. B 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. Ζ 325, 437, Ζ 280, 503. (Except Ζ 325, the gen. and dat. are formed from ἄληθερος.)

παράστασι, aor. παραστάτας: take my stand beside, stand near, stand by, assist. Β 180, Ζ 75.

πάρ-έχω, inf. παρέχωμαι (ἐχω): hold near, hold in readiness.

παραμένω, aor. παράμενος: stand by the side of, help; perf. of παραβλάκω.

πάρ-οὕθε: in front, before. Α 300.

παρα-οχχομαι, impf. παράχχετο: pass by. Α 272, 326.

πάρος, adv. (fore): before, formerly, at other times. τοις πάροι: formerly.

With inf. (cf. πάρε), before. πάρος.
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πάντες ἔργα γενόσθαι: before these things occurred, before this happened. A 453, 553, 610.

Παρρασία: Parnassus, a district in southwestern Arcadia. B 608.

πᾶς, πᾶσα, πᾶν, gen. πάντως, πᾶσης: every, all, the whole. Cf. ἅπας, πρῶτος, σύμμορφος. πάντα, adv.: wholly; cf. πάντως, πάχυν.

πάνταλες: peg, pin on which to hang objects. E 209.

παν-στήθες: see πανστήθε, in all haste.

πανσό: sprinkle. Δ 219.

πάντω (πάντω), aor. opt. πάνθος, perf. πάντοτε or πάντοτε [πεπώθητε]: suffer. μη τι πάνθος: lest he suffer something, i.e. lest some harm befall him.

πατερίμα, aor. πάτωμα (feed): eat.

πάτως, aor. πάτηρ: trampled. κατά πάτηρα: trampled on. Δ 157.

πάτρις, gen. πατρίς (pater): father.


πατρίς, -οδός: fatherland, with or without τα. B 140, Γ 244.


πατρίωρ (πατρίς) 3: of one’s father, ancestral, hereditary. ἔτιος πατρίωρ: friend by descent, family friend.

πανός: little, small, few. Comp. πανόρος. Cf. ἄλογος, τυφός.

πανεκλή: cessation, respite. B 386.

πανός, fut. ptc. πανόμοσα, aor. πανόμων, perf. πανόμου (few): stop, put an end to; mid. cease, come to an end. Γ 134, 434.

Παφλαγόνες, pl.: Paphlagonians, a people dwelling in Asia Minor on the Pontus. B 851, E 577.

παχύς, -έας, -έ (pinguis): thick.

πάδος, aor. πάδος (pous): fetter.

Δ 517.

πάνος: sandal. B 44.

πάνοια: plain. Γ 14.

πάνοια-τις: to the plain.

§ 33 e.

πάτος: on foot (§ 56 a).

πάτος: infantry. Πάνος

Β 810.

πάθω, fut. πάσυς, aor. πάθημα, aor. opt. πάθοιμος (§ 43 e), perf. παθῆμα, pflp. ἐπέθημα (fides, foedus): persuade; mid. am persuaded; obey; perf. trust, have confidence. Δ 325.

πανάω (penuria): am hungry. Γ 25.

Παραίθες: son of Peiraeus, Ptolemæus. Δ 228.

πειράρχη, -ατος: issue, end. Ζ 148.

πειράρχη, fut. πειράρχησα, aor. ἐπειράρχησα, πειράρχησα (ex-prior): try, endeavor, essay, make trial of, put to the test.


Πειρός: leader of the Thracians. B 844, Δ 520.


Πελέμον, -ος: (1) a leader of the Pylians. Δ 295. (2) A
VOCABULARY TO THE

Lycian, companion of Sarpédon. E 695.

πελάζω, aor. πέλαγος(εν), ἐπαλάμα, ἐπάληθη: bring near, bring to, involve in; pass. approach, come near.

Πελαγιαῖς or Πελαγίαι: Pelagian.

to Πελαγιακὸν Ἀργος: Theseus.

B 681.


πελειος, -ες: ace. Γ 60.

πελειομή, aor. πελειομίθη: shake; pass. tremble, shudder. Δ 535.

Πελίς: Pelias, king of Iolcus, who drove out his brother Neleus and his half-brother Axios, and sent his nephew Jason in quest of the golden fleece. B 715.


Πελοψ, -ος: 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.

πέλας and πέλομαι, aor. as pres. ἐπέλα, ἐπέλει: (move), am. B 489.

πέλορος: (gigantic), large, mighty.


περιστοβολων (πέτον): five-tined fork used in sacrifices. A 463.

πεθερός: father-in-law, wife’s father.

πέθος: -ες (πέθω): sorrow, grief.

πέθω (πέθω): work, am busy.

πεντα-έτερος (ετος): five years old.

πεντάκοντα: fifty. B 509, Z 244.

πεπαλαγμένον: bespattered; perf. partic. of πελάγω, spatter. Z 268.

πεπαρμένον: studded, pierced; perf. partic. of περίω, pierce. A 246.

πεπαραθέ: perf. of πάραγω, suffer.

πέταγε: perf. of πέταγομαι, fix, make fast. Ε 135.

πεπείθω: redupl. 2d aor. opt. of πείθω, persuade. § 43 e. Δ 100.

πεπέλησα, πέλγα: perf. as pres. partic. of πέλνω, smite, strike.

πέλλας: 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 (περόμαι) 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 πέλλας was used also for the protection of an unused chariot from dust. E 194.

πεπτώμενον: prudent, discreet; perf. partic. of πνέω, breathe. Γ 148.

πεπτώσαμεν: perf. of πέταγομαι, persuade.

πεντάκοντα [πεπάλαγμα]: perf. of πεπάλαγμα, suffer. Γ 99.

πεποτάματα: fly, hover, are in flight; perf. of πεπάλαγμα, fly. Cf. πέταγμα.
περιμένων: fated; perf. partic. from the same root as πόρον, gave, furnished. Ι 309.
περιτανται: are spread; perf. of πετάνγω, unfold, spread out. Ε 195.
πετρίδοντο: redupl. aor. opt. of πετρίζωναμα, learn. § 43 c. Ζ 50.
πεταισέων: perf. partic. of πεικάζω, cover. Β 777.
πέπως. -οος: my good fellow; used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.
πέρ (περί), intensive particle, enclitic: exceedingly, very, exactly, however much (with concessive partic.). σού πέρ μαν τίσον: do thou at least honor him. Α 131, 211, 241.
Περαιβηο, pl.: a Pelasgian tribe. Β 749.
περίων, pres. inf. περίαν, fut. περίσεως, aor. περιφέροτα (fare): traverse, cross, go through, pierce. E 616.
Πέργαμος, f.: Pergamus, the acropolis of Ilios. Δ 508, Ε 446, 460, Ζ 512.
Περιωγίδης: son of Pergaus, Deceylon. Ε 532.
περίφη, adv.: opposite, over against, on the other side of; with genitive.
περί, adv. and prep.: about, round about, concerning, exceedingly.
(1) With gen. about, concerning, for. περί σεο μαχησονται: will fight for thee. Used adverbially with gen. to denote superiority. περί των άμα: to be superior to all.
(2) With acc. round about, around. περί Δοδώναν οικίζοντα: built their homes about Dodona.
περί κενον δίζων: endure vce about him. περί βομάν: about the altar.
(3) With dat. about. αίμα περί δορα τρόπηρα: blood will gush forth about the spear. χρίμα περί αττήθεσαν: chiton about the breast.
περί: by anastrophe for περί, when it follows its case. § 55 c. Ε 739.
περιόρισμα: (surrounding, that which can be run around), free-lying, rotating, revolving. Β 812, Ε 726.
περιέγχω, aor. inv. περιέγχει: (hold about), defend, protect. Α 303.
περι-ιστημα, aor. περι-ιστημαν: set about; aor. took (my) stand about.
περι-καλλίς, -ες (καλλος): exceedingly beautiful, charming. Γ 262.
περι-κλυτος: famous, illustrious.
περι-κτείνω: stay round about.
περιέχει: aor. inv. of περιέχω, defend. Α 303.
περιέχεμαι: roll around. Β 551.
περιέρφομαι: curtle about.
περιστρω (περίτρω): roll, roll around.
Περιφέρε, -αντος: an Aetolian, son of Ochesius. Ε 842 ff.
περι-φανερός: very carefully.
περιφερέω, -οος (φερμ): intelligent, prudent. Ε 412.
περι-όντων, adv.: too much, overmuch. Δ 359.
Περικάρσιος: of Perconte. Β 831, Ζ 30.
Περικάρσι: town in Asia Minor, on the Hellespont. Β 835.
περνήν (πέρνην): pin, brooch, fibula.
One or more of these held the πέπλος in place, over the shoulders.

πέρνην

πέρνην: aor. partic. of πέρνησ, sack.
πέρνας [πέρας], πέρνας, πέρας: aor. of πέρναω, fail. Δ 482.
πέρναμ (πετάμμιμ, petal): leaf.
πετάμμιμ, πετάμμιμ, perf. πέταμμι- 

πέταμμι: spread, spread out, unfold.
A 480, E 195.
πέταμμι (πεταμμι): flying, winged.
Πεταδό, -όνος: Bocotian village.
B 500.
πέτρας, -ες: rocky. B 496.
πέταμμι, sing.: appears; perf. of πέρνω, show. B 122.
πέταμμι pl. perf., πεταμμιέρι redup. aor. inf.: from root φειε, kill, slay.
See ἐπεφόν. E 531.

πεφτεικ: bristling; perf. partic. of φειεται. Δ 282.
πεφτεικ: have grown; perf. of φέιεω, make to grow, put forth. Δ 484.
πεφτείκινων: perf. partic. of φειεται, flee, escape. Z 488.

πη: enclitic: in any way, in any direction, perhaps. πη πολίων: into one of the cities. Τ 400.
πεγγα-μαλλος: thick-fleeced. Γ 197.
περγάμω, aor. πέρας and πέρας, perf. πέρας: fix, make fast, build; pass. and perf. am fixed, made fast.
Perhaps it was the later Assos.
πηλος: aor. of πέλλω, toss. Z 474.
Πηλείδης, Πηλίως, -όνος, ο Πηλιά- 

Πηλιάς, -όνος: Peleus, son of Aeacus, husband of Thetis, father of Achilles. A 489.
Πηλων: 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, 
πηλαμα, -όνος: suffering, disaster, bane.
πημαΐνω, aor. opt. πημαίνω: injure, wrong, commit a hostile act. Γ 299.
Πηρνας: Penelus, chief river of 

Thessaly. B 752 ff. It flows into the sea through the beautiful vale of Tempe, between Mt. Olympus and Mt. Ossa.
πηρχιος: connection by marriage.
Πηρείες: prob. the region of Pherae. B 766.
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πηρὸς (πήμα): maimed, mute, perhaps blind. B 599.


πιθανων [πιθα] inf., πιθαθα subjv.: aor. of πίνω, drink.

πιθανός, aor. partic. πιθασασ (πιθαθα): obey. Δ 398, Z 183.

πιθανόν: was persuaded, obeyed; aor. of πιθαθα, persuade. E 201.

πικρός 3: sharp, biting. Δ 118.


πίθανον, aor. (ξ)πέσε: full, rush into. E 82.

πίστις: pitch. Δ 277.


πιστοί (πιθαθα): faithful, trusty.

πιστωτής (πιθαθα): relying on, trusting. E 205.

Πιτθεύς, -ος: Pittheus, son of Peleus, and king of Troezen. Π 144.


πίνακος, -ος: fust, fertile, rich.

πλαχθένται: aor. pass. partic. of πλάξω, drive. A 59.

πλάξω, aor. pass. partic. πλαχθένται (flacker): drive. A 59.

Πλάκας: a mountain in Mycia, at the foot of which lay Theba. Z 396, 425.

Πλάταια: Plataia, a Boeotian town (field of the battle of 479 B.C.), on the Aôpus. B 504.


πλατύς, -εος, -ι: broad, wide feeding (of goats). B 474.

πλέον (πλεόνας) 3: full. Δ 262.

πλέοντος 3: most, very many. Superl. of πλος, much. πλεόντων, adv.: the most. B 580.

πλεόνων, πλέον, or πλέον, πλέον, dat. pl. πλεόνων [πλεόνων, § 36 b], nom. πλέονες, acc. πλέον: more. Comp. of πλος, much. το πλέον πολλόν: the greater part of the war. τών πλέονων Δικων: (the majority) the great mass of the Lycians.

πλευρά, pl.: ribs, side. Δ 408.


πλημμυρισματος: rain. Π 444.


πληθύς, -ος (πλος, plebs): crowd, multitude, the rank and file, of πολεμις. B 278.

πλήθω: am full. Cf. πύλημα.

πληθυσμός (πληθυσμός): name of a wheel.


πλησίος (πλαξιος) 3: near by; as subst. neighbor. πλησίον, adv.: near.

πλησιμα, aor. πλησιμα (v) and επιπλησιμα (§ 48 e), perf. partic. πλησιμα (πλησιμα): strike, beat, flog, smite.


πνεύμα [§ 47 g] or πνευμα, perf. partic. πνευμανεον: breathe; perf. mid. am discreet, prudent. Π 148.
πνεύμαν, -νος (pulmo, πνέω, pneumonia): lung. Δ 528.
πνέω: see πνεύμα.
πνεύμα (πνέω): gust, blast of wind.
Ποδαλίριος: son of Asclepius (A-
seculapius), brother of Machaon.
B 732.
Ποδάρκης, -ος: son of Iphiclus,
brother of Protessilas. B 704.
ποδάρκης, -ες: swift-footed, epithet
of Achilles. A 121, Z 423.
ποδήμος: wind-footed, swift.
ποδήμια (ώκις): swiftness of foot,
fleetness. B 792.
ποδήμιος, -ες: swift-footed, fleet.
πόθεω, iterative impf. ποθέωσκε: yearn
for, miss, i.e. not hearing (E 234).
ποθή: yearning. οι εμεύ πόθην ξόνο-
σα: who miss me. Z 392.
ποθό, enclitic: at some time, ever.
ποθώ, aor. ποθήκην, perf. ποθήκησα: make, build, fashion, do. A 608.
ποθή-εις, -ετος (ποθή): grassy.
ποθυτός 3 (ποθώ): made, well made.
πολείμμα, -ετος: variegated work, as
decoration on the border of a garment.
Z 294.
πολείμμα 3: many colored, variegated,
artistically wrought. Γ 327.
πομην, -ένας: shepherd. πομην
λαών: shepherd of the people, an
epithet of commanders. B 85.
πομηνίμησις: belonging to the flock. σταθ-
μών πομηνίμησιν: sheepsheeter.
B 470.
πομή (πομή): atonement, recom-
pense.
ποικίλω (πνέω): puff, bustle. A 600.
πολέες [πολλα] nom., πολέας [πολλοίς]
acc.: many; pl. of πολίς, much.
§ 38 e.
πολεμήμον: of war. B 338.
πολέμισα: wage war, fight. B 452.
πολέμιστής: fighter, warrior. E 289.
πολέμον-δε: to battle, to the war.
πέταδρος: war, battle. Often in
Homer synonymous with μάχη.
πολεύω [πολλόν]: many; gen. pl. of
πολίς, much. E 691.
πόλης: nom. pl. of πόλις, city.
πολιτήτης [πολίτης]: citizen, man of
(his) city. B 806.
πόλην-δε: to the city. Z 86.
πόλις, -ος, dat. πόλει or πόλη, nom.
pl. πόλεις, gen. πολιῶν, acc. πό-
λιον: city. άκρη πόλιος: citadel,
acropolis. Z 364.
πολλάκια: often, frequently. A 396.
πολλών [πολίς, § 38 e c], adv.: much,
far.
πολυ-δείκτης, -εσ (άξονα): with many
onslaughters, stormy. A 165.
πολυ-αρμός, dat. (άρμος): rich in sheep,
rich in flocks. B 106.
πολυ-μεθύης, -εσ (βαθύς): very deep.
πολυ-βολίστος (Βολίστος): (rich in ad-
vise), very prudent. E 200.
πολυ-βαδιστός (Daedalus): artistically
worked, cunningly wrought.
πολυ-δεικτης, -εσ (δεικτή): with many
(necks) ridges, many ridged.
Πολυδείκτης, -εσ: Polydeuces, Pol-
lux, son of Zeus and Leda,
brother of Castor and Helen, and a famous boxer. Ε 237, λ 300.

πολύ-δύος (δύος): thirsty, dry, arid. Δ 171. Epithet of Argos, which is ‘thirsty’ except for irrigation.

πολύ-δωρος: rich in gifts, richly dowered. Ζ 394.

πολύ-θυγός (θυγός): with many yoke timbers; strong, firmly built. Β 293.

πολυ-χοαί: -ές (χοαί): loud-sounding, resounding. Δ 422.

Πολύπεδος (πολυ-πέδος): a Trojan, son of Eurydamas. Ε 148.

πολύ-κοτός (κοτός): richly embroidered (or marked). Γ 371.

Cf. the estes of Aphrodite.

πολύ-κληνις, -ίδος: with many rowlocks.

πολύ-κλητος (καλέω): summoned from many places. Δ 438.


πολύ-κοπός: with many foothills.

πολυ-καραμενί (καραμενί): rule of many. Β 204.

πολύ-κτισμος, -ος (κτίσμα): rich in herds. Ε 613.

πολυλός (λός): rich in fields of grain. Ε 613.

πολύ-μηλος (μῆλος): rich in flocks of sheep. Β 605, 705.

πολύ-μετες: prudent, wise. Α 311.


πολύ-μέθυδος: of many words. Γ 214.

Πολυνεκρις, -ος: Polyneices, son of Oedipus. The expedition of the ‘Seven against Thebes’ was to recover the kingdom for Polyneices from his brother Eteocles. Δ 377.

Πολύφωνος: son of Agasthenes, leader of the Epeans. Β 623.

πολύ-πάμος, -ος (πάμω): rich, having many goods. Δ 433.

Πολυνομις: son of Peirithous and Hippodamia, one of the Lapithae. Β 740, Z 29.

πολύς or πολλής, πολλή, πολλή, πολλή, gen. πολλός, pl. nom. πολλές [πάλα], gen. πολλών, acc. πολλάς (πύελωμη, plus) ‘much, large, long; pl. many.

πολύ, πολλών, πολλά, adv.: much, often, by far, far. πολλά ἓρατο: prayed earnestly. πολύ μᾶζον: far greater. πολύ φύσετος: by far the best. § 38 c. Comp. πλείως, superl.

πλέωτος.

πολύ-σκαρήμος: agile. Β 814.


πολυ-στάφυλος (στάφυλο): rich in (clusters of grapes) eives. Β 507.

πολύ-τονος (τόνο): causing many groans. Α 445.

πολυ-τρήμων, -όνος: rich in doves.

Πολύφήμος: Polyphemus, one of the Lapithae. Α 264.

πολύ-φλοιωθός: loud-roaring, epithet of the sea. Α 34.

Πολυφώντης: son of Autophonus, slain by Tydeus. Δ 395.

πολύ-χαλκός: rich in bronze. Ε 504.

πομπή (πέμπω): escort, safe guidance.

ποίμαι (πόνος): toil, am busy, am in the conflict. Cf. πέματος.

πότος: is it possible! can I believe it! exclamation either of sorrow, alas! or of joyful surprise, ah! according to the tone and connection. Cf. Attic παπαί, βοβαί.
πορθεῖν: destroy. Cf. πέρθειν. Δ 308.
πόρκης: ferule, ring which held the spear point to the shaft.
πόρον αιρ., πεπρωμένον perf., from root πορ-: gave, furnished; perf. pass. is fated. Σ 309, Z 218.
πόρος (ferry): ford, passage.
πορεύεται, fut. partic. πορευόμενον: prepare, share. Π 411.
πόρτνα, -ας: heifer. E 182.
πορφύρος 3: foaming, dark, purple.
πόσις, -ας (πόσιον, potio): drink.
ποσκε [ποσε, § 30 a, f.]: dat. of ποσθήματος: river. Π 278.
πορτι, πορτ' or poθ': at one time, once, at some time. α' πορτα: if ever. οὐ πορτα οὐ μή πορτα: never. οὐ πό πορτα: never yet, never before. A 39, 40.
πότρος: which of the two. E 85.
πορτί: preposition. See πρός, A 245.
ποτσίδημενος: aor. partic. (§ 53) of ποτσίδημαμεν, wait for. Β 187.
πότρος: fate, death. Β 359.
πότημα (ποτής): mistress, honored.
Title of respect, esp. of Hera.
ποτήρι (πανώ, πάτι): drink, draught.
ποτί: anywhere, in any way, perhaps.
ποταμό-βότωρ (βότωρ): feeding many, fruitful. Π 89, Z 213.
ποτέλες [πολείς]: much. E 776.
ποτις, gen. ποτίδος, dat. pl. ποτοίς) and πότος (pes): foot. Π 13, 407.
παρείδρα, f. pl. (diaphragm), mind.
πάρθενος, aor. παρθένον: blow, burn.
περνήσεις, -ες (pron. unus): prone, on one's face, headlong. B 414, 418.
περήσω, aor. inf. περήσαμεν [περάσαμε]: do, accomplish, achieve.
πέν (πρό, prina), 1 (adv.): before, sooner, formerly; 2 conj.: before. Sometimes doubled, πέν (adv.) . . . πέν (conj.) with inf., as Α 98. ου πέν διώκειν, πέν δούμεν: he will not (sooner) thrust off before you give.
προ (pro, forth), adv. and prep.:
before, forward. With gen. before, in front of. πολύ πρὸ φίλων μαχευόμενοι: fight in advance of (his) friends. λείω ξυνάκετε πρὸ πυλῶν: check the people before the gate.

Adv. before, forth. πρὸ μὲ ἐπεμψε: sent me forth. τὰ πρὸ θάνα: the past, what was before.

προ-βάλλω, perf. προβάλλομαι: go before, surpass. Ζ 125.

προ-βάλλω, aor. προβάλαντο: strew before me, scatter. Α 458.

προ-βίβαζω: perf. of προβιβάζω, prefer. Α 113.

προ-βίβαζω, γίνομαι (προβιβάζομαι): projecting. Β 396.

προ-γενέστερος: older; comp. of προ-γενής. Β 555.

προ-δοκεῖ (προδοκεῦομαι): watch, catch, place where the hunter lay in wait for game. Δ 107.

προ-έκτιμον, aor. of προέκτιμον, send forth, let go, let fly a missile. § 43 d.

προ-έπνοευμαι, aor. προέπνυσαν (πρετημός, remus, aor.): row forward. Α 435.

προ-έρω, aor. προέρωσαν: draw forth, draw down, launch (of ships). Α 308.

πρό-εστὶ: aor. inv. of πρόεστον, send forth, let go. Α 127.

πρό-θεσις [προθεσιά]: 3d pl. pres. ind. of προθετικον, grant, allow. Α 291.

Προ-θήριον, -(ο)ρος: Boeotian leader. Β 495.

Πρόδοου: leader of the Magnetes. Β 766 ff.

προ-θύμοι (θύμος): zeal. Β 588.

προ-ιάττομαι, fut. προίαττωμαι, aor. προ-ιάττω (project): send forth, send off.

προ-ήμι, 3d sing. προήμι, impf. προ-ήμι, aor. προήμι (§ 43 d), aor. inv. προήμι: send forth, discharge, dispatch, let go, let fly a missile. Α 127.

προ-ιστήμι, aor. partic. προιστήσαμα: set forth, place before the rest.

Προῖτος: son of Abas, king of Tiryns. Ζ 157 ff.


προ-μαχίζω (προμάχος): am champion, fight in the front rank. Γ 19.

πρό-μαχος (μάχη): foremost fighter. πρόμος: champion, foremost fighter.

προπερβοῦσα (v), adv. with gen.: before, in front of. Β 92, Γ 22.

πρό-πᾶ, -πώ, -πα: all. Cf. ἄτες.

προ-πρόνω, adv.: forwards. Γ 218.

προ-ρεῖ: flow on. Ε 598.

πρός, προτι, or προτι, adv. and prep.: to, toward, on, in addition, besides, moreover.

(1) With acc. to, toward. πρὸς Τρώας τετραμμένα: turned toward the Trojans. εἰμι πρὸς Ὀλυμπος: I will go to Olympus. βεβλήκε πρὸς στήθος: had hit on the breast. πρὸς κάλαυν κλαθά: leaned against the boom. πρὸς Διονυσίου ἀμαζέα: exchanged with Diomed. τοιαῦτα πρὸς ἄλλους διώρισαν: said such things to one another.

(2) With gen. from. τιμὴν ἀρνώμενον πρὸς Τρώων: winning
satisfaction from the Trojans. πρὸς ἄλλης ἐφαίνως: weave (before the eyes) at the bidding of another. εἰσάγεται θέματος πρὸς Διω: defend the laces (before the eyes of, at the bidding of) in the name of Zeus. μάρτυροι ἔστων πρὸς τ᾽ θεῶν πρὸς τ᾽ ἀνθρώπων: be witnesses in the sight of (before) both gods and men.

(3) With dat. on, at. ποτὲ γαϊδ. ἀγκάλια: resting (it) upon the ground. ποτὲ γονάτις: by his knees. προσ-ἀμένω: help, am of use, of ἀχροσ-ἀμένω: makes no defense.

προσ-ἀφιέρω: close-fitting; perf. partic. of προσαφιέρεσθαι, fit. E 725.

προσ-ανάβω, impf. προσάναβε: address; say to. A 201, 539.


προσ-κόπων or προσκόπων: aor. of πρόκοπομ, address, say to. B 59.

προσθήκ(ν), adv. with gen.: before, in front of. B 359, E 56.


προσ-φημί, impf. προσφήμω, aor. προσ-φημων or προσφίςτων: address, say to.

προ-φωνε: speak to, address.

πρόκηρος (πρόη, prior) 3, comp.: before, (born before), older, the first of two, former of πρόκηρος: the men of former days. Γ 102.

προτέρω, adv.: farther, forward.

προτι-δᾶλλαμα [προτα]-: punish.

προ-τίθημι, 3d pl. προθίθηκας: grant, allow. A 291.

πρό-τον, προ-τόνω: forestay of a ship, leading from the mast to the prow. Two of them held the mast in place.

προ-τρέπωμαι, aor. inf. προτρεπάτθημαι: turn toward, give myself up to.

προ-φέρω: carry off, bring forward, offer, cast in (his) teeth. Γ 64.


προλέει, pl.: foot soldiers. E 744.

προμένη: stern of a ship. E 292.


προμήχυς 3: last, lowest part. γλώσ- σαν προμήχυς: root of the tongue.


πρόφητης: a little while ago, ‘just now.’

προφήτα: day before yesterday. B 303.

Προτεστάλεως: son of Iphiclus, a Thessalian leader, the first to fall in the Trojan War. B 698 ff.

πρώτητος (πρῶτος) 3: first of all, the very first. For the double superlative, cf. English chieftest. πρώτατα, adv.

πρότατος (γινε): first-born. Δ 102.


πρώτος 3 (προ), superl.: first, foremost, πρώτος, πρώτα, adv. with or without the article: first, at first, once. ἐν πρώτῃ φυγῇ: at the tip end of the pole. Z 40.

πταλίνη: aor. partic. of πτέρωμαι, fly.
πολεις: elm. Z 419.
Πελοπις: (1) town in Thessaly.
B 697. (2) Colony of the former,
περιφλωτικας, -ους (περιφλωοι) : winged.
περιφλωτικος, f.: wing. Cf. πετωτικος.
Πελομαιος: son of Peiraicus, father
of Eurymedon. A 228.
πολεμιζει [πολεμιζω, § 30 i], fut.
πολεμιζουμεν [πολεμιζουμεν, § 48 j]:
war, fight. B 328.
πολεμεσ [πολεμους] : war, battle.
πολεμθον (πολεμος, § 30 i) : city, town.
πολιπερδοσ (περδος) : sack of cities.
πολεμος, -εος [πολεμος, § 30 i] : city.
πολυμα, -ας, πολυμα (πολυμα) : fold.
πολυκος (πολυσω) : folded. Z 169.
πολυκαζо: skulk. A 327.
Πομαι, pl. (πος, πομηρη, the
distance from elbow to knuckles):
Pygmies (shadings), the Lilliputians
of epic times. Υ 6.
ποθισθαι inf., ποθημα [ποθημα, § 44 h] subjv.: learn; aor. ποθηθαι, inquire.
B 119.
πους, fut. πουσα: rot, cause to rot.
Πυθη, acc. -ών, f.: Pytho, the later
Delphi (Δελφος), seat of the
Pythian oracle (which is not
mentioned in the Iliad). B 519.
πυκα: carefully. E 70.
πυκα, perf. partic. πυκασμα: cover.
B 777.
πυκος [πυκος]: thick, dense, strong,
prudent, cunning. A 392.
Πυλαιμης, -ους: Pylaemenes, king
of the Paphlagonians, an ally of the
Πυλαιως: son of Letheus, a Pelasgian
leader. B 842.
πυλος: (wing of a double gate), pl.
gate. Always pl. in Homer.
Γ 145.
Πυλος: from Pylus, Pylian. A 248,
A 293, E 546.
Πυλαινης, -ους: Pylus, born, native of
Πυλος: Pylus, city on the west coast
of Peloponnesus, home of Nestor.
A 252, 269, B 77, 591, γ 4 ff.
Before its bay lay the island
Sphacteria, and in its bay was
fought the battle of Navarino
(Oct. 20, 1827).
πυλος: gate (of Hades). E 397.
πυλαρας: last, outermost, hindmost.
πυλανωμαι, aor. επιθυμουρ, redupl.
aor. πειθουρο (ascertains), learn.
πει: with the fist, in boxing. See on
B 418.
Πυραιλμης: a Trojan ally, leader of the
Paeonians. B 484.
πυργος: tower, column, troop. Γ 154.
πυρη: funeral pyre. Α 99.
πυρ, enclitic: ever, yet, in any way.
πυλωμαι, iterative impf. πυλωσκετο
(πελωμαι): go often, resort. A 490.
πυρας: how? It often introduces a
rhetorical question. A 123.
πυρας, enclitic: in any way, perchance.
Cf. πυρι, πυρθε, πυρα. A 66, § 30 l.
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P

πα.: emin. form of ἡμα. Most freq. used after monosyllables.

πα. or πα.: easily, at ease. B 475.


πέρας, fut. πέρας, aor. πρής (πέργον, cf. work and wrougt): work, do, offer (sacrifice). κακά σε πέραν: work ill to you.


πέω, impf. πέρευ or πέευ: flow.

πηγή, -νος (πηγην), f.: beach. A 437.


Ῥέως, fut. ῥήγησας, aor. ῥήγηση, perf. subj. ῥήγησα (frigus): shudder, fear.

Ῥέων, comp.: more terrible. Superl. ῥέωντα: most terribly. A 325.

Ῥήμα: swiftly. Z 511.


Ῥίνα, aor. ῥινή: hurl. Γ 378.

Ῥίς, gen. ῥίνος, f.: nose. E 291.


Ῥόδος, f.: Rhodes, an island off the southwest coast of Asia Minor. B 654 ff.


Ῥοῦς (ῥωύς): pole of a chariot.

Ῥωμιοτόπος (ἐρώμυομ): defender of the city. Z 305.

Ῥέον: Cretan town. B 448.


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.


Σάκος -τος: shield. It was very heavy, and to manage it required great dexterity and strength. (H 238.) See δώσι. E 619.

Σαλαμίς, -ίνος (Salem, of peace), fem.: Salamis. An island near the harbor of Athens. B 557.

Σάμος: island near Ithaca. B 634.


Σαφε, fut. σαφέομαι, aor. σάφεις: safe, rescue, bring off safe. Cf. σάφος.


SHIELD

Σαλαμίς, -ίνος (Salem, of peace), fem.: Salamis. An island near the harbor of Athens. B 557.

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Σαφε, fut. σαφέομαι, aor. σάφεις: safe, rescue, bring off safe. Cf. σάφος.

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Σαρινίας, ἐφτος: a mountain stream in Mysia. Ζ 34.
σάφα: clearly, exactly, hence truly.
σαστρος, comp.: more safely. Δ 32.
σι τ. acc., σίθεν, σίο, σίο, or σίω: gen.: of 2d pers. pron. σί, thou. § 42 a.
σεβαίματα, aor. σεβάσματο: fear reverently. Ζ 167, 417.
σέβομαι: am ashamed, abashed. Δ 242.
σείω: brandish. Ε 583.
Σάλανος: father of Amphius. Ε 612.
Σέλευκας: son of Seleucus, Euenus. Β 693.
σέλινον: parsley, celery. Β 776.
Σέλλημα, ἐφτος: (1) river in Elis. Β 659. (2) River in the Troad. Β 839.
σέ, σέ: gen. of σύ. § 42 a.
σέσω, aor. σέσανα, σέσει or σέσάνα, perf. σέςαμαν, σέςαμισαν (§ 43 h), plpf. as aor. σέσανα: drive, pursue, start; pass. hasten, hurry, rush. σέμα ἵσανα: drew blood.
σῆμα, ἐφτός: sign, token, character, monument, mound, portent. Β 814.
σημαίνω (σήμα): give orders. Α 289.
σημάτωρ, ὁπος: commander. Δ 451.
σήσω, perf. σήσης: rot; perf. is rotten. Β 135.
Σέραμος: Paphlagonian town. Β 853.
Σερτός: town on the Thracian Chersonese, opposite Abydus. Β 836.
Σεθένλος: Sthenelus, son of Cepheus, one of the ‘Epigoni’; lieutenant, θράσος, and charioteer of Diomed. Β 564, Δ 367, Ε 111, 241, 835, Ι 48, Η 586, Ψ 511. The name is a short form of Σθενέλας, and thus corresponds to Δημοσθένη.
σέρνω, ἐφτός: strength. Β 451.
σήραγγας, ἐφτός: shining. Ε 226.
σέρημα: of iron, iron. Ε 723.
σέρνος: iron, of an arrow point. Iron was little used in the Homeric times: see χαλκός. Δ 123.
Σέδωνής-θεν: from Sidon. Ζ 291.
Σάδωνος: 3: Sidonian. Ζ 290.
Σίκυόν, ἐφτός: Sicyon, not far from Corinth, to the west. Β 572.
Σεμάθις, ἐφτός: stream rising on Mt. Ida and uniting on the plain of Troy with the Scamander. Δ 475, Ε 774, Ζ 4.
Σεμοίτες: a Trojan, slain by Ajax. Δ 474 ff.
Σίνιν, pl.: Sintians, the earliest inhabitants of Lemnos. Α 504.
Σέτωφος: son of Aeolus, father of Glaucus. (Ζ 153 ff.) (Compelled in Hades to roll uphill a stone, which continually rolled back. Λ 593.)
σήτος: wheat bread. Ε 341.
σώπω: am silent. Cf. συγη.
σωπή: in silence, silently. Γ 95.
Σκαίτη, pl.: with or without πίλω, the Scæan Gate of Troy on the side toward the Greek camp. Γ 145, 263, Ζ 287, 307, 393.
σκαβίς (σκαβεύς): with the left hand.
Σκαμάνδριος, adj.: of the Scamander. Β 405 ff.
Σκαμάνδριος: Scamandrius. (1) Hector’s son, whom the people called
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Σκάμανδρος: Scamander. (1) A Trojan river, uniting with the Simoës (E 38, 774), which is called Xanthus by the gods. (2) The god of the river. E 77.


σκεδάννυμι: see κεδώννυμι and σκεδάννυμι.


σκήπτρον (σκήπτρωμα, rest on): scepter, staff. From representations on ancient monuments, this appears to have been longer than a cane. Princes, judges, priests, and heralds carried σκήπτρα as symbols of authority. See on A 15.


σκόκως, ἑντός (σκῶδ): full of shadows, shadowy (or shadow-casting). Cf. dum montibus umbrae | lustrobunt convexa Verg. Æn. i. 607.

σκόπελος (σκέπτομαι?): cliff. B 396.

σκόπη (σκεχ): clifff, height from which an extended view can be obtained. Δ 275, E 771.

σκόπος (σκέπτομα): spy, watcher.

σκότος (σκότος), adj.: in secret, so that a child’s father is unknown, by a secret amour. Z 24.


σκέφτομαι: am angry. Δ 23.


σμαραγδα: resound, crash, thunder.

σμαραγδαλός: frightful, terrible. σμαραγδαλός, σμαραγδαλός, adv.: terribly.


Σμινθιός, -ής: Smintheus, short form for Σμινθοβόρος, Mice destroyer. Epithet of Apollo as the averter of the plague of field mice. A 39. (This office does not seem exalted, but the field mice at times became a pest. Strabo says that on Tenedos in his time stood a temple of Apollo Smintheus, and the sculptor Scopas made for Chrysa a statue of Apollo with a mouse under his foot.)


σοί: dat. of 2d pers. pron. § 42 a.

Σόλιμος, pl.: warlike people, ancient inhabitants of Lycia. Z 184, 204.

σῶς or σῶ: [σῶς]: safe. A 117.

σῶς (σύ, ταύτα): thine, thy. § 42 b.

σπάρα, pl.: ropes, cables of reeds or rushes. B 145.

Σπάρτη: Sparta, capital of Lacedaemon, home of Menelaus. B 582, Δ 52.

σπάω, aor. σπάσαν, ἔσπασον: draw, draw out. E 559.

σπάνω, aor. subj. σπάνης (σπανός): pour a libation (σπανήν).

σπάς, gen. σπανός or σπάτος (σπαλένα): cave. Δ 279.

σπάνων: aor. inf. of σπανοῦν, follow.

σπάνών (studium?): am in eager haste.

σπάνθρ, ἤρος: spark. Δ 77.

σπάλαγγα, pl. (spleen): vitals, i.e. lung, heart, and liver. A 464.
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στονδή (στίνδω): libation, drink offering. B 341, A 159.
στονδή (στεινδο): with difficulty.
σταμφύ: stable, stall, farm building.
στάκεν iterative aor., στάς, στάνθην,
aor. partic.: used to stand, took stand; from ιστήμη, place, cause to stand.
στατός (ιστημή): stabled, i.e. fed in a stall. Z 506.
σταλάν: aor. of στάλω, send, place.
στέαρα: cutwater, stem. A 482.
στέω: go, come. B 287.
στέλλω: aor. στέλλαν: arrange, put in readiness, send. ιστία στέλλαντο: took in (furlied) their sails. A 433.
στέμνω, -ατος (στέφω): chaplet, fillet.
στέμνε τέω: groan. B 95.
στέμνω: groan. Cf. στώνω.
Στόντωρ, -ωρος: a Greek before Troy with a voice as loud as fifty. E 785.
στέραν: breast. Δ 106.
στέρανα, impf. στέρω: assert by word or manner, boast. στέρω: τι ἐποίρειν Ἐκτόρ: Hector acts as if he was going to say something. B 597, Γ 83, E 832.
στέρανα, perf. στέρισανται (στέρω): crown; perf. pass. has been laid on as a crown, crowns.
στή (ιστή): took (his) stand, came up; aor. of ιστήμη, place, cause to stand.
στή [στή, § 52 c]: aor. subjv. of ιστήμη.
στήθης, -ος, locat. as gen. στήθςοι (§ 33 a): breast. A 83, E 41.
στηρίζω, aor. ιστήριζε: lean against.

στήριζω, στήριζον: aor. of ιστήμη, place, cause to stand. E 755.
στήρας: stand, strong. Γ 335.
στύλαι: shine. Γ 392.
στίχαι, f. pl.: rows, ranks. ἔπει στίχαι: into ranks, so as to form ranks. Γ 196.
στόμα, -ατος: mouth, face. Ζ 43.
στόμαιχος (στομάχος): throat. Γ 292.
στόνω: groaning, groan. Δ 445.
στρατόπεμα, impf. ιστρατούσω: am encamped, am on an expedition.
στρατός (στράτωμα): camp, army.
στραφώ, fut. στραφέσθη, aor. partic. στραφθήναι: turn; mid, and pass. turn myself, turn around. E 40.
Στράφιος: father of Scamandrius. E 49.
στραγγός (Στραγγό): hate, dislike, loathe. A 186.
Στέφα, pl.: town in Euboea. B 539.
στέφαλε, aor. ιστέφαλε (τόυδο): strike, thrust. E 437.
σύ or τύνη, gen. σύο, σύν, σύν, δέν, dat. σύ, τοι, acc. σύ (tu, thou), 2d pers. pron.: thou. § 42 a.
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σὺν-καλῶ, aor. partic. συνκαλιόν: call together, assemble. B 55.

σύλισμω or σύλλω, impf. σύλλα, fut. συλλίστε, aor. opt. συλήσας (σύλ- 

συμβάλλω, aor. inv. συμβάλλετε: bring together, pour together, unite. 
Γ 70, Δ 453.

Σύμη-θεν: from Syme, a small island to the north of Rhodes. B 671.

συμ-μίξωνυμι [συμμίξιμνι]: mix, mingle, of waters. B 753.

σύ-πάσα, σύ-πάντα, σύ-παν, pl. all together. A 90, B 587.

συμ-κύριομι, aor. συνκρίνετε: thicken, curdle. E 902.

συμ-φράζων, -ονος (φράζωμαι): counselor. B 372. Equiv. to συμ- 
βαλλω.

συμ-φράζω, aor. συμφράζομαι: form plans with. A 537.

σύν, adv. and prep. with dat.: with, together with, together. συν ἐβάλ 
λον μνώσ: dashed shields together. εὔθων συν πλάκασαν: coming with 
more. ἐνοχρεων συν Ἀθηνῆ: con 
quered with Athena’s help. συν νη 
πράπεπο: will send with my ship. 
 Insets συν δ συγκαθέ: came with tidings. Cf. σύν.

συν-ἄγω: bring together, assemble.

σύν-μα, impf. dual συνίμα (εἶμι): go (or come) together. Z 120.

συν-πάσα: aor. of συμπάντα, 
thicken, curdle. B 902.

συν-ἐγγυομαι, impf. σύνεγγυο, perf. partic. συνεγγυόκοτε: joint, come together, 
τὸ ὀμα συνεγγυόκοτε: the shoulders 
drawn together. B 218, Δ 133.

συν-διομα [συνθικα]: compact, injunction.

συν-ορλομα: set (myself) in motion.

συν-νήπτω, aor. inv. συνεθεο: give heed, attend. A 76.

σῶς, gen. σῶς (ἐς, ὑπά, σῶ): hog, bear. E 783.

σφαξω, aor. ἵσφαξαν [οσφάττω]: cut the throat, slaughter by opening the large artery of the neck.

σφελν gen., σφελν(ν) or σφελ(ν) dat., σφελς acc.: pl. 3d pers. pron., 
them. § 42 a. Δ 535.

σφίμιποσ (σφάκισ): their. § 42 b. 
Δ 409.

σφός (σφάς): their. § 42 b. Δ 162.

σφιδόν: ankle.

σφιδον nom., acc., σφίων gen., dat.: enclitic, dual 3d pers. pron., they two. § 42 a. Δ 8, 338.

σφοῖ, σφά nom., acc., σφιῶν gen., 
dat.: dual 2d pers. pron., ye two. § 42 a.

σφώτεροσ: of you two. § 42 b. A 216.

σχεδίνα: at close quarters. E 880.

Σχεδίος: son of Iphitus, a Phocian 
leader. B 517.

σχέδον, adv.: near, at close quarters.

σχέδον, σχέδι: aor. of ἕχω, have, hold, 
check. A 219, Δ 113.

σχέδιοσ (ἕχω) 3: terrible, cruel.

σχῆσις (σχέζω, schism): cleft wood.

σχολαστο: refrain (cease) from; aor. opt. mid. of ἔχω, hold, check.


σφαίμα, -ος: dead body, carcass.

This is not used as in Attic for the living body, which is δέμας 
or χρῶς. § 17.
τάχα: soon, quickly, presently. A 205.
τάχυσα, adv. superl. of ταχύ: most quickly, very quickly. ἄττι τάχυστα: as quickly as possible, quam celerrime. Γ 102, Δ 193.
ταχύ-πωλος: with swift horses. Δ 282.
τι (-que), enclitic conj.: and. τι . . . τε, τε . . . καὶ are correlated, both . . . and. τε is appended to conjunctions, relative pronouns, and adverbs of time and cause in order to connect the clause closely with its antecedent. Cf. δὲ τε: just who. τε . . . τε are sometimes combined with other conjunctions, as μὲν τε . . . δὲ τε, μὲν τε . . . δάλλα τε, to show close correlation. Sometimes the exact force of τε is uncertain.
Τεγή: Arcadian town, — one of the most important in Peloponnesus before the Dorian invasion. B 607.
τεθυτήτας (ταφών): perf. partic. from the root ἄξω, astonied, dazed, stupefied with fright. Δ 243.
τεθύναι opt., τεθύνοτα partic.: perf. of θέσω, δία. Γ 102.
τένω, aor. (ξ)τενέω, plp. τεταμην, τεταμηόν (tendo?): draw tight, stretch, stretch out. Τ 372, Δ 536.

Ταλαί: for ἄλ, the, these, they. See δ. 
Ταλαίονδης (§ 39 f.): son of Talaís, Mecisteus. B 566.
ταλαί-φρον, -ονος (φρύν): steadfast. Δ 421.
Ταλαίδιας: Talathybius, 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.
ταμία: τάμων: steward, master.
τάμων, aor. τάμω [τάμων]: cut. Victims were slain in confirmation of a solemn oath, hence ἄκα ταμωτάτες: concluding a solemn treaty. Cf. foedus icere, ferire foedus, 'strike a treaty.' Γ 105.
τακτικός: with trailing robes.
τακτίκος, aor. τάκτορας: stretch, place along. Α 486.
ταράδων, aor. subj. ταράζη, plp. τετραγών (with σῶ): plp. was in commotion. Α 579.
Τάρνη: Lydian town, at the foot of Mt. Tmolus. E 44.

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τιχων-πλήτης: stormer of walls.
Epithet of Ares (Mars). E 31.


τέκε: aor. of τίκεω, bring forth, bear, beget. A 36, B 313.

τεκαίρομαι, aor. τεκαίριστο: ordain.


τέκτων: child, offspring, young.

τέκος, -εος (τίκτω): child, young.

τεκταινόμαι, aor. τεκτάνω: build.

Τέκτων, -ονος: (Carpenter), Teeton, a Trojan shipbuilder. E 59.


τελαμόν, -ωνος: broad strap supporting the shield or sword. B 388.

Τελαμώνες: of Telamon. Αίας Τελαμώνες: Ajax, son of Telamon.

τέλεος: (complete), unblemished, full grown.

τελεια [§ 47 2] or τελεια, fut. τελεσθαί, aor. τελεσα, τελεσθε, perf. partic. τελεσμένος (τέλος): complete, fullfilled, accomplish. A 388.

τελή-εις, -εσσα: perfect, unblemished.

τελειο, plpf. τελεα: with τελι, enjoin upon, command, intrust.

τέλος, -εος: end, accomplishment.

τέμενος (τέμνω, τεμπλομ): (ground set apart), consecrated ground, consecrated field, royal domain. Cf. ἄλος.

Τένεδος: Tenedos, an island in the Aegean Sea near the coast of the Troad. A 38, 452.

Τεναρθόν, -ονος: father of Prothoos, a Magnesian. B 756.


τέο [τίνος]: gen. of τίς, who? § 42 c.

τοῖς [τοῖς] (τους): thine, thy. § 42 b.

τέφως, -ητος: sign, portent. A 76.

τέρπην, -ητα: soft, delicate. Γ 142.


τέσσαρας, acc. τέσσαρα: four. B 618.

τεταγών: redupl. aor. partic. from the root ταγ (tangere), seize. § 43 e.

τέταρτος (τέσσαρες): 3: fourth. το τέταρτον, adv.: the fourth time.

τεταγμένος, τέτατον: plpf. of τείνω, stretch. A 536.

τέταρτος: perf. of τείνω, melt away.

τέπλακα, inv. τεπλαθα, partic. τεπλακό- τες: bear, endure, suffer; have the heart. See τεπλακα. A 228, 586.

τέτμιν, aor.: found, came upon.

τετραμμένον: perf. pass. partic. of τρέπω, turn. E 605.

τετραπλή: fourfold. A 128.

τετρα-φλάντρος: with four knobs (or protuberances), which seem to have been used to strengthen the helmet, and perhaps to catch the blow of a sword. E 743.

τετραχθά: into four pieces. Ι 363.

τετράχθε: was in commotion. plpf. of ταπάθω, disturb. B 95.

τετράκινθα: with ἄλω, uttering piteous cries; perf. partic. of τρικινω, make a shrill noise. B 314.

τέττα: old fellow, informal address to an elder. A 412.
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τέτευκται: perf., τετευκτόν perf. partic., τετευκτόνον redupl. aor. of τεύκτω, build, make ready. τετευκτονικός: is prepared, appointed. τευκτονικό: was. A 467, Γ 101, Z 7.

τεύκτω [τευκτό]: enclit. gen. of τούς, any one, many a one. § 42 c. B 388.


Τευττόμηδης, -ος: a Greek. Ε 705.

Τευσίας: Teucer, son of Telamon, half-brother of Ajax, best Bowman in the Greek army. Z 31.


τεύκτων, -ος, pl.: arms, armor. Ζ 28.

τέκνος, fut. inf. as pass. τεκνώσαι, aor. (τί)τεκνεῖ, τεκνύσκω, τεκνεύση. perf. τεκνεύεται: make, build, make ready, appoint, cause; pass. is built, is appointed, occurs, is. Α 4, B 101.

τέκνη: art, skill. Cf. τέκτων.

τή, adv.: there, this. E 858.

τέκνος, perf. τέκνω (τίκω): melt away, waste away. Α 176.

τέλε (telephone): far, far away. Cf. τελεφώνησαι, τελεφώνησθαι.


τέλεσισθαι: flourishing; fem. partic. of τελευσθαι. § 47 c. Z 148.

τέλος: far-famed. Z 111.

Τελεμάχος: Telemachus, only child of Odysseus and Penelope. B 260, Δ 551. He was an infant when his father embarked for Troy.

τέλιαν: from far away. A 270.

τελός, -θέ, with gen.: far from. Α 30.

τελός: to a distance, far away. τελέω: far away. E 479.

τεύκτοματο 3: last-born, dearly beloved. (Of doubtful meaning.)

Τεύκτω: a high mountain in Mysia. B 829.

τεύκτονον: iterative impf. of τέκνος, prize, honor. § 54. Δ 46.


τίκτον: aor. τίκτων: put, twitch.

τίκτω: punish. Γ 279.

τίνω, fut. τίκτησαι, aor. τίκταω, τετακτονικό: pay the penalty, alone for; mid. exact satisfaction, punish. A 42, Γ 366.


τίς, τί, gen. τίν, enclit. indef. pron.: any one, some one, many a one. τί: any, in any way, at all. § 42 c.

Tiranos: mountain of Thessaly. B 735.

Tinarhos: river in Thessaly which flows into the Peneus. B 751.

τιτόσκομαι: make ready, aim. Γ 80.

τλάφομαι fut., (τ)λη aor., τλαίσς aor. opt., τέληκας perf., τέλθαι inv., τελθάτες partic. (from root ταλ-, cf. tuli): bear, endure, suffer, dare, have the heart. B 299.

THE BOWMAN HERACLES
From the East Pediment of the Temple at Aegina

τία, iterative impf. τίασκετο, aor. ετίαμον (ετιμή): prize, honor. Δ 46.


Τιτοπόλομος: Tepolemus, son of Heracles (Hercules), leader of the Rhodians. B 653, E 656.

Τμάλος: a mountain in Lydia, near Sardis. B 866.


τοί [τοῖ] (tibi), dat. of 2d pers. pron. σύ: thou. § 42 a.

τοί, asseverative particle: indeed, of
a truth, you may know, I assure you. (Originally the preceding, as an ethical dative.) Enclitic.

τοί, for of: the, these; or for of: who.

τοιῶρ: therefore, and so. A 76.

τοιός 3: such. Γ 46.

τοιότερον, τοιότερον: such, such as this, such as that. With inf. such as to. -τερ is 'deictic.' § 42 c. B 129.

τοιότο, τοιότης, τοιότο: such.

τοιχής, pl. (τίκτοι): parents. Γ 140.


τόξον: bow, often pl, referring to the three parts of one bow,—the two ends being made of horn, and the connecting piece (πηχος) being of wood. Its manufacture from goat horns is described in Δ 105 ff., where the bow of Pandarus seems to be about six feet in length (somewhat longer than the old English bow). Horn is the material also of Odysseus' bow (v 395), but it has so little elasticity that the wooden part of the bow would seem to be the most important. The Bowman generally shot from a kneeling posture.

τοισιόντος, τοισιότητος, τοισιότροφος: equiv. to τόσον. -τε is 'deictic,' so great as that.

τόσον (σ') 3: so great, so much, so far, so long; pl. often so many. τόσο- (σ')ον: adverb.

τοισιόντος, τοισιότητος, τοισιότροφος: equiv. to τόσον. § 42 c. B 328.

τότε: then. A 92.

τοινόκα (τοινόκα, § 26): therefore, on that account. A 291.

τέφρα: so long. A 509.

τραπέζιμον [τραπέζιμον]: aor. pass. subj. of τρέψωμαι, enjoy myself. §§ 31, 51 d. Γ 441.

τράφει̣[τράφη̣σαν, § 44 m]: aor. pass. of τρέφω, nurture, bring up.

τράφων: grew up; aor. of τρέφω.

τριάς, τρία (τρες, three): three. B 671.

τρέψω, aor. ἐτρέψε, (ἐ)τραπε, perf. partic. τετραμεμένον: turn, turn from (my) purpose; mid. turn myself, turn. E 605.

τρίφω, aor. θρίφε and ἑτρίφησθι, aor. pass. τρίφω, τρίφθαι [τρίφησαν]: nourish, nurture, rear. The 2d aor. is intrans., grew up. A 251.

τρίχω, aor. θριμμίζε: run. E 599.

τρία (terror): flee in fright. E 256.


τρητές: of uncertain meaning; perhaps inlaid, with reference to decorations; perhaps pierced, with reference to the holes in the framework of the bedstead for the straps which supported the mattress. Γ 448.

Τραχίς, -ιος: Trachis, a Thessalian town near Thermopylae. B 682.


τρικάλως, -έα: rough, uneven, jagged.

τριγλάχως, -έω: three-edged, three-barbed. E 393.

Τρίκαλον: thirty. B 516.


τρίς: three times, thrice. A 213.

τρισκελία: thirteen. E 387.

τρίτος (τρίτος) 3: third. τρίτος: those of the third generation. A 252.

Τριτογένεα: Triito-born. Epithet of Athena (Minerva). Δ 515. It is perhaps best treated as a proper name.

τρίτον, with τό: third, for the third time. Γ 225, Ζ 186.


τρίχα (τρίχα, § 39 i): in three parts, into three pieces. Γ 363.

Τροίζων, -ονος: Troizen, town in Arcadia, near the coast. B 561.


Τροῖς: (1) σκ. γύ, the Troad, in the northwest corner of Asia Minor, with Ilios as its capital. B 182, 237, Γ 73, 257, Δ 175, Ζ 315. (2) Sc. πόλεις, Ilios, Troy itself. A 129, B 141.

Τρόμος (τρόμος): trembling. Γ 34.

τρόμος (τρόμω): wheel. Z 42.

τριφάλαια (φάλαια): helmet. Γ 376.

Τροίς or Τροίσες, pl.: Trojan women. Τρώες, -ας, pl.: Trojans. A 256.

Τρῶες: of Tros. E 222. Τρῶοι ἐπώ: horses which Zeus gave to Tros in exchange for Ganymed.

Τρωής 3: Trojan. (Or, Τρώος.)

Τρώης, gen. Τρώως: Tros, king of Troy, son of Erichrionius, father of Ilos, Assaracus, and Ganymed. E 265. See § 7 e.


Τυδέσης: son of Tydeus, Diomed. E 1, 281.

Τυδέσ: 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 Adrastos. He was one of the Seven against Thebes. B 406, Δ 365 ff, E 126, 800 ff, Z 222.

τυχτός (τυχτός) 3: well made. τυχτῶν κακῶν: a thorough evil. E 831.

τύμβος (tomb): burial mound.

τύνη [τύνη], 2d pers. pron.: thou.


τύτυον, aor. τύτει: smile, strike.

τυθόν: little, young. τυθῶν: a little. οὐδὲ τυθῶν: not even a little.

τυφλὸν (deaf, dumb): blind. Z 139.

Τυφοεύς, -ός: Typhoeus, a giant — buried by Zeus beneath a mountain. His efforts to rise cause earthquakes. B 782 ff.

τύχη, τυχάνω: aor. of τυχάνω, hit. Δ 106, E 587.

τοῖ or τα, adv.: then, therefore.

τός, adv.: thus. τός is related to ὁς as τοί to the article of. Γ 415.
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Y


ςπρις, -τος: insulting conduct, insolence. A 203.

ἐγρός (hygrometer) 3: watery, liquid. A 312, E 903.


δυχρόνος, gen. δυχρόνος (wee): water.


ἄλη (silva): wood, forest. Γ 151.


ἡμέρας or ἡμερες, gen. ἡμέρας, dat. ἡμέρας, pl. 2d pers. pron.: you, ye. § 42 a. A 274, D 548.

ἡμέρας or ἡμέρας (ἡμέρας) 3: your.

ὑπάτων: for ὑπάτω, under. § 55 a.

ὑπάτων: aor. partic. ὑπάτων: dart from under. B 310.

ὑπαντάω, aor. partic. ὑπαντάω: face, meet. Z 17.

ὑπατός (summus) 3: most high. E 756.

ὑπεδεικνύεις: aor. of ὑπεδεικνύεις, fear a superior power. A 406.


Ὑπερων, -ονος: a Trojan, slain by Diomed. E 144.

ὑπέκ: out from under, away from.

ὑπέκ-φέω, impl. ὑπέκ-φεω: bear out of, carry away from. E 318.


ὑπέκ-φέω, adv.: beneath, from under. With gen. B 150.

ὑπέρ (super, over), prep. with acc. and gen.: over, above, beyond, contrary to.

(1) With acc. ὑπέρ ὄμος ἥλις ἄκουσιν ἔγχος: the spear point came above (over) the shoulder; ὑπέρ αἰων: beyond what is fitting; ὑπέρ ὁμοία: contrary to the compacts.

(2) With gen. ἐπὶ ὑπέρ ὁμοία: took his stand above (his) head; στέρνον ὑπέρ μαλακία: breast above the nipple; ἐκτρίβειν ἡλία ὑπέρ Δανίων: sacrifice a hecatomb in behalf of the Greeks; ὑπέρ σέβην αἰώνια ἀνείχε: I hear reproaches on thy account (about thee).

ὑπέρ: for ὑπέρ, when it follows its case. § 55 c. E 339.


ὑπέρ-βασις (ὑπέρβασις): transgression. Γ 107.


ὑπερ-έχω or ὑπερ-έχω, aor. subjv. ὑπερ-έχω: hold over, tower above. oi χεῖρας ὑπερ-έχει: held his hands over him, i.e. defended him. E 433.

ὑπερ-ημερίαν, -οντος (ὑπέρ, ἀντίρ): have.
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Utpeis(v): above, on top. B 218.


Utpe-kedautes: glorifying overmuch, exulting; pl. of Utpekedeis (theos).

Utpe-menhe, -es (menos): all powerful.


Utpe-mora: beyond what is fated.

Utpeoplihe: arrogance; pl. arrogant acts. A 205.


Utpephilaleis: insolent, man of violence.

Utpewoun (Utpe): upper chamber.


Utpe-ekhe, aor. partic. Utpeechou: hold under, put mares to the stallion.

Utpe-mineiak: aor. of Utpephiou, bear away from danger. E 885.


Utpe and Utpea (§ 55 d) (sub), adv. and prep.: under, beneath. Utpe etpe utpea vnow: took props from under the ships. Utpe d Utpea tainousouv: (stretched) placed props beneath.

Utpe idheske: always looked down. Utpe troimou elle 'Achous: trembling seized the Greeks beneath (i.e. in their knees).

Utpe troimou kouhde: the earth rumbled beneath.

Utpe Troi kouhde: the Trojans withdrew before (him).

With acc. Utpe etpeos elaihe methe: drove his flock under (the shelter of) a cave; Utpe zygon elaxhe: led under the yoke; Utpe 'Amyov elake: came under the walls of (i.e. to)

IIios; Utpe thaxos Athenon: leading under the wall; Utpe 'Eption elave: the point penetrated to the bone; Utpe Kallheis oros: at the foot of Mt. Cyllene; Utpeia polke 'Idhe: at the foot of Mt. Ida.

(2) With dat. Utpe patanostw: under a plane tree; Utpe aperanw: beneath the heavens; Utpe Tmelaiv: at the foot of Mt. Tmolus; eisun

Utpe phughe: placed under an oak; Utpe echai, Utpe douw: under (i.e. by) hands, spear; Utpe Tudeiwd kalnavo falamaghe: the ranks were driven before the son of Tydeus; theou

Utpe ptowtr: conducted by the gods; Ewomat, ton en 'Admathe tike: 'Aleptifis: Euemelus, whom

'Alcetas bore to Alemetus.

(3) With gen. under, by. Utpe tekkwmois: under the strap; thei-

skontes vnu 'Ektoreos: slain at the hands of Hector; vnes koneiartov

aisiantov en 'Achou: the ships resounded as the Greeks shouted (as a result of their shouting); thewmei eni Utpe akoufimw: smitten by Lycurgus;

piekous elw ana daworos utpe dawro: the axe (goes) is drawn through a beam by a man.

Utpe: for Utpe in some instances when it follows its case. § 55 c.


Utpe-dezw, aor. Utpezeinon, plfed. Utpe-

dezeinon: fear, shrink before.

Utpe-oxoma, aor. Utpezeato: receive.
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υπο-είζομεν: aor. subj. of ὑπείκω, yield, give way. Δ 62.
Τυμβοθῆμα: Lower Thbes, situated on the plain. B 505.
υπο-κόμαμι, aor. partic. ὑποκόμησις: become pregnant, conceive.
ὑπο-λίως, aor. ὑπολίους, ὑπολίως: loose beneath, loose from under, loose by stealth.
ὑπο-πεπτήσατε: perf. partic. of ὑπο-πέπτατο, crouch under. § 49 a.
ὑποπλάκιος 3: lying at the foot of Mt. Piacus. Z 397.
ὑπο-στεναχόμα: grow beneath, rumble beneath. B 781.
ὑπο-στρέφω, aor. opt. ὑποστρέφεις: turn around, turn back. E 581.
ὑπό-σχέσιν: aor. partic. of ὑπέχο, hold under. E 269.
ὑπό-τροπος: coming back, back.
ὑπό-φίλω, aor. ὑποφίλαι: bear away from under impending danger.
ὑπό-φύσις (ὑφομα): despised, an object of contempt. Γ 42.
ὑπότος (σύπην): on one’s back, backwards, supine. Δ 108.
Υρίος: Boeotian town near Tanagra. B 496.

ὑσμίνα, local dat. ὑσμίνοι: battle, conflict. B 10, 863.
ὑσμίνηιν-δι: to battle. B 477.
ὑστατός 3: superl. of ὑστερος, last, hindmost. ὑστάτα, adv.: for the last time. A 282, E 703.
ὑστέρος: later, ὑστερός: adv.
ὑφ-ημα, aor. partic. ὑφάντες: let down, lower. A 434.
ὑφ-ἰσση, ἀορ. ὑπόστημα, ὑπόσταν [ὑπόστατος]: promise. B 286.
ὑφ-ερεῖς, -ες: high-roofed. E 213.
Ὑψινος: -ορος: a Trojan, son of Dolopion. E 76.
ὑψ-ηφη, ἐκ (ὑχω): loudly neighing.
ὑψ-βραχίνη (βράχον): high-thunderer.
Epithet of Zeus. A 354.
ὑψ-ἐγχος (ἐχον): high-throned. Epithet of Zeus. Δ 186.
ὑψ-ιτελος (πτελη): high-gated.
ὑψ-άρεσσος (ἐρέσσοι): high-roofed.
ὑψος, adv.: high. A 180, Z 509.

Φ
φαίνειν [ἐφάνηθαν, § 44 m]: aor. of φαίνω, flash, gleam. A 200.
φαίνοι (φαίοι): 3: flashing, shining.
φαίνω, aor. pass. φαίάνθεν [ἐφάνηθαν]. Of φαίνω.
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Φαίδμως: illustrious, glorious. Z 27.
Φαίνω, φαίμεν: opt. of φαίμη, say.
Φαίετος: son of Borus, an ally of the Trojans. E 43.
Φάλλαγχ: άγγος (phalanx), fem.: rank, column. B 558, I 77.
Φάν [έφασαν]: impf. of φημή, say (think). Z 108.
Φάνη, φανέντα: appeared; aor. pass. of φαίνω, show. I 31.
Φάνος, -ος [φάν]: light, light of safety.
Φάντηρα: queer. A 45.
Φάρος, -ος: Laconian town. B 582.
Φάρμακον (pharmacy): drug, herb.
Φάρος, -ος: a linen cloak, worn only by princes. See χλαίνα.
Φάσανον (σφάνα) : sword. A 190.
(φιν), aor. πεφθάνε, πεφθάνη, perf. pl. πέφαναι: kill, slay. Cf. φάνος.
Φάρωτος: best. Φάρωτε: good sir.
Φάρωτος, superl.: best, bravest.
Φάρως, comp.: better, more powerful. A 169, 186.
Φάρω, fut. άφων, aor. subjv. έφεκε, aor. inf. οίδήμαται (§ 48 i) (fero, bear): carry, bear, bring, carry off, draw.
Φάγω, fut. φαγετον, aor. φάγων, perf. partic. πεφαγμένον (fugio): flee, escape. B 175.
Φάδι (έφάδι, § 48 b): impf. of φημή, say.
Φάδω: as, like as. B 144.
Φηγός (fagus): oak tree, oak.
Φάφρος, gen. φάφρος (fera): the Thessalian form of ἄγρ, 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.
Φίρη: at or near the site of the modern Kalamata, at the head of the Messenian Gulf. E 543.
Φίρηταις: son (or grandson) of Phere. B 763.
Φάλαν, aor. partic. φάλαμενος: get the start of, anticipate. μ' έβαλε φάλαμενος: hit me first. E 119.
Φίθη: Phthia. (1) Thessalian town on the Spercheús, home of Peleus.
FIRST SIX BOOKS OF THE ILIAD


Φθίνης: to Pathia. A 169. § 33 c.


Φιλοσ or Φιλοσ: a mountain in Caria. B 868.


φόγος: voice. E 234.

Φθνώ: grudge, deny. A 55.

φ(ε) (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.

φλάω, iterative impf. φλάσκειν, aor. φλάρη, φλάται, inv. φλα, φλατόν [φλάτθερα]: love, entertain as a friend, receive hospitably, φλακτάντας (κτάμαν), superl.: most greedy of gain. A 122.

Φιλοκτής: Philoctetes, a famous bowman, who had the bow and arrows of Heracles. B 718.


φιλος 3: dear, beloved, pleasing; as subst. a friend. Superl. φιλόστατος.

φίλας: is often used in Homer in a familiar tone, where the less emotional Eng. idiom would not use dear, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by thy, his, etc. It is a standing epithet with words which denote relationship, or a part of the human body, or the mind. A 86, B 56.

φιλότης, -ος: love, friendship, hospitality. B 232, Γ 73.

φίλωσ: gladly. § 56 c. Δ 347.

φλέγω (φλὲσ, fulgeo): flashing.

φλοίος: bark of a tree. A 237.

φλοιόβος: din of battle. E 322.


φιλαν-δικα: to flight. E 252.


φίλος: flight. Not simply fright.

φιλος: Phoebus (shining?). Epithet of Apollo. A 43.


φιλκάς, impf. φιλέτων [φιλέτων]: go to and fro, wander up and down. B 779.

φιλακός (iFax): bony legged. B 217.

φίλος: slaughtered. Cf. φερ.


VOCABULARY TO THE

φῶς or better φῶς (φῶς, φῶς): light, i.e. help, safety.


φράζω (φρατζέω): make clear to (my)self, consider, plan, think. A 83, 554.

φρήν, gen. φρενός, fem. the diaphragm as seat of intelligence and feeling, mind, heart; often in pl. A 103, B 33, Γ 45, 442.


φρίσοια, perf. partic. as pres. pe-φρισκών: bristle. Δ 282.


φρίγας, pl.: Phrygians, B 882, Γ 185.

φρυγικά: Phrygia, district of Asia Minor. Γ 184.

φῶς ἃτρα: grew; 2d aor. of φῶς, put forth. ἐν οἷς φῶς χαρέω: (grew to) clung to his hand. Z 253.

φῶς, φῶς: escape; aor. of φεύγω, flee. Δ 350, Z 59.


Φεύλειος: Phyleus, a Trojan. Z 35.

Φεύλος (Φόλεξ): guard, watch.


χαλκό-φωνος: with brzen voice, loud-voiced, of Stentor. E 785.
χαλκός: with árph, smith, worker in bronze. Δ 187.
χαλκό-ήρης, -ες: bronzed, fitted with bronze, bronze-tipped. Γ 316.
χαλκο-βατής, -ες: with bronze (covered) threshold. Δ 426.
χαλκο-κορυφή (καρύσσω): helmed with bronze, in bronze armor.
χαλκός: bronze, copper; bronze tool, sword (cf. the Eng. use of steel), armor. Bronze was the most important metal of the Homeric age for armor, weapons, tools, and utensils. Iron was but little used.
χαλκο-χίτων, -ονος: (with bronze tunic), bronze-clad. Δ 571.
χάμαδος (χθών, humi): to the ground. Γ 300.
χάμαξ: to the ground. § 33 e. Γ 29.
χάμας: on the earth, on the ground.
χάνω, aor. ηχάδι (prehendo): check, contain. Δ 24.
χάνω: aor. opt. of χανεῖ, χανέω.
χάραδρη: racine. Δ 154.
χάρη, χαρίς: aor. of χαίρω, rejoice.
χαρί-ες, -οτος: graceful, beautiful, pleasing; superb, χαριστάτος.
χαρίζω, aor. opt. χαρίζομαι, perf. partic. κεχαρισμένε (χαίρω): do a favor, gratify, give gladly. χαρί-ζομαι, in order to please; pass. am dear, ἐμφί κεχαρισμένε θυμίω: delight of my heart. E 243.
χάρις, -τος, acc. χάριν: grace, favor.
χάριτες, pl.: the Graces, goddesses of grace and beauty. E 338.
χάριμα, -ατος (χαίρω): joy, delight.
χάρις (χαίρω): (joy of battle), battle.
χάρι ατος: father of Nireus. B 672.
χασμαίνονες: aor. partic. of χάζωμαι, withdraw, give way. Δ 555.
χαττώ: lack, desire.
χαμαρρος (ρέω): swollen with rains and melted snow.
χιμών, -ωνος (hiems): winter. Γ 4.
χιφρ. gen. χιφρός, dat. pl. χιφράτων or χιφράτη: hand, arm. χιφράς ανα- σχών: with uplifted hands. This was the usual attitude of prayer. Δ 450.
χίρων, -ωνος: Chiron, ‘the most just of the centaurs,’ famous for his knowledge of medicine and divination, teacher of Asclepius (Aesculapius) and Achilles. Δ 219, Α 832.
χινώτερος, comp.: worse, inferior.
χινείων, -ονος, comp.: worse, inferior.
τὰ χινείων μικρά: worse plans prevail.
χίρη, dat. χίρη, acc. χίρη, comp.:
worse, inferior, an inferior, a subject, a man of low degree.

χερμάδιον: stone for throwing.

χερνιτοκας, aor. χερνιφαντο (χείρ): wash (my) hands. A 449.

χερό: dat. pl. of χείρ, hand.

χέρος, fem.: the land, shore.

χέω, aor. εξεκιν or εξεκιν, χύντο, perf. κέχυκα, p.p. κέχυτο (fundo, gush): pour, heap (of a funeral mound), throw into a heap. σεν δρακες εξεκιν: broke (threw into a disorderly heap) the oaths. δρακει διον εξεκιντο πήχα: threw (her) arms about (her) son. δακρυ χεών: weeping. Γ 270.

χίμαιρα: a she-goat. Z 181.

χίλιον, -ώνος (Phoenician Kitonet = linen; cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χιλιόν worn under the warrior’s armor was short; that worn in peace was long ‘and unfringed.’

χλαίνα (laena): cloak, woollen mantle.

This was often dyed purple.

χολάς, -ας, fem. pl.: entrails, guts. Δ 526.

χόλος: (gall), sudden anger. Α 387.

χολίω, fut. inf. χολούσεμε, aor. partic. χολοσάμενος, perf. partic. χολοσάμενος, fut. χολοσάμενος, aor. pass.

χολαίθη (χόλος): anger, vex. Pass. and mid. am angry. Α 78.

χολωτός: angry. Δ 241.

χοριν-δε: to the dance. Γ 393.

χόρος (chōros): (yard, place of dance), dance. Γ 394.

χορίσωμε, aor. χωρίσουμε: avel, help, ward off a foe from another.

χραιώ, aor. subj. χραιέθη: wound slightly, graze. Ε 138.

χρειάζομαι, χρεία (χροί): need. Α 341.

χρή: necessity. Generally used like χρή έστι: it is necessary, one ought.

χρωματος: (1) son of Priam slain by Teucer. Ε 160. (2) Son of Neleus and Chloris. Δ 295, λ 286. (3) A Lyceian, slain by Odysseus. Ε 677.
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Χρόμες. -ος: a leader of the Mysians.
B 858.


Χρόνος gen. Χρόνια acc. of χρόνος, skin, body. Δ 130.

Χρυσά-όμπος. -ος: with golden frontlet (headband). I.e. the straps were adorned with gold. E 358.

Χρυσό-δορος (δόρο): with golden sword.

Χρύση (γρσι): golden. A 246, Δ 111.

Χρύση: Chrysa, town on the coast of the Troad with a temple to Apollo. A 37, 100, 390, 431, 451.

Χρυσίλη, -ης: daughter of Chryses, captured by Achilles and given to Agamemnon. A 111, 143, 182, 310, 399, 439. She is never called by her own name, and the ‘patronymic’ may have meant originally only ‘maiden from Chrysa.’

Cf. Βραχυφία. The demand for her return to her father caused the quarrel of the princes.

Χρυσο-ήμος: flashing with gold. Perhaps, with golden reins (ήμις).

Epiteth of Artemis. Z 205.

Χρύσης: Chryses, priest of Apollo at Chrysa. A 11, 370, 442, 450.


Χρώμια: gen. χρώμια acc. of χρώμα, skin, body.

Χώντος: aor. of χών, pour. Δ 526.


Χαμαμι, aor. χαμαμοῦτο: am angry, am full of rage. A 64.

Χαιων, aor. χαιωντα: give way.

Χυρῆ: place. Z 516.

Χύρος: place, space. Γ 315.

Ψ

ψάμβως (ψαμβως), fem.: sand. A 486.
ψεύδης, -ές (ψεύδωμα): false, liar. Δ 235.

ψεύδωμα, aor. partic. ψευδώμαν: lie, ψευδώμανοι φανε: say falsely.

ψηφίδος, -ός: lie, deceit. B 81.

ψυχή: breath, soul, life. τὸν ἕλκε

ψυχή: the breath of life left him, i.e. he fainted. E 296.

ψυρός: cold. E 75.

Δ, interjection: O, used before the vocative.

Δ, interjection followed by μοι or πότα, expressing surprise or displeasure: oh! alas! A 254, 414.

δε: thus, in this way, as follows.

δε… δε: so… so, as… as, or δε… δε: as… as. Γ 224.

δεῖ, aor. δεῖ(ν), δείτω: thrust, drive off. A 220.

δίγνωτο: impf. of δίγνως, open.

Β 899.

δεκά (δεκίς), adv.: quickly, swiftly.


Δικανός: Oceanus, a broad stream which flowed about the earth.

(2) God of this stream. A 423, Γ 5, E 6.


δικαίομαι: (of early death), short-lived.

Superl. δικαίομορφοτάτος. A 417.

VOCABULARY

ākí-tous, -tōsos: swift-footed, fleet.
ākī-ros (ἡώς): swiftly flowing.
ākés, ākías or ākēa, ākē: swift, fleet.
"Πλεινή πέτρη: said to be the peak of Mt. Scollis in Achaean near the frontier of Elis. B 617.
"Ἀλεις: aor. of ἄλλωμι, destroy, lose.
"Ἀγληπτα: aor. of Ἀγληπτα, am with, associate with. A 261.
"Ἀρομ-πτόμα: aor. Ἀρομ-πτόμα (Ἀρόμ, τίθη-
 demean): place pieces of raw meat (upon).
"Ἀρω: raw, uncooked. Δ 35.
"Ἀρω-φαγος (ἀφαγὸς): raw-flesh-eating.
"Ἀρωμαζ: aor. of ἀρωμαζω, groom. Γ 364.
"Ἀρωμαζα: aor. of ἀρωμαζα, help, please.
"Ἀρωμα: aor. of ἀρωμα, roast. A 466.
"ᾳρω, pl.: the Hours, Seasons, doork-
teers of Olympus. E 749.
"Ἁρψα: aor. of ἄρψαμα, reach, stretch out. E 851.
"Ἁρψαμα: dat. pl. of ἄρψαμα, wife.
"Ἁρπη (year, hour): season (of spring).
"Ἁρπα: impf., ἁρπαζο aor. of ἁρπαζο, rush, hasten. Π 142.
"Ἁρπα: impf., ἁρπαζο, ἁρπαζο, ἁρπαζο
(§ 43 f.) aor.: of ἁρπαζο, pursue, exci-
cite; mid. arise, hasten. A 10, Γ 13.
"ὁς or ὁs, adv.: thus, so, in this way.
"ὁς . . . ὁς: thus . . . as, or ὁς.
"ὁς: as . . . thus. ὁς αὐτός: thus in the same manner.
"ὁς, adv.: as.

(1) It introduces relative and comparative sentences in the sense of as, like as, often corresponding to a ὅς, τῶς, or οὗτος.

(2) As a conj. ὅς 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 ὅς follows its noun in the sense of like, as, it is accented ὅς, e.g. ἔχει ὅς: as a god. When it thus follows the noun which it modifies, it generally makes the preceding syllable long by position. § 32 a.

"ὅταν, ὅτατο: aor. of ὅτιο, thrust, drive off. Δ 535, Z 62.
"ὅτι: as if. B 780.
"ὅτιν: just as.
"ὅτι: as, just as. (Never, so that.)
"ὅτιβο: wound. Δ 140.
"ὅτιν: son of Poseidon (Neptu-

nus), brother of Ephialtes. E 385.
"ὅτρος: aor. of ὅτρωμα, impel, arouse, urge on. Δ 73.
"ὅτι: impf. of ὅτιο, go away.
"ὁτιον: aor. of ὅτιο, am out of temper, vexed. A 370.
"ὁτιο: pallor, paleness. Π 35.
"ὁτιο: gen. ὅτιο (ὁτιω): face, counten-
cance. ὅτιο (ὅτιω): (when one looks) in the face, in countenance.
WORDS EASILY CONFOUNDED

ἀγίωμα: collect.
ἀγέν (ἀγέμα): were broken.
ἀγεμαν: we lead.
ἀγείων: leading.
ἀδείων: unswilling.
ἀδείωμα: dry.
ἀδειον: javelin, dart.
ἀδελχ: in vain.
ἀδέλχοις: of the sea.
ἀδέλχος (άδελχος): of the sea.
ἄδελχα (ἄδελχα): O King.
ἄδεια (ἄδεια): up.
ἄδεια (ἄδεια): up.
ἄδεια (ἄδεια): prayer.
ἄδεια (ἄδεια): cry, shout.
ἀδιάρικον (αἰρίκον): let us cause to go.
βιον: life.
βηλος: bow.
βηθος: might.
βηθος: mortal.
γαλα [γα]: earth.
γηρος: prize of honor.
γηρῶν (αορ.): they lamented.
δελεύσαν (δηλα): built.
δελευσαμα: greet, pledge.
δεξιομα: need.
δημος: country.
Δημος, acc. of Zeus. Δημος (Δημος): godlike.
δημος (prep.): through.
δημος or δημος: two.
δημος (inv. of δημος): allow.
δημος: plant.
δομος (gen. of δος): valiant.
δόμου [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν: we saw.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν [διδομεν]: let us know.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
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δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
δομεν [διδομεν]: let us know.
δομεν: we saw.
δομεν: we saw.
Εἴσαρο (ἐϊδω): seemed.
Εἰσαρχός (ον Απόλλω): far-darter.
Εἴσω (ἐξ): sixth.
Δαφνός: deer.
Εἴνωμαν (ἐλμ): we are within.
Εἴπος (ἐπος): by word.
Εἴπωμα (ἐλμ): am upon.
Εἴρησαμ: protect.
ζήσε: (inv.): hold.
Ζωγρέω (ἀγρέω): take alive.
η: quoth, said.
Ηγαρα (ἐγραφώ): roused.
Ηδη (οδα): he knew.
Ημα (ημ): I hurled.
Ηρατον (ἀρνης): gained.
Θειον: brimstone.
Θειον (Θεω): they ran.
Θε: (εικ): he saw.
Θεμα: desire, hasten.
Θην: [εμα]: to go.
Θεν, acc. of ἃς: strength.
Θόσ: arrow.
Θεαν (ἐλμ): they went.
Καρπός: harvest.
Κέν[ω]: that, yon.
Κήρ (κηρόω): heart.
Κόμη: hair.
Κράτος: strength.
Διος: stone.
Διο: harbor.
Διω: loose, release.
Μητρα: wisdom, device.
Νη: naiad, nymph.
Ναος (ναός): of the ship.
Νεος: pasturage.
Εἴσαρο (ἐμα): hastened.
Εκαρεν (ον τουμ): hundred.
Εκτος (ἐκ): outside of.
Ελέφας: irony.
Εμμαν (εμα): distributed.
Επει: since, when.
Επαιμα (ελμ): come upon.
Ερέω: draw.
Εξα (είχα): he held.
Ζωγρεω (ἀγρεω): revive.
Η: truly.
Ηγερντον (ἀγρέω): they assembled.
Ηδη: already.
Ηκα: softly.
Ηκω: I come.
Ηρατο (δρας): prayed.
Θειον: divine.
Θεον (acc.): god.
Θεον (acc.): swift.
Ηδι: (conj.): and.
Ημα: send.
Ημαν: let us go.
Θεα: (conj.): in order that.
Λη [ει, dat.]: one.
Ημαν (οδα): they know.
Καρπος: wrist.
Κενος: empty.
Κηρ: fate, death.
Αττικ κόμη: village.
Κρατος (καρη): of the head.
Λαος: people.
Λειμων: meadow.
Λημνη: lake.
Λαυ: wash, bath.
Μη τε: no one.
Νης (ξιϑ): willless.
Νης (νέω): temple.
νης: new.
Αττικ νομος: law.
WORDS EASILY CONFOUNDED

δ [δε]: who.  δε: which.  δ: he.


δρομος (perf. of δρομη): he is aroused.  Δρομος (ὁμ.:) he aroused.

δι (rel.): who.  δι (φος, possessive): his.

δοσις: rumor.  Δοσις (ᄃοσις): how great.  Δοσις: two eyes.

οδος: ground.  οδος: threshold.


ψ (vox): voice.  Ψ (ψόδ-ωτων): face.

πετοφ: pierce.  Πετοφαμα: attempt, essay.


πεφαντασθαι (φαντασθαι): he appears.  Πεφαντασθαι (φαντασθαι): they are slain.

πληθος (πληθος, πλενυς): full.  Πληθος [πληθος]: more.

πολυς [πολλα]: many.  Πολυς [πολλα]: cities.

πολυς [πολλα]: of many.  Πολυς [πολλα]: of cities.

πολυς (gen. of πολυς): of a city.  Πολυς: gray.


πυρος: wheel.  Πυρος (gen. of πυρ): of the fire.

πηνος: hide.  Πηνος (πην): of the nose.

πτεσθαι: pour a libation.  Πτεσθαι: hasten.

πτη, aor. subjv., and στη (τη): aor. ind. of ἔτημι.

τιο: honor.  Τιο: punish.

τοι [οι]: for thee.  Τοι [οι]: these.

νος (nom.): son.  Νος (gen.): of a son.

φη [θη]: he said.  Φη (conj.): as.

φος [φοις]: light.  Φος: man.

υμος (umerus): shoulder.  Υμος: raec, cruel.

ας: as.
SELECTED GROUPS OF WORDS FROM A–Z.

άγάλλομαι, delight. | áγαλμα, source of delight. | áγλαος, áγλητης, splendid. | áγλαυρη, áγλητη, splendid.

áoiges, collect. | áγων, assembly. | áγοράσκω, áγορεύω, hold or address an assembly. | áγορητής, orator. | áγορήθηκα, assemble. | áγορησθήκα, collected.

άγα (άν, έξ, έστω, κατα, έν, σύν), lead. | áγάς, έγέμων, έγέμπω, leader; | έγέμων, έγέμπω, am leader. | έγαμος, street. | έγάμω, strong. | έγάμω, broad-streeted. | έγέλη, herd. | έγελειρή, giver of booty. | áξιος, áντίχρος, equivalent.

άδικος, am abashed, revereant. | áδικος, reverence. | áδικος, revered, revered, revered. | áναδική, shameless. | áναδικής, shameless, pitless. | áναδικής, shameless.

άδιος, sea. | áδιος, of the sea. | áγχαλος, near the sea. | έφαλος, on the sea.

άργος, white. | άργεντίνος, άργης, άργυριον, gleaming. | άργυρος, silver. | άργυρος, of silver. | άργυροδάνης, of silver eddies. | άργυροπλος, silver-studded. | άργυρόπεζα, silver-footed. | άργυρόποτος, with silver bow.

άρκεια, protect. | άρκεια, ward off (cf. Αλκανόρδος). | έπαρκος, άργια, bring aid to. | άργυρος, άργεντινος, helper, defender. | άργωγη, άλεκτρων, defense. | άργης, brave. | άναλκευς, cowardice. | άναλκης, cowardly.

άρχη, begin, rule. | άρχη, ruler. | άρχη, rule. | άρχειο, am ruler. | έπάρχεια, begin. | άρχοντος, without commander. | άρχόος, beginning of ill.

άσω, shout. | άσώ (έξ, περ.), speak. | άσω, voice. | άσωτη, overjoyed.

βαίνω (άνευ, άνευ, άρχη, άρχη, άρρη, κατα, περε, προο, προροο), βάσκου (έπερ), Βαθύμια, ού, μικρόβια, surrounding. | άπερβασία, transgression. | βηρός, threshold. | βεβομεν, altars.

βάλλω (έξ, εκ, έπερ, κατα, έξις, συμε), hurl, throw. | άνάβαζο, postpone. | άντιβάλον, go to meet. | άντιβλάτος, cast off. | παραβλάβοι, with a side hit. | προβλάβοι, projecting. | βιβλίος, missile. | οπότεμπλείται, έκβολος, for darting. | έκβολος, long shooting. | έπαρσις, one who bandies words.

βουλόμαι, wish. | βουλεύμαι, advise. | βουλή, council, counsel. | βουλευτής, βουλοφόρος, counselor.

γῆρος, old age. | γηράσκω, grow old. | αγήρας, ever young. | γηρος, grand, old, old man. | γηρούς, old woman. | γηροί, of the elders. | γηροίσιος, state.

γίγνομαι (έξ, περ), become. | γένος, γενεύ, γενεθλική, race. | γείνω, bring forth, beget. | γένος, έγκονος, offspring. | άγνος, unlearned. | γεννηθείς, in the blood. | προγεννήτερος, older.
διαίνωμα, divide. διάνυμα, feast. διάζω, cleave. δίσι, feast. διατρόφων, portion. διαμοίρως, division.

διδω (ὑπο), δίο, fear. διδώσωμα, frighten. διδημως, fearful. διαλός, cowardly. διανός, dreaded. δίος, δίμα, fear.

δίμω, build. δίμος, δί, δίμα, house. διδυμητος, well built.

ἐκαίω, willing. ἐκφελλος, undisturbed. ἐκδικαζόμενος, δέκον, unwilling.

ἐκ οὖ (ἄν-, ἀπ-, ἀν-, κατα-, παρ-, ἐπ-, ὑπερ-), ἑκχω (παρ-), ἑκχω (παρ), hold. ἑκχυνόμαι, hold out, promise. ἑκχυντής, promise. ἑκτός, endurable. ἑκτός, irresistible. ἑκχως, ἑκτήρας, eminent. ἑκτενεύς, bringing bitterness. ἐκτίμω, ἐκτίμω, agis bearer. ἐκτενοῦς, scepter bearer.

ἐκτίμι (ἄν-, ἀφ-, ἀν-, ἐς, ἐπ-', ἐφ-, μεθ-, παρ-, περ-, πρ-, ἐφ), set, place.

ἐκτός, mast, loom; ἐκτίς, sail; ἐκτοθοίκη, mast receiver. ἐκτοθοῖς, stable; ἐκτώς, stabilized.

καίμαι (ἐπ-, κατα-), κομμαί (κατα-), lie. κακκεύντες, lying down. κεκμήλων, keeplake, treasure. ἐκοκτίς, παράκοκτις, spouse.

μέμα, μέμονα, μαμάω, am eager. μαμάω, am mindful. μεκαίνω, desire eagerly. μαμάωμα (ἐπτ'), race. μεμνήσκω, remind. μανός, spirit, μαρτυς, wood, wedded. μάντης, seer. μαστεύωμαι, predict. μαστούν, prophecy. μασκάνος (?), learn.

μέρος, μοῖρα, portion, fate. μόρος, fate. μόρφιμος, fated. μορφηγηθής, child of destiny. μημορος, ill-fated. ὑπέρμορα, contrary to fate. μείρομαι, receive as portion.

πάς, ἄπας, πρόπας, σόμπας, all. πανήμορος, all day long. πανίχιος, all night long. πανοσίδω, with all haste. παντός, of every sort. πάμας, πάχω, altogether. πάντης, in every way. πάντως, on all sides.

ποτόμας (ἄπο, ἐπτ'), φυτ. ποτάμαι (ἄμφι), flt. πετείον, πετείον, winged. πέριπετα, wing.

ποῦς, foot. πέδας, fitter. πέδαλον, sandal. πέδων, plain. πεζός, on foot. ποδαρχής, podóikos, swift of foot. ποδήμαμος, swift as the wind. ποδόκεια, swiftness of foot.

τίκτω, bear. τίκτων, τίκω, child, offspring. τοκεῖον, parent.

τάλος, end. ἔκτελεω, complete. ἐκτελεστός, incomplete. ἐκτελεύτης, unaccomplished. ἐκτελέσθη, half finished.

φοῦν, diaphragm, mind. ἄφραδεως, foolishly. ἄφραδες, folly. ἄφραίνω, am foolish. ἄφραν, a fool. ἄφρων, cheerful. μελόφρων, kindly hearted. περίφρων, prudent. πρόφρων, zealous. φρονέω, φράζωμαι (ἐπ- ματα-), consider, plan. περίφραδεως, considerably. εὐφραίνων, cheer. εὐφρωνεῖς, well disposed.