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Mr. Joseph Nason
"I am told that you are to come to us here in the middle of next week."

"I am not to be alone, but I have not seen these people yet. I will not miss you very much.”
THE FIRST SIX

BOOKS OF HOMER'S ILIAD.

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY
A METRICAL INDEX,
AND HOMERIC GLOSSARY.

BY

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TO

THE HON. JAMES HARPER,
LATE MAYOR OF THE CITY OF NEW YORK,

This Work is Dedicated,

AS A TRIBUTE OF RESPECT FOR THE FAITHFUL DISCHARGE
OF PUBLIC DUTIES,

TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL-
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.
PREFACE.

The present volume contains six books of the Iliad. The previous edition comprised merely the portion that is usually read at our classical schools in this quarter, as preparatory to a collegiate course; and along with this was given the regular text, with the Digamma restored, according to the views of Richard Payne Knight. At the request, however, of many instructors, the editor has been induced to add to the present edition the fourth, fifth, and sixth books of the poem, with a commentary on precisely the same plan as the previous one; and, in order to make room for this, he has omitted the digammaed text. The editor is happy to learn, from numerous quarters, that his labors have been not unsuccessful in rendering the study of Homer less difficult and repulsive to the young student than it formerly was, and he indulges the hope that the present volume will be found equally useful in this respect.

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.
Every thing has been done, therefore, to make the work a useful manual to the young student, in furthering his acquaintance with the language and poetry of Homer, and introducing him into the opening scenes of a poem, which has justly been regarded as the noblest attempt made by the epic spirit in the most imaginative nation of which we have any record.

The text of the present edition is substantially that of Spitzner, which is now generally regarded as the best. On some occasions, however, where the sense or metre seemed to require it, alterations have been adopted from other and high authorities; but in no instance has this been done without mention being made of it in the notes.

The commentary is a full one, as every commentary ought undoubtedly to be that professes to give the student a first acquaintance with the language of the Homeric poems. The materials have been drawn from numerous sources, but more especially from the learned labors of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, and contain all that is valuable in the works of these eminent scholars for the elucidation of the Homeric text. No notes, it will be perceived, have been given on the Catalogue of the Forces, since this is never read at schools, and any commentary on it would have swelled the volume to too large a size. The arrangement, moreover, by which the Glossary is separated from the notes, can not but prove satisfactory, since a union of translation and parsing in the compass of one and the same note would have proved both tedious and repulsive to the learner. In framing the Glossary, care has been taken to give the latest views, as entertained by the best
German scholars, relative to Homeric analysis, or, to speak more plainly, the parsing of Homeric Greek, and a great deal of old rubbish has accordingly been discarded. The Lexilogus of Buttmann, and his grammatical labors generally, together with those of Kühner and others, have here proved of peculiar value: very important aid, also, has been obtained from the excellent Greek and English Lexicon of Liddell and Scott, just published in this country, under the editorial care of an excellent American scholar, Professor Drisler. One feature in this Glossary will, it is conceived, serve to distinguish it in a very marked degree from every Homeric Lexicon that has preceded it in the English language, the introduction, namely, of Sanscrit and Linguistic etymologies, the application of which to the Homeric text becomes doubly interesting in consequence of the ancient forms of the language which here continually present themselves. In order to render the Glossary useful to those, also, who may wish to pursue their reading beyond the portion of the Iliad contained in this volume, a full and accurate Index has been subjoined to it.

The Metrical Index has been carefully constructed, and with especial reference to the doctrine of the digamma, and its bearing on Homeric versification. It has been extended, however, no further than to the end of the third book, since after this the student will be able to proceed without needing such a guide, or else, whenever any serious metrical difficulty arises (and this occurs very seldom), will find it explained in the commentary.

As regards typographical appearance and accuracy, the editor thinks he may confidently assert, that
the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids, he is mainly indebted to his friend and colleague, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

_Columbia College, N. Y., October 28th, 1846_
HOMER'S ILIAD.

BOOK I.

Μῆνιν δειδε, θεά, Πηλητιάδεω 'Αχιλής,
Οὐλομένην ἢ μυρί' 'Αχαιοῖς ἀλγε' ἔθεκεν,
Πολλὰς δ' ἱφθίμους ψυχὰς Ἀιδί προεσφεν
'Ηρώων, αὐτοῖς δὲ ἐλώρια τεῦχε κύνεσιν
Οἰλυνοίς τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
'Εξ ὦ δὴ τὰ πρῶτα διαστήτην ἔρισαντε
'Ατρείδης τε, ἀναξ ἀνδρῶν, καὶ δίος 'Αχιλλεὺς.

Τίς τ' ἄρ σφε θεῶν ἔριδε ξυνεκα μάχεσαι;
Δητοὺς καὶ Διὸς νίδος· ὃ γὰρ βασιλῆι χολωθεῖς
Νοῦσον ἀνὰ στρατὸν ὅραε κακὴν, ὄλεκοντο δὲ λαοῖ,
Οὕνεκα τὸν Χρύσην ἡτίμησε ἄρητηρα
'Ατρείδης· ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας 'Αχαιῶν,
Αὐσομένος τε θύγατρα, φέρων τ' ἀπερείατ' ἄποινα,
Στέμμα τ' ἔχον ἐν χερσίν ἐκηβὸλου 'Απόλλωνος
Χρυσεῖς ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας 'Αχαιοὺς,
'Ατρείδα δὲ μάλιστα δῶ, κοσμήτορε λαῶν.

'Ατρείδαι τε καὶ ἄλλοι ἐυκνήμοις 'Αχαιοὶ,
'Χμῖν μὲν θεοὶ δοίειν Ὀλύμπια δὼματ' ἔχοντες
'Εκπέρσαι Πριάμοι πόλιν, εὖ δ' οἰκαὶ ἱκέσθαι.
Παῖδα δ' ἐμοὶ λύσαι τε φίλην, τα τ' ἄποινα δέχεσθαι,
'Αζώνενοι Διὸς ύπὸν ἐκηβὸλον 'Απόλλωνα.

'Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν 'Αχαιοῖ.
Αἰδείσθαί γε' ἑρήν, καὶ ἀγλαὰ δέχθαι ἄποινα.
'Αλλ' ούκ 'Ατρείδη 'Αγαμέμνονι ἦνδανε θυμῶ, 'Αλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μύθον ἐτελλεν. 25
Μή σε, γέρον, κοίλησον ἐγὼ παρὰ νησί θικείω, 'Η νῦν δηθύνουν' ἢ υστερον αὐτίς ἴότα, Μή νῦ τοι οὖ χραίση εκῆπτρον καὶ στέιμα θεοῖο. Τὴν δ' ἐγὼ οὖ λύσω· πρὶν μν καὶ γῆρας ἔπεισιν 'Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν "Ἀργεῖ, τηλόθι πάτρης", 'Ιστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσασαν· Ἀλλ' Ἰθι, μή μ' ἐρείδιζε, σωφτερὸς ὡς κε νέησαι.

"Ὡς ἐφατ'· ἐδδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ. Βῇ δ' ἀκέων παρὰ θίνα πολυφλοίσβου θαλάσσης. Πολλὰ δ' ἐπείτ' ἀπάνευθε κἰών ἱραθ' ὁ γεραιός 'Απόλλων ἀνακτί, τὸν ἥκομος τέκε Δητῶ. 35

Κλήθει μεν, 'Ἀργυρώτοξεν, ὁς Χρύσην ἀμφιθέθηκας, Κίλλαν τε ζαθέιν, Τενέδοιο τε ἐντα ἄνάσσες, Σμινθεν· εἰ ποτὲ τοι χαρίετε' ἐπὶ νην ἐρεψα, "Ἡ εἰ δὴ ποτὲ τοι κατὰ πίόνα μηρί' ἐκήμα. Ταύρων ἦδ' αἰγῶν, τόδε μοι κρῆνον ἐέλλωρ. 40
Τίσειαν Δαναοὶ ἐμὰ δάκρυν σοῖς βέλεσσιν.

"Ὡς ἐφατ' εὐχόμενος· τοῦ δ' ἐκλυεν Φοῖβος 'Απόλλων
Βῇ δὲ κατ' Οὐλύμπου καρῆνων χωόμενος κήρ, 'Τάξι' ἁμοιοι ἔχων ἀμφηρεφέα τε φαρέτρην. "Εκλαγίζαν δ' ἄρ' δίστοι ἐπ' ὦμων χωομένου, Λυτοῦ κυνθέντος· ὁ δ' ἡε νυκτὶ εὐικώς. "Ἐξετ' ἐπειτ' ἀπάνευθε νεών, μετὰ δ' ἰδν ἤηκεν. "Λεινή δὲ κλαγή γένετ' ἀργυρέου βιωών. Οὐρημας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργοῖς. Λυτάρ ἐπειτ', αὐτοῖς βέλος ἐχεπευκῆς ἐφεῖς, Βάλλ'· αλεί δὲ πυραι νεκύων καίοντο θαμειαί. 45

'Εννήμαρ μὲν ἄνα στρατὸν ἄξοτο κῆλα θεοῖο, Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαόν 'Ἀχιλλεὺς. 'Τῷ γάρ ἐπὶ φρεσι θῆκε θεὰ λευκόλενος "Πρη. 50
Κῆδετο γάρ Δαναῶν, ὁτ' ἐν θυάκουτας ὀράτῳ.
Οἱ δ’ ἐπεὶ οὖν ῥρήθησαν ὁμογενεῖς τ’ ἑγένοντο, Τοῖσι δ’ ἀνιστάμενοι μετέφη πόδας ὡκύς Ἀχιλλεὺς.

Ἀτρείδης, νῦν ἄμμε παλμπλαγχθέντας ὁίω
"Ἀφ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγομεν, 60
Εἰ δὴ ὁμοῦ πόλεμός τε δαμὴ καὶ λοιμὸς Ἀχαιοὺς.
"Ἀλλ’ ἄγε δὴ τινα μάντιν ἐρείσαμεν, ἢ ἥρη, 65
"Ἡ καὶ ὅνειροπόλοις—καὶ γὰρ τ’ ὄναρ ἔκ Δίως ἐστιν—
"Ὅς κ’ εἴποι, δτὶ τόσσον ἐχώσατο Φοίβος Ἀπόλλων,
Εἴτ’ ἄρ’ ὅγ’ εὐχαρίθης ἐπιμείζεται, εἴθ’ ἐκατόμηθις.
Ἀπὸ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λογίγον ἀμύναι.

"Ἡτοι ὅγ’ ὃς εἰπὼν κατ’ ἄρ’ ἐξετο τοῖσι δ’ ἀνέστη
Κάλχας θεατορίδης, οἴωνοπόλοιν ὅχ’ ἄριστος,
"Ὁς ἥδη τα τ’ ἐόντα τα τ’ ἐσσόμενα πρὸ τ’ ἐόντα,
Καὶ νῆσος ἡγήσατ’ Ἀχαιῶν Ἡλιόν εἰσω, 70
"Ἡν διὰ μαντοσύνην, τὴν οἱ πόρε Φοίβος Ἀπόλλων.
Ὁ σφιν εὐφρονεῖν ἀγορῆσατο καὶ μετέειπεν.

"Ο Αχιλλεύ, κέλεα με, Δί φίλε, μυθῆσαι σαι
Μῆνιν Ἀπόλλωνος ἐκατηβελέται ἄνακτος.
Τοιγάρ ἐγών ἐρέω· σὺ δὲ σύνθεο, καὶ μοι δμοσσον
"Ἡ μὲν μοι πρόφρων ἐπεσιν καὶ χερσίν ἀρῆξεν.
"Ἡ γὰρ οἴσων ἀνδρὰ χολωσέμεν, δς μέγα πάντων
Ἀργείων κρατεῖι, καὶ οἱ πελθοῦνται ᾿Αχαιοί.
Κρείσσων γὰρ βασιλεὺς, οτε χώσεται ἄνδρὶ χίνηι.
Εἴπερ γὰρ τε χόλον γε καὶ αὐτὴμαρ καταπέψῃ, 80
"Ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
"Ἐν στήθεσον ἐοίσι· σὺ δὲ φράσαι, εἴ με σαύςεις.

"Τὸν δ’ ἀπαμεδόμενος προσέφη πόδας ὡκύς Αχιλλεὺς.
Θαρσῆςα μάλα εἴπε θεοπρόπιν ὅτι οίδαμ. 85
Οὐ μὰ γὰρ Ἀπόλλωνα Δί φίλον, ὅτε σὺ, Κάλχαν,
Εὐχόμενος Δαναιὸς θεοπρόπιας ἀναφαίνεις,
Οὔτις, ἔμεν ζώντος καὶ ἐπὶ χθονὶ δερκομένου
Σοὶ κοίλης παρὰ νυσί βαρείας χείρας ἐποίει.
Συμπάντων Δαναῶν· οὐδ’ ἦν Ἀγαμέμνονα εἶπ̄ς, ὦς νῦν πολλὸν ἀριστος Ἀχαιῶν εἰχεται εἶνα... 90

Καὶ τότε δὴ ἀράσοτε καὶ ηὐδα μάντις ἁμύων. Οὔτ’ ἀρ’ ὅγ’ ἐυχωλῆς ἐπιμέμφεται οὐθ’ ἐκατόμβης, Ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἰτίμηρ’ Ἀγαμέμνον, οὐθ’ ἀπελυσε θύγατρα, καὶ οὐκ ἀπεδέξατ’ ἀπονα. Τοῦνεκ’ ἀρ’ ἄλγε’ ἐδωκεν Ἑκηβόλος ἴδ’ ἐτὶ δώσει. Οὐδ’ ὤγε πρὶν λοιμοῖο βαρείας χείρας ἀφέξει, Πρὶν γ’ ἀπὸ πατρὶ φίλω δόμεναι ἐλκώτιδα κοὐρήν Απραίτην, ἀνάποινον, ἀγεὶν θ’ ἱερὴν ἐκατόμβην Ἐς Χρύσην· τότε κέν μιν ἰλασσάμενοι πεπίθομεν. 95

Ἡτοὶ ὄγ’ ὡς εἰπὼν κατ’ ἀρ’ ἔξετο· τοῖς δ’ ἀνέστη Ἡρώς Ἀτρείδης εὐρυκρείων Ἀγαμέμνονοι Ἀχνύμενος· μένεος δὲ μέγα φρένες ἁμφιμέλαιναι Πίμπλαντ’, ὀσσε δὲ οἱ πυρὶ λαμπτεῦόμετ’ ἐϊκτην. Κάλχαντα πρώτιστα κάκ’ ὀσσόμενος προσέειπεν. 100

Μάντι κακῶν, οὗ πόσοτε μοὶ τὸ κοῤῥυγὸν εἶπες· Αλεῖ τοι τὰ κάκ’ ἔστι φίλα φρεσί μαντεύεσθαι· Ἐσθὸλον δ’ οὐδὲ τὶ πω εἴπες ἐπος οὐδ’ ἐτέλεσας. Καὶ νῦν ἐν Δαναιότος θεοπροτέων ἄγορευσις, Ὡς δὴ τουῦ ἐνεκά σφιν Ἑκηβόλος ἄλγεα τεῦχει, Οὖνεκ’ ἔγω κούρης Χρυσηνίδος ἁγάλα’ ἁπονυ Οὐκ ἔθελον δέξασθαι· ἔπει πολὺ βουλομαι αὐτὴν Οἰκο ἐχεῖν· καὶ γὰρ ὤμα Κλεοταμήνητρος προβέβουλα. Κουρείδης ἀλόχον· ἔπει οὐ ἐθέν ἐστὶ χερέων, Οὐ δέμας οὐδὲ φυήν, οὐτ’ ἄρ φρένας, οὔτε τὶ ἐργα. Ἀλλὰ καὶ δὲ ἐθέλω δόμεναι πάλιν, εἰ τόγ’ ἁμείνον· Βούλομ’ ἔγω λαὸν σὸν ἐμιμεναι ἣ ἀπολέσοι· Αὐτὰρ ἐμοὶ γέρας αὐτίς’ ἐτοιμάσατ’, δόβρα μὴ οἶος Ἀργεῖων ἀγέραστος ἐω· ἔπει οὐδέ ἐοικει· Δεύσατε γὰρ τόγε πάντες, δ’ οἱ γέρας ἔρχεται ἄλλῃ. 105

Τὸν δ’ ἡμεῖδε’ ἐπείτα ποδάρκης ὁιὸς ’Αχιλλεὺς ’Ατρείδη κόδιστε, φιλοκτενώτατε πάντων,
Πως γάρ τοι δώσουσι γέρας μεγάθυμοι 'Αχαιοί; 
Οὐδὲ τί πον ἱδμεν ξυνὴμα κείμενα πολλά.
Αλλά τὰ μὲν πολλῶν εὖ ἐπράθομεν, τὰ δέδασται,
Λαοῖς δ’ οὐκ ἐπεδέκει παλίλλογα ταῦτ’ ἑπαγείρειν.
Αλλά σὺ μὲν νῦν τῆρδε θεῶ πρόςει; αὐτῶρ Ἀχαιοί
Τριπλῆς τετραπλῆς τ’ ἀποτίσομεν, αῖ κέ ποθὶ Ζεὺς,
Δόσι πόλιν Τροίην εὐνείχεον ἐξαλαπάξαι.

Τὸν δ’ ἀπαμειδόμενος προσέφη κρείων Ἀγαμέμνων 
Μὴ δ’ οὕτως, ἀγαθός περ ἑών, θεοεκελ’ Ἀχιλλεῦ,
Κλέπτε νῦν; ἐπεί οὐ παρελεύσεαι, οὐδὲ με πεῖσεις.
’Η ἔθελεσι, οἱρ’ αὐτὸς ἐχῆς γέρας, αὐτὰρ ἐμ’ αὐτῶς
’Ησθαὶ δενομενόν, κέλεα δὲ με τὴν’ ἀποδοῦναι;
’Αλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί
’Αρσαντες κατὰ θυμίνι, ὅπως ἀνταξίον ἔσται,— 
Εἰ δὲ κε μὴ δώσων, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι
’Η τεῦον ἡ Δίαντος ἰὼν γέρας, ἠ Ὀδυσσός
Ἄξω ἐλών’ ὁ δὲ κεν κεχολώσεται, ὁν κεν ἱκωμαι.
Αλλ’ ἦτοι μὲν ταῦτα μεταφρασόμεθα καὶ αὐτὶς.
Νῦν δ’ ἄγε νήα μέλαιαν ἐρύσομεν εἰς ἄλα δίαιν,
Εἰς δ’ ἐρέτας ἐπιτιθῆς ἀγείρομεν, εἰς δ’ ἐκατόμηθη
Θεόμεν, ἀν δ’ αὐτῆν Χρυσῆδα καλλιπάρρον
Βήσομεν; εἰς δὲ τις ἄρχος ἀνὴρ βοσιλήφὼς ἔστω,
’Η Άγας, ἡ ’Ιδομενεύς, ἡ δίες ’Οδυσσεύς,
’Ηνε σῦ, Πηλείδη, πάντων ἐκπαγλότατ’ ἀνϑρῶν,
’Οφρ’ ἤμισ ’Ἐκάρεγον ἡλάσσεαι ἰερὰ βέξας.

Τὸν δ’ ἀρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὦκὺς Ἀχιλλεύς
’Ω μοι, ἀναδείην ἐπειμένε, κερδαλεόφρον,
Πός τίς τοι πρόφρον ἐπεισι πεὐδηται Ἀχαιών,
’Η ὀδὸν ἐθεμένειν, ἢ’ ἀνδράσιν ἰφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρῶων ἔνεκ’ ἥλιον αἰχματάων
Δεύρο μαχησόμενος· ἐπεὶ οὖτε μοι αἰτίοι εἰσιν.
Οὐ γὰρ πῶς τ’ ἐμὰς βοῦς ἡλικοί οὐδὲ μὲν ἱπποὺς,
Οὐδὲ ποτ’ ἐν Φώιῃ ἐρείδωλαι, βωτιανέρει,
Καρπὸν ἐδηλήσαντ’· ἐπεὶ ἡ μάλα πολλὰ μεταζύν.
Οὔρεά τε οἰκίσεσθα, θάλασσα τε ἡχήσσα.
'Αλλὰ σοί, ὦ μέγ' ἀναίδες, ἀμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,
Τμήν ἄρνυμενοι Μενελάω, σοί τε, κυνώπα,
Πρὸς Τρώων· — τῶν οὔτε μετατρέπῃ οὐδ' ἀλεγίζεις. 160
Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
'Ωμὶ πολλ' ἐμόγχα, ὁδόναν δὲ μοι νίες Ἀχαίων.
Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαίοι
Τρώων ἐκπέρσωσ' εὐναϊόμενον πτολέμοιον.
'Αλλὰ τὸ μὲν πλεῖον πολυναίκος πολέμοιο
165
Χείρες ἐμαί διέτονα· ἀτὰρ ἢν ποτε δασμὸς ἐκηταῖ,
Ṣοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὶν κεκάμω πολεμίζων.
Νῦν δ' εἰμι Φθίνωδ', ἐπεὶ ἡ πολὺ φέρτερον ἐστίν
Οἰκαδ' ἰμεν σὺν νησὶ κορωνίαιν· οὐδὲ σ' ὄλῳ
170
Ἐνθάδ', ἀτύμος ἑών, ἀφενος καὶ πλοῦτον ἄφυξεν.

Τὸν δ' Ἰμείδετ' ἐπείτα ἄναξ ἀνδρῶν Ἀγαμέμνον.
Φεύγε μάλ', εἰ τοι θυμὸς ἐπέσωται· οὐδέ σ' ἔγωγε
Λίσσομαι εἰνεν' ἐμεῖο μένεν· πάρ' ἐμοιγε καὶ ἄλλοι,
Ο' κε με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
175
'Εχθιστος δὲ μοι ἑσοι Διοτρέφων βασιλῆων·
Αἰεί γὰρ τοι ἔρις τε φίλη πολεμίοι τε μάχαι τε.
Εἰ μάλα καρτέρος ἑσσι, θεὸς ποιν σοι τόγ' ἔδωκεν.
Οἰκαδ' ἰὼν σὺν νησὶ τε σὺς, καὶ σοῖς ἑτάροισιν,
Μυρμιδόνεσαν ἀνάσας, σιδεν δ' ἔγω σὺκ ἀλεγίζω,
180
Οὐδ' ὅθομαι κοτέοντος· ἀπειλήσω δὲ τοι ὅδε·
'Ως εὐ' ἀφαιρεῖται Χρυσηῖδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηί τ' ἐμὴ καὶ ἐμοὶς ἑταροίς
Πέμψω, ἐγὼ δ' κ' ἄγω Βρισηῆδα καλλιτάρφην,
Αὐτὸς ἰὼν κλισίνϑε, τὸ σὺν γέρας· ὅφρ' ἐν εἰδῆς,
185
'Οσοσον φέρτερός εἰμι σέθεν, στυγήθ' δὲ καὶ ἄλλος
'Ισον ἐμοὶ φάσθαι, καὶ ὑμιωθῆμενιν ἄντην.

'Ως φάτο· Πηλείων δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ
Στήθεσαν λασίοις διάνδικα μεριμήρειν,
190
'Η ὅγε φάσγανον δ' ἐρυσσάμενος παρὰ μηροῦ.
Τοῦς μὲν ἀναστήσειν, δ' Ἁτρείδην ἔναοίζου,
'Ἡ κόλον παύσειν, ἐρητύσειε τε θυμόν.
"Εὼς δὲ γε ταῦθ' ὄρωμαν κατὰ φρένα καὶ κατὰ θυμόν,
"Ελκετο δ' ἐκ κολεοῦ μέγα ξίφος, ἦλθε δ' Ἁθήνη
Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλευνος Ἡρη, 195
"Ἀμφώ ὁμὸς θυμῷ φιλέουσα τε κηδομένη τε.
Στῇ δ' ὀπισθεν, ξανθῆς δὲ κόμης ἔλεε Πηλείωνα,
Οὐ φαινομένη, τῶν δ' άλλων οὕτως ὀράτω.
Θάμβησεν δ' Ἀχιλλός, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινώ δὲ οἱ δοσε φάνθεν. 200
Καὶ μιν φωνῆσας ἔπεα πετρέχετα προφηθάδα·

Τέπτ' ἄυτ', αλγιόχοιο Δίος τέκος, εἰλήλουθας;
'Η ίνα ὑβριν ἴδῃ Ἀγαμέμνονος Ἁτρείδαο;
'Ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέσθαι δίω,
'Ἡς ὑπερπλήσια τάχ' ᾧ ποτε θυμὸν ὀλέσσῃ. 205

Τὸν δ' ἄυτε προσέειπτε θεὰ γλαυκώπος Ἀθήνη.
'Ἡλθον ἔγν παύσουσα τὸ σὸν μένους, αἰ κε πίθηαι,
Οὐρανόθεν· πρὸ δὲ μ' ἦκε θεὰ λευκώλευνος Ἡρη,
"Ἀμφώ ὁμῶς θυμῷ φιλέουσα τε κηδομένη τε.
'Ἀλλ' ἄγε λήγη' ἔριδος, μηδὲ ἔξιφος ἔλκεο χειρί. 210
'Ἀλλ' ἤτοι ἐπεσεν μεν ονείδισσον, ὡς ἔσεται περ.
'Ωδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
Καὶ ποτε τοι τρίς τόσσα παρέσσεται ἀγλαά δύσα
"Τρισας εἶνεκα τήσει· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπάμειδόμενος προσέφη πόδας ὠκύς Ἀχιλλέως 215
Χρῆ μὲν σφωτίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
Καὶ μάλα περὶ θυμῷ κεχωλόμενον· ὃς γὰρ ἀμεινον.
"Ος κε θεοῖς ἐπιπείθηται, μάλα τ' ἐκλυνοι, αὐτοῦ.

'Η, καὶ ἐπ' ἀργυρέῃ κόρῃ σχέδε χειρά βαρείαν·
"Ἀφ δ' ἐς κολεδων ὠσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
Μῦθοι Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβηκεί
Δῶματ' ἐς αἰγιόχοιο Δίος μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαύτις ἀπαρτηροῖς ἐπέεσσοι
Ἀτρείδην προσέειπε, καὶ οὐπω λήγε χόλοιο.
B O O K  I .

Οινοδορές, κυνὸς ὄμματ' ἔχων, κραδίην ὅ' ἐλάφου, 225
Οὔτε ποτ' ἐς πόλεμον ἀμα λαῷ ἑωρηχθῆναι,
Οὔτε λόχονδ' ἔναι σὺν ἀριστήσειν Ἀχαιῶν
Τετλῆκας ὁμήρῳ· τὸ δὲ τοῦ κήρ εἴδεται εἶναι.

'Ἡ πολὺ λῶϊν ἔστι κατὰ στρατὸν εἰρύν Ἀχαιῶν
Δῶρ' ἀποαρείσθαι βάςτις σέθεν ἀντίνοι εἴπη.

230
Δημοβόρος βασιλεύς, ἑπεὶ οὐτιδᾶνοισιν ἀνάσσεισι·
'Ἡ γὰρ ἂν, Ἀτρείδη, νῦν ὑποτα λωβῆσαι,
'Αλλ' ἐκ τοῦ ἑρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοίμαι,
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄξους
Φύσει, ἐπειδὴ πρώτα τομῆν ἐν ὄρεσιν λέλοιπεν,
Οὐδ' ἀναβηλήσει· περὶ γὰρ ῥά ἐν χαλκὸς ἐλευθε
Φύλλα τε καὶ φλοιῶν· νῦν αὐτὲ μὲν νῖες Ἀχαιῶν
Ἐν παλάμησι φορέονσι δικάσπόλου, οἴτε θέμιστας.
Πρὸς Δίως εἰρύναται· ὁ δὲ τοῖς μέγασι ἔσσεται ὄρκος·

235
'Η ποτ' Ἀχιλλῆς ποθῇ ἤξεται νίας Ἀχαιῶν
Σύμπαντας· τότε δ' οὔτι δυνήσεαι, ἀχτίσσει, ἀρρή
Χρασμεῖν, εὗτ' ἄν πολλοὶ ύφ' Ἐκτόρος ἀνδροφόνῳ
Θυρόκοντες πέπτωσι· σὺ δ' ἐνδοθεθείς ὁμᾶδω καθε
Χωρίσεις, ὃτ' ἀρίστον Ἀχαιῶν οὐδὲν ἔτι σας.

240
"Ως φάτο Πηλείδης· ποτὲ δὲ σκῆπτρον βάλε γαίη
Χρυσείους ἥλιοις πεπαρμένου, ἤξετο δ' αὐτὸς·
'Ατρείδης δ' ἐτέρωθεν ἐμήμην· τοίς δὲ Νεάτωρ
'Ηδυπηθεὶς ἀνόρονος, λεγὼς Πυλίων ἄγορηθης,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ρέειν αὖθη.
Τὸ δ' ἥδη δύο μὲν γενεὰι μερόπων ἀνθρώπων
'Εφθίαθ', οἴ οἱ πρόσθεν ἀμα τράφεν ἥδ' ἐγένεντο
Ἐν Πῦλω ἡγαθεῖ, μετὰ δὲ τριτάτοιοι ἀνάσσε
"Ο σφιν ἐὐφρονεύς ἄγορήσατο καὶ μετέειπεν·

245
"Ω πόποι, ἦ μέγα πένθος Ἀχαϊδα γαίαν ἵκανε.
'Η κεν γηθῆσαι Πρίαμος, Πριάμοιο τε παιδες
'Αλλοι τε Τρῶις μέγα κεν κεχαρολατο θυμῷ,
Ἐλ σφῶν τάδε πάντα πυθοίατο μαρναμένουιν,
Οἴ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστε μάχεσθαι

250
Αλλὰ πίθεσθαι· ὃμως δὲ νεωτέρω ἐστὶν ἐμεῖο. Ἡδη γάρ ποτέ ἐγὼ καὶ ἀρείοσθη ἡπέρ ὑμῖν 260
'Ανδράσιν ὀργίλησα, καὶ οὕτωτε μ' οὐγ' ἀθέριζον.
Οὐ γάρ πω τοῖσι ὦδον ἀνέρας, οὐδὲ ἠδώμαι,
Οἶνον Πειρίθοον τε, Δρύαντα τε, πομένα λαῶν,
Καινέα τ', Εξάδιον τε, καὶ ἀντίθεσιν Πολύφημον.
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
Κάρτιστοι δ' ἑκίνοι ἐπιχοθονίων τράφεν ἀνδρῶν·
Κάρτιστοι μὲν ἔσαν, καὶ καρπίστοις ἐμάχοντο,
Φηρσὸν ὀρεσκόφιοι, καὶ ἐκκάγιλως ἀπόλεσαν.
Καὶ μὲν τοῖσιν ἐγώ μεθομίλεον ἐκ Πύλον ἐλθὼν,
Τηλόθεν εξ ἀπίθας γαίης· καλέσαντο γὰρ αὐτοὶ·
Καὶ μαχόμην κατ' ἐμ' ἀυτὸν ἐγώ· κεῖνοι δ' ἂν οὕτως
Τῶν, οὐ νῦν βροτοὶ εἶσον ἐπιχθόνιοι, μαχόμετο.
Καὶ μὲν μεν βουλέων ξύνειν, πεῖθοντό τε μύθῳ.
'Αλλὰ πίθεσθε καὶ ὑμεῖς· ἐπεὶ πείθεσθαί ὑμεῖνον.
Ὡς τοῦ τόνδ', ἄγαθὸς περ ἔσων, ἀποαιρεο καῦρην.
'Αλλ' ἔσε, ὡς οὶ πρῶτα δόσαν γέρας πίλες' Ἀχαιῶν·
Ὡς τοῦ, Πηλείδη, ἐθελ' ἐριζέμεναι βασιλῆι
'Αντιβίην· ἐπεὶ οὕτοι ὑμιᾶς ἐμορὸ τιμῆς
Σκηπτόνχος βασιλεὺς, ὅτε Ζεὺς κύδος ἐδώκειν.
Εἰ δὲ σὺ καρπέρος ἐσσι, θέα δὲ σε γείνατο μήτηρ,
'Αλλ' δδε φέρτερος ἐστίν, ἐπεί πλεύνεσσιν ἀνάσσει.
'Ατρείδη, σὺ δὲ παῦ τεῦν μένος· αὐτὰρ ἐγωγε
Λίσσορ' Ἀχιλλῆι μεθέμεν χόλον, θς μέγα πάσιν
'Ερκος Ἀχαιοίσιν πέλεται πολέμου κακοῖο.
'Η γαρ κει δειλός τε καὶ οὐτιδάνως καλεόμην, Εἴ δή σοι τίν ἔργον ὑπείρομαι, ὡτε κεν εἴπης.
'Αλλοιοιν δὴ ταύτι έπιτέλλεσθε, μὴ γὰρ ἐμοιγε. Σήμαντι οὖ γὰρ ἔγωγ' έτι σοι πεῖσεσθαι οἶω.
'Αλλο δὲ τοι ἐρέω, οὐ δ' ἐνὶ φρεσὶ βάλλεο σίγου. Χερσὶ μὲν οὖτοι ἐγογε μαχήσομαι εἰνεκα κούρης,
Οὔτε σοι οὔτε τῷ ἄλλῳ, ἐπεὶ οὗ άφέλεσθέ γε δόντες τῶν δ' ἄλλων ἀ μοὶ ἐστί δοῦ παρά νηπ μελαίνης,
Τῶν οὐκ ἂν τι φέροις ἀνελών ἀέκοντος ἔμειο. Εἴ δ' ἀγε μὴν πείρησαι, ἵνα γνώσωι καὶ οἶδε·
Αἰφά τοι αἴμα κελαίνον ἐρωθήσει περὶ δοφρί.

'Ως τῶν άντιβοίας μαχεσσαμένω ἐπέεσαν Ἀνατήθην· λύσαν δ' ἀγορὴν παρὰ νησίν 'Αχαιῶν. Πηλείδης μὲν ἐπὶ κλήσιας καὶ νῆςς εἴσας· Ποιε σύν τε Μενοιτάδη καὶ οἷς ἐτάρωσιν·
'Ατρείδης δ' ἄρα νῆ θοην ἀλαδε προέρνοσεν, 'Ες δ' ἐρέτας ἐκρινεν εἰκίσαιν, ἐς δ' ἐκατόμβην
Βῆσε θεῷ· ἀνά δὲ Χρυσηίδα καλλιπάρρην. Γίαυ εἶναι· ἐν δ' ἀρχάς ἐβην πολύμητις 'Οδυσσεύς.
Εἶαν ἀγών· ἐν δ' ἀρχάς ἐβήκαν κύλυμενεῖς 'Οδυσσεύς.

Οἴ μὲν ἐπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα· Λασοὺς δ' Ἀτρείδῆς ἀπολυμαίνεσθαι ἀνωγεν. Οἴ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔδαλλον·
'Ερίδον δ' Ἀπόλλων τελέσσας ἐκατόμβας. Γαύφων ἥδ' αἰγῶν παρὰ θίν' ἀλὸς ἀτρυγέτου.
Κνίσῃ δ' οὐοσαν ὶ κεν ἐλισσομενεὶ περὶ κατυκ. "Ως οἱ μὲν τὰ πένυτον κατὰ στρατὸν· οὐδ' 'Αγαμέμνον
Ἀμ' ἀριδος, τὴν πρώτον ἐπηπείλησ' 'Αχιλλῆ. 'Αλλ' ὅγε Ταλθυδίον τε καὶ Εὐρυβάτην προσέειπέν, Τῷ οἴ οἶναν κήρυκε καὶ ἄτρητώδι θεράποντε. "Ερχεσθον κλισίνην Πηλιάδων 'Αχιλήδως.
Χειρδ' ἐλώντ' ἀγέμεν Βρισηίδα καλλιπάρρην. Εἴ δὲ κε μὴ δώσοιν, ἐγὼ δὲ κεν αὐτος ἐλώμαι
'Ελθὼν σὺν πλεόνεσσι, τό οἴ καὶ ρίγιον ἔσται.
"Ὡς εἰπὼν προειρ. κρατερὸν δ' ἐπὶ μύθον ἔτηλεν. Τῶ δ' ἀέκοντε βάτην παρὰ δίν᾽ ἀλὸς ἀτρυγέτοιο, Μυρμιδώνω δ' ἐπὶ τε κλισίας καὶ νήας ἱκέσθην. 'Τού δ' εὐρὸν παρά τε κλισία καὶ νηή μελαίνη 'Ημενον· οὐδ᾽ ἄρα τώγε.ιδῶν γῆθησαν 'Αχιλλεὺς. 330 Τῶ μὲν ταρπήσαντε καὶ αἰδομένω βασιλῆα Στήτην, οὕδ᾽ ιά μεν προσεφώνεον οὐδ᾽ ἐρέοντο. Αὐτὰς ὁ ἐγνω ἴοιν ἐνί φρεάτι, φώνησεν τε·

Χαίρετε, κήρυκε, Διὸς ἄγγελοι ἴδε καὶ ἀνήρων, 'Ἀσον ἦτε· οὗτι μοι ὑμεῖς ἐπαίτιοι, ἀλλ᾽ 'Αγαμέμνον, 335 ὁ σφαῖρε προέη Βροσηίδος εἰνεκα κούρης. 'Ἀλλ᾽ ἄγε, Διογενείς Πατρόκλειος, ἔξαγε κούρην, Καὶ σφαῖριν δός ἄγειν. Τῶ δ᾽ αὐτῷ μάρτυρι ἔστων Πρὸς τε θεῶν μακάρων, πρὸς τε θυητάν ἀνθρώπων, Καὶ πρὸς τὸν βασιλῆα ἄρτημεος, εἰ ποτε δ᾽ αὐτε 340 Χρεώ ἐμείο γένηται αἰείκεα λοιγόν ἀμύναι Τοῖς ἄλλοις. 'Ἡ γὰρ δὴ ὀλοίησε φρεάτι θύμει· Οὐδὲ τε οἴδε νοῆσαι ἁμα πρόσωπων καὶ ὀπίσω, ὁππὼς οἰς παρὰ νηήσει σοιὶ μαχέωνται 'Αχαιοι.

"Ὡς φάτο· Πάτροκλος δὲ φίλω ἐπεπείθεθ' ἐταιρῷ· 345 Ἐκ δ᾽ ἁγαγε κλισίας Βροσηίδα καλλιτάρηρον, Δῶκε δ᾽ ἁγεν'· τῶ δ᾽ αὐτες ἴτην παρὰ νηής 'Αχαιών· "Ἡ δ᾽ ἀέκουσα· ἁμα τοῖς γυνῃ κίεν.—Αὐτὰρ 'Αχιλλεὺς Δακρύσας ἐτάρων ἀφαρ ἐξετο γύοφη λιασθείς, Θιν ἡφ' ἀλὸς πολίθς, ὄρον ἐπὶ οἴνοπα πότον. 350 Πολλὰ δὲ μητρί φίλη ἑρήματο χείρας ἀρεγνύς·

Μήτερ, ἐπει μ᾽ ἐτεκές γε μενυνθάδιον περ ἢοντα, 'Τμήνι πέρ μοι δειλλείν 'Ολύμπιος ἐγγυναίξαι, Ζεὺς υψηθεμέτης· νῦν δ' οὐδὲ με τυτθὸν ἐτίεσεν. 'Ἡ γὰρ μ᾽ Ἀτρείδης εὐρυκρείων 'Αγαμέμνον 355 'Πτίμησεν· ἐλών γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

"Ὡς φάτο δακρυχεών· τοῦ δ' ἐκλυν πότια μήτερ Ἡμένῃ ἐν βενθεσιν ἀλὸς παρὰ πατρί χέροντι. Καρπαλίμως δ' ἀνέδυν πολιθς ἀλὸς, ἡμ' ὁμίχλη·
ΒΟΟΚ Ι.

Καί ῥα πάροιθ' αυτοίο καθέξετο δακρυχέοντος, ἦκι τ' ἐφατ', ἐκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δ' σε φρένας ἵκετο πένθος; Ἑξαύδα, ἦν κεῖθε νόο, ἴνα εἰδόμεν ἄμφω.

Τὴν δὲ βαρυστενάχων προφέφη πόδας ὑκός 'Αχιλλεύς· Οἴσοδα· τί τρε ταῦτ' εἰδνίη πάντ' ἄγορεύω;

Ωιχόμεθ' ἐς ὁθῆν, ἱερὴν πόλιν Ἡπείρων,

Τὴν δὲ διετράπομεν τε, καὶ ἢγομεν ἐνβάδε πάντα·

Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν νῦες 'Αχαιῶν,

'Εκ δ' ἔλον Ἀτρείδη Χρυσηῆδα καλλιπάρησιν.

Χρυσῆς δ' αὖθ', ἱερεῖς ἐκατηβοῦλον Ἀπόλλωνος,

'Ἡλθε θόας ἐπὶ νῆς 'Αχαιῶν χαλκοχιτώνων

Ἀνυσομενὸς τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,

Στήμματ' ἔχων ἐν χερσίν ἐκηβοῦλον Ἀπόλλωνος

Χρυσῆς ἄνα σκήπτρω, καὶ ἐλίσσετο πάντας 'Αχαιοὺς,

Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαών.

'Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν 'Αχαιοὶ

Ἀλδεῖσθαι θ' ἱερὰ, καὶ ἁγιὰ δὲξαὶ ἄποινα·

'.Alpha' οὐκ Ἀτρείδη Ἀγαμέμνονι ἤνδαν δυρῳ,

Ἀλλὰ κακῶς ἄφιει, κρατερὸν δ' ἐπὶ μῦθον ἔτελεν.

Χωσμενὸς δ' ὁ γέρων πάλιν ᾧχετο· τοῖο δ' Ἀπόλλων

Ἐνδαμένου ἤκουσεν, ἐπεὶ μᾶλα οἱ φίλος ἤτε.

'Ήκε δ' ἐπ' Ἀργείοισι κακῶν βέλος· οἱ δὲ νῦ λαοὶ

Οὐκέσκον ἐπασούτεροι· τά δ' ἐπάχετο κήλα θεοὶ

Πάντα ἀνά στρατὸν εὑρὼν Ἀχαιῶν. Ἀμμὶ δὲ μάντις

Ἐν εἰδός ἀγόραε θεοπροπίας Ἑκάτωοι·

Ἀυτίκ' ἔγω πρότος κελόμην θεὸν ιλάσκεσθαι·

Ἀτρείωνα δ' ἐπειτὰ χόλος λάβεν· αἰφα δ' ἀναστάς

Ἡπείλησεν μῦθον, ὁ δ' ἐπελεσεμένος ἐστίν.

Τὰς μὲν γὰρ σὺν νῃ θῷ ἐλικὼτες 'Αχαιοὶ

'Ἐς Χρύσην πέμπομαι, ἄγουσι δὲ δώρα ἀνακτί·

Τὴν δὲ νέον κλισίθεν ἐδαν κήρυκες ἄγουτες

Κούρην Βριςῆος, τὴν μοι δύσαν νῦες 'Αχαιῶν.

Ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐχός·
Ἐλθοῦν Οὐδημόπονδε Δία λέσαι, εἴ ποτε δὴ τι
Ἱ ἐπει ὄννησας κραδίνην Δίος ἂν καὶ ἐργῷ.

Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἀκουσά
Εὐχομένης, ὅτι ἐφησάθα κελανεφεῖ Κρονίων
Οἶῃ ἐν ἄθανάτωσιν ἀεικέα λογιγὸν ἀμῦναι,
PELL κότε μυν ἡνυδὴσαι Ὀλυμπιοι ἱδελούν ἀλλοι,
Ἡρη τῇ ἤδε Ποσειδάων καὶ Παλλάς Ἀθήνη.

Ἀλλὰ σῦ τόγυ ἐλθοῦσα, θεᾶ, ὑπελύσαο δεσμῶν,
Ὁξ' ἐκατόγχειρον καλέσασ ἐς μακρῷν Ὀλυμπον,
Ὁν Βριαρεών καλέσαν θεοί, ἄνδρος δὲ τε πάντες
Ἀλγαῖων· ὁ γὰρ αὐτὲ βίη ὑπὶ πατρὸς ἀμείων·
Ὁς ρὰ παρὰ Κρονίων καθέζετο κύδει γαῖων.

Τὸν καὶ ὑπέδεισαν μάκαρες θεοί, ουδὲ τῇ ἐδησαν.
Τὸν νῦν μὲν μνῆσασ παρέξεο, καὶ λαβὲ γούνων,
Δὲ κέν πως ἐθέλησεν ἐπὶ Τρώσσαιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἀλὰ ἔλοσαι Ἀχιους
Κτενομένους, ἐνα πάντες ἐπαύρωνται βασιλῆς,
Γνώ δὲ καὶ Ἀτρείδης εὐρυκρεῖων Ἁγαμέμνων
Ἡν ἀτην, δτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἡμείθετ' ἐπειτα Θέτις κατὰ δάκρυ χέουσα:
Ὡ μοι, τέκνου εμόν τι νῦ σ' ἐθρεφον, αἶνα τεκόουσα;
Ἄϑ' ὀφελεῖς παρὰ νησοῖν ἀδάκρυτος καὶ ἀπίμων.

ὦ θεάν! ἐπεῖ νῦ τοι αἶς μὴν νῦν δήν
Νῦν δ' ἀμα τ' ὀκύμοροσ καὶ ὀίξυρος περὶ πάντων
Ἐπλέον· τῷ σε κακὴ αἰσθή τέκον ἐν μεγάροισιν.
Τοῦτο δὲ τοι ἐρέουσα ἐπος Διὶ τερπικεραύην
Ἐμ' αὕτη πρὸς Ὀλυμπον ἀγάννυφον, αἰ κε πιθηται.

Ἀλλὰ σῦ μὲν νῦν νησι παρήμενος ὄκτυροισί
Μήμν' Ἀχαιοῖσιν, πολέμου δ' ἀποταύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύνων Ἀδισσόπης
Χθεὸς θῆ μετὰ δαίτα, θεόν δ' ἀμα πάντες ἐποντο
∆οδεκάτη δέ ταύτης ἐλευθεται Οὐλυμπόνδε.
Καὶ τὸν' ἐπειτά τοι εἰμὶ Δίος ποτὶ χαλκοβατῆς δῶ,
Καὶ μυν γουνάσομα, καὶ μυν πείσεσθαι ὀἰω.

Β
'Ως ἀρα φωνήσασι' ἀπεθάνετο· τὸν δ' ἐλευ' αὐτοῦ
Χωμένου κατὰ θυμὸν ἐνζώνοιο γυναικὸς,
Τὴν ρα βίχ ἄκοντος ἀπηύρων.—Αὐτὰρ 'Οδυσσεὺς
'Ες Χρύσην ἱκανεῖν ἄγων ἱερὴν ἑκατόμβην.
Οἶ δ' ὅτε δῆ λιμένος πολυβενθέος ἐντὸς ἰκόντο,
'Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νη ἀμελαίνῃ.
Ἰστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ψφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρρεσαν ἑρέτμοις.
Εκ δ' εὐνὰς ἔβαλον, κατὰ δὲ προμνήσα' ἐδησαν
Εκ δὲ καὶ αὐτοὶ βαἶνον ἐπὶ ῥηγμίν θαλάσσης.
'Εκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ 'Απόλλων.
Εκ δὲ Χρύσης νηὸς βῆ ποντοπόροισ.
Γῆν μὲν ἐπείτε ἐπὶ βωμὸν ἄγων πολύμητος 'Οδυσσεὺς
Πατρὶ φίλῳ ἐν χεροί τίθει, καὶ μὲν προσέειπεν.

'Ο Χρύσης, πρὸ μ' ἐπεμψεν ἀναξ ἀνδρὸν 'Αγαμέμνων
Παίδα τε σοὶ ἀγέμεν, Φοίβῳ δ' ἱερὴν ἑκατόμβην
Ρέξαι ὑπὲρ Δαναών, δόρφ' ἱλασόμεσθα ἀνακτα,
Ος νῦν 'Αργείοισι πολύστονα κῆθε' ἐφῆκεν.

'Ως εἰπὼν ἐν χεροὶ τίθει, δ' ἐδέξατο χαῖρων
Παίδα φίλην· τοῖ δ' ὥκα θεῶ κλειτήν ἑκατόμβην
'Εξεῖνης ἐσπησαν ἐφόμητον περὶ βομῶν·
Χερνήσαντο δ' ἐπείτα, καὶ ὦλοχοῦτος ἀνέλοντο.
Γοῖοιν δὲ Χρύσης μεγάλ' εὐχετο χείρας ἀνασχὼν.

Κλῦθι μεν, 'Αργυρότοξ', ὡς Χρύσην ἀμφιδέβηκας,
Κίλλαν τε κατὰ ταῖς ἤντεδοι τε ἱφι ἀνάσσεις·
'Ηδὴ μὲν ποτ' ἐμεῖ πάρος ἐκλανες εὐξαμένοιο,
Τίμησας μὲν ἐμὲ, μέγα δ' ῥυμο λαὸν 'Αχαιῶν·
'Ηδ' ἐπὶ καὶ νῦν μοι τὸν' ἐπικρήην ἐέλδωρ·
'Ηδὴ νῦν Δαναοῖν ἀεικέα λοιγὸν ἄμυνον·

'Ως ἐφα' εὐχόμενος· τὸν δ' ἐκλανε Φοίβος 'Απόλλων
Αὐτὰρ ἐπείρ' εὐξαντο, καὶ οὐλοχύτας προβάλλοντο,
Ἀνέρυσαν μὲν πρώτα, καὶ ἔσφαξαν καὶ ἐδειραν,
Μηροὺς τ' ἐξέταμον, κατὰ τε κώσῃ ἐκάλυφαν

430
435
440
445
450
455
460
Δίπτυχα ποιήσαντες, ἐπὶ αὐτῶν δ’ ὠμοθέτησαν.
Καὶ δ’ ἐπὶ σχίζεις ὦ γέρων, ἐπὶ δ’ αἰθώπα ὄινον
Δεῖδε· νέοι δὲ παρ’ αὐτὸν ἔχουν πεπτῶβολα χερσῖν.
Αὐτάρ ἐπεὶ κατὰ μὴρ’ ἐκάη, καὶ σπλάγχνα έπάσαντο,
Μιστυλλόν τ’ ἄρα τάλλα, καὶ ἀμφ’ ἄδελφιαν ἐπειραν, 465
’Ώπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτάρ ἐπεὶ παύσαντο πόνον, τετύκουντό τε δαίτα.
Δαίννυτ’, οὐδὲ τ’ θυμὸς ἐδεύετο δαιτός έίσας;
Αὐτάρ ἐπεὶ πόσιος καὶ εὐθυτός εξ ἑρον ἐντο,
Κοῦροι μὲν κρητήρας ἐπεστέψαντο πτοσίο.
Νόμησαν δ’ ἄρα πάσιν ἐπαρξάμενοι ἀπέασσιν. 470
Οἱ δὲ πανημέρου μαλτῇ θεόν ἱλάκοντο
Καλὸν αἰείδοντες παίηνον κοῦροι Ἀχαιῶν,
Μέλποντες Ἐκάεργον· οὗ δὲ φρένα τέρπετ’ ἄκούων.

’Ήμος δ’ ἥλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
Δὴ τὸτε κοιμῆσαντο παρὰ πρυμνήσια νηὸς.
’Ήμος δ’ ἥριγένεια φάνη ῥοδοδάκτυλος ’Ηώς,
Καὶ τὸτ’ ἐπειτ’ ἀνάγοντα μετὰ στρατὸν εὐρὸν ’Αχαιῶν
Τοῖσιν δ’ ἱκμενον σὺρον λει έκάεργος ’Απόλλων.
Οἱ δ’ ἵστον στήσαντ’, ἀνά δ’ ἱστία λευκὰ πέτασσαν. 480
’Εν δ’ ἄνεμος πρῆσαν μέσου ἱστίου, ἀμφὶ δὲ κύμα
Στείρα πορφύρεον μεγάλ’ ἐαχε, νηὸς λούσης.
’Η δ’ έθεεν κατὰ κύμα διαπρήσσοσα κέλευθον.
Αὐτάρ ἐπεί β’ ἱκνοντε μετὰ στρατὸν εὐρὸν ’Αχαιῶν,
Νή μὲν οἴγε μέλαιναν ἐπ’ ἰπείρου ἐρύσαν 485
’Υψοῦ ἐπὶ ψαμάθως, ύπὸ δ’ ἤρματα μακρὰ τάνυσαν.
Αὐτοὶ δ’ ἔσκιδ’ναντο κατὰ κλισίας τε νέας τε.—

Αὐτάρ ὁ μὴν εὐηνοὶ παρήμενος ὀκυπτορίσαν,
Διογενῆς Πηλέος νύς, πόδας ὡκὺς ’Αχιλλεύς.
Οὔτε ποτ’ εἰς ἀγορὴν πωλέσκετο κυδίανειραν, 490
Οὔτε ποτ’ ἐς πόλεμον· ἀλλὰ φθινόθεσκε φίλον κηρ
Αὐθί μένων, ποθέσακε δ’ ἀὐτὴν τε πτόλεμαν τε.

’Ἀλλ’ δ’ οὔ τι τοῖ ὄνωδεκάτῃ γένετ’ ἦλθος,
Καὶ τὸτε ἤ πρὸς ’Ολυμπον ἱςαν θεοὶ αἶθί ἐόντες
Πάντες άμα, Ζεῦς δ’ ἤρχε. Θέτις δ’ οὐ λήθετ’ εφετέρων 495
Παιδὸς ἐου, ἀλλ’ ἦγ’ ἀνεδύσετο κῦμα θαλάσσης.
Ἡρήδ δ’ ἀνέβη μέγαν οὐρανὸν Οὐλμημόν τε.
Εὐφρεν δ’ εὐρύστα Κρονίδην ἀπερ ἤμενον ἄλλων
Ακροτάτῃ κορυφῇ πολυδειράδος Οὐλμήσσαο.
Καὶ ρὰ πάροιθ’ αὐταῖο καθέζετο, καὶ λάδε γούνων - 500
Σκαίη· δεξιτερή δ’ ἄρ’ ὑπ’ ἀνθερεώνος ἐλούσα,
Λυσσομένη προσέειπε Δία Κρονίωνα ἀναίτα·

Ζεῦς πάτερ, εἰ ποτὲ δὴ σε μετ’ ἀθανάτουσιν ὄνησα
"Ἡ ἐπεί ἦ ἔργῳ, τόδε μοι κρήνην ἔελδῳρ·
Τίμησαν μοι νίον, ὡς ὑκυμορώτατος ἄλλων 505
"Επλετ’· ἀτάρ μιν νῦν γε ἁναξ ἄνδρων ’Αγαμέμνων
"Ἡτύμησεν· ἐλων γὰρ ἐχει γέρας αὐτὸς ἀπόφας.
"Ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπει μητίετα Ζεῦ·
Τόφρα δ’ ἐπὶ Τρώεσσα τίθει κράτος, ὄφρ’ ἀν ’Αχαιοὶ
Τίδον ἐμὸν τίσωσιν, ὄφελλωσιν τέ ἐ τιμῇ.

"Ως φάτο· τὴν δ’ οὕτι προσέφη νεφεληγερέτα Ζεὺς.
"Ἀλλ’ ἀκέων δὴν ἱστο· Θέτις δ’ ὡς ἱψατο γούνων,
"Ως ἔχετ’ ἐμπεφυνία, καὶ εἴρετο δεύτερον αὐτίς·

Νημερτῆς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
"Ἡ ἀπόσειπ’· ἐπεί οὐ τοι ἐπί δέος· ὄφρ’ εὐ εἰδῶ, 515
"Ὅσον ἐγὼ μετὰ τάσιν ἀτυμοτάτη θεὸς εἰμ.

Τὴν δὲ μέγα ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
"Ἡ δὴ λοίγια ἔργ’, δτι μ’ ἐχθροθῆσαι ἐφῆσες
"Ἡρη, δὶ’ ἄν μ’ ἔρεθησίν ὄνειδείως ἐπέεσσαν.
"Ἡ δὲ καὶ αὐτῶς μ’ αἰειν ἐν ἀθανάτουσι θεοῖσιν 520
Νεικεί, καὶ τέ με φησὶ μάχῃ Τρώεσσον ἀρῆγειν.
"Ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μῆ σε νοῆῃ
"Ἡρη· ἐμοὶ δὲ κε ταῦτα μελῆσεται, ὄφρα τελέσσω
Εἶ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθης·
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτουσι μέγιστον 525
Τέκμωρ· οὐ γὰρ ἐμὸν παλαναγρετον, οὐδ’ ἀπατηθὼν,
Οὐδ’ ἀτελεύτητον, δτι κεν κεφαλῇ κατανεύσω.
Τίς δ' αὐτοὶ, δολομῆτα, θεῶν συμφράσσατο βουλᾶς; 540
Αἰεὶ τοῦ φίλου ἑστὶν, ἐμεῖς ἀποφόσιν ἑόντα
Κρυπτάδια φρονέοντα δικαζόμενα· ὥστε τί πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἄπος ὧτι νοῆσης.

Τὴν δ' ἴμειβετ' ἐπειτα πατήρ ἄνδρῶν τε θεῶν τε
"Ἡρη, μή δὴ πάντας ἐμοὺς ἐπείληπτες μόθους
Εἰδώσαιν· χαλεπά τοῦ ἔσοντι, ἀλῶχος περ ἐσοῦς.
'Αλλ' δ' ὑπὲρ κ' ἐπιεικές ἀκούέμεν, οὕτως ἐπειτα
Οὕτοι θεῶν πρότερος τόνῃ εἴσεται, οὕτ' ἄνθρώπων·
'Ον δὲ κ' ἐγών ἀπάνευθε θεῶν ἑθέλωμε νοῆσαι,
Μήτι σὺ ταῦτα ἐκαστα διείρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἴμειβετ' ἐπειτα βοῶπις πότνα "Ἡρη·
Δινότατε Κρονίδη, τοίου τὸν μῦθον ἔκειτες;
Καὶ λίπην σε πάρος γ' ὅπ' εἴρομαι, ὡτε μεταλλω.
'Αλλα μάλ' εὔκηλος τὰ φράζεαι, ἀσσ' ἑθέλησθα.
Νῦν δ' αἰνῶς σείδοικα κατά φρένα, μή σε παρείπῃ
'Αργυρόπεξα Θέτες, δυνάτηρ ἀλίσιο γέροντος,
'Περίς γὰρ σοιγεν παρέξετο, καὶ λάβε γούνων·
Τῇ δ' ὁικ κατανεῦσαν ἐτήρυμον, ως 'Αχιλῆα
Τιμής, δίλεσθι δὲ πολέας ἐπὶ νησιν 'Αχαιῶν.

Τὴν δ' ἀπαμειδόμενος προσέφη νεφεληγερέτα Ζεὺς 560
Δώμονή, αλλι μὲν οἶεια, οὐδὲ σε λήθω.
Πρῆσαι δ' ἐμπεῦς οὔτε δυνήσει, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεια· τὸ δὲ τοι καὶ ρήγοιν ἔσται.
Εἰ δ' οὐτω τοῦτ' ἔστιν, ἐμοὶ μελλει φίλον εἴναι.
Ἄλλ' ἀκέονσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
Μή νῦ τοι οὐ χραίαμωσίν ὅσοι θεοὶ εἰσ' ἐν Ὄλυμποι,
Ἄσσον ἴόνθ' ὅτε κέν τοι ἀἀπτος χείρας ἐφείω.

'Ὡς ἐφατ'· εὔδεεισεν δὲ βοῶπις πότνια Ἡρη·
Καὶ ὅ' ἀκέονσα καθήστο, ἐπιγνάμψασα φίλον κηρ.
'Ωχθησαν δ' ἀνὰ δώμα Δίως θεοὶ Ὥρανιώνες.
'Tοίσιν δ' 'Ἡφαιστος κλητοχήνυς ἦρχ' ἀγορεύειν
Μητρί φίλη ἐπίρρα φέρων λευκωλένυ Ἡρη·

'Ἡ δὴ λοίγια ἐργα τάδ' ἔσεσαν, οὐδ' ἐτ' ἀνεκτά,
Εἰ δὴ σφω ἐνεκα θιντῶν ἐριδαίνετον ὤδε,
'Ἐν δὲ θεοίσι κολων ἐλαίνετον· οὐδὲ τι δαιτὸς
'Ἐσθλῆς ἔσεσαι ἧδος, ἐπεὶ τὰ χερεῖναι νικά.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεύσῃ,
Πατρὶ φίλῳ ἐπίρρα φέρειν Διὶ, δοφρα μὴ αὐτὲ
Νεικεῖσου πατήρ, σὺν δ' ἡμῖν δαίτα παράζη.
Εἴπερ γάρ κ' ἐθέλησιν Ὅλυμπίοις ἀστεροπτής
'ῒς ἐδέων στυφελίζαι· ὁ γάρ πολὺ φέρτατος ἔστιν.
'Ἄλλα σὺ τόν' ἐπέεσοι καθάπτεσθαι μαλακοίσιν·
Ἀὐτίκ' ἐπείθ' Ἰλαος Ὅλυμπίοις ἔσεσαι ἡμῖν.

'Ὡς ἂρ' ἐφη· καὶ ἀναίχας δέπας ἀμφικύπελλον
Μητρὶ φίλη ἐν χειρὶ τίθει, καὶ μιν προσέειπεν.

Τέτλαθι, μὴτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
Μὴ σε, φίλην περ ἑοῦςαν, ἐν ὀθαλμοῖςαν ἰδὼμαι
Θειομένην· τότε δ' οὔτε δυνήσομαι, ἀχνύμενος περ,
Χραίσεμεν· ἀργαλέος γάρ Ὅλυμπίοις ἀντιφέρεσθαι.
'Ἡδὴ γάρ με καὶ ἄλλος' ἀλεξέμεναι μεμαώτα
Ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίο.
Πάν δ' ἡμαρ φερόμην, ἀμα δ' ἡλίῳ καταδύντι
Κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἐτί θυμὸς ἐνήκεν.
'Ενθα με Σίντιες ἀνδρεὶς ἄφαρ κομίσαντο πεσόντα.
"Ως φάτο· μείζησεν δὲ θεὰ λευκώλενος Ἡρη· 595
Μειδήσασα δὲ πα.δὸς ἐδέξατο χειρὶ κύπελλον,
Αὐτὰρ ὁ τοῖς ἄλλοις θεοῖς ἐδέξια πάσιν
Οἴνοχόει γλυκὴ νέκταρ ἀπὸ κρητήρος ἀφύσων.
"Ασθεστὸς δ’ ἄρ’ ἐνώρτο γέλως μακάρεςσα θεοῖσιν,
'Ως ἴδον Ἡφαιστον διὰ δώματα ποιπνύοντα. 600

"Ως τότε μὲν πρὸςαν ἢμαρ ἐς ἡμεῖσιν καταδύντα
Δαίννυτ’, οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἔσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἤν ἔχ’ Ἀπόλλων,
Μουσάων θ’, αἰ θείδου ἀμείβομεναι ὅπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡμίσιον, 605
Οὐ μὲν κακεῖοντες ἔβαν οὐκόνδε ἐκαστὸς,
'Ἡχι ἐκάστῳ δῶμα περικλυτὸς 'Αμφιγνήεις
'Ηφαιστος ποίησεν ἰδινήσι πραπίδεσοιν.
Ζεύς δὲ πρὸς δὴ λέχος ἢ' Ὄλυμπιος ἀστεροπητής,
'Ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὑπνὸς ἕκανοι· 610
'Ενθα καθευδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἡρη.
ΒΟΟΚ II.

'Αλλοι μὲν τα θεοὶ τε καὶ ἄνερες ἵπποκορυσταὶ
Εὐδον παννύχιοι. Δία δ' οὗκ ἔχε νήθυμος ὕπνος
Ἀλλ' ὅγε μεριμνῆτε κατὰ φρένα, ὡς 'Αχιλήα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νησίν Ἀχαιῶν.
"Ηδε δὲ ὦ θυμὸν ἀρίστη φαίνετο βούλη,
Πέμψαι ἐπ' Ἀτρείδη Ἀγαμέμνονι οὐλὸν ὄνειρον
Καὶ μν φωνήσας ἔπεα πτερόεντα προσήμα.

Βάσκ' ἤδε, οὐλὲ ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἔς κλησίην Ἀγαμέμνονος Ἀτρείδασ.
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.

Οὐρηζαι ε' κέλευε καρηκομόωντας Ἀχαιόης
Πανοδίης; ὡν γὰρ κεν ἐλοὶ πόλει εὐρυάγνιαν
Τρώων; οὗ γὰρ έτ' ἀμφίς Ὀλυμπία δώματ' ἑχοντες
'Αθάνατοι φράζονται; ἐπέγναμψεν γὰρ ἀπαντας
"Ηρη λυσσομένη τρώεσσι δὲ κήδε' ἐφήππαι.

"Ως φάτο· βη δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἀκουσέν
Καρπαλῆμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Βη δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὐδοὺτ' ἐν κλισίη, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῇ δ' ἄρ' ύπερ κεφαλῆς Νηληθὺς νυ ἐοικώς,
Νέστορι, τὸν ρα μάλεστα γερόντων τι' Ἀγαμέμνων.
Τῷ μὲν εἰσαμένος προσεφώνει θείος ὄνειρος.

Ἐνδεικς, Ἀτρέος νυ, δαίφρονος, ἀποδόμου;
Οὐ χρῆ παννύχιον εὔδειν βουληφόρον ἀνδρα,
Μι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25
Νῦν δ' ἐμέθεν ἄνευς ὄμα· Διός δὲ τοι ἀγγελός εἶμι.
Ος σε δὲ τόν ἀνευδέν ἐων μέγα κήδεται ἓν· ἐλεάρει.
Θωρῆζαι σε κέλευσο καρηκομῶντας Ἀχαιοὺς
Πανσυδίη· νῦν γὰρ κεν ἔλους πόλειν εὐρνάγων
Τρώων· οὐ γὰρ ἔτ' ἀμφίς Ὀλύμπια δῶματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γάρ ἀπαντάς
Ηρη λισομένη· Τρώεσσαι δὲ κῆδε' ἐφήπται
Ἐκ Διός· Ἀλλὰ σὺ σήσων ἔχε φρεσί, μηδὲ σε λήθη
Διερίτω, εὖτ' ἂν σε μελίφρων ὑπνος ἀνήρ.

'Ως ἄρα φωνήσας ἀπεθήσετο· τὸν δ' ἐλιπ' αὐτοῦ
Τὰ φρονέσωτ' ἃνα θυμόν, ἃ' ὅ τε τελέσσοι εἰμέλλον.
Φη γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἦματι κείνως,
Νηπίως· οὔδε τὰ ἄδη, ὃ ὅρα Ζεύς μήδετο ἑργά.
Οἵσειν γὰρ ἐτ' ἐμελλεν ἐπ' ἀλγεά τε στοναχάς τε
Τρωσι' τε καὶ Δαναοία διὰ κρατερὰς ψυμίνας.

'Εγερετ' δ' ἐξ ὑπνον· θείη δ' ἢ μν ἀμφέχτων' ὃμη.
'Ἐξετο δ' ὀρθωθεῖς· μαλακὸν δ' ἕνυνε χιτώνα,
Καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φάρος·
Ποσσὶ δ' ὑπὸ λιπαροῦσιν ἐδῆσατο καλὰ πέδιλα·
Ἀμφὶ δ' ἄρ' ὁμοίωσιν βάλλετο ζίφως ἀργυρόπλου.

Εἴλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεί·
Σὺν τῷ ἕθη κατὰ νήας Ἀχαιῶν χαλκοχιτῶν.

'Ηώς μὲν ῆ γὰ δεῖα προεβῆσετο μακροῦ Ὀλυμπον
Ζηρὶ φῶς ἔρεος καὶ ἀλλος ἄθανάτοισιν·
Αὐτὰρ ὁ κηρύκεσσοι λευψθόγγουσι κέλευσεν
Κηρύσσειν ἀγορήνθε καρηκομῶντας Ἀχαιοὺς·
Οὲ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὄμα.

Βουλή δὲ πρώτον μεγαθύμων ἵζε γερόντων
Νεαστρέφειν παρὰ νηθ' Πυλογενέος βασιλῆς·
Τοὺς δ' ὄγε συγκαλέσας πυκνῆν ἠρτύνετο βουλήν·

Κλύτε, φίλοι· θείος μοι ἐνύπνων ἥλθεν ὄνειρος
Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίως
Εἴδος τε μέγεθός τε, φυήν τ' ἄγχιστα ἐφεκε.
Στῇ δ' ἄρ' ὑπὲρ κεφαλής, καὶ με πρὸς μῦθον ἐειπεν
Εὐθείας, Ἀτρέας νυὲ, δαίφρονος, ἰπποδάμιον;
Οὐ χρὴ παννύχεον εὐδειν βουληφόρον ἄνδρα,
'Ωμι λαοὶ τ' ἐπιτετράφαται, καὶ τόσα μέμηλεν.
Νῦν δ' ἐμεθένε ζύντες ὠκα· Δίως δὲ τοι ἄγγελός εἰμι,
"Ος σεῦ ἄνευθεν ἐων μέγα κηδεται ἥδ' ἐλεαιρει.
Θωρήξαι σε κέλευσε καρηκομώντας Ἀχαιοὺς
Πανσυνθή· νῦν γάρ κεν ἐλοις πόλιν εὐφνάγνιον
Τρώων· οὐ γάρ ἐτ' ἀμφὶς 'Ολυμπία ὁδώματ' ἐχοντες
Ἀθάνατοι φράζονται· ἐπέγναμιν γάρ ἀπαντας
'Ἡρη λισσομένη· Τρωέος δὲ κήδε' ἐφῆται
'Εκ Δίως· ἀλλὰ σὺ σήσαι ἔχε φρεσιν.—"Ὡς ο μὲν εἰπὼν
'Ωιχετ' ἀποπτάμενος, ἐμε δὲ γλυκὺς υπνος ἀνήκεν.
'Ἀλλ' ἀγετ', αἳ κέν πως θωρήξομεν νῖας Ἀχαιῶν.
Πρῶτα δ' ἐγών ἐπεσοι πειρήσομαι, ἢ θέμις ἐστίν,
Καὶ φεύγειν σὺν νησὶ πολυκλήσι κελεύσω·
'Τυμεὶς δ' ἄλλοθεν ἄλλος ἐρητὲειν ἐπέεσσοιν.

'Ἡτοι ὅγ' ὡς εἰπὼν κατ' ἀρ' ἐξετο. Τούσι δ' ἀνέστη
Νέστωρ, ὁς ρα Πύλοιο ἀναξ ἤν ἣμαθόεντος·
"Ο σφιν ἐὐφρονένιν ἀγορήσατο καὶ μετέειπεν·

"Ὠ φίλοι, Ἀργείων ἡγήτορες ἢδὲ μέδουντες,
Εἴ μὲν τῶν δὲνερον Ἀχαιῶν ἄλλος ἐνιαυτεν,
�性δὸς κεν φαίμεν, καὶ νοσφιξομεθα μᾶλλον·
Νῦν δ' ἰδεν δς μέγ' ἀριστος Ἀχαιῶν εὔχεται εἰναί
'Ἀλλ' ἀγετ', αἳ κέν πως θωρήξομεν νῖας Ἀχαιῶν.

"Ὡς ἀρα φωνῆσας βουλῆς εξ ἣρχε νέεσθαι.
Οι δ' ἐπανέστησαν, πείθοντο τε ποιμένι λαών,
Σκηπτούχου βασιλῆς· ἐπεσσεύντο δὲ λαοὶ.
Πέτρῃς εκ γλαφυρῆς αἰεὶ νέον ἐρχομενῶν·
Βοτρυνόν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
Αἰ μὲν τ' ἐνθά ἀλλὶς πεποτήσαται αἳ δὲ τε ἐνθά
"Ὡς τῶν ἐθνεα πολλὰ νεών ἀπο καὶ κλισιάων.
ΒΟΟΚ ΙΙ.

'Ἡδόνος προπάρουσε βαθεῖς ἐστιχώντω
'Ἰλαδόν εἰς ἀγαρῆν· μετὰ δὲ σφίσσει Ὀσσα δεδήι
'Οτρύνου' ἰέναι, Διὸς ἄγγελος· οἶ δ' ἄγέρεντο.
Τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα
Δαῶν ἱζόντων, ὄμαδος δ' ἤν· ἐννέα δὲ σφεας
Κήρνικες βοῶντες ἐρήτνουν, εἶ ποτ' ἀντής
Σχοιάτη, ἀκούσειαν δὲ Διοτρεφεῖν βασιλῆν.
Σπουδὴ δ' ἐξετα λαός, ἐρήτυθεν δὲ καθ' ἐδρας
Παυσάμενοι κλαγγης· ἀνὰ δὲ κρείων Ἀγαμέμνων

'Εσθη σκητπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων,
'Ἡφαιστος μὲν δῷκε Διὶ Κρονίῳς ἀνακτῆ·
Αὐτὰρ ἄρα Ζεὺς δῷκε διακτόρῳ Ἀργειφόντη.
'Ερμειας δὲ ἀνὰς δῶκεν Πέλοπτι πληξίππῳ.
Αὐτὰρ ὁ αὐτὲ Πέλοψ δῶκε Ἀτρέι, ποιμἐνι λαῶν·

Ατρές δὲ θυήσκων ἐλιπεν πολύαρνι θυεστῆ·
Αὐτὰρ ὁ αὐτὲ Θυεστ' Ἀγαμέμνονι λείπε φορῆναι,
Πολλὰςι νῆσοις καὶ Ἀργεὶ παντὶ ἀνάσσειν.
Τῷ ὡγ' ἐρεισάμενοι ἐπε' Ἀργειοις μετηύδα.

'Ω φίλοι, ἡρωὶς Δαναοι, θεράποντες Ἄρης,
Ζεὺς μὲ μέγα Κρονίδης ἀτη ἐνέδησε βαρεῖς.
Σχέτλιος, δς πρὶν μὲν μοι ὑπεσχετο καὶ κατένευσεν
'Ἰλιον ἐκπέρσαντ' εὑτείχεον ἀπονέεσθαι.
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
Δυσκλέα Ἀργος ἰκέσθαι, ἔτει πολὺν ὀλεσα λαῶν.
Οὕτω ποιν Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
"Ος δὴ πολλάων πολίων κατέλυσε κάρηνα,
'Ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἔστι καὶ ἐσσομένουι πυθέσαι,
Μᾶψ οὕτω τοιὸνδε τοσόνδε τε λαὸν Ἀχαίοιν
"Ἀπορητον πόλεμον πολεμίζειν, ἢδὲ μάχεοσθαι
'Ἀνδράσι παυροτέρωσι, τέλος δ' οὗτω τε πέφανται.
Εἴπερ γὰρ κ' ἐθέλουμεν Ἀχαιοὶ τε Τρώης τε
"Ορκια πιστὰ ταμόντες ἁριθμηθέμεναι ἁμφω,
Τρῶας μὲν λέξασθαι, ἑφέστοι δοσοὶ ἔσσιν,
Ημεῖς δ' εἰς δεκάδας διακοσμηθεῖμεν Ἀχαιοί, Τρώων δ' ἄνδρα ἐκαστον ἐλοῖμεθα οἰνοχοείειν. Πολλαί κεν δεκάδες δενοίατο οἰνοχόοιο. Τόσον ἐγὼ φημι πλέας ἐμμεναι νίας Ἀχαϊῶν Τρώων, οἱ ναιοῦσι κατὰ πτόλειν· ἀλλ' ἐτίκουροι Πολλεῖων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἐκεῖν, Οἱ με μέγα πλάξουσι, καὶ οὐκ εἰδὼς ἐθέλοντα Ἰλίου ἐκπέρασι εὐναίομενον πτολείθρων.

Ἐννέα δὴ θεόδασος Διὸς μεγάλον ἐνιαυτοί, Καὶ δὴ δούρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται Ἀδί δὲ ποι ἦμετεραι τ' ἀλοχοί καὶ νήπια τέκνα Ἐιατ' ἐνι μεγάροις πτοιδέγεμαιν· ἀμμὶ δὲ ἐργὸν Ἀδτώς ἀκράντον, οὐ εἰνεκα δεῦρ' ἱκόμεσθα. Ἀλλ' ἕγεθ', ὡς ἄν ἐγών εἰπώ, πειθώμεθα πάντες· Φεύγωμεν οὖν νυςί φίλην ἐς πατρίδα γαίαν· Οὐ γὰρ ἐτὶ Τρόϊην αἰρήσομεν εὐρνάγιαι.

"Ὡς φάτο· τοίσι δὲ θυμὸν ἐνι στήθεαι σιν ὅρινεν Πάσι μετὰ πληθὺν, ὅσα οὐ βουλής ἐπάκοοναν. Κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης, Πόντου Ἰκαρίοι, τὰ μὲν τ' Εὐρύς τε Νότος τε Ὡροφ' ἐπαίξας πατρός Διός ἐκ νεφελαῶν. Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήμνον ἐλθὼν, Ἀδρός ἐπαιγίζων, ἐπὶ τ' ἤμιες ἀσταχύσεσαν· Ὡς τῶν πάσ' ἄγορη κινήθη. Τοῦ δ' ἀλαλητῶ Νήσας ἐπ' ἐσσεύντο, ποδὸν δ' ὑπένερθε κοινή· Ἰστατ' ἀνερομένη· τοῖ δ' ἀλλήλοις κέλευον· Ἀπτεσθαί νηῶν, ἡδ' ἐλκεμέν εἰς ἀλα δίαν· Οὐρώς τ' ἐξεκάθαρον· αὐτῇ δ' οὐρανὸν ἱκεν· Οἰκάδε λεμένων· ύπὸ δ' ἤρεον ἐρμάτα νηῶν.

"Ενθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχη, Ἐλ μὴ Ἁθηναίην Ἡρη πρὸς μύθον έειπέν· Ὡσ πόποι, αλγοχοῖοι Διὸς τέκος, Ἀτριτώνη, Οὔτω δὴ οἴκονδε φίλην ἐς πατρίδα γαίαν· Ἀργείοι φεύγονται ἐπ' εὐρέα νώτα θαλάσσης;"
Βιδ δε κεν ευχωλην Πριαμω και Τρωι ιπποεν
'Αργειη 'Ελενην, ς είνεκα πολλοι 'Αχαιων
'Εν Τροιη απόλοντο, φίλης απ' πατρίδος αίας;
'Αλλ' ιθα νυν κατ' αλαν 'Αχαιων χαλκοχιτων
Σοις αγανοις ἐπέειςιν ἐρητυν φῶτα ἔκαστον,
Μηδ' εἰς νήας ἀλαθ' ἐλκεμεν ἀμφιελλόσασ.
Νῦν μὲν πειράται, τάχα δ’ ἰθεται νίας Ἀχαιῶν.
'Εν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔεπεν.
Μή τι χολωσάμενος ρέξῃ κακὸν νίας Ἀχαιῶν.
Θυμὸς δὲ μέγας ἔστι Διοτρεφέως βασιλῆς·
Γυμνῇ δ’ ἐκ Δίως ἔστι, φιλεῖ δὲ ἐ μητίατα Ζεύς.

"Ον δ’ αὐτ ὅμων τ’ ἀνόρα ἵδοι, βοῶντά τ’ ἐφεύροι,
Τὸν σχήματον ἐλάσασκεν, ὄμοκλησαςκε τε μῦθῳ·

Δαμόνι, ἀτρέμας ἰθο, καὶ ἄλλων μῦθον ἄκονε,
Οἱ σεό φέρτεροι εἰσι· οὐ δ’ ἀπτόλεμοι καὶ ἀναλκις,
Οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμοι, οὔτ’ ἐνι βουλῇ.
Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοι·
Οὐκ ἀγαθον πολυκορανίη· εἰς κοίρανος ἔστω,
Εἰς βασιλεύς· ὁ ἐδωκε Κρόνου παῖς ἀγκυλομῆτεω.

[Σκηπτρόν τ’ ἱδὲ θέμιστας, ἦνα φιοι βασιλεύς.]

"Ως δ’ ὅγε κοιρανέων διέπε στρατὸν· οὐ δ’ ἀγορήνδε
Αὐτὸς ἐπεσεύνος νεῶν ἀπο καὶ κλισίων·
’Ηχῇ, ἃς ἄτε κύμα πολυφλοίδος θαλάσσης
Ἀγιαλῷ μεγάλῳ βρέμεται, σφαραγε δὲ τὸντος.

"Ἀλλοι μὲν ῥ’ ἔξοντο, ἔρητυδεν δὲ καθ’ ἔδρας.
Θερσίτης δ’ ἑτοι μοῦνος ἀμέτρουσι ἐκολώφα,
"Ος ῥ’ ἔπεα φρεσιν ἴσων ἀκομαμι τα πολλά τα ζῆδη,
Μάφ, ἀτάρ οὐ κατὰ κόσμιον, ἐρυζέμεναι βασιλεύσιν,
’Ἀλλ’ ὅτε οἴ εἰσαίτο γελοῖον Ἀργείοισιν

"Εμμεναι. Αἶχιστός δὲ ἀνήρ ὑπὸ Ἄιδου ἠλθεν·
Φολκος ἔην, χώλος δ’ ἔτερον πόδα· τώ δ’ οἰ ὤμω
Κυρτῶ, ἐπὶ στήθος συνοχώκοτε· αὐτάρ ὑπερθέν
Φοῖδος ἔην κεφαλῆν, ψεκνὴ δ’ ἐπενιονθε λάχνη.
"Εχθίστος δ’ Ἀχιλῆι μάλιστ’ ἴν’ ἴδ’ Ὀδυσσῆι·
Τώ γὰρ νεικεῖσκε· τότ’ αὐτ’ Ἀγαμέμνονι διώ
Οξεία κεκληγώς λέγ’ ὄνειδεα· τώ δ’ ἀρ’ Ἀχαιοι
’Εκτάγλως κοτέντο· νεμέσηθεν τ’ ἐνι ψυμῳ.
Αὐτάρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκει μῦθω.

‘Ατρείδη, τέο δ’ αὐτ’ ἐπιμέμφει ἵδε χατίζεις:
Πλείαν τοι τα χαλκού κλισία, πολλαί δὲ γυναικεῖς
Εἰςίν εὐν κλαίας ἐξαίρετοι, ὡς τοὶ Ἀχαιοὶ
Πρωτόστω δίδομεν, εὐτ' ἂν πτολεμαῖρον ἐλωμεν.
"Η ἔτι καὶ χρυσοῦ ἐπιδεύεαι, δι' εἰς τὸς οἴσει
Τρώων ἵπποςμάξων ἐξ Ἰλίου, νίος ἀποινα,
"Ον κεν εὔω δῆμας ἀγάγω, ἢ ἄλλος Ἀχαίόν;
'Ἡ γυναικα νέην, ἲνα μίσγεαι ἐν φιλότητι,
"Ἡμ' αὐτὸς ἀπονόσφι κατίσχεαι; —οὐ μὲν ἐοικεν
Ἀρχόν ἐόντα κακῶν ἐπιβασκέμεν νίας Ἀχαίων.
"Ὡς πέπονες, κάκ' ἐλέγχε', Ἀχαϊδες, οὐκέτ' Ἀχαιοί,
Οἴκαδέ περ σὺν νυσίω νεώμεθα· τόνδε δ' ἔωμεν
Ἀυτὸν ἐνί Τροίη γέρα πεσόμεν, δόρα ἵδεται,
"Ἡ ρά τί οἱ χ' ἤμεῖς προσαμώνομεν, ἢ καὶ οὐκί·
"Ὅς καὶ νῦν Ἀχιλῆς, ἐκ μέγ' ἀμείνονα φῶτα,
"Ἡτήσεσιν· ἐλών γὰρ ἔχει γέρας, αὐτός ἀπούρας.
"Ἀλλὰ μάλ' οὐκ Ἀχιλῆς χόλος φρεσίν, ἀλλὰ μεθήμων·
"Ἡ γὰρ ἀν', Ἀτρείδη, νῦν ὑστατα λωβήσαιο.

"Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαώι,
Θερσίθης· τῷ δ' ὤκα παρίστατο δίος Ὁδυσσεύς,
Καὶ μιν ὑπόδρα ὤδαν χαλεψὶ ἥνιπτα τυβα·
Θερσίθ' ἀκριτόμυθε, λυγὺς περ ἔων ἀγορητής,
"Ισχεο, μηθ' ἐθελ' οἴος ἐρεζέμενα βασιλεύσων.
Οὐ γὰρ ἔγω σὲο φημὶ χερείστερον βροτὸν ἄλλον
"Ἐμενενι, δὸςοι ἄμ' Ἀτρείδης ὑπὸ Ἰλιων ἢλθον.
Τῷ οὐκ ἂν βασιλῆς ἀνὰ στὶμ' ἔχων ἀγορεύοις,
Καὶ σφίν όνείδεα τε προφέροις, νόστον τε φυλάσσοις.
Οὐδέ τι πισκό σάβα ἰδέμεν, ὡπος ἐσται τάδε ἔργα,
"Ἡ εὑ ἥ κακώς νοστήσουμεν νῖες Ἀχαϊῶν.
[Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶι,
"Ἡσαί ονείδίζων, δὴ οἱ μάλα πολλά διδοῦσιν
"Ἡρως Δαναιῆι· σὺ δὲ κερτομέων ἀγορεύεις.]
"Ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἐσται,
Δι' κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὡς νῦ περ ώδε,
"Μηκέτ' ἔπειτ' Ὁδυσσή λάρῃ ὀμοισιν ἐπείη,
"Ως ἀρ' ἐφή· σκήπτρω δὲ μετάφρενον ἥδε καὶ ὄμω
Πληξέν ὁ δ' ἰδνώθη, ἀλερόν δὲ οἱ ἐκπεσε δάκρυ.
Σμώδις δ' αἰματόεσος μεταφρένου ἐξυπανέστη
Σκήπτρον ὑπο χρυσέον· ὁ δ' ἄρ' ἐξέτο, τάρησέν τε
'Αλγήσας δ', ἀχρείον ἰδών, ἀπομόρξατο δάκρυ.
Οἱ δὲ, καὶ ἀξυνύμνοι περ, ἐπ' αὐτῷ ἥδυ γέλασαν·
'Ωδε δὲ τις εἰπέσκεν ἰδὼν ἐς πλησίον ἄλλον·
'Ος πόποι, ἡ δ' μυρί' Ὄδυσσεύς ἐσθλὰ ἐργεν
Βουλᾶς τ' ἔξαρχων ἀγαθάς, πόλεμον τε κορύσσων·
Νῦν δὲ τόδε μέγ' ἄριστον ἐν 'Αργείωσιν ἐρεξέν,
'Ος τὸν λωβητῆρα ἑπεσθόλον ἐσχ' ἁγοράων.
Οὐθ ἦν μην πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ
Νεικεῖεν βασιλής ὀνειδείως ἑπέεσσιν.
"Ως φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὄδυσσεύς
'Εστῇ σκήπτρον ἐχων—παρὰ δὲ γλαυκώπις Ἀθήνην
Εἰδομένη κήρυκι σιωπάν λαῦν ἀνώγει,
'Ως ἁμὰ ἵ' τοι πρῶτοι τε καὶ ὡστατο οἱες Ἀχαιῶν
Μύθον ἀκούσσειαν, καὶ ἐπιφρασσάιατο βουλήν—
"Ὁ σφιν ἐὐφρονέων ἀγορήσατο καὶ μετεέιπεν·
'Ατρείδη, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀχαιοί
Πάσιν ἐλέγχοστον θέμεναι μερόπεσαι βροτοῖσιν·
Οὐδὲ τοι ἐκτελέοσιν ὕποσχεσιν, ἤπερ ὑπέσταν
'Ενθάδ' ἔτε στείχοντες ἀπ' Ἀργεός Ἰπποδότοιο,
'Ιλιὸν ἑκπέραστον εὑτείχεσον ἀπονέασθαι.
'Ωστε γὰρ ἢ παῖδες νεαροὶ χήραι τε γυναῖκες,
'Ἀλλήλοισιν ἀδύρονται οἰκόνοι νέεσθαι.
'Η μήν καὶ πόνος ἐστίν ἀνηχθέντα νέεσθαι.
Καὶ γάρ τις θ' ἔνα μήνα μένων ἀπὸ ἦς ἀλόχοιο
ΒΟΟΚ ΙΙ.

Ασχαλάσα συν νηλι πολυζύγως, δνπερ άελλαι
Χειμέριαν ελλέωσαν ήρινομένη τε θάλασσα·
'Ημίν δ' εινατός ἑστὶ περιτροπέων ἐνιαυτός
'Ενθάδε μεμνόντεσσι. Τῷ οὐ νεμεσίζουρ 'Αχαίοις
'Ασχαλάαν παρὰ νησίοι κορωνίσιν· ἀλλὰ καὶ έμπης
Λισχρόν τοι δηρῶν τε μένειν, κενεόν τε νέεσθαι.
Τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὃφρα δαίμων,
"Η ἐτεδὼν Κάλχας μαντεύεται, ἥ ἐκαὶ οὐκί.
Εὖ γάρ δὴ τόδε ἵδοις εὖν φρεσίν· ἐστε δὲ πάντες
Μάρτυροι, οὐς μὴ Κῆρες ἔθαν θανάτοιο φέρουσαι·
Χθιζά τε καὶ πρώϊς", ὅτ' ἐς Αὐλίδα νῆς 'Αχαιῶν
'Ηγερέθοντο κακὰ Πριάμω καὶ Τρωσὶ φέρουσαι·
'Ημείς δ' ἀμφὶ περὶ κρήνῃν λεροὺς κατὰ βωμοὺς
"Ερούμεν ἀθανάτουι τελησόσας ἐκατόμβας,
Καλῇ ὑπὸ πλατανίστω, ὁθεν ρέειν ἀγλαοῦν ὤδωρ·
"Ενθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νύτα δαφοινός,
Σμερδαλέος, τὸν ὅ' αὐτός 'Ολύμπιος ἤκε φῶσθε,
Βομῷ ύπαίζας πρὸς ῥα πλατάνιστον δρούσεν.
"Ενθα δ' ἔσαν στροφοῦ οὐοσοί, νῆπια τέκνα,
"Οζῳ ἐπ' ἀκροτάτω πετάλους ὑποπεπτηώτες,
"Οκτὼ, ἀτὰρ μῆτηρ ἐνάτη ᾑν, ἣ τέκε τέκνα.
"Ενθ' ὅγε τοὺς ἑλεενᾶν κατησθίε νετργώτας·
Μήτηρ δ' ἀμφεποτᾶτο ὰδυρομένη φίλα τέκνα·
Τὴν δ' ἐλελυξάμενος πτέρυγος λάθευ ἀμφιαχυίαν.
Ἀυτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στροφοῦ καὶ αὐτῆς,
Τὸν μὲν ἄριζηλὸν θήκεν θεῶς, δζπερ ἐφηνεν·
Λᾶλαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεως·
'Ημείς δ' ἐστάτες θαυμάζουμεν, οἶον ἐτύχη.
"Ως οὖν δεινὰ πέλωρα θεῶν εἰςήλθ' ἐκατόμβας,
Κάλχας δ' αὐτικ' ἔσπειτα θεοπροπέων ἀγόρευεν.
Τίππ' ἀνέω ἐγένεσθε, καρηκομώντες 'Αχαιοὶ·
'Ημὶν μὲν τόδ' ἐφηνε τέρας μέγα μητίετα Ζεὺς
'Οψίμον, ὀψιτέλεστον, δον κλέος οὔποτ' ὀλείται.
'Ως οὔτος κατὰ τέκν' ἔφαγε στροφοῦ καὶ αὐτῆς,
Οκτὼ, ἀτὰρ μῆτηρ ἐνάτη ᾑν, ἣ τέκε τέκνα·

C 2
II.

"Ως ἡμεῖς τοσσαῦν ἐτεκνα πτολεμίζομεν αὕτη,
Τῷ δεκάτῳ δὲ πόλειν αἰρήσομεν εὐρυνάγιναν
Κεῖνός θ' ὡς ἀγόρευε· τὰ δὴ νῦν πάντα τελείται.

'Αλλ' ἄγε μίμητε πάντες, ἐὑκνήμιδες 'Αχαιοί,
Αὐτοῦ, εἰσόκεν ἀστι μέγα Πηράμοιῳ ἔλωμεν.

"Ως ἐφα;· 'Αργείου δὲ μέγ' ἵαχου—ἀμφ' δὲ νῆς
Σμερδάλεον κονάθησαν ἀὐσάντων ὑπ' 'Αχαιῶν—
Μῦθον ἐπανήσαντες Ὄδυσσηος θείοιο.

Τούτου δὲ καὶ μετέειπε Γερήνιος ἐπιστὰ Νέστωρ·

"Ο πότοι, ἢ δὴ παισίν ἐοικότες ἀγοράσαθε
Νηπίαξοι, οἷς οὕτω μέλει πολεμίξα ἔργα.
Πὴ δὴ συνθεσία τε καὶ ὀρκία βήσεται ἦμων·
'Ἐν πυρὶ δὴ βουλαῖ τε γενοῖτο μήδεα τ' ἀνδρῶν,
Σπονδαὶ τ' ἀκρητοῖ καὶ δεζιᾶ, ἢς ἐπετιθμένην.

Αὐτῶς γὰρ ἰ' ἐπέεοσ' ἐρωτάδινομεν, οὐδὲ τι μήχος
Εὐρέμεναι δυνάμεσθα, πολὴν χρόνον ἐνθάδ' ἐόντες.
'Αρτείνθη, σὺ δ' ἐθ' ὡς πρὶν ἔχων ἀστεμιφέα βουλὴν
'Αρχεϊν 'Αργείου κατὰ κρατερὰς ἴσμινας·

Τούτου δὲ ἐα φθινύθεν, ἑνά καὶ ὄιό, τοί κεν 'Αχαιῶν
Νόσφιν βουλεύσω—ἀννυσις δ' οὐκ ἔσσεται αὐτῶν—
Πρὶν 'Αργοφοδ' ἔστα, πρὶν καὶ Δίος αἰγόχοιο
Γνώμεναι εἴτε ψεύδος ὑπόσχεσις, ἥτται καὶ οὐκι.

Φημὶ γὰρ οὖν κατανεῦσαι υπερμενέα Κρονίωνα

'Ἡματι τῷ, δτε νησιν ἐπ' ὅκυπτόροισιν ἐδαίνον
'Αργείου Τρώωσι φόνον καὶ Κῆρα φέροντες,
'Αστράπτων ἐπιδέξι', ἐναισίμα σήματα φαίνων.

Τῷ μῆτις πρὶν ἐπεγέσθω οἰκόνδε νέεσθαι,
Πρὶν τινα πάρ Τρώων ἀλοχω κατακομήθηναι,

Γίασσαι δ' 'Ελένης ὄρμηματα τε στοναχάς τη.

Εἰ δε τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
Ἀπέέσθω ἡς νῆς εὔσσέλμοιο μελαίνης,
'Οφρα πρόσθ' ἀλλων θάνατον καὶ πότμον ἐπίστη.
'Αλλᾶ, ἀναξ, αὐτοῦς τ' εὑ μήδεο, πείθεο τ' ἄλλω.

Πολύω ἀπόβλητον ἐπος ἔσσεται, δττι κε εἴπω.
Κρίνον ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἦγαιμένων, ὦς φήτρηρ φήτρησθήν ἀρήγη, φύλα δὲ φύλοις.
Εἰ δὲ κεν ὃς ἐρέξης, καὶ τοι. πεῖθωντα Ἰχαίοι, 365
Γνώση ἐπειθ', ὃς θ' ἡγεμόνων κακός. ὃς τέ νυ λαῶν, Ἦθ' δ' κ' ἐσθὸς ἐρήμ. κατὰ σφέας γὰρ μαχεύονται·
Γνώσεαι δ', εἰ καὶ θεσπεσίς πόλιν οὐκ ἀλαπάξεις, ἦ ἄνδρῶν κακότητι καὶ ἀφραδίς πολέμου.

Τὸν δ' ἀπαμειβόμενος προεέθη κρείαν Ἀγαμέμνων· 370
Ἱ μὲν αὐτ' ἀγορὴ νικάς, γέρον, νιάς Ἰχαίων.
Ἄξ γάρ, Ζεὺς τε πάτερ καὶ Ἑθναίη καὶ Ἀπόλλων, 375
Τοιοῦτοι δέκα μοι συμφράδιμον εἰεν Ἰχαίων.
Τὸ κε τάχ' ἡμύσευ πόλις Πριάμου ἀνακτος,
Χερσίν υφ' ἠμετέρησαν ἀλούσα τε περ理赔νεν τε.
'Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἐδωκεν,
"Οσ με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γάρ ἐγὼν Ἀχιλεύς τε μαχεσσάμεθ' εἰνεκα κοὐρής 380
'Ἀντίδος ἐπέεσσαν, ἐγὼ δ' ἥρχον χαλεπαίνων·
Εἰ δὲ ποτ' ἔς γε μίαν βουλευσόμεν, οὐκέτ' ἐπειτα
Τρωσίν ἀνάβλητος κακοῦ ἔσσεται, οὐδ' ἠβαίνον.
Νῦν δ' ἔρχεσθ' ἐπὶ δειπνόν, ἵνα ξυνάγωμεν 'Ἀρη.
Εὐ μὲν τις δόρων ὑπαύσω, εὐ δ' ἀσπίδας θέσω,
Εὐ δὲ τις Ἰπποισιν δειπνόν δότω ὑκυπόδεσιν,
Εὐ δὲ τις ἄρματος ἄμφις ἰδὼν πολέμου μεδέσω.
"Ως κε πανημέριοι στυγερὸν κρινῳμήθ' 'Ἀρη. 385
Οὐ γὰρ πανσωλή γε μετέσσεται, οὐδ' ἠβαίνον,
Εἰ μὴ νῦς ἐλθοῦσα διακρίνει μένος ἄνδρῶν.
Ἰδρόσει μὲν τεν τελαμών ἀμφὶ στήθοσιν
'Ἁσπίδος ἀμφιδρότης, περὶ δ' ἐγχεὶ χεῖρα καμείται·
Ἰδρόσει δὲ τεν Ἰππος ἐξέσον ἄρμα τεταίνων. 390
"Ομ δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοῆσω
Μιμανάζειν παρὰ νησί κορωνίαν, οὐ οἱ ἐπειτά
"Ἀρκιόν ἔσσεται φυγεῖν κύνας ἢδ' οἰωνοὺς;

"Ως ἐφατ' · Ἀργεῖοι δὲ μέγυ ἱαχον, ὡς ὁτε κύμα
Ἀκτῆ ἐφ' ὑψηλῆ, ὅτε κινήση Νότος ἐλθὼν,
Προβλήτη σκοπέλω τὸν ὅ’ οὗποτε κύματα λείπει
Παντοῖων ἀνέμων, ὅτ’ ἂν ἔνθ’ ἐνθα γένονται.
Ἀνταύντες δ’ ὀρέωντο, κεδασθέντες κατὰ νῆας,
Κάπνισον τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
’’Αλλος δ’ ἀλλῳ ἔρεσε θεῶν αἰειγενετῶν,
Εὐχόμενος θάνατόν τε φυγεῖν καὶ μᾶλλον Ἀρχος.
Αὐτάρ δ’ βοῦν ἱέρευσεν ἀναζ ἀνδρῶν Ἀγαμήμων
Πίονα, πενταέτηρον, ὑπερμενεῖ Κρονίων.
Κύκλησκεν δὲ γέροντας ἀριστῆς Παναχαίων,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆ ἄνακτα,
Αὐτάρ ἔπειτ’ Ἀλαντε ὅω καὶ Τυδεός νιὼν,
’Εκτον δ’ αὖ’ Ὀδυσσά, Δί τι μῆτιν ἀτάλαντον.
Αὐτόματος δὲ οἱ ἥλθε βοῦν ἀγαθὸς Μενέλαος.
’Ηδέει γὰρ κατὰ θυμὸν ἄδελφεων ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο.
Τοίσιν δ’ εὐχόμενος μετέφη κρείων Ἀγαμήμων.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
Μῆ πρὶν ἐπ’ ἥλιον δύναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρὶν μὲ κατὰ πρηνεῖς βαλέειν Πριᾶμοι μέλαθρον
Αἰθαλῶν, πρῆσαι δὲ πυρὸς δηίοις θύρετρα.
’Εκτόρειον δὲ χιτώνα περὶ στῆθεσι δαιξία
Χαλκῷ ὑγαλέον· πολλεῖς δ’ ἀμφ’ αὐτὸν ἐταῖροι
Πρηνεῖς ἐν κοινίσαν ὀδαξ λαξοίατο γαίαν.

’’Ως ἐφατ’· οὐδ’ ἄρα πῶ οἱ ἐπεκραίαυε Κρονίων.
Ἀλλ’ ὄγε δέκτο μὲν ἱρά, πόνον δ’ ἀμέγαρτον ὀδέλλεν.
Αὐτάρ ἔπει ρ’ εὐξαντο, καὶ οὐλοχύτας προβάλοντο,
Ἀβέρσαιν μὲν πρῶτα, καὶ ἔσφαζαν καὶ ἐδειραν,
Μηροὺς τ’ ἑξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν.
Δίπτυχα ποιῆσαντες, ἐπ’ αὐτῶν δ’ ἅμοβετθαν.
Καὶ τὰ μὲν ἄρ’ σχιζοσιν ἀφύλλουσιν κατέκαιοι.
Σπλάγχνα δ’ ἄρ’ ἀμπείραντες ὑπεῖρεσον Ἡραίστοιο.
Αὐτάρ ἔπει κατὰ μήρ’ ἐκάῃ, καὶ σπλάγχν’ ἐπάσαντο,
Μίστυλλον τ’ ἄρα τάλλα καὶ ἄμφ’ ὀδελοίσιν ἐπειραν.
’Οπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνον, τετύκοντο τε δαίτα, Δαινύντ', οὐδὲ τι θυμὸς ἐδεύετο δαίτος εἴσης.  
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο, Τοῖς ἁρά μύθων ἦρξε Γερήνιος ἱππότα Νέστωρ·

'Ατρείδη κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνων, Μηκέτι δὴ νῦν αὖθι λεγόμεθα, μηδ' ἐτὶ δηρὸν Ἀμβαλλώμεθα ἔργον, δ' ἡ θεὸς ἐγγυναλίζει.  
'Αλλ' ἀγε, κήρυκες μὲν 'Αχαίων χαλκοχιτῶνων Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·

'Ἡμεῖς δ' ἄθροοι ὡδε κατὰ στρατὸν εὑρῦν 'Αχαιῶν Ἰομεν, ὅφρα κε θάσσουν ἐγείρομεν ὅξυν 'Αρηα.

'Ὡς ἐφατ'· οὖν ἀπίθησεν ἀναξ ἀνδρῶν 'Αγαμέμνων·

Αὐτίκα κηρύκεσσι λεγοφθόγγοις κέλευσεν
Κηρύσσειν πόλεμόνδε καρηκουώντας 'Αχαιούς.
Οἱ μὲν ἐκήρυσσον, τοῖς δ' ἠγείροντο μάλ' ὀκα.
Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλέης
Θύνον κράνοντες· μετὰ δὲ γλαυκώπης 'Αθήνη
Αἰγίδ' ἔχουσι' ἐρίτιμον, ἀγήραυν, ἀθανάτην τε·
Τῆς ἐκατόν θύσανοι παιχρύσεοι ἱερέθονται,
Πάντες εὐπλεκέες, ἐκατόρμοιος δὲ ἐκάστος,
Σὺν τῇ παυφάσσουσα διέσσωτο λαὸν 'Αχαιῶν
'Οτρύνουσα' λέναι· ἐν δὲ σθένος ὄρσεν ἐκάστῳ
Καρδίῃ ἄλλητον πολεμίζειν ἤδε μάχεσθαι.
Τοῖς δ' ἀφαρ πόλεμως γλυκών γένετ' ἥ νέεσθαι
'Ἐν νησὶ γλαφυρήσι φίλην ὡς πατρίδα γαῖαν.

'Ἡπτε πῦρ ἀίδηλον ἐπιφλέγει ἄσπετον ὡρίῳ
Οὐρεος ἐν κορυφῆς, ἐκαθέν δὲ τε φαίνεται αὐγή·
'Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου
Αἴγηλα παιμφανῶσα δὲ ἀιθέριος οὔρανῳ ἅκεν.

Τῶν δ', ὅστ' ὅρνιθων πετεινῶν ἔδεια πολλά,
Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
'Αοίω ἐν λεμίων, Καυστρίου ἀμφ' ῥέθρα, 'Ενθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
Κλαγγηδόν προκαθιζόντων, ομαραγεί δέ τε λειμών
'Ως τῶν ἔθνεα πολλὰ νεὼν ἀπο καὶ κλισιάων
Ἐς πεδίου προχέοντο Σκαμάνδριον· αὐτάρ ὑπὸ χθῶν
Σμερδαλέων κοινάμενε ποδῶν αὐτῶν τε καὶ ἔπων.
Ἐστάν δ' ἐν λειμών Σκαμανδρίῳ ἀνθεμόειντ
Μυρίοι, ὀσσά τε φύλλα καὶ ἀνθέα γίγνεται ὄρη.

Ἡύτε μιυάων ἀδινάων ἔθνεα πολλά,
Αἶτε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν έρᾳ.
Τόσοι ἐπὶ Τρώασι καρποκομώντες 'Αχαιοί
Ἐν πεδίῳ ἱσταντο, διαφύτασι μεμαώτες.

Τοὺς δ', ὡςτ' αἰτόλια πλατέ' αἰγών αἰτόλιοι ἀνδρεῖς
Ῥέια διακρίνωσι, ἐπεὶ κε νομῷ μιγὼσιν οὲ.

'Ὡς τοὺς ἡγεμόνες διεκόσμενον ἐνθα καὶ ἐνθα
Ὑμίνην' ἵναι· μετὰ δὲ κρείων 'Ἀγαμέμνων,
Ωματα καὶ κεφαλῆν ἱκελος Διὸ τερπικεραύω,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἡύτε βοῦς ἁγέλθη μέγ' ἐξοχος ἐπλετο πάντων
Ταύρος· δ' γάρ τε βόεσι μεταπρέπει ἀγρομένησιν.
Τοιον ἄρ' Ἀπερείδην θήκε Ζεὺς ἠματι κείνω,
Ἐκπρέπε' ἐν πολλοῖο καὶ ἐξοχον ἡρώεσσιν.

'Εσπετε νῦν μοι, Μοῦσαι Ὁλυμπία δώματ' ἐχουσαι·
Ὑμεῖς γάρ θεαί ἐστε, πάρεστε τε, ἵστε τε πάντα,
Ἡμεῖς δὲ κλέος οἴον ἄκοιμοι, οὐδὲ τι ἱδον.
Οἱ τίνες ἡγεμόνες Δαναῶν καὶ κοίραντο ἱςαν.
Πληθυν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήων.
Οὔδ' εἰ μοι δέκα μὲν γυλώσασι, δέκα δὲ στόματ' ἔλεν,
Φανὴ δ' ἀρήκτος, χάλκεον δὲ μοι ἦτορ ἐνείη.
Εἰ μὴ Ὅλυμπιάδες Μοῦσαι, Δίῳς αἰγικῷ οὖν
Τυγατέρες, μνησαία, ὀσσα ὑπὸ Ἰλιὸν ἠλθον.
'Αρχοὺς αὖ νηῶν ἐρέω, νήας τε προπάσας.

Βοιωτῶν μὲν Πηνέλως καὶ Δήμος ἦρχον,
Ἀρκεσίλαος τε Προδοήνωρ τε Κλονίος τε.
Οἱ δ' Ἕρμην ἐνέμοντο καὶ Αὐλίδα πετρήσεσαν, Σχοίνων τε Σκώλόν τε, πολύκνημών τ' Ἐτεωνόν, θέσπειαν, Ιραίαν τε καὶ εὐρύχορον Μυκαλήσσων ὁ, Τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλλέισσον καὶ Ἐρύθρας, Οἱ τ' Ἐλεών' εἶχον ἡδ' Ἡλην καὶ Πετεώνα, Οἱ τ' Ἐλεών' εἶχον ἡδ' Ἡλην καὶ Πετεώνα, Ὡκαλέτην, Μεδεώνα τ', εὐκτίμενον πτολέθρον, Κώπας, Εὐτρησίν τε, πολυτρήρων τε Θίσδην, Οἱ τε Κορώνειαν καὶ ποιήσανθ' Ἀλλαρτον, ὁ, Οἱ τε Πλάταιαν ἔχουν, ἡδ' οἱ Γλίσαντ' ἐνέμοντο, Οἱ θ' Ἡποθήδας εἶχον, εὐκτίμενον πτολέθρον, "Οὐχιχτον θ', οἰρόν Ποσιδήτιον ἁγιαν ἄλος, ὁ τε πολυστάφυλον "Ἀρνην ἔχουν, οἱ τε Μίδειαν, Νισάν τε ζαθέην, 'Ἀνθηδόνα τ' ἐσχατώσαν; Τῶν μὲν πεντήκοντα νέες κιόν; ἐν δὲ ἐκάστη Κοῦροι Βοωτῶν ἑκατόν καὶ εἴκοσι βαίνων. 

Οἱ ί' Ἀσπλήδονα ναίον ἢδ' Ὀρχομενόν Μινύειον, Τῶν ἰχν' Ἀσκάλαφος καὶ Ἡαλμενός, νίες Ἀργος, οὐς τεκέν Ἀστυχή δόμῳ "Ἀκτορὸς Ἀξείδαο, Παρθένος αἴδοι, ὑπερώϊον εἰςαναβάσα, "Ἀρηὶ κρατερῷ; ὁ δὲ οἱ παρελέξατο λάθρη; Τοῖς δὲ τρήκοντα γλαφυραί νέες ἐστιχώσωτο. 

Αὐτάρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἤρχον, Τίες Ἰφίτου μεγαθύμων Ναυβολίδαο. Οἱ Κυπάρισσον ἔχουν, Πυθώνα τε πετρήσεσαν, Κρίσαν τε ζαθένν καὶ Δαυλίδα καὶ Πανοπῆα, Οἱ τ' Ἀνεμώρειαν καὶ 'Τάμυπλιν ἀμφενέμοντο, Οἱ τ' ἀρα πάρ τοταμόν Κηφισίου διόν ἔναιον, Οἱ τε Λύλαιαν ἔχουν πηγής ἐπὶ Κηφισίοοι; Τοῖς δ' ἀμα τεσσαράκοντα μέλαιναι νῖες ἐποντο. Οἱ μὲν Φωκῆων στίχας ἱστασαν ἀμφιέποντες. Βουωτῶν δ' ἐμπλήν ἐπ' ἀρίστερα ἑωρήσσοντο. 

Δοκρῶν δ' ἡγεμώνεν 'Οἰλής σαχὺς Λας. Μείων, οὔτε τόσος γε δός Τελαμώνιος Λίας, 'Αλλὰ πολύ μείων; ὄλγος μὲν ἔχεν, λυνθώρηξ.
'Εγχείη δ' ἑκέκαστο Πανέλληνας καὶ Ἀχαιοῦς. 530
Οἱ Κύνον τ' ἐνέμοντ', Ὥποιντα το Καλλιαρόν το
Βῆσαν το Σκάρφην το καὶ Αὐγειαίς ἐρατεινάς,
Τάρφην το Θρώνιον το Βοαγρίου ἀμφὶ ῥέθρα.
Τῷ δ' ἀμα τεσσαράκοντα μέλαιναι νήες ἐποντο
Λοκρών, οἱ ναίνοι πέρην ἵερης Εὐθοίης. 535

Οἱ δ' Ἐθοιαν ἔχον μένεα πνείοντες Ἀβαντες,
Χαλκίδα τ' Ἐμετρίαν το, πολυστάφυλον δ' Ἰστίαιαν,
Κῆρυπον τ' ἐφαλον, Δίου τ' αἰπυ πτολεύθρον,
Οἱ το Κάρυστον ἔχον, ἢδ̄ οἱ Στύρα ναιετάσκον.
Τῶν αὔθ' ἠγεμόνευ Ἐλεφήνωρ, δός Ἀρης,
Χαλκωδυντάδης, μεγαθύμων ἄρχος Ἀδάντων.
Τῷ δ' ἀμ' Ἀβαντες ἐποντο θοοὶ, ὑπιδεν κομώντες,
Ἀλχιμηταί, μεμαώτες ὀρεκτήσιν μελήσιον
Θώρηκας ρήξειν δηῖων ἀμβὶ στήθεσιν.
Τῷ δ' ἀμα τεσσαράκοντα μέλαιναι νήες ἐποντο. 540

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολεύθρον,
Δήμον Ἐρεχθῆος μεγαλήτορος, ἰν ποτ' Ἀθήνη
Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἀρουρα—
Καδ δ' ἐν Ἀθήνης εἰσεν, ἐδ̄ ἐν πίον νή̐.
'Ενθάδε μιν ταύροις καὶ ἀρνεοὶς ἰλάονται
Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
Τῶν αὔθ' ἠγεμόνευ νιὸς Πετεώδ Μενεσθεῦς.
Τῷ δ' οὕπω το ὁμοῖος ἐπιχοθόνιος γένεν' ἀνή
Κοσμήσαι ἰπποὺς το καὶ ἀνέρας ἀσπίδωτας—
Νέστωρ οἶς ἔριζεν· ὁ γὰρ προγενέστερος ἦν— 550
Τῷ δ' ἀμα πεντήκοντα μέλαιναι νήες ἐποντο.

Λίας δ' ἐκ Σαλαμίνος ἁγεν δυναίδεκα νήας.
[Στῆσε δ' ἁγων ἐν 'Ἀθηναίων ἱσταντο φάλαγγες.] 555

Οἱ δ' Ἀργος τ' εἶχον, Τίρυνθα τε τειχοδέσσαν,
'Ερμιδώνη, Ἀσίνην το, βαθὺν κατὰ κόλπον ἑχούσας,
Τροίζην, Ἡλίωνα τε καὶ ἀμπελόντ', Ἐπίδαυρον,
Οἱ τ' ἔχον Αλιγναν Μάση-τα τε, κοῦροι Ἀχαιῶν.
Τών αὖθ ἤγεμόνευε βοην ἀγαθὸς Διομήδης,
Καὶ Σθένελος, Καπανής ἀγακλειτοῦ φίλος νίος.
Τοίσι δ' ἀμ' Ἐυρύαλος τρίτατος κίεν, ισθέος φώς,
Μηκιστέος νίος Ταλαίονιδαο ἀνακτος.
Συμπάντων δ' ἰγείτο βοην ἀγαθὸς Διομήδης.
Τοίσι δ' ἀμ' ὁγδώκοντα μέλαιναι νῆς ἔποντο.

Οἳ δὲ Μυκήνας εἶχον, ἐὐκτίμενον πτολίθρων,
Ἀφειεῖν τε Κόρινθον, ἐὐκτιμένας τε Κλεονάς.

Ὀριειάς τ' ἐνέμοντο, Ἀραυηρήν τ' ἐρατεινήν,
Καὶ Σικυών, δὴ ἁρ' Ἀδρηστὸς πρῶτ' ἐμβασίλευεν,
Οἳ δ' ἤ' ὑπερησην τε καὶ αἰπεινὴν Γονόσεαν,
Πελλήνην τ' εἴχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Ἀγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλλήκην εὐρείαν.

Τῶν ἐκατόν νηῶν ἤρχε κρεῖων Ἀγαμέμνων,
Ἀτρείδης: ἀμα τῶγε πολὺ πλείστοι καὶ ἀριστοι,
Λαοὶ ἔποντ'· ἐν δ' αὐτῶς ἐδύσετο νώροπα χαλκὸν,
Κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἣρωεσσιν,
Οὔνεκ' ἀριστος ἐξυ, πολὺ δὲ πλείστοις ἄγε λαοὺς.

Οἳ δ' εἶχον κοίλην Δακεδαίμονα κητώεσαν,
Φάριν τε τε Σπάρτην τε, πολυτρήρων τε Μέσσην,
Βρυσεαίας τ' ἐνέμοντο καὶ Αἴγιον ἐρατεινᾶς,
Οἳ τ' ἁρ' Ἀμυκλας εἶχον, Ἑλος τ', ἐφαλον πτολίθρον,
Οἳ τε Δααν εἶχον, ἦδ' Οἰτυλον ἀμφενέμοντο.

Τῶν οἱ ἀδελφός ἤρχε, βοην ἀγαθὸς Μενέλαος,
'Εξήκοντα νεῶν· ἀπάτερθε δὲ ὁμήρισσον.
'Ἐν δ' αὐτῶς κίέν ἦσι προθυμίησι πεποίθως,
ΟΤΡΥΝΝΟΝ πόλεμόνδε· μάλιστα δὲ ἵετο Θυμῷ,
Τίσασθαι Ἐλένης ὀρμήματα τε στοναχᾶς.τε.

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινῆς,
Καὶ Θρύνα, Ἀλφειοὶ πόρον, καὶ ἑυκτιτον Αἴτην,
Καὶ Κυπαρισσῆντα καὶ Ἀμφιγέναιν ἐναιον,
Καὶ Πτελεόν καὶ Ἑλος καὶ Δόριον—ἔνθα τε Μοῦσαι,
'Ἀντόμεναι Θάμυροι τοὺς Θρήκης παῦσαν ἄοιδης.
Οἰχαλίθθεν ἱώντα παρ' Εὔρυτον Οἰχαλίθος.
38 BOOK II.

Στείπτο γάρ ευχόμενος νικησέμεν, είπερ ἂν αὐταί
Μούσαι ἀείδουεν, κούραι Διὸς αἰγιόχιοι
Δι' ἔδε χολωσάμενα πηρῶν θέσαν, αὐτάρ ἄοιδήν
Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστῶν—
Τῶν οὖθ' ἤγεμόνευε Γερήνης ἵπποτα Νέατωρ·
Τῷ δ' ἐνενήκοντα γλαφυραί νέες ἑστιχώντω.

Οἳ δ' ἐξειον 'Αρκαδίην ὑπὸ Κυλλήνης ὄρος αἰτύ,
Ἀλπύτιον παρὰ τύμβον, ἵνα ἄνερες ἀγχιμαχηταί,
Οἳ Φένενο τ' ἐνέμοντο καὶ 'Ορχομενόν πολύμηλον,
Ῥίπην τε Στρατίνην τε καὶ ἤγεμόςσαν 'Ἐνίσσην,
Καὶ Τεγέην εἴχον καὶ Μαντινέην ἐρατεινήν,
Στύμφλον τ' εἴχον, καὶ Καρρασίην ἐνέμοντο·
Τῶν ἤρχ' 'Αγκαϊὸν πάις, κρείων 'Αγαπήνωρ,
'Εξήκοντα νεών· πολέες δ' ἐν νηὶ ἐκάστῃ
'Αρκάδες ἄνδρες ἐβαινον ἐπιστάμενου πολεμίζειν.
Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἄνδρῶν 'Αγαμέμνων
Νῆς ἐυσέλμους περάνε ἐπὶ οἴνου πόντου,
Ἀτρείδης· ἐτεί οὐ φη Θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἀρα Βουπράσιον τε καὶ 'Ηλίδα διὰν ἐναιον,
"Οσσον ἔρι 'Τριμίνη καὶ Μύραινος ἑσχατώσας,
Πέτρη τ' 'Ωλενίη καὶ 'Αλείσσον ἐντὸς ἐργεῖ·
Τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἄνδρε ἐκάστῳ
Νῆς ἐποντο θοαί, πολέες δ' ἐμβαινον 'Ἐπειοί.
Γῶν μὲν ἄρρ 'Ἀμφίμαχος καὶ Θάλπιος ἤγησάθην,
Ὑς, ὄ μὲν Κτεάτον, ὤ δ' ἄρ' Ἐυρύτου 'Ἀκτορίὼν,
Γῶν δ' 'Ἀμαρνυκείδης ἤρχε κρατερὸς Διώρης·
Τῶν δὲ τετάρτων ἤρχε Πολύζεινος Θεοειδῆς,
Ὑὸς 'Ἀγασθένεος Αὐγηιάδαιο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίου, 'Εχιναῶν ὅ' ἱεράνων
Nhap, αἰ ναίουσι πέρην ἄλος, 'Ηλίδος ἀντὰ·
Τῶν αὖθ' ἤγεμόνευε Μέγης, ἀτάλαντος Ἄρη, Ἑφέιδης, ὄν τίκτε Διὶ φίλος ἵπποτα Φυλεύς.
"Ος ποτὲ Δουλιχίών' ἀπενάσσατο πατρὶ χοιλωθεῖς·
Τῷ δ' ἀμα τεσσαράκοντα μέλαινα νήσες ἐποντο.
Αὐτάρ Ἄδυσσεύς ἦγε Κεφαλλήνης μεγαθύμων,  
Οἱ ἐν Κροκύλει ἐνέμουται καὶ Λιγίλιτα τρηχείαν,  
Αὐτώλων ἦγε Θόας, Ἀνδραίμονος ὦδος,  
Οἱ Πλευρῶν ἐνέμουτα καὶ Ὀλευν Ἰδή Πυλήνης,  
Χαλκίδας τὰ ἀγχιάλον, Καλυδώνα τε πετρήσσαν—  
Οὐ γὰρ ἐτὶ Ὀλυνῆς μεγαλήτωρος νιές ἤπατ,  
Οὐδὲ ἂρ ἐτὶ αὐτὸς ἦπα, θάνε δὲ ξανθός Μελέαγρος—  
Γνὸς δὲ εἰπὶ πάντω ἐτέταλτο ἀνασόμευν Αὐτώλοιδεν.  
Γνὸς δὲ ἀμα νῆς ἐποντα δυόδεκα μιλτοτάρησε.

Κρητῶν δ' Ἰδομενέως δουρικλυτὸς ἡγεμόνευν,  
Οἱ Κυνωσόν τ' ἑχον, Πόρτυνα τε πετρησσαν,  
Λύκτων, Μήλητον τε καὶ ἀργυνόευντα Λύκαστον,  
Φαιστόν τε Ἄρτιον τε, πόλεις εὐναιετάωδας,  
Ἀλλοι δ', οἱ Κρήτην ἐκατόμπολον ἀμφενέμουτο  
Τῶν μὲν ἂρ' Ἰδομενεύς δουρικλυτὸς ἡγεμόνευν,  
Μηρίνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρεφόντη—  
Τοίσι δ' ἀμ' ὄγδώκοντα μέλαιναι νῆς ἐποντα.

Τλητόλεμος δ' Ἡρακλείδης, ἦς τε μέγας τε,  
Ἐκ Ῥόδου ἐννέα νῆς ἀγεν Ῥοδίων ἀγερόχων.  
Οἱ Ῥόδου ἀμφενέμουτο διὰ τρίχα κοσμηθέντες,  
Λένδου, Ἰηλυσόν τε καὶ ἀργυνόευντα Κάμυερον.  
Τῶν μὲν Τλητόλεμος δουρικλυτὸς ἡγεμόνευν,  
"Ου τέκεν 'Αστυόχεια βίη Ἡρακληνίη.

Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλῆνους,  
Πέρσας ἀστεῖα πολλὰ Διοτριφέων αἰξην.  
Τλητόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτω,  
Ἀυτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,  
"Ηδὴ γηράσκοντα Δικύμιον, δοξον "Αρηος.  
Αἴθα δὲ νῆς ἐπηξε, πολὺν δ' ὅγε λαδν ἀγείρας,
Νιρεύς αὐ Σύμηθεν ἀγε τρείς νής εἶσας,
Νιρεύς, Ἀγαλῆς νῖδος Χαρόποιο τ' ἀνάκτος,
Νιρεύς, ὃς κάλλιστος ἀνήρ ὑπὸ Ἰλιον ἠλθεν
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
'Αλλ' ἀλαπαδόνος ἐνὶ, παύρος δὲ οἱ εἴπετο λαὸς.

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθον τε Κάσον τε,
Καὶ Κών, Εὐρυπύλου πόλιν, νήσους τε Καλύδνας:
Τῶν αὖ Φείδιππος τε καὶ Ἀντιφὸς ἡγησάθην,
Θεσσαλοῦ νῦν δόῳ Ἦρακλείδαο ἀνάκτος.
Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο.

Νῦν αὖ τοὺς, δόσοι τὸ Πελασγικὸν Ἀργὸς ἐναιον,
Οἱ τ' Ἀλον, οἱ τ' Ἀλόπην, οἱ τε Τρηξίν' ἐνέμοντο,
Οἱ τ' εἶχον Φθίνῃ ἡδ' Ἐλλάδα καλλιγώναικα,
Μυμμιδένες δὲ καλεῦντο καὶ Ἐλλήνες καὶ Ἀχαιοὶ.
Τῶν αὖ πεντήκοντα νεών ἦν ἄρχος Ἀχιλλεύς.

'Αλλ' ἄγγον οὖ πολέμου ὑπηχέος ἐμώνωντο.
Οὖ γὰρ ἐν ὅς φίνε ἐπὶ στίχας ἡγήσατο
Κείτο γὰρ ἐν νήσεσι ποδάρκης δίος Ἀχιλλεύς
Κούρης χωμομένος Βρισηίδος ἡὔκομοιο,
Τὴν ἐκ Λυρηνσοῦν ἐξεῖλετο πολλά μογήσας,
Λυρηνσοῦν διαπροβῆσας καὶ τείχεα Ὠῆθης.
Καὶ δὲ Μύνητ' ἐβαλεν καὶ Ἐπίστροφον ἐγχεισμώρους,
Τίεας Εὐφροίο Σεληνιάδαο ἀνάκτος.
Τῆς δὲ κεὶ ἀχέον, πάχα δὲ ἀνστήσθησαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἰτωνᾶ τε, μητέρα μήλων,
Ἀγχίαλον τ' Ἀντρώπα ιδὲ Π' ἐλεον λεχεποίην.
Τών αὖ Πρωτεσίλαος Ἀρήνοις ἠγεμόνευεν, Ζωὸς ἔων τότε δ’ ἦδη ἔχεν κατὰ γαῖα μέλαινα. Τοῦ δὲ καὶ ἀμφιδρόφης ἄλοχος Φυλάκη ἐλέειπτο, Καὶ δόμος ᾧμιτελῆς τὸν δ’ ἐκταυν Δάρδανος ἀνήρ Νηὸς ἀποθρόσκοντα πολὺ πρώτιστον Ἀχαιῶν. Οὔδε μὲν οὖν οἳ ἀναρχοῦ ἔσαν, πόθεον γε μὲν ἄρχον, Ἀλλὰ σφαίρας κόσμησε Ποδάρης, ὥς Ἀρης, Ἰφίκλου νῖός πολυμήλου Φυλακίδασ. 
Αὐτοκασάγνητος μεγαθύμου Πρωτεσιλάου, Ὀπλότερος γενεῇ δ’ ἀμα πρόστερος καὶ ἄρειων, Ἡρας Πρωτεσίλαος Ἀρήνοις οὔδε τε λαοὶ 
Δεύνουθ’ ἠγεμόνος, πόθεον γε μὲν ἔσολον ἑόντα. 
Τὸ δ’ ἀμα τεσσαράκοντα μέλαιναι νῖς ἔπουντο.
Οἱ δὲ Φερᾶς ἐνέμοντο παραὶ Βουθηίδα λίμνην, Βοίθιν καὶ Γλαφώρας καὶ ἐκτιμένην Ἰαωλκόν.
Τῶν ἰρχ’ Ἀδμήτου φίλος παῖς ἐνδεκα νῆὼν, 
Εὐμηλος, τὸν ὑπ’ Ἀδμήτῳ τέκε διὰ γυναικῶν, 
"Αλκησίτης, Πελίαιο θυγατρῶν εἰδὸς ἄριστη.
Οἱ δ’ ἀρα Μηθώνεν καὶ Θαυμακήν ἐνέμοντο, Καὶ 
Μελίβοιαν ἔχον καὶ Ὀλυγώνα τρηχείαν.
Τῶν δὲ Φιλοκτήτης ἰρχεν τὸξων εὐ εἰδός, Ὑπ’ ἄυν· ἐρέται δ’ ἐν ἐκάστῃ πεντήκοντα ἐμβέβασαν, τὸξων εὐ εἰδότες ἴφι μάχεσθαι.
"Ἀλλ’ ὁ μὲν ἐν νίησι χεῖτο κρατέρ’ ἀλγεα πάσχων, 
Λήμνῳ ἐν ἡγανθεὶ, δὴ μιν λίπον νίς Ἀχαιῶν, 
"Ελκεὶ μοχθίζοντα κακῶ ὀλοφόρονς ὕδρου.
"Ἐνθ’ δογε κεῖ’ ἄχεων τάχα δὲ μνήσθαι εἰμελλον Ἀργείοι παρὰ νηνοι Φιλοκτήτα αἰακότος. 
Οὐδὲ μὲν οὖν οἳ ἀναρχοῦ ἔσαν, πόθεον γε μὲν ἄρχον, Ἀλλὰ Μέδων κόσμησεν, Ὀηλῆς νόθος νῖός, 
Τὸν ῥ’ ἔσκεκεν Ῥήνη ὑπ’ Ὀηλῆς πτολεμάρθῳ.
Οἱ δ’ ἐχον Τρίκκην καὶ Ἰθώμην κλωμακόσσαν, Οἱ τ’ ἔχον Οἰχαλίνη, πόλιν Εὐρύτου Οἰχαλίθος. 
Τῶν αὖ’ ἡγεῖσθην Ἀσκληπιοῦ δὸν παίδε,
Ιητήρ άγαθω, Γωδαλείριος ήδε Μαχάων.
Γοίς δὲ τρίκοντα γλαφυραί νέες ἐστιχώντο.

Οἱ δ’ ἔχουν Ὄρμενιον, οἱ τε κρήνην Ὑπέρειαν,
Οἱ τ’ ἔχουν Ἀστέρειον, Τιτάνοιο τε λευκὰ κάρηνα.
Τῶν ἡρχ’ Εὐφόρυνος, Εὐναίμονος ἀγλαὸς υἱὸς.
Τῷ δ’ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δ’. "Αργίσασιν ἔχουν, καὶ Γυρτώνην ἐνέμοντο,
"Ορθην, Ὁλώνην τε, πόλιν τ’ Ὀλοσσόνα λευκήν.
Τῶν άιθ’ ἠγεμόνευε μενεπτόλεμος Πολυποίτης,
Τίος Πειριθόου, τὸν ἀδάνατος τέκετο Ζεὺς—
Τὸν ἰ’ ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἰπποδάμεια
'Ἡματι τῷ, ὅτε Φήρας ἐτίσατο λαχνήεντας,
Τοὺς δ’ ἐκ Πηλίου ὄσε, καὶ Λιθίκεσας πέλασσεν—
Οὐκ οἶος, ἄμα τῷγε Δεοντεύς, ὄζος Ἀρης,
Τίος ὑπερθύμφοι Κορώνου Καυνέιδαο.
Τοῖς δ’ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γοννεῖς δ’ ἐκ Κύφου ἠγε δύω καὶ εἶκοσι νῆας.
Τῷ δ’ Ἔνυθινες ἔποντο, μενεπτόλεμοι τε Πειραιόι,
Οἱ περὶ Δωδώνην δυσχείμερον οἰκί’ ἔθεντο,
Οἱ τ’ ἄμφι ἱμερτὸν Τιταρῆσιον ἐγρ’ ἐνέμοντο.
"Ος ῥ’ ἐς Πηνειον προῖει καλλιέρον ὤδωρ.
Οὐδ’ ὄγε Πηνειοῦ συμμίσχεται ἀργυροδίνη,
’Αλλὰ τὲ μὲν καθύπερθεν ἐπιφρέει, ἥ’τ’ ἔλαιον.
"Ορκοῦ γὰρ δεινοῦ Στυγὸς ὕδατὸς ἑστίν ἀπορρῶξ.

Μαγνήτων δ’ ἠρχὲ Πρόδοος, Τευνθηδόνους υἱός,
Οἱ περὶ Πηνειον καὶ Πηλίον εὐνοσίφυλλον,
Ναϊεσκον. τῶν μὲν Πρόδοος θοὸς ἠγεμόνευεν.
Τῷ δ’ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὕτωι ἄρ’ ἠγεμόνες Δαναών καὶ κοίρανοι ἠσαν.
Πίς τ’ ἄρ τῶν ὄχ’ ἄριστος ἔην, σὺ μοι ἐννεπε, Μοῦσα.
Δυτῶν, ἡ’ ἐπὶω, οἱ ἅμ’ Ἀτρείδησιν ἔποντο.

"Ἐποιεῖ μὲν μέγ’ ἀρισταί ἔσαν Φηρητιάδαο,
Τὰς Ἑλιμ’ ἐλαίαν, ποδόκειας, ὀρνιθας ὡς,
'Οτρίχας, οἰέτεας, σταφύλη ἐπὶ νῦντων ἔσας· Τάς ἐν Πηρείην ὑδρῆ ἄργυροτόξος Ἀπόλλων, Ἄμφω θηλείας, φόδον Ἀρης φορεύσας. Ἀνδρῶν αὐ μέγ' ἀριστος ἤην Τελαμώνιος Λίδας, Ὀφρ' Ἀχυλεύς μῆνεν· δ' γὰρ πολὺ φέρτατος ἦν, Ἰπποι θ', οφι φορέοσκον ἀμύμονα Πηλεώνα. 'Αλλ' ὁ μὲν ἐν νήσεσι κορωνίαι ποιντόροισιν Κεῖτ' ἀπομηνύσας Ἀγαμέμνονι, ποιμένι λαῶν; Ἀτρείδη· λαοὶ δὲ παρὰ βηγμίνι θαλάσσης Δίσκοιαν τέρποντο καὶ αἰγανέρσιν ἔντες Ἀντίοσιν θ'· Ἰπποι δὲ παρ' ἄρμασιν οἰςην ἐκαστος,  Ἀτρατάν ἄρματα δ' εὖ πεπνασμένα κεῖτο ἀνάκτων Ἐν κλίσις· οἱ δ' ἄρχον· Ἀτρηφίλου ποθέοντες Φοιτών ἐνθα καὶ ἐνθα κατὰ στρατόν, οὐδ' εμάχωντο. Οὐ δ' ἄρ' ἴσαν, ὤσεὶ τε πυρὶ χθῶν πᾶσα νέμειτο· Γαία δ' ὑπαιενάχξε, Διὶ δ' τερπικεαὐνψ Χωμενψ, ὅτε τ' ἀμφὶ Τυφωπεί γαίαν ἰμάζη Εἶν Ἀρίμοις, δὴθι φασὶ Τυφωεός ἐμεναι εὔνας· 'Ος ἄρα τῶν ὑπὸ ποσόν μέγα στεναξώζετο γαία Ἐχρημέων· μάλα δ' ὡκα διέπρησσον πεδίου. Τρωύν δ' ἀγγελος ἠλθε ποδήνεμος ὥκεα Ἰρις Πάρ Δίως αἰγιόχοιο σὺν ἀγγελίη ἀλεγενίη. Οὐ δ' ἀγορᾶς ἀγόρευον ἐπὶ Πριάμου θυρήσιν, Πάντες ὁμιγερεῖς, ἤμεν νεόν ἢδε γέροντες. Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὥκεα Ἰρις. Εἴσατο δὲ φθογγὴν ὑπὶ Πριάμου Πολέτη, Ὀς Τρώων σκοπὸς Ἰζε, ποδωκείσι πεποιθῶς, Τύμβῳ ἐπ' ἄκροτάτῳ Αἰσυνήτω γέροντος, Δέγμενος, ὅπποτε ναῦφιν ἀφορμηθεῖν Ἀχαιοὶ· Γῷ μὲν ἑεισαμένη μετέφη πόδας ὥκεα Ἰρις· Ω γέρων αἰεί τοι μύθοι φίλοι ἄκριτοι εἰσιν, Ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν. Ἡ μὲν δὴ μάλα πολλὰ μάχας εἰςήλυθον ἀνδρῶν,
'Αλλ' ουτω τοιονδε τοσονδε τε λαον ὑπωτα·
Λήν γάρ φύλλουσιν ἐοικότες ἣ φικάθουσιν
'Ἐρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
'Εκτορ, σοι δὲ μάλιστ' ἐπιτέλλομαι, ὥδε γε ἰέζαι·
Πολλοὶ γὰρ κατὰ ἁστν μέγα Πριάμοιν ἐπίκουροι,
'Ἀλλὴ δ' ἄλλων γλώσσα πολυπερέων ἀνθρώπων
Τούν ἐκαστὸς ἀνήρ σημαινέτω, οἷοί περ ἄρχει,
Των δ' ἕξηγείσθω, κοσμησάμενος πολιήτας.

"Ὡς ἐφαι'· "Εκτωρ δ' οὔτε θεᾶς ἔπος ἡγγόησεν,
Ἀίψα δ' ἐλυ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσαύνυτο.
Πᾶσαι δ' ὠγεύνυτο τίλαι, ἐκ δ' ἔσαυτο λάος,
Πεζοὶ δ' ἰππηκέτε τε·· πολὺς δ' ὄρμαγγός ὑφώρει.

'ESTAMP δὲ τες προπάροθε πόλιοι αἰτεία κολώνη,
'Ἐν πεδίω ἀπάνευθε, περίδρομος ἐνθα καὶ ἐνθα·
Τὴν ἦτοι ἀνδρέες Βατίειαν κικλήσκουσιν,
'Ἀθανατοὶ δὲ τε σήμα πολυσκάρθμοι Μυρίνης·
'Ἐνθα τότε Τρωὲς τε διεκρίθην ἥδ' ἐπίκουροι.

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος 'Ἐκτωρ,
Πριαμίδης ἀμα τῶγε πολυν πλείστοι καὶ ἀριστοι
Λαοὶ τιθεῖσσοντο, μεμάοτες ἐγχείσαιν.

Δαρδανίων αὐτ' ἤρχεν ἐνσ παῖς 'Αγχίσαο,
Λινείας, τὸν ὑπ' 'Αγχίσῃ τέκε δι' 'Αφροδίτῃ,
'Ἰδῆς ἐν κυμοίσι θεὰ βροτῷ ευνήθεισα·
Οὐκ οἶος, ἀμα τῶγε δῶν Ἀντήνορος νει,
'Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὐ εἰδότε πάσης

Οι δὲ Ζέλειαν ἐναυον ὑπαὶ πόδα νεῖταιν Ἰδῆς,
'Ἀφρειοί, πίνοντες ὕδωρ μέλαν Λισῆποιο,
Τρῶες· τῶν αὐτ' ἡρχε Λυκάονος ἀγλαὸς νύς,
Πάνδαρος, ὑ καὶ τόξον Ἀπόλλων αὐτὸς ἐδώκεν.

Οἰ δ' 'Αδρῆστείαν τ' εἴχον καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτύειαν ἔχον καὶ Τηρείῃς ὄρος αἰπύ·
Τῶν ἡρ' 'Αδρηστὸς τε καὶ Ἀμφίσος λυνθῶρη,·
Τὶς δὲ Μέροπος Περκοσίου, ὡς περὶ ηάντων
'Η ηδε βαντουσίνας, οὐδὲ οὗς παίδας ἔσκεν
Στείχειν ἐς πόλεμον φθισήνορα· τῷ δὲ οἱ οὕτι
Πειθέσθην; Κήφες γὰρ ἄγων μέλανος θανάτου.

Οἱ δ' ἄρα Περικότην καὶ Πράκτιον ἀμφενέμουντο,
Καὶ Σματίν καὶ Ἀλυσόν ἔχον καὶ δίὰν Ἀριάθην·
Τῶν αὖθ' ὦρταικίδης ἤρχ' Ἀσίος, ὄρχαμος ἄνδρῶν,
'Ασίος ὦρταικίδης, δι' Ἀρίσβηθεν φέρον ἐπὶ
Ἀθώνες, μεγάλοι, ποταμῶν ἀπὸ Σελλήνηντος.

Ἰππόθοος δ' ἀγε φῦλα Πελασγῶν ἐγχεσμώρων,
Τῶν οὐ Λάρισσαν ἐριδώλακα ναιετάσσουν.
Τῶν ἥρχ' Ἰππόθοος τε Πυλαιός τ', ὄς Ἄρης,
Υἱὸς δ' Ἄρθου Πελασγοῦ Τευταμίδαο.

Ἀντάρ Θρήκικας ἡγ' Ἀκάμας καὶ Πεύροος ἡρὲς,
'Οσσοὺς Ἐλλησποντος ἀγάρρος ἐντὸς ἐέργει.

Εὐδήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
Ὑὸς Τροιζήνου Διοστρέφεος Κέαδαο.

Ἀντάρ Πυραίμης ἄγε Παϊόνας ἀγκυλοτόξους
Τηλόθεν ἐξ 'Αμυδώνως, ἀπ' Ἀξίον εὐφρένοτος,
'Αξίου, οὗ κἀκλίστων ὑδωρ ἐπικίδναιται αἰαν.

Παθλάγηνων δ' ἠγεῖτο Πυλαμένους λάσιον κῆρ
'Εξ 'Ενετῶν, ὑθέν ἡμιώνων γένος ἀγροτεράων.
Οἱ δ' ἄρα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενεμοῦντο.
Ἀμφὶ τῇ Παρθένου ποταμῶν κλυτὰ δόματ' ἔναιον,
Κρόμνᾶν τ' Ἀλιγάλον τε καὶ ὑψηλοῦς Ἑρυθίνους.

Ἀντάρ 'Ἀλιζώνων ὁδίος καὶ Ἐπίστροφος ἤρχον
Τηλόθεν ἐξ 'Ἀλόθης, ὑθέν ἀργύρου ἐστὶ γενέθλη.

Μυσών δ' Ἱεροί καὶ 'Ἐννυομος οἰωνιστῆς
'Ἀλλ' οὔκ οἰωνισαίν ἔρυσαστο Κήρα μέλαναν,
'Ἀλλ' ἐδάμη ὑπὸ χεραὶ ποδάκεος Διακίδαο
Ἐν ποταμῷ, ὑθι περὶ Τρῶας κεραίζε καὶ ἅλλους.

Φόρκυς τῷ Φρύγας ἤγε καὶ Ἀσκάνιος θεοειδῆς
Τῇ δ' Ἀσκανίης· μέμασαν δ' ὕσμιν μάχεσθαι.
Μήσσουν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,
Τίς Ταλαμένεος, τῷ Γυγαίῃ τέκε Δίμην,
Οἴ καὶ Μήσονας ἦγον ὑπὸ Τμώλῳ γεγαώτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφόνων,
Οἶ Μῖλητον ἔχον, Φθειρῶν τ’ ὄρος ἀκμιόφυλλον,
Μαιάνδρον τε ἱερὸς, Μυκάλης τ’ αἰπεινὰ κάρηνα·
Τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχος τε, Νομίωνος ἀγλαὰ τέκνα,
Ὁς καὶ χρυσὸν ἔχων πόλεμον’ ἔεν, ἠὕτε κούρη·
Νήπιος· οὐδὲ τί οὐ τόγ’ ἐπήρκεσε λυγρὸν δλεθρόν·
Ἀλλ’ ἐδάμη ὑπὸ χερσὶ ποδώκεος Αιακίδαιο
Ἐν ποταμῷ, χρυσὸν δ’ Ἀχιλλεὺς ἐκόμισε δαίφρων.

Σαρπηδῶν δ’ ἦρξεν Λυκίων καὶ Γλαῦκος ἄμυμων,
Τηλόθεν ἐκ Λυκίης, Ζάνθου ἀπὸ δινήσεως.
HOMER'S ILIAD.

BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθεν ὅμη γεμόνεσσιν ἐκαστοι,
Τρώης μὲν κλαγγῇ τ' ἐνοπῇ τ' Ἰσαν, ὄρνιθες ὅς.
'Ἡντε περ κλαγγῇ γεράνων πέλει υφρανόθι πρό.
Αἰτε ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὑμῖρον,
Κλαγγῇ ταίγε πέτονται ἐπὶ Ἡκεανοῖο ῥοῶν,
'Ανδράσι Πυγμαίοισι φόνον καὶ Κήρα φέρουσι.
'Ἡρίαι δ' ἄρα ταίγε κακὴν ἐρίδα προφέρονται.
Οὲ δ' ἄρ' Ἰσαν σιγῆ μένεα πνεύοντες 'Αχαιοῖ,
'Ἐν θυμῷ μεμαώτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτε ὀρεος κορυφῇς Νότος κατέχεμεν ὄμιχλην,
Pοιμέσιν οὖν φίλην, κλέπττα δ' τε νυκτὸς ἀμείνων,
Τόσον τὶς τ' ἐπιλεύσσει, ήσον τ' ἐπὶ λᾶαν ἤσουν.
'Ὡς ἄρα τῶν υπὸ ποσσὶ κονίσαλος ἀρνυτ' ἄλλης
'Ερχομένων· μάλα δ' ὁκα διέπρησον πεδίων.

Οἷ δ' ὅτε θηχεῖα ἤσαν ἐπὶ ἀλλήλοισιν ὀντες,
Τρώσιν μὲν προμαχίζειν 'Αλέξανδρος Θεσειδῆς.
Παρδαλέαιν ὁμοιοιν ἑχων καὶ καμπύλα τοῖα
Και νίφος· αὐτὰρ ἀ δοῦρε ὅων κεκορυθμένα χαλκῷ
Πάλλων 'Αργείων προκαλίζετο πάντας ἀρίστους
'Αντίδιου μαχέσασθαι ἐν αἰνῇ δηίτητι.

Τὸν δ' ὃς οὖν ἐνόπισεν 'Αρηφίλος Μενέλαος,
'Ερχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβώντα,
'Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύριας,
Εὐρών ἡ ἔλαφον κεραδῷ ἡ ἄγριον αἰγα.
Πεινάων · μάλα γάρ τε κατεσθίει, εἴπερ ἀν αὐτὸν
Σεύωνται ταχέες τε κύνες θαλεροί τε αἰζηοί.
'Ὡς ἔχαρη Μενέλαος Ἀλέξανδρον θεοειδέα
'Οφθαλμοίαν ἵδων· φάτο γάρ τίσεοθαι ἀλείτην.
Αὐτίκα δ' ἐξ ὄχεων σὺν τεῦχεσιν ἀλτὸ χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
'Εν προμάχουσι φανέντα, κατεπλήγη φίλον ἦτορ·
'Αψ δ' ἐτάρων εἰς ἐθνος ἐχάζετο Κήρ' ἀλεεῖων.
'Ὡς δ' ὅτε τις τε ἰδέα κυρίων πάλινφροσς ἀπέστη
Οὐρεος ἐν βίσοσι, ὑπὸ τε τρόμος ἐλλαθε γνία,
'Αψ τ' ἀνεχώρησεν, ὧχρός τε μιν εἰλε παρειάς.
'Ὡς αὐτίς καθ' ὄμιλον ἐδώ Τρῶων ἀγερώχων
Δείασ' Ἀτρέος νῦν Ἀλέξανδρος θεοειδῆς.
Γὸν δ' Αἰκτιωρ νεῖκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσεν.

Δύσπαρι, εἰδὸς ἀριστε, γυναιμανές, ἡπεροπεντά,
Αἴθ' ὁφέλες ἁγωνός τ' ἐμεναι, ἁγαμός τ' ἀπολέσθαι.
Καὶ κε το βουλοίμην, καί κεν πολύ κέρδιον ἦν,
'Ἡ οὕτω λώθην τ' ἐμεναι καί υπόφιον ἄλλων.
'Ἡ που καγχαλώσα καρηκομόωντες Ἀχαιοῖ,
Φάντες ἀριστή τρόμον ἐμιμεναι, οὔτεκα καλὼν
Εἰδὸς ἐπ' ἀλλ' οὐκ ἐστὶ βίη φρεσίν οὐδὲ τις ἀλκή.
'Ἡ τοιόδε ἐών ἐν ποντοπόροις νέεσσεν
Πόντον ἐπιπλῶσας, ἑτάρους ἵφησας ἀγείρας,
Μιχεῖς ἀλλοδαποίσι, γυναϊκ' εὐειδέ' ἀνίγης
Ἐξ ἀπίς γαίης, νυν ἀνδρῶν ἀλχυματῶν,
Πατρί τε σῷ μέγα πῆμα πόλης τε παντὶ τε δήμῳ,
Δυσμενέσιν μὲν χάρμα, κατηψεῖν δὲ σοι αὐτῷ;
Οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαον;
Γνοῆς χ', οὗτο φωτὸς ἔχεις ἀλερῆν παράκοιτιν.
Οὐκ ἂν τοι χράισμη κιθαρίς, τά τε ὅῳ Ἀφροδίτης
'Ἡ τε κόμη, τό τε εἰδός, ὃτ' ἐν κοινίσῳ μιγείς.
Ἀλλὰ μάλα Τρώως δειδήμονες · ἢ τέ κεν ἢδη
Δάινου ἐσσο χιτώνα κακῶν ἔνεχ', ὤσσα ἑοργας.

Τὸν δ' αὐτὲ προφετεὶν Ἀλέξανδρος θεοειδῆς ·
'Εκτόρ· ἔπει με κατ' αἰσαν ἐνείκεσας, οὐδ' ὑπὲρ αἰσαν·
Αἰεὶ τοῦ κραδίθη πέλεκυς ὡς ἐστίν ἀτειρῆς,
'Οστ' εἶσιν διὰ δούρος ὑπ' ἀνέρος, ὃς ρὰ τε τέχνη
Νόμον ἐκτάμνῃσιν, ὁφέλλει δ' ἀνόρδος ἐρωθήν·
Ὡς σοι ἐνι στήθεσιν ἀτάρρητος νόος ἐστίν.
Μὴ μοι διῶρ' ἐρατὰ πρόφερε χρυσῆς 'Αφροδίτης·
Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρμυκῦδα δῶρα,
'Οσσα κεν αὐτοὶ δῶσιν, ἕκὼν δ' ὅκαν ἂν τις ἔλιουτ.
Νῦν αὖτ' εἰ μ' ἐθέλεις πολεμεῖσαι ἧδ' μάχεσθαι,
'Αλλοις μὲν κάθισον Τρώως καὶ πάντας Ἀχαίοὺς.
Αὐτάρ ἐμ' ἐν μέσω καὶ 'Αρηφίλοι Μενέλαοι
Συμβάλλετ' ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70
'Οππότερος δὲ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἐλὼν εἴ τάντα γυναικά τε οἴκαδ' ἀγέσθω·
Οἴ δ' ἄλλοι φιλότητα καὶ ὅρκα πιστὰ ταμώντες
Ναίσιτε Τροίην ἐρμυκῦλακ· τοῖ δὲ νεέσθων
'Αργὸς ἐς ἱππόβοτον καὶ Ἀχαίδα καλλιγύναικα. 75

"Ὡς ἔφαθ'· "Εκτωρ δ' αὐτ' ἔχαρη μέγα μῦθον ἀκούσας
Καὶ ἰ' ἐς μέσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
Μέσον δούρος ἐλὼν· τοὶ δ' ἱδρύθησαν ἀπαντερ.
Τῷ δ' ἐπετοξάζοντο καρποκομώντες Ἀχαίοι,
'Ἰούσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80
Αὐτάρ δ' ἅματον ἄνθεον ἀναξ ἀνόρδον 'Ἀγαμέμνων·

'Ισχεσθ', 'Αργείοι, μὴ βάλλετε, κοῦροι 'Ἀχαϊῶν·
Στείπατι γάρ τι ἐπος ἐρέευν κορυθαίολος 'Εκτωρ.

"Ὡς ἔφαθ'· οἳ δ' ἐσχάτον μάχης, ἀνέω τ' ἐγένοντο
Ἑσσιμένως· "Εκτωρ δὲ μετ' ἀμφοτέρουσιν ἐειπεν· 85

Κέκλυτε μεν, Ἰτρῶς καὶ εὐκνήμιδες 'Ἀχαιοί,
Μῆθον Ἀλεξάνδρου, τοῦ εἴνεκα νείκος ἄρωσιν:
'Αλλοις μὲν κέλεται Τρῶας καὶ πάντας 'Ἀχαιοὺς
Γεῦχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτόν δ' ἐν μέσω καὶ 'Αρηφίλοι Μενέλαον
Ὣους ἀμφ' Ἐλένη καὶ κτήμαισι πᾶσι μάχεσθαι.
'Οππότερος δὲ κε νυκήσῃ κρείσσων τε γενηται,
Κτήμαθον έλλων εν πάντα γυναίκα τε οἰκαδ’ ἀγέσθω.
Οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

'Ως ἐφαθ’. οἱ δ’ ἀρὰ πάντες ἄκιν ἐγένοντο σιωπη. 96
Τοὺς δὲ καὶ μετέειπε βοήν ἀγαθὸς Μενέλαος.

Κέκλυτε νῦν καὶ ἐμεῖοι· μάλιστα γὰρ ἄλγος ἰκάνει
Θυμὸν εἴμων· φρονέω δὲ διακρινθήμεναι ἴδῃ
'Αργείους καὶ Τρώας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἰνεκ’ ἐμῆς ἔριδος καὶ 'Αλεξάνδρου ἕνεκ’ ἀρχής.
'Ημεὼν δ’ ὀπποτέρω θάνατος καὶ μοίρα τέτυκται,
Τεθναίη· ἄλλοι δὲ διακρινθείτε τάχιστα.
Οἶστε δ’ ἄρνῃ, ἔτερον λευκόν, ἐτέρνῃ δὲ μέλαιναν,
Γῆ τε καὶ 'Ηελίῳ· Διὸ δ’ ἥμεις οἴσομεν ἄλλον.
'Αξέτε δὲ Πριάμοιο βιήν, ὄφρ’ ὄρκια τάμιν
Αὐτὸς, ἐπεὶ οἱ παίδες ὑπερφίαλοι καὶ ἀπίστοι.
Μή τις ύπερβάσις Δίως ὄρκια δηλήσηται.
Αἰεὶ δ’ ὀπλοτέρων ἀνδρῶν φρένες ἥρεθονται.
Οἷς δ’ ὁ γέρων μετέχειν, ἀμα πρόσω καὶ ὀπίσω
λεύσσει, ὅπως ὑ’ ἀρίστα μετ’ ἀμφοτέροις γένεται.

'Ως ἐφαθ’. οἱ δ’ ἐχάρησαν 'Αχαιοὶ τε Τρώας τε
Ἐλπίμενοι παύσεσθαι διζηροῦ πολέμου.
Καὶ ῥ’ ἵππους μὲν ἐρυξαν ἐπὶ στίγμας, ἐκ δ’ ἔβαν αὐτοὶ,
Τεύχεα τ’ ἐξεδύνοντο, τὰ μὲν κατεδεν’ ἐπὶ γαίη
Πλησίον ἀλλήλων, ὀλίγη δ’ ἦν ἀμφικ ἀρουρα.

'Εκτωρ δὲ προτὶ ἄστυ δόκω κήρυκας ἐπεμπεν
Καρπαλίμως ἄρνας τε φέρειν, Πρίαμον τε καλέσσαι.
Αὐτὰρ δ’ Ταλθύδιον προτὶ κρείσσαι 'Αγαμέμνων
Νῆς ἐπὶ γλαφυρὰς ἱέναι, ἦδ’ ἄρν’ ἐκέλευεν
Οἴσειμεναι· ὁ δ’ ἄρ’ οὐκ ἄπιθησ’ 'Αγαμέμνονι διώ.—

'Ἰρις ὁ αὐθ’ 'Ελενῆ θυγκωλένω ἀγγελος ἦλθεν,
Εἰδομένῃ γαλῶ, 'Αντηνορίδαο δάμαρτι,
Την ’Αντηνορίδης εἰχε κρείσων 'Ελικάων,
Ἀσωδίκην Ποιάμοι υγατρῶν εἰδὸς ἀφόστων
Γῆν δ' εἰρ' ἐν μεγάρῳ· ἢ δὲ μέγαν ἰστὸν ὕφαινεν.
Δίπλακα πορφυρένη· πολέας δ' ἐνέπασσεν ἀέθολους.
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,
Οὐς ἐθεν εἰνεκ' ἐπασχὼν ὑπ' Ἀρρης παλαμάων.
Τοῖς δ' ἱσταμένη προσέφη πόδας ὅκεα Ἰρις·

Δεῦρ' ἵπι, νύμφα φίλη, ἵνα ἰδέσκελα ἔργα ἑδαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων.
Οἱ πρῖν ἐπ' ἀλλήλους φέρον πολύδακρυν Ἀρρης
Ἐν πεδίω, ὁλοοίο λιλαιόμενοι πολέμου,
Οἱ δὲ νῦν ἔται σιγῇ—πόλεμος δὲ πέπανται—
Ἀστίς κεκλημένου, παρὰ δ' ἐγχεα μακρὰ πέπηγεν.
Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηφίλος Μενέλαος
Μακρῆς ἐγχεφόροι μαχῆσονται περὶ σεῖο.
Τῷ δὲ κε νικῆσαντι φίλη κεκλησθ' ἄκοιτις.

"Ὡς εἰποῦσα θεὰ γλυκὸν ἵμερον ἐμβάλε ἴμψῳ
'Ανδρός τε προτέρου καὶ ἀστεος ἦδε τοκήων.
Λυτίκα δ' ἀργεννὐσι καλυφαμένη ὀδύφησιν
'Ομματ᾽ ἐκ θαλάμιοι, τέρεν κατὰ δάκρυν χέουσα
Οὐκ οἶχ, ἀμα τῆγε καὶ ἀμφῖπολοι δῦ' ἑποντο,
Ἄθρη, Πισθῆς θυγάτηρ, Κλυμένη τε βωσίς.
Ἀλφα δ' ἐπειδ' ἱκανον οἶχ Σκαίας πῦλαι ἡσαν.

Οἵ δ' ἄμφι Πρίαμον καὶ Πάνθον ἦδε Θυμῴτην.
Λάμπον τε Κλυτίων δ', 'Ικετάνα τ', δζον Ἀρρής,
Οὐκαλέγων τε καὶ 'Ἀντήνωρ, πεπνυμένω ἁμφώ,
Εἶλατο δημογέροντες ἐπὶ Σκαίης πῦλαιν·
Γῆραι δὴ πολέμου πεπαμένοι, ἂλλ' ἄγορηται·
'Εσθλοί, τεττέγεσαν εὐκότες, οἴτε καθ' ἀλην
Δευρέω ἐφεξόμενοι ὡπα λειρόθεσαν ἱεῖσιν·
Τοῖοι ἀρα Τρώων ἄγητορες ἦτ' ἐπὶ πῦργοι.
Οἵ δ' ὡς οὖν εἴδονθ' 'Ελενῆν ἐπὶ πύργον ἱόσαν,
'Ἡκα πρὸς ἀλληλοὺς ἑπεα πτερόεντ' ἀγόρευνον

Οὐ νέμεσας Τρώας καὶ εὐκνήμιδας Ἀχαιῶς
Τοιῷ δ' ἄμφι γυναικὶ τολῦν χρόνον ἀλγεα πάσχειν.
Τὸν δ’ Ἐλένη μύθουσιν ἀμείβετο, διὰ γυναικῶν·
Αἰδοίος τέ μοι ἔσσει, φίλε ἐκυρε, δεινὸς τε·
'Ως διέλευσεν Δάνατος μοι ἀδείν κακός, ὅποτε δεύρω
Τιεί σοι ἐτύπων, θάλαμον γνωτούς τε λυποῦσα
Παιδά τε τηλυγήτην καὶ ὁμηλικήν ἐρατείνην.
'Αλλὰ τὰ γ’ οὐκ ἐγένοντο, τὸ καὶ κλάιονσα τέτηκα.
Τούτο δὲ του ἑρέω, δ’ ὑ’ ἀνείραι ἤδε μεταλλάς·
Οὔτες γ’ Ἀτρείδης, εὐρυκρεῖον Ἀγαμέμνον,
'Αμφότερον, βασιλεὺς τ’ ἁγαθός, κρατερός τ’ αἰχμητής·
Δαὴρ αὐτ’ ἔμοι ἐσκε κυνῆπιδος, εἴ ποτ’ ἐθν γε.

'Ως φάτο· τὸν δ’ ὁ γέρων ἡγάσσατο, φώνησέν τε
Ω μάκαρ Ἀτρείδη, μορφηγενές, ὀλβιόδαμοιν,
Ἡ ρᾶ νῦ τοι πολλοῖ δεδήματο κοῦροι Ἀχαιῶν.
Ἰδη καὶ Φρυγίην εἰσήλθον ἀμπελόδεσσαι,
Ἐνθά ίδον πλείστους Φρύγας, ἀνέρας αἰδολοπώλους,
Δαιοὺς Ὀτρῆς καὶ Μύγδωνος ἀντιθέους,
ὅλ’ ῥα τοτ’ ἐστράτισεν πολ’ ὄχθας Σαγγαρίῳ.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἑών μετὰ τοίουν ἐλέχθην
Ἱματὶ τῷ, ὥτε τ’ ἡλιον Ἀμαξόνες ἀντιάνειραι·
Ἀλλ’ οὔθ’ οἱ τόσοι ἤσαν, ὡσοὶ ἠλίκωπες Ἀχαιοί.
Δεύτερον αὐτ' ὁ Ὄδυσσης ἱδὼν ἐρέειν' ὁ γεραιός;
Εἴπ' ἀγεῖ μοι καὶ τόνδε, φίλοι τέκνοι, ὡς τίς ὅτι ἐστίν
Μεῖων μὲν κεφαλῇ Ὅγαμέμνονος Ἀτρείδας,
Εὐρύτερος δὲ ὅμοιοιν ἴδε στέρνοισιν ἴδέσθαι.  
Τεῦχα εἰς τὸ καὶ κτίλος ὡς, ἔπιπωλεῖται στίχας ἄνδρῶν.
'Αρνεῖόν μιν ἔγνω γέοικο πτησκεμάλλω,
'Οστ' ὅτι θάνατος μέγα πώς διέρχεται ἀργεννάων.

Τὸν δ' ἡμείθεν ἔπειθ' Ἐλένη, Δίδω ἐγκεγαγνιά.  
Οὔτος δ' ἂν Λαερτίάδης, πολύμητις Ὅδυσσεις,
'Ος τράφη ἐν δήμῳ Ἡθάκης, κρασαφῆς περ ἐσύσης,
Εἰδός παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' ἀνε' Ἀντήνωρ πεπυμμένον ἀντίον ἔδα:  
'Ω γυναί, ἢ μᾶλα ττοῦτο, ἐπος νυμερτές ἐις τες.

'Ἡδη γὰρ καὶ δεῦρό ποτ' ἠλθὲ δίος Ὅδυσσεις
Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρηφίλῳ Μενελαώ.

Τοὺς δ' ἔγω ἐξείωσα καὶ ἐν μεγάροις φίλησα,
'Ἀμφότεροι δὲ φύμι ἐδάην καὶ μήδεα πυκνά.

'Αλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένουσιν ἔμβαλεν,
Στάντων μὲν Μενελαος ὑπείρεχεν εὑρέας ὁμοὺς,
'Αμφὼ δ' ἐξομένω, γεραφότερος ἦβ' Ὅδυσσεις.

'Αλλ' ὅτε δὴ μόθος καὶ μήδεα πᾶσιν ὕφανον,

Ποτ' μὲν Μενελαος ἐπιτροχάδην ἀγόρευεν,
Παύρα μὲν, ἀλλὰ μᾶλα λυγέως ἔπει οὐ πολύμυθος,
Οὐδ' ἄφαμαρτετής, εἰ καὶ γένει ὕστερος ἦν.

'Αλλ' ὅτε δὴ πολύμητις ἀναίζεαν Ὅδυσσεϊς,
Στάσκεν, ὅπει δὲ ἐδεςκε, κατὰ χθόνος ὄμματα πῆςς,
Σκῆπτρον δ' ὅτι' ὅπει συντρεπής ἐνώμα,

'Αλλ' ἀστεμφῆς ἐχεσκεν, ἴδερε φωτὶ ἐσκίως:

Φαίης κε ἡμικοτόν τέ τιν' ἐμεμεναι, ἀφρονα τ' αὐτώς.

'Αλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος ἕει
Καὶ ἔπεα νυφάδεον ἑικότα χειμερίσησιν,
Οὐκ ἂν ἔμετ' Ὅδυσσης γ' ἐρίσειε βροτὸς ἄλλος:
Οὐ τέτε γ' ὅδ' Ὅδυσσης ἀγοσσάμεθ' εἴδος ἱδόντες.
Τὸ τρίτον αὐτ' Ἀιάντα ἵδων ἔρεειν' ὁ γεραιός. 225
Γίς τ' ἀρ' δὴ ἄλλος 'Αχαιὸς ἀνήρ ἕνος τοις μέγας τας, Ἐξοχος 'Αργείων κεφαλὴν ἥδ' εὐφέρας ὡμοὺς;

Τὸν δ' Ἐλενή τανύπεπλος ὁμείβετο, διὰ γυναικῶν. 230
Οὖτος δ' Ἀιάς ἐστὶ πελώριος, ἔρκος 'Αχαιῶν.
Ἰδομενεὺς δ' ἐπέρωθεν ἐνὶ Κρήτησσι, θεὸς ὡς 'Εστηρ'. ἀμφὶ δὲ μν Κρητῶν ἀγοὶ ἑγερέθονται.
Πολλάκι μὲν ξείνισσεν 'Αρηφίλος Μενέλαος
Οἴκω ἐν ἁμετέρῳ, ὅποτε Κρήτηθεν ἱκοῖτο.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωτας 'Αχαιοὺς,
Οὔς κεν ἐν γνοίην, καὶ τ' οὖνομα μυθησαίμην. 235
Δωδ' δ' οὐ δύναμαι ἵδεεν κοσμήτορε λαῶν,
Κάστορα δ' ἱππόδαιμον καὶ πῦς ἀγαθὸν Πολυδεύκεα,
Αὐτοκασιγνήτω, τῷ μοι μίᾳ γείνατο μῆτηρ.
'Η οὖχ ἐσπέσθην Λακεδαίμονος εῖς ἐρατεινῆς;
'Η δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόραισιν,
Νῦν αὖτ' οὔκ ἐθέλουσι μάχῃς καταδύμεναι ἀνδρῶν,
Ἄισχεα δειδιότες καὶ ὅνειδεα πόλλ', ἀ μοὶ ἐστιν;

'Ως φάτο· τοὺς δ' ἢδη κατέχειν φυσίζουσα αἰα
'Εν Λακεδαίμονι αὐθί, φίλη ἐν πατρίδι γαῖᾳ.— \n/
Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὀρκία πιστά, 245
'Ἀρνε δῶ καὶ οἶνον ἐὐφρονα, καρπὸν ἀροῦρης,
'Αἰσχὺ ἐν αἰγείῳ· φέρε δὲ κρητήρα φαεινῶν
Κήρυξ 'Ιδαίος ἢδὲ χρύσεια κύπελλα·
'Οτρυνεν δὲ γέροντα παριστάμενος ἐπέσεσιν·

'Ορσεο, Λαομεδοντιάδη, καλέουσιν ἁριστοὶ 250
Τρῶν θ' ἐποδάμων καὶ 'Αχαιῶν χαλκοχιτῶνων
'Ες πεδίον καταβῆναι, ἐν' ὀρκία πιστὰ τάμιτε·
Ἀντὰρ 'Αλέξανδρος καὶ 'Αρηφίλος Μενέλαος
Μακρῆς ἐγχείρης μαχῆσοντα' ἀμφὶ γυναῖ.
Τοῦ δὲ κε νικῆσαντι γυνῆ καὶ κτήμαθ' ἐποιοῦ· 255
Οἱ δ' ἄλλοις φιλότητα καὶ ὀρκία πιστὰ ταμώντες
Ναιοὶ Τροίην ἐριδώλακα· τοὶ δὲ νέουται
'Αργος ἐς ἐποδότον καὶ 'Αχαιίδα καλλιγύναικα.
ΒΟΟΚ ΙΙΙ.

Ως φατο· ρέγησεν δ' ο γέρων, ἐκέλευσε δ' ἑταῖρος
'Ιπποὺς ξενυγνύμεναι· τοι δ' ὅτραλέως ἔπιθοντο. 260
'Αν δ' ἄρ' ἐβη Πρίαμος, κατὰ δ' ἦνια τείνεν ὅπισῶ·
Παρ' δὲ οἱ 'Αντήνωρ περικαλλέα βῆσετο δόφρον.
Τῷ δὲ διὰ Σκαῖων πεδίον· ἔχον ὦκεάς ἵππους.

'Αλλ' δ' οὗτος, οὗτος ἤμεν τε Τρώας καὶ Ἀχαιοῖς,
'Εξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν· 265
'Ες μέσον Τρώων καὶ Ἀχαιῶν ἐστιχώντο.
'Ομνοτο δ' αὐτίκ' ἔπειτα ἀναζ ἀνδρῶν Ἀγαμέμνων,
'Αν δ' 'Οδυσσεύς πολύμητις· ἀτὰρ κήρυκες ἄγανοι
'Ορκια πιστὰ θεῶν σύναγον, κρητήρι δὲ οἶνον
Μίσγον, ἀτὰρ βασιλεύσει ὕδωρ ἐπὶ χείρας ἔχεναν· 270
'Ατρείδης δ' ἄρ νασσάμενος χείρεσσι μάχαιραν,
'Ἡ οί πάρ ξέφεος μέγα κουλεύν αἰεν ἀγρότο,
'Αρνών ἐκ κεφαλέων τόμινε τρίχας· αὐτὰρ ἔπειτα
Κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστως.
Τοίςιν δ' 'Ατρείδης μεγάλ' ἐγχετο χείρας ἀναζχῶν· 275

Ζεῦ πάτερ, 'Ιδηθέν μεδέων, κύδιστε, μέγιστε,
'Ἡλιός θ', δς πάντ' ἑφοράς, καὶ πάντ' ἑπακούεις,
Καὶ Ποταμοί καὶ Παιά, καὶ οι ὑπένερθε καμόντας
'Ανθρώπους τίνυσθον, ὡς κ' ἐπίροικον ὀμόση,
'Τμεῖς μάρτυροι ἐστε, φυλάσσετε δ' ὅρκια πιστά· 280
Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφυγι,
Ἀυτὸς ἔπειθ' 'Ελένην ἐχέτω καὶ κτήματα πάντα,
'Ἡμεῖς δ' ἐν νήσσα νεώμεθα ποντοπόροιςιν·
Εἰ δὲ κ' Ἀλέξανδρον κτεῖνε ξανθὸς Μενέλαος,
Τρώας ἐπειθ' 'Ελένην καὶ κτήματα πάντ' ἀποδοῦναι. 285
'Τιμὴν δ' Ἀργείοις ἀποτινέμειν, ἤρτιν' ἐοικέν,
'Ητε καὶ ἐσσομένοις μετ' ἀνδρώπους πέληται.
Εἰ δ' ἂν ἔμοι τιμὴν Πρίαμος Πριάμοιο τε παιδεῖ
Τίνευν οὐκ ἐθέλωσιν, Ἀλέξανδροι πεσόντος,
Ἀυτὰρ ἐγὼ καὶ ἐπειθα μαχάσομαι εἴνεκα ποινῆς
Ἀνθι μένων, εἰὼς κε τέλος πολέμιον κυχέωι.

'Ἡ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ,
Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαριστας, Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἰλετο χαλκὸς. Οἶνον δὲ ἐκ κρητηρῶς ἀφύσσαμενοι δεπάεσσιν Ἡκχεων, ὡδ' εὐχόντο θεοῖς αἰειγενετῆσιν· Ὡδὲ δὲ τις εἰπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀδάνατοι θεοὶ ἄλλοι, Ὀππότεροι πρότεροι ύπὲρ ὄρκια πημήνειαν, Ὡδὲ σφ' ἐγκέφαλος χαμάδις ρέοι, ὡς ὄδε οἶνος, Αὐτῶν καὶ τεκέων, ἄλοχοι δὲ ἄλλοις δαμεῖεν.

"Ὡς ἔφαν· οὐδ' ἄρα πῶ σφιν ἐπεκραίαυε Κρονίων. Τοις δὲ Δαρδανίδος Πρίμαμος μετὰ μύθον ἔειπεν·

Κέκλυτε μεν, Τρώες καὶ ἐυκνήμιδες Ἀχαιοὶ· Πτοι ἐγών εἰμι προτὶ Ἡλιον ἤρεμοςσαν 305
Αψ, ἐπειδ' ὁπως τλήσων' ἐν ὀφθαλμοῖσιν ὀράσθαι Μαρνάμενον φίλον νιόν 'Αρηφίλω Μέλας· Ζεῦς μὲν πον τόγε οἴδε καὶ ἀδάνατοι θεοὶ ἄλλοι, Ὀππότεροι θανάτου τέλος πεπρωμένον ἔστιν.

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἱσόθεος φώς· Λυν δ' ἀρ' ἔβαιν αὐτός, κατὰ δ' ἥνια τείνεν ὁπίσω 310
Πάρ δὲ οἱ Ἀντήνωρ περικαλλέα βῆσετο δίφρον· Τῷ μὲν ἔρ' ἄψωρροι προτὶ Ἡλιον ἀπονέυοντο.

Ἐκτωρ δὲ Πριαμοῦ παῖς καὶ δίος Ὀδυσσεύς Χώρων μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
Κλήρους ἐν κυνέῃ χαλκήρει βάλλον ἐλόντες, Ὀππότερος δὴ πρόσθεν ἀφείη χάλκεων ἐγχος. Λαοὶ δ' ἱρήσαντο, θεοίση δὲ χείρας ἀνέσχουν, Ὡδὲ δὲ τις εἰπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἡθεθευν μεδέων, κύδιστε, μέγιστε, Ὀππότερος τάδε ἔργα μετ' ἀμφοτέρωσιν ἐθηκεν, 320
Τὸν δ' ἀποφθίμενον δύναι δομον Ἀιδος εἰσο, Ἡμίν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

"Ὡς ἄρ ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρο
ΒΟΟΚ ΙΙΙ.

'Αψ ὁρῶν· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325
Οἱ μὲν ἔπειθ᾽ ἐξουτο κατὰ στῖχας, ἢ ἕκαστῳ
'Ἰπποι ἀρείποτες καὶ πουκίλα τεῦχε' ἔκειτο.
Αὐτάρ ὦν ἀμφ᾽ ἄμοισιν ἐδύσετο τεῦχεα καλὰ
Δίος 'Ἀλέξανδρος, Ἔλενης πόσις ἥκιμοιοι·
Κυμίδας μὲν πρῶτα περὶ κνήμησιν ἐθηκεν,
Καλάς, ἀργυρέωισιν ἐπισφυρώις ἀραρνίας·
Δεύτερον αὖ θώρηκα περὶ στήθεσιν ἐδύνεν
Οἰο κασιγνῆτοιο Λυκάνονος· ἡμοσε δ᾽ αὐτῷ.
'Αμφὶ δ᾽ ἄρ᾽ ὁμοιοί βάλετο ἐξίφος ἀργυρόβηλον,
Χάλκεον· αὐτὰρ ἐπείτα σάκος μέγα τε στιβαρὸν τε
Κρατὶ δ᾽ ἐπ᾽ ἱθδίωμι κυνήγεν εὐτυκτὸν ἐθηκεν,
'Ἰππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνενεν.
Εἶλετο δ᾽ ἄλκιμον Ἐγχος, δ᾽ οἱ παλάμηφεν/ἀρήσει.
'Ως δ᾽ αὐτῶς Μενέλαος 'Ἀρής ἔντε ἐδύνεν.

Οἱ δ᾽ ἐπεὶ οὖν ἐκάτερθεν ὁμίλου ὁρηκχῆσαν,
'Ες μέσουν Τρώῳ καὶ Ἀχαιῶν ἐστιχῶντο
Δεινὸν· ὀμοίων· βάλετον ἐξέχεν εἰςορώντας
Τροάς δὲ ὁποδάμους καὶ ἐκυκνήμιδας Ἀχαιῶς.
Καὶ οὗ ἐγγὺς στήτην διαμετρήτῳ ἐνὶ χώρῃ,
Σείοντ᾽ ἐγχεῖας, ἀλλήλουσιν κοτέοντε.

Πρόσθε δ᾽ Ἀλέξανδρος προῖε δολιχόσκιον Ἐγχος,
Καὶ βάλεν Ἀτρείδας καὶ ἄπειδα πάντοσ᾽ ἑιθεν,
Οὐδὲ ἔρρηξεν χαλκὸν· ἀνεγνάμφθη δὲ οἱ αἰχμῆ
'Ασπίδ᾽ ἐνὶ κρατηρῇ. 'Ο δὲ δεύτερος ὀρνύτῳ χαλκῷ
'Ατρείδης Μενέλαος ἐπευξάμενος Δαὶ πατρὶ.

Ζεῦ ἄνα, δῶς τίσασθαι, δ᾽ με πρῶτος κὰ μ ξώγεν,
Δίὸν Ἀλέξανδρον, καὶ ἐμὴς ὑπὸ χεροὶ δάμασσον·
"Οφρα τις ἐρρήγησαι καὶ ὁψιγόνων ἀνθρώπων
Σαμνοῦδοκον κακὰ ἑξει, δ᾽ ἐκεῖνος θαλασσάχη.

'Η Ῥά, καὶ ἀμπεταλῶν προῖε δολιχόσκιον Ἐγχος.
Καὶ βάλεν Πριαμίδασ καὶ ἄσπίδα πάντοσ᾽ ἐισήν.
Διὰ μὲν ἄσπίδος ἦλθε φαινὴς ὅμοιον Ἐγχος.
Καὶ διὰ θώρηκας πολυδιδάλου ἡφειστε
'Αντικρυ δὲ παραί λατάρην διάμησε χιτώνα
'Εγχος· δ' δ' ἐκλίνθη, καὶ ἀλένατο Κήρα μέλαιναν. 360
'Ατρείδης δὲ ἐρυθσάμενος ξίφος ἀργυρόθλουν,
Πλήζεν ἀνασχόμενος κόρυφος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
Τρικθά τε καὶ τετρακθά διατρυφήν ἐκπεπε χειρός.
'Ατρείδης δ' ἵμωξεν ἵδων εἰς οὐρανὸν εὐρίν. 365

Ζεῦ πάτερ, οὕτις σείο δεών ὀλοώτερος ἄλλος.
'H τ' ἐφάμην τίσεθαί 'Αλέξανδρον κακότητος.
Νῦν δὲ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δὲ μοι ἡγχος
'Hίξθη παλάμην ἐτῶσιν, οὐδ' ἐβαλόν μν.

'H, καὶ ἐπαίξας κόρυφος λάβεν ἱπποδασείς,
'Ελκε δ' ἐπιστρέφας μετ' εὐκνήμιδας 'Αχαιός· 370
'Αγχε δὲ μιν πολύκεσατο ἰμᾶς ἀπαλῆν ύπὸ δειρήν, 
'Ος οἱ ὑπ' ἀνθερεώνος ἄχεως τέστατο τρυφαλείς.
Καὶ νῦ κεν εἰρυσσέν τε, καὶ ἀσπετον ἱρατο κύδος,
Εἰ μὴ ἄρ' ἄξι νόσησαι Διώς θυγάτηρ 'Αφροδήτη,
'H οἱ ἰχεῖας ἵμαντα ὁδὸς ἱφι κταμένου. 375

Κευνὴ δὲ τρυφαλεία ἅμ' ἐπιστο χειρὶ παχείς.
Τὴν μὲν ἐπευθ' ἡρως μετ' εὐκνήμιδας 'Αχαιός
'Ριβ' ἐπίδωνήσας, κόμισαν δ' ἐρήπες ἐταῖροι.
Αὐτάρ δ' ἄφι ἐπόρουσε κατακτάμεναι μενεάινων
'Εγχεί χαλκεῖω· τὸν δ' ἐξήρπαξ 'Αφροδήτη 380
'Ρεία μάλ,' ἄστε ἰδεός· ἐκάλυψε δ' ἄρ' ἱέρι πολλη,
Κάδ' δ' εἰς' ἐν θαλάμῳ εὐώδει, κηβέντι. 
Αὐτή δ' αὐθ' 'Ελενήν καλέουσα· ἐ· τὴν δ' ἐκίχανεν
Πύργω ἐφ' ύψηλῃ· περὶ δ' Τρωαί ἄλως ἤσαν. 385
Χειρὶ δὲ νεκταρέων ἐανοῦ ἐτύναξε λαδούσα.
Γηθ' δὲ μιν εἰκνία παλαιγενεῖ προσέεπεν,
Εἰροκόμω, ἦ οἱ Δακεδαίμονι ναιεταώσῃ
'Ησειν εἰρίᾳ καλά, μάλιστα δὲ μιν φιλέσκεν·
Τῇ μιν ἐκειαμένῃ προσεφώνει δ' 'Αφροδήτη· 390

Δεῖρ' ἰθ' Ἀλέξανδρός σε καλεὶ οἰκόνυδε νέεσθαι.
Κείνος ὅγ' ἐν θαλάμῳ καὶ δινωσάι λέχεσσιν,
Κάλλει τε στελλὼν καὶ εἰμισσιν· οὐδὲ κε φαίνης
Ανδρὶ μαχεσοσάμενον τόνυ' ἔλθειν, ἀλλὰ χοράκιο
'Ερχεσθ', ἢ χοροῖο νέον λήγοντα καθίζειν.

"Ὡς φάτο· τῇ δ' ἀρα θυμόν ἐνι στήθεσαν ὄρινεν·
Καὶ ρ' ὡς οὐν ἐνύσης θεᾶς περικαλλέα δειρήν,
Στήθεα δ' ἰμερόεντα καὶ ὑμιμα τα μαρμαίροντα,
Θάμβησαν τ' ἀρ' ἐπειτα, ἐπος τ' ἐφατ' ἔκ τ' ὄνομαζεν·
Δαιμονίη, τί με ταῦτα λιλαίεαι ἥπερπεπείειν;

'Ἡ τῇ με προτέρῳ πολίων εὐναιμενών
Λευς ἦ Ῥφυγής ἦ Μησυνῆς ἐρατευνῆς,
Εἰ τίς τοι καὶ κειθὶ φίλος μερόπων ἀνθρώπων;
Οὖνεκα δὴ νῦν δίον 'Αλέξανδρον Ἔμελλαος
Νυκῆςα ἐδέλει στυγερήν ἐμὲ οἰκαδ' ἀγεσθαι,
Τούνεκα δὴ νῦν δεύρο δολοφρονεόουσα παρέτης;

'Ὅσο παρ' αὐτὸν ἱοῦσα, θεῶν δ' ἀπόεικε κελεύθον·
Μὴ δ' ἐτி σοῦτα πάοδεσιν ὑποστρέφειας "Ολυμποῦν,
'Αλλ' αἰεὶ περὶ κείνου αἰξὺ, καὶ ε φύλασις,
Εἰςκότε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἰμὶ—νεμεσοστὸν δὲ κεφ εἶθ—
Κείνου πορονεόουσα λέχος· Τρωᾶι δὲ μ' ὀπίσω
Πᾶσαι μωρίσονται· ἧχο δ' ἅχε' ἀκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσφώνεε δ' 'Αφροδίτη·
Μὴ μ' ἐρεθε, ὕετελή, μὴ χωσαμένη σε μεθείων,
Τὸς δὲ σ' ἀπεχθήρω, ὡς νῦν ἔκπαγχ.' ἐφίλησα,
Μέσσῳ δ' ἀμφοτέρῳ ὑπτίσομαι ἐχθέα λυγρά,
Τρόων καὶ Δαναῶν, στ. δὲ κεφ κακὸν οἰτον ὄληαι.

"Ὡς ἐφατ'· ἐδδεισεν δ' 'Ελενῆ, Δίως ἐγκεγανινα·
Βῇ δὲ κατασχομένη ἐαυνῷ ἄργητι φαεπινῷ
Συγῇ· πᾶσας δὲ Τρωᾶς λαθεν' ἢρχε δὲ δαιμῶν.

Αὐ δ' ὑτ' 'Αλέξανδροι δύον περικαλλέ' ἵκοντο,
Ἀμφίπολοι μέν ἐπείτα δοὺς ἐπὶ ἐργα τράποντο,
"Ἡ δ' εἰς ἀμφόρους τάλαμουν κίε διὰ γυναικῶν.
Τῇ δ' ἀρα δήφον ἑλοῦσα φιλομεμενῆς 'Αφροδίτη
Ἀντὶ 'Αλέξανδροι θεά κατέθηκε φέροεσσα·

"Ενθα κάθεις 'Ελενῆ, κούρη Δίως αἰγόχροο,
"Οσσε πάλιν κλίνασα, πόσιν δ' ἤνιππατε μῦθῳ·
"Ἡλύθες ἐκ πολέμου· ὡς ὄφελες αὑτόθ’, ὀλέσθαι
'Ανδρὶ δαμείς κρατηρῷ, ὥς ἐμὸς πρότερος πόσις ἦν.
'Ἡ μὲν δὴ πρῖν γ’ εὐχὲ ʼΑρηφίλου Μενελάον
Σὺ τε βίη καὶ χερσὶ καὶ ἐγχεὶ φέρτερος εἶναι·
ΑΛΛ’ ἵππν προκάλεσσαί ʼΑρηφίλου Μενελάον
'Εξ' αὑτῆς μαχέσασθαι ἐναντίον. ʼΑλλά σ’ ἐγγυγε
Παύσασθαι κέλομαι, μηδὲ ἵκαπὶ Μενελάῳ
Ἀντίδουν πὸλεμον πολεμίζειν ἢδὲ μάχεσθαι
'Αφραδέως, μῆπως τάχ’ ὑπ’ αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενον προφεέπην·
Μὴ με, γύναι, χαλεποίσιν ὀνείδειας ὑμὸν ἔνιπτε.
Νῦν μὲν γὰρ Μενελάος ἐνίκησεν σὺν ᾧθηνῃ·
Κείνου δ’ αὐτῆς ἑγὼ· παρὰ γὰρ θεοὶ εἶναι φιλένην.
"Αλλ’ ἄγε δὴ φιλότητι τραπεῖομεν εὐνηθέντε.
Οὐ γὰρ πῶποτέ μ’ ὄδο γ’ ἔρως φρένας ἀμφεκάλυπτε·
Οὐδ’ δέ τε σε πρῶτον Δακεδαιμονος εξ ἐρατεινῆς
'Επεισον ἀρπάξας ἐν ποντοπόροις νέεσσιν,
'Νήσῳ δ’ ἐν Κρανάθ ἐμίγην φιλότητι καὶ εὐνή,
'ὢς σεο νῦν ἔραμαι, καὶ με γλυκὴς ἱμερὸς αἴρει.

'Ἡ ρα, καὶ ἄρχε λέχοςθε κιών· ἄμα δ’ εἶπετ’ ἄκοιτις·
Τῷ μὲν ὄρ’ ἐν τρήτοις κατεύνασθε λεχέεσσιν.

'Ατρείδης δ’ ἀν’ ὄμιλον ἐφοίτα, θηρεὶ θεοκῆς._cert
Εἰ ποὺν ἐγαθρῆσειν ’Αλέξανδρον θεοειδέᾳ.
'Αλλ’ οὔτις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων
Δείξα τ’ Ἀλέξανδρον τότ’ ’Αρηφίλῳ Μενελάῳ.
Οὐ μὲν γὰρ φιλότητι γ’ ἐκεύθανον, εἰ τις ίδοιτο·
Ἰσοι γὰρ σοι πασιν ἀπήχθετο Κηρὶ μελαίνη.
Τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν ’Αγαμέμνων.

Κέκλυτε μεν, Τρώες καὶ Δάρδανοι ἥδ’ ἐπίκουροι·
'Νίκη μὲν δὴ φαίνετ’ ’Αρηφίλου Μενελάον.
'Τριεὶς δ’ Ἀργειν Ἐλένην καὶ κήμαθ’ ἀμ’ αὐτῇ·
’Εκδοτε, καὶ τιμὴν ἀποτινέμευς, ἤμιτιν’ ἐοικεν,
'Ἡτε καὶ ἐσομένοισι μετ’ ἀνθρώποισι πέληται.

'ὢς ἑφατ’ 'Ατρείδης· ἐπὶ δ’ ὣμεον ἄλλου ’Αχαιοὶ
HOMER'S I LIAD.

BOOK IV.

Οι δὲ θεοί πάρ Ζηνὶ καθήμενοι ἡγορώντο
Χρυσέω ἐν δαπέδῳ, μετὰ δὲ σφισὶ πότυνα Ἡρη
Νέκταρ ἐκονοχόει· τοῖ δὲ χρυσέωι δεπάεσιν
Δειδεχατ' ἀλλήλους Τρώων πόλιν εἰσορώντες.
Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν "Ηρην
Κερτομίους ἐπέεσσι παραβληθήνι ἀγορεύων·

Δουαὶ μὲν Μενελάῳ ἄρηγόνες εἰσὶ θεάων,
"Ηρη τ' Ἀργείη καὶ Ἀλαλκομενῆς Ἀθήνη.
'Αλλ' ἢτοι ταῖ νόσφι καθήμεναι εἰσορώσαι
Τέρπεσθον· τῷ δ' αὐτέ φιλομεμίδης Ἀφροδίτη
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κηρᾶς ἀμύνει·
Καὶ νῦν ἐξεσάωσεν διόμενου χανέσθαι.
'Αλλ' ἢτοι νίκη μὲν Ἀρηφίλου Μενελάοιν·
'Ημεῖς δὲ φραξώμεθ', ὅπως ἔσται τάδε ἔργα,
"Ηρ ἢ αὕτης πόλεμον τε κακὸν καὶ φύλοπιν αἰνήν
'Ορσομεν, ἢ φιλότητα μετ' ἀμφοτέρους βάλωμεν.
Εἰ δ' αὐτὸς τὸς τάδε πάοι φίλοι καὶ ἡδύ γένοιτο,
"Ἡτοι μὲν οἰκείοτο πόλες Πριάμου ἀνάκτος,
Αὖτίς δ' Ἀργείην Ἑλένην Μενέλαιος ἀγοίτο.

"Ως ἔφαθ'· αἰ δ' ἐπεμνύσαν Ἀθηναίη τε καὶ Ἡρη
Πλησίαι αὐγ' Ἰαδὴν, κακὰ δὲ Τρώους μεδέσθην.
'Ἡτοι Ἀθηναίη ἀκέων ἦν, οὐδὲ τι εἴπεν,
Σκυλομενὴ Διὶ πατρί, χόλος δὲ μιν ἀγριος ἥρει·
"Ηρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηῦδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἐείπες;
Πῶς ἐθέλεις ἄλιον θείναι πόνον ἢδ' ἀτέλεστον,
'Ιδρὼ θ', δυν ἰδρῶσα μόγω; καμέτην δέ μοι ἔπποι Λαόν ἀγειρούση, Πράμω κακά τοίο τε παισύν. 'Ερθ'- ἀτάρ οὐ τοι πάντες ἐπαίνεομεν θεοὶ ἄλλοι.

Τὴν δὲ μέγ' ὑθήσας προσέφη νεφεληγερέτα Ζεύς· Δαμονίη, τί νῦ σε Πράμος Πραμώκι τε παίδες Τόσσα κακά ῥέζουσιν, δτ' ἀσπερχὲς μενεαίνες Ἰλίου ἐξαλαπάξαι ἐυκτίμευν τοιούθ' ὑπέρθ' ΕΙ δὲ σύγ', εἰσελθοῦσα πύλας καὶ τείχεα μακρά, Ωμὸν βεβρωθοῖς Πράμον Πραμώκι τε παίδας Ἀλλου τε Τρῶας, τότε κεν χόλον ἐξακέσαιο. 'Ερχόν δπως ἔθελες· μή τοῦτό γε νείκος ὑπίσω Σοι καὶ ἔμοι μεγ' ἔρισμα μετ' ἀμφοτέρους γένηται. Ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνι φρεῖ βάλλεο σήσαι· Ὀπερθ' κεν καὶ ἐγὼ μεμώς πόλιν ἐξαλαπάξαι

Τὴν ἐθέλων, δθ' τοι φίλοι ἀνέρες ἐγγεγάσαιν, Μη τι διατρίβειν τὸν ἔμον χόλον, ἄλλα μ' ἐᾶσαι. Καὶ γάρ ἐγὼ σοι δόκα ἐκών ἀκεοτί γε Θυμό. Αἱ γάρ ύπ' ἥλιος τε καὶ οὐρανῶ ἀστερόεντι Ναιετάουσι πόλεις ἐπιχθονίων ἀνθρώπων,

Τάων μοι πέρι κήρυ τείσκετο Ἰλίου ἴρη, Καὶ Πράμος καὶ λαδὸς ἐἵμμελίῳ Πραμώκῳ. Οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἐέσης, Λοιμῆς τε κυνίσει τε· τό γάρ λάχομεν γέρασ ἡμεῖς.

Τὸν δ' ἠμείδετ' ἐπείτα βοώπις πότνια Ἡρη· Πτει τοι ἕμοι τρεῖς μὲν πολ' φιλταται εἰσι πόλισες, Ἀργος τε ᾨπάρτη τε καὶ εὐφράγυνα Μυκήνη· Τάς διαπέρσαι, δτ' ἄν τοι ἀπέχθωνται πέρι κήρυ. Τάων οὔτοι ἐγὼ πρόσθ' ἠσταμαί, οὐδὲ μεγαίρω. Εἰπερ γάρ φθονέω τε καὶ οὐκ εἰώ διαπέρσαι, Οὐκ ἄνω φθονείος', ἐπει θ' πολ' φέρτερος ἐσοι. Αλλὰ χρῆ καὶ ἔμοι θέμεναι πόνον οὐκ ἀτέλεστον. Και γάρ ἐγὼ θεοὺς εἰμι, γένος δ' ἐμοι ἐνθευ, οὖθεν σοι. Καὶ μὲ πρεσβυτάτην τέκτον Κρόνος ἀγκυλομήτης, Αμφίτερον, γενέθ' τε καὶ οὐνεκα σῇ παράκοιτος
ΒΟΟΚ I V.

Κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτουσιν ἀνάσσεισι.
'Αλλ’ ἦτοι μὲν ταῦθ’ ὑποεἰζομέν ἀλλήλουσιν,
Σοὶ μὲν ἔγω, σὺ δ’ ἐμοί. ἐπὶ δ’ ἐφονται θεοὶ ἄλλοι
'Αθάνατοι. Σὺ δὲ θάσσου 'Αθηναίη ἐπιτείλαι
'Eλθεῖν ἐς Τρώων καὶ 'Αχαιῶν φύλοπιν αἰνήν,
Πειρᾶν θ’ ὡς κε Τρώες ὑπερκύδαντας 'Αχαιοὺς
'Αρξωσι πρότεροι ύπερ ὀρκία δηλήσασθαι.

"Ὡς ἐφατ’· οὐδ’ ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε
Αὐτίκ’ 'Αθηναίην ἔπεα πτερόεντα προσηύδα·

'Αίφα μάλ’ ἐς στρατόν ἐλθε μετὰ Τρώας καὶ 'Αχαιοὺς,
Πειρᾶν θ’ ὡς κε Τρώες ὑπερκύδαντας 'Αχαιοὺς
'Αρξωσι πρότεροι ύπερ ὀρκία δηλήσασθαι.

"Ὡς εἰπὼν ὄτρυνε πάρος μεμαιναν 'Αθήνην·
Βὴ δὲ κατ’ Οὐλύμπου καρῆνων ἀῖζασα.
'Oιὸν δ’ ἄστερ’ ἔηκε Κρόνον παῖς ἀγκυλομήτεω,
"Ἡ ναύτησι τέρας, ἥ στρατῶ εὑρεῖ λαῶν,
Λαμπρὸν· τοῦ δὲ τε πολλοῖ ἀπὸ σπινθήρες λενταῖ.
Τῷ εἰκὼν’ ἤμεξεν ἐπὶ χθόνα Παλλὰς 'Αθήνη,
Κάδ δ’ ἔθορ’ ἐς μέσσον· θάμβος δ’ ἔχειν εἰσορόωντας
Τρώας θ’ ἰπποδάμους καὶ εὐκνήμιδας 'Αχαιοὺς.
"Ὡδε δὲ τις εἰπεσκεν ἱδὼν ὡς πλησίον ἄλλον.

'Ἡ ῥ’ αὕτης πόλεμός τε κακὸς καὶ φύλοπις αἰνή
'Εσσεται, ἦ φιλότητα μετ’ ἀμφοτέρους τίθησιν
Ζεῦς, δέτ’ ἀνθρώπων ταμίς πολέμω τέτυκται.

"Ὡς ἄρα τις εἰπεσκεν 'Αχαιῶν τε Τρώων τε.
'Ἡ δ’ ἀνδρὶ ικέλη Τρώων κατεδύσαθ’ ὄμλον,
Λαοδόκῳ 'Αντυνορίδη, κρατερῷ αἰχμητῇ,
Πάνδρον ἀντίθεον διξημένη, εἰ που ἑφυροί.
Eὔρε Λυκάνον νῦν, ἀμύμονά τε κρατερόν τε,
'Εσταότ’· ἀμφὶ δἐ μιν κρατεραί στίχες ἀσπιστάων
Λαῶν, σὲ ἰ ἐποντὸ ἄτ’ Αἰσηποῦ ροῶν.
'Αγχοῦ δ’ ἰσταμένη ἔπεα πτερόεντα προσηύδα·

'Ἡ ρά νῦ μοὶ τι πίθοιο, Λυκάνον νῦ ἰδίῳ φιλον.
Τλαῖνης κεν Μενελάω ἐπιπροέμεν ταχύν ίόν
Πάσι δε κε Τρώεσι χαίριν καὶ κύδος ἄροιο,
Ἑκ πάντων δε μάλιστα Ἀλεξάνδρῳ βασιλῆι.
Τού κεν δὲ πάμπρωτα πάρ' ἁγιαὶ δώρα φέροιο, 
Αλι κεν ἱδι Μενελάου Ἀρήιον, Ἀτρέος ύιόν,
Σῷ βέλει ὑμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινής.
Ἀλλ' ἄγ' ὀστευούν Μενελάου κυδαλίμοιο.

Εὐχεο δ' Ἀπόλλωνι Δυκηγενεί κλυτοτῶξον,
Ἀργών πρωτογόνων ῥέξεων κλειτήν ἐκατόμην
Οἰκαδε νοστήσας ἱερῆς εἰς ἀστυ Ζελείης.

'Ὡς φάτ 'Ἀθηναίη τῷ δὲ φρένας ἄφρουν πείθεν·
Ἀυτίκ' ἐσύλα τόξον ἐξούσιον ἱζάλοι αἴγος
'Ἀγρίον, ὃν ὥλ πατ' αὐτὸς ὑπὸ στέρνοι τυχήσας,
Πέτρης ἐκ βαίνοντα δεδηγμένος ἐν προδοκήσιν,
Βεβλήκει πρὸς στήθος· ὃ δ' ὑπτίως ἐμπεσε πέτρη·
Τοῦ κέρα εὶ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
Καὶ τὰ μὲν ἀσκήσας κεραυῶς ἦρα τεκτῶν,
Πᾶν δ' εὖ λειῆς Χρυςέην ἐπέθηκε κορώνην.
Καὶ τὸ μὲν εὖ κατεθήκε ταυνασάμενος, ποτὲ γαίη
'Ἀγκλίνας· πρόσθεν δὲ σάκεα σχέδον ἐνθλοὶ ἐταῖροι.
Μὴ πρὶν ἀναῖξειν Ἀρήίοι νῖς Ἀχαιῶν,
Πρὶν βλῆσθαι Μενέλαον Ἀρηίον, Ἀτρέος ύιόν.

Ἀντάρ ὁ σύλα τώμα φαρέτρης, ἐκ δ' ἔλεπ' ἱόν
'Ἀθλήτα, πτερόεντα, μελαινεῶν ἐρμ' ὀδυνῶν·
Ἀίψα δ' ἐπὶ νευρῆ κατεκόσμει πικρόν ὀίστον,
Εὐχετο δ' Ἀπόλλωνι Δυκηγενεί κλυτοτῶξον,
Ἀργών πρωτογόνων ῥέξεων κλειτήν ἐκατόμην
Οἰκαδε νοστήσας ἱερῆς εἰς ἀστυ Ζελείης.

'Ἐλκε δ' ὁμοί γλυφίδας τε λαβών καὶ νεῦρα βόεια.
Νευρῆν μὲν μαξῶ πέλασεν, τόξῳ δὲ σίδηρον.
Ἀντάρ ἐπειδὴ κυκλοτερεῖς μέγα τόξον ἔτεινεν,
Λίγεζε βίος, νευρῆ δὲ μέγ' ίαχεν, ἄλτο δ' ὀξιός.
'Οξυδελῆς καθ' ὄμιλον ἐπιπτέσθαι μενεάινων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ΒΟΟΚ ΙV. 65

'Αθάνατοι, πρώτῃ δὲ Διὸς θυγάτηρ ἀγελεῖν,
"Ἡ τοι πρόσθε στάσα βέλος ἐχεσπευκές ἤμυνεν.
'Ἡ δὲ τόσον μὲν ἔργει ἀπὸ χρῶς, ώς ὅτε μῆτηρ
Παιδὸς ἐέργη μνίαν, δόθ' ἡδεὶ λέξεται ὑπνω.
Λυτὴ δ' αὐτ' ἠθυνὲν δόθ' ἡςτῆρος ὄχης
Χρύσεοις σύνεχον, καὶ διπλόος ἥντετο θάρης.
'Ἐν δ' ἐπεσε ἡςτῆρι ἀρρητό πικρὸς ὀϊστὸς.
Διὰ μὲν ἄρ ἡςτῆρος ἐλήλατο δαιδαλέωιο,
Καὶ διὰ θύρηκος πολυδαιδάλου ἠρήεστο,
Μήτηρς δ', ἦν ἐφορεῖ ἐρυμα χρῶς, ἐρκὸς ἀκόντων,
"Ἡ οἱ πλείστων ἐρυτο, διαπρὸ δὲ εἰσάτο καὶ τῆς.
'Ακρότατοι δ' ἂρ' ὀϊστός ἐπέγραψε χρῶα φωτός.
Αὐτίκα δ' ἔρρεεν αἶμα κελαινεφῆς ἕξ ὄτειλῆς.

'Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικα μῆνη
Μηνίης ἤδε Κάειρα παρήιον ἐμεναι ἀπον.
Κεῖται δ' ἐν ψαλάμῳ, πολέες τε μην ἠρήςαντο
'Ἰππης φορεῖν. βασιληὴ δὲ κεῖται ἀγαλμα,
'Αμφότερον, κόσμος δ' ἵππω, ἐλατηρὶ τε κῦδος.
Τοῖοι τοι, Μενελαε, μάνθην αἴματι μυροί
Εὐφνεῖς κνῆμαι τ' ἕδε σφυρὰ καλ' ὑπένερθεν.

'Ῥήγησεν δ' ἅρ' ἐπείτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
'Ὡς εἴδεν μέλαν αἶμα καταρρέειν ἐξ ὀτειλής.
'Ῥήγησεν δ' καὶ αὐτὸς Ἀρηφιλος Μενέλαος.
'Ὡς δὲ ιδέν νευρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
"Αψωρόν οἱ θυμὸς ἐνι στήθεσσιν ἀγέρθη.
Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
Χειρός ἑχων Μενέλαον ἐπεστενάχοντο δ' ἑταῖροι.

Φίλε κασίγυνη, θάνατον νῦ τοι ὅρκι ἐταῖμον,
Οἶον προστήσασα πρὸ Ἀχαιῶν Τρωᾶι μάχεσθαι.
"Ὡς ο' ἐβαλὼν Τρώης, κατὰ δ' ὅρκα πιστὰ πάτησαν.
Οὐ μὲν πως ἄλλων πέλεις ὅρκιον, αἷμα τε ἄρων,
Σπονδαὶ τ' ἄκρητοι καὶ δεῖξαι ἄρ' ἐπέπεθιμεν.
Εἴπερ γάρ τε καὶ αὐτίκ' Ὁλύμπιος οὐκ ἐτέλεσεν,
"Ἐκ τε καὶ ὅψε τελεί· σύν τε μεγάλῳ ἀπέτισεν,
Σὺν σφήσιν κεφαλής, γυναῖξι τε καὶ τεκέεσσιν. 
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν.
"Εσσεται ἡμαρ, ὅτ' ἂν ποτ' ὁλόλῃ Ἡλιος ἴρη, 
Καὶ Πράμοις καὶ λαὸς εὐμμελῶς Πριάμου,
Ζεύς δὲ σφὶ Κρονίδης ψυχεύγος, αἰθέρα ναιῶν,
Αὐτὸς ἐπισυμείσεσθαι ἐξερεύνην αἰγίδα πᾶσιν,
Τῇδή ἀπάτης κοτέων· τὰ μὲν ἐσσεται οὐκ ἀτέλεστα.
'Αλλά μοι αὐτὸν ἄχος σέθεν ἔσσεται, ὡ Μενέλαε,
Αἵ κε θάνης, καὶ μοῖραν ἀναπλήσης βιῶτοι.
Καὶ κεν ἐλέγχιστος πολυδύψιον Ἀργος ἱκοίμην.
Αὐτίκα γὰρ μνῆσονται Ἀχαιοι πατρίδος αἰγής.
Κάδ δὲ κεν εὐχώλην Πριάμῳ καὶ Τρωῇ λίποιμεν
Ἀργείην Ἐλένην· σέο δ' ὀστέα πῦσει ἄρουρα,
Κειμένου ἐν Τροίῃ ἀτελεύτητῳ ἐπὶ ἔργῳ.
Καὶ κε τις ὲδ' ἐρεῖ Τρώων ὑπερηφανοῦντων,
Τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο.
Αἰθ' οὕτως ἐπὶ πάσι χόλον τελέσει Ἀγαμέμνων,
'Ὡς καὶ γὰρ ἀλλιον στρατὸν ἦγαγεν ἐνθάδ' Ἀχαιῶν.
Καὶ δὴ ἤθη οὐκόνδε φίλημι ἐς πατρίδα γαῖαν,
Σὺν κεινήσην νησίω, λιπὼν ἄγαθὸν Μενέλαον.
"Ὡς ποτὲ τις ἐρεῖ· τότε μοι χάνοι εὑρεία χθών.

Τὸν δ' ἐπιθαρσυνόν προσέφη ξανθὸς Μενέλαος·
Θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
Οὕκ ἐν καριῷ ὢν πάγη βέλος, ἀλλὰ πάροιθεν
Εἰρύσατο χοστήρ τε παναίολος, ἢδ' ὑπένερθεν
Ζώμα τε καὶ μίτρη, τὴν χαλκῆς κάμον ἀνδρεῖ.

Τὸν δ' ἀπαμειδομένου προσέφη κρείων Ἀγαμέμνων·
Αἵ γὰρ δὴ οὕτως εἶχ, φίλος ὡ Μενέλαε·
"Εἰλκος δ' ἱητήρ ἐπιμᾶσσεται, ἢδ' ἐπιθήσει
Φάρμαξ', ἄ κεν παύσῃσι μελαινάων ὀδυνάω. 

'Ἡ, καὶ Ταλθύνων, θείων κήρυκα, προσήδα·
Ταλθύνω, ὃ ττὶ τάχιστα Μαχάνα δεύρο κάλεσον,
Φῶτ', Ἀσκληπιοῦ νῦν, ἄμυμονος ἱητήρος,
'Οφρα ἰδὴ Μενέλαον Ἀρήιον, ἀρχὸν Ἀχαιῶν,
ΒΟΟΚ ΙV.

"Ον τις οἰστεύσαι ἐβαλεν τόξων εν εἰδώς
Τρώων ἡ Λυκίων. τῷ μὲν κλέος, ἀμμὶ δὲ πένθος.

"Ὡς ἐφατ’· οὐδ’ ἀρα οἱ κήρου ἀπίθησεν ἀκούσας.
Βῇ δ’ ἱέναι κατὰ λαὸν Ἀχαϊῶν χαλκοχιτώνων,
Παππαίνων ἡρωα Μαχάσον. τὸν δ’ ἐνόησεν
'Εσταότ’.· ἀμφὶ δὲ μιν κρατεραὶ στίχες ἀσπιστάων
Λαὸν, οὐ οἱ ἐποντο Τρίκης ἐξ ἱπποδότου.
'Αγχοῦ δ’ ἱστάμενος ἔπεα πτερόεντα προσηύδα

"Ορσ’, 'Ασκληπιάδη, καλέει κρείων Ἀγαμέμνων,
"Οφρα Ἰδὴ Μενέλαον Ἀρήνων, ἀρχὸν Ἀχαϊῶν,
"Ον τις οἰστεύσας ἐβαλεν τόξων εν εἰδώς
Τρώων ἡ Λυκίων. τῷ μὲν κλέος, ἀμμὶ δὲ πένθος.

"Ὡς φάτο· τῷ δ’ ἄρα τυμὸν ἐνι στήθεσσιν δρινεν
Βᾶν δ’ ἱέναι καθ’ ὠμοιον ἀνὰ στρατὸν εὐρόν Ἀχαϊῶν
Ἀλλ’ ὥτε δὴ ρ’ ἰκανον ὄθι ξανθὸς Μενέλαος
Βλήμενος ἤν—περὶ δ’ αὐτὸν ἀγγιγέραθ’ ὄσσοι ἀριστοι
Κυκλόσα, δ’ ἐν μέσσοι παρίστατο ἵθοδος φῶς—
Ἄγικα δ’ ἐκ ζωστήρα ἀρχότος ἔλκεν ὀὶστόν.
Τοῦ δ’ ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὦγκοι.
Δύσε δε οἱ ζωστῆρα παναίολον, ἴδ’ ὑπένερθεν
Ζώμα τε καὶ μέτρην, τὴν χαλκῆς κάμον ἄνδρες.
Ἄνταρ ἐπεὶ ἤδεν ἔλκος, δ’ ἐμπέσε πικρὸς ὀἰστός,
Ἀλ’ ἐκμυχήσας ἐπ’ ἀρ’ ἧπια φάρμακα εἰδώς
Πάσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

"Οφρα τοῦ ἀμφεπένουτο βοῆν ἄγαθνι Μενέλαον,
Τόφρα δ’ ἐπὶ Τρώων στίχες ἡλιθον ἀσπιστάων.
Οἱ δ’ αὐτὶς κατὰ τεύχε’ ἐδυν., μυῆσαντο δὲ χάρμης.

"Ἐνθ’ οὐκ ἄν βρίζοντα ἱδος Ἀγαμέμνονα δῖον,
Οὐδὲ καταπτώσσοτ’; οὐδ’ οὐκ ἔθελοντα μάχεσθαι,
Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
"Τείπους μὲν γὰρ ἐασε καὶ ἄρματα ποικίλα χαλκῆ.
Καὶ τοὺς μὲν ϑεράτων ἀπάνευθ’ ἔχε φυσιώντας
Φιδίμεδων, νῦὸς Πτολεμαίον Πειραιάδον.
Τῷ μάλα πολλῷ ἐπέτελλε παρισχέμεν, ὅπποτε κὲν μὲν
Γυία λάθη κάματος πολέας διακοινάνετα·
Αὐτὰρ ὁ πεζὸς ἑών ἐπεπωλεῖτο στίχας ἀνδρῶν·
Καὶ ρ’ οὐς μὲν σπεύδουνας ἠδοὶ Δαναῶν ταχυτῶλων·
Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέσεσιν·

'Αργείου, μῆτ’ τι μεθίετε θούριδος ἀλκῆς·
Οὐ γὰρ ἐπὶ ψευδόσι πατήρ Ζεύς ἐσσετ’ ἀρωγός·
'Αλλ’ οἴ περ πρότεροι ύπέρ ὄρκια ὀρθήσαντο,
Τῶν ἦτοι αὐτῶν τέρενα χρόνα γύπες ἐκδονται·
'Ημεῖς αὐτ’ ἀλόχονς τε φίλας καὶ νήπια τέκνα
'Αξιόμεν ἐν νήπεσιν, ἐπ’ ἀγυῖ πτολίθρον ἐλώμεν.

Οὐστινας αὐθεντικά ἠδοὶ στυγεροῦ πολέμιοι,
Τοὺς μάλα νεικείεσκε χολωτοῖς ἐπέσεσιν·

'Αργείου ἱμώρων, ἑλεγχεῖς, οὐ νῦν σέβεσθε;
Τίφθ’ οὐτως ἔστητε πεθητότες, ἢτε νεβροί;
Ἀλ’ ἐπεὶ οὖν ἔκαμον πολέος θεοῖο σένουσι,
'Εστάει, οὐδ’ ἀρα τίς σοι μέτα φρες γίγνεται ἀλκῆ·
'Ὡς ὑμεῖς ἔστητε πεθητότες, οὔθε μάχοσθε.
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'Ἡ μένετε Τρῶας σχεδών ἐλθέμεν, ἐνθα τε νῆς
Εἰρύνατ’ εὐπρεμίοι πολιής ἐπὶ θεὶ θαλάσσης,
'Οφρα ἤθη’, αἰ ἐπ’ ὑμῖν ὑπέροχα χεῖρα Κρονίων;

'Ὡς δ’ ὅγε κουρανέον ἐπεπωλεῖτο στίχας ἀνδρῶν·
'Ἡλθε δ’ ἐπὶ Κρήτησις, κιὼν ἀνὰ οὐλαμόν ἀνδρῶν.
Οὶ δ’ ἀμφ’ Ἰδομενήα δαιφρόνα θωρήσασιν·
'Ἰδομενεύς μὲν ἐνὶ προμάχοις, σὺν εἰκελοὶ ἀλκήν,
Μηρόνης δ’ ἀρα οἱ πυμάτας ὄτρυνε φάλαγγας.
Τοὺς δ’ ἠδον γῆθησεν ἀναξ ἀνδρῶν 'Αγαμέμνων,
Ἀντίκα δ’ Ἰδομενήα προσχύνα μελιχίοιον·

'Ἰδομενεύ, περὶ μὲν σε τίω Δαναῶν ταχυτῶλων,
'Ἡμὲν ἐνὶ πτολέμω, ἥδ’ ἀλλοίῳ ἐπὶ ἐργῷ,
'Ηδ’ ἐν δαίθ’, ὅτε πέρ τε γερούσιοι ἀθῶσκα οἶνον
'Ἀργείων οἱ ἄριστοι ἐνὶ κρητήσι κέρωνται.
Ἐπερ γὰρ τ’ ἀλλοι γε καρηκομόωντες 'Αχαιοί
Τον δ' αυτ' Ιδομενεύς, Κρητών ἀγός, ἀντίον ηὕδα. 265
'Ατρείδη, μάλα μέν τοι ἐγών ἐρήμος ἐταῖρος
'Εσσομαί, ὡς το πρῶτον ὑπέστην καὶ κατένευσα.
'Αλλ' ἀλλος ὀστρυνε καρηκομώντας 'Αχαιός.
'Οφρα τάχιστα μαχόμεθ'· ἐπει σὺν γ' ὄρκι ἐξεναι
Τρώες· τοῖς δ' αὖ θάνατος καὶ κήδε' ὄπισσω
270
'Εσσετ', ἐπει πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

'Ὡς ἐφατ'· Ατρείδης δὲ παρώχετο γνθόσυνος κήρ.
'Ηλθε δ' ἐπ' Αιάντεσσι, κινώ ἀνα οὐλαμοῦ ἄνδρον.
Τώ δὲ κορυσσέαθην, ἀμα δὲ νεφος ἐπετο πεζών.
'Ὡς δ' ἤτοι ἀπὸ σκοπήσει εἰδεν νέφος αἰτόλος ἄνηρ
275
'Ερχόμενον κατὰ πόντον ὑπὸ Ζεφύριοι λωῆς.
Τώ δὲ τ' ἀνευθεν εὖντι μελάντερον, ἢτε πίσσα,
Φαίνετ' ίὼν κατὰ πόντον, ἀγε δὲ τε λαίλαπα πολλήν.
Ρέγησεν τε ἰδών, ὑπὸ τε σπέος ἡλασε μῆλα.
Κοίται ἄρι Αιάντεσσι Διοτρεφέων αἴξθων.
280
Δῆμον ἐς πόλεμον πυκναίρ κίννυ το φάλαγγες
Κυάναι, σάκειν τε καὶ ἔγχεσε πεφροκυάι.
Καὶ τοὺς μὲν γῆθησεν ἱδών κρειῶν Ἀγαμέμνων,
Καὶ σφεας φωνήσας ἐπεα πτερόεντα προφηῦδα·

Αῖαντ', 'Ἀργείων ἤρητορε χαλκοχτιτῶν,
Σφωῖ μὲν—οὗ γὰρ έοικ' ὀπτυνέμεν—οὔτε κελεύω·
Αὐτῷ γὰρ μάλα λαδὸν ἀνώγετον ἢφι μάχεσθαι.
Αἱ γὰρ, Ζέε τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦ,
290
Τοῖς πάσιν ὑμός ἐνι στήθεσε γένοιτο.
Τῷ κε τάχ' ἡμύσει πόλεις Πριάμου ἁκάκτος,
Χεραίν ἤφ' ἡμετέρησιν ἕλουσά τε περθομένη τε.

'Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἀλλοὺς·
'Ενθ' ὅγε Νέστορ' ἐτετμε, λεγὼν Πυλίων ἀγορητήν,
Οὐς ἐτάρους στέλλοντα καὶ ὀπτύνουτα μάχεσθαι,
Λαμφί μέγαν Πελάγουτα, Ἀλάστορα τε Χρυσίου τε,
Ἄμινα τε κρείνοντα, Βίαντά τε, ποιμένα λαών.
Ἠπίησας μέν πρώτα σὺν Ἰπποσιν καὶ ὄχθοςφιν,
Πεζοὺς δ' ἐξόπθει στήσεν, πολέας τε καὶ ἐσθολοῦς,
Ἐρκος ἐμεν πολέμωιο· κακοὺς δ' ἐς μέσουν ἔλασεν,
Ὀφρα καὶ οὐκ ἔθελων τις ἀναγκαίη πολέμιζοι.
Ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
Σφοῖς Ἰπποὺς ἐχέμεν, μηδὲ κλονέεσθαι ὄμιλῳ.

Μηδὲ τις, ἱπποσύνη τε καὶ ἱνορέφφη πεποιθώς,
Οἶος πρόσθ' ἄλλων μεμάτῳ Τρώεσοι μάχεσθαι,
Μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
"Ος δὲ κ' ἀνήρ ἄπο ὡν ὄχεων ἔτερ' ἄρμαθ' ἔκηται,
"Ἐγχει ὅρεξσάθω· ἔπει ἡ πολὺ φέρτερον οὔτως.
"Ὡδὲ καὶ οἳ πρότεροι πόλιας καὶ τείχε' ἐπώρθεον
Τόνδε νόσον καὶ θυμόν ἐνι στῆθεσοι ἔχοντες.

"Ὡς ὁ γέρων οὗτως πάλαι πολέμων εὖ εἰδῶς.
Καὶ τὸν μὲν γήθησον ἴδὼν κρείων 'Αγαμέμνων,
Καὶ μὲν φωνήσας ἔπεα πτερόεντα προσηύδα.

"Ὡς γέρων, εἰδ', ὡς θυμός ἐνι στῆθεσοι φίλοισιν,
"Ὡς τοι γούναθ' ἔποιτο, βίη δὲ τοι ἐμπεδος εἳ.
'Ἀλλὰ σε γῆρας τείρει ὅμοιον· ὡς ὄφελέν τις
'Ἀνδρῶν ἄλλος ἐχεῖν, σὺ δὲ κουροτέροις μετεῖναι.

Τὸν δ' ἤμεδέτ' ἔπειτα Γερήνιος Ἰππότα Νέστωρ·
Ἀτρείδης, μάλα μὲν κεν ἐγὼν ἔθελομι καὶ αὐτός
"Ὡς ἔμεν, ὡς ὁτε δίοις 'Ἐρευναλίωνα κατέκταν.
'Ἀλλ' οὔπως ἀμα πάντα θεοὶ δόσαν ἀνδρῶποισιν·
Εἰ τότε κόψας ἔα, νῦν αυτὲ με γήρας ὑπάξει.
'Ἀλλὰ καὶ ὧς Ἰππεύσι μετέσσομαι, ἦδε κελεύσω
Βουλὴ καὶ μῦθοις· τὸ γὰρ γέρας ἐστὶ γερόντων.
Αἴχμας δ' αἰχμάσσουσι νεώτεροι, οἱ περ ἐμεῖο
"Οπλωτέρου γεγάση, πεποιθασίν τε βίβφιν.

"Ὡς ἐφατ'. 'Ατρείδης δὲ παρώχετο γηθόσυνος κήδε
Εὐρ' νίόν Πετεώδ, Μενεσθή πλήξιππον,
'Εστασθείτε. Αμφά δ' Ἀθηναίοι, μή στωρείς αὐτής.
Λέγεται ο πλησίον ἐστήκει πολύμητις ὁδυσσεύς.  
Πάντως δὲ Κεφαλλήνιων ἀμφὶ στίχοις οὐκ ἀλαταδναί 330
'Εστασαν· οὗ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
'Αλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἴπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
'Εστασαν, ὅποτε πύργοι Ἀχαιῶν ἄλλος ἑπελθὼν
Τρώων ὀρμήσειε καὶ ἀρξείαν πολέμου. 335
Τούς δὲ ιδών νείκεσσεν ἀναζ ἀνδρῶν Ἀγαμέμνων,
Καὶ σφέας φωνῆσας ἐπεα πτερόεντα προσήφα.

'Ω νεῖ Πετεώδ, Διοτρεφός βασιλῆς,
Καὶ σὺ, κακοίς δόλοις κακοσιμένη, κερδαλεόφρον,
Τίπτε καταπτώσοντες ἄφεστατε, μίμετε δ' ἄλλους; 340
Σφώνι μὲν τ' ἐπέοικε μετὰ πρώτοισι σέτας
'Εστάμεν, ἥδε μάχης κανοτειρῆς ἀντιβολήσαι.
Πρῶτω γὰρ καὶ δαίτου ἄκοναζέσθον ἐμείο,
'Οππότε δαίτα γέρουσιν ἐφοπλιζόμεν 'Ἀχαιοὶ.
'Ενθα φίλ' ὀπταλέα κρέα ἐδιεναι, ἥδε κύπελλα 345
Οἶνου πινέμεναι μελινδέως, ὄφρ' ἔθελητον.
Νῦν δὲ φίλως χ' ὀρῶςτε, καὶ εἶ δέκα πύργοι 'Ἀχαιῶν
'Τμείων προπάροιθε μαχοίατο νηλεὶ χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη πολύμητις ὁδυσσεύς.
'Ἀτρείδη, ποίον σε ἐπος φύγεν ἔρκος ὀδόντων; 350
Πῶς δὴ φῆς πολέμου μεθιέμεν;—ὁπότ' 'Ἀχαιοὶ
Τρωσιν ἔφ' ἵπποδάμους ἐγείρομεν ὤξων "Ἀρης,
'Οψει, ἦν ἑθέλησθα, καὶ αἱ κέν τοι τὰ μεμήλη,
Τηλεμάχου φίλον πατέρα προμάχοις μυγέντα
Τρώων ἰπποδάμων· σή δὲ ταῦτ᾽ ἀνεμώλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
Πος γνώ χωομένοιο· πάλιν δ' ὅγε λάζετο μῦθον.

Διογενεὺς Λαερτιάδη, πολυμῆχαν ὁδυσσεύς,
Οὔτε σε νεικείων περιώσιον, οὔτε κελεύω.
Οἴδα γὰρ, ὡς τοι ὄνομος ἐνι στήθεσι φίλοισιν 360
"Ηπειρ οἴνεα οὖδε· τὰ γὰρ φρονέεις, ἀτ' ἐγὼ περ.
'Αλλ' ἦν, ταῦτα δ' ὅπισθεν ἄρεσσόμεθ', εἰ τι κακὸν νῦν ἐβήρηται· τά δὲ πάντα θεοὶ μεταμόνια θείεν.

"Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους. Ἐὗρε δὲ Τυδεός νῦν, ὑπέρθυμον Δομήδεα, 36δ
'Εσταότ' ἐν θ' ἱπποις καὶ ἄρμασι κολλητοίσιν· Πάρ δὲ οἱ ἐστήκει Θένελος, Καπανήδος νῦς. Καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων 'Αγαμέμνων, Καὶ μὲν φωνήσας ἐπεα πτερόντα προσηύδα·

'Ω μοι, Τυδεός νι' δαίφρονος, ἰπποδάμωι, 37ο
Τί πτώσσεσι, τί δ' ὀπιπτεύεις πολέμιο γεφύρας; Οὐ μὲν Τυδεὶ γ' ὄδε φίλον πτωσκαζέμεν ἤμεν, 'Αλλὰ πολὺ πρὸ φίλων ἐτάρων δηλοις μάχεσθαι· Ὡς φάσαν οἳ μὲν ἱδοντο πολεύμενοι· οὐ γὰρ ἐγώγε "Πυτηρ', οὐδὲ ἰδοι· περὶ δ' ἄλλων φαιλ γενέσθαι 37δ
"Ιτοι μὲν γὰρ ἀτέρ πολέμιο εἰςηλθει Μυκήνας Ξείνος ἀμ' ἀντιδὲ Πολυνείκει λαὸν ἀγερῶν. Οἱ ῥα τότ' ἐσπρατώνωθ' ἱερὰ πρὸς τείχεα Θήβῃς, Καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικουρόν. Οἱ δ' ἐθελον δόμεναι, καὶ ἐπήνευν ως ἐκέλευον· 38ο
'Αλλὰ Ζεύς ἐτρεψε, παραίσια σήματα φαῖνων. Οἱ δ' ἐπεὶ οὖν ἄχοντα, ἱδὲ πρὸς ὅδοι εὐγέννοντο, 'Ασωπόν δ' ἱκοντο βαδύσχονουν, λεχεποῖν, "Εὐθ' αὐτ' ἀγγέλην ἐπὶ Τυδή στείλαν 'Αχαιοί. Λύταρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας Δαινημένους κατὰ δώμα βῆς 'Ετεοκλῆεις. "Εὐθ' οὖν, ξείνος περ ἔων, ἱππηλάτα Τυδεῦς Τάρβει, μοῦνος ἔων πολέσων μετὰ Καδμείοσιον· 'Αλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα 'Ρηίδίων· τοίχι οἱ ἐπίρροθος ἤμεν Ἀθήνη. 385
Οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἱππών, Ἀυτίς ἀνερχομένων πυκνῶν λόχων εἰσαν ἁγουτες, Κουρών πεντήκοντα· δύ' δ' ἡγητορες ἦσαν, Μαίων Ἀμονίδης, ἐπιείκελος ἀθανάτοισιν, Ὠλός τ' Ἀυτοφόνου, μενεπτόλεμος Πολυφόντης. 390

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ΒΟΟΚ ΙΒ.

Γυδέως μὲν καὶ τοῖς ἀεικέα πότμον ἐφηκέν
Πάντας ἐπεφυ', ἐνα δ' οἶνον έτει ολίκονδε νέεσθαι.
Μαίων' ἄρα προέηκε θεῶν τεράσει πιθήκας.
Γιοίς ἔην Τυδεώς Αιτώλιος' ἀλλὰ τὸν θάνων
Γείνατο εί ἄνεμα μάχη, ἀγορᾷ δὲ τ' ἀμεῖνω.

'Ως φάτο· τὸν δ' οὖ τι προσέφη κράτερος Διομήδης,
Αιδεσθείς βασιλῆς ἐνυπήν αἰδοίοιο.
Γῶν δ' οἶος Καπανῆς ἀμείψατο κυδαλίμου.

'Ατρείδη, μὴ πεύδε', ἐπιστάμενος σάφα εἰπεῖν.
'Ἡμεῖς τοι πατέρων μέγ' ἀμείωνοις εὐχόμεθ' εἰναι·
'Ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἐπταπύλου,
Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος 'Αρειον,
Πειθόμενοι τεράσει θεῶν καὶ Ζηνὸς ἄρωγῇ·
Κείνοι δὲ σφετέρησαν ἀτασθαλίσαν δλοῦτο.
Τῷ μ' μοι πατέρας ποθ' ὁμοίῇ ἐνθεο τιμῆ.

Τὸν δ' ἀρ' ὑπόδρα ἱδὼν προσέφη κράτερος Διομήδῆς·
Γέττα, σιωπῆ ἦσο, ἐμῷ δ' ἐπιπείθεο μῦθω.
Οὐ γὰρ ἐγὼ νεμεσῶ 'Αγαμέμνονι, ποιμένι λαῶν,
'Oτρύνουτε μάχεσθαι εὐκνήμιδας 'Αχαίοις.
'Tούτῳ μὲν γὰρ κύδος άμι' ἔχεται, εί κεν 'Αχαιοί
Γρώςας δηθόσωσιν, ἔλωσε τε 'Πλούς ἦρη·
'Tούτῳ δ' αὖ μέγα πένθος, 'Αχαιῶν δηθῶθέντων.
'Αλλ' ἅγε δὴ καὶ νοὶ μεδόμεθα θούριδος ἀλκῆς.

'Ἡ ρα, καὶ εὗ ὁχέων σὺν τεύχεσιν ἄλτο χαμάζε·
Δεινόν δ' ἔθραχε χάλκδες ἐπὶ στήθεσιν ἀνακτος
'Ορνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

'Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυνηχεί κύμα θαλάσσης
'Ορνυντ' ἐπασούτερον Ζεφύρου ὑπὸ κινήσαντος.
'Πόντῳ μὲν τὰ πρώτα κορύσσεται, αὐτὰρ ἐπείτα
Χέρσῳ ρηγυμένον μεγάλα βρέμει, ἀμφὶ δὲ τ' ἀκρας,
'Κυρτὸν έδών κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχυρ.
'Ὡς τότ' ἐπασούτερας Δαναών κίννυτο φάλαγγες,
'Νωλεμέως πόλεμόνδε. Κέλευε δ' οἷς ἐκαστος

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'Ηγεμόνων· οἱ δ' ἅλλοι ἀκῆν ἦσαν—οὐδὲ κε φαίης
Τόσον λαὸν ἐπεσθαί ἔχοντ'· ἐν στῆθεσιν αὐὴν—
Σιγῇ δεινώτες σημάντορας· ἀμφὶ δὲ πάσιν
Τεῦχεα ποικὶλ' ἐλαμπτε, τὰ εἰμένοι ἐστιχώντο.
Τρώες δ', ὡς τ' οἴες πολυτάμονος ἀνδρὸς ἐν αὐλῇ
Μνημεία ἐστήκασιν ἀμελεγόμεναι γάλα λευκόν,
'Αζηκῆς μεμακνίαι, ἀκοῦονσαι ὑπὰ ἄρνων·
'Ὡς Τρώων ἀλαλητοὺ ἀνὰ στρατὸν εὐρὺν ὀρῷει.
Οὐ γὰρ πάντων ἦν ὁμὸς θρόος, οὐδ' ἵνα γῆρυς,
'Ἀλλὰ γλῶσσα ἐνικέτο· πολύκλητος δ' ἔσαν ἄνδρες.
'Ὡρας δὲ τοὺς μεν 'Αρης, τοὺς δὲ γλαυκῶπις 'Αθήνη,
Δείμος τ' ἦδε Φόδος καὶ 'Ερις ἁμοῦν μεμανιά,
'Αρεας ἀνδροφόνον κασιγνήτη ἔταρη τε·
'Ἡτ' ἀλλήγ μὲν πρῶτα κορύσσεται, αὐτὰρ ἐπειτα
Οὐρανῶ ἐστήμηξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
'Ἡ σφιν καὶ τότε νείκους ὁμοίων ἔβαλε μέσως,
'Ἐρχομένη καθ' ομιλόν, ὁφέλουσα στῶν ἄνδρῶν.

- Οἱ δ' ὄτε δὴ ρ' ἐς χῶρον ἔνα εὐνυώντες ἱκώτο,
Σὺν ρ' ἔβαλον μνούς, σὺν δ' ἐγχεα καὶ μενε' ἄνδρῶν
Χαλκεσθωρῆκων· ἀτὰρ ἀσπίδες ὀμφαλώσσαι
'Επλημμ' ἄλληλησι, πολὺς δ' ὀρμιαγγὸς ὀρώρει.
'Ἐνθα δ' ἄμ' οἰμωγῇ τε καὶ εὐχωλῇ πέλεν ἄνδρῶν,
'Ολλόντων τε καὶ ὀλλυμένων· βρε δ' αἴματι γαία.
'Ὡς δ' ὄτε χειμαρροὶ ποταμοὶ κατ' ὅρεσιν βέοντες
'Ες μισγάγκειαν συμβάλλετον ὀβριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων, κούλης ἐντοῦθε καράδρης·
Τὸν δὲ τε τηλός διούπον ἐν συρεσίν ἐκλέον πομὴν·
'Ὡς τῶν μισγομένων γένετο ἱαχὴ τε φόδος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεγ ἄνδρα κορυστήν,
'Εσθιλὸν ἔνι προμάχοισι, Θαλυσάδην 'Εχέπωλὼν.
Τὸν ρ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείς,
'Ἐν δὲ μετώπῳ πήξε, πέρησε δ' ἅρ' ὅστεόν εἰσω
Αλχῆ ξαλκείη· τὸν δὲ σκότος δόσσο κάλυψεν.
'Ἡπεί δ', ως ὄτε πύργος, ἔνι κρατερὴ ύσμυνή.
Τὸν δὲ πεσόντα ποδῶν ἐλαβε κρείων 'Ελεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς 'Αβάντων.
"Ελκε δ' ὑπ' ἐκ βελέων λελιμένος, δόφα τάχιστα
Τεύχεα συλήσειε· μίννυθα δὲ οἱ γένεθ' ὀρμή.
Νεκρόν γάρ β' ἔρυσόντα ἰδών μεγαθύμος 'Αγήνωρ,
Πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
Οὔτης ἔξυστῷ χαλκήρει, λύσε δὲ γυνια.
"Ὡς τὸν μὲν λίπτε φυμὸς· ἐπ' αὐτῷ δ' ἔργον ἐτύχηθ
'Αργαλέων Τρώων καὶ 'Αχαιῶν· οἱ δὲ, λύκοι ὕς,
'Αλλήλους ἐπόρουσαν, ἀνήρ δ' ἄνδρ' ἐδυνοπάλιζεν.

"Ἐνθ' ἐβαλ' 'Ανθεμίωνος ὕλον Τελαμώνος Δίας,
'Ηθεον ταλερόν, Σιμοεἰσίον· ὃν ποτε μῆτηρ
'Ἰδθεν κατιούσα παρ' ὄχθησιν Σιμόντος·
Γεῖνατ', ἐπεί ῥα τοκεύσιν ἄμι ἐσπετο μῆλα ἰδέσθαι.
Τούνεκά μιν κάλεσον Σιμοεἰσίον· οὗδε τοκεῖς
Θρέπτρα φίλους ἀπέδωκε, μιννυθάδιος δὲ οἱ αἰών
"Επλεθ', ὑπ' Δίαντος μεγαθύμοι δουρι δαμέντι.
Πρώτον γὰρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν,
Δεξίον· ἀντικρυ δὲ δι' ωμον χαλκεόν ἐγχος
'Ἡλθεν. Ὡ δ' ἐν κονίνσι χαμαι πέσεν, αὐγειρος ὅς,
"Η ρά τ' ἐν εἰαμενή ἐλεος μεγαλοῦ πεφύκη
Δειη, ἀτάρ τε οἱ δόξοι ἐτ' ἀκροτατ' πεφύσαν.
Τὴν μὲν θ' ἀραιοτηγος ἀνήρ αἰθωνι σιδήρῳ
"Εξέταμ', δόφα ἵτουν κάμψη περικαλλεί δίφρω.
"Η μὲν τ' ἀξομένη κείται πτοσμοί παρ' ὄχθας.
Γοίον ἄρ' 'Ανθεμίδην Σιμοεἰσίον ἐξεναρίζεν
Δίας Δυγένης. Τοῦ δ' 'Αντιφὸς αἰολοδώρης,
Πριαμίδης. καθ' ὅμιλον ἀκόντισεν δέξει δουρι.
Τοῦ μὲν ἄμαρθ'· ὃ δὲ Δεῦκον, 'Οδυσσεος ἐσθλὸν ἐταιρον.
Βεθλήηε βουδώνα, νέκνιν ἐτέρωσ' ἔρυστα.
"Ημπε δ' ἀμφ' αὐτῷ, νεκρὸς δὲ οἱ ἐκπες χειρὸς.
Τοῦ δ' 'Οδυσσεος μάλα θυμὸν ἀποκτημένοιο χολώθη.
Βῇ δὲ διὰ προμάχων κεκορυθμένος αἰθοτι χαλκῷ,
"Στῇ δὲ μάλ' ἐγχος ἰών, καὶ ἀκόντισε δουρὶ φαεινῳ.
'Αμφί ἐ παπτήνας. Ἡπὸ δὲ Τρῶες κεκάδοντο, Ἀνδρός ἀκοντίσαντος ὁ δ' ὁ υἱὸς Ἀλλιον βέλος ἦκεν, Ἀλλ' ὁ Ἰον Πριμόμοι νόθων βάλε, Δημοκόωντα, ὦς οἱ Ἀλφόδθεν ἤλθε παρ' Ἰππών ἱκείαων. 500
Τὸν ρ' Ὀδυσσέως ἐτάρους χολωσάμενος βάλε δουρὶ Κόρην. ἤ δ' ἐτέρου διὰ κροτάφῳ πέρησαν Δικην χαλκεῖν τὸν δὲ σκότος ὅσσε κάλυψεν.
Δουπήσαν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Χώρησαν δ' ὕπο τε πρόμαχοι καὶ φαίδιμος "Εικτωρ. 505
Ἀργείοι δὲ μέγα ἕαχον, ἐρύσαντο δὲ νεκροῖς.
Ἰδυσάν δὲ πολὺ προτέρῳ. —Νεμέσῃς δ' ᾰ' Ἀπόλλων, Περγάμοι ἐκ κατιδών, Τρώεσσι δὲ κέκλητ' ἄνισας.

'Ορνυσθ', ἰππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης Ἀργείοις ἐπεὶ οὐ σφὶ λίθος χρῶς οὐδὲ σίδηρος, 510
Χαλκὸν ἀνασχέσθαι ταμείχροι βαλλομένουσιν.
Οὐ μᾶν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἥνκομοι,
Μάρναται, ἀλλ' ἐπὶ νησὶ χόλον θυμαλγέα πέσσει.

'Ὡς φάτ' ἀπὸ πτόλιος δείνὸς θεός· αὐτάρ Ἀχαιοὺς
Ὡρσε Δίως δυγάτηρ, κυδίστη Τριτογένεια,
Ἐρχομένη καθ' ὄμιλον ὠθε μεθένετας ίδατο. 515

'Ενθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
Χερμαδίω γὰρ βλήτῳ παρὰ σφυρὸν ὄκρυσέντοι
Κυμηνὶ δεξίτερῆν· βάλε δὲ Θρηκῶν ἁγὸς ἀνδρῶν,
Πείρος Ἰμβρασίδης, ὅς ᾠ' Λινόθεν εἰληλόφθει. 520
Ἀμφοτέρῳ δὲ τένοντε καὶ ὀστέα λάας ἀναιδῆς
Ἀχρὶς ἀπηλοίσειν· ὁ δ' ὑπτίος ἐν κοινήσιν
Κάππεσεν, ἀμφω χεῖρε φίλοις ἐτάρους πετάσας,
Θυμὸν ἀποπνεῖων. ὁ δ' ἐπέδραμεν, ὃς ρ' ἐβαλεν περ.,
Πείρος· οὕτα τε δουρὶ παρ' ὄμφαλον· ἐκ δ' ἀρα πάσω
Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν. 526

Τὸν δὲ Θόας Δίτωλδος ἐπεσσύμενος βάλε δουρὶ Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκὸς.
Ἀγχίσσαν δὲ οἱ ἔλθε Θόας, ἔκ δ' ὄδριον ἔγχος
'Εστάσατο στέρνουσα · ἐρύσασατο δὲ ξίφος ὃξυ, 530
Τῶν δὲ γαστέρα τύψε μέσην, ἐκ δ' αἰνυτο ἰψιμόν.
Τεῦχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταίροι,
Ὀρήκες ἀκρόκομοι, δολίχ' ἐγχεα χερσίν ἐχοντες,
Οὐ δὲ, μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανόν,
'Ωσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη 535
'Ως τῶν ἐν κονίσι παρ' ἀλλήλοισι τετάσθην,
'Ητοί ὁ μὲν Θρηκών, ὁ δ' Ἐπειῶν χαλκοχιτῶνων,
'Ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

'Ενθα κεν οὐκέτι ἔργον ἄνηρ ὀνόσαιτο μετελθὼν,
'Οστις ἔτ' ἄβλητος καὶ ἀνούτατος ὃξεῖ χαλκῷ 540
Δινεύοι κατὰ μέσον, ἄγου δὲ ἔ Παλλᾶς Ἀθήνη
Χειρὸς ἐλούσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἦματι κείνῳ
Πρηνεῖς ἐν κονίσι παρ' ἀλλήλοισι τέταντο.
"Ενθ’ αὖ Τυδείδη Διομήδει Παλλάς ’Αθήνη
Δώκε μένος καὶ δάρσος, ἵν’ ἐκδήλως μετὰ πᾶσιν
’Αργείαις γένοιτο, ἵδε κλέος ἐσθλὸν ἄροιτο.
Δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
’Αστέρ’ ὀπωρίνυ ἑναλήγκιον, δετε μάλιστα
Δομπρόν παμφαϊνησι λελουμένος ’Ωκεανόιο.
Τοιόν οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὄμων
’Ὀρσε δὲ μν κατὰ μέσσον, δὴ πλείστοι κλονέοντο.

"Ην δὲ τις ἐν Τρώσσι Δάρῃς, ἀφνείος, ἀμύμων,
’Ιρεος ’Ηφαιστοο. δῶν δὲ οἱ νίες ἁστην,
Φηγεύεις ’Ιδαίος τε, μάχης εὐ εἰδότε πάσης.
Τὸ οἱ ἀποκρινθέντε ἐναντίω ὀρμηθήτην.
Γὼ μὲν ἀφ’ ἦποιν, ὁ δ’ ἀπὸ χθονὸς ωρνυτο πεζὸς.
Οἱ δ’ ὅτε ὅθη λεξίδον ἦσαν ἐπ’ ἄλληλοισιν ὁντεσ,
Φηγεύεις ρα πρότερος προῖε δολιχόσκιον ἕγχος.
Τυδείδεος δ’ ὑπὲρ ὄμον ἁριστερὸν ἠλυθ’ ἀκοκή.
’Ἐγχεος, οὐδ’ ἐβαλ’ αὐτὸν. ὁ δ’ ὑστερος ὁρνυτο χαλκῷ.
Τυδείδης: τοῦ δ’ οὐχ ἄλιον βέλος ἐκφυγε χειρός.
’Ἀλλ’ ἐβαλε στῆθος μεταμάζουν, ὅσε δ’ ἀφ’ ἦποιν.
’Ιδαιος δ’ ἀπόρροουε λιπῶν περικαλλέα δίφρουν,
Οὐδ’ ἔτη περιβήναι ἀδελφεῖοι κταμένοι.
Οὐδὲ γὰρ οὐδὲ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
’Ἀλλ’ ’Ηφαιστος ἑρυτο, σάωσε δὲ νυκτὶ καλύφας.
’Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἰη.
’Ἔπους δ’ ἐξελάσας μεγαθύμουν Τυδέος νίδος
Δῶκεν ἐταίροσιν κατάγειν κοίλας ἐπὶ νήας.
Τρώες δὲ μεγάθυμοι ἔπει ἵδον ὑπὶ Δάρητος,  
Τὸν μ. ν. ἀλεύμενον, ὅπερ δὲ κτάμενον παρ’ ὅχεσφιν,  
Πᾶσιν ὄρισθη θυμός: ἀτὰρ γλαυκῶπυς 'Ἄθηνη  
Χειρὸς ἐλούσα ἐπέεσσα. προσιμίδα θοὺρον "Ἀρηα."  

"Ἀρες, "Ἀρες, βροτολογεῖ, μ.α.φόνε, τειχεσπιλῆτα,  
Οὐκ ἄν δὴ Τρῶας μὲν ἐάσαμεν καὶ Ἀχαιοὺς  
Μάρνασθ', ὅπποτέροις πατήρ Ζεὺς κύδος ὁρέξῃ,  
Νοὶ δὲ χαζώμεσθα, Δίως δ' ἀλεύμεθα ὑmination;  

"Ὡς εἰποῦσα μάχης εξῆγαγε θοὺρον "Ἀρηα."  
Τὸν μὲν ἑπείτα καθείσεν ἐπ' ἕλθεντι Σκαμάνδρῳ.  
Τρῶας δ' ἐκλιναν Δαναοὶ: ἔλεγον δ' ἀνδρα ἐκάστος  
'Ἡγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν 'Ἀγαμέμνων  
'Ἀρχὸν 'Ἀλιξάνων, 'Οδίων μέγαν, ἐκβαλε δίφρου.  
Πρῶτῳ γὰρ στρεφθέντι μεταφρέων ἐν δόρῳ πῆξεν  
"Ὡμῶν μεσθηγὺς, διὰ δὲ στήθος φίλασσαν.  
Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  

'Ἰδομενεύς δ' ἀρα Φαῖστον ἐνήρατο, Μήνονος νίον,  
Βύρον, δ' ἐκ Τάρνης ἐριθώλακος εἰληλοῦθε.  
Τὸν μὲν ἄρ' 'Ἰδομενεύς δουρικλυτος ἔγχει μακρῷ  
Νῦς ἔππων ἐπιθρόμενον κατὰ δεξίων ἱμον.  
"Ἡρίπτε δ' ἐξ ὁχέων, στυγερὸς δ' ἀρα μιν σκότος εἶλεν.  
Τὸν μὲν ἄρ' 'Ἰδομενής ἐσύλευνον θεράποντες.  

Τὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμανα θῆρης,  
'Ατρείδης Μενέλαος ἐλ' ἔγχει ὀξύνετο,  
'Εσομοῦν θηρητῆρα· δίδαξε γὰρ "Ἀρτέμις αὐτῇ  
Βάλλειν ἄγρια πάντα, τάτε τρέφει οὐρεσὶν ἤλη.  
'Αλλ' οὐ οἱ τῶτε γε χραίσιμο" "Ἀρτέμις ἱοχέαιρα,  
Οὐδὲ ἐκκολώαι, ἵσιν τὸ πρῶν γ' εκέκαστο·  
'Αλλὰ μιν 'Ατρείδης δούρικλειτὸς Μενέλαος  
Πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ  
"Ὡμῶν μεσοσιγὺς, διὰ δὲ στήθοσιν ἔλασσεν.  
"Ἡρίπτε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  

Μηράνυς δὲ Φερέκλον ἐνήρατο, τέκτονος νίδων
Αρμονίδεω, ὃς χερσίν ἐπίστατο δαίδαλα πάντα
Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλάς 'Αθήνη.
'Ος καὶ 'Αλεξάνδρῳ τεκτήνατο νήμας έίσας
'Αρχεκάκους, αἰ πᾶσι κακῶν Τρώεσσι γένοντο
Οἳ τ’ αὐτῷ· ἐπεὶ οὕτι θεῶν ἐκ θέσφατα ἦδη.
Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
Βεβλήκει γλουτῶν κάτα δεξιόν· ἡ δὲ διαπρὸ
'Αντικρύ κατὰ κύστιν ὑπ’ ὀστέον ἤλυθ’ ἀκωκή.
Γνῶς δ’ ἐρπ’ οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψην.

Πήδαιον δ’ ἄρ’ ἐπεφνε Μέγης, 'Αντήνορος νίόν,
"Ος ρα νόθος μὲν ἐνν, πῦκα δ’ ἐτρεφε διὰ Θεανώ,
'Ἰσα φίλοσοι τέκεσσας, χαριζοµένη πόσει ὂ.
Τὸν μὲν Φυλείδης δουρυκλυτὸς ἐγγύθεν ἐλθὼν
Βεβλήκει κεφαλῆς κατὰ ἱνίον ὅξεῖ δουρή·
'Αντικρύ δ’ ἀν’ ὀδύντας ὑπὸ γλώσσαν τάμε χαλκός.
"Ηριπε δ’ ἐν κονίῃ, ψυχρὸν δ’ ἔλε χαλκῆν ὁδοῦσιν.

Εὐρύπυλος δ’ Ἰ.δαμονίδης 'Υψήνος δίον,
Τίνον ύπερθύμων Δολοπίνος, ὃς ρα Σκαμάνδρον
'Αρητήρ ἐτέτυκτο, θεος δ’ ὃς τίτο δήμω.
Τὸν μὲν ἀρ’ Εὐρύπυλος, Εὐνύμονος ἁγιάδος νίός.
Πρόσθεν ἐθεν φεύγοντα μεταδρομάδην ἔλασ’ ὠμον,
Φασγάνω αἴξας, ἀπὸ δ’ ἐξεσε χεῖρα βαρεῖαν.
Αἱματόεσσα δὲ χείρ πεδίῳ πέσε· τὸν δὲ κατ’ ὄσκ
'Ελλαδα πορφύρεος θάνατος καὶ Μοῖρα κραταίη.

"Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινν.
Τυδείδην δ’ οὐκ ἂν γυνοίς ποτέροις μετείη,
'Η' ἥ μετά Τρώεσσιν ὀμιλέοι, ὡ μετ’ 'Αχιώτις.
Θύνε γὰρ ἃμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
Χειμάρρῳ, τὰ’ ὃκα ρέων ἐκέδασε γεφύρας·
Τὸν δ’ οὐτ’ ἄρ τε γέφυρα ἐεργύειν ἵσχανώσσιν,
Οὔτ’’ ἃρα ἔρκεα ἴσχει ἀληών ἐρυθηλέοιν,
'Ελθόντ’ ἐξαπίνης, ὃτ’ ἐπιθρίση Δίως ὄμβρος·
Πολλὰ δ’ ὑπ’ αὐτοῦ ἔργα κατηρίπτε κάλ’ αἰζηθῶν·
Ὡς ὑπὸ Τυδείδη πυκναὶ κλονέοντο φάλαγγες.
Τρώων, οὖθ’ ἄρα μν μίμνον, πολεῖς περ ἑόντες

Τὸν δ’ ὡς οὖν ἐνόησε Δυκάδος ἀγλαὸς νίδος
Θύνοντ’ ἂμ πεδίων, πρὸ ἔθεν κλονέοντα φάλαγγας, 95
Ajax ἐπὶ Τυδείδη ἐτιταίνετο καμπύλα τόξα,
Καὶ βάλ’ ἐπαίσσοντα, τυχών κατὰ δεξιῶν ὄμοιον
Θάρηκος γύαλου· διὰ δ’ ἐπτατο πικρῶς δίστος,
’Αντικρῦ δὲ διέσχε, παλάσσετο δ’ αἴματι θώρηξ. 100
Τῷ δ’ ἐπὶ μακρόν ἀύσε Δυκάδος ἀγλαὸς νίδος·

"Ορνυοθε, Τρώες μεγάθυμοι, κέντορες ἱππῶν·
Βέβληται γὰρ ἄριστος Ἀχαϊῶν· οὔδε ἐς φημι
Δῆθ’ ἀναχρήσεθαι κρατερόν βέλος, εἰ ἔτεον με
’Ορσὲν ἀναξ Δίδς νίδος ἀπορνύμενον Δυκίθθεν· 105

"Ως ἐφατ’ εὐχόμενος· τὸν δ’ οὐ βέλος ὡκῦ δάμασσεν,
’Αλλ’ ἀναχρήσας πρόσθ’ ἱππῶν καὶ ὄχεσφιν
’Εστη, καὶ Σένελον προσέφη, Κατανήθιον νίδον.

"Ορσό, πέτον Καπανηίδη, καταβήσει δίφερον,
’Οφρα μοι ἐξ’ ὤμοιο ἐρύσσες πικρὸν ὄιστόν. 110

"Ως ἂρ’ ἐφη· Σένελος δὲ καθ’ ἱππῶν ἀλτὸ χαμαῖζε,
Πάρ δὲ στὰς βέλος ὡκῦ διαμπερές ἐξέρυσι’ ὄμοιο·
Αίμα δ’ ἀνηκόντυζε διὰ στρεπτοῖο χυτῶνος.
Δῆ τότ’ ἐπειτ’ ἥρατο βοήν ἀγαθὸς Διομήδης.

Κλυδό μοι, αἰγιχῦχοι Δίδς τέκος, ’Ατρυτώνη.
Εἴ ποτὲ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
Δῆλω ἐν πολέμῳ, νῦν αὐτ’ ἐμὲ φίλαι, ’Αθήνη·
Δὸς δὲ τέ μ’ ἄνδρα ἑλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθείν,
"Ος μ’ ἐβαλε φθάμενος, καὶ ἐπεύχεσαι, οὐδὲ μὲ φήσιν
Δηρὸν ἐτ’ ὄψεθαι λαμπρὸν φάος ἥλιοιο. 115

"Ως ἐφατ’ εὐχόμενος· τοῦ δ’ ἐκλείνε Παλλὰς ’Αθήνη
Γυια δ’ ἐθηκεν ἐλαφρά, πόδας καὶ χείρας ὑπερθεν
’Αγχόο δ’ ἱσταμένη ἔπεα πτερόεντα προσηῦδα.

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσοι μάχεσθαι·
’Εν γὰρ τοι στῆθεσι μένος πατρώιον ἦκα.
Τ' Ατρομον, ὅιον ἔχεσκε σάκεσπαλος ἢππότα Τυδεύς· Ἀχλύν δ' αὖ τοι ἄπ' ὀφθαλμών ἐλον, ἂ πρὶν ἐπῆν Ὀφρ' εὖ γεγυνώσκης ἣμὲν θεὸν ἥδε καὶ ἄνδρα. Τῷ νῦν, αἱ κε θεός πειράμενος ἐνθάδ' ἦκται, Μήτι σὺν' ἄθανάτουι θεοὶς ἀντικρύ μάχεσθαι Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ 'Αφροδίτη 'Ελθης' ἐς πόλεμον, τῆν' οὐτάμεν οξέί χαλκῷ.

Ἡ μὲν ἄρ' ὡς εἴπον' ἀπέθη γλαυκώπις 'Δόθην. Τυθείδης δ' ἐξαύτις ἴών προμάχοιον ἐμίχθη· Καὶ πρίν πέρ ᾠμώ νεμαῖς Τρόβεσαι μάχεσθαι, Δὴ τότε μιν τρὶς τόσουν ἐλεν μένος, ὡς τε λέοντα, "Οὖν ρά τε ποιμὴν ἄγρῳ ἐπ' εἰροπόκους ὄσεσιν Χραύση μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ. Τοῦ μὲν τε σθένους ὄρσεν· ἐπειτα δὲ τ' οὐ προσαμύνει, 'Αλλὰ κατὰ σταθμοὺς δύτεσαι, τὰ δ' ἐρήμοι φοβεῖται· Αἱ μὲν τ' ἄγχιστινα ἐπ' ἀλλήλησι κέχυνται, Αὐτάρ ὁ ἐμμειασς βαθέης ἐξάλλεται αὐλῆς; "Ὡς μειαῶς Τρόβεσαι μίγη κρατερὸς Διομήδης.

'Ενθ' ἔλει 'Ἀστύνου καὶ 'Ὑπείρωνα, ποιμένα λαῶν Τὸν μὲν ὑπὲρ μαζότα βαλὼν χαλκήρει δοῦρι, Τὸν δ' ἔτερον ξιφὲι μεγάλω κληίδα παρ' ὄμον Πληξ'.· ἀπὸ δ' αὐχένος ὄμον ἐεργαθὲν ἥδ' ἀπὸ νῶτον Τοὺς μὲν ἔσοι, ὁ δ' 'Αδαντα μετώχκετο καὶ Πολυίδον. Υίεσα Εὐρυδάμαντος, ὀνειροπόλου γέροντος· Τοῖς οὐκ ἐργομένοις ὃ γέρων ἐκρίνατ' ὄνειροις, 'Αλλὰ σφαῖς κρατερὸς Διομήδης ἐξενάριζεν. Βῆ δὲ μετὰ Ζάνθουν τε Θόωνα τε, Φαίνοτος τε, Ἀμφώ τηλυγέτω· ὃ δὲ τείρετο γῇρᾳ λυγρῷ, Χίδω δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτσεις λυπέσθαι. 'Ενθ' ὅγε τοὺς ἐνάριες, φίλον δ' ἐξαίνυτο ᾠμόν 'Αμφότεροι, πατέρε δὲ γόον καὶ κήδεα λυγρὰ λείπ', ἐπεὶ οὐ ζώοντε μάχης ἐκ νοστήσαντε Δέξατο· Χηρωσταί δὲ διὰ κτῆσιν διατέοντο.

'Ενθ' νλάς Πριάμοι δύω λάβε Δαρδανίδαο
Ειν ἐνὶ δίφρῳ ἐόντας, Ἐχέμομον τε Χρομίον τε.
"Ως δὲ λέων ἐν βοσί θορύν ἐξ αὐχένα ἀξη
Πόρτιος ἥ βοδς ξύλοχον κατα βοσκομενάων,
"Ως τοὺς ἀμφιτέρους ἐξ Ἰππων Τυδέος νίδος
Βήσε κακός ἄκουτας, ἐπειτα δὲ τεῦχε' ἐσύλα.
"Ιπποὺς δ' αἰς ἐτάρρους δίδουν μετὰ νήσας ἐλαύνειν.

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν.
Βὴ δ' ἴμεν ἂν τε μάχην καὶ ἄνα κλόνον ἐγχειάων,
Πάνδαρον ἀντίθεον διζήμενος, εἰ πον ἐφεύροι.
Εὐρε Λυκάονος νίδον, ἀμύμωνα τε κρατερόν τε.
Στὴ δὲ πρόσθ' αὐτοῖο, ἐπος τε μιν ἀντίον ἡδα.

Πάνδαρε, ποῦ τοι τόξου ἴδε πτερόεντες οὐστοί
Καὶ κλέος; ὦ οὐ τίς τοι ἔριζεται ἐνθάδε γ' ἀνήρ,
Οὐδὲ τις ἐν Λυκίη σέογ' εὐχεται εἰναι ἀμείων.
'Αλλ' ἁγε τῶδ' ἐφες ἀνδρὶ βέλος, Διὶ χειρας ἀνασχον,
"Ος τις δ' δε κρατεϊε, και δὴ κακα πολλα ἐοργεν
Τρώας. ἐπεὶ πολλων τε και ἐσθλων γούνατ' ἐλυσεν.
Εἰ μῆς τας θεος ἐστι, κοτεσάμενος Τρώεσσον,
'Ιρῶν μηνίσας. χαλεπὴ δὲ θεοῦ ἐπὶ μνῆς.

Τὸν δ' αὕτε προσετεπε Λυκάονος ἀγλαὸς νίδος.
Αἰνεία, Τρώων Βουλιῷφορε χαλκοχϊτων,
Τυδείδη μιν ἐγωγε δαῖφρου πάντα ἐνοκω,
"Ασπιδι γιγνώςκων αὐλώπιδι τε τρυφαλείῃ,
'Ιπποὺς ' τε εἰςορῶν \· σάφα δ' οὐκ οἶδ', εἰ θεος ἐστιν
Εἰ δ' δ' ἀνήρ, ὄν φημι, δαῖφρου Τυδέος νίδος,
Οὐχ ὄγ' ἀνευθε' θεοú τάδε μαίνεται, ἀλλά τις ἄγχι
"Εστηρα' ἀδανάτων, νεβῆλη εἰλημένος ὥμους,
"Ος τούτων βέλος ὡκ νεχήμενον ἑτραπεν ἄλλη.
"Ηδη γάρ οι ἐφῆκα βέλος, και μιν βάλων ὅμων
Δεξιὸν ἀντικριν διὰ θώρηκος γυάλους.
Καὶ μιν ἔγωγ' ἐφάμην 'Αἰδωνη' προϊάφειν,
"Εμπης δ' οὐκ ἐδᾶμασσα. θεος νῦ τις ἐστὶ κοτής.
"Ιπποὶ δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίνην.
'Αλλὰ πον ἐν μεγάρῳς Λυκάωνος ήνδεκα δίφροι
Τὸν δ' αὐτ' Ἀινέας, Ἰτων ἀγός, ἀντίον ἱδα
Μη δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως.
Πρὶν γ' ἔπι νῦ τῷδ' ἀνδρὶ σύν ἵπποισιν καὶ ὅχεσφιν
'Ἀντιδήν ἐλθόντε σύν ἐντε τειχῆ ἔπεσαν.
'Αλλ' ἀγ' ἐμὼν ὅχεων ἐπιθήσεο, ὁφρα ἰδηαί,
Οἶον Ἰτων ἰπποί, ἐπιστάμενοι πεδίοιο
Κρατινά μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέθεσαι
Τῷ καὶ νῷ τὸλυντο σαώςτον, ἔπερ ἂν αὐτὲ
Ζεῦς ἐπὶ Τυδείδη Διομήδεϊ κύδος ὅρεξθ.
'Αλλ' ἀγε νῦν μάστιγα καὶ ἱμία σιγάλεντα
Δέξαι, ἐγὼ δ' ἵππων ἐπιθήσομαι, ὁφρα μάχωμαι.
'Ηε συ τόνδε δέδεξο, μελήσουσιν δ' έμοι ἦπποι.

Τὸν δ' αὐτὲ προσέειπε Δυκάνονος ἄγλαδος υῖός: Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῳ ἦππῳ. Μάλλον ώφ' ἡμιόχρω εἰωθότε καμπτόλου ἁρμα Οἰσετον, εἰπερ ἃν αὐτὲ φεβώμεθα Τυδέος υἱόν. Μῆ τῷ μὲν δεῖσαντες ματήσετον, οὐδ' ἐθέλητον 'Εκφερέμεν πολέμουν, τεὖν φθόγγον ποθέοντε. Νώι δ' ἐπαίξας μεγαθύμου Τυδέος υἱός. Αὐτῷ τε κτείνῃ, καὶ ἐλάσσῃ μῶνυχας ἦππους. Ἀλλὰ σὺγ' αὐτὸς ἔλαυνε τῇ ἁρματα καὶ τεῳ ἦππῳ, Τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι δὲξί δουρὶ.

"Ὡς ἁρα φωνήσαντες, ἐς ἁρματα ποικίλα βάντες. 'Εμμεμαωτ' ἐπὶ Τυδείδη ἰχον ὠκέας ἦππους. Τοὺς δὲ ἴδε Θεόνελος, Καπανής ἄγλας υῖος, Αἴφα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα. Τυδείδη Δίομηδες, ἐμὼ κεχαρισμενέ νομις, 'Ανδρ' ὄρω χρατερῶ ἐπὶ σοι μεμαωτε μάχεσθαι, 'Ἰν' ἀπέλεθρον ἐχοντας· ὅ μὲν, τόξων εῦ εἰδῶς, Πάνδαρος, νίδος δ' αὐτὲ Δυκάνονος εὐχεται εἰναι: Αἰνείας δ' νίδος μὲν ἄμυμονος 'Αγχίσσαρ Εὐχεται εἰκεγαίμεν, μήτηρ δὲ οἱ ἄττ' 'Αφροδίτη. 'Ἀλλ' ἀγε δὴ χαζώμεθ' ἐφ' ἦππων, μηδὲ μοι οὕτως Θύνε διὰ προμάχων, μῆπως φίλον ἦτορ όλέσης. "

Τὸν δ' ἄρ' ύπόδρα ἴδων προσεψε χρατερὸς Διομήδης: Μῆτι φόβουν' ἀγόρευν', ἐπεὶ οὐδὲ σὲ πεισέμεν οὖ. Οὐ γὰρ μοι γενναίοι ἀλυσακάξωτι μάχεσθαι, Οὐδὲ καταπτώσειν· ἔτι μοι μένος ἐμπεδόν ἔστιν· 'Οκνεϊς δ' ἦππων ἐπιδανέμεν, ἀλλὰ καὶ αὐτός. 'Ἀντίον εἰμ' αὑτῶν· τρείν μ' οὖκ ἐὰ Παλλάς 'Αθήνη. Τοῦτω δ' οὐ πάλιν αὑτὶς ἀποίσετον ὄκες ἦπποι 'Αμφω ἄφ' ἴμειων, εἰ γ' οὖν ἐτερός γε φύγησιν. 'Ἀλλο δὲ τοι ἐρέω, οὐ δ' ἐνὶ φρεσὶ βάλλει σήσιν. Αἰ κέν μοι πολύβουλος Αθήνη κῦδος όρέξῃ.
'Αμφοτέρω κτείναι, σὺ δὲ τούςδε μὲν ὠκέας Ἰπποὺς
Αὐτὸν ἐρυκακέειν, ἐξ ἄντυγος ἦνια τείνας·
Αἰνεῖαο δ’ ἐπαίξαι μεμνημένος Ἰππων,
'Εκ δ’ ἐλάσαι Τρώων μετ’ ἑυκνημίδας 'Αχαιούς.
Τῆς γὰρ τοι γενεῆς, ὡς Τρώϊ περ εὐρύστα Ζεύς
Δῶχ’, νίος ποινὴ Γανυμήδους· οὖνεκ’ ἄριστοι
'Ἰππών ὄσοι ἔασιν ὑπ’ ἦω τ’ ἕμεινον τε.
Τῆς γενεῆς ἐκλεψεν ἄναξ ἀνδρῶν 'Ἀγχίσης,
Λάρθη Λαομέδουντος ὑποσχῶν ὁθέεας Ἰπποὺς.
Τῶν οί εὖ ἐγένοιτο ἐνὶ μεγάρουι γενέθλη.
Τοὺς μὲν τέσσαρας αὐτὸς ἔχον ἀτίταλλ’, ἐπὶ φάτνη,
Τῶ δὲ δύ’ Αἰνεία ὅκενε, μῆςταφία φόδοιο.
Εἰ τούτῳ κε λάβοιμεν, ἀρομεθάκε κε κλέος ἔσθλὼν.

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Τῶ δὲ τάχ’ ἐγγύθεν ἠλθον ἐλαύνοιτ’ ὑκέας Ἰπποὺς.
Τὸν πρότερον προσέειπε Λυκάόνος ἄγλαδος νίὸς·

Καρτερόθυμε, δαίφρον, ἀγανοῦ Τυδέος νίε,
'Η μάλα σ’ οὐ βέλος ὦκ’ δαμάσατο, πικρὸς δίστος·
Νῦν αὐτ’ ἐγχείη πειρήσομαι, αἱ κε τύχωμι.

"Ἡ ῥα, καὶ ἀμπεταλὼν προεῖ δολιχόσκιον ἔγχος,
Καὶ βάλε Τυδείδαο κατ’ ἄσπίδα· τῆς δὲ διαπρὸ
Λίχυη χαλκείη πταμένη θάρηκι πελάθη.
Τῶ δ’ ἐπὶ μακρὸν ἄνοιε Λυκάόνος ἄγλαδος νίὸς·

Βέβληη κενεώνα διαμπερές, οὐδὲ σ’ οἶῳ
Δηρῶν ἄτ’ ἀνοχήσεσθαί· ἐμοί δὲ μέγ’ εὐχὸς ἐδώκας.

Τὸν δ’ οὐ ταρθήσας προσέφη κρατερὸς Διομήδης·
"Ημβροτες, οὐδ’ ἐτυχες· ἀτὰρ οὐ μὲν σφῶε γ’ οἶῳ
Πρὶν γ’ ἀποπαύσεσθαί, πρὶν γ’ ἦ ἐτερὼν γε πεσόντα
Λιματος ἄσαι ’Ἀρη, ταλαύρινου πολειστήν.

"Ὡς φάμενος προέκηκε· βέλος δ’ ἱθυνεν ’Αθήνη
'Ρίνα παρ’ ὀφθαλμοῖς, λευκοὺς δ’ ἐπέρθσεν ὅδοντας.
Τὸν δ’ ἀπὸ μὲν γλώσσαν προμνὴν τάμε χαλκὸς ἀτειρῆς,
Λίχυη δ’ ἐξεύθη παρὰ νείατον ἀνθερεώνα.
'Ηριπε δ' έξ άχεων, άραθεσε δε τεύχε ἐπ' αὐτῷ, Αίόλα, παμφανώντα· παρέτρεσσαν δε οἱ ἵπποι
'Ωκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Αινείας δ' ἄπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ, Δείσας, μῆπως οἱ ἐρυσαιάτο νεκρόν 'Αχαιοί.
'Αμφι δ' ἄρ' αὐτῷ βαίνε, λέων ὡς ἀλκῆ πεποιθώς·
Πρόσθε δε οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίσῃ,
Τὸν κτάμεναι μεμαύως, ὥστες τοῦ γ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων. 'Ο δὲ χερμάδιον λάβε χειρί
Τυδείδης, μέγα ἔργων, δ οὐ δύο γ' ἀνδρὲ φέροιεν,
Οἶνο νῦν βροτοί εἰσ'· ὁ δὲ μὲν ἱέα πάλλε καὶ οἶος.
Τῷ βάλεν Αινείαο κατ' ἱσχίον, ἔνθα τε μηρὸς
'Ἰσχίῳ ἐνστρέφεται· κοτύλην δὲ τε μὲν καλέουσιν·
Θλάσσε δε οἱ κοτύλην, πρὸς δ' ἀμφοῦ βῆξε τένοντε·
'Ομε δ' ἀπὸ μὲν τρηχυς λίθος. Ἀυτὰρ ὅγ' Ἰηρως
"Εστῃ γυνὺς ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης· ἀμφὶ δὲ δοσε κελαινὴ νῦξ ἐκάλυψεν.

Καὶ νῦ κεν ἐν' ἀπόλοιτο ἀναξ ἀνδρῶν Αινείας,
Εἰ μὴ ἄρ' ὅξου νόησε Δίδος θυγάτηρ 'Αφροδίτη,
Μήτνηρ, ὡς μὲν ὑπ' 'Αγχίσῃ τεκε βουκολέουτι·
'Αμφὶ δὲ ὅν φίλον ὑών ἐχευάτο πὴχεε λευκὸ·
Πρόσθε δε οἱ πέπλοιο φαεινοῦ πτύγη' ἐκάλυψεν

"Ερκος ἐμὲν βελέων, μῆ τις Δαναῶν ταχυπόλων,
Χαλκὸν ἐνί στήθεσε βαλών ἐκ ὑμῖν ἐλιοτο.

'Ἡ μὲν ἐνὸν φίλου ὑών ὑπεξέφερεν πολέμου·
Οὐδ' ὅξου Καπαννός ἐλήθετο συνθεσίαν
Τάων, ὡς ἐπέτελλε βοὴν ἀγαθὸς Διουμήθης.
'Αλλ' ὅγε τοὺς μὲν ἐνὸς ἥρυκακε μῶνυχας ἰπποὺς
Νόσφων ἀπὸ φλοίδου, ἐξ' ἀντυγος ἦνα τείνας·
Αινείαο δ' ἐπαίξας καλλίτριχας ἰπποὺς
'Ἐξέλασε Τρώων μετ' ἐυκνήμωδας 'Αχαιοὺς·
Δῶκε δ' Δηητύλω, ἐτάρω φίλω, ὅν περὶ πάσης
Τίον ὑμηλικής, ότι οἱ φρεσίν ἀρτία ἡδη,
Νησιὼν ἐπὶ γλαυφρησιν ἐλαφνέμεν. Ἀυτὰρ ὅγ' Ἰηρως
'Ων ἵππων ἑπιβάς ἔλαβ’ ἤνια σιγαλόεντα,
Αἰγὰ δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους,
'Εμμεμαὼς· ὁ δὲ Κύπριν ἐπώχετο νηλεὶ χαλκῷ,
Γυνώσκων, ὅτ’ ἀναλκις ἔην θεός, οὐδὲ θεάων
Τάων, αἰτ’ ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
Οὔτ’ ἀρ’ Ἀθηναίη, οὐτε πτολείπορος Ἑμνώ.
'Αλλ’ ὅτε δὴ ὅ’ ἐκίχανε, πολὼν καθ’ ὦμιλον ὁπάζων,
"Ἐνθ’ ἐπορεξάμενος μεγαθύμων Τυδεός νίδος,
Ἀκρὴν οὕτας χεῖρα μετάλιμενος ὀξεῖ δούρῳ
Ἄλληρην· εἴθαρ δὲ δόρυ χρόδος ἀντετόρησεν,
Ἀμβροσίου διὰ πέπλου, ἄν οί Χάριτες κάμον αὐταί,
Πρυμνῶν ὑπερ θέναρος. 'Ρεῦ δ’ ἀμφροτον αἴμα θεοῖ,
'Ἱχὼρ, οὗς πέρ το ῥέει μακρέσσι σθεώαι·
Οὗ γὰρ σίτον ἔδουσα, οὖ πίνουσα αἶθοσα οἶνον.
Τούνεκ’ ἀναίμους εἰςι, καὶ αἵθανατοι καλέονται.
'Ἡ δὲ μέγα λάχονσα ἀπὸ ἑο κάθδαλεν νίδον.
Καὶ τὸν μὲν μετὰ χερσίν ἐρύσασο Φοῖδος Ἀπόλλων
Κυναγή νεφέλη, μῆ τις Δαναῶν ταχυτύλων
Χαλκὸν ἐνι στήθεσει βαλὼν ἐκ θυρὸν ἔλοιτο.
Τῇ δ’ ἐπὶ μακρὸν ἀνύσε βοὴν ἀγαθὸς Διομήδης.

Εἰκε, Διὸς θύγατερ, πολέμου καὶ δηιστήτος·
"Ἡ οὐχ ἄλις, ὅτε γυναίκας ἀνάλκιδας ἦπεροπεύει"]).
Εἰ δὲ σύγ’ ἐς πόλεμον πωλήσεαι, ἢ τέ σ’ δίω
"Ρυγῆσειν πόλεμον γε, καὶ εἴ χ’ ἔτερωθὶ πῦθην.

"Ως ἐφαθ’· ἢ δ’ ἀλύνυος’ ἀπεβησετο, τείρετο δ’ τίνως·
Τὴν μὲν ἄρ’ Ἰρις ἐλοῦσα ποδήνεμος ἐξαγ’ ὄμιλον
Ἀχθομενὴν ὀδύνης· μελαίνετο δὲ χρῶα καλὸν.
Εὑρεν ἔπειτα μάχης ἐπ’ ἀριστερὰ δοῦρον Ἀργα").
"Ημενον· ἦν’ δ’ ἐγχος ἐκέκλιτο καὶ ταχε’ ἵππω.
Η δὲ, γνυξ ἐρποῦσα, κασιγύνητοι φίλικο
Πολλὰ λισσομενή χρυσάμπυκας ἔτεεν ἵππους.

Φίλε κασίγυντε, κόμισαι τέ με, δός τέ μοι ἵππους,
"Οφρ’ ἐς Ὀλυμπον ἦκωμαι, ἵν’ ἀδανάτων ἐδος ἐετίν.
Δὴν ἀχθομαι ἔλκος, δ’ με βροτὸς οὔτασεν ἄνηρ,
Τυδείδης, δεις νῦν γε και ἄν Δί πατρὶ ἑάκουτο

'Ὡς φάτο· τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἦππος
'H δ' ἐς δίφρον ἐβάινεν ἀκηχουμένη φίλον ἄτωρ.
Pάρ δὲ οἱ Ἱρίς ἐβαίνε, καὶ ἤνια λάζετο χερσίν. 365
Μάστιγεν δ' ἐλάαν, τῶ δ' οὐκ ἄκοντε πετέοθην.
Ἄιφα δ' ἐπειθ' ἤκοντο θεῶν ἐδος, αἰτῶν 'Ολυμπον.
'Ἐνθ' ἦπποις ἐστησε ποδήνεμος ὕκεα Ἱρίς,
Λύσαο' ἐξ ἄχεων· παρὰ δ' ἀμφρόσιον βάλεν εἰδαρ.
'Ἡ δ' ἐν γούναις πιῆτε Διώνης δὴ 'Αφροδίτη,
Μητρὸς ἐης· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἤν,
Χειρί τέ μιν κατέρεξεν, ἐπος τ' ἐφατ' ἐκ τ' ὄνομαζεν

Τῆς νῦ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
Μαψιδίως, ως εἴ τι κακὸν ρέξοναν ἐνωτῇ;

Τὴν δ' ἢμείδετ' ἐπείτα φιλομειδής 'Αφροδίτη.
Οὐτά με Τυδέος νιός, ὑπέρθυμος Διομήδης,
Οὐνεκ' ἐγὼ φίλον νιόν ὑπεξέφερον πολέμου,
Αἰνείαν, δς ἐμοί πάντων πολὺ φιλτάτος ἔστιν.
Οὗ γὰρ ἔτι Τρώων καὶ 'Ἀχαίων φύλοπος αἰνή,
'Ἀλλ' ἢδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.

Τὴν δ' ἢμείδετ' ἐπείτα Διώνη, δία θεῶν·
Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
Πολλοὶ γὰρ δὴ τλῆμεν Ὀλυμπια δόματ' ἐχοντες
'Εξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλουσι τιθέντες.
Τλῆ μὲν ᾽Αρης δτε μιν Ὡτος κρατέρος τ' Ἐφιάλτης,
Παιδες Ὀλυμπός, δθαν κρατηρὶ ἕνι δεσσῷ.
Χαλκέω δ' ἐν κεράμω δέδετο τρικαίδεκα μήνας.
Καὶ νῦ κεν ἐνθ' ἀπόλοιο ᾽Αρῆς ἄτος πολέμου,
Εἱ μὴ μητρυὴ, περικαλλῆς Ὁρίδοια,
Ερμῆς ἐξήγηγελεν· δ' δ' ἐξέκλεψεν ᾽Αρη.
'Hδη τειρόμενον· χαλεπὸς δὲ ἐς δεσμὸς ἐδάμνα.
Τλῆ δ' Ὁρη, δτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
Δεξιτερὸν κατὰ μαξὶν ὀιστῷ τριγλώχυι
Βεβλήκει τότε καὶ μιν ἀνήκεστον λάθεν ἅλγος.

Η 2
Τλή δ’ Ἀιδῆς ἐν τοῖς πελώριοι ὄσιν ὀὐστόν,
Εὐτέ μιν ὁμός ἀνήρ, νίδος Δίδος αἰγυόχοιο,
'Εν Πύλω, ἐν νεκύεσι, βαλῶν, ὁδύνησιν ἐδωκεν.
Αὐτὰρ ὁ βῆ πρὸς δῶμα Δίδος καὶ μακρόν "Ολύμπον
Κῆρ ἀχέων, ὁδύνησι πεπαρμένος: αὐτὰρ δίστος
"Ωμω ἐν στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
Τῷ δ’ ἐπὶ Παιήνων ὁδυνήφατα φάρμακα πάσσων
"Πείσατ'· οὐ μὲν γὰρ τι καταθυντὸς γ’ ἐτέτυκτο.
Σχέτλιος, ὀβριμοεργὸς, δς οὐκ ὀθετ' αίσυλα ἰέσων,
"Ος τάξοισιν ἐκηδεί θεοῦς, οὑ "Ολυμπὸν ἔχοσιν.
Σοι δ’ ἐπὶ τούτον ἀνήκε θεά γλανκῶπις 'Αθήνη·
Νήπιος· οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος νίδος,
"Οττι μάλ’ οὐ δηναιὸς δς ἀθανάτοις μάχηται,
Οὐδὲ τι μιν παίδες ποτὶ γοῦναι παππάζουσιν
'Ἐλθόντι' ἐκ πολέμιοι καὶ αἰνής δηύστητος.
Τῷ νῦν Τυδείδης, εἴ καὶ μάλα καρτερὸς ἐστὶν,
Φραξέσθω, μῆ τίς οἱ ἀμείνων σείο μάχηται.
Μή δὴν Αἰγιάλεια, περίφρων 'Αδρηστίνη,
'Εξ ὑπνων γοώςα φίλος οἴκης ἐγείρη,
Κοιρίδιον ποθέουσα πόσιν, τὸν ἀριστὸν 'Ἄχαιῶν,
'Ιφθίμη ἁλοχὸς Διομήδεος ἵπποδάμιοι.

"Ἡ ῥα, καὶ ἀμφοτέρῃσιν ἀπ’ ἰχὼ χειρὸς ὁμόγυν.
"Ἄλθεο τε χειρ, ὁδύναι δὲ κατηπιώντω βαρεῖαι.
Αἴ δ’ αὖ’ εἰσερθόσαι Ἀθηναί’ τε καὶ "Ἡρη
Κερτωμίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
Τοίσι δὲ μῦθων ἦρχε θεὰ γλανκάτης 'Ἀθήνη·

Ζεῦ πάτερ, ἥ ῥα τί μοι κεχολώσαι, ο ττι κεν εἴπω;
"Η μάλα δὴ τινα Κύπρις 'Αχαιάδων ἀνιείσα
Τρωσίν ἄμ’ ἐσπέσαι, τους νῦν ἐκπαγλ’ ἐφίλησεν,
Τῶν τίνα καρρέζουσα 'Αχαιάδων εὐπέπλων
Πρὸς χρυσῆς περόνῃ καταμύξατο χεῖρα ἀραιήν.

"Ὡς φάτο· μείδησεν δὲ πατήρ ἀνήρ τε θεῶν τε,
Καί μὲ καλεσάμενος προσέφη χρυσῆν 'Αφροδίτην·
Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμία ἔργα·
ΒΟΟΚ V.

Άλλα σύγ' ιμερόεντα μετέρχεο ἔργα γάμωοι,
Ταῦτα δ' Ἀρηὶ θοῷ καὶ Ἀθήνη πάντα μελῆσει.

"Ὄς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνεία δ' ἐπόροσε ὁπλὴν ἁγαθὸς Διομήδης,
Γκυνώσκων, δ' οἱ αὐτὸς ὑπέιρεχε κείρας Ἀπόλλων.
'Αλλ' ὑγ' ἀρ' οὐδὲ θεὸν μέγαν ἄξετο, ἡτα δ' αἰεὶ
Αἰνείαν κτείνατ, καὶ ἀπὸ κλυτὰ τεῦχεα δῦσαι.
Τρίς μὲν ἔπειτ' ἐπόροσε κατακτάμεναι μενεαινῶν.
Τρίς δὲ οἱ ἐστυφέλιζε φαεινὴν ἀσπίδ' Ἀπόλλων.
'Αλλ' ὅτε δὴ τὸ τέταρτον ἐπέσαντο, δαίμονι Ἰσος,
Δεινὰ δ' ὁμοκλήσας προζέφη ἐκάεργος Ἀπόλλων.

Φράζεα, Τυδείδη, καὶ χάζεο, μηδὲ θεοίσων.
'Ισ' ἐθελε φρονεῖν· ἔπει οὐποτε φύλον ὁμοίον
'Αθανάτων τοι θεῶν χαμαί ἐρχομένων τ' ἀνθρώπων.

"Ὄς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
Μήνων ἀλενάμενος ἐκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὄμιλον θηκεν Ἀπόλλων.
Περγάμῳ εἰν λερῇ, ὅθεν οἱ νηψάς γ' ἐτέτυκτο·
'Ἡτοῖ τὸν λητῷ τε καὶ Ἀρτεμίς ιουχέαιρα
'Ἐν μεγάλω ἄδυτῳ ἀκέσοντο τε κύδαινὸν τε.
Αὐτὰρ τ' εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
Αὐτῷ τ' Αἰνείρ ικελον καὶ τεῦχες τοῖον.
'Αμφὶ δ' ἀρ' εἰδώλῳ Ἰτνές καὶ δίοι Ἀχαιοὶ
Δηνοῦν ἀλλήλων ἀμφὶ στήθος βοείας
'Ασπίδας εὐκύκλους λαϊσσιά τε πτερέθεντα.
Δὴ τότε θυόρον Ἀρρα προτηύδα Φοῖβός Ἀπόλλων·

"Ἀρες, "Αρες, ἀρτρότολγε, μαιφόνε, τειχεσιπλῆτα,
Οὐκ ἄν δὴ τόνι' ἄνδρα μάχης ἐρύσαιο μετελθὼν,
Τυδείδην, δς νῦν γε καὶ ἄν Δι' πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὕτασε κεῖρ' ἐπὶ καρπῷ.
Αὐτὰρ ἔπειτ' αὐτῷ μου ἐπέσσυτο, δαίμονι Ἰσος.

"Ὄς εἰπὼν αὐτὸς μὲν ἐφέξετο Περγάμῳ ἄκρη.
Τρωὰς δ' στίχας οὐλος Ἀρης ὄτρυνε μετελθὼν.
Εἰδόμενος ἦν Θοῦ, ἡγήτορι Ἐρημῶν·
Τίασὶ δὲ Πριάμου Διστρεφέεσσα κέλευεν·

"Ω νείς Πριάμου, Διστρεφέος βασιλῆς,
'Ες τι ἑτὶ κτεῖνεσθαί ἐάσετε λαὸν Ἀχαιός;
"Η εἰςκόκεν ἀμφὶ πῦλης ἐνποιητῇσι μάχωνται;
Κεῖται ἀνήρ δυτ’ ἵσον ἐπίομεν Ἐκτορι δίῳ,
Αἰνείας, νίς μεγαλῆτορος Ἀγχίσαο.
'Αλλ’ ἄγετ’ ἐκ φλοιόσθοιο σαῶσομεν ἐσθλὸν ἐταῖρον.

"Ὡς εἰπὼν ὄτρυνε μένος καὶ θύμιον ἑκάστον,
'Ενθ’ αὐ Σαρπτηδών μάλα νείκεσεν Ἐκτορα δίον·

'Εκτόρ, πῆ δῆ τοι μένος οἴχεται, ὅ πρὶν ἔχεσκες;
Φῆς ποὺν ατέρ λαῶν πόλιν ἐξέμεν ἢδ’ ἐπικούρων
Οἶος σὺν γαμβροῖα κασιγνήτουσι τε σοίοιν.
Τῶν νῦν οὐ τιν’ ἐγὼ ἱδέειν δύναμι’ οὖδὲ νοῆσαι,
'Αλλὰ καταπτώσουσι, κύνες ὡς ἀμφὶ λέοντα·
'Ἡμεῖς δ’ αὐ μαχόμεσθ’, οὔτε τ’ ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἑών μάλα τηλόθεν ἥκω·
Τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἐπὶ δινήγητε.
‘Ενθ’ ἀλοχόν τε φίλην ἔλιπον καὶ νῆτιον νῦν,
Κάδ’ δὲ κτήματα πολλά, τάτ’ ἐλδεται δ’ κ’ ἐπιδεινῆς.
'Αλλὰ καὶ ὡς Λυκίους ὀτρύνω, καὶ μέμον’ αὐτός
'Ανδρὶ μαχέσσασθαι· ἀτάρ οὔτε μοι ἐνθάδε τοῖον,
Οἶον κ’ ἥμεροιν Ἀχαιοὶ ἢ κεν ἁγιεῖν.
Τύνη δ’ ἐστικας, ἀτάρ οὖδ’ ἀλλοισι κελεύεις
Λαοίσιν μενέμεν, καὶ ἀμινεμέναι ὄρεσιν.
Μῆπως, ὡς ἄψις λίνου ἀλόντε πανάγρον,
'Ανδράσι δυσμενέσσιν ἐλωρ καὶ κύρια γένησθε·
Οἱ δὲ τάχ’ ἐκπέρσουσι εὐναυμένην πόλιν ὑμῖν.
Σοὶ δὲ χρῆ τάδε πάντα μέλειν νῦκτας τε καὶ ἦμαρ,
Αρχοὺς λιασομένω τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐξέμεν, κρατηρὴν δ’ ἀποθέοθαι ἐνιπῆν.

"Ὡς φάτο Σαρπτηδών· δάκε δὲ φρένας Ἐκτορι μῦθος.
Αὐτέκα δ’ εἴς ὄχεων σὺν τεύχεσιν ἅλτο χαμάζε·
Πάλλων δ' ἀξία δούρα κατὰ στρατὸν ἂχετο πάντη, 495
'Οτρύνων μαχέσσαθαι, ἔγειρε δὲ φύλοτον αἰνήν. Οἱ δ' ἐλελιγθησάν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
'Αργείοι δ' ὑπέμειναν ἀολλέες, οὕδ' ἐφόβηθεν.
'Ὡς δ' ἄνεμος ἄχνας φορεῖ ἱερᾶς κατ' ἀλῶς,
Ἀνδρὸν λυκιμώτων, ὅτε τε ξανθῇ Δημήττηρ 500
Κρίνη, ἐπειγομένων ἀνέμων, καρπόν τε καὶ ἄχνας. Αἰ δ' ὑπολευκαίνουται ἄχυρμιαί, δς τῶν Ἀχαιόι
Λευκοὶ ὕπερθε γένοντο κοινοσάλω, δὺ ρα δὴ αὐτῶν ὸυρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἰππῶν
"Αψ ἐπιμοσγομένων· ὑπὸ δ' ἐστρεφον ἡνιοχῆς. 505
Οἱ δὲ μένος χειρῶν ὑδὰς φέρον. Ἀμφὶ δὲ νῦκτα
Θοίρος Ἀρης ἐκάλυψε μάχη, Ἰρώσαιν ἀρίγων,
Πάντοτε ἐποιχόμενος· τοῦ δ' ἐκραίανεν ἑφετμάς
Φοίβον Ἀπόλλωνος χρυσαιρόν, δς μιν ἄνωγει
Τρωίν θυμὸν ἐγείρας, ἔπει οὐδὲ Παλλάδ' Ἀθήνην
Οἰχομένην· ἢ γὰρ ρα πέλεν Δαναοῖσιν ἀρηγῶν. 510

Αὐτὸς δ' Ἀινεῖαν μάλα πίνονες ἐξ αὐτοῦ
'Ἱκε, καὶ ἐν στήθεσι μένος βάλε ποιμένι λαῶν.
Ἀινείας δ' ἑταροισὶ μεθύσατο· τοὶ δ' ἐχάρησαν,
'Ὡς εἶδον ζώον τε καὶ ἀρτεμέα προσίνοντα, 515
Καὶ μένος ἐσθλὸν ἔχουντα· μετάλλησαν γε μὲν οὖτι
Ὡς ἐὰν πάνος ἄλλος, δὺ 'Ἀργυρότοξος ἐγειρεῖν
"Αρης τε βροτολογοῦ Ερμὸς τ' ἀμοτον μεμαυία.

Τοῦς δ' Ἀιαντε δῶν καὶ 'Οδυσσεὺς καὶ Διομήδης
"Οτρυνον Δαναοῦς πολεμιζέμεν· οί δὲ καὶ αὐτοὶ 520
Οὐτε βίας Τρώων ὑπεδείδισαν οὗτε ἰωκᾶς.
'-svg ἔμενον νεφέλησιν έουκότες, ἄς τε Κρονίων
Νηνεμῆς ἐστησέν επ' ἀκροτόλουσιν δρέσσεν
'Ατρέμας, δόρω ἐνδησε μένος Βορέα καὶ ἄλλων
Σαχρηίων ἀνέμων, οίτε νέφεα σκιώτενα 525
Πυνιῆσαι λιγυρήσει διασκεδασίαν ἀέντες.
'Ὡς Δαναοὶ Τρώας μένον ἐμπεδον, οὕδ' ἐφέβουντο.
'Ατρείδης δ' ἀν' ὠμλον ἐφοίτα πολλὰ κελεύων.
'Ω φίλοι, ἀνέρες ἔστε, καὶ ἀλκίμουν ἦτορ ἔλεσθε, Ἀλλήλους τ' αἰδείσθε κατὰ κρατερὰς υσμώνας. 530
Αἰδομένων δ' ἀνδρῶν πλέονες σῶοι ἥε πέφανται·
Φευγόντων δ' οὖν ἃρ κλέος ὄρνυται οὔτε τις ἄλκη.

Ἡ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἐταρν μεγαθύμου, Δηδίκωντα
Περγασίδην, ὅποι Τρῷες ὦμως Πριόμου τέκεσσιν 535
Τίον, ἐπεὶ θόὸς ἐσκε μετὰ πρώτοιοι μάχεσθαι.
Τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων 'Αγαμέμνων·
Ἡ δ' οὖν ἐγχος ἔρυντο, διαπρὸ δὲ εἰσάτο χαλκὸς·
Νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἐλάσσεν.
Δοῦπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

'Ενθ' ἀυτ' Αἰνείας Δαναῶν ἔλευ ἄνδρας ἀρίστους,
Τὴν Διοκλῆσ, Κρῆθωνά τε 'Ορσίλοχον τε·
Τῶν ῥα πατήρ μὲν ἐναινεύκτιμην ἐνι Φηρῆ,
'Αφενεὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῦ
'Αλφειοῦ, ὃς' εὐρύ ρέει Πυλίων διὰ γαίης. 545
'Ὁς τέκετ' 'Ορσίλοχον, πολέεσσα' ἀνδρεσσίν ἀνακτὰ·
'Ορσίλοχος δ' ἄρ' ἐτικτε Διοκλῆς μεγάθυμον·
'Εκ δὲ Διοκλῆς διδυμάονε παιδε γενέσθην,
Κρῆθων 'Ορσίλοχός τε, μάχης εὖ εἰδότε πάσης.
Τῷ μὲν ἄρ' ἥθησαντε μελαινῶν ἐπὶ νηῶν 550
'Ηλιὸν εἰς εὐπωλὸν ἀμ' Ἀργείοισιν ἐπέσθην,
Τιμῆν Ἀτρείδης, 'Αγαμέμνον καὶ Μενελάω,
'Ἀργυρεύνω· τῷ δ' αὖθι τέλος θανάτου κάλυψεν.
Οἰῳ τῷ γε λέοντε ὀὕῳ ὅρεος κορυφῆσιν
'Ετραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
Τῷ μὲν ἄρ' ἀρτάζοντε βοάς καὶ ἱφια μῆλα
Σταθμοῦς ἀνθρώπων κεραίζετον, ὄφρα καὶ αὐτῶ
'Ανδρῶν ἐν παλάμησι κατέκταθεν ὅξεὶ χαλκῷ·
Τοῖῳ τῷ χείρεσιν ὑπ' Αἰνείασ δαμεντε
Καππαςετήν, ἐλάτησιν ἔοικότες ϊψηλῆσιν. 560

Τῷ δὲ πεσόντι· ἐλέσθεν 'Αρηθίφιλος Μενέλαος·
Βη δὲ διὰ προμάχων κεροφυμένος αἰθοπε χαλκῷ,
Β O O K V.

Σείων ἐγχειρήν: τοῦ δ' ὑπτυνεύν μένος Ἀρης,
Τὰ φρονέων, ὅνα χερσίν ὑπ' Λινείαο δαμείη.
Τὸν δ' ἰδεῖν 'Ἀντίλοχος, μεγαθύμου Νέστορος νιός.
Βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένει λαῶν,
Μὴ τι πάθοι, μέγα δὲ σφας ἀποσφήλεε πόνου.
Τῶ μὲν δὴ χείρας τε καὶ ἐγχεα ὤξυνέντα
'Ἀντίον ἀλλήλων ἔχετην, μεμαχώτε μάχεσθαι;
'Ἀντίλοχος δὲ μάλι' ἀγχι παρίστατο ποιμένει λαῶν.
Αἰνείας δ' οὐ μείνε, θοῦς περ ἐὼν πολέμιστής,
'Ὡς εἰδεν δύο φώτε παρ' ἀλλήλοισι μένοντε.
Οἱ δ' ἐπει οὖν νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαιῶν
Τῶ μὲν ἀρα δειλῶ βαλέτην ἐν χερσίν ἐταίρων.
Αὐτῶ δὲ στρεφθέντε μετὰ πρώτοις μαχέσθην.

"Ενθα Πυλαμένεα ἐλέτην ἀτάλαντον Ἀρηί,
Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
'Εσταότ' ἐγχει νύξε κατὰ κληίδα τυχῆσα.
'Ἀντίλοχος δὲ Μύδωνα βάλ' ἤνιοχον θεράποντα,
'Εσθλὸν Ἀτυμνιάδην—δ' ύπέστρεφε μόνων ποιούσι.
Χερμαδίω ἄγκωνα τυχῶν μέσον· έκ δ' ἀρα χειρών
'Ηνεα λεύκ' ἐλέφαντι χαμαι πέον ἐν κονίσισι
'Ἀντίλοχος δ' ἄρ' ἐπαίξεις ξίφει ἠλασε κόρην.
Αὐτάρ βγ' αἰθμαίνους εὐεργέος ἐκπεσε δίφρου,
Κυμβάχος ἐν κονίσιαν ἐπὶ βρεχίων τε καὶ ὠμοὺς.
Δηθὰ μάλι' ἐστήκει—τύχε γάρ' ἀμάθουβαθείσι—
"Οφρ' ἔππω πλήξαντε χαμαι βάλον ἐν κονίσισι.
Τοὺς δ' ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Τοὺς δ' "Εκτωρ ἐνόησε κατὰ στίχας, ὡρτο δ' ἐπ' αὐτοὺς
Κεκληγώς· ἄμα δὲ Τρώων εἶποντο φάλαγγες
Καρπεραί· ἤρχε δ' ἀρα σφν Ἀρης καὶ πότων Ἐνυώ.
'Ἡ μὲν ἔχουσα Κυνομόν ἀναίδεα δηλοτήτος.
"Ἀρης δ' ἐν παλάμηις πελώριων ἐγχος ἐνώμα.
Φοίτα δ' ἄλλοτε μὲν πρῶθ' "Εκτοροσ, ἄλλοτ' ἤπισθεν.

Τὸν δὲ ἱδὼν ρίγησε βοὴν ἁγαθὸς Διομήδης.
'Ως δ' ὑπ' ἀνήρ ἀπάλαμνος, ἵων πολέοις πεδίοιοι,
Στήνῃ ἐπὶ ἄκυρῳ ποταμῷ ἄλαδε προφέσκοντι,
'Αφράδρο μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὑπίσσω.
'Ως τότε Τυθείδης ἀνεχάζετο, εἰπέ τε λαῶ.

'Ωρίζων, οἶον ὁ ἰδὴ θαναμῶν Ὀκτώρα διὸν
Ἀλχιμητὴν τ' ἔμεναι καὶ θαρσαλέον πολημιστὴν.
Τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λογίων ἀμῖνεν.
Καὶ νῦν οἱ πάρα κείνος Ἀρης, βροτῶ ἀνδρὶ ἔοικως.
'Αλλὰ πρὸς Τρῶας πετραμένοι αἰὲν ὑπίσσον.
Εἰκετε, μηδὲ θεοὶς μενεανέμεν ἤφι μάχεσθαι.

'Ως ἄρ' ἐφη: Τρώες δὲ μάλα σχεδὸν ἦλθον αὐτῶν.
'Ενώ' Ὁκτώρ δύο φῶτε κατέκτανεν εἰδότες χάρμης,
Εἶν ἐνί δήφρῳ εὔντε, Μενέσθην Ἀχιλλόν τε.

Τῷ δὲ πεσόντι ἑλέσθη μέγας Τελαμώνιος Αἴας.
Στῇ δὲ μάλ' ἐγγύς ἵων καὶ ἀκόντισσε δοῦρι φαεινῷ,
Καὶ βάλεν 'Αμφιον, Σελάγου νιόν, ὃς ἐν' ἐνὶ Παισῶ.
Ναίε πολυκτήμων, πολυιλήμος· ἀλλὰ ἐ Μοίρα.
'Ἡγ' ἐπικουρήσεσιν μετὰ Πρίαμόν τε καὶ νιᾶς.
Τὸν ὡς κατὰ ζωότηρα βάλεν Τελαμώνιος Αἴας,
Νεωρήθη δ' ἐν γαστρὶ πάγη δολιχόσκινον ἐγχός.
Δοῦνεσεν δὲ πεσόν. 'Ο δ' ἐπέδραμε φαίδιμος Αἴας.
Τεύχεα συλήσεων· Τρῶες δ' ἐπὶ δούρατ' ἔχεσαν
'Οξέα, παμφανώντα· σάκος δ' ἀνεδέξατο πολλά.
Αὐτὰρ ὁ λᾶξ προσβάς ἐκ νεκρῶν χάλκεων ἐγχός.
'Εσπάσασατ'· οὐδ' ἂρ' ἐπ' ἄλλα δυνησάτο τεύχεα καλὰ
'Ομοίων ἀφελέσθαι· ἐπείγετο γὰρ βέλεσσαν.
Δεῖσε δ' ὅγ' ἀμφιβασιν κρατερῆν Τρώων ἀγερώχων,
Ὡς πολλοὶ τε καὶ ἐσοθλοὶ ἐφέστασαν ἐγχε' ἔχοντες,
Ὡς ἐ, μέγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγαυόν,
'Ομοῖον ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

'Ως οἱ μὲν πονέοντο κατὰ κρατερῆν ύσμήνιν.
Τληπόλεμον δ' Ἡρακλείδην, ἦν τε μέγαν τε,
'Ωμοῖον ἐπ' ἀντιδέω Σαρπιδόνι Μοῖρα κραταῖη.
Οι δ' οτε δή σχέδιον Ἡσαν ἐπ' ἀλλήλοιοις ἴόντες, 630
Τιλός θ' ύψων τε Διὸς νεφεληγερέταιον,
Τόν καὶ Τληπόλεμος πρότερος πρὸς μύθοιν ἐξεπεν

Σαρπηδόναν, Δυκίων βουληφόρει, τις τοι ἀνάγκη
Πτώσειν ἐνθάδ' ἐόντι μάχης ἀδαήμοιν φατί;
Ψευδόμενοι δὲ σὲ φασὶ Διὸς γόνον αἰγυόχοιο
Εἶναι· ἐπεὶ πολλὸν κεῖνων ἐπιδεύειαι ἀνδρῶν,
Οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
'Αλλ' οἶον τινά φασὶ βιοῖν Ἦρακλησίην
Εἶναι, ἐμὸν πατέρα θραυσμέμνονα, θυμολέοντα·
Ὁ ποτε δεῦρ' ἐλθὼν ἔνεχ' ἐππὼν Λαομέδοντος,
"Εξ οἴνος σὺν νησαὶ καὶ ἀνδράσι παυροτέρωσιν,
'Υλίου ἐξάλαπαξτε πόλιν, χήρωσε δ' ἄγνιας,
Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθηνύθονσι δὲ λαοὶ·
Οὐδὲ τι σε Τρώεσσιν ὄνομαι ἄλκαρ ἔσεθαι,
'Ελθόντι' ἐκ Δυκίς, οὔδ' εἰ μάλα καρτερός ἔσσι,
'Αλλ' ὑπ' ἐμοὶ ὁμηθέντα πόλας 'Αἰδαον περήσειν.

Τὸν δ' αὖ Σαρπηδόναν, Δυκίων ἁγός, ἀντίον ἕδα.
Τληπόλεμος, ἦτοι κεῖνος ἀπώλεσεν Ἡλιοὶν ἤρην
'Ανέρος ἀφραδίσειν ἄγανον Λαομέδοντος,
"Ος ρᾷ μὲν εὖ ἐρξαντα κακῷ ἣνίπατε μύθω,
Οὐδ' ἀπέδαξι ἐπποις, ὧν εἶνεκα τηλοθέν ἠλθεν.
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
"Εξ ἐμέθεν τευξοθαί, ἐμῷ δ' ὑπὸ δουρὶ δαμένα
Εὐχὸς ἐμοὶ δώσειν, ψυχὴν δ' "Αἰδὶ κλυτοτῶλῳ.

"Ὡς φάτο Σαρπηδόνων· δ' δ' ἀνέσχετο μείλινον ἕγχος
Τληπόλεμος, καὶ τὸν μὲν ἀμαρτῇ δούρατα μακρά
Ἐκ χειρῶν ἥξιαν· δ' μὲν βάλειν αὐξένα μέσον
Σαρπηδῶν, αἰχμή δὲ διαμπερές ἥλθ' ἀλεγεινή.
Τὸν δ' κατ' ὀφθαλμῶν ἔρεθεννη νῦξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὴν ἀριστερῶν ἐγχεῖ μακρῷ
Βεβλήκειν· αἰχμή δὲ διέσοντο μαμώσασα,
"Οστέω ἐγχριμφθείσα, πατήρ δ' ἔτι λοιγον ἀμυνεν.

Οἱ μὲν ἄρ' ἀντίθεουν Σαρπηδόνα δίοι ἐταῖροι

I
'Εξέφερον πολέμου: βάρυνε δέ μιν δόρυ μακρόν
'Ελκόμενον: τό μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε· 606
Μηροῦ ἐξερύσαι δόρυ μεῖλινον, ὃφ' ἐπιβαίην,
Σπευδόντων: τοῖον γὰρ ἔχον πόνον ἀμφιέποντα

Τηλπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοί
'Εξέφερον πολέμου: νόησε δὲ διὸς Ὀδυσσεύς,
Τηλμονά θυμόν ἔχον· μαίμησε δὲ οἱ φίλοι ήτο
Μεμήμηξε δ' ἐπειτὰ κατὰ φρένα καὶ κατὰ θημοὶ.
"Η προτέρω Διὸς ύδων ἐργυδούποιο διώκοι,
"Η δὲν τῶν πλεόνων Δυκίων ἀπὸ θυμὸν ἔλοιπο
Οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρασμον ἦν
"Ιφθιμον Διὸς ύδων ἀποκτάμεν δέξεὶ χαλκῷ.
Τῷ ρα κατὰ πληθὺν Δυκίων τράπε θυμὸν 'Αθήνα
"Ενθ' ἄρε Κοίρανος εἴλευ, Ἀλάστορα περὶ Χρομίος τε,
"Αλκανδρόν θ' Ἀλίων τε, Νοὴμον τε Πρυτανίν τε.
Καὶ νῦ κ' ἐτὶ πλέονας Δυκίων κτάνε διὸς Ὀδυσσεύς,
Εἶ μὴ ἄρ' δὲν νόησε μέγας κορυθαίολος Ἕκτωρ.
Βῇ δὲ διὰ προμάχων κεκορυθμένος αἵθων χαλκῷ, Δἐιμα φέρων Δαναοῖς: χάρη δ' ἄρα οἱ προφύτων Σαρπηδῶν, Διὸς ύδός, ἐτος δ' ὀλοφυάδου εἰπεν·

Πραιμίδη, μὴ δὲ μὲ ἔλωρ Δαναοῖαν ἐάσης
Κείσθαι, ἀλλ' ἐπάμινον· ἐπειτὰ με καὶ λίποι αἰὼν
"Εν πόλει ὑμετέρῃ· ἐπεῖ οὐκ ἄρ' ἐμελλὼν ἐγωγε
Νοστήσας οἰκοῦνα δίλην ἐς πατρίδα γαϊαν
Εὐφρανέειν ἀλοχόν τε δίλην καὶ νῆπιον υἱόν.

"Ως φάτο; τὸν δ' οὕτι προσέφη κορυθαίολος Ἕκτωρ,
"Αλλὰ παρῆξεν, λειλημένοις, δόφα τάχιστα
"Ωσαίν· Ἀργείοις, πολέων δ' ἀπὸ θυμὸν ἔλοιπο.
Οἱ μὲν ἄρ' ἀντίθεουν Σαρπηδῶνα δίοι ἐταῖροι
Εἴςαν ὑπ' αἰγίνχοι Διὸς περικαλλεῖ φηγώ·
"Εκ δ' ἄρα οἱ μηροῦ δόρυ μεῖλινον ὡς ὑφαράξε
"Ιφθιμος Πελάγων, ὃς οἱ φίλος ἦν εταίρος.
Τὸν δ' ἐλιπε φυχῇ, κατὰ δ' ὀφθαλμὼν κέχυτ' ἄχλυς.
Αὐτὸς δ' ἀμπινύθην, περὶ δὲ πνοὴ Βορέαο

98 B O O K V.
Ζώγρει ἐπιπνείουσα κακῶς κεκαφητότα θυμόν.

'Ἀργείου δ' ὑπ' Ἀρηὶ καὶ Ἐκτορὶ χαλκοκορυστῇ ὦτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, ὦτε ποτ' ἀντεφέροντο μάχη, ἀλλ' ἀλὲν ὀπίσω Χάζονθ', ὡς ἐπιθύμοντο μετὰ Τρώσσεσιν Ἀρηα.

'Ενθα τίνα πρῶτον, τίνα δ' ὤστατον ἐξενάρεξαν Ἐκτωρ τε, Πριάμῳ παῖς, καὶ χάλκεος Ἀρης;

'Αντίθεουν Τεύθραντ', ἔπὶ δὲ πλῆξιτπον Ὀρέστῃν, Ἰτηχὸν τ' αἰχμητήν Λιτώλιον, Ολυνὸμαν τε, Ολυνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην, ὦς ἐν Ὑλὴ ναῖσκε, μέγα πλοῦτῳ μεμηλλός, Λάμψῃ κεκλιμένος Κηφισίδι. πάρ δὲ οἱ ἄλλοι Ναϊόν Βοιωτοῖ μάλα πίνα δήμον ἔχοντες.

Τοὺς δ' ὡς οὖν ἐνόψησε θεὰ λευκώλενος Ἡρη Ἀργείους ὀλέκοντας ἐνί κρατηρὶ υψίνη, Λυτίκ' Ἀθηναίην ἔπεα πτερόεντα προσήδα.

'Ω πόποι, αἰγιόχοιο Διός τέκος, Ἀτρυτώνη, Ἡρ' ἀλιον τὸν μύθον ὑπέστημεν Μενελάω, Ἀλιον ἐκτέρασαν εὔτείχεον ἀπονέεσθαι, Εἰ ὦς ὁμώς μαῖνεσθαι ἐάσομεν οὐλον Ἀρηα. Ἀλλ' ἀγε ὅ καὶ νοι μεδώμεθα θοῦριδος ἀλκῆς.

'Ως ἔφατ' οὐδ' ἀπίθησε θεὰ γλαυκώπις Ἀθηνη.

'Ἡ μὲν ἐποιχομένη χρυσάμπνικας ἐντυνεν ἦππους Ἡρη, πρέσβα θεὰ, θυγάτηρ μεγάλου Κρόνου. Ἡθη δ' ἀμφ' ὄχεσσι θώς βάλε καμπύλα κύκλα, Χάλκεα, ὀκτάκνημα, σιδηρέω ἄξονι ἄμφις.

Τῶν ἦτοι χρυσὴ ἐτυς, ἄφθιτος, αὐτὰρ ὑπερθέν Χάλκε' ἐπισσωτρα, προσαρρήτα, ἱδέσθαι. Πλῆμναι δ' ἄργυρον εἰςι περίδρομοι ἀμφοτέρωθεν. Δίφρος δὲ χρυσόεις καὶ ἀργυρείουσιν ἰμάσιν Ἐντέταται. δοιαὶ δὲ περίδρομοι ἄντυγξες εἰςιν. Τοῦ δ' ξι ἄργυρεος ῥυμὸς πέλεν, αὐτὰρ ἐπ' ἄκρω δήσε χρύσειον καλόν ξυγόν, ἐν δὲ λέπαδνα.
Κάλ' ἐδαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἦγαγεν "Ὑπη Ἰπποὺς ὠκύποδας μεμαυ' ἐριδος καὶ αὐτὴς.

Ἄνταρ Ἀθηναίη, κοὐρη Δίδος αἰγιόχοιο,
Πέπλου μὲν κατέχενεν ἑαυτὸν πατρὸς ἐπ' οὐδει,
Ποικίλου, δὲν ὅ' αὐτὴ ποιῆσατο καὶ κάμε χεραίν·

'Ἡ δὲ χιτῶν' ἐνδοὺσα Δίδος νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσετο δακρυόεντα.

'Αμφὶ δ' ἄρ' ὦμοισιν βάλετ' αἰγίδα, θυσσανόεσσαν,
Δεινήν, ἥν πέρι μὲν πάντῃ φόβος ἐστεφάνωται·

'Εν δ' 'Ερις, ἐν δ' 'Αλκή, ἐν δὲ κρυόςσα 'Ἰωκή·

'Εν δὲ τε Γοργεῖν κεφαλῇ, δεινοῦ πελώρου,
Δεινῇ τε σιμερνῇ τε, Δίδος τέρας αἰγιόχοιο.

Κρατὶ δ' ἐπ' ἀμφώαλον κυνήν θέτο τετραφάληρον,
Χρυσείν, ἐκατὸν πολιων πρυλέεσσ' ἀραριάν.

'Ες δ' ὀχεα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος,

Βριθῦ, μέγα, στιβάρων, τῷ δάμνησι στίχας ἀνδρῶν

'Ἡρώων, τοίνυν κοτέσσεται ὀδρυμοπάτηρ.

'Ἡρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' Ἰπποὺς·

Ἀυτόματα δὲ πολεί τοῦ κυρανοῦ, ὡς ἔχον 'Ωραι,

Τῆς ἐπιστέροντα μέγας ὀυρανοῦ Οὐλυμπός τε,

'Ἡμὲν ἀνακλίναι πυκνον νέφος, ἦδ' ἐπιθείναι.

Γῇ ὑ πόι αὐτάων κεντρηνεκέας ἔχον Ἰπποὺς·

Εὐρὸν δὲ Κρονίωνα θεῶν ἀτερ ἢμενον ἄλλων

'Ἀκροτάτη κορυφῇ πολυνειράδος Οὐλύμποιο.

'Ενδ' Ἰπποὺς στήσασα θεὰ λευκόλευνος "Ὑπη

Ζην' ὑπατὸν Κρονίδην ἐξείρετο καὶ προσέεπεν·

Ζεῦ κάτερ, οὐ νεμεσίζη 'Ἀρει τάδε ἔργ' αἴδηλα,

Οσσάτιον τε καὶ οἶλον ἀπώλεσε λαδὶ 'Αχαϊῶν,

Μάψ, ἀτάρ οὐ κατὰ κόσμῳν ἐμοὶ δ' ἀχός· οἱ δὲ ἐκήλου

Γέρνουται Κύτως τε καὶ ἀργυρότοξος 'Ἀπόλλων, 760

'Αφρονα τούτων ἄνεντες, ὡς οὐ τινὰ οἴεθε δέμιστα.

Ζεῦ κάτερ, ἦ ρά τί μοι κεχολώσεαι, αἰ κεν 'Ἀρηα

Δυνατῶς τεπληγνία μάχης ἕξ ἀποδίωμαι;

Τῇ δ' ἀπαμειδόμενος προσέφη νεφεληγερέτα Ζεὺς·
ΒΟΟΚ Β.

"Αγρείε μάν οἱ ἐπορσον Ἀθηναίην ἀγελείην,
"Η ἐ μάλιστ' εἰσθή κακής οὐνυσθη πελάζειν.

"Ὡς ἔφατ'· οὐδ' ὑπίθησε θεὰ λευκώλενος Ἡρη·
Μάστιξαν ὑπό τοῦ δ' ὕππους· τὸ δ' οὐκ ἀκούντε πετέσθην
Μεσογής γαῖς τε καὶ οὐρανοῦ ἀστερόεντος.
"Οσον δ' ἥρεοιδὲς ἀνήρ Ἰδέν ὄφθαλμοῖσιν,
"Ἡμενός ἐν σκοπή, λεύσσων ἐπὶ οἴνοπτα πόντων,
Τόσον ἐπιθρόσκουσι θεῶν ύψηκέες ὕππου.
"Ἀλλ' ὅτε ὦτη Ἰονὴν ἠποκατά πταμά τε ρέοντε,
"Ἡχὶ ροᾶς Συμφείς συμβάλλετον ἦδε Σκάμανδρος,
"Ἐνυπ' ὕππους ἔστησε θεὰ λευκώλενος Ἡρη·
Ἀύσασ' ἐξ ὅχεων· περὶ δ' ἥρα πουλών ἔχειν·
Τοῖς δ' ἀμβροσίᾳ Συμφείς ἀνέτειλε νεῖμεσθαί.

Ἀδ' δὲ βάτην τρήρωσι πελείσαν Ἰθμαθ' ὑμοίαι,
"Ἀνδράσιν Ἀργείαισιν ἀλεξέμεναι μεμαὖια,
"Ἀλλ' ὅτε δὴ Ἰάκων ὃθι πλείστοι καὶ ἀριστοὶ
"ENSORAVAN, ἀμφὶ βίην Διομήδεως ἔποδάμου
Εὐλόμενου, λείουσιν ἑοικότες ὑμοφάγοισιν.
"Ἡ σωί κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδῶν
"Ἐννθα στάσ' ἤπα τεθα λευκώλενος Ἡρη
Στέντορε εἰσαμένη μεγαλήτορι, χαλκεοφάνω,
"Ὁς τόσον αὐδήσας', ὥσιν ἄλλου πενθήκοντα·

Ἀδίδως, Ἀργείου, κάκ' ἐλέγχεα, εἶδος ἀγητοὶ·
"Οφρα μὲν ἐς πόλεμον πωλέσκετο δίος Ἀχιλλεύς,
Οὐδέποτε Τρώες πρὸ πυλῶν Δαρδανῶν
Οἰχνεσκόν· κεῖνον γὰρ ἔδειδασαν ὄμρομον ἐγχος·
Νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νησιὶ μάχονται.

"Ὡς εἰποῦσ' ὀτρυνυν μένος καὶ ἑμιδόν ἐκάστον.
Τυνείδῃ δ' ἐπόροουε θεὰ γλαυκώπτης Ἀθήνη.
Εὗρε δὲ τόνυγε ἀνακτά παρ' ἕππουσιν καὶ ὄχεσιν
"Εἰλκος ἀναψύχοντα, τό μὴν βάλε Πάνδαρος ἱώ.
"Ἰδρώς γὰρ μὲν ἐτειρεν ὑπὸ πλατέος τελαμώνως
Ἀσπίδος εὐκύκλου· τῷ τείρειο, κάμυν δὲ χείρα.
'Αν δ' ἰσχων τελαμῶνα κελαινεφες αἱμ' ἀπομόργυν.
Ιππείου δὲ θεᾶ ζυγοῦ ἦφατο, φώνησέν τε.'

'Ἡ ὀλίγον οἱ παίδα ἐσκότα γεῖνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἦνν δέμας, ἀλλὰ μαχητής.
Καὶ ᾗ ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἰσάκον,
Οὐδ' ἐκπαιφάσειν, ὅτε τ' ἢλυθε νόσφιν Ἀχαϊῶν
'Ἀγγεῖος ἐς Θήβας πολέας μετὰ Καδμείωνας.
Δαίνυσθαί μιν ἄνωγον ἐμὶ μεγάροισιν ἐκηλοῦν.

Αὐτάρ ὁ θυμόν ἔχων δὴν καρτερόν, ὡς τὸ πάρος περ,
Κοῦροις Καδμείων προκαλίζετο, πάντα δ' ἐνίκα.
'Ῥηδίως: τοίῃ οἱ ἐγών ἐπιτάρροθος ἦ.
Σοὶ δ' ἦτοι μὲν ἐγὼ παρὰ θ' ἵσταμαι ἣδὲ φυλάσσω,
Καὶ σε προφορονέως κέλομαι Τρώεσσι μάχεσθαι.

'Ἄλλα σευ ἢ κάματος πολυαῖς γυία δέδυκεν,
Ἡ νῦ σὲ που δεός ἵσχει ἀκήρων: οὐ σὺγ' ἐπειτα
Τυδέος ἑκγονὸς ἐσσι, δαtoFixedον Οινείδαο.

Τὴν δ' ἀπαμειβόμενος προςέφη κρατερὸς Διομήδης.
Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο.
Τῷ τοι προφορονέως ἐρέω ἐπος, οὐδ' ἐπικεύων.
Οὔτε τί με δέος ἵσχει ἀκήρων, οὔτε τις δόκνος.
'Ἀλλ' ἐτι σῶν μέμνημαι ἐφετείων, ἃς ἐπέτειλας
Οὐ μ' εἴας μακαρέσσι θεοῖς ἀντικρὺ μάχεσθαι
Τοῖς ἄλλους: ἀτάρ εἴ κε Διὸς θυγάτηρ Αφροδίτη.
'Ελθῆς' ἐς πόλεουν, τήνγ' οὐτάμεν ὀξεὶ χαλκῷ.
Τούνεκα νῦν αὐτὸς τ' ἀναχάζομαι, ἣδε καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας.

Γιγνώσκο γὰρ 'Ἀρηα μάχην ἀνά κοινάκεντα.'

Τὸν δ' ἤμείθετ' ἐπειτα θεᾶ γλαυκώπις 'Αθηνή.
Τυδείδη Διώμηδες, εἰμὶ κεχαρισμένε θυμῷ,
Μήτε σὺγ' 'Ἀρηα τὸν δείδιθι, μήτε τιν' ἄλλον
'Ἄθανάτων: τοῖς τοι ἐγών ἐπιτάρροθας εἴμι.
'Ἄλλα' ἀγ' ἐπ' 'Ἀρηα πρώτῳ ἔχε μόνυχας ἦπους.
Τύφον δὲ σχεδίην, μηδ' ἄξον θοῦρον 'Ἀρηα,
Τοῦτον μαϊνόμενον, τυκτὸν κακῶν, ἀλλοπρόσαλλον.
"Ος πρώην μὲν ἔμοι τε καὶ Ἡρη στεντ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἄρηξειν.
Νῦν δὲ μετὰ Τρώσσεσιν ὄμιλεί, τῶν δὲ λέλασται.

"Ὡς φαμένη Σθένελον μὲν ἄφ’ ἱππῶν ὡς χαμάζε, 835
Χειρὶ πάλιν ἐρύσαση· ὁ δ’ ἄρ’ ἐμματέως ἀπόρνουσεν.
"Ἡ δ’ ἐς δίφρον ἐθαίνε παραὶ Διομήδεα δίον
Ἑμμειανία θεά· μέγα δ’ ἐθραχὲ φήγινος ἄξων
Βρυθοσύνη· δεινὴ γὰρ ἅγεν θεὸν, ἀνδρὰ δ’ ἀριστον.
Λάζετο δὲ μάστιγα καὶ ἡνία Παλλᾶς Ἀθήνη.
Αὐτίκ’ ἐπ’ Ἀρη ἐρωτὶ ἔχε μῶνυχας ἱπποὺς.
"Ητοί ὁ μὲν Περίφαντα πελώριον ἐξενάρζειν,
Αἴτωλον δχ’ ἀριστον, Ὀχήσιον ἀγλαὸν νῖόν.
Τὸν μὲν Ἀρης ἐνάριζε μυαφόνος· αὐτὰρ Ἀθήνη
Δόν" "Αἴδος κυνεύῃ, μή μιν ᾽δοι δόρμιος Ἀρῆς.

"Ὡς δὲ ἴδε βροτολογοὺς Ἀρῆς Διομήδεα δίον,
"Ητοί ὁ μὲν Περίφαντα πελώριον αὐτὸθ’ ἐκεν.
Κεῖσθαι, δὴν πρὸτον κτεῖνων ἐξαίνυτο θυμόν.
Αὐτὰρ ὁ βῆ β’ ὅθες Διομήδεος ἰπποδάμιον.
Οἱ δ’ ὅτε δὴ σχεδοῦν ἢσαν ἐπ’ ἀλλήλοισιν λόντες,
Πρόσθεν Ἀρῆς ὀρέξαθ’ ὑπὲρ ζυγόν ἡνία θ’ ἱππῶν.
"Εγχεῖ χαλκεῖω, μεμαίως ἀπὸ θυμὸν ἐλέσθαι.
Καὶ τὸ γερὰ χειρὶ λαβοῦσα θεὰ γλανκώπης Ἀθήνη
"Ὡςν ἐφεκ δίφροιο ἐτώσιον αὐχθήναι.
Δεύτερος αὐθ’ ὀρμάτω βοην ἀγαθὸς Διομήδης
"Εγχεῖ χαλκεῖω· ἐπέρεισε δὲ Παλλᾶς Ἀθήνη
Νείατον ἐς κενεῦνα, δὴν ζωνύσκετο μήτρη.
Τῇ ρὰ μὲν οὔτα τυχῶν, διὰ δὲ χρόα καλὸν ἐδαφεῖν.
'Εκ δὲ δόροις σπάσεν αὐτῖς. 'Ὁ δ’ ἐθραχὲ χάλκεος Ἀρῆς,
"Οσσον τ’ ἐννεάχιλοι ἐπίαχον ἥ δεκάχυλοι
Ἀνέρες ἐν πολέμῳ ἐρίδα ξυνάγοντες Ἀρῆς.
Τοὺς δ’ ἄρ’ ὅπο τρόμος εἶλεν Ἀχαίοὺς τε Τρώας τε
Δείσαντας· τόσον ἔθραξ Ἀρῆς ἀτος πολέμιον.

Οἷ ὅ’ ἐκ νεφέων ἐραθενή φαίνεται ἄρρ
Καιματος ἔξ ἀνέμου δυσαέος ὄρνυμενοι.
Τοῖος Τυδείδη Διομήδει χάλκεος Ἀργης Φαῖνεθ' ὁμοῦ νεφέεσσιν ἱδὲν εἰς οὐρανὸν εὐρύν.
Καρπαλίμως δ' ἦκαν θεῶν ἐδος, αἰτῶν 'Ολυμπον.
Πάρ δὲ Διὸ Κρονίων καθέξετο θυμὸν ἀχεύων,
Δείξεν δ' ἀμβροσίον αἴμα καταφήσον ἐξ ὠτελῆς,
Καὶ ρ' ὀλοφυρόμενος ἑπεα πτερόεντα προσηύδα.

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὅρῳν τάδε καρτερὰ ἔργα;
Αἰεί τοι ρίγιστα θεοὶ τετλήτες εἰμὲν
'Αλλήλων ἱστη, χάριν δ' ἀνδρεσι φέροντες.
Σοι πάντες μαχόμεθα· οὐ γὰρ τέκες ἄφρονα κούρην,
Οὐλομένην, ἥτι' αἰεὶ ἁγουλα ἔργα μέμηλεν.
"Ἀλλοι μὲν γὰρ πάντες, ὡσι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
Σοὶ τ' ἐπιτείθονται, καὶ δεδήμεσθα ἐκαστὸς.
Ταῦτην δ' οὐτ' ἐπεί προτιάλλει, οὔτε τι ἔργῳ,
'Αλλ' ἀνείεσ, ἐπει αὐτὸς ἐγείναι ναῦτα' ἀίδηλον·
'Ἡ νῦν Τυδεός νῦν, ὑπέρθυμον Διομήδεα,
Μαργαίνειν ἄνεψεν ἐπ' ἄθανάτοις θεοῖς.
Κύπριδα μὲν πρῶτον σχεδὸν οὕτασε χεὶρ' ἐπὶ καρπ.: Αὐτάρ ἐπειτ' αὐτῷ μοι ἐπέσοντο, δαίμονι ἴσος.
'Αλλά μ' ὑπήνεικαν ταχέες πάδες· ἢ τέ κε δηρὸν
Αὐτόν πήματ' ἐπασχον ἐν αἰνήσιν νεκάδεσσιν,
'Ἡ κε ᾣς ἀμενήνος εἷς χαλκοῦ τυπήσων.

Τὸν δ' ἄρ' ὑπόδρα ἱδὼν προέφη νεφεληγερέτα Ζεὺς·
Μὴ τί μοι, ἀλλοπρόσαλλε, παρεξόμενος μινύριζε·
"Εχθιστος δὲ μοι ἔσσι θεῶν, οὗ 'Ολυμπον ἔχουσιν.
Αἰεί γὰρ τοι ἔρις τε φίλη, πόλεμοι τε μάχαι τε·
Μητρός τοι μένος ἐστὶν ἀδάχητον, οὐκ ἐπεικτόν,
"Ἡρης· τὴν μὲν ἐγὼ σπουδὴ δάμηρ' ἐπέεσσιν.
Τὐδ' σ' ὀδὼς κεῖνης τάδε πάσχειν ἐνανίσησιν.
'Αλλ' οὐ μάν σ' ἐπεὶ δηρὸν ἀνέξομαι ἄλγε' ἑχοντα·
"Εκ γὰρ ἐμεύ γένος ἔσσι, ἐμοὶ δὲ σε γείνατο μήτηρ.
Εἰ δὲ τεν ἐξ ἄλλου γε θεῶν γένειν ὃδ' ἀέθηλος,
Καὶ κεν δὴ πάλαι ἃθας ἐνέρτερος Οὐρανώνων.

'Ὡς φάτο, καὶ Παιήν' ἀνώγει ἥσσασθαι.
Τῷ δ’ ἐπὶ Παιήνων ὀδυνήφατα φάρμακα τάσσον 900
'Ἡκέσατ': οὐ μὲν γάρ τι κατάθνητός γ’ ἔτετυκτο.
'Ὡς δ’ ὡτ’ ὅπος γάλα λευκόν ἐπειγόμενος συνέπηξεν,
'Ὑγρὸν εἶν’· μάλα δ’ ὥσα περιστρέφεται κυκάωντι
'Ὡς ἄρα καρπαλίμως ἠσατο θούρον Ἀρη.
Τὸν δ’ Ἡθη λουθεν, χαρίεντα δὲ εἴματα ἔςσεν 905
Πάρ δὲ Διὸι Κρονίωνι καθέζετο κύδει γαῖων.

Ἀδ’ αὐτῖς πρὸς δῶμα Διὸς μεγάλου νέοντο,
"Ἡρη τ’ Ἀργεΐη καὶ Ἀλαλκομενής Ἀθήνη,
Παύσασαι βροτολογοῦν Ἀρην ἀνδροκτασιῶν."
Τρώων δ’ οἰώνη καὶ Ἀχαιῶν φύλοπος αἰνή
Πολλὰ δ’ ἄρ’ ἐνθα καὶ ἐνθ’ ἴθυσε μάχη πεδίοιοι,
Ἀλλήλων ἴδινομένων χαλκήρεα δοῦρα,
Μεσσηγύς Σιμώνεντος ἵδε Ἑάνθου Ῥοὰς.

Ἄμας δὲ πρῶτος Τελαμώνιος, ἐρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φῶς δ’ ἐτάροισιν ἔθηκεν,
Ἀνδρα βαλὼν δς ἀριστος ἐνι Θρήκεσι στέτυκο,
Τὸν Ἐὐσσορόν, Ἀκάμαντ’ ἦν τε μέγαν τε.
Τὸν ἐ’ ἐβάλε πρῶτος κόρυθος φάλαι ἱπποδασίης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ’ ἄρ’ ὀστέων εἰσὶ.
Ἀλχίη χαλκέη· τὸν δὲ σκότος ὠσὲ κάλυψεν.

"Αξίλου δ’ ἄρ’ ἐπεφυ βοὴν ἁγαθος Διομῆδης
Τενυρανίδην, δς ἐναιεν εὐκτιμένη ἐν Ἀρίσθη,
Ἀφείδες βιότοιο, φίλος δ’ ἦν ἀνθρώποισιν·
Πάντας γὰρ φιλέσκεν ὁδός ἐπι οἰκία ναιῶν.

‘Ἀλλὰ οἱ οὐ τις τῶν γε τότ’ ἤρκεσε λυγρὸν ὅλεθρον
Πρόσθεν ὑπαντίασας· ἄλλ’ ἂμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, δς ὁ τὸς ἵππων
‘Εσκεν ὑφήνιοχος· τὸ δ’ ἂμφω γαῖαν ἐδύτην.

Δρῆσον δ’ Ἑφύραλος καὶ Ὀφέλτιον ἐξενάρτεξεν.
Βῇ δὲ μετ’ Ἁλεσοκ καὶ Πῆθανον, οὐς ποτε Νύμφῃ
Νῆς Ἀδαρδαρῆ τε’ ἄμυμων Βουκολίων.
Βουκολίων δ’ ἦν ὡς ἁγανὸς Δαμηδόντος,
Πρεσβύτατος γενεὰς, σκάτιον δὲ ἐ γείνατο μήτηρ.
Ποιμαίνων δ’ ἐπ’ ἄθεσι μίγη φιλότητε καὶ εὐνύχι

‘Η δ’ ὑποκυσαμένη διδύμαον γείνατο παῖδε.
ΒΟΟΚ ΒΙΩ.

Καὶ μὲν τῶν ὑπέλεισε μένος καὶ φαίδιμα γυῖα
Μηκιστημάδος, καὶ ἀπ’ ὁμίων τεῖχε’ ἐσύλα.

'Αστύαλον δ’ ἀρ’ ἐπεφνε μενεπτόλεμος Πολυποίτης.
Πιδύτην δ’ Ὄδυσσεῖς Περκώσιον ἐξενάριζεν 30
'Εγχει χαλκεῖν· Τεύκρος δ’ Ἀρετάονα δίον.
'Αντίλοχος δ’ 'Αθληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
Ναῖε δὲ Σατυράντος εὐφρέται παρ’ ὅχθας
Πῆδαισον αἰπεινήν. Φύλακον δ’ ἔλε Ἀήτος ἡρως 35
Φεύγοντ’· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριζεν.

'Αδρηστον δ’ ἀρ’ ἐπείτα βοην ἀγαθὸς Μενέλαος
Ζωὸν ἔλ’· Ἰππω γάρ οἱ ἀτυκομένων πεδίου,
'Οξὺ εὖν βλασφημείτε μυρικύννο, ἀγκύλων ἁρμα
'Αξαντ’ ἐν πρῶτῳ ρώμῳ, αὐτῷ μὲν ἐβήτην 40
Πρὸς πόλιν, ἤτερ οἱ ἀλλοι ἀτυχόμενοι φοβέοντο·
Αὐτὸς δ’ ἐκ δύροιο παρὰ τροχὼν ἐξεκυλλόθη
Πρηνής· ἐν κοντήσσαν ἐπὶ στόμα· πάρ δὲ οἱ ἔστη
'Ατρείδης Μενέλαος ἤχων δολιχακίου ἐγχος.
'Αδρηστός δ’ ἀρ’ ἐπείτα λαθὼν ἐλλάσσετο γούνων· 45

Ζώγρει, Ἀτρέος νιέ, σὺ δ’ ἀξία δέξῃ ἀποινα.
Πολλὰ δ’ ἐν ἀνάφειον πατρός κειμηλία κεῖται,
Χαλκός τε χρυσός τε, πολυκυμίτος τε σίδηρος·
Τῶν κέν τοι χαρίσαιτ’ πατήρ ἀπερεία’ ἀποινα,
Εἶ κεν ἐμὲ ἥσιν πεπυθοῖτ’ επὶ σὴρησιν Ἀχαιῶν. 50

'Ὡς φάτο· τῶ δ’ ἀρα θυμὸν ἐνε στήθεσιν ὄρις.
Καὶ δὴ μιν τὰς ἐμελλέ θόας ἐπὶ νήσας Ἀχαιῶν
Δώσειν ὡς δεράπωντι καταξίειν; ἀλλ’ Ἁγαμέμνων
'Αντίος ἦλθε θέων, καὶ διοκλήσας ἐπος θάδα

'Ὡς πέπον, ὁ Μενέλαες, τῆ δὲ σὺ κίδεας ωτῶς
'Ανδρῶν; ἦ σοι ἀριστα πεποιήται κατὰ ὀμον
Πρὸς Τρῶων· τῶν μήτες ὑπεκούοι αἰτῶν ὀλεθρῶν
Χειρᾶς θ’ ἡμετέρας· μηδ’ ὄντινα ἀστέρει μήτηρ
Κοῦρον ἐσύτα φέροι, μηδ’ ὅς φύγοι· ἀλλ’ ἂμα πάντες.
'Ως εἰπὼν ἔτρεψεν ἀδελφοῖν φρένας ἥρως, Ἀὔσσα μαρειπών. 'Ὁ δ' ἀπὸ ἐκεῖν ἔσωσεν χειρὶ Ἡρώς 'Αδρηστός· τοῦ δὲ κρείσων Ἀγαμέμνων ὦτα κατὰ λάπάρρη ὁ δ' ἀνέτραπεν. Ἀτρείδης δὲ Δαξ ἐν στῆσει βὰς ἐξέσπασε μείλινον ἐγχος.  

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μάκρον αὐσας

'Ὡς φίλοι, ἥρως Δαναόι, θεράποντες Ἀρης, 
Μήτις νῦν ἑτάρων ἐπιβαλλόμενος μετόπισθεν Ἑμνέτω, ὡς κεν πλείστα φέρων ἐπὶ νήσα ικηταί. Ἀλλ' ἀνόρας κτείνωμεν· ἐπείτα δὲ καὶ τὰ ἐκήλοι. 

Νέκροις ὡμ πεδίον αὐλήσετε τεθυράτας.

'Ως εἰπὼν ὄτρυνε μένος καὶ θυμόν ἐκάστοι. 
'Ἐνθα κεν αὐτός Ἀρηφίλων ὑπ' Ἀχαιῶν Ἡλον εἰςανέβωσαν ἀναλλείψας δαμέντες, Ἐλ μὴ ἄρ' Αἰνεία τε καὶ Ἐκτόρι εἰπε παραστάς. 

Πριαμίδης Ἐλευςος, οἰωνοπόλων ὀχ' ἀριστος.

Αἰνεία τε καὶ Ἐκτόρ· ἐπεὶ πόνος ὢμω μάλιστα Ἐκτόρι καὶ Δαναών ἐγκέκλεται, οὔνεκ' ἀριστος. 
Πάσαν ἐπ' ἰδυν ἐστε μαχεθαί τε φρονεῖν τε. 
Στήτ' αὐτόυ, καὶ λαῶν ἐρυκακεῖ τρεῖς πυλάων. 

Πάντη ἐποικήμενοι, πρῶτ αὐτ' ἐν χεροί γυναικῶν 
Φεύγουντας πεινεῖν, ὃς ὀροῦ δὲ κάρμα γενεῖθαὶ. 

Αὐτάρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ὄπόσας, Ἦμεις μὲν Δαναοῖς μαχησῶμεθ' αὐθι μένοντες, 
Καὶ μάλα τειρόμενοι περ' ἀναγκαίη γὰρ ἐπείγει. 

'Ἐκτόρ, ἀτάρ συ πόλινδε μετέρχεσαι, εἴπε δ' ἐπείτα 
Μητέρι σῆ καὶ ἐμῆ· ἡ δὲ ἐωναγούσα γεραιᾶς 
Νήπιον Ἀθηναίης γυλακώπιδος ἐν πόλει ἄκρης, 
Οἰξασα κλησίν θύρας λεοῦ ὀμοίοι, 
Πέπλου, δς οἱ δοκεῖς χαρεστατος ἢδε μέγιστος 
Εἶναι ἐνι μεγαρώ, καὶ οἱ πολὺ φιλτατος αὐτῆ 
Θεῖναι Ἀθηναίης ἐπὶ γούναιν ἥδους.
Καὶ οἱ ὑποσχέσθαι δυναταίδευκα βοῦς ἐνι νῃ.
Ἡνὶς, ἡκέστας διενεχέμεν, αἳ κ’ ἐλεήσῃ.
Ἀστὺ τε καὶ Τρώων ἄλλ’ οὕς καὶ νηπία τέκνα, 9
Δὲ κεν Τυδέος νῦν ἀπόσχη Ἰλίου ἀγις.
Ἄγριον αἰχμητῆν, κρατερὸν μῆταρα φόδοιο.
Οὐν δὴ ἐγὼ καρπίσαν ‘’Αχαιῶν ὅμω γενέσθαι.
Οὐδ’ Ἀχιλῆα ποθ’ ὅδε γ’ ἐδείκμεν, ὅρχαμον ἄνδρῶν.
Οὐντερ φασὶ θεᾶς ἐξ ἐμεναι· ἀλλ’ ὅδε λήν.
Μαίνεται, οὐδὲ τῖς οἱ δύναται μένος ἵσοφαρίζειν.

"Ὅς ἐφαθ’· Ἐκτωρ δ’ οὔτι κασιγνήτω ἀπίθηρεν.
Αὐτίκα δ’ ἐξ ὄχεων σὺν τευχεῖσαν ἄλτο χαμάζε.
Πάλλων δ’ ὄξεα δοῦρα κατὰ στρατὸν ὅχετο πάντη.
Ὅτρῦνον μαχέσαθαι, ἐγείρε δὲ φύλοιν αὐνήν.
Οἱ δ’ ἐλείλήσθαιν, καὶ ἔναντιο έσταν Ἀχαιῶν.
Ἄργειοι δ’ ὑπεκφώρησαν, λήζαν δὲ φῶλο.
Φαν δὲ τιν’ ἀβαντάν ἐξ υφανῶν ἀστερέους.
Τρωσίν ἀλέξησοντα καταλέβεμεν· ὡς ἐλέλιχθεν.

"Εκτωρ δὲ Τρώεσοιν ἐκεκλετο μακρὸν αὖσακ.
Τρόееς υπερύμωι, τηλεκλειτὸ τ’ ἐπίκουροι,
Ἀνέρθ’ ἐστε, φίλοι, μνῆσαι δὲ θυρίδος ἀλκής,
Ὅφρ’ ἀν ἐγὼ βεῖῳ προτὶ Ἰλίου, ἢδὲ γέρουσιν
περ’ Ἐπι βουλευτῇ καὶ ἡμετέρῃ ἀλόχοιαν ἐφες.
Δαιμοσίν ἀρήσασθαι, ὑποσχέσθαι δ’ ἐκατόμβας.

"Ὡς ἃρα φωνὴσας ἀπέθη κορυφαίλολ Ἐκτωρ.
Ἀμφὶ δὲ μιν σοφΡά τὐπτε καὶ αὐχένα σέρμα κελαινον.
"Ἀντύς, ἡ πυματὴ θεεν ἀσπιδὸς ὀμφαλοεσσης.—

Γλαυκὸς δ’, ‘’Ιππολόχοιο πάις, καὶ Τυδέος νῦς
Ες μὲσον ἀμφωτερων συνειδὴ μεμαίωτε μάχεσθαι. 120
Οἰ δ’ ώς τε δὴ χείδουν ἴσαν ἐπ’ ἀλλήλουςιν ἰόντες, ὑπ’ ἐφοίειοι.
Τὸν πρότερος πρὸςέγεωτ ϑοῦν ἄγαθος Διομήδης.

Τὶς δὲ σὺ ἐςθι, διηρότε, καταθυτῶν ἀνδρῶπων;
Οὐ μὲν γὰρ ποτ’ ὑποπά μάχῃ εἰς κυδιανείρη
Τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125

Κ
Σῷ θάρσει, ὅτ’ ἐμὸν δολιχόσκιον ἑγχος ἐμείνας.
Δυστήνων δὲ τε παΐδες ἐμῷ μένει ἀντιώσων, τι
Εἶ δὲ τις ἀθανάτων γε κατ’ οὐρανὸν εἰλήλουθας,
Οὐκ ἂν ἐγὼγε θεοίσων ἐπουρανίοισι μαχοῖσθην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος νῦς, κρατερὸς Δικόργος,
Δὴν ἦν, ὃς ὑπὸ θεοίσων ἐπουρανίοισιν ἔριξεν.
"Ος ποτε μαντιομένου Διωνύσου τιθήμας
Σεῦ κατ’ ἡγάθειν Νυσῆιον · αἱ δ’ ἄμα πᾶσαι
Θύσθα χαμαὶ κατέχειναν, ὕπ’ ἀνδροφόνοιο Δικούργον
θεινόμεναι βούτληγι. Διώνυσος δὲ φοβηθεῖς
Δύσθ’ ἄλος κατὰ κύμα. Θετίς δ’ ὑπεδέξατο κόλπῳ
Δειδίτα · κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλη.
Τῷ μὲν ἔτειτ’ ὀδύραστο τὸ θεοὶ ρεία ζώοντες,
Καὶ μιν τυφλὸν ἑθῆκε Κρόνου παῖς · οὐδ’ ἀρ’ ἔτι δὴν
’ Ἡν, ἐπεὶ ἀθανάτουιν ἀπῆχθετο πᾶσι θεοίσιν.
Οὐδ’ ἂν ἑγὼ μακάρεσσι θεοὶς εὐθέλομι μάχεσθαι.
Εἰ δὲ τίς ἔσας βροτῶν, οἱ ἀρούρης καρπὸν ἔδοσιν,
’ Ἀσσοῦ ἦθο, ὅς κεν θάσσον ὅλθθρον πείραθ’ ἔκηρι.

Τὸν δ’ ἀλθ’ Ἰππολόχοιο προσημόθα φαίδιμος νῦς.
Τυδείδη μεγάθυμε, τῇ γενεθὴν ἑρεείνεις;
Οἶ ἄρ’ περὶ πολλῶν γενεθ, τοῖς δὲ καὶ ἄνδρῶν.
Φύλλα τὰ μὲν τ’ ἀνεμος χαμάδες χέει, ἄλλα δὲ τ’ ἔλη
Τηλεδόσα νεῦε, ἔαρος δ’ ἐπιγίγνεται ὅρη.
’Ως ἄνδρῶν γενεθ, ἢ μὲν φῦε, ἢ δ’ ἀπολήγει.
Εἰ δ’ ἐθέλεις καὶ ταῦτα δαίμηνειι · ὄψ’ εὐ εἰδῆς
’ Ἡμετέρην γενεθὴν (πολλοὶ δὲ μὲν ἄνδρες Ἰσασιν),
’ Ἐστι πόλις Ἐφύρη μνηχ’ Ἀργεος Ἰππολότου,
’ Ἐνθά δὲ Σίσυφος ἐσκέει, ὃ κέρδιστος γενετ’ ἄνδρων,
Σίνυφος Αλολίδης · δ’ ἀρὰ Γλαύκουν τέκεθ’ νῦς
’ Ἀντάρ Γλαύκους ἔτικτεν ἀμύμονα Βελλερφόντην.
Τῷ δὲ θεοὶ κάλλος τε καὶ ἱπομένε ἐρατεινὴν
’ ὕπασσαν. Ἀντάρ οἱ Προίτος καὶ’ ἐμίσατο θυμια.
Ος ο’ ἐκ δήμου ἐλάσσεν, ἐπεὶ πολὺ φέρτερος ἦν.
’ Ἀργεῖων · Ζεῦς γὰρ οἱ υπὸ σκῆπτρῳ ἐδάμασσεν.
Τῷ δὲ γυνῇ Προῖτον ἐπεμήνυτο, δι’ Ἀντεια, Κρυπταδίῃ φιλότητι μυγήμεναι· ἀλλὰ τὸν οὕτι Πείδ’ ἀγαθὰ φρονεύοντα, δαἴφρονα Βελλεροφόντην.

Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·

Τεθναίης, ὁ Προῖτ’, ἡ κάκτανε Βελλεροφόντην,

'Oς μ’ ἔθελεν φιλότητι μυγήμεναι, οὐκ ἔθελονσι.

'Ως φάτο· τὸν δὲ ἀνάκτα χόλος λάβειν, οἶον ἁκούσεν.

Κτείναι μέν ὦ ἀλέειν, σεβάσαστο γὰρ τόγε θυμῷ,

Πέμπτε δὲ μὲν Δυκήνθε, πόρεν δ’ ὄγε σήματα λυγρά,

Γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλα·

Δείξαι δ’ ἠνώγειν ὃ πενθερῷ, ὅφρ’ ἀπολόφοι.

Ἀυτὰρ ὃ βῆ Δυκήνθε θεοῦ ὡπ’ ἀμύμοιν τοιμῇ.

'Αλλ’ ὅτε δὴ Δυκήνθε Ἰξε, ἔνθουν τε ἰέντα,

Προφρονέως μου τίεν ἀναξ Δυκής εὐφείς.

'Εννήμαρ γοίνεσα, καὶ εννέα βοῦς ἱέρεσεν.

'Αλλ’ ὅτε δὴ δεκάτῃ ἐφάνη ῥῳδόδακτυλος Ἦῶς,

Καὶ τότε μὲν ἐρείεν, καὶ ήτεε σήμα ἰδέσθαι,

'Ὁ ττὶ ρά οἱ γαμβροῦ πάρα Προῖτοο φέροντο.

Ἀυτὰρ ἐπειδῆ σήμα κακόν παρεδέχατο γαμβρῶν,

Πρῶτον μὲν ὃ χίμαιραν ἀμαιμακῆτην ἐκέλευεν

Πεφνέμεν—ἣ δ’ ἄρ’ ἔθην θεοῦ γένος, οὐδ’ ἀνθρώπων.

Προσθὲ λέον, ὅπου δὲ δράκων, μέση δὲ χίμαιρα·

Δεινῶν ἀποπνείονα πυρὸς μένος αἰθόμενον—

Καὶ τὴν μὲν κατέπεφε θεοῦ τεράσσοι πιθήσας.

Δεύτερον αὖ Σολόμοισι μαχεσσάτο κυδαλίμοισιν.

Καρτιστήν δὴ τὴνιγε μάχην φάτο δυμέναι ἀνθρῶν.

Τὸ τρίτον αὖ κατέπεφεν 'Αμαζόνας ἀντιανείρας.

Τῷ δ’ ἄρ’ ἀνερχομένῳ πυκνὸν ὄβολον ἀλλ’ ὕφαινεν·

Κρίνας ἐκ Δυκής εὐρείςς φῶτας ἀρίστους

Εἶδε λόχου· τοῖ δ’ ὄντι πάλιν οἰκόνδε νέωντο.

Πάντας γὰρ κατέπεφεν ἀμύμων Βελλεροφόντης.

'Αλλ’ ὅτε δὴ γήγυνωσκε θεοῦ γόνυν ἥν ἐόντα,

Ἀυτοῦ μὲν κατέρυκε, διὸ δ’ ὄγε θυγατέρα ἥν·

Δῶκε δὲ οἱ τιμῆς βασιληδὸς ἡμῶν πάσης.
Καὶ μὲν οἱ Δύκιοι τέμενος τάμου, ἕξοχον ἄλλων, 195
Καλὸν, φυταλίης καὶ ἀρούης, ὅφρα νέμοισι: Ἡ δ' ἐτεκε τρία τέκνα δαῖφρον Βελλεροφόντης,
Ἰσανόφρον τε καὶ Ἰππόλοχον καὶ Δαοδάμειαν— 200
Δαοδάμειας μὲν παρελέξατο μητίτευΖεὺς.  Ἡ δ' ἐτεκε ἀντίθεουν Σαρπηδόνα χαλκοκορυστῆν—
Ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πάσι θεοῖσιν, 205
Ἡτοι ὁ κατ' πεδίον τὸ Ἀλλήλων οἰος ἀλάτο,
Οὐ νῦμον κατέδων, πάτον ἀνδρώπων ἄλεειν.  Ἡσανῦρον δὲ οἱ νῦν Ἀρχη ᾧσος πολέμου
Μαρνάμενον Σωλύμοισι κατέκτανε κυδαλύμοισιν.
Τὴν δὲ χολωσαμένην χρυσῆνος Ἀρτεμις ἐκτα. 210
Ἰππόλοχος δ' ἐμ' ἐτικτε, καὶ ἐκ τοῦ φήμι γενέσαδι
Πέμπτε δὲ μ' ἐς Τροιῆν, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
Ἀλεν ἀριστεύειν καὶ υπειροχον ἐμμεναι ἄλλων,
Μηδὲ γένος πατέρων αἴχυνεμεν, οὐ μέγ' ἀριστοῖ
Ἐν τ' Ἐφύρη ἐγένοντο καὶ ἐν Ανκηθη εὐρεθή.
Ταύτης τοι γενέθης τε καὶ αἴματος εὐχόμαι εἴναι.

"Ὡς φάτο· γήρθησεν δὲ βοὴν ἀγάθος Διομήδης.
Ἐγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυδοτείρῃ,
Αὐτὸ τοι μελικήσωι προσηῦθα ποιμέμα λαῶν."

"Ἡ ρά νῦ μοι ζείνος πατρωίδος ἐσσι παλαιός."
Ολνεὺς γὰρ ποτε δίος ἄμυμονα Βελλεροφόντην 215
Σείνιο' ἐνι μεγάροισιν ἐείκοσιν ἡμὰς' ἐρύξας
Oi δὲ καὶ ἀλλήλους πόρον ζεινήια καλά.
Ολνεὺς μὲν ζωτὴρα δίδον φοίνικα φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέτας ἀμφικύπτελλον.
Καὶ μὲν ἐγὼ κατέλειπον ἰὸν ἐν δόμασ' ἐμοίσιν.
Τοθέα δ' οὐ μέμημαι· ἐπεῖ μ' ἐτι τυτρῶν ἐόντα
Κάλλιφ', ὃτ' ἐν Θήρησιν ἀπώλετο λαὸς Ἀχαιών.
Τῷ νῦν σοι μὲν ἐγὼ ζείνος φίλος "Ἀργεῖ μέσον
Εἰμὶ, οὐ δ' ἐν Ανκηθη, ὅτε κεν τῶν ἄμομον ἱκώμαι."
"Ἐγχεα δ' ἀλλήλων ἀλεῶμθα καὶ δι' ὁμίλου.
Πολλοὶ μὲν γὰρ ἐμοὶ Τρώες κλειτοὶ τ' ἐπίκουροι."
Κτείνειν δὴ κε θεάς γε πόρη καὶ ποσὶ κιχεῖν —
Πολλοὶ δ’ αὖ σοι Ἀχαιοὶ ἐναιρέμεν δὴν κε ὁνὴρ
Τεύχα δ’ ἀλλήλους ἐπαμείφουσεν· ὅφρα καὶ οἶνε

Γνώσαν, ὅτι ξεῖνοι πατρώοι εὐχύμεθ’ εἶναι.

"Ὡς ἀρὰ φωνήσαντε, καθ’ ἵππων ἄλγαντε,
Χειρὰς τ’ ἀλλήλων λαβέτην, καὶ πιστώσαντο.
'Ενθ’ αὐτὲ Γλαῦκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
'Ος πρὸς Τυδείδην Διομήδεα τεῦχε’ ἠμείθεν,

Χρύσα φαλκεῖν, ἐκατόμβου’ ἐννεαδόιων.

"Εκτωρ δ’ ὡς Σκαίας τε πύλας καὶ φιλόν Ἰκανεν,
'Αμφ’ ἀρὰ μιν Τρώων ἄλοχοι θέον ἢ δὲ θύγατρες
Εἰρῆμεναι παιδάς τε, κασιγήτους τε ἐτας τε,
Καὶ πόσαις· ὅ δ’ ἐπείτα θεοῖς εἰχεθαὶ ἄνῳγε

Πάσαις ἐξεῖσι· πολλῆς δὲ κηδε’ ἐφηπτο.

'Αλλ’ ὅτε δὴ Πριάμοιο δόμον περικαλλε’ Ἰκανεν,
'Ενθὲς αἰθοῦσας τετυγμένον—αὐτὰρ ἐν αὐτό
Πεντήκοντ’ ἐνέσαν θάλαμοι χειμῆνο λίθοιο,
Πλησίοι ἀλλήλων δεδημένοι· ἔνθα δὲ παιδές
Κοιμῶντο Πριάμοιο παρὰ μνηστής ἀλόχουσιν.
Κοηράων δ’ ἐτέρωθεν ἐναντίοι ἐνόθεν αὐλῆς
Δωδέκ’ ἔσαν τέγεος θάλαμοι χειμῆνο λίθοιο,
Πλησίοι ἀλλήλων δεδημένοι· ἔνθα δὲ γαμβροὶ
Κοιμῶντο Πριάμοιο παρ’ αἰδοῖς ἀλόχουσιν—

'Ενθὰ οἱ ἑτεροδώρος ἐναντὶ ἧλυθε μῆτρα
Δαδίκην ἐξάγγοςα, θυγατρῶν εἶδος ἀρίστην.
'Εν τ’ ἄρα οἱ φυ χειρέ, ἔπος τ’ ἐφατ’, ἐκ τ’ ὅνομαζεν·

Τέκνων, τίπτε λιπὼν πόλεμον ὑρασὺν ἐξήλωσας;
'Η μάλα δὴ τείρουσι δυσώπυμοι νεῖς Ἀχαϊῶν

Μαρνάμενοι περὶ ἁστυ· σὲ δ’ ἐνθάδε θυμὸς ἀνήκεν
'Ελλόντ’ εἴ ἀκρής πόλις Δι’ χείρας ἀνασχειν.
'Αλλ’ μεῖν, ὅφρα κ’ τοι μελισθέα ὁνὸν ἐνεῖκω,
'Ὡς σπείρης Δι’ πατρὶ καὶ ἄλλοις ἀδανάτοις
Πρῶτον, ἐπείτα δὲ κ’ αὐτὸς ὑνήσεαι, αὖ κε πίσθα.
Ἀνδρὶ δὲ κεκμηστὶ μένος μέγα οἶνος ἀέξει, Ως τύνη κεκμησκα ἀμύνων σοῦσιν ἔτησιν.

Τὴν δὲ ἰμεῖβετ' ἐπείτα μέγας κορυθαίολος Ἑκτωρ. Μὴ μοι οἶνον ἄηρε μελίφρονα, πότνια μῆτερ, Μὴ μ' ἀπογυνώσῃς, μένεος δ' ἀλκής τε λάθωμαι. 265 Χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἴθοσα οἶνον ἂξομαι· οὐδὲ πη ἐστὶ κελαίνετε Κρονίωνι Ἀμαι ταλ καὶ λύθρῳ πεπαλαγμένον εὔχετασθαι.

'Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείῃς Ἐρχεξο σύν ὑψέσσιν ἀολλύσσασα γεραιᾶς. 270 Πέπλου δ', ὡστες τοι χαριέσστατος ἴδε μέγιστος Ἐστιν εὖ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῆ, ὶν δὲς Ἀθηναίης ἐπὶ γούνασιν ἡμίκομοι, Καὶ οἱ υποσχέονται δυναίδες βούς ἐνί νηὸ. 275 Ἡνη, ἱκέστας λερευσέμεν, αἴ ἐλεήσῃ Ἀστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα, Αἰ κεν Τυδέος νῦν ἀπόσχη Ιλίου ἱρῆς, Ἀγρίον αἰχμητήν, κρατερὸν μήστωρα φόβοιο. Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείῃς Ἐρχευν· ἐγὼ δὲ Πάριν μετελεύσομαι, ὡρα καλέσσω, 280 Αἰ κ' ἰδέλασα εἰπόντος ἀκούςέμεν. Ὡς κέ οἱ αὕτη Γαία χάνοι· μέγα γὰρ μιν Ὀλύμπους ἐτρεφε πῆμα Γρωσὶ τε καὶ Πριάμῳ μεγαλήτορο τοῦτο τέ παισιν. Ἐλ κείνον γε ἰδοῦμι κατελθόντ' Ἀἴδος εἴσω, Φαῖην κε φρέν' ἀτέρπον διξύος ἐκλειδάθεσθαι 285 Ὡς ἔφαθ'/ ἦ δὲ μολοῦσα ποτὲ μέγαρ' ἀμφιπόλοισιν Κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιᾶς. Αὐτῇ δ' ἐς χάλαμον κατεβῆσετο κηώντα, Ἑυθ' ἐσάν οἱ πέπλου παμποίκιλοι, ἔργα γυναικῶν Σιδονίων, τὰς αὐτοὺς Ἀλέξανδρος θεοείδης 290 Ηγαγε Σιδονιήθεν ἐπιπλοὶς εὔφρα πάντον, Τὴν ὅδον, ἣν Ἐλένην περ ἄνήγαγεν εὐπατέρειαν. Τὸν ἐν' ἀειραμένη Ἐκάθη φέρε δῶρον Ἀθηνη, Ὡς κάλλιστος ἦν ποικίλμασιν ἣδε μέγιστος,
VI.

'Αν ήρ δ' ως ἀπέλαμπτεν· ἐκείνῳ δὲ νείατος ἄλλων. 295
Βῆ δ' ἑλέα, πολλαὶ δὲ μετεσσεύσοντο γεραιαί.

Αἴ δ' ὁτε νηὸν Ἰκανον Ἀθήνης ἐν πόλει ἀκρη, 300
Τῇς θύρας οἰξε Θεανὶ καλλιπάρῃς, Κίσσης, ἀλοχος Ἀντήνορος ἰπποδάμοιον
Γῆν γὰρ Τρώες ἔθηκαν Ἀθηναίης ἱέρειαν. 305
Αἴ δ' ὀλολυγῇ πᾶσαι Ἀθηνή χειρας ἀνέσχον.
'Ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὶ καλλιπάρῃς
Θήκεν Ἀθηναίης ἐπὶ γούνασιν ἡμικόμοιοι. 310
Εὐχομένη δ' ἡράτο Δίδς κοῦρη μεγάλοιο.

Πότινι' Ἀθηναίη, ἐρυσίπτολι, δία θεῶν, 315
'Ἤξον δ' ἡγχος Δομήθεας, ἣδε καὶ αὐτὸν
Πρηνεα δὸς πεσέειν Σκαῖρων προπάροιβε πυλῶν.
'Οφρα τοι αὐτίκα νῦν ὄνοκαίδεκα βοῦς ἐνι νηὸ
'Ἡν, ἡκέστας ἱερεύσομεν, αἱ κ' ἐλεήςης
'Αστυν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 320

'Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλᾶς Ἀθήνη.
'Ὡς αἱ μέν ρ' εὐχοντο Δίδς κοῦρη μεγάλοιο.
'Εκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροι βεβήκει,
Καλά, τά ρ' αὐτὸς ἔτευξε σὺν ἀνδρᾶσιν, οἱ τότ' ἀριστοι
'Ἡναν ἐνὶ Τροΐῇ ἐριδοβάλκεi τέκτονες ἀνδρές.
Οἱ οἱ ἑποίησαν θάλαμον καὶ δώμα καὶ αὐλήν
'Εγγύθε τε Πριάμου καὶ Ἐκτορος ἐν πόλει ἁκρη.
'Ἐνὸ' Ἐκτωρ εἰσῆλθε Δἰι φίλος· ἐν δ' ἄρα χειρὶ
'Εγχος ἔχ' ἐνδεκάπηχυ· πάροιβε δὲ λάμπωτο δουρὸς
Αἰχμὴ χαλκεία, περὶ δὲ χρύσεος θέε πόρκης. 325
Τὸν δ' εὐρ' ἐν θαλάμῳ περικαλλέα τεῦχε' ἐποντα,
'Ασπίδα καὶ θώρηκα καὶ ἄγκυλα τόξος ἀφώντα.
'Ἀργείη δ' Ἐλένη μετ' ἄρα δμωὴς γυναιξίν
'Ἡστο, καὶ ἀμφιπόλας περικλυτὰ ἐργα κέλευεν.
Τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰχροῖς επέέσσειν.

Δαμόνι', οὖ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
Δαι μὲν φθινόθουσι περὶ πτόλιν αἰτὶ τε τεῖχος
"Σεό δ' εἶνει' ἀὐτή τε πτόλεμός τε
"Αστν τόδ' ἀμφιδέδης· σύ δ' ἂν μαχέσαιο καὶ ἄλλω,
"Ουτινά που μεθιέντα ίδας στυγεροῦ πολέμου· 330
'Αλλ' ἀνα, μή τάχα ἀστν πυρός δήιοιο θέρηται.

Τὸν δ' αὐτὲ προσείπεπεν 'Αλέξανδρος θεοειδὴς·
"Εκτορ, ἐπεὶ με κατ' αἰσαν ἐνείκεςας, οὖν ὑπὲρ αἰσαν,
Τούνκα τοι ἐρέω· σὺ δὲ σύνθεο, καὶ μεν ἄκουσουν· 335
Οὔτα ἐγὼ Τρώων τόσον χόλῳ οὖδὲ νειμέσαι
"Ημην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσαι.
Νῦν δὲ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέέςοιν
"Ωμην' ἐς πόλεμον· δοκέει δὲ μοι ὦδε καὶ αὐτῷ
Δῶιον ἐσσεθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
'Αλλ' ἄγε νῦν ἐπίμεινον, 'Αρήμια τεῦχεα δὺώ· 340
"Η ἴδ', ἐγὼ δὲ μέτειμι· κιχῆσεθαί δὲ σ' ὅϊω.

"Ὡς φάτο· τὸν δ' οὖτι προσέφη κορυθαίολος "Εκτωρ.
Τὸν δ' 'Ελένη μύθοισι προσηύδα μειλχίοιςν·

Δάερ ἐμείο, κυνὸς κακομηχάνου, ὄκρνεόςσης,
"Ὡς μ' ὑφελ' ἡματι τῷ, ὅτε με πρωτον τέκε μήτηρ, 345
Οἶχεσθαί προφέρουσα κακή ἀνεμιοῦ θύελλα
Εἰς ὄρος, ἦ εἰς κύμα πολυφλοίῳθαλάσσης
"Ενόθα με κύμ' ἀπόδεσε, πάρος τάδε ἔργα γενέσαι.
Αὐτάρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
'Ανδρὸς ἐπειτ' ὁφελείλαν ἀμείνονος εἴναι ἄκοιτος,
"Ὡς ἴδῃ νέμεσιν τε καὶ αἴσχεα πόλλα' ἀνθρώπων.
Τούτῳ δ' οὖτ' ἀρ νῦν φρένες ἐμπεδοί, οὔτ' ἀρ' ὀπίσω
"Εσονταί· τῷ καὶ μιν ἑπαυρήσεσθαι δίω.
'Αλλ' ἄγε νῦν εἰσελθε, καὶ ἔξειο τῷδ' ἐπὶ δίφρω,
Δάερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιδεθηκεν 350
Εἶνεκ' ἐμείο κυνὸς καὶ 'Αλεξάνδρον ἔνεκ' ἄτης.
Οἶσιν ἐπὶ Ζεῦς θῆκε κακδν μόρον, ως καὶ ὀπίσω
'Ανθρώποισι πελώμεθ' ἀοίδιμοι ἐσομένοιςιν.

𝐓𝐡𝐢𝐧 𝑑' ἡμεῖνετ' ἐπείτε μέγας κορυθαίολος "Εκτωρ·
𝐌ή με κάθις', 'Ελένη, φιλέονα σερ· οὐδέ με πείσεις. 360
"Ηδη γαρ μοι θυμος ἐπέσουται, ὥφρ' ἐπαμύνω
Τρόσσο', οϊ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἐχουσιν·
'Αλλα σὺν' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
"Ὡς κεν ἐμι' ἐντοσθεν πόλιος καταμάρψῃ ἑόντα.
Καὶ γαρ ἐγὼν ὀκινν' ἐσελεύσομαι, ὥφρα ἱδώμαι
Οἰκήας, ἀλοχὸν τε φίλην καὶ νήπιον νιόν.
Οὐ γαρ τ' οἴδ', εἰ ἐτι σφιν ὑπότροπος ἠξομαι αὐτις,
'Ἡ ἦδη μ' ὑπὸ χεροὶ θεοὶ δαμόσωσι 'Ἀχαιῶν.

"Ὡς ἄρα φωνήσας ἀπέθη κορυθαῖολος "Εκτωρ.
Αἴφα δ' ἐπειθ' ἰκανε δώμους εὐναιετάοντας;
Οὐδ' εἴρ' Ἀνδρομάχην λευκόλενον ἐν μεγάροις·
'Αλλ' ἤγεν εὖν παιδὶ καὶ ἀμφιπόλῳ εὐκεφῶ
Πύργῳ ἐφεστήκει γοσώσα τε μυρομένη τε.
"Εκτωρ δ' ὡς οὐκ ἐνδον ἀμύμωνα τέτμεν ἀκοίτιν,
"Εστῇ ἐπ' οὐδόν ἰῶν, μετὰ δὲ ἰμωήσιν ἐειπεν·

Εἰ δ' ἀγε μοι, δμωαί, νημερτέα μυθήσασθε
Πῆ ζῆθ' Ἀνδρομάχη λευκόλενος ἐκ μεγάροιο;
'Ἡ πη' ἐς γαλῶν, ἤ εἰνατέρων εὐπέπλω
"Η ἐς 'Ἀθηναίης ἐξοίχεται, ἐνθα περ ἀλλαί
Τρωαὶ ἐνυπόκαμον δεινῆν θέδν ἰλάσκονται;

Τὸν δ' αὐτ' ὀτρηρῇ ταμίῃ πρὸς μῦδον ἐειπεν·
"Εκτωρ, ἐπεὶ μᾶλ' ἄνωγας ἀληθέα μυθήσασθαι·
Οὔτε πη' ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
Οὔτ' ἐς 'Ἀθηναίης ἐξοίχεται, ἐνθα περ ἀλλαί
Τρωαὶ ἐνυπόκαμον δεινῆν θέδν ἰλάσκονται·

'Αλλ' ἐπὶ πύργον ἔθη μέγαν 'Θλίουν, οὔνεκ' ἀκούσεν
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι 'Ἀχαιῶν.
'Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
Μαινομένη εἰκνία· φέρει δ' ἀμα παίδα τιθήνη.

'Ἡ ρα γυνὴ ταμίῃ· έ δ' ἀπέσουτο δόματος "Εκτωρ,
Τὴν αὐτὴν ὀδὸν αὐτῆς ἐυκτιμένας κατ' ἀγνιάς.
Εὔτε πύλας ἰκανε διερχόμενος μέγα ἄστυ
Σκαιαῖς—τῇ γὰρ ἔμελλε διεξήμεναι πεδίονδε—
Δαμόνιε, θῆσει σὲ τὸ σῶν μένος· οὐδὲ ἔλεαρεις
Παῖδα τε νηπίαχον καὶ ἔμι ἄμμορον, ἥ τάχα χήρη
Σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσαν Ἀχαιοὶ
Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κέρδιον εἴη.
Σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρῆ, ἐπεὶ ἄν σὺγε πότιον ἐπίσπης,
'Αλλ' ἄχε'—οὐδὲ μοι ἐστὶ πατήρ καὶ πότνα μήτηρ.
'Ἡτοί γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
'Εκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν.
Ωθηρὸν ψῆφυτολόν· κατὰ δ' ἔκτανεν Ηετίωνα,
Οὐδὲ μὲν ἐξενάρμιξ· σεβάσσάτο γὰρ τόγε θυμῷ.
'Αλλ' ἀρὰ μιν κατέκηε σῦν ἐντεοι δαιδαλέοισιν,
'Ηδ' ἐπὶ σῆμι' ἔδεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νῦμφαι ὀρεστιάδες, κοῦρα Δίδος αἰγιόχοιο.
Oi δὲ μοι ἐπτὰ κασίγνητοι ἐσαν ἐν μεγάροισιν,
Oi μὲν πάντες ἵδ' κίον ἦματι "Δίδος εἰσώ·
Πάντας γὰρ κατέκεφε ποδάρκης δῖος Ἀχιλλεὺς
Βοσνα ἐπὶ ἐλλιπόδεσσι καὶ ἀργεννῆς ὀδεσσοῖν.
Μητέρα δ', ἢ βασιλευεν ὕπο Πλάκῳ υλησση, Τὴν ἐπεὶ ἄρ ἔδωρ ἡγαγ' ἀμ' ἄλλοις κτείτεσσεν
'Ἀφ δὲ τὴν ἀπέλυσε λαδῶν ἀπερείσι' ἀπονεια

"Ενθ' ἄλοχος πολύδωρος ἐναυτή ἡλθε θέουσα.
'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
'Ἡτίων, ὃς ἔναεν ὕπο Πλάκῳ υλησση, Θήβης Ὑποπλακίης, Κιλίκεσσ' ἀνδρεσσιν ἀνάσεων·
Τούπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
"Ἡ οἱ ἐπειτ' ἵμνησθα, ἀμα δ' ἀμφίπολος κιεν αὐτῆ,
Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νῆπιον αὐτῶς,
"Εκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ.
Τὸν ῥ' Ἕκτωρ καλέσακε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
'Αστνάνακτ'· οῖος γὰρ ἔρυστο Ἰλιόν Ἕκτωρ.
'Ἡτοί ὁ μὲν μείδησον ἰδὼν ὡς παῖδα σωπῇ·
'Ανδρομάχη δὲ οἱ ἄγχι παρίστατο δακρυχέουσα,
"Εν τ' ἀρα οἱ φῦ χειρί, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαξεν·
Πατρός δ' ἐν μεγάροις βάλλει Ἀρτέμις ἱππαίρα. Ἕκτωρ, ἀτάρ σύ μοι ἔσσι πατήρ καὶ πότινα μήτηρ Ἡδὲ κασίγνητος, σὺ δὲ μοι ἃθαλερὸς παρακοίτης. Ἀλλ' ἂγε νῦν ἐλέαιρε, καὶ αὐτοῦ μὴν ἐπὶ πύργῳ, Ἔπειτ' ὄρφανικον θῆνης, χίηκον τε γυναῖκα. 

Lambda δὲ στὴσον παρ' ἐρεφιῶν, ἐνθα μάλιστα Ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἐπέλετο τεῖχος. Ἰρις γὰρ τὴν ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, Ἀμφ' Ἀιαντε δύω καὶ ἀγακλυτῶν Ἰδομενή, Ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέας ἀλκιμον υἱῶν. 

"Ἡ ποῦ τίς σφιν ἔνυσπε θεοπροπίων εὐ εἰδώς, Ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνάγει.

Τὴν δ' αὔτε προσέειπε μέγας κορυθαίολος Ἕκτωρ. Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι: ἄλλα μάλ' αἴνως Αἰδήσαμε Τρώας καὶ Τρωάδας ἐλκεστιπέλους, Ἀἰ κε, κακὸς ὃς, νόσθεν ἀλυσκάξω πολέμου. 

Οὐδὲ με θυμὸς ἄνωγεν, ἐπεῖ μάθον ἔμμεναι ἐσθλὸς Ἀλέ, καὶ πρώτους μετὰ Τρώωσι μάχεσθαι, Ἀρνύμενος πατρός τε μέγα κλέος ἢδ' ἐμὸν αὐτοῦ. 

Εὖ γὰρ εὐγά τόδε οἴδα κατὰ φρένα καὶ κατὰ θυμὸν. Ἐν καὶ ἐν οὐτ' ὀλύλη 'Ἰλίος Ἰρὴ 

Καὶ Πρίαμος καὶ λαὸς ἐνυμελεῖ Πράμοιο. Ἀλλ' οὐ μοι Τρώων τόσον μέλει ἄλγος ὅπισσω, Ὄντ' αὕτης Ἐκάβης, οὔτε Πράμοιο ἀνακτος, Οὔτε καπηνήτας, οὔ κεν πολέες τε καὶ ἐσθλοί 

Ἐν κοινήσι πόσενν ὑπ' ἀνδράς δυσμενέσσων, ὁσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων 

Δακρυνόσατ' ἄγηται ἐλεύθερον ἦμαρ ἀπούρας. 

Καὶ κεν ἐν Ἄργει ἐσύσα πρὸς ἄλλης ἰστὸν υφαίνοις, 

Καὶ κεν ὑδωρ φορέως Μεσσηνίδος ἐγερείη, 

Πόλλῃ ἀέκαζομένη, κρατερῇ δ' ἐπικεῖσετ' ἀνάγκη: 

Καὶ ποτὲ τις εὔπησαν ἰδὼν κατὰ δάκρυ χέουσαν. Ἐκτορός ἦδε γυνῆ, δι' ἀριστεύεσθε μάχεσθαι 

Τρώων ἰπποδάμων, ὅτε 'Ἰλίον ἀμφιμάχοντο.
"Ως ποτέ τις ἐρέει· σοὶ δ' αὐ νέον ἔσσεται ἄλγος
Χύτει τοιοῦτ' ἀνδρὸς ἀμύνειν δούλιον ἢμαρ.
'Αλλά με πεθυμώτα χυτή κατὰ γαία καλύπτοι,
Πρὶν γέ τι σής τε βοής σοῦ θ' ἐλκηθμοίο πυθέσθαι. 460

"Ως εἰπὼν οὐ παιδὸς ὀρέξατο φαίδημος Ἐκτώρ.
"Αφ δ' ὁ πάις πρὸς κόλπον ἐνεικὼν τιθήνης
Ἐκλίνθη ἱάχων, πατρὸς φίλοι δυν ἀτυχεῖς,
Ταράδισας χαλκὸν τε, ἵδε λόφον ἰπποχαίτην
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεόντα νοήσας· 470
'Εκ δ' ἐγέλασε πατήρ τε φίλοι καὶ πότνια μήτηρ.
Αὐτωί' ἀπὸ κρατὸς κόρυθ' εἶλετο φαίδημος Ἐκτώρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονι παμφανόσαν·
Αὐτὰρ ὅγ' ὃν φίλον νιδν ἐπεὶ κύσε, πῆλε τε χερσίν.
Εἴπεν ἐπευξάμενος Δι' τ' ἀλλοισιν τε θεοῖσιν· 475

Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμόν, ὡς καὶ ἑγὼ περ, ἀμπαπεῦε Ἐρώσσιν,
Ωδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἰδι ἀνάσσεσιν·
Καὶ ποτέ τις εἰπησι—πατρὸς γ' ὃδε πολλὸν ἀμεῖνων—
'Εκ πολέμου ἀνιώντα· φέροι δ' ἐναρα βροτόεντα 480
Κτείνας δήιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

"Ως εἰπὼν ἀλόχοι φίλης ἐν χερσίν ἔθηκεν
Παῖδ' ἐσν· η δ' ἄρα μιν κηώδει δέξατο κόλπω
Δακρυόν γελάσασα. Πόσις δ' ἐλέησε νοῆσας,
Χειρὶ τέ μιν κατέρεξεν, ἐπος τ' ἐφατ' ἐκ τ' ὄνομαζεν· 485

Δαιμονίη, μῆ μοι τι λίηρ ἀκαχίζει  ὑμῖν·
Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνήρ "Ἄληδ προϊάψει·
Μοῖραν δ' οὐτινά φημι πεφυγμένον ἐμμεναι ἄνδρῶν,
Οὐ κακῶν, οὐδὲ μὲν ἐσθλῶν, ἐπὶν τὰ πρῶτα γέννηται.
'Αλλ' εἰς οἶκον λυόσα τὰ σ' αὐτῆς ἔργα κόμιζε,  490
'Ιστὸν τ' ἴλακάτην τε, καὶ ἀμφιτόλοιαι κέλευε
'Εργον ἐποίησθαι· πόλεμος δ' ἀνδρεσσι μελήσει,
Πάσιν, ἐμοὶ δὲ μάλιστα, τοι Ἰλίῳ ἐγγεγάσασιν.
VI. "Ως ἂρα φωνήσας κόρυθ' εἰλετο φαίδιμος Ἑκτωρ
Ιππονυν ἀλοχὸς δὲ φίλη οὐκόνδε βεβήκεις
Ἑντροπαλιζομένη, θάλερον κατὰ δάκρυ χέουσα.
Αἴρα δ' ἐπειδ' ἰκανὲ δόμους εὐναιετάντας
Ἑκτορὸς ἀνδροφόνοιο κιχήςατο δ' ἐνδοθε πολλὰς
Ἀμφιτόλους, τήςιν δὲ γόον πάσηοιν εὖροσέν.
Αἰ μὲν ἑτὶ ζωόν γόον Ἑκτορὰ ἐνί οἴκῳ.
Οὐ γὰρ μιν ἔτ' ἐφαντο ὑπότροπον ἐκ πολέμου
Ἰξεσθαί, προφυγόντα μένοι καὶ χεῖρας 'Αχαϊῶν.

Οὔδὲ Πάρως δήθυνεν ἐν υψηλοίσι δόμοισιν.
'Ἀλλ' ὄγη, ἐπεὶ κατέδυ κλυτὰ τεῦχεα, ποικίλα χαλκῶ.
Σεύστ' ἐπειτ' ἀνὰ ἄστυ ποσὶ κραυνοῖσι πεποιθῶς.
'Ὡς δ' ὅτε τις σταδὸς Ἰππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποφῆξας θείῃ πεδίῳ κροαίων,
Εἰωθῶς λούεσθαι ἐυφρείος ποταμοίο,
Κυδισῶν ὑψῶ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
'Ὡμοὺς ἀίσσουται ὁ δ' ἀγλαίθφα πεποιθῶς,
'Ῥίμφα ε γοῦνα χερεὶ μετὰ τ' ἡθεα καὶ νομὸν Ἰππών.
'Ὡς υἱὸς Πριάμου Πάρως κατὰ Περγάμον ἀκρης
Τεῦχεας παμφαίνους, ὅτι ἡλέκτωρ, ἐζηθῇκει
Καγχαλών, ταχές δὲ πόδες φερόν άλφα δ' ἐπειτα
'Ἑκτορὰ διὸν ἐτετμεν ἀδελφεύν, εὐτ' ἀρ' ἐμελλεν
Στρέψεσθ' ἐκ χώρης, δοι η δάριζε γυναικί.
Τὸν πρότερος προσέειπον 'Αλέξανδρος θεοειδῆς.

'Ἡθεί, ἤ μάλα δὴ σε καὶ ἔσσυμενον κατερύκω
Δηθύωνω, οὐδ' ἠλθον ἐναισίμων, ως ἐκέλενες.

Τὸν δ' ἀπαμειθόμενος προσέφη κορυθαίολος Ἑκτωρ.
Δαιμόνι, οὐκ ἂν τίς τοι άνήρ, δς ἐναισίμος εἰη,
Ἐργον ἀτιμήσαε μάχης, ἐπεὶ ἀλκιμὸς ἐσαι.
'Ἀλλα ἐκὼν μεθείςει τε καὶ οὐκ ἐθέλεις; τὸ δ' ἐμὸν κῆρ
'Ἀχνυται ἐν θυμῷ, δθ' ὕπερ σέθεν αἴσχε ἀκοῦω
Πρὸς Τρώων, οἰ ἔχουσι πολὺν πόνον εἶνεκα σεῖο.
'Αλλ' ἵμην· τὰ δ' ὁπίσθεν ἀρεσόμεθ' αἰ κέ ποθι Ζεὺς
Δῶῃ ἐποιρανίουσι θεοῖς ἂειγενέτησιν
Κρητῆρα στήσασθαι ἐλευθερον ἐν μεγάροισιν,
'Εκ Τροίης ἐλάσαντας ἕυκνήμιδας Ἀχαίοὺς.
NOTES.
NOTES ON THE FIRST BOOK

ARGUMENT.

THE FESTILENCE, AND THE QURREL BETWEEN ACHILLES AND MEMNON.

During the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chryseis and Briseis, allot the former of these to Agamemnon, and the latter to Achilles. Chryseis, the father of Chryseis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryseis. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.
The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter’s stay among the Ethiopians, at his return from among whom Thetis prefers her request Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1-2. Μὴν δὲ ἒσεις θεὰ. κ. τ. λ. “Sing, goddess, the destructive wrath of Achilles, son of Peleus.” The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating, in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in μὴν the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms ὅ, ἡ, τὸ, &c. do occur in Homer, they stand for the demonstrative pronoun, this, that, &c., changing occasionally, in our idiom, into the personal pronoun. (Vid. Excursus 1.) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεὰ. Calliope is meant, the muse of epic poetry, who is called by Hesiod (Theog., 79) “the most excellent of all,” προφερεστάτη ἀπαστεων.—οὐλομένην. The poetic participle here passes over into an adjective, with the active signification of “destructive” or “fateful.” ἡ μούρι Ἀχαίως ἄλγε ἔβηκεν. “Which brought countless sufferings upon the Greeks.” Literally, “which placed.”—Ἀχαίως. In Homer’s time there was no general appellation for the Grecian race (the term Ἔλληνες being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achaean race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have Δαυαι and Ἀργείων.

3-5. Πόλλας δ’ ἠθίμονες ψυχὰς, κ. τ. λ. “And hurled to Hades many valiant souls of heroes.” Observe, that by “Hades” a person is here meant, the god of the lower world. So in Virgil (Æn., ii.,
398), "multos Danaüm demittimus Orco."—A difference of opinion exists with regard to the meaning of προλαφεν in this line, many commentators translating it "prematurely sent." This, however, is incorrect. The preposition πρό has here in composition the force of "onward," or "forward," and προϊάπτω has the literal meaning of "to hurl onward," just as in Latin we have protrurare, propellere, protrudere, where πρό has no reference whatever to time. Compare verse 435 of this book, προέρεσαν ἑρεμοῖς, "they urged forward with oars," and also Apollon. Rhod., i., 386, where the form προπροδιαζόμενοι is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἔλιώρα, κ. τ. λ. "And made themselves a prey for dogs and all birds," i. e., made their bodies, the pronoun αὐτοῖς being equivalent here, in effect, to ὁμάρα αὐτῶν. Observe the reflexive meaning of αὐτοῖς, the oblique cases of αὐτὸς having this force whenever they begin the construction.

Δίος ἡ ἑτελείετο βουλή. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove, that Troy should fall, was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befell the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Troy.—ἑτελείετο. Observe the peculiar force of the imperfect in denoting continuance of action.

6–7. ἐξ οὐ δῆ, κ. τ. λ. "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarreled." The words ἐξ οὐ refer back to προλαφεν and ῥεῦξε, and when resolved are equivalent to ἐκ τοῦ χρόνου δῆ, ἐξ οὐ. The particle δῆ, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, δῆ τότε χορτάζειν ἐλικας βοῖς, κ. τ. λ., "then is the very time to fodder well," &c.— tà πρῶτα. Wolf distinguishes between tà πρῶτα and tà πρῶτα, making the former equivalent to res primas, the latter to imprimis. This, however, is denied by Spitzner: tà πρῶτα is here poetic for πρῶτων.
8-10. τίς τ' ὑπ σφῶε, κ. τ. λ. "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins ἐριδὶ in construction with ξυνέφηκε, but Wolf, with far more propriety, connects it with μάχεσθαι, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodstream, but here relates merely to an angry collision in words. Some grammarians supply ὤστε before μάχεσθαι, but this is hardly necessary, the infinitive being freely appended to ξυνέφηκε in order to mark the result.

Ἀητοῖς καὶ Δίῳς νῖός. "The son of Latona and Jove," i. e., Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—ὁ γὰρ. "For this (deity)." Observe that ὁ is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to οὗτος. Compare note on verse 1.—βασιλῇ. Agamemnon.—ἀνὰ στρατὸν ὄρος. "Excited throughout the host."—δέλεκοντο δὲ λαοῖ. "And the people kept pelishing." Observe the force of the imperfect. By λαοῖ are meant the various tribes or communities of which the Grecian army was composed.

11-13. οὐνεκα τὸν Χρύσην, κ. τ. λ. "Because the son of Atreus had treated with indignity that Chryses, the priest." Observe here again the demonstrative force of τὸν. It is not the prose article, simply prefixed to a proper name, but denotes that Chryses who plays so important a part in the legend of the Trojan war; that Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γὰρ. "For this (priest)."—λυσόμενὸς τε. "Both to redeem." More literally, "to free for himself," i. e., as a father. Observe the force of the middle.—φέρων τ' ἀπερείσι' ἀποινα. "And bringing a boundless ransom," i. e., an invaluable one. Observe the force of the active in φέρων: bringing for another, i. e., for his child.

14-15. στέμμα τ' ἐξων ἐν χειραῖν, κ. τ. λ. "And having in his hands the fillet of the far-darting Apollo on a golden sceptre," i. e., attached to, or wound around the sceptre at the top. The preposition ἀνὰ is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the "fillet of Apollo" because accustomed at other times to be worn by Chryses around his brow, as the priest of that god. The following woodcuts represent back and front
views of the heads of statues from Herculaneum, on which we perceive the fillet.

The earlier editions have στέμματ' ἕχων, for which H. Stephens substituted στέμμα τ' ἕχων, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by στέμμα in verse 28. Those commentators are wrong who suppose στέμματ' to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make στέμμα signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκῆπτρω. The σκῆπτρον was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory. The woodcut on the following page, taken from a fictile vase, and representing Αeneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17-18. καὶ ἄλλοι ἐκκνήμιδες 'Αχαιοί. "And ye other well-greaved Greeks." The greave, or κνημίς (in Latin, ocrea), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-
ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—\( \psi μ \nu \mu \varepsilon \nu \tau \varepsilon \omega \iota \delta \omega \iota \nu \varepsilon \), κ. τ. λ. "Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home." More literally, "and happily to come," &c. Observe the opposition between \( \mu \varepsilon \nu \), in this part of the sentence, and \( \delta \varepsilon \) in \( \pi \alpha \iota \delta \alpha \, \delta \varepsilon \). Observe, also, the use of the aorist in \( \delta \omega \iota \varepsilon \), \( \varepsilon \kappa \tau \rho \varepsilon \sigma \alpha \), and \( \iota \kappa \varepsilon \sigma \theta \alpha \), to express the speedy occurrence of certain wished-for events.

19–20. \( \pi \alpha \iota \delta \alpha \, \delta \varepsilon \, \iota \mu \omega \iota \lambda \iota \sigma \alpha \, \iota \tau \), κ. τ. λ. "But both release unto me my child, and receive this ransom." The infinitives \( \lambda \iota \sigma \alpha \iota \) and \( \delta \varepsilon \chi \varepsilon \sigma \theta \alpha \) are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given \( \lambda \iota \sigma \alpha \iota \tau \), with Heyne. The old reading \( \lambda \iota \sigma \alpha \tau \varepsilon \), the penult of which is short, violates the metre, unless we have recourse to the doctrine of the asris, or caesural pause. Barnes's \( \lambda \iota \sigma \alpha \alpha \theta \varepsilon \) offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads \( \lambda \iota \sigma \alpha \alpha \tau \varepsilon \) and \( \delta \varepsilon \chi \varepsilon \sigma \theta \varepsilon \), to which no material objection can exist, since the optative \( \lambda \iota \sigma \alpha \alpha \tau \varepsilon \) will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in \( \delta \varepsilon \chi \varepsilon \sigma \theta \varepsilon \) denies any reluctance in paying the ransom, in case of such release.

\( \tau \alpha \, \acute{\alpha} \xi \rho \iota \nu \alpha \). Observe here the force of the demonstrative \( \tau \alpha \), for
tau sa, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21-25. ἐπενθήμησαν ἄλεισθαι, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards ἐπενθήμησαν, the explanation of the minor scholiast: μετ' εὐφημίας ἐβόησαν. Plato, in his paraphrase of this part of the Iliad, has οἱ μὲν ἄλλοι ἐκείνουτο καὶ αὐτή νομον.—ἄλλον ἄτρείδη Ἀγαμέμνονι, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of κακῶς, the explanation of Plutarch (De Aud. Poet., p. 67, R.): κακῶς, τουτέστιν, ἄγριως καὶ αἰθαδώς καὶ παρὰ τὸ προσήκον.—κρατερὸν δ' ἐπὶ, κ. τ. λ. Observe here the adverbial force of ἐπί, "thereunto," or "besides." In the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a ἁμεσις, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb (Vid. Excursus II.)

26-28. Μή σε κιχείω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of thesubjunctive. Some commentators supply δρα, others φυλάσσον, before μή. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἡ βατερόν αὕτης λόντα. "Or hereafter coming again." Αὕτης, as a reading, is softer and more Ionic than αὕτης.—μή νῦ τοι σὺ χραίσμη, κ. τ. λ. "lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νῦ (shortened from νῦν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῶν ὑπρί, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii., 352, νο have τῶ νῦν.—σκηντρον καὶ στέμμα θεοῦ. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. Τὴν. "This daughter of thine." Observe the demonstrative force of τὴν, which does not here, however, refer to Chryseis as being present, but only near at hand. O-else, and perhaps more correctly, to the maiden as having been just mentioned in her fa-
ther's speech. — ἕγώ. Emphatic, and therefore expressed. — πρὶν μὲν καὶ γῆρας ἐπείσιν. "Sooner upon her shall even old age come," i. e., she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "Potius illa consenescet apud me in serviti conditione." This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἐπείσιν, that εἰμι, "to go," &c., has regularly in the present the signification of the future.

ἐν "Ἀργεί. "In Peloponnesus." By Ἀργος is here meant, not the city of that name, for this was under the sway of Diomede, but a large portion of the Peloponnesus, including particularly the cities of Mycenae and Tiryne, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—'Ιστὸν ἐποικο-μένην. "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe's loom, in the very ancient illuminated manuscript of Virgil's Æneid, preserved at Rome in the Vatican library.

καὶ έμὸν λέχος ἀντιώσαι. "And preparing my couch." A euphemism, involving a much grosser idea. 'Ἀντίώσαι is equivalent here, as the old grammarians correctly explain it, to εὐτρεπίζομαι, and the phrase λέχος ἀντιάν is precisely analogous to λέχος ποροῦνειν, in book iii., 411, and Od., iii., 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. 'Ἀντιάν, with the genitivus λέχος, would undoubtedly mean "to partake of," or "share my couch;" but not with the accusative, as in the present instance. [Buttmann, Lexil, vol i., p. 10.]
'Allî 'îthî. "Go, then." More literally, "(Try not, then), but go.' The abrupt use of ἀλλα here is intended to mark strong excite-
ment.—σαώτερος ὦς κε νεγαί. "In order that thou mayest, in that
event, depart with greater safety." Observe here the force of κε
(analogous to ὄν in prose), and consult the remarks of Donaldson
on this particle. (New Cratylus, p. 248.)

33-36. ἔδειχσεν δ' ὃ γέρων. "That old man thereupon became
afraid." Observe, again, the demonstrative force of δ', as equivalent
to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just
been speaking.—ἀκέων. "In silence." He utters not his prayer
for vengeance until out of hearing of the Grecian host. Hence the
remark of the scholiast, in explanation of this silence: ἢνα μὴ ἄκο-
σασίν ὄλοι πολλοί.—παρὰ θώνα πολυφλοίσσω θαλάσσης. "Along
the shore of the loud-roaring sea." Observe the beautiful onoma-
topeia in πολυφλοίσσω, as imitative of the dashing of the waves
and the loud roar of the sea when lashed by tempests. The advo-
cates for the Romaine mode of pronouncing the ancient Greek have
fallen into a singular error with regard to the Homeric term πολύ-
φλοίσσω, in consequence of their viewing it as an epithet for the
sea on all occasions. They enunciate the words in the text as if
written πολυφλισσεύ θαλάσσες, and then add that this expression re-
sfers to "the gentle laving of the shore by a summer-wave, and not
the roaring of a wintry ocean." But what becomes, in that event,
of the Homeric φλοίσσω, as indicating the din and roar of battle?

Must we render it "the gentle murmur of the fight?"

πολλὰ δ' ἔπειρι ἀπάνευθε κιὼν, κ. τ. ὥ. "And then, going apart,
that aged man prayed earnestly to King Apollo, whom the fair-haired
Latona bore," i. e., going to a distance from the Grecian camp. So
Plato, in his prose metaphrase of this passage, has ἀποχώρησας
δ' ἐκ τοῦ στρατοπέδου.—ἀνακτη. A general term of honor here, as
indicating one high in power, and applied to many gods. (Compare
Donaldson's New Cratylus, p. 417.)—τὸν. For ὄν, a usage retained
afterward in Ionic Greek.

37-38. Ἀργυρότος. "Bearer of the silver bow," i. e., the bow
adorned with silver. So aureus arcus (Virg., Æn., xi., 652), as ap-
plied to a bow with golden ornaments, such as the ring or handle,
&c.—δ' Χρύσην ἀμφιβεθηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which
makes ἀμφιβεθηκας equivalent, in effect, to "who hast protected and
still dost continue to protect." Observe, also, the peculiar mean-
ing of the verb itself, "to go around," "to keep moving around,"
"to guard or protect on all sides." The god keeps watch, as it
were, over this, his favored city.—Χρύσην. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κιλλάν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebraica. It also contained a temple of Apollo.—Τενέδοιο τε Ἰφι ἰνάσσεις. “And (who) rulest powerfully over Tenedos,” i.e., and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony. (Compare Müller, Gesch. Hell. St., vol. ii., p. 218, seq.) —ἰνάσσεις. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. Σμινθεόν. “O Smintheus.” Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called Sminthium (Σμινθεόν). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term σμίνθος, “a rat,” Apollo having indicated, by means of field-mice, to the Teucri, when migrating from Crete, the place where they were to settle. The Teucri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo’s statue, indicated the victory of day over night.

εὶ ποτὲ τοι χαρίειτ’, κ. τ. λ. “If ever, beside other acts of homage, I erected unto thee the beauteous temple.” ’Εξί (more literally, “in addition”) is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from ἔριψα by τμεσία. (Compare note on verse 25.)

ἔριψα. An erroneous translation of this verb is often given here
in the sense of "to adorn," or "to hang with garlands." This, however, is very far from being its meaning in the present passage. The verb ἐρέφω properly signifies "to cover over," "to roof over," and the literal sense of the text, therefore, is, "if ever I have roofed over for thee a beauteous temple." As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and ἐρέφα becomes equivalent to the simple ὀκόδομησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ναῷν ὀικοδομήμασιν, by Eustathius in his commentary, who remarks, ἰστέον δὲ ὅτι τὸ ἐρέφα σημαίνει μὲν τὸ ὄρφωσα, and by some of the best scholars in modern times. (Compare Ast, ad Plat., De Rep., iii., p. 293.) But how can a mere priest be said to erect a temple? This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chrysies combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that ἐρέφα contains a special reference to the completing of a structure by the erection of the pediment or fastigium, called by the Greeks ἀέτωμα or ἀέτος, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed woodcut.

'H ei ὅν ποτὲ τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honor of thee." We have here what is termed the use of ὅν in gradation, when a fresh topic is introduced into a discourse. —κατά. An adverb. The same remark applies to it as to ἐπὶ in the previous line. The literal meaning of κατὰ ἐκηα is, "I burned completely," or "entirely," i. e., "I consumed." Chrysies means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—τόθε μελ κρήπνον
"Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense. —τίσειαν Δαναόι ἐμὰ δάκρυα, κ. τ. λ. "May the Greeks atone by thy arrows for my tears," i.e., by the slaughter which thy arrows shall inflict. —Δαναοί. Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term Δαναοί is considered by some as equivalent to γηγενεῖς. Thus the scholiast on Ἀeschylus (Prom., 568) remarks, οἱ γὰρ Δωριτεῖς τὴν γῆν δάν φασίν. (Compare Haupt, Quaest. Ἀeschyl., ii., 70.)

43-45. τού δ'. "This one thereupon." —Βῆ δὲ κατ', κ. τ. λ. "And he went down from the summits of Olympus." Observe the adverbial force of κατά, and also the idea of motion from a place implied in καρήνων.—κῆρ. Accusative of nearer definition. —τὸς. "His fearful bow." The plural of excellence or intensity.—αἱ ψφρε-φέα τε φαρέτρην. "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called πῶμα, and resembled an inverted drinking cup, whence the name.

46-49. Ἐκλαγξαν δ' ἄρ' διστοι, κ. τ. λ. "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—αὐτοῦ. Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—δ' ἔτει νυκτὶ θοικῶς. "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapory appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, φοβέρος τὴν θέαν, καταπληκτικὸς καθάπερ νύξ.

μετὰ δ' ὅν ἐγκε. "And discharged an arrow at them," i.e., at the ships. More literally, "sent an arrow after (i.e., among) them." Clarke supplies νῆς after μετά, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the
arrows of the god, that is, his burning rays.—δεινὴ δὲ κλαγγη γένερ', κ. τ. λ. "And fearful was the twang of his silver bow." Observe, in ἵργυρετο θείον, the beautiful onomatopoeia, or echo of sound to sense.

50–52. Ωφήης. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere. (Compare Wolf, Vorles. zu Hom. I., vol. i., p. 66.)—ἐπόχετο. "He attacked." Literally, "he went against." Passow incorrectly refers this to the arrow itself. (Griech. Handwört, s. v. ἐποίχομαι.)—Αὐτὰρ ἐπετ' αὐτοίς, κ. τ. λ. "But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned." An incorrect punctuation of this line makes αὐτοίς apparently violate the rule about the reflexive force of the oblique cases of αὐτός when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after ἐπετ', and another after ἐφείς.

ἐξεπευκῆς. This is commonly rendered "bitter," i. e., deadly or destructive. Buttman, however, has shown, very conclusively, that the radical idea in ἐξεπευκῆς is not that of bitterness, but of pointedness. (Lexil., vol. i., p. 18.)—Βάλλ'. Observe the continued action indicated by the imperfect.—θαμεῖαι. Commonly, but erroneously, rendered "frequent," which makes a tautology with αἰεῖ. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53–56. ἕχετο. "Kept going." More freely, "continued to speed their way."—καλέσατο. "Summoned." Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous character.—τῷ γὰρ ἐπὶ φρεσὶ, κ. τ. λ. "For Juno, fair-armed goddess, had suggested it in mind unto this warrior." More literally, "had put it upon his mind unto this one." The preposition ἐπί with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of τον.—φρεσί. Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—ὁῆκε. Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases. (Compare Nägelsbach, ad loc. and Kühner, G. G., § 444.)

M 2
Където γάρ. The particle γάρ is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—δὲ βὰ. "Because, namely." Observe here the explanatory force of the particle βὰ, corresponding to the Latin nempe, scilicet, or utique.

57-58. Οἱ δ' ἔπει όνυ ὑγερθεν, κ. τ. λ. "Now when these, then, were collected (from on all sides), and had become assembled together." The particle όνυ, if more freely rendered, would be, "in consequence of this summons."—Heyne thinks that there is something tautological in the text, if we form ὑγερθεν from ἀγείρω, and proposes, therefore, to deduce it from ἀγείρω, "to arouse," making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne's edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖς δ' ἀνυστάμενος, κ. τ. λ. "Among these (same) thereupon, Achilles, swift of foot, arising, spoke." Observe the force of δὲ in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle δὲ in the previous line. Observe also the peculiar meaning of the dative in τοῖς, equivalent, in fact, to ἐν τοῖς, and compare the remarks of Kühner on the Dativus localis. (Gr. Gr., § 568, 2.) The idea of "among" is still farther expressed by the preposition μετὰ in μετέφη, though not required to be given in translation. Some editors make τοῖς depend for its government on this same μετὰ, but such a construction would not be Homeric, μετὰ having here merely the force of an adverb. Nägelsbach regards τοῖς as the dative of advantage ("for these"), but this is decidedly inferior. Equally objectionable is Passow's explanation, who makes τοῖς the same here as τοῖς ἔπεσι or μνῆμος.

59-60. Ἀτρείδη, νῦν ἄμμη, κ. τ. λ. "Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes)," i. e., that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλαμπλαγχθέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered "having renewed our wanderings," or "having
again wandered.” In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb πάλιν in Homer, whether in or out of composition, has always the meaning of “back,” or “away from,” analogous to the Latin retro, and never that of “again.” This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, Lat. Syn. und Etymol., vol. i., p. 92.

εἰ κεν θάνατον γε φύγομεν. “If, perchance, we would escape death at least.” The particle κεν is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, “if, (should it so please heaven), we would escape,” &c., equivalent to εἰ, θεοῦ δίδοντος, φύγομεν ἄν θάνατον, “if, the deity granting this, we might in that event escape.”—θάνατον γε. Observe here the limiting force of γε, “if we would escape death at least, since we have not been able to escape war and pestilence.”

61–63. Εἰ δὴ ὁμοί, κ. τ. λ. “Since, as things now go, both war and pestilence together are subduing the Greeks.” Observe that εἰ with the indicative has here the meaning of “since,” as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—δὴ. This particle here refers to matters as at present existing, and fully determinate in their character. Hence the case with which it passes, in the next line, into the kindred meaning of “now.”—δαμᾷ. For a literal translation supply another δαμᾷ with λοιμός. The combined effect is expressed by ὁμοί, the separate action in producing it, by the verb in the singular.

ἀγε δή. “Come now.”—τινα μάντιν ἵπτειομεν. “Let us interrogate some seer,” i. e., let us consult, &c. Present subjunctive, for ἱπτειομεν.—μάντιν. The term μάντις indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, ἱπτεῖς is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, ὄνειροπόλος is an expounder of dreams, who discovers in them an expression of the will of heaven.—καὶ γὰρ τ’ ἄναρ, κ. τ. λ. “For even the dream too is from Jove,” i. e., even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of εἰ, literally “out of,” i. e., out of, or emanating from the great source of all knowledge.

64–67. Ὅς κ’ εἶποι, δτὶ τόσσον, κ. τ. λ. “Who, in that event, might tell on what account Phæbus Apollo has become so greatly incensed.” Observe the force of the particle κε, “who, on our asking him.”
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—οτι. Equivalent to the later δι' οτι.—εχωσαρο. The aorist here denotes the having passed into that state which is indicated by the present.

Ει τ' άρ' δγ' ειχωλης, κ. τ. λ. "Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered)." There is properly an ellipsis here. The sentence ought to begin as follows: "And let us see whether," &c.—δγ'. Observe the force which the particle γε imparts to ο, namely, "this deity for his part," i. e., this same deity.—ειχωλης. This genitive, and also εκατομβης, are commonly supposed to be governed by ενεκα understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to "in respect of," "by reason of." (Compare Matthiæ, § 337.)

Αλ κεν πως ιουνων, κ. τ. λ. "If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us," i. e., from us. The particle αλ here takes the place of the ordinary ει, from its implying a latent wish that things may turn out so. (Consult Hartung, part ii., p. 214.)—τελειων. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (Exod. xii., 5.)—κεν βουλεται. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, βουλεται is the old form for the subjunctive βουληται.—αντιάσας.
More literally, "having participated in," "having partaken of." (Buttmann, Lexil., s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68-73. ἦτοι δὲ ὃς εἶπον. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἦτοι is nearly the same in force as μέν. The two principal points of difference are that ἦτοι is the more poetic term, and that it may stand first in a clause or sentence. (Compare Hartung, vol ii., p. 358.)—ὁς. Observe the accentuation here, distinguishing this ὃς (for ὁυτως) from the ordinary ὃς, "as," &c.—κατ᾽ ὑπ᾽ ξητο. No tmesis. Compare note on verse 25.

Θεστορίως. "The son of Thestor."—δχ'. "By far." The term ὀχα occurs only in Homer, and is used to strengthen the superlative. —ὁς ὅν ὁ ἴα τι ὕντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," i. e., the present, future, and past. Observe the peculiar demonstrative force in τι as connected with ἵντα and ἴνδωκεν, "those things that are," "those things that are to be." So in English, 'that which is,' "that which is to be."

Καὶ νόεστ' ἐγνώσατι, κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἐγνώσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—ιλιον. The accusative of motion toward a place, and not depending on εἰσω.—ἠν δὲ μαντοσύνην. "By means of his skill in divination." ἥν for ἥν.—τήν. "Which." Epic for ἥν.

"Ο σφυν κυψηνέων, κ. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given δ σφυ, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to δ the force of συς, as usual. (Compare Usteri, Wolf Vorles., vol. i., p. 75.) Some make δ, however, Homeric for ὃς (Kühner, § 343); and Heyne and others read at once ὃς σφυ.—ἀγορόσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἄγορα, or concio. The term μετέειπεν, on the other hand, refers to the contents of the speech.

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it.” Nägelsbach supplies ἔτος, in the sense of rem; but this is unnecessary, since ἐρεῖον refers back to μὴνεν.—οὐ δὲ σύνθεο. “Do thou, however, consider well.” More literally, “place (or arrange) the matter carefully in thy own mind.” Supply φρεσίν. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—διμοσίου. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of σύνθεο.

η μὲν μοι πρόφορον, κ. τ. λ. “That thou wilt in very truth promptly aid me with words and hands.” More literally, “wilt ward off (danger) for me.” In the form η μὲν, the particle μὲν corresponds to the prose form μὴν. (Consult Nägelsbach’s Excursus on μὴν.)—πρόφορον. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—η γὰρ διομαί ἀνθρα χολωσίμεν. “For I do assuredly think that I shall anger the man.” Observe the force of η. Some connect it, in translating, with χολωσίμεν, but it unites more naturally with διομαί.—χολωσίμεν. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. “With powerful sway.”—καὶ οἱ πείδονται Ἀχαιοί. “And him the Greeks obey.” We have here what grammarians call a Parataxis, the personal pronoun οἱ taking the place of the relative ρ, or, in other words, the expression “and him” being employed instead of “and whom.” In Homer, this construction savors of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80–83. κρείσσων γὰρ βασιλείς, κ. τ. λ. “For a king is the more powerful (of the two) whenever he shall have become incensed against a man of inferior rank.” Commentators are divided here in opinion relative to the form χώσται, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood vowel. The latter appears to be the more correct view of the matter, since the reference is merely to a supposed case, which has no connection with the reality at the moment when the words are uttered. (Compare Nägelsbach, Stadelmann, Crusius, &c., ad loc.)

eἰπερ γὰρ τε χόλον γε, κ. τ. λ. “For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have
fulfilled (its dictates)." The particle ὅρα with the aorist of the subjunctive is here equivalent to donec in Latin with the Futurum exactum. (Nägelsbach, ad loc.)—χόλον. By χόλος is meant an outburst of passion, open resentment; by κότος, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the Elym. Gud., χόλος δὲ οίνοιε κίνησις χολής, κότος δὲ ξέσις του περικαρ-δίου αἵματος.—ἀλλὰ γε. We have given this reading, with Heyne. More recent editors have ἀλλὰ τε.

σὺ δὲ φράσαι. "Do thou therefore consider." Observe here the force of the middle voice. In the active, φράζω means "to speak to or with another;" but in the middle, "to or with one's self," i. e., to consider, to deliberate.—εἶ με σαώσεις. "Whether thou wilt save me (from harm)," i. e., wilt protect me.

85—88. γιαράσσας μάλα. "Having taken courage fully."—εἰπὲ θεοπράσιον, κ. τ. λ. "Explain the heavenly sign, what thou knowest (it to be)." The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to θεοπράσιον the meaning assigned to it by Buttmann, who derives the word from θεός, and πρέπω in the sense of σημαίνω. According to this write,
therefore, the old expression ἡεὖς πρέπει means "a god sends a sign." The sign sent was called ἰεωπρότιον, and the interpreter of it ἰεωπρόπος. (Buttmann, Lexil., vol. i., p. 19.)

οὐ μᾶ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle ὦ makes here, in fact, a double, that is, a stronger negation with ὀντὸς in verse 88.—HeaderText. "And unto whom." To be construed with ἐνχύμενος.—ὶεωπροτίς ὑναφαίνεις. "Revealest his heavenly signs," i.e., explainest their import. The term ἰεωπροτία is the same in effect as ἰεωπρότιον.—ἐμεῦ ᾳωντος, κ. τ. λ. "While I live and see on earth," i.e., live and enjoy the blessing of sight. Com pare the Attic ᾳὼν καὶ βλέπων, and the Latin vixus vidensque.

89-91. παρὰ. "At."—βαιρείας χείρας ἐποίει. "Shall lay heavy hands," i.e., the hand of violence.—ὁντ' ἐν εἰτης. "Not even though thou mention," i.e., not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, ὀντ' Ἀγαμέμνων, ἢν ἀρα τοῦτον εἰτης.—ὁς νῦν πολλὸν ἁριστος, κ. τ. λ. "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render εὐχέται εἰναι, "boasts that he is." It is the Latin proficetur esse, and is explained in Plato (Gorg., p. 449, B.) by ἐπαγγέλλεται, "proclaims himself." We have here the plain and simple man ners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—πολλὸν. Equivalent to πολύ, or the Latin multo, longe.

92-96. ἰάρασθε. "Took courage." More literally, "became encouraged." Compare ἐξόκαστο verse 64.—Οὐτ' ἁρα. "Neither, in very truth." The speaker, according to Kühner, begins an address with οὖτ' ἁρα . . . οὖτε, when he opposes some false view of a matter that has just been taken previously. (G. G., § 755. Compare Hartung, vol. i., p. 431, 444.)

οὐδ' ἀπέλυσεν θυγατρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—τούνεκ' ἁρα'. "On this account, namely," i.e., on this very account. The particle ἁρα is here explanatory, and serves, as it were, to recapitulate what has gone before. (Nägelsbach, Exeunc., § 3.)

97-100. οὐδ' δὲν πρὶν, κ. τ. λ. "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of πρὶν in order to impart additional
force to the expression; literally, “sooner, sooner at least;” and observe also the force of γε with the second τρίν, more freely, “before that, at all events.”—χειρας. Markland conjectured Κήρας, but χειρας is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the Odyssey (xxii., 316), κακων ἥπο χειρας ἴχεσθαι.

ἀπό. Used adverbially here, as usual. No tmesis of ἄποδόμεναι. —δόμεναι. We must supply before this infinitive the indefinite pronoun τινά. Calchas is afraid of naming Agamemnon, though he means him all the while.—ἐλικώπιδα. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀπριάτην, ἀνάποινον. “Without price, without ransom.” Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be. (Nägelsbach, ad loc.)—Χρύσην. Consult note on verse 37.—τότε κέν μιν, κ. τ. λ. “Then, perhaps, after having propitiated, we may persuade him (to save),” i. e., after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101-105. ἵτοι δῷ ὡς εἰπὼν. “This one, indeed, having thus spoken.” The particle ὡς (observe the accent) is here again put for οὕτως.—τοῖς. Consult note on verse 58.—μένεος δὲ μέγα φρένες, κ. τ. λ. “And his diaphragm, black all around, was greatly filled with anger.” By φρένες is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the φρένες are properly said to be μελαναί.—ὅσος δὲ οἱ πυρὶ, κ. τ. λ. “And his two eyes resembled blazing fire.” Literally, “the two eyes for him.”—κάκε δοσόμενος. “Sternly regarding.” The verb ὅσομαι has also the meaning of foreseeing, together with that of prognosticating and foreboding. Hence Butt mann remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless ὅσοσθαι is chosen as the more expressive word, to show that Agamemnon’s look threatened and foreboded evil. (Lexil., s. v.)

106-108. μαντιτό κακών. “Prophet of ills.” Compare the explanation of Eustathius: ὃ κακὰ μαντευόμενος.—τὸ κρήτινον. “That which was pleasing.” The primitive meaning of this term approximates, perhaps, more closely to “good,” “useful.” We have given “pleasing,” however, as more in accordance with the spirit of the
passage.—*αλεί τοι τὰ κάκ' ἑστί, κ. τ. λ. "Ever an *κατά things that are evil dear in mind unto thee to predict," i. e., *κατά dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, "ever unto thee is it dear in mind to predict the things that are evil." According to this latter view, φίλα is here for φίλον. (Consult Nāgelsbach, ad loc.)—τὰ κάκ'. Observe the demonstrative force of τὰ. More literally, "those things (that are) evil."

*ἐνθλὸν δ' οὐδὲ τι πω, κ. τ. λ. "Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me)." The commonly-received translation of οὐδ' ἐτέλεσας, "nor brought it to its accomplishment," cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction? (Consult Nāgelsbach, ad loc.)

109–115. ἑωπροτέων. "Revealing signs from on high," i. e., pretending to reveal them. Consult note on verse 85.—ως δὴ. "How that, forsooth." The particle δὴ is here ironical, and answers to the Latin scilicet.—κοφρης Χρυσηθός. "Of the damsels Chryseis," i. e., offered for her.—*ἐπεὶ πολιθ βοιλομαι, κ. τ. λ. "Since much do I wish to have herself at my home." Αὐτήν is here put in opposition to ἅπονα, and answers to the Latin ipsam, not eam.—καὶ γάρ ἡ, κ. τ. λ. "For in very truth I prefer her even to Clytemnestra, my wedded wife." The particle καὶ must be joined in construction with the proper name.—πολέβουλα. Observe the force of the perfect here. Literally, "I have preferred, and I continue to prefer."—κοφριάς. The Homeric adjective κοφρίδος does not mean "youthful," as many render it, but "wedded," and is opposed to the union between master and slave, or to concubinage. (Buttmann, Lexil., s. v.)

*ἐπεὶ οὗ ἔθεν, κ. τ. λ. "Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments," i. e., or in any accomplishments.—ἔθεν. The accentuation of this pronoun in the greater number of editions is erroneously given as ἔθεν. The law is correctly laid down by Spitzner: "Si personae tertiae pronomina ἐν, εὗ, ἔθεν, ad eum ipsum, de quo sermo est, referentur, tenor in iis subsistit, sin ad alium quempiam pertinent, in- clinatur." In the present instance, therefore, since ἔθεν refers not to Chryseis, but to Clytemnestra, it becomes an enelic.

δέναις. By δέναις appears to be here meant, in strictness, the development of the frame; by φη, on the other hand, the symmetry, or proportion of the different parts to one another, the natural air.
or carriage. Voss, in his review of Heyne’s edition, states the difference between the two terms very accurately: "Weder an Leibeswuchs, noch an Bildung," meaning by the latter expression, "an schönem Verhältniss dieses Wuchses." (Usteri, Wolf Vorles, vol. i., p. 87.)—οὐδ’ ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again."—ἐργα. By ἐργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116-120. ἀλλὰ καὶ ὑς. "And yet even thus," i. e., even though the case stand thus, and she be so beautiful and accomplished.—ἐθέλω. "I am willing."—πάλιν. "Back," i. e., to her father. Consult note on verse 59.―τόγ’. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἤ, has frequently the force of βούλομαι μάλλον, or the Latin malo.—αιτάρ ἐμοί γέρας, κ. τ. λ.. "But prepare ye straightway (another) reward for me, that I may not alone," &c.

The particle αἰτάρ is poetical, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—δύνα. For ἓνα.—ολος. "Alone." Not to be confounded with ὅλος, "such as."

ἢπεὶ ὅδε λοιμ. "Since that is not fitting either." Observe the force of ὅδε. While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—οὐ μοι γέρας ἔχεται ἀλλη. "That my prize is going in another direction," i. e., than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—δέ. The neuter of the relative ὅς stands here, by Homeric usage, for ὅτι. (Matthias, § 486, 3.)—ἀλλη. An adverb, and incorrectly written with the subscript i, as is shown by the Doric form ἀλλά. Most adverbs with the dative (or locative) fiction express not only the relation of rest (daivus localis), but also the direction whither, as in the present instance. (Kühner, § 571, An. 3.)

122-124. Ἀτρείδης κόβαστε, κ. τ. λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γὰρ τοι, κ. τ. λ.. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" i. e., why talk of another
for how shall the host be able now to give thee one? The particle γὰρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδὲ τι ποιν ἰδονείαν, κ. τ. λ. “Neither do we at all know of any quantity of presents lying anywhere in common,” i. e., remaining anywhere undivided. We may supply with πολλάί either χρήματα or γέρα. Observe the very delicate use of the particle οὐδὲ. Neither, if the Greeks should even deem it right for thee to have an other prize, are they now possessed of the means of bestowing one. —τί. Many editors read οὐδὲ ἐτι ποιν. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

125-126. ἄλλα τὰ μέν πολίων, κ. τ. λ. “But those things, indeed, (which) we once obtained by sacking from cities, these have been divided.” More literally, “(which) we once sacked from cities.” Observe here the peculiar employment of the demonstrative, as favoring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, “that we plundered, that we have divided.” Compare the English version of Scripture, “take that thine is.” (Math., xx., 14.)—τὰ δέδασται. Observe that there is no ὅδε in this clause, answering to μέν in the preceding one, because μέν has there a strong affirmative force, which is carried out still farther in τὰ δεδασται.

λαοῦς δ' οὐκ ἐπέοικε, κ. τ. λ. “And it is not fitting that the people heap up these gathered back,” i. e., gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in ἐπάγειρεν the force of ἐπί in composition, “to gather upon,” i. e., to heap one upon the other, and compare the German an in anhäufen.—παλιλλογα. More literally, “selected back.” The idea involved is that of going around unto all who had received prizes, picking these out from among their other possessions, and bringing them back to some general place of deposit preparatory to a new division of the same.

127-129. τὴνδε θεῷ πρόες. “Send on this (maiden) out of reverence toward the god,” i. e., and propitiate the god by so doing. Observe the force of προῖ πρόες. “Send forward,” “send onward to her home.” Compare note on verse 3, προίασεν.—ἀποτίσουμεν. “Will recompense (thee).” More literally, “will pay thee back.” There is no need, when thus translating literally, of our supplying τὴνδε here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon without any more particular allusion.
al κε ποθε Ζεὺς δῆσε. "If Jove, perchance, ever grant (unto us)."
Observe the employment here of al for ei, as indicating a latent
wish that things may turn out so. Compare note on verse 66.
—πόλιν Τροίην εὐτείχεσον. "The well-walled city, Troy." Not
Troyes, as we find with πτολεμον, nor Τροιήν of three syllables, as
Aristarchus and Herodian maintain. (Consult Spitzner, ad loc.)
131-132. μὴ οὔτως, κ. τ. λ. “Now do not thus, godlike Achilles,
because thou art an exceedingly clever man, conceal (thy real sen-
timents in mind; since thou wilt not overreach nor persuade me.”
The term ἀγαθός is here “clever,” or “skilful,” not “brave,” as it is
commonly rendered.—περ. Not to be taken here in the sense of
quamvis, a meaning which it often elsewhere has with the participle,
but with the force of valde. It is the same, therefore, as the Latin
per, in such expressions as "pergrata perque jucunda," "per mihi
mirum visum est."—ἐῶν. To be taken "causaliter."
κλέπτε νόμ. The object of the verb is not named, but may be
easily supplied by the mind. The verb κλέπτω here is the same as
furrim occulto.—παρελεύσες. A metaphor borrowed from the race,
in which one competitor runs by, or outstrips another. Hence to
overreach, to outwit.
133-134. ἡ ἑθέλεις, ὧφρ' αὕτως, κ. τ. λ. “Dost thou wish that thou
thyself have a prize, but for me to be sitting thus in want of one?"
The interrogative meaning of ἡ arises very naturally from its original
disjunctive force: "(am I wrong in my surmise), or dost thou wish,”
&c.—ὡφρ' αὕτως ἔχρις. The construction of ὧφρα with the subjunc-
tive, followed by the accusative with the infinitive, after a verb of
wishing like ἑθέλω, has excited some surprise on the part of com-
mentators. The truth is, however, that ὧφρα with ἔχρις is intended to
mark the purpose or object in a more emphatic manner than
ordinary, and therefore this construction is expressly employed.
αὕτως. A difference of opinion exists with regard to the proper
form of this adverb. Buttmann, following Damm and Heyne, main-
tains that it ought always to be written αὐτως, with the aspirate.
Hermann, on the other hand, is decidedly in favour of αὕτως with
the lenis, and his decision appears the more correct one. In the
present passage it means, "thus," or "even as you now see me,
and answers to hoc ipso modo in Latin. (Herm., Opusc., vol. i., p.
308, 341.—Buttmann, Lexil., s. v.)
135-139. ἀλλα. "Well, then."—δύσωσοι γέρας. Supply μοι.—
ἀρσαντες κατὰ θυμον, κ. τ. λ. “Having adapted it to my mind, so
that it shall be a full equivalent, (all will be right)." The ellipsis
after ἔσται may be supplied as follows: πάντα καλῶς ἔξει. This con
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struction forms what grammarians call σχήμα ανανταποδοτον.—ἀυ τάξιον. Equal in value to the one which I shall have lost; namely, to Chryseis.

ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, κ. τ. λ. "Then, in that event, will I in person, having gone, seize either thine or Ajax's prize, or having taken, will lead away that of Ulysses." Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cycnus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—ἡ Ὀδυσσῆς ἄξω ἔλων. The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle ἔλωμαι to the active ἔλων is particularly worth observing.

ὁ δὲ κεν κενοθλόσετο. "And that one shall long be angry," i. e., shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle κεν has reference to the same particle in the second clause: in case Agamemnon shall have come unto any one, in that event this one shall have occasion long to be angry.—δν κεν. "Unto whomsoever."

140-142. μεταφρασάμεσθα καὶ αὖτις. "We will deliberate upon even hereafter." Observe here the force of μετὰ in composition, "we will consider among ourselves," i. e., I will take into my own consideration.—καὶ αὖτις. Literally, "even again," i. e., at some other time.—νῦν μέλαιανν. Heyne refers this to the action of the air and water in blackening the sides of the ship; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch. (Compare Müller, Archäol., § 320, 3.)

ἐρύσσωμεν. For ἐρύσωμεν. "Let us draw." The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—διαν. To be rendered here "boundless." Literally, "divine." The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—ἐς ὁ ἄγειρομεν. "And let us collect and put into it." Observe that ἄγειρομεν is for ἄγειρομεν. The employment of the adverb ὁ supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: "Collectos remigem imponamus in navem."—ἐπηπηδες. "As many as are proper." A neuter in -ἐς, attached adverbially to ἄγειρομεν, here supplies the
same sense as its adjective would give if joined to ἐρέτας in the accusative plural. (Buttmann, Lexil., s. v.)—ἐκατόμβην. Consult note on verse 315.

143-145. θείομεν. For θαμεν.—οὖ δὲ βῆσομεν. “And up let us cause to go,” i. e., up the sides of the vessel. More freely, “let us put on board.” Observe here the causative meaning in βῆσομεν (which is for βῆσωμεν). In other words, βῆσομεν comes from the old stem-form βῶ, “to cause to go,” the middle future of which is borrowed by βαίνω. The signification here given, however, is confined to the Ionics and poets.—αὐτὴν. “Herself.” Referring to Chryseis, who is thus placed in opposition to ἐκατόμβη.—εἷς τις. “Some one,” i. e., one, whoever he may be.—δίος Ὀδύσσεύς. Compare Glossary verse 7, δίος.

146-147. ἥδ᾽ σῦ. “Or even thou.”—ἐκπαγιλῶστ᾿. “Most formidable.” The literal meaning of ἐκπαγιλῶσ is “striking,” “terrible,” and the root is ἐκπλαγγναι, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἐκπλαγγλως. (Buttmann, G. G., p. 290, Robinson’s transl.) The epithet ἐκπαγιλῶστατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

148-151. τὸν. Depending in construction on προείθη.—ὑπόδρα λόν. “Having sternly eyed.”—ὁ μοι. “Ah!” The exclamation of one stung with indignation. Observe the accentuation. The interjection ὁ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναδείην ἐπιευμένε. “Man clothed with shamelessness (as with a garment).” Similar metaphorical expressions are not un frequent in Holy Writ. Compare Psalm xxxiv., 26; cix., 18, 29, &c.—κερδαλεόφρον. “Lusting after gain.”—τοῦ ἐπισιν. “Thy orders.” Literally, “orders for thee.” Equivalent to ἐπεσι σοις.

ὁδὸν ἐλθίμεναι. “To go on any expedition,” i. e., any plundering expedition. Literally, “to go along the way,” i. e., to go marauding, and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by ἀνδράσιν ὕπι μάχεσθαι, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ὁδὸν ἐλθίμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nægelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth (“Gang,” im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152-157. οὐ γὰρ ἐγὼ, κ. τ. λ. “(I will not, for one), for I came not hither,” &c. Observe the elliptical force of γὰρ, requiring something to be supplied like what we have here inserted.—μοι αὐτοι. “In fault toward me,” i. e., the authors of any injury unto me.—οὐ πῶποτε. “Never as yet.”—ὁλασαν. “Drove they away.”—οὐδὲ μεν. “Nor yet.” The meaning is that they did not even drive away his horses, although these were much more tempting objects of plunder, and more frequently carried off than cattle.

ἐρετόλακε, ἑρτανείρη. “Deep of soil, nurse of heroes.” It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—ἐπεὶ ἦ μὰλα πολλὰ, κ. τ. λ. “Since both very many shade-covered mountains, indeed, (lie) between,” &c.
We have given ἐπεὶ ὑ, with Spitzner, Thiersch, and Bothe, in preference to ἐπεὶ, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation ἐπεὶ, in the middle of a word." (Thiersch, G. G., § 149.) —σκιάνερα. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158-160. ἀλλὰ σοι. Not ἀλλὰ σοι, since σοι has the emphasis.—ὡ μέγ' ἀναιδές. "O truly shameless man." Literally, "greatly shameless."—ἄμ' ἐσπὸμεθ'. The verb ἐπομαι is found very frequently, in Homer, in connection with ἀμα and μετά. In this there is nothing pleonastic, but it is because the primitive meaning of ἔποι refers, not to any following after another, but to the being employed ὑπον (ἐπι) any matter in obedience to, or under the control or influence of another.—δφα σι χαίρησ. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (Matthew, § 518, 1.)

τιμὴν ὑρνίμενοι. "Seeking to obtain satisfaction." By τιμὴ is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—κνῡστα. "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—τῶν οὔτε μετατρέπη, κ. τ. λ. "Which things thou not at all regardest nor carest for," τῶν for ὄν. The literal force of μετατρέπεσθαι is "to turn one's self toward any thing," "to turn one's self and go after it."

161-164. καὶ δή. "And now, forsooth;"—μοι. To be construed with ἀπειλέσ, not with ὑφαιρήσεσθαι. "Thou threatenest me, to my very face."—αὐτός. "That thou, with thine own hands," i. e., that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—ὁ ἐπι. "For which." In later Greek, ἐφ' ὑ.—δόσαν δὲ μοι, κ. τ. λ. "And the sons of the Greeks gave (it) to me." Commonly, but incorrectly, rendered, "and (which) the sons of the Greeks gave to me." Crusius falls into this error, making δόσαν δὲ stand here for ὁ δόσαν. The true principle is stated in the note on verse 79.

οὐ μὲν σοι ποτε, κ. τ. λ. "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," i. e., any town of Troas. Observe here the employment of ἔχω in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety assign here to ἔχω a future signification, and make ὁ ἔχων πτολεμεόν refer to Troy itself.—σοι ἱσον. According to the usage of the earlier inn
guage, the personal pronoun is here employed, where we would ex-
pect the possessive. Compare the somewhat analogous usage in
Livy: "Supra Coelites Muciosque id facinus esse" (ii., 13); and,
again, "Jovis Solisque equis æquiparam dictatorem" (v., 23).
165-168. ἀλλὰ τὸ μὲν πλείον, κ. τ. λ. "Yet the greater part of
harassing warfare my hands despatch; while if at any time," &c.
More literally, "my hands are busied ύπον." Consult note on verse
158.—πλείον. Supply μέρος.—σοι τὸ γέρας. "Unto thee (devolves)
that prize (which is)." Supply ἐστί with σοι.—ὅλιγον τε φίλον τε.
"One both small and dear," i. e., small, but yet not the less dear
on that account. Compare the explanation of Nägelsbach: "Klein,
aber nichts desto weniger lieb." Wolf cites Od., vi., 208. δόος
ὅληγα τε φίλη τε, a gift small, indeed, but yet acceptable, since one
perceives that it is well meant.—ἐπην κεκάμω πολεμίζων. To be
construed immediately after ἐγώ δ'.
169-171. νῦν δ' εἰμι Φθίννοι. "Now, however, I will go to Phthia,"
i. e., I will return to my home. Consult note on verse 155.—εἰμι.
The present indicative of this verb is used in a future sense fre-
quently by Homer, and invariably by the Attic writers.—ἐπέλ ἦ.
Consult note on verse 156.—πῦν ἑηνι κορώνιαν. "With my ships
of bending sterns," i. e., of curved or rounded sterns. The sterns
of ancient vessels, as may be seen in the representations that have
come down to us, were much rounder than the prow. This round-
ing was called κορώνη, from which is formed the adjective κορώνες.
Compare Hesychius: κορώνιδες. καυμπυλόποινυν νάες. Consult,
also, Köppen, ad loc.
οὐδὲ σ' οἶω, κ. τ. λ. "Nor do I think that I, being (thus) unhon-
ored, will obtain abundance and wealth here for thee." There is
considerable doubt respecting the true sense of this passage. Ev-
every thing depends on the question whether the οι in σοι can be
elided by apostrophe, since, if the answer be in the affirmative, the
translation which we have given will be correct; whereas, if σ' is to
be taken for σ', ἄφοξεν must he referred to Agamemnon, and ἀτιμος
κών taken either as a nominative absolute, or else in close connec-
tion with ἐγώ, the nominative (not expressed) to οἶω. The weight
of authority seems to be in favor of making σ' here to be apostro-
phized from σοι, while Bentley and others propose, as a sort of mid-
dle course, to read σοι οἶω. (Consult Loizek ad Soph., Ajax., 191;
Buttmann, Ausf. Spr., § 30, 6; Heyne ad Il., vol. vii., p. 401;
Spitzner, Excurs., xiii., ad Hom., Il., § 3, p. xxxix; Kühner, G. G.,
§ 33, 3.)
ἄφενος. This word, according to Buttmann (Lexil., s v.), implies
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nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ὑφετικός.—ὑφήειν. The primitive meaning of ἔφυσος is “to draw,” “to draw from a larger into a smaller receptacle;” hence “to obtain,” “to acquire generally.” If the form ὑφήεσθαι had been employed, this would have been an argument in favor of σ’ for σ’ε, and would have referred to Agamemnon; whereas ὑφήειν indicates acquiring or obtaining for another, not for one’s self, and must relate to Achilles.

173–175. φεῦγε μάλ’, κ. τ. λ. “Desert by all means, if thy spirit has been incited (to that course) for thee,” i. e., if thy spirit has prompted thee to such a course. Observe here the peculiar force of φεῦγε, and the contemptuous idea connected with it.—μάλ’. Nägelsbach makes μάλα equivalent here to καὶ λίνη, and explains it by “so sehr du magst,” i. e., “by all the means in thy power.”—ἔγωγε. “I, for my part.”—πάρ’ ἐμοιγε καὶ ἄλλας, κ. τ. λ. “For me, indeed, there are even others present, who will probably honor me.” Observe that here πάρ’ is for πάρεισι, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ’ ἐμοιγε, making παρ’ the preposition, or, HomERICALLY speaking, the advverb, and understanding, of course, εἰς. But an ellipsis here is at variance with the strong idea intended to be conveyed.—ἐμοιγε. Observe here the force of γε, “for a man such as I am,” “for a man of my rank in the host.”—κε τιμήσοντοι. The particle κέ or κέν (the prose ἢν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, “There are others, I think, who will honor me,” when he knows very well that they will certainly do so.

176–177. ἔχθιστος δέ μοι ἑστι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ’ ἔγωγε λίσσομαι.—Διοτρεφών. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φίλη. Observe that ἔρις is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. εἰ. “Even if.”—θεος τον σοι τ’γε ἔδωκεν. “Some deity, I think, gave thee this.” The particle τον is here equivalent to the prose δήπον, or the Latin opinor.—σοι. For σαίς.—Μυρμιδόνεσσιν ἀνασσε. “Keep ruling over thy Myrmidons,” i. e., keep ruling over thy own immediate subjects, for they alone are worth,
of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

ο δεν δι εγω ουκ αλεγισω, κ. τ. λ. "Thee, indeed, I regard not. nor care for, though angry." The verb δομαι, according to Butt- mann, has for its radical idea that of shyness or timidity. (Lexil., vol. i., p. 270.)—απειλησω δε. The particle δε has here the meaning of "still, however."

182-187. ἰ. "Since."—σον νην τ' εμη, κ. τ. λ. "With both my own ship and my own companions," i. e., in both my own ship—ετύροιςαυ His more immediate followers are meant.—εγω δε κ' άγο, κ. τ. λ. "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," i. e., thy own reward. Observe here the difference between πέμψω and κ' άγο. The former denotes something that will certainly take place; the latter, something that will probably be done.

—Βρισηιδα. We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689; Τzetzes ad Lycothr., 299.)

στυγη. "May dread." Literally, "may hate." Compare the remark of Heyne: "Est autem στυγειν, hoc loco, simpliciter vereri. Apollon., Lex., ετ' τού φοβεξοθαι."—λον εμοι φασθαι, κ. τ. λ. "To call himself equal to me, and to liken himself openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (ει ισας εμοι λεγειν. Bekker, Paraphr.). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: φασθαι ελαυνεν ελαυνεν εμοι.—δομοδημεναι. The passive with a middle signification.—αντην. More literally, "to my (very) face."

188-192. ἰχος γευτε. "Indignant grief arose."—ἐν δε οι ήροπ, κ. τ. λ. "And his heart within, in his hairy bosom, meditated in two ways," i. e., between two courses. Observe the adverbial force of ἐν.—στήθεσα λαισιοι. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—η δε. "Whether he." A beautiful use of γε with the demonstrative. The heart, within the bosom of the hero, deliberates whether this one, namely, the hero to whom that heart belonged, should
pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form ὀγε has somewhat of the force of αὐτός.

τοὺς μὲν ὑναστήσειν. "Should make these, indeed, rise up (from their seats)," i. e., should drive them from their seats. By τοὺς are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—ὁ ὅ. "And whether he." The form ὅ ὅ', which seems at first superfluous after ὀγε, is nevertheless required here as a necessary opposition to τοὺς μὲν.—ἡ χόλον παύσειν, κ. τ. λ. "Or whether he should even cause his wrath to cease, and restrain his feelings." Observe the force of the active voice in παύσειν. The middle would be, "should cause himself to cease," i. e., should cease.

193-196. ἔως ὀγε ταύθ᾿ ὀρμάινε, κ. τ. λ. "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (ἔως ὀγε to be pronounced ∆ς ὀγε), as both simple in its character, and in accordance with the Homeric idiom. The common text has ἔως ὅ, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that ἔως ὅ is to be pronounced rapidly, as if forming ὦσσ, or ὦσσο. Heyne, on the other hand, thinks that the pronunciation ought to be ἔως ὀτταύθ', doubling the initial letter of the succeeding word. Knight deduces ἔως from the ancient digammatized form ἔΦος, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read ἔιος, an earlier form for ἔως, Homer having preferred ἔιος with its final syllable shortened, to the ordinary ἔως. (Elem. Doctr. Metr., i., 10, p. 58.) Thiersch coincides in this view of the subject. (G. G., p. 221.) Spitzner endeavors to explain the difficulty on the principle of accentuation (De Vers. Grec. Heroic., p. 82), while Wolf ranks all such anomalies under the head of "lectiones tolerabiles" (Pref. ad Hom. Nov. Ed., p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Particles" in Homer. (Versif. of Homer, p. 12, segg.)

Ἐρμάινε. The verb ὀρμάινω, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root ὀρμάν, accompanied by a quickness or warmth of feeling. (Lexil., vol. ii., p. 7.)—κατὰ φρένα καὶ κατὰ ὀφνόν. Compare the explanation of the
scholiast: Φρένα (ὅηλοί) τῶν λογίσμων, ὕμων δὲ τὸ θυμικὸν —ἐξετε. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἡδὴ δ' Ἀθηνῆ. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δὲ ("then," "thereupon"). —πρὸ ἥκε. "Sent her forth." Observe the adverbial force of πρὸ, and compare note on verse 3, and also on verse 25.—κρηδομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κρηδομένη govern a genitive (ἵματον or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κρηδομένη, therefore, refers back to ἵματο along with φιλέουσα. (Bernhardy, Wiss. Synt., p. 176; Kühner, § 533, 1.)

197—198. στῆ δ'. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—ξανθῆς κόμης. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πηλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—οἶχ. "To him alone." —τῶν δ' ἄλλων. The particle δὲ is here equivalent to γάρ, and φανομένη should, therefore, have a comma, not a colon after it.—ὅρατο. "Saw her." Homer always uses the middle of ὄραω in an active signification.

199—201. μετὰ δ' ἑτράπετ. "And turned around." More literally, "turned himself after," (i. e., in the direction of) the one who was grasping his hair from behind.—ἐγνω. "He recognized."—δεινῶ δὲ οἱ δάσει φάνονει. "Dreadful, thereupon, did her eyes appear to him," i. e., fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray color, as indicated by the epithet γλαυκότης.—δάσει. Supply αὐτῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (Æn., v. 647): "divini signa decoris, Ardentesque notate oculos."—ἐπει πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μαν προσηύδα. "He addressed unto her." Observe that προσηύδα has here two
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acussatives depending upon it, namely, μνυ and ἵπτεα. The former of these connects it closely with the adverbial τρός.

202-203. τίππτ' αὖτ'. "Why, then, again?" τίππτ' is here for τι ποτε, and answers to the Latin quid tandem, "why, then," "why, pray." The particle αὖτε implies some previous visit or the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—τέκος. "Offspring," i.e., daughter.—ἡ ἱμα ὁγ. "Is it that thou mayest see?" i.e., mayest be a witness unto. As regards the interrogative force of ἦ, consult note on verse 133.

204-205. άλλι' ἐκ τοὐ ἐρέω. "But I will declare to thee openly." Observe here the force of άλλιά. It is the same as saying, Grossly indeed has he insulted me, but dearly shall he pay for it.—ἐκ. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet ἐξερέω occurs in book viii., 236.—ἐρέω. The future, from the present εἶρο, which, in the sense of "I say," is epic.—τὸ δὲ καὶ τελέεσθαι δῶ. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of τό.—τελέεσθαι. This form of the future occurs also elsewhere, as in book ii., 36, 156, and especially in the Odyssey (i., 201; iii., 226; iv., 664, &c.). The common text has τετελέσθαι, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to τετελέσθαι is, that it is not common with Homer to use the perfect for the future. The only way of saving τετελέσθαι (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from τετέλομαι as a present, changing the place of the accent to the antepenult.

ὕς ὑπεροπλίγη τάχ' ἄν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles τάχα and ποτέ, the former implying that a thing will soon take place, while the latter shows that the particular time is uncertain. Observe also the force of ἄν with the subjunctive, denoting something uncertain, indeed, but highly probable.—ὑπεροπλίγα. The idea of arrogance lies at the basis of this word, as is shown by Buttmann (Lexil, vol. ii., p. 215). The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of ὑπεροπλία, as expressed by the singular. (Consult Roth, Excurs. ad Tac. Agric., p. 112; and Nägelsbach, Excurs., xx., "Die Metonymischen Pluralae.")

206-208. τὸν δ' αὖτε. "Him, then, in turn."—θεώ γλαυκόπις "The bright-eyed goddess." The epithet γλαυκόπις indicates properly an eye of a bluish-gray like that of the cat or the owl The com
mon translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλαυκός. (New Cratylus, p. 559.)

ἡλθον ἐγώ. "I have come this instant." Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—παύσωσα τὸ σῶν μένος. "To cause this excitement of thine to cease." Consult note on verse 192.—αἱ ἐκ πίθας. "If, perchance, thou wilt obey (me)." More literally, "wilt persuade thyself (to follow my directions)." Observe the employment of αἱ for εἰ, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—οὐφρανόθεν. The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210-211. μηδὲ ἔλκεο. "Nor be drawing."—χειρὶ. Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, δεκτικῶς, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword. —αἰλ' ἦτοι ἐπεσεν μὲν ὑνείδισσων, κ. τ. ὀ. "But yet reproach him in words just as it shall be," i. e. just as they shall happen to occur to
thee. The particle ἕτοι is here employed to indicate concession. (Nagelbach, Excurs, ii., § 13.)

212–214. ἐξετέω. "Will I declare openly." Compare, with regard to this verb, and also the expression τὸ ἄτε, following immediately after, the note on verse 204.—καὶ τετελεσμένον ἔσται. "Shall even be accomplished." Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—καὶ ποτὲ τοι, κ. τ. λ. "Hereafter, even thrice so many splendid gifts shall be present unto thee," i. e., shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—ἰσχεο. "Restrain thyself."—ἐμιν. Referring to herself and Juno.

216–218. χρὴ μὲν σφωτερόν γε, κ. τ. λ. "It behooves me, O goddess, to observe the mandate of you two in particular," i. e., of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—σφωτερόν. Formed from the dual σφώτι, and therefore possessing a dual force. The old grammarians took σφωτερόν, by a strange kind of enallage, as equivalent merely to τεθον, and referring to Minerva alone! (Etym. Mag., s. v.) Buttmann thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterward (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (Lexil., vol. i., p. 52.)

ἔρισοσεβαί. The primitive meaning of ἑρεσσι is "to draw;" in the middle voice, "to draw to one's self," "to draw for one's self," &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one's self, to get it into a place of safety, whether it be the body of a friend or a foe. From this idea of dragging from amid a crowd of enemies comes the general idea of "to save," whence arises the collateral meaning of "to keep," "to observe," "to watch" that which has thus been dragged away; and hence we have the more general idea of "to observe, keep, or obey," on any occasion.—(Buttmann, Lexil., s. v.)

καὶ μάλα περ. κ. τ. λ. "Even though greatly incensed in soul," i. e., however much incensed.—ς. For σθεν.—ἐμενον. Supply ἐστι.—ς κε. "Whosoever."—μάλα τ' ἐκλευνον εἰτο. "Him very readily are they even accustomed to bear." Observe the force of the aorist in ἐκλευνον, denoting what is accustomed to take place.
The particular import of τέ, on the other hand, will best appear from a paraphrase: "In proportion as a man obeys the gods, in that same proportion are they wont to listen to his prayers." (Hartung, vol. i., p. 58, 69.)—ἀντών. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have, τούτον μάλα τ’ ἕκλυνον.

219-222. ἦ. For ἔφη.—ἐπ’ ἄργυρη γόμη. "On his silver hilt." i. e., his silver-decked hilt. The epithet ἄργυρη has here the same force as ἄργυροθλω, "adorned with silver studs."—οὐχένε. "He checked."—ὀσε. "He drove."—ξίφος. The early Greek sword had generally a straight, two-edged blade (ὑμβόνες, II., x., 256), rather broad, and nearly of equal width from hilt to point.—ἦ δ’ Ὅλυμπον ἔβεβόκει. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant had gone to the skies.

μετὰ δαίμονας ὀλλούς. "To the midst of the other deities." More literally, "among." Observe that in this passage the "terminus ad quem" is indicated in three different ways: unto Olympus, and when she has come there, into the palace of Jove, and then into the midst of the other deities.—The ancient critics raise a difficulty here. How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Ἀθηναία? To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the gods alone went, and that the goddesses were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Ἀθηναία on the previous day. (Voss, Anm., p. 7.)

223-224. ἐξαιτεῖς. "Again anew."—ἀταρτηροῖς ἐπέσαν. "In injurious words," i. e., grossly personal and offensive. The scholiast explains the epithet by βλαστηροῖς, χαλεποῖς.—λύγε χόλοιο. Achilles obeys Minerva, in ceasing from open strife and collision (ἐρυθος), but he still goes on giving vent to his angry feelings.

225-228. οἰνοδαρές. "Man heavy with wine," i. e., drunkard. This epithet refers here more to the habit of intoxication than its
influence at the moment. Observe in the language of Achilles's picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (Plat., Repub., iii., p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνός ὑματίς ἔχον, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," i. e., impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—οὕτε ποτε. "Neither at any time."—εἰς πάλειμον θαρρηθῆναι. "To arm thyself for war." The passive in a middle sense.—λόχονθ. "To an ambus cade."—τέτληκας ὑμῷ. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τλῆναι, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou endured in soul."—τὸ δὲ τοι, κ. τ. λ. "For this appears to thee to be death," i. e., very death, death itself. Ἐν is here equivalent to ὑάνατος.

229-232. Ἑ. "In very truth."—λόινον. Ironical.—κατὰ στρατὸν εὐρέν. "Throughout the wide army."—δῶρ ἀνοαιρεῖσθαι. "To take away unto thyself the gifts (of that one)," i. e., to appropriate unto thyself. Observe the force of the middle.—δικτίς εἰπρ. In prose δικτίς ἦν εἰπρ.—σέβεθν ἀντίον. "In opposition to thee:"

δημοσίαρος βασιλεὺς. "Thou art a people-devouring king," i. e., a king that lives on, or wastes the property of his people. It is better to supply el here, with Eustathius, than to make this a species of exclamation—in the nominative, as is done by Nágelsbach.—ἐπελ οὐτιδανοίσαιν ἀνύστεις. "Since thou reignest over men of no worth." The particle ἐπελ serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἦ γὰρ ἄν, Ἀτριέδη, κ. τ. λ. "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after Ἑ γὰρ, with Eustathius, el μὴ οὐτιδανοῦ ἕσαν οῖς ἀνύστεις Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker 's the insult which he has received, and he therefore
alludes at once to this, without expressing the collateral idea, "if this were so."

233–236. ἀλλ' ἐκ τοι ἐρέω. Consult note on verse 204.—ἐπὶ. "In addition." An adverb. Consult note on verse 25.—ναὶ μὰ. "Yes! by."—σκῆπτρον. Consult note on verse 15.—τὸ. For δ.—φῦσει. "Will produce." The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—ἐπειδὴ πρῶτα. "Since first."—τομὴν. "The trunk," i. e., its parent trunk.—περὶ γὰρ, κ. τ. λ. "For round about, in very truth, has the brass lopped it of both leaves and bark." Observe that περὶ is here merely adverbial. Observe, also, that the verb ἔληψεν takes here a double accusative, one of the whole (ὃ), and another of individual parts (φόλλα τε καὶ φλοιῶν). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. (Rost, G. G., § 104, 6.) This construction is called by the grammarians σχῆμα καθ' ὀλον καὶ μέρος.—ὡ. This pronoun stands here as a neuter, for αὐτό, referring to σκῆπτρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτῶς. (Matthiae., § 147.)

237–239. νῦν αὐτὲ μιν. "Now, on the contrary, it." The particle αὐτὲ here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μιν is for αὐτό.—δικαστόλοι. The sceptre which Achilles here holds is not his own, but a herald's sceptre or staff, which a.e chieftain had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (II., 18, 505; 23, 566, Od., 2, 38.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as "dispensers of justice" (δικαστόλοι), Achilles here designated them by that particular name, to show that they formed a particular class.

οἴτε θεμιστας, κ. τ. λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of πρὸς here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τῆς βασιλείας Ομηρὸς φησιν ὅν γ
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tetóleis oude nauts kalikrheis, allà thémistas parà tou Díos lambrá
venontas rísebhai kai phuláseiv. (Vit. Demetr., 42.)—oíte. Literally,
′even who.′ Observe the force of te in showing the relation of
the latter clause to the one that goes before: as they are diakaspólai,
even so do they watch over, &c.—o òe. "And this."—mégaς. "Great
in its consequences," i. e., fraught with serious consequences to
Agamemnon.

240–244. ἢ ποτ. "Assuredly hereafter," i. e., depend upon it, at
some future day.—Ἀχιλλῆς ποθῆ. "A desire for Achilles," i. e.,
regret for the absence of the warrior from the battle-field. Com-
pare the Latin desiderium. Homer uses the feminine form ποθή
much more frequently than the masculine πόθος.—ἄχνυμνενός περ.
"Though deeply troubled (thereat)."—ἐντρ ἄν. For δτ' ἄν.—ψφ
'Εκτορος ἀνδροφόνων ṽήσκοντες. "Dying beneath the hand of the
man-slaughtering Hector."—σδ δ' ἐνυðβη ὑμῶν ἄμυνες. "And thou
within thee shalt tear thy soul," i. e., and thy bosom shall be torn
by keen remorse. Observe that ἐνυδβη is here equivalent to κηρόθη.
—χωμενος. "Enlarged at thine own self."

245–249. ποτί. For πρός.—χρυσείως ἥλωσι πεπαρμένων. "Pierced
through and through with golden nails," i. e., adorned with golden
studs. The heads of the nails formed the studs.—ἐξετο δ' αὐτός.
The pronoun is here introduced to mark an opposition between the
person of the hero and the act just performed by him.—ἐτέρωθεν ἑμίνε.
"Kept raging on the other side." Observe the force of the
imperfect.—ληγύς Πυλίων ἄγορητῆς. "The clear-toned speaker of
the Pylians." By the Pylians are meant the subjects of Nestor,
who was King of Pylos, in the Peloponnesus. The epithet ληγύς
refers here to the clear and silver tones of age. Among a people
like the Greeks, a clear and harmonious enunciation would form, of
course, one of the most important requisites of a public speaker.
To this, however, was joined, in Nestor's case, the sound experience
of a lengthened life.

tov kal àpdo χλώσης, κ. τ. λ. "From whose tongue also flowed
speech sweeter than honey." Observe that tov is here for où. If
we place a fuller stop after ἄγορητῆς, then tov will be for τοῦτον; but
-ais appears harsh, on account of the presence of τω for τοῦτω in
the line that follows.—καλ. This particle must not be joined with μέλι-
tos, but refers back to ἡδυνεῦς, and is intended to introduce a still
farther explanation of that epithet.—αὐδη. Referring not so much
2 the subject-matter of what he said, as to his voice and its varied
intonations. These came, as the poet remarks, more sweetly to
the ear than honey is wont to come to the tongue.
250-252. τῷ οὗ ἡγη. "Unto this one already," i. e., during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. (Compare Bernhardt, Wiss. Synt., p. 79.)—μερόσων ἀνθρώπων. "Of articulate-speaking men." The term μέροψ distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—ἐφιλεθ. "Had passed away." More literally, "had been destroyed," or "had perished," i. e., had fulfilled their allotted time on earth.

τράφεν ἡδ' ἑγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a Hysteron-proteron, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been nurtured along with Nestor, and reared with him to manhood. The second came into being about thirty years after his birth, and lived with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—μετὰ τριτάτοισιν. "Among the men of a third." For the more prosaic μετὰ τριτάτη, soil. γενεα.

Πύλω. There were three places named Pylos, in the Peloponnesus, all of which contended for the honor of having been the birthplace of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253-258. δ' οφεν ἐφρονεὼν, κ. τ. λ. Repeated from verse 73.—Ω πόσι. "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods πόσι, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms πάτας, παπαί, papa, &c., and consult Pott., Etymol. Forsch., vol. i., p. 193.—ἦ. "In very truth."—Αχαΐδα γαίαν ἱκανεί. "Is coming unto the Grecian land."—κεν γεθήσαι. "Would be delighted."—μέγα κεν κεχαροίατο. "Would greatly exult."—εἰ σφών τάοε πάντα, κ. τ. λ. "If they should learn all these things of you two contending together," i. e., if they should hear of your contending in this way. Homer says πεθεσθαί τι, and πεθεσθαί τινος παιούντος, i. e., ὑπ' αυτῷ. In the present passage he has blended these two constructions together, so that σφών
depends on τάδε πάντα, and μαρναμένουν is to be resolved, in a free translation, into δις, &c.

οὖ περὶ μὲν βουλὴ, κ. τ. λ. "(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight," i. e., superior as senators in counsel, and as warriors in the field. We must be careful not to regard βουλὴ here as equivalent merely to νοῦς or φρήν, intelligence or mental power.—μάχεσθαι. The infinitive is here employed as a kind of noun. Schäffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Διόν. (Diod. Sic., xx., 68.—Schaff. ad Plut., vol. i., p. 183, v. 35.)

259-262. ἀμφόδε. The particle δὲ is here equivalent to γάρ.—ἡδὲ ποτέ. "Many a time before this." Compare Stadelmann: "Schon manchmal."—ἡπερ ὑμῖν. "Than even you." This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted ὑμῖν, a lection in which he is followed by Spitzner, Nagelsbach, and others. We have retained ὑμῖν, however, with Héyne, as the more spirited reading, and more in accordance with what follows.—Observe that ἥπερ is much stronger than the simple γὰρ, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, "than you, brave though (περ) you undoubtedly both are." (Kühner, § 747, 4.) Observe, also, that we have the dative ὑμῖν, not the nominative ὑμεῖς. The reason of this is as follows: ἥπερ ὑμῖν is the same as ἥπερ ὑμῖν ὃμιλῶ; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been ἥπερ ὑμεῖς ἐστὲ ἡ ὑν ὃμιλῶ.—(Kühner, § 748, b.)

καὶ οὔποτε οὐγ. "And not even these ever." The particle γέ, when it has, as in the present instance, the force of the Latin vel, combines with a preceding negative, and the two then become equivalent to ne quidem.—οὐ γάρ ποι. The particle γάρ here serves to explain more fully the previous clause, καὶ ἄρεισιν ἥπερ ὑμῖν.—οὐδὲ ἰδομαί. "Nor am I likely to see," i. e., nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such. (Rost., § 119, β.)

263-265 Πειρίδον. Pírithoús was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and
Centaurs, to which Nestor presently alludes. The other chieflaus mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare Apollon. Rhod., i., 40.)—ὢςεῖα τ' Ἀγείδην. This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (Scut. Herc., 182) by some Athenian, who was anxious to have mention made of his national hero. (Müller, Homerische Vorschule, p. 84, seq.)

266-270. κάρτιστοι δὴ. "The very bravest." The particle δὴ has here what is termed its determinative force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning. (Hartung, vol. i., p. 280, seq.; Kühner, § 691, 692, C. e.)—Φησίων ὀρεσκῶσι. "With the wild race dwelling on the mountains," i. e., the Centaurs. By the term Φησίων (i. e., Θήρσιν) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—ἐκπάγιλως ὑπόλειαν. "In a terrific manner did they destroy them," i. e., did the Lapithæ destroy the Centaurs. As regards the form ἐκπάγιλως, consult note on verse. 146.—καὶ μὲν. "And, as I tell you." Observe that μὲν is here equivalent to μὴν, which, in this passage, has the force of δισπέρ λόγω.—τηλόθεν ἐξ ἀπίθη γαῖη. "From afar, out of a distant land." An Homeric abundance of terms. We must be careful not to confound the ἀπίθη γαῖη of Homer with the Ἀπία γῆ of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel short, whereas the geographical appellative, Ἀπία, has it long. (Buttmann, Lexil., s. v.)—καλέσαντο. "Called me unto them." Observe the force of the middle.

271-274. κατ' ἐμ' αὐτῶν. "To the best of my power." Literally, "according to myself," i. e., according to the strength I had. Compare the scholiast: κατὰ τὴν ἔμαντος δύναμιν. Some commentators render this differently, "by myself," and refer, in support of their version, to κατὰ σφῶς, in book ii., 366. The two cases, however, are by no means parallel.—κείνωσι. "With those warriors." As ἐκεῖνος or ἐκείνως refers generally to an object more or less distant,
we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more poweful day.—τὸν. For τούτων.

καὶ μὲν. “And I can assure you.” Observe that μὲν is here, again, for μὴν.—μενοι βουλέων ἔχουν. “They listened to my counsels.” βουλέων for βουλάων. So, in verse 495, ἐφετέρων for ἐφετᾶς μῶν, as Πηληψάδων for Πηληψάδαο.—ἔχουν. The common text has ἔχουν, for which we have given, with Spitzner, the reading of Aristarchus.—καὶ ἵμμες. “Do you, therefore, also.” The participle ἄλλα has here a kind of hortatory force.

275−276. ἀγαθὸς περὶ τῶν. “Powerful though thou art.” Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of “captatio benevolentiae,” making the meaning to be, “who art a most excellent man;” so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—τὸν ἄποιητον κοίρην. Observe the double accusative depending on the verb.

ἄλλῳ ἔκα, ὄς, οἱ, κ. τ. λ. “But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him,” i. e., let him retain her, since he has the better right to her. Supply αὐτὸν ἔχειν, or something equivalent. Some understand αὐτῆν, but ἔκα αὐτῆν would mean, “let her go.”

277−279. ἐθελί. “Feel inclined.” Equivalent to the Latin inducas in animum. Observe that the verb ἐθέλω expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one’s own power, or at least appears to be so. (Bullmann, Lexil., s. v.)—ἐπεὶ ὀνποθ' ὄμοις, κ. τ. λ. “Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs).” By τμή is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, ὄμοις, seil. τῇ τῶν ἄλλων, ἄλλα μειζονος. (Compare book v., 441, seq.) Heyne has a different and inferior interpretation, ὄμοις, seil. τῇ τοῦ Ἀγαμήμονος τμή. “Since no sceptre-bearing king, &c., has ever obtained honor equal to his,” i. e., to Agamemnon’s.—ἐμορε. The perfect, not the aorist.—ζήτε. Compare note on verse 79.

280−284. εἰ δὲ σὺ κάρτερος ἐσοι, κ. τ. λ. “For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful,” &c. Observe the peculiar force of εἰ with the indicative, not implying any doubt whatever in the mind of the speak
er, but referring rather to what is actually the case: "if thou art valiant, and the son of a goddess, as we all well know."—πλεύνεσσω. The dative is here employed to denote continuance of rule. Compare note on verse 180.

'Αρπείδη, σὺ δὲ. For σὺ δὲ, 'Αρπείδη. The vocative of the proper name is often placed thus before the personal pronoun, for the sake of emphasis.—αὐτῷ ἐγώγε λίσσουμαι, κ. τ. λ. "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of αὐτῷ, which involves in some degree the meaning of γὰρ. So in Latin; we often find autem where enim might stand.—Ἀχιλλῆι. More literally, "to," or "for Achilles," i. e., for the behoof or advantage of Achilles. The dativus commodi, or dative of advantage. (Kühner, § 579, 3.)

μέγα ἤρκος πολέμου κακοῦ. "The great defence against evil war," i. e., the great rampart against the foe. So a shield is called ἤρκος ὑπόντων, "or defence against darts."

286–291. ναὶ δή. "Yes, indeed."—γέρον. "Aged warrior."—κατὰ μοῦραν. "Rightly."—ἀλλ᾽ δέ᾽ ὑψηρ, κ. τ. λ. Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would have been it not for the arrogant and domineering spirit of Achilles.—περὶ. "Above," i. e., superior to.—κρατέειν. "To bear rule over."—ἀνάσσειν. "To lord it over."—σημάνειν. "To prescribe."—αὶ τίν᾽ αὐ τεισεοδαι δίω. "In which things I think that some one will not obey him." Observe that αὶ is here the accusative of nearer definition, while in τινὰ Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—ἐθεσαυ. Equivalent to ἐποίησαν.—τοῦνεκα οἱ προθεοῦν; "Do they on this account give him the right?" Observe that προθεοῦν is from the simple stem-form προθέω, whence προτιθημι comes. It stands, therefore, for προτιθεῖσιν.

292–294. ὑποβλῆδην. "Interrupting his speech." Compare the scholiast: μεσολάβησα τὸν Ἀγαμέμνονος λόγον, πρὶν ἣ σιωπήσαι αὐτὸς εἰςφών.—ἡ γὰρ κεν, κ. τ. λ. "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle γὰρ is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, for," &c.—εἰ δὴ σοι, πᾶν ἔργον, κ. τ. λ. "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," i. e., if I shall yield to thy every command.
Observe that ἐπειξομαι is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve ἄτι κεν εἰπτος into its equivalent κάν τί εἰπτος—πῶν ἥργον. The accusative of nearest definition.

295–296. ἄλλοις δή. “Unto others, whosoever they may be.” Inasmuch as the particle δή supports and strengthens the meaning of the word with which it is connected, it makes defnites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of ἄλλοις is increased by it, and, therefore, the true force of δή is, “be they who they may,” “whomsoever it may please,” &c. (Hartung, vol. i., p. 277.—Nägelsbach, ad loc.)—μή γὰρ ἐμοιξε σήμαν. “For prescribe not unto me, at least.” The particle γὰρ refers back to ἄλλοιν επιτέλλει, and shows why that was said.—ὅως. “I am resolved.”

297–299. συ δ' ενι φρει βάλλει σήσαι. “And do thou lay it up in thy mind.” Observe that we have here, not ἐλεφθάνει, but ἔι with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition ἐν here, with the dative, reminds us, therefore, of Virgil’s “tu condita mente tenes.”

Κούρης. Briseis.—οὔτε τῷ ἄλλῳ. “Nor with any one else.” τῷ for τινί.—ἐπει μ' ἄφελεσθε γε δόντες. “Since, after having given, ye even took her away from me.” The true force of γε here is explanatory, so that ἐπει...γε may be rendered more freely, “and that too because,” as in Latin, “idque proplerca quod.” (Hartung, vol. i., p. 390.)—μ' ἄφελεσθε. For με ἄφελεσθε αὐτήν.

300–301. τῶν δ' ἄλλων... τῶν. “Of those other things, however,...of these.” We have here in τῶν an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis. (Kühner, § 632.)—οὐκ ἀν τι φηροὺ, ἄνελὼν. “Thou shalt not, I think, having taken up, bear any one away.” Observe here the indefinite meaning which ἀν imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words “I think.”—ἄνελῶν. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads ἀν ἐλῶν
making this an instance of the repetition of the particle ἀν, as it often subsequently occurs in the Attic writers.

302–303. εἰ δὲ ἀγε μὴν πείρησαι. “But if thou wilt, come indeed, make trial for thyself,” i. e., make the experiment in person. Observe the force of the middle voice. With εἰ δὲ supply βούλει, a common ellipsis.—ἀγε μὴν. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—να γνώσω καὶ οἴδε. “In order that these here also may know,” i. e., may know the truth of what I say, may see me do what I threaten.—ἐρωθεί τερὶ δουρὶ. “Shall stream around my spear.” More literally, “shall stream around for my spear.” Observe that τερὶ, according to Homeric usage, is an adverb here, not a preposition.

304–306. ὡς μαχεσαμένω. “After having both contended thus.” ὡς for ὠτώς. Buttmann considers μαχεσαμένω more in accordance with analogy than μαχησαμένω, the reading of Aristarchus and Wolf. —ἀδαν ᾃ ἀγορήν. “And dissolved the assembly.” As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and vix versa.—νῆς εἰςας. “Equal ships,” i. e., having equal sides, a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhœteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhœteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomede. In front of the ships were the tents, which were, in reality, rude huts, tents of canvass being then unknown.


312–314. ἀναδίνετο. “Having embarked.” Literally, “having gone up (the vessel’s sides).”—ἐπέπλεον ύγρὰ κέλευθα. “Began to sail upon the watery ways,” i. e., the watery paths of ocean. Beck
maintains that ἴγρός is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, ἴγρός is the very adjective to be employed here. (Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum., &c., Lips., 1791, p. xviii.)

ἀπολυμαίνεσθαι. "To purify themselves," i.e., to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanatory measure, and partly that they might be able to engage in the solemn sacrifice to the god.—καὶ εἷς ἄλα λύματ' θαλλον. "And cast the offscourings into the sea." By λύματα is here meant the water by which the ablation of their persons had been effected. On the present occasion it was thrown into the sea. It was cus-
tomary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (Hase, Class. Alterthumsk., vol. i., p. 94.)—ἐθάλλον. Observe the force of the imperfect in denoting an act done by many in succession.

315-317. ἐρόν. "They sacrificed." Consult note on verse 147. —τελείοσας ἐκατόμβας. "Perfect hecatombs," i. e., of perfect and unblemished victims. Consult note on verse 66.—ἐκατόμβας. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the Iliad (vi., 115: i. b., 308), consisted of twelve bulls. The hecatomb which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (Hase, Public and Private Life of the Greeks, p. 101.)

παρὰ θιν. "Along the shore." θιν is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. Qui sacra faciunt, non in litore sed per litus versantur. (Nägelsbach, ad loc.)—κνίνας ὁ ὑπαρόν ἵκεν, κ. τ. λ. "And the savor went to the sky, whirling itself in the smoke round about it." We have given here the interpretation of Nägelsbach, according to which ἐλισσομένη is middle, not passive; and περί belongs to κατηφ, not to the participle. As regards the middle meaning here assigned to ἐλισσομένη, compare II., xxi., 11. So, again, with respect to the construction here given to περί, compare the phrase ἄμφι πριτι στήσαι (Od., viii., 434).

318-325. τὰ πένυντο. "Were busily employed upon these things." The reference is to the process of purification, and after that to the offering up of the hecatombs.—τῆν πρώτον. "With which in the first instance."—ἀλλ' ὅτε. "This hero, on the contrary."—τὸ οἷ ἐσαν. "Who were unto him." τῷ for ὅ.—ὑπηρώθε τεράποντε. "Active attendants."

ἐρθεσθον κλεισίνν. "Go ye two unto the tent." With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—χειρὸς ἐλώντι ἦμεν. "Having taken by the hand, lead away." Observe that ἐλώντι is for ἐλώντε, and that ἦμεν, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (Matthias, θ 546.) Some editors place a comma after Ἀχιλέος, and then make ἦμεν equivalent to ὡστε ἦμεν, but this wants spirit.—ἐλ ὃ γε μὴ δώσαν, κ. τ. λ. Compare verse 137.—σὺν πλεύνωσαί. "With greater numbers." Literally, "with more men." Supply ἀνδράσι.—τῶ. For ἀ
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326-330. προῖε. "He sent them onward." Compare note on προῖαφε, verse 3, and Gloss., verse 25.—κρατερόν δ' ἐπὶ μύθον ἵτελ-λεν. Compare verse 25.—ὑέκοντε. "Reluctant."—βάτην. For ἐβάτην.—Μυρμιδόνων. Consult note on verse 180.—ἐπὶ τε κληίδας, κ. τ. λ. The adverb ἐπὶ serves here to determine with more precision the direction expressed by the accusative. (Kühner, § 545, 2.)—τόν δ' εὖρον, κ. τ. λ. Referring to Achilles.—οὐδ' ὑπα τάγε ἵδιν, κ. τ. λ. "Nor, in very truth, did Achilles rejoice on having seen these two."

331-333. τ' μὲν ταρθήσαντε, κ. τ. λ. "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—οὐδὲ τι μὲν προεσφώνειν. "Neither did they address aught unto him." Observe the double accusative in τι μὲν, the latter term being for ἄυτόν.—ἐγνω ἵσιν ἐνὶ φρεσί. "Knew in his own mind (the object of their coming)."

334-342. χαίρετε. "Hail," i. e., joy be with ye. The common expression on either accosting or taking leave.—Διὸς ἄγγελοι ἠδὲ καὶ ἄνφορον. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (II., viii., 517), they are called Διὸ φίλοι, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," i. e., blamable in my eyes. —δ. For δς.—Διογενῆς Πατρόκλεις. "High-born Patroclus." Observe that proper names in -κλος are often declined like those in -κλῆς, and again, those in -κλῆς like those in -κλος. Hence Πατρόκλεις, for Πάτροκλε. (Matthia, § 92, 1.)—σφωίν. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (Thiersch, § 204, 6.)—τῶ δ' αὐτῶ μέρτυροι ἐκτῶν, κ. τ. λ. "And let these two themselves be witnesses both before the blessed gods," &c., i. e., witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of τῶ αὐτῶ, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—καὶ πρός τοῦ βασιλῆς ἀπυψώ. "And before that hard-hearted king."

Ἀποτε δ' αἴτε. "If ever again hereafter." For ἐποτε δὴ αἴτε.
not δὲ ἄυτε. These words are generally made to commence a νέ sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiosis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἰπότε δ' ἄυτε κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμοναί. "For the purpose of warding off." The infinitive is here employed to express the object or intent. —τοῖς ἄλλοις. Consult note on ἦμιν in verse 67.

342–344. ᾳ γάρ ἐγ' ἀλογία, κ. τ. λ. "For, in very truth, this man rages with destructive thoughts," i. e., intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—οὐδε τι ὀλθε, κ. τ. λ. "Nor does he at all know how to observe at the same time the future and the past," i. e., to make the events of the past the lessons for the future.—ἀσόι. "In safety," i. e., so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—μαχέωνται. We have followed here the conjecture of Schäffer. The common text has μαχέουντα, but the subjunctive harmonises better with ὀλθε that precedes. Thiersch proposes μαχέωνται, i. e., μαχέουνται. The common reading makes an hiatus before Ἀχαϊοι.

346–351. ἐκ κλαίας. "Forth, out of the tent." Observe the adverbial force of ἐκ.—δῶκε δ' ἀγεν. "And gave (her to them) to lead away."—αὐτις ἔτην. "Went back."—παρὰ νῆας. Consult note on ἐπὶ κλαίας in verse 328.—ἡ δὲ γυνὴ. "And she, the woman."—αὐτὰρ Ἀχιλλεύς. The particle αὐτὰρ, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. "Having burst into tears." These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abdication. Compare verse 355, seg.—ἐτάρων ἀφαρ ἔξετο, κ. τ. λ. "Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep." The genitive ἐτάρων depends on νόσφι λιαθείς, which may be more literally rendered, "having gone aside from." (Buttmann, Lexil., vol. i., p. 73.)

ὦν ὑπ' ὑπ'. Observe here that ὑπ' is by apostrophe for ὑπα, the accusative, and that it is erroneous to write ὑπ', which would be for
The accusative ὁινα here depends, not on ἐξετο merely, but on the combined idea implied by both. (Kühner, § 619, b.—Nägelsbach, ad loc.)—άλος πολιίς. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective πολιίς denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin pullus, and palleo. (Pott, Etymol. Forsch., vol. i., p. 120.)—οἴνωπα πόντων. Referring to the appearance of the main ocean, afar off from the land. Observe that οἴνωπα has here the force of μέλανα, the early wine, according to Eustathius, having been of a dark hue, approaching to black: δι᾽ ήοικε τὸ παλαιόν ὁ οἶνος μέλας εἶναι τὴν χρώαιν.

πολλὰ. “Earnestly.”—χεῖρας ἄργυναι. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352-356. ἐπεί μ’ ἐπεκές γε, κ. τ. λ. “Since thou didst indeed bring me forth, being very short-lived.” The particle γε here serves to strengthen the idea expressed by the verb: Achilles addressed Thetis as indeed his mother. (Hartung, vol. i., p. 364.) Observe, moreover, that πέρ has here the force of valde, while in the succeeding clause it passes into the kindred meaning of omnino.—τιμήν πέρ μοι ἁφελέω, κ. τ. λ. “Olympian Jove, the lofty thunderer, ought by all means to have bestowed honor upon me. Now, however, he has honored me not even in a small degree,” i. e., as matters now go, however, &c.

ἡ γάρ. “For in very truth.”—αὐτὸς ἀποίρας. “Having taken it away by his own authority.” These words form an epexegetis, or additional explanation, to ἐλόνω, which merely indicates the seizure without the additional idea implied in αὐτός.

357-361. πότινα μὴτηρ. “His revered mother.”—ἐν βένθεσιν ἀλός. The sea-deities were supposed to dwell amid the depths of the sea.—παρὰ πατρί γέροντι. “By her aged sire.” Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—ἀνέδω. “She emerged.”—ἡντ᾽ ὄμίχλη. The comparison here refers merely to ἄνεδω, the idea expressed by καρπαλίμως being excluded.—πάροιθι αὐτοῖο. “In front of him.” She seated herself in such a way as to be seen fully from the place where her son was sitting. Hence the genitive αὐτοῖο.—χεῖρι τέ μν κατέρετσι, κ. τ. λ. “And she both soothed him with her hand, and said what she wished to say, and uttered t aloud.” Compare the version of Nägelsbach: “Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus.” The words ἵκ τι δόνμαζεν are often er-
roneously transliterated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after ἐφαν', because ἔπος is the object of both verbs.

362-363. τί δὲ σε φρένας ἱκετο πένθος; "And why has grief come suddenly upon thee in thy mind?" i.e., upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—ἐξαύδα, μή κεῖθε νόφ. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—ίνα εἶδομεν ἄμφω. "That we both may know." Observe the dual subject with the plural verb, and note also that εἶδομεν is for εἶδομεν.

365-366. οἶσθα. "Thou knowest (already)."—τίνι ἀγορεύω. "Why need I tell." Observe the force of the subjunctive.—πάντι. Depending on εἶδονι.—ὑπόκωθε εσ Θῆβην. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction' sake, Hypoplaclian, because lying at the foot of Mount Plakos (ύπό and Πλάκος). Eetion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eetion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards ἱερὴν here as equivalent to praeclarum, just as ἰδείς and δίος are often used in speaking of any thing superior of its kind.

367-368. τῷ δὲ. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—παλ τά
μήν εὖ εὐσώσαντο, κ. τ. λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is μετὰ σφαίραν, not μετὰ σφίαν. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (Götting, § 47, 3.)

369-370. ἐκ δ’ ἔλον. "And out of them they selected," i. e., as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare Od., xi., 534: Νεοπτόλεμος μοίραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαλεν.—Χρύσης δ’ αὖθ’, κ. τ. λ. The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380-388. πάλιν ἡχεῖτο. "Went back." Consult note on verse 59, as regards the Homeric force of πάλιν.—τοῖο δὲ εὐξαμένου, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." τοῖο for τοῦ, i. e., τούτου.—ἃκε δ’ ἔπ’ Ἀργείωιν, κ. τ. λ. "And he sent a destructive shaft against the Greeks." Observe that the diative here depends on the verb, and that ἐπὶ merely marks the direction of the action. Consult Nägelsbach, Excurs., xvii., p. 308.—οὕ τε νε λαοῖ. "And they, the forces, now." Observe the pronominal force of οὗ, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νῦ, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—ἐπασσύτεροι. "One after another." Compare the scholiast: Αἰολικὴ λέξεις, τῇ ἐπαλληλίᾳ πυκνύτεροι, ἄλλεπαλληλοὶ, συνεχεῖς.

τὰ δὲ κῆλα Θεοῖ. "But they, the arrows of the god."—πάντῃ. "In every direction." The terminus ad quem, which is still more fully explained by ἀνὰ στρατῶν.—ἐφών. "The wide," i. e., widespread.—σεπτροπιάς. Consult note on verse 87.—ἡσείλησεν μῦθον, κ. τ. λ. "He uttered a threat, which in very truth has been accomplished," i. e., carried into effect. Literally, "he threatened a
spcech," i.e., uttered a threatening speech.—δ. Used for the relative ὅς.

389-392. τὴν μὲν. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—ἐλίκωπες. Consult note on verse 98.—πεῖμποναν. "Are escorting."—ἀνακτή. "To the king," i.e., to Apollo. Consult note on verse 36.—τὴν δὲ κοῦρην Βρισῆος. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in τὴν μὲν and τὴν δὲ.—νέον. "But just now." Literally, "lately," or "recently."—τὴν μοι δόσαν. For ἣν μοι δόσαν.

393-398. εἶ δύνασαι γε. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—περίσχεο παύεις ἔνος. "Aid thy valiant son." We must write ἔνος, not ἔνος. It is the genitive of ἔνος. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form ἔνος is supposed to be the genitive of ἔνος or ἔνος, a sister form of ἔνος, and to have the meaning of "thy." But consult Buttmann's Lexilogus, s. v.

εἶ ποτε δὴ τι. Compare verse 40.—ἀυτήσας. "Thou didst gratify."—ἡ καί. "Or even, also." πολλάκι γὰρ σέο, κ. τ. λ. "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: audiebam ex te, quum diceres.—σέο. Depending on ἵκουσα. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been πατρὸς σύνο. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomerian legend. The bard makes no mention of any such divorce. (Consult Spitzner, ad loc.)

κέλαινεψί. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "mediā nimborum nocte." (Georg., i., 328.) Compare the explanation of Passow: "in düstre Gewölke gehalten." (Lex., s. v.)—οἰ. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb ἔφησσα that precedes.—As regards the literal force of the dative Κρονίων, consult note on verse 67.

400-404. Πολλὰς Ἀθήνη. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives Φοίβος Ἀπόλ.
λων instead of Παλλώς Ἀθήνη.—τὸν γ’ ὑπελύσαο ὁμιών. “Didst rescue this same deity from bonds.” Observe the force of γά in conjunction with τὸν: “this deity, indeed,” “this particular deity,” “this same deity.” Observe, also, in ὑπελύσαο the force of ὑπ’ in composition, “didst free him from falling under fetters,” i. e., under the control of fetters.

ἐκατόγχειρον. “The hundred-handed one.”—Βριάρεως. “Briareus.” This name is supposed to mean “the powerful one,” and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Άλιαν (V. H., 11), the Columns of Hercules were called, in the earliest poetry, ἀλ ἄτηλαι Βριάρεως, “the Columns of Briareus.”—καλέονται θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete; whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν προγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. “The poet attributes the more ancient name to the gods.”

ἀνδρέες δὲ τε πάντες Ἀλγαῖον. “But all men also Ἀγεών.” Observe here the peculiar force of τε. The gods named him Briareus; and men also gave him a name, but this latter was Ἀγεών.—Ἀλγαῖον. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ἀγεών, remarks, τὸν πατέρα Ποσειδώνα κατεβράθηκεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ἀγεών, the latter having married his daughter Cymopolia. (Wolf, Vorles. ed. Ust., p. 145.) The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404-406. ὁ γὰρ αὐτὲ βιη, κ. τ. λ. “For this one in his turn, was better in strength than his sire.” By πατρός Neptune is meant,
whether we are to regard him as the father or father-in-law of 
Aegaeon. (Consult preceding note.)—γάρ. This particle refers back
to καλέσασθαι, and assigns the reason why Thetis called on him for
aid.—αὖτε. Neptune, in union with the other gods, was more pow-
erful than Jupiter; but Briareus or Aegaeon, in his turn, was stronger
than Neptune.

ὁς ἤα. "Who, namely," i. e., he, namely. We have here in
Greek an instance of the construction so frequent in Latin, where
the relative is introduced after one or more intermediate clauses,
and takes the place of a personal or demonstrative pronoun. In
such cases the particle ὥα or ὥα is added to the relative, in order
to indicate recapitulation, and show that the thread of the narrative
is resumed. (Kühner, § 800.) Compare Cic., Phil., iv., 5: "Virtus
est una altissimis defixa radicibus: quae (i. e., hæc enim) nunquam
ullâ vi labefactari potest," &c.—κίδει γαίων. "Exulting in his high
renown," i. e., proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδεικσαν, κ. τ. λ. "This one the blessed gods even
dreaded, nor did they bind (Jove)." Literally, "nor did they also
bind." Observe here the peculiar force of τε. As, on the one hand,
yhey dreaded Briareus, so also, on the other, they bound not Jupiter:
or, in the Latin idiom, "ut illum metuebant, ita nec Jovem vinciebant."
The legend partially detailed in the text is given more fully by one
of the scholiasts. Jupiter, after having obtained the sovereignty of
the skies, indulged in a tyrannical exercise of authority, and a sedi-
tion in consequence arose among the other gods, who formed there-
upon a conspiracy to bind him. Thetis, however, having learned
their intentions by means of Nereus, her prophetic sire, hastened to
the aid of Jove, attended by Briareus, who terrified the gods from their
purpose. Jupiter, as a punishment, suspended Juno by the wrists
from the skies, and commanded Neptune and Apollo to work for
Laomedon, and build the walls of Troy.

407-412. καὶ λαβὲ γούνων. "And take hold of him by the knees."
Supply μὲν. Observe in the genitive γούνων the reference to a part
of the entire frame. The usual attitude of suppliants was to clasp
the knees of the person addressed with one hand, and to touch his
chin or beard with the other. Compare verse 500, seq.—αἱ κέν
πώς. "If, perchance, in any way." Observe the wish that this
may happen, implied in the particle αἱ, and consult note on verse
66. —ἐπὶ Τρώσσεσιν ἀρήξαι. "To lend aid unto the Trojans." Here,
as before, there is no tmesis, but the adverb ἐπὶ, though forming
one blended idea with the verb, retains, nevertheless, its distinct
adverbial signification.
NOTES TO BOOK I.

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toùς δὲ κατὰ πρόμας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while).” As regards the force of ἔλσαι here, consult Buttmann, Lexil., s. v. The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. “May enjoy.” Ironical.—ἥν ἄτην. “His evil folly.” The term ἄτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare Williams’s Homerus, p. 82.)—δεῦ. For δεῦ. “When.” Not for δι. 413-416. κατὰ δάκρυ χέωνα. “Pouring down the tear.” Observe the adverbial force of κατα.—τι νῦ. “Why, indeed.” Analogous to the Latin quidnam.—αλνὰ. “Unhappily,” i. e., in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form αλνῶς.

αἰθ ὀδελες ἱσθαι. “Would that thou wast sitting.” The scholiast refers ἱσθαι to an idle and inactive life (φησὶ δὲ δι τι προεθημεν ἀν σε ἀπτακτων βίον ζήσαι). Not so, however. The spirit of the wish is contained in ὀδάκρυτον and ἄτημονα.—ἐπελ νῦ τοι, κ. τ. λ. “Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long.” In the old language the same idea is often expressed twice, once affirmatively, and immediately there after negatively.—μίννυβα. The adverbs μίννυβα and δὴν come in here with a sort of adjetive force. So we have ὃς for τοῖς, in II., iv., 318, and elsewhere; χαλεπῶς for χαλεπόν, II., vii., 424, &c.—πέρ. Equivalent here to the Latin valde.


ἀγάννυφον. “The very snowy.” Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (Doddrell,
When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult Völcker, *Hom. Geogr.*, p. 6.)

422-424. μὴν Ἀχαιῶιον. "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks." — ἕς Ὀκεανόν, μετὰ ἀμύμονας, &c. "To Oceanus, among the blameless Ἑθιοπιανς, unto a banquet." As regards the distinction between ἕς and μετὰ, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (Kr. Bl., i., p. 200.)

Ὀκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus ἀψόφραος, because it thus flowed back into itself.— Ἀθιοπῆς. Who the Homeric Ἑθιοπιανς were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Ἑθιοπιανς, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Ἑθιοπιανς the Libyans. Völcker, however, is in favor of making the legend of the Eastern Ἑθιοπιανς to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homerische Geogr.*, p. 87, seqq.)

μετὰ δαίτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Ἑθιοπιανς, but whether given by the Eastern or Western race is not stated by the poet. — The common text has μετὰ δαίτα, as we have given it. Wolf and Heyne, however, following Aristarchus, give κατὰ δαίτα, in order to avoid the double μετὰ. But κατὰ δαίτα, as Spitzner remarks, can only signify ad eírum sibi parandum, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *II.*, xvii., 432: τὸ δ’ ὤντ’ ἄψ ἐπὶ νῆς ἐπὶ πλατών Ἑλλησποντον ἡθελέτην ἱέναι.—*Od.*, i., 183: πλέων ἐπὶ οὐντα πόντον ἐπὶ ὀλλοθρότος ὧνθρω- ποις.—*II.*, xxii., 503, seq.: εὔδεκακ’ ἐν λέκτωναι, ἐν ὑγκάλοδος τιθήνης, εἴνη ἐνι μαλακῆς, &c.
425–427. ὀδεξάτηρ. Supply ἡμέρα, which is already implied in χθιζός.—τοῖ. "I assure thee." More literally, "for thee." In both this and the following line, τοῖ must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, τοῖ for σοῖ. (Nägelsbach, Excurs., ii., p. 178.)—καὶ τὸ τῆς ἐπειτὰ τοῖ, κ. τ. λ. "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—μὲν πείσεσθαι. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429–430. ἐνζωνοίο γυναικὸς. "On account of the well-cinctured female," i. e., the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying ἔνεκα.—τὴν ἡμᾶς βίγι ἀέκοντος, κ. τ. λ. "Whom, namely, they had taken away by force from him unwilling." More literally, however, "by force in respect of him unwilling," i. e., exercised toward him unwilling. Observe that τὴν ἡμᾶς is for ἡμᾶς, and consult note on verse 405.

431–435. ἵκανεν. "Was proceeding, meanwhile." More literally, "was coming."—οἶ ὄτε ὑπὶ ἰκαντὸ. "And when these now were come,"—στειλαντὸ. "They furl'd."—θέσαν. Supply αὐτὰ.—ἱστὼν δ' ἴστοδόκη πέλασαν, κ. τ. λ. "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the ἴστοδόκη is meant the place for receiving the mast when lowered, while by the πρότονοι are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult Terpsistra, Antiq. Hom., p. 312.)

τὴν δ' εἰς δρόμον προφέρεσαν ἐρεμοίς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, προφέρεσαν, the reading of several grammarians, instead of the προφέρυσαν of the ordinary text. The verb προφέρουσίμ is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (ad Od., 9, 73), προφέρεσαν was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436–437. εἴνας. "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—κατὰ δὲ προμήθει ἔδησαν. "And down thereunto they bound the stern-fasts." Observe the adverbial force of κατὰ.—καὶ αὐτοί. Compare the scholiast: οὐ μόνον τὰς εἴνας ἔδησαν, ἄλλα καὶ αὐτοί.

Q 2
\textit{ξεθαίνων.—βαινω} The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryséis comes forth individually, where the aorist is again employed.—\textit{ἐπὶ ἰημεῖν}. The adverbal \textit{ἐπὶ} merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438-441. \textit{βῆσαν}. “They caused to go.” Consult note on verse 310.—\textit{νηδός ποντότοροι}. “From the ocean-traversing ship.”—\textit{τὴν μὲν ἐπευτ’}. “This female thereupon.”—\textit{πατρὶ φίλας ἐν χερσὶ}. “In the hands of her father.” Literally, “in the hands unto her father.”


449-450. \textit{χερνίφαντο ὅ’ ἑπειτα}. “And then they washed their hands.” We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—\textit{καὶ οὐλοχύτας ἀνέλουντο}. “And took up the salted barley-meal.” The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (οὐλόχυτα or οὐλοχύται) mixed with salt; answering to the \textit{mola salsa} of the Latins.—\textit{τοῖσων δὲ}. Consult note on verse 58.—\textit{μεγάλ’}. “Earnestly.”

451-456. \textit{κλέθει μεν, κ. τ. λ.} Repeated from verse 37, &c.—\textit{ὁδη μὲν ποτε πάρος}. “Already, on one occasion before this.” We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives \textit{ἡ μὲν ὁδὴ ποτε}.—\textit{τιμήσας μὲν ἐμὲ}. “Thou didst honor me, indeed.” This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that \textit{τιμήσας}, as shown by the accentuation, and the presence of \textit{μὲν} and \textit{δὲ}, is the aorist indicative, and not the participle. The latter would have been written \textit{τιμήσας}, its final syllable being long.—\textit{ὁδ’ ἐτι καὶ νῦν}. “And now still farther, also.” \textit{ἡδ’} is for \textit{ἡδε}, not \textit{ἡδη}.—\textit{ἡδη νῦν}.
This very instant." More literally, "now, (even) now." ἔτοιμον to ᾧδη, as Hoogeveen remarks, excludes all delay.

458-463. αὐτῷ ἐπεί ἐρά. "But when then."—καὶ ὠλοξύτας τρ. δάλουτο. "And had cast forward the salted meal," i. e., had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—ἀφέρουσαν μὲν πρώτα. "They first drew back (the neck)," i. e., so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—καὶ ἐσφαξαν καὶ ἱδεϊαν. "And cut the throats, and slayed (the victims)."—κατὰ τε κλίσιν καθάληψαν. "And covered them completely with fat." Observe the peculiar force of the adverbial κατά. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—διπτυχα ποιήσαντες. "Having made it double," i. e., having placed upon them double pieces of fat. This was done in order to expeditate the burning. Observe that διπτυχα is here the accusative singular of διπτυξ, agreeing with κλίσιν understood. Compare Buttmann's Lexil., p. 208, ed. Fishlake, and the note of the translator.

ἐπί αὐτῶν δὲ ὁμοθήτησαν. "And upon them placed raw pieces."—ἐπὶ σχιζῆς. "On sticks of cleft wood." σχίζησ for σχίζαισ.—λείβε. "Kept pouring a libation." Observe the change from the aorists to the imperfects καὶε, λείβε, ἔχον, &c., as denoting continuance of action.—παρ' αὐτῶν. We should here expect παρ' αὐτῳ. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate παρ' αὐτῶν, "beside him;" but the meaning properly is, "having come up to him and placed themselves by his side."

πεμπώδολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464-465. αὐτῷ, ἐπεὶ κατὰ μηρ' ἐκάθη, κ. τ. λ. "But when the thighs were completely consumed, and they had tasted the entrails."—σπλαγχνα. By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—μιστυλλόν τ' ἁρα τάλλα, κ. τ. λ. "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in ἔμψι δοθελοίςων: literally, "they pierced
them round about with spits," i. e., they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466-468. ἔρυγαντό τε πάντα. "And drew them all off," i. e., off from the spits. Observe the middle voice: drew them off for themselves.—πόνον. "From their labor," i. e., the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—οὖδέ τι υμὸς ἔδειντο, κ. τ. λ. "Nor did the feelings (of any one) at all feel the want of an equal banquet," i. e., the banquet was an equal one for all, and all took an equal share of it. (Compare Voss, Kr. Bl., i., p. 207.) Nügelsbach gives a different, but less natural explanation: "Nor did the feelings (i. e., the craving) of any one at all feel the want of food proportioned (to them)," i. e, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply υμὸν after ἔδειν.

469-470. ἐπεὶ εἰς ἔρον ἐντο. "When they had taken away from themselves the desire." Observe the force of the middle in ἐντο.—κρητήρας ἐπεστέψαντο ποτοῦ. "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttman (Lexil., i., p. 92). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by κρητήρας are meant, not drinking-cups, but large bowls in which the wine was mixed with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471-473. νῦμησαν ὅ ἄοι πᾶσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρζάμενοι δεπάεσαν is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttman, who gives ἐπαρζάμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἄρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐκl, moreover, in combination with ἄρχεσθαι, indicates here the relation of the simple ἄρχεσθαι to the individuals to whom it is given, or among whom it is divided. (Buttmann, Lexil., i., p. 110.)

οι δὲ, κοινοὶ Ἀχαίων. "And they, the sons of the Greeks." Consult note on verse 2.—πανημέριοι. "All day long." Compare
The image contains a page from a text. The text is in Greek and appears to be discussing a hymn or song mentioned in verse 497 of Homer's Iliad, possibly preserved by a later poet. The page also contains a translation of the Greek text into Latin, discussing the implications of the word στίχον in Homer and its use in Latin poetry.

The text begins by referring to a hymn or song, possibly sung in honor of Apollo, which seems to have been the worship of that deity. Knight considers this verse, which is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names Παιῶν and Παιάν had become customary designations for Apollo.

The expression παρὰ προμήνσια forms what is termed "construction praegnans" in Latin poetry, and the adverbial force of ἀνά, -ἐν δὲ ἄνεμος πρῆσαι, κ. τ. λ. "And spread on high the white sails." Observe the peculiar adverbial force of ἐν: the wind streamed against the sail "in such a way that it was therein." The ship proceeding on her way, i. e., as the ship proceeded.

The text also discusses the use of the genitive ἥπειρος and its implications in Latin poetry.
shore, the next thing to be done is to draw it high up on the sand: here εὴρ is again employed to denote direction, and we have now the dative in ψαμάθως, because this is to be a permanent resting-place for the ship.—υπὸ δ’ ἔρματα μακρὰ τάννυσαν. “And they extended long props beneath.” These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels and more room for fighting. (Das Schiff bei Homer und Hesiod, p. 31.)—ἐκκάιδυναντο. “Scattered themselves.”

488–492. aὐτὰρ ὃ μὴνε. “But that (other) one (meanwhile) kept cherishing his wrath.” Observe the demonstrative force of ὃ, as indicating Achilles, and the continued action expressed by the imperfect.—ὥκυπνόρωσιν. We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—Οὐτέ ποτ’ εἷς ὕγαρην, κ. τ. λ. “Neither at any time did he go to the assembly which makes men illustrious,” i. e., where men have an opportunity of acquiring renown by their eloquence and wisdom.—φθινοθέσκε φίλοι κηρ. “He kept pining away (in) his heart.” The minor scholiast makes φθινοθέσκε transitive here, and equivalent to ἐφθειρε. It is more Homeric, however, to give it an intransitive signification, and to make κηρ the accusative of nearer definition.

αὐτὶ μὲνον. “Remaining there (where he was).”—ποθέσκε ὃ ἀυτὴν, κ. τ. λ. “And he longed for the battle-cry and the war,” i. e., he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. εκ τοῦ. “From that time.” τοῦ for τοῦ (i. e., τοῦτου), with an ellipsis of χρόνον.—ὑνωδεκάτη. Compare verse 425.—καὶ τὸτε ὃ. “Then, indeed, also.” Observe here the force of καὶ: not only the twelfth morning came, but the gods then also proceeded to Olympus.—ἄμα. “At the same time.”—ἡρχε. “Led the way.”—ἀλλ’ ἦγ’ ἀνεύσετο κύμα θάλασσης. “But this same (goddess) came up unto the wave of the sea,” i. e., unto the surface of the sea. We must be careful not to render κύμα θαλάσσης, as some do, “from the wave of the sea;” this would require the genitive κύματος. Compare verse 359, ἀνέδων πολιής ἀλός, and Od. ν., 337, ἀνεύσετο λίμνης, in both of which cases the genitive is rightly employed, for there the idea is that of emerging from. In the present
instance, however, Thetis comes forth from the deep water, unto the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult Nägelsbach, ad loc.

*ἡερίη ἅ ἀνέβη.* "And amid the mist of the morning she ascended.'

We have adopted the meaning given to *ἡερίη*, in this passage, by Voss: "Stieg sie in neblichter Frühe," &c., and which is adopted by Nägelsbach. The common translation is, "early in the morning;" but, if this be correct and *ἡερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with ἄνεδύεστο, and not reserved for the second. According, however, to the explanation of Voss, *ἡερίη* can have nothing to do with ἄνεδύεστο, and belongs, therefore, rightly enough, to ἀνέβη. The passage, too, in this way, gains vastly in poetical beauty.—οὐρανός, Οὐλύμπος ἄρ. First she reaches the sky (οὐρανός), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498-502. ἄτερ ἰμενόν ἄλλων. "Sitting apart from the rest."—Ἀκροτάτης κορυφῆ. The palace of Jove was on the highest peak of the mountain.—πολυδειράδος Οὐλύμποιο. "Of the many-peaked Olympus." Compare the explanation of πολυδειράδος, as given by the scholiast: πολλὰς ἔξοχὰς ἔχοντος. In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "τρίς δὲ τριηκόσια κορυφὰι νυφόεντος Ὀλύμπου."

ὑπ’ ἄνθερεώνος ἐλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "Antiquis Gracia, in supplicando, mentum attingere mos erat. (H. N., xi, 5, 103. Compare also Eupir., Hc., 342.) The genitive ἄνθερεώνος depends more on ἐλοῦσα than on the adverbial ὑπό. This took Jove by the chin (hence ἄνθερεύενος, the genitive of part) in such a way that her hand was extended under (ὑπό) the same.—ἄνακτα. "Monarch of the skies."


"Is the most swift-fated of all." Equivalent, in fact, to ὡκυμορωτήρος ἄλλων, or ὡκυμορωτάτος πάντων. The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet ἄλλων merely excludes an individual of the same kind with the rest, though differing from them in degree, so that the same person may be said both to belong and not to belong to the class in question
We have an imitation of this construction in Tacitus ( Agric., 34): "Hi ceterorum Britannorum fugacissimi."—ἐπέλειν. Equivalent here to εἰπεῖ. Consult note on verse 418.—αὐτῷ. "For." A similar usage prevails in Latin, where autem sometimes has the force of enim. Thus we may say, as a paraphrase of the present passage, "Honore filium orna; est autem nunc quidem ducis injuria privatius honore." (Nägelsbach, ad loc.)

508–510. ἀλλὰ σῷ πέρ μίν τίσον. "Do thou, however, by all means honor him," i. e., do thou certainly extend to him that honor which others have failed to render him.—μητίεια Ζεῦ. "Counseling Jove," i. e., Jove, parent-source of all wise counsels.—ἐπὶ Τρῶ- εσοι τίβει κρατοῖς. "Bestow might upon the Trojans," i. e., the might that leads to victory. The adverbial ἐπὶ here increases the idea of the continuance of that power. It is to be given to the Trojans, and to rest upon them for a time.—οὐκέλλωσι τε ἐ τιμῇ. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "augere aliquem honore."

511–513. νεφέληγερετά Ζεῦς. "The cloud-collecting Jove."—ὡς ἤφεστο γοῦνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With ἤχεο supply γοῦνων or αὐτῶν, though not required in the translation. We have here, in ἐμπεφυεῖα, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a very feeble imitation of this in his "genua amplexus hærecbat." (Æn., iii., 607.) It must be observed that, in a strict Homeric translation, the particle ὡς would be demonstrative here in both clauses: "so she touched his knees, so she kept holding." Compare the German idiom, "so viel Köpfe, so viel Sinne," and also the well-known passage in Virgil, "ut vidi, ut perii, ut me malus abstulit error." (Eclog., viii., 41.)

514–516. νημερτές μὲν δὴ μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μὲν is here for μήν. The particle δὴ, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—καὶ κατάνευσον. "And ratify (that promise) with a nod," i. e., and give me some outward sign of such promise.—ἐπεὶ οὐ τοι ἐπὶ δέος. "Since there is no cause for fear unto thee." Observe that δέος here is not metus, but causa metuendi.—ἐπι. For ἐπιστ.—δοσον. "How far," i. e., in what degree.—αὐτομοτάτη θεός. "The least honored deity."

517–519. μέγι δρακότας. "Greatly disturbed." According to Buttmann (Lexil., s. v.), the verb δρακόω denotes, in general, every kind of violent emotion at events, actions, and words which strike the
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mind unpleasantly.—ἡ ὀφθαλμοὶ ὅργα. Assuredly, now, (these will be) mischievous doings." Supply τάδε ἔσται, not ἔστι, and compare verse 573, where the full form of expression is given.—ὁτί. "Since."—ὁτι ὑπερφησι. "When she shall provoke me." The particle ὑπερφησι implies the possibility of such an event soon taking place, from the known character of Juno.

520–527. Ἡ δὲ καὶ αὐτως μὲ αἶν νεικεί. "For she, even thus, is ever taunting me," i. e., even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—καί τέ φησι. "And says, also."—αὐτῶς ὕπόστιχε. "Go back again."—νοήσῃ. "May perceive," i. e., may perceive thy visit to the skies.—κε μελήσεται. "Will be a care to me, if naught prevent." Observe the force of the particle κε in lessening the certainty implied by the future.—εἰ δὲ ἄγε. Consult note on verse 302.—ἐξ ἐμέθεν γε. "From me, at least." Implying that other gods may have other modes of giving a pledge, but that this is his.—οὗ γὰρ ἔμοι παλινάγρετον, κ. τ. λ. "For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head."—ὁτί. Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer ἕμοι to τέκμορ merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528–530. Ἡ, καὶ κυνάνεσσιν ἐπὶ ὀφρύσι, κ. τ. λ. "The son of Saturn spoke, and nodded thereupon with his dark eyebrows." When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: "Annuit, et nutu totum tremescit Olympum." But Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—ἐπερφόρασαντό. "Streamed one upon the other." Observe the force of ἐπὶ.—μέγαν δ’ ἐλέλιξεν Ὀλυμπόν. "And he caused the mighty Olympus to tremble (to its base)." The verb ἐλελιξὼ here expresses a quick vibratory motion.

531–535. διήτριψεν. "Separated."—Ζεῦς δὲ ἔδων πρῶς δώμα. "But Jove (proceeded) to his own abode." Supply ἔδω, which is to be elicited, in fact, out of ἀλτὸ.—σφῶν πατρὸς ἐναντίον. "In the presence of their sire." Observe the genitive here with ἐναντίον, the cause of motion, on the part of the assembled gods, coming from
the entrance of their sire.—μείναι ἐπερχόμενον. "To wait for him approaching." More literally, "coming on."—ἀντίοι. "Before him."

536-539. Ὑσ. "Thus," i. e., under such circumstances.—οὐδὲ μὲν Ἰρη ἤγγοιςεν, κ. τ. λ. "Nor concerning him was Juno ignorant; having seen, how that," &c.—οἱ συμφρώσαστο βούλας. "Had just been concerting plans with him." Observe the force of the aorist, in referring to what has just taken place.—ἀλλοιο γέρωντος. "Of the old man of the sea," i. e., of the aged sea-god. Referring to Nereus.—κερτομίσας. "In heart-cutting (words)." Supply ἐπειδή.

540-543. τίς δ' αὖ. "And who again." δ' αὖ for δὲ αὖ. Nägelsbach, with less propriety, makes it to be for δὴ αὖ.—δολομῆτα. "Artful one."—συμφρώσαστο βούλας. "Concerted plans with thee a moment ago."—ἔντα. Observe the employment of the accusative here, σὺ being understood, where we would expect the dative, agreeing with σοί. In Attic Greek this becomes a common usage.—κρυπτάδια φρονέοντα δικαζόμεν. "Revolving secret things in mind to come to decisions thereon," i. e., to make secret decisions, to decide on things apart from me.—εἰπεῖν μοι ἐπος ὅτι νοῆσῃς. "To declare unto me any plan thou mayest have devised." More literally, "to declare unto me a plan, whatsoever one thou mayest have devised."

545-550. μὴ δὴ τῶντας ἐμοῖς, κ. τ. λ. "Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations." Observe the peculiar force of ἔτι in composition, and compare the explanation of Nägelsbach, "hoefe nicht darauf."—χαλεποὶ τοι ἐσοντ', κ. τ. λ. "They will prove burdensome unto thee, although thou art the partner of my couch," i. e., they will prove too burdensome for thy feebler intellects, as a female, although thou art my spouse. The scholiast makes χαλεποὶ equivalent here to βλασέροι, "hurtful," "injurious," but in this way the words ἄλοχων περ ἐνύη λοσ all their force.

ἄλλα δὲ μὲν κ' ἐπιεικὲς ἐκονέμεν. "But whatever one, indeed, it may be fitting (for thee) to hear." With ἐν supply μιθον.—κ' ἐπιεικὲς. Supply ἓ, so that κ' ἓ becomes equivalent to the prose ἓν ἓ.—πρότερος τῶνγ' εἰσεταί. "Shall know this same one sooner (than thou)." Observe the recapitulating force of γέ in combination with the pronoun.—μὴ τι σὺ ταύτα ἐκαστα, κ. τ. λ. "Do not thou at all interrogate regarding each of these things, nor be prying into them." After δὲ μὲν we would expect τούτον, but ταύτα ἐκαστα take its place, showing clearly that δὲ is to be taken collectively.

551-554. βοδπιε πότιμα Ἰοή. "The large-eyed, revered Juno."
In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view. (Kühner, § 760, m.)—βοώτις. A large, full eye was an important ingredient in Grecian beauty, and the epithet βοώτις is well qualified to express this, signifying, literally, "ox-eyed," i. e., one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (Il., xviii., 40), and on two other occasions to two other females. (Il., iii., 144; vii., 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io. (Wissensch. Mythol., p. 263.)

αὐτότατε. "Most dread."—ποῖον τὸν μύδου λείπες; "What kind of word is this thou hast just uttered!" Equivalent to ποῖον λείπες τοῦτον τὸν μύδου; "Of what kind hast thou uttered this very word!"—καὶ λίπη σε πώρος γ', κ. τ. λ. "Heretofore, at least, I even altogether neither interrogate thee, nor pry." Observe here the employment of καὶ λίπη (literally, "even very greatly") to express a strong and positive assertion. It may be paraphrased by "even as much as thou thyself couldst wish." (Consult Nägelsbach, ad loc.)—εἴρωμαι. The present here, as well as in μεταλλώ and φράζεω, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—ἀλλὰ μᾶλ' εὐκηλος, κ. τ. λ. "But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish." The adjective εὐκηλος in Homer is nearly equivalent to "tranquil," but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (Buttmann, Lixil., i., p. 141.)—ἄσσα. Observe that ἄσσα is for ἄτινα.

555-558. σε παρεῖπη. "May have persuaded thee wrong." Observe here the force of παρά, as showing a deviation from the right way, as in παρά μοιραν, παρά δόξαν, παρά τὰ δίκαια. Hence σε παρεῖπη may be literally rendered, "May have spoken unto thee by the side of what was right, and not in the same path with it."—τῇ σ' ὅλω κατανεῖσαι ετήνυμον. "Unto this one I imagine that thou didst nod assent for certain."

561-564. δαμονίη. "Strange one." We have given here the meaning which appears to lie at the basis of δαμόνιος. The ordinary translation, "madam," carries with it a ludicrous air.—αἰεὶ μὲν δίεα, οὐδὲ σε λῆθω. "Thou art ever, indeed, imagining, nor do
I (at any time) escape thy observation."—δ' ἐμπης. "And yet, after all." ἐμπης is equivalent to ἐν πάσι.—ἄλλ' ἀπό θυμοῦ, κ. τ. λ. "On the contrary, thou shalt be farther away from my bosom," i. e., more estranged than ever from my affections. Observe that ἀπό here is merely an adverb, "away," and that "from" is implied by the case itself of θυμοῦ.—τοι καὶ βίγιον. "Even more unpleasant for thee."—οὕτω. Referring to ἀπό θυμοῦ ὡάλλον ἐμοί ἔσεαι.

566-567. μὴ νῦ τοι οὐ χραίμισσιν, κ. τ. λ. "Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee." Consult, as regards the form μὴ νῦ τοι, the note on verse 28.—ἀσσον λόνθ. More literally, "coming nearer," i. e., than I at present am. A difference of opinion exists with regard to λόνθ in this passage. Buttmann (Lexil., i., 1) maintains that it is not for the accusative singular λόντα, agreeing with με understood, but for λόντε, the nominative dual, in the sense of the plural, and agreeing with θεό. This, however, is opposed by Kühner, Spitzner, and others. Buttmann himself, on a previous occasion (Ausführ. G. G., i., p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after χραίμισειν the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as ὀλεθρος, θώνατος, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann's position to be correct, still, in the present instance, ἀσσον λόνθ is nothing more, in fact, than ἐμε ὀλεθρον φέροντα.

569-572. καὶ ρα. "And accordingly."—ἐπιγνώφασα φιλον κήρ. "Having bent her heart (to submission)."—ἐχθεσαν. "Were sore distressed."—κλυτοτέχνης. "Illustrious artificer," i. e., famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—ἐπίθρα φέρων. "Striving to gratify." Literally, "bringing agreeable things." We have retained ἐπίθρα, the commonly-received reading. Buttmann, however, adduces some strong reasons in favour of ἐπί Ἰρα φέρων, making Ἰρα the accusative of an obsolete nominative Ἰρ. (Lexil., i., p. 149.)

573-579. ἦ δὴ λαγία, κ. τ. λ. Consult note on verse 518.—ὅδε. "Thus," i. e., even as you are now doing. Not, "so violently." The Greek for this would be τόσον.—κολών ἐλαύνετον. "Excite a disturbance."—δαιτῶς ἐσθηλῆς ὀδος. "Enjoyment of the goodly banquet."—ἐπὶ τὰ χερείνα νικά. "Since these practices, which are
growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—ἀ εϊων παράφημι. "I recommend, therefore."—καὶ αυτῇ περ νοεσον. "Although she herself is possessed of intelligence," i. e., has mind of her own, and therefore needs no advice from mē.—μη αυτε νεκείσαι. "May not again wrangle (with her)." Observe the force of αυτε: "again," i. e., as he often before has done.—αν δ' ήμιν δαίτα ταράζῃ. "And disturb the banquet for us among ourselves," i. e., our common banquet. Observe the force of αν, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580–585. στυφελίζαι. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after στυφελίζαι, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after έθέλραυν, and make στυφελίζαι the optative, but this weakens the force of the passage. According to our pointing, στυφελίζαι is governed by έθέλραυν.—φέρτατος. "The most powerful."—τόν γ' επέσεσον καθάπτεσθαι μαλακώσιν. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of μέμησοι ου μνήσαι. Consult note on verse 333.—αυτικ' επειδ'. "Immediately thereupon."

καὶ ἀναίζας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By δέπας ἁμφικύπελλον is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (H. A., 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like ἁμφικύπελλα.

586–589. τέτλαθι. "Endure it."—ἀνάσχεο. "Restrain thyself."—φίλην περ έντασιν. The particle περ is here equivalent to valde, whereas with κηδομένη, in the previous line, it has the meaning of "though."—ἐν δόθηλοισιν. "With my own eyes." The adverbial ἐν, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.

—θειομένην. "Getting beaten."—ἀργαλέος γὰρ Ὁλύμπιος ἀντιφέρεσαι. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "difficilis est, cui resistatur." Some, less correctly, make ἀντιφέρεσαι the middle voice.

590–591. ἡδη γὰρ καὶ ἀλλιτο. "For before now also, on another
occasion."—ἀλεξάμων. "To aid (thee).”—ποδὸς τεταγών. "Hav
ing seized me by the foot." Observe in ποδὸς the genitive of a part.
Eustathius says that Jove flung him from heaven, as one would
fling a hare, or some other animal of the kind, having caught it,
namely, by the leg!—The fall of Vulcan from the skies is supposed,
by some, to be symbolical of the lightnings descending from the
clouds; and he falls on the island of Lemnos, because it is a volcanic
isle. The common fable, however, to which the poet here alludes,
is told by the scholiast as follows: Hercules, having taken and
sacked the city of Troy, was, on his return, driven to the island of
Cos by a storm of Juno's raising. This goddess, who hated him
bitterly, had contrived to cast Jupiter into a deep sleep, that he
might not interrupt her purpose. Jupiter, on awakening, discover-
ed the deception, and cast Juno into fetters; and Vulcan, on at-
tempting to loosen these, was discovered by Jupiter, and cast head-
long down to Lemnos.

592—594. πᾶν ἡμαρ. "All day long."—κύππενον. "I fell down." For κατέπεσον.—δλίγος δ' ἔτι ὅμως ἑνην. "And but little life was
yet in me."—Σίντιες ἄνδρες. "The Sintian men." According to
the common account, the Sintians were a Thracian community, of
rude and barbarous habits, who inhabited a district on the banks of
the Strymon, north of the Siropæones. They once occupied, as is
said, the island of Lemnos. Müller makes them Tyrreni, which is
the most probable supposition.—ἀφράς κομίσαντο. "Immediately
bore away," i.e., bore to their homes and tended.

596—598. παιδὸς ἐδέξατο χειρὶ κύπελλον. "Received in her hand
the cup from her son." Observe that παιδὸς is here the Terminus
a quo.—ἐνδέξεα. "In a direction from left to right." Consult
Buttmann (Lexil., i., p. 174), who shows that at a banquet there was
always a fixed place where they began to pour out the wine, and
from this the cup went round in a direction from left to right.
Whatever else was done in rotation on these occasions, was done
from superstitious motives in the same direction.—οἶνοχ'ες. "Kept
pouring out," i.e., the nectar.—κρητήρως. The mixer on this occa-
sion contains the pure, undiluted beverage of the gods. Compare
Glossary, on ὄφισσω, line 598.

599—604. ἀσβεστορ δ' ὑρ' ἐνῶτο, κ. τ. λ. "And inextinguishable
laughter did thereupon arise among the blessed gods, when they
saw Vulcan bustling about throughout the mansion." The verb
ποιηνεῖον, in its original sense, meant "to be out of breath;" in Ho-
er's time, however, it was softened down into the idea merely of
great ἀκατίον (Buttmann, Lexil., i., p. 176.) The gods laughed
at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. “Nor, indeed, of the very beautiful lyre, which Apollo held.” The form οὐ μὲν (i. e., οὐ μὴν) is equivalent to ἄλλα οὔτε here.—Μουσῶν Ἔ’. “Nor of the Muses.” Literally, “and of the Muses.”—ὑμελεβόμεναι. “Responsive.” More literally, “answering in turn.”

606-611. κακκείοντες. “For the purpose of lying down.”—οἰκόνομε. “To his home.” Each deity had a separate palace on Olympus.—ἀμφίγυνης. “Lame of both legs.” This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—ἰδιώσα πραπίδεσσα. “With knowing mind,” i. e., skilful invention.—πρὸς ὄν χέχος. “To his own couch.”—ἐνθα πάρος κομμάθι. “Where before he was wont to lie down.”—δὲ μὲν γλυκός, κ. τ. λ. “As often as sweet sleep came upon him.” Observe here the employment of δὲ with the optative, to express what takes place repeatedly or customarily. (Buttmann, G. G., § 139, 6.)—καθευδ. “He lay down to repose.” Observe that καθευδό does not here mean “he slept,” for he is described as still awake at the commencement of the second book, but only “he lay down in order to court repose.”—παρὰ δὲ. “And by his side.” Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on καθευδό.—χρυσόθρωνος. “Of the golden throne,” an epithet applied to Juno as the Queen of Heaven.
NOTES ON THE SECOND BOOK.

ARGUMENT.


JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honor to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the seashore: toward the close it changes to Troy.
1-4. "Ἀλλοι μὲν ἔστε, κ. τ. λ. “The rest, then, both gods and men who fight armed from chariots.” Observe that ἄλλοι is here equivalent to the later ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἵππωκρονταί. Compare the scholiast: ἀπὸ τῶν ἱππῶν μαχομένων. As fighting from on horseback was not practised in Homeric times, the expression ἦφι ἱππῶν is the same as ἦφι ἄρματος.

Διὰ δ’ οὐκ ἔχει νόθυμος ὑπνος. Compare the meaning assigned to καθευδ’ in the last line of the previous book. — ἄλλ’ ὅγε μερμήριζε. “But this same deity kept pondering.” Observe the recapitulating power of γέ.—οὐς Ἀχιλῆῳ τιμήσῃ. “In what way may he may honor Achilles, and destroy many at the ships of the Greeks.” Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call “conjunctivus deliberativus.” Jove is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς τιμήσω; πῶς ὁλέσω; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὁλέσαι, or, according to another form, τιμήσει, are here less correctly preferred by some.

5-7. ἦδε δέ. “The following, thereupon.”—βοσλί. “Device.”—πέμψαι ἐπ’ Ἀτρείδῃ, κ. τ. λ. “To send upon Agamemnon, son of Atreus.” Observe that here Ἀτρείδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπί merely indicates the direction of the action.—σῶλον ὄνειρον. “A pernicious dream.” Some read Ὅνειρον with a capital letter, as if the Dream-god himself were here meant. Not so, however. By Ὅνειρον is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed σῶλον, “pernicious” or “baneful.” The epithet σῶλος would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature.—καὶ μῦν φωνῆσας, κ. τ. λ. Observe that φωνῆσας is here intransitive, and that μῦν depends on προφήδα.

οδλε δνείρε, καὶ βάσκ’ ἰθι ἱερα ταξεία, νεβια δυο ἵδεμ σίγκικατανα ὑγρά 
frustra posita esse εκ παραλλήλου, ut quidam putant, sed hortamentum 
esse aere imperata celeritatis."—ἐλθὼν ες κλεισιν. Observe the asyn-
deton here, occasioned by the absence of ὑγρά. This is owing to the 
emphatic nature of the command. Hence the scholiast remarks, 
to πρέπον ("the emphatic nature") τίς ἐγκελεύσεως διὰ τοῦ ὑσυνήτου 
φαίνεται.—ἀγορεύμεν. "Utter." The infinitive for the imperative. 
Consult note on book i., verse 323.—ὡς ἐπιτέλλω. "As I enjoin."

11-15. ὅφηζαι ἐ κέλευε, κ. τ. λ. "Bid him arm with all energy 
the long-haired Greeks." Long hair was regarded by the early 
Greeks as a mark of strength and valor. (Schol. brev., ad loc.); and 
hence the term καρηκομώντες becomes in Homer a constant, and, 
at the same time, a sort of national epithet. Among the later 
Greeks it was the badge of a free condition, and was forbidden to 
slaves. (Compare Xen., Rep. Laced., xi., 3; Aristot., Rhet., i., 9.)— 
πανσώλη. More literally, "with all his might." Compare the ex-
planation of Wolf: "cum omnì improvi: mit voller Macht." Some 
translate it "in full force," and so the scholiast has it, πανστρατ. 
This, however, is rather the meaning which the word bears in later 
writers.

νῦν γὰρ κεν ἐλοι. "For now will he probably take," i. e., now has 
he a chance of taking. Observe that Jupiter does not, as some pre-
tend, utter here a direct falsehood, and promise the capture of the 
city, when no such capture is about at the moment to take place. 
On the contrary, the language is purposely guarded, the particle κεν 
with the optative denoting mere contingency, and only as much is 
said as may lead Agamemnon into error; such being the design of 
Jove. Observe, also, that Jove addresses the dream in the directa 
ortio, and hence we have the indicative φράζονται in verse 14.—Had 
the future been employed instead of κεν with the optative, a certain 
promise would have been made, and Jove would then have been 
guilty of an untruth.

οὗ ἐτ’ ἄμψις φράζονται. "No longer think dividedly." More liter-
ally, "no longer deliberate (all) around," i. e., in detached groups, 
or separate parties, each of these differing in opinion from the rest. 
Observe the force of the middle voice in φράζονται.—ἐπέγναμψεν 
ἀπαντας. "Has bent all (to her will)."—Τρώεσσι ἐβηπταί. "Im-
pend over the Trojans." Observe the continued action implied by 
the perfect, which gives it the force of a present.

16-22. τὸν μιθὼν. "This mandate." Observe the demonstrative 
force of τὸν.—βῆ δ’ ἀρ’ ἐπτ. "And then it repaired unto."—τὸν δ’ 
"But this warrior."—περὶ δ’ ἀμβρώσιος κέχυθ’ ὑπνός. "And ambra-
sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eter-

nizing power borrowed from the food of the gods. (Buttmann, Lexil., i., p. 134.) —κέχυθ'. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—ὑπέρ κεφαλής.

"Over his head," i. e., at the head of the sleeper, and bending over him.

Νηληχω νη ἐνκώς, Νέστορ. "Like to the son of Neleus, το Nestor." Literally, "to the Neleian son."—τὸν βα μάλατα, κ. τ. λ. "Whom, namely, Agamemnon was wont to honor most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might make carry more weight with Agamemnon.

23—25. εὔδες Ατρέος νη, κ. τ. λ. "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma be-

fore δαίσρονος, thus giving each of the epithets a translation sepa-

rate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (Apollod., iii., 2; 2)—ιπποδάμωιο. A con-

stant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—ὁ λαὸς τ' ἐπιτετράφαται, κ. τ. λ. "Unto whom both nations have been intrusted, and things of so much importance are a care." The term λαὸς has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26-34. νῶν δ' ἐμέθεν ἐκνες ὥρα "Now, therefore, understand from me quickly," i. e., quickly attend to me.—Διός δέ τοι. For Διός γάρ σου.—ἀνενθεν ἦν. "Although away." More literally, apart," i. e., at a distance from thee.—ἐλειπέτε. Supply σε.—θωρίζαι σε, κ.

τ. λ. The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἐχε. "Keep it," i. e., what I have just told thee.—μηδέ σε λήθη αἰρεῖτω. "Nor let forgetfulness take thee unto itself." Observe the force of the active.—εἶδον. For δειν.—ἀνήρ. "May have released thee (from its influence)." More literally, "may have sent thee away," i. e., may have left thee.

35-36. τὸν δ' ἐλπὶ αὐτοῦ, κ. τ. λ. "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (ἐμελλον).
where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37-40. φη γὰρ ὅγει aιρήσειν. "For he thought that he will take." More literally, "he said (within his own soul)." The verb φημι is often thus used in Homer. Observe, also, that no pronoun is expressed before aιρήσειν, which shows that the reference is to the same person that forms the subject of the preceding verb.—νῆτιος. "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—οὐδὲ τὰ ὑδη, κ. τ. λ. "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, οὐδὲ ὑδη τὰ ἐργα ἢ ἐν Ζευς μήδετο.—θήσειν ἐπι', κ. τ. λ. "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial κατί is to be taken in close construction with θῆσειν.—διὰ κρατερὰς ύσμινας. "Through mighty conflicts." Observe that δια is here equivalent to the Latin per, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, διὰ ύσμινας for διὰ ὕσμινων.

41-42. ἔγερτο. "He awoke."—θείν δε μιν, κ. τ. λ. "And the divine voice was diffused around him," i. e., the accents of the heaven-sent dream still rang in his ear.—ὀρθωμεῖς. "Erect." The literal translation of ἔγερτο ὀρθωμεῖς would be, "having raised himself, he sat (in that posture)," ὀρθωμεῖς being used in a middle sense.—ἔφυνε. "He put on." The literal meaning presents a much livelier image, "he got into."

χιτώνα. The tunic or chiton was the only kind of ἐνώμα, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43-44. φίρος. The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception
of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the φαπος wrapped around the body to defend it from cold. It is from a very ancient intaglio.

In the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.
ποσοὶ δ' ὑπὸ λιπαροῖς, κ. τ. λ. "And under his white feet he bound
the beautiful sandals." In the Homeric age, the sandal consisted
of a wooden sole, fastened to the foot with thongs. In later times,
however, the sandal must be distinguished from the ὑπόδημα, which
was a simple sole bound under the foot, whereas the sandal was
then a sole with a piece of leather covering the toes, so that it
formed the transition from the ὑπόδημα to real shoes.
45-47. άμιὸὶ δ' ὧρ' ὤμοις, κ. τ. λ. "And then around his shoul-
ders he cast the silver-studded sword," i. e., the belt from which
hung suspended the sword. The belt was supported by the right
shoulder, and hung obliquely over the breast, as may be seen in the
following cut, taken from a cameo in the Florentine museum.

σκῆπτρον. Consult note on book i., verse 15.—πατρῶιον, ἱφίτων
aiel. "Hereditary, ever imperishable." These epithets are to be
translated separately from the noun. Consult note on verse 23.—
The sceptre is called πατρῶιον, because the family-sceptre of the
line; and ἱφίτων, because made by Vulcan. Compare verse 101,
seq.—κατὰ νῆας Ἀχαιῶν χαλκοχρίτων. "Down to the ships of
the bronze-mailed Greeks." Literally, "of the Greeks arrayed in
tunics of bronze."
48-55. Ἡώς. Aurora, or Eos, the goddess of the dawn, dwelt
with her spouse, Tithonus, on the eastern borders of the Oceanus-
encompassed earth-plane. She precedes her brother Helios, the
sun-god, in a two-horse car (Od., xxiii., 245), and bends her course
through the heavens, entering in at the eastern door of the skies,
and passing out at the western; when, together with her brother,
be descends to the great stream of Oceanus, where a golden ship conveys them both, with winged speed, to their Eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (Voss, Kr. Bl., i., 234.)

εἰρέωνα. “To announce.” Future participle.—αὐτὰρ ὁ. “But that warrior.” Equivalent to ἐκεῖνος, and referring to Agamemnon as the chief person in the narrative.—οἱ μὲν . . . τοῖς δὲ. “These indeed . . . but those.”—βουλὴ δὲ πρῶτον ἐξε, κ. τ. λ. “And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king.” A question arises here about the true reading. Zeno-dorus, one of the ancient grammarians, was in favor of βουλὴν, making ἐξε βουλὴν signify, “he caused a council to sit,” the objection to βουλὴ being that ἐξε in the active means “to cause to sit,” but ἐξαι in the middle “to sit,” and that βουλὴ ἐξε, therefore, would not make sense. In reply to this, it may be urged, that Homer uses ἐξε as well in the sense of “to sit” as “to cause to sit,” and, in deed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that βουλὴ was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλογενέως βασιλῆς. Observe the apposition between βασιλῆς and the genitive Νέστορος as implied in Νέστορει. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (Matthiae, § 431, 1.)—πυκνήν ἠρτύνετο βουλὴν. “He arranged a skilful plan.” Compare the explanation of Wolf: “er spann den klugen Rath.”

56-59. θεῖος δυνατός. “A divine dream,” i. e., heaven-sent.—ἐνύπνιον. “In sleep.” The neuter of the adjective taken adverbially, and equivalent to ἐνυπνῖος.—ἀμβροσίαν διὰ νύκτα. “During the ambrosial night.” The epithet ἀμβροσία here applied to νύξ is the same, in fact, as ἀμβροσός or ἀμβρότης, and by “ambrosial night” is therefore meant, according to Buttmann, “divine,” or “sacred night.” (Lexitl., i., p. 134.)—μάλιστα δὲ Νέστορι δίω, κ. τ. λ. “And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien.” Observe that μάλιστα here is equivalent to the Latin politissimum, and that ἄγχοστα is to be taken in close connection with ἔφκελι. —καὶ μὲ πρὸς μύθον ἐπείπεν. Observe that the accusative here denotes the terminus ad quem, and depends in construction on the verb, not on the adverbial πρὸς. Consult Nägelebach, Excurs., xvi., p. 305.
71-75. $\phi$ετ' ἀποπτάμενος. "Flew quickly away." Literally, "departed, having flown away." The verb ὀλχομαί is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—ἀνήκεν. Consult note on ἀνήψα, verse 34.—ἄλλ' ἀγέτ. "But come, (let us try)." Supply πειρώμεθα. In strictness, however, there is no ellipsis here, but πειρώμεθα, or something analogous, is implied in the context.—Θωρήξομεν. "We may arm." For θωρήξωμεν, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," i. e., I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given ἦ, with Buttman and Spitzner. The more usual accentuation is ἤ, but this has in the epic language, as Buttman remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νησί πολυκλήσι. "With their many-benced ships," i. e., of many banks of oars, or benches of rowers.—ὑμεῖς ἄλλοθεν ἄλλος, κ. τ. λ. "But do you, one from one quarter, another from another, restrain them by your words," i. e., do you, visiting different parts of the host, etc. Observe that ἐπητέειν is the infinitive for the imperative. Consult note on book i., verse 323.

77-78. ὁς ῥὰ Πύλαιον, κ. τ. λ. "Who was king, namely, of sandy Pylos." The particle ῥὰ has here an explanatory power. Compare note on book i., verse 56.—ἡμαθοῦντος. Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (Müller's Dorians vol. i., p. 84.)—ὁ σφῖν ἐὐφρονεων, κ. τ. λ. Consult note on book i., verse 73.

81-82. ψεῦδος κεν φαιμεν, κ. τ. λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of κεν with the optative.—μᾶλλον. Nägelsbach, following Nitsch (ad Od., i., 331), makes μᾶλλον here signify "the
more," or "so much the more." This, however, cannot be correct, since it would imply that there already existed some degree of aver-
sion, on the part of Nestor and his colleagues, to the very narrative
of Agamemnon, and a want of full reliance on its accuracy.—δε υεγ'
ἀριστος εὐχεται εἶναι. Consult note on book i., verse 91. The rank
and standing of Agamemnon preclude, according to Nestor, all pos-
sibility of deception on his part.

84–86. ἤρχε νέεθαι. "He began to depart."—οἱ δ' ἐπανέστησαν,
κ. τ. λ. "And they, the sceptre-bearing kings, thereupon arose and
proceeded to obey the shepherd of the tribes." Observe the de-
monstrative force of οἱ, though partially concealed in our idiom un-
der the form of the personal pronoun. (Consult note on book i.,
verse 1. — πείδοντο. The rising was an instantaneous act, but the
execution of the orders a continued one. Hence in the former
case we have the aorist, in the latter the imperfect.—πομένι λαῶν.
Agamemnon, not Nestoi.—ἐπεσαεύοντο. " Came rushing toward
them." The tribes, seeing their leaders gathering together, came
thronging to the spot. Compare the scholiast: ὁρώντες ἡδον συνίοντας
τοὺς ἐν τέλει καὶ αὐτοὶ ἡκολούθουν ἄμα.

87–90. ἕρει ἑθεα ἑλσι, κ. τ. λ. " Even as go the swarms of the
closely-thronging bees." Literally, "the nations." The term ἑθεα
is purposely employed here to keep up the comparison, though re-
quiring to be softened down in an English version.—ἐλς. Observe
here the singular verb with the neuter plural; and also that ἐλμι is
here used in the present with a present, and not with a future mean-
ing. In Homer this is not unfrequent; but, in Ionic prose and Attic
prose and poetry, ἐλμι as a future regularly occurs, and the excep-
tions are very rare. (Passow, s. v.)—μελιοσῶν ἠδινῶν. Observe
the similarity of termination in these words, and also in ἐρχομενῶν.
The object of this is to make the sound an echo to the sense, and to
express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," i. e.; in fresh numbers. The spirit of the com-
parison lies in this. As the bees came forth continually in fresh
numbers, so fresh bands of Greeks keep continually pouring forth
from the ships and tents. It is worthy of note, that this is the
first simile in Homer.—βοτηρόδον. " In clusters." Literally, "clust-
er-like."—ἐπ' ἄνθεισιν ἐλαρνοίσιν. " Unto the vernal flowers."—
Commonly, but erroneously rendered, " over the vernal flowers." The
dative here denotes direction, and the adverbial ἐπί increases
its force. (Stadelmann, ad loc.—Kühner, § 612, b.)—αὐ μεν ἐπ' ἐνθα
ἄλες, κ. τ. λ. " Some have sped their flight in crowds in this direc-
tion, others in that." Observe here the peculiar force of the per-
feet in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91-94. ὄς τῶν ἔθνων πολλὰ. "So the numerous nations of these," i. e., of the Greeks.—ἵππος προπάροιθε, κ. τ. λ., "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the sea-shore, "tief sandig."

"Οσοα ἐδήσει. "Blazed Rumor," i. e., rumor was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumor, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumor blazed," more literally, "burned among them." Rumor, moreover, is here personified, and made the messenger of Jove, since rumors, the origin of which oftentimes no one could trace, were wont to be ascribed to the special interposition of his deity.—ὅπρώνων ἔνας. The rumor made them all anxious to attend the assembly, in order to ascertain its truth.—οἱ δ᾽ ἄγέροντο. "And they kept gathering themselves together." Observe the force of the middle voice.

95-98. τετρήχει. "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with κινήθη at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here τετρήχει marks the continuance of the agitation. (Buttmann's Lexilogus, p. 509, ed. Fishlake.)—λαῶν ἰζόντων. "As the tribes seated themselves." Genitive absolute, not depending on the adverbial ύπό.

ἐρήτουν. "Strove to restrain." The imperfect is here employed to express the conatus rei faciendae, as the grammarians term it. (Kühner, § 438, 2.)—εν ποτ' ἀυτής σχοιατ. "If, at length, they would refrain from clamor," i. e., in order that they might at length refrain, &c.—Διωτρεφέων. A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99-101. σπουδ. "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (ιστέον) δρι σπουδή λέγει (ποιητής) σβο ινον (λέγεται), ἵν τάχει, ἅλλα μόνις καὶ σφηχθώς ἢ τά, ὃς ἢρ ἄτερ σπουδής τάνυσεν μέγα τόξον Ὁδυσσεύς. (Od., xxi.
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409.)—ἐρήμωθεν δὲ καθ' ἔδρας. "And were restrained in their respective divisions of seats." Observe that by ἔδραι are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare Od., iii., 7: καὶ ἐν ἔδραι ἐσαν, πεντηκόσιοι ὡς ἐν ἔκάστῃ ἐλατο. The adverbial κατά, therefore, has her not a local, but a distributive force. (Consult Nägelsbach, ad loc.) ἀνά δὲ. "Up, then."—σκῆπτρον ἔχων. "Holding his sceptre The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i., verse 15.—τὸ μὲν Ἡφαιστος κάμε τεῦχων. "Which Vulcan, fabricating, had bestowed labor upon," i. e., which Vulcan had toiled at making. Observe that τὸ is here for δ.

102-109.—Ἡφαιστος μὲν. "Vulcan, in the first instance." Observe the force of μὲν in the protasis.—αὐτῷ ἄρα Ζεὺς, κ. τ. λ. "But Jupiter hereupon gave it to his messenger, the slayer of Argus." Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of ἄρα in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn." (Consult Nägelsbach, Exeurs., iii., § 14, 15.)—Ἐρμής ἐν ἄναξ. "And King Mercury next."—αὐτῷ ὁ αὖτε Πέλοψ. "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θεότης. For Θεόστα. The nominative. Masculine words retain a unaltered in the nominative, where euphony or versification requires it: otherwise ς is added to the root, and the α is lengthened into η. The form in α remained peculiar to the Αéolic dialect, the form in η to the Attic and common language. (Thiersch, § 178.)—πολλ' ἄρα νῦσσωι, κ. τ. λ. "To rule over many islands, and all Argos. By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. I was so called from the powerful kingdom of the Persidæ, which Atreus obtained after the death of Eurystheus. The city of Argos, it must be remembered, was at this period under the sovereignty of Diomedæ. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. "Having leaned." Literally, "having supported himself."—ἐπε' Ἀργειοίς μετηύδα. "Spoke words (as follows) among the Greeks."

110-113. θεράποντες Ἄρης. "Servants of Mars." A very ap-
propriate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the ὑεράποντες of that deity.—με μέγα ἅτη κνέδησε βαρεῖ. "Has greatly entangled me in a heavy misfortune." More literally, "has greatly bound me in," &c. Observe that μέγα is taken adverbially, and qualifies κνέδησε.

σκέτλιος. "Cruel one," i. e., cruel deity.—πρίν. "In former days," i. e., in the earlier stages of the war.—Ἱλων ἐκπέρσαντ', κ. τ. λ. "That I should depart after having sacked the well-walled Ilium." Observe that ἐκπέρσαντ' is here for ἐκπέρσαντα, and agrees with με understood before ἀπονέεσθαι. We must not, as some do, make it stand for the dative ἐκπέρσαντι, and refer it back to μοι.

114-118. νῦν δὲ κακὴν ἄπάτην βουλεύσατο. "Now, however, he has resolved upon an evil deceit." Observe the employment of βουλεύσατο with an accusative, a construction not frequently met with.—δυσκλέα. "Inglorious." This term properly denotes one who has been unfortunate in acquiring renown.—ἐπι ὀλέασα. "After I have lost."—οὕτω ποὺ Δίῳ μέλλει, κ. τ. λ. "In this way, I suppose, is it likely to prove pleasing to Jove, superior in might." Observe here the force of the indefinite ποὺ in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin ni fallor.—δὲ δὴ. "Who before now."—ἡδ' ἔτε καὶ. "And still also."—τοῦ γὰρ κράτος, κ. τ. λ. "For the power of this one is very great," i. e., is supreme.

119-122. ἀλεξράν γὰρ. The particle γὰρ refers back to δυσκλέα, and the context shows in what this inglorious posture of affairs consisted.—καὶ ἐσσομένοις πυθόσαν. "Even for posterity to learn." Literally, "even for those about to be." The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—μᾶψ όὔτω πολεμίζειν. "Are thus to no purpose waging." Observe that οὔτω here is to be connected in construction with μᾶψ, not with τούωδε. Such an expression as οὔτω τούωδε would not be Greek.—παντρέοσθαι. "Fewer in number (than themselves)."—τέλος δὲ, κ. τ. λ. "For no end has as yet appeared," i. e., no effectual result has yet been made to appear. Observe that δὲ is here equivalent to γὰρ, and that we have in this clause a repetition, οὕτω, rather, enlargement of the idea contained in μᾶψ.

124-130. ὅρκια πιστὰ παρόντες. "Having struck a faithful league." According to Buttmann (Lexil., p. 439, ed. Fisht.), ὅρκια means properly a contract or agreement on oath; and as this is concluded by
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a sacrifice of lambs, the throats of which are cut by the contracting parties (Il., iii., 292), this is sufficient to explain the meaning of ὀρκία ταμεῖν, without the necessity of supposing that ὀρκία was used in this single phrase in another sense, namely, as an adjective, ὀρκία, seil. λεπίτα: particularly as the analogy of the Roman custom, and of the Latin language in the formula ferire faedus, agrees with it so decidedly; for ferire faedus is nothing more than feriendā hostiā suere faedus.

Τρώας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decades," &c. Observe the force of the middle in λέξασθαι, "to select for ourselves," i.e., for the purpose of a comparison with ourselves as regards number.—ἐφέστιοι. Referring to those who have a domestic hearth (ἐστίαν ἔχοντα) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—ἡμεῖς δ’ ἐς δεκάδας, κ. τ. λ. The construction changes here, and is no longer dependent on εἴπερ κ’ ἑθέλομεν. Properly speaking, the sentence ought to have run on as follows: εἴπερ γὰρ κ’ ἑθέλομεν ἀριθμηθήμεναι ἠμφώ, (καὶ) Τρώας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθήμεναι, ... Τρώων δὲ ἐκαστὸν ἐλέσθαι ... πολλαὶ κεν, κ. τ. λ.

οἶνοχοεῖν. "To pour out wine (for us)."—κεν. "In that event."
—τόσον ἐγὼ φημι, κ. τ. λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus’s estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. ἔχεσπαλοι ἐνφέρεισ. In apposition with ἐπίκουροι.—ἰσαίον. Equivalent to the Latin adsunt. —οἱ μὲ μέγα πλάγιον. "Who cause me to wander widely (from my intended purpose)," i.e., who prevent me from achieving the conquest of the city.—ἐθέλεντα. "Though desirous."

ὅτι βεβασί. "Have already gone by."—Διὸς μεγάλου ἐνιαυτοῦ. Jove sends all things unto men, even the circl. of the year. The ἐνιαυτοῖ here meant are the then usual ones of ten months each. (Wolf, ad loc.)—καὶ οὗτος σύνετη νεών, κ. τ. λ. "And by this time the timbers of the ships have rotted, and the ropes have become un-
twisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (Spartum scoparium, Linn.), the genisia of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the spartum, and that, therefore, in the text of Homer, we must read, not σπάρτα, but σπαρτά, "res saiae." (Aul. Gell., xvii., 3)—λέλυντα. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in σπάτα we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (Excur.s., xxi., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136-139. ai dé pou, k. τ. λ. "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For ἠμέτεραι ἄλοχοι τε καὶ νήπια τέκνα.—αὐτως ἀκρώματον. "Is thus unfinished."—πειθόμεθα πάντες. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142-146. τοῖς dé ὑψόμεν ἐνὶ στήθεσιν, k. τ. λ. "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," i. e., as many as were not privy to the design which he had avowed before the council of elders.—θαλάσσης, πόντου Ἰκαρίου. "Of the sea, the Icarian deep." The first of these genitives (θαλάσσης) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (Tournefort, ii., p. 139, Germ. transl.)

τὰ μὲν τ', k. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle τε is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for μὲν is here merely the shortened form of μὴν.—ὡροφ'. Observe the force of the aorist in denoting what is customary or usual.
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147-148. κινήσει. We have given here, with Spitzner, t.e. reading of the Venice manuscript. The common text has κινήσει, but the propriety of employing the future in a comparison is extremely doubtful. — Ζέφυρος. This is commonly translated "the West-wind," but the Ζέφυρος of Homer, in the Iliad, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (Il., ix., 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the Odyssey, on the other hand, the wind Ζέφυρος is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (Montbel, ad loc.)

βαθὺς λῆιόν. "The thick-standing corn." — λάβρος ἐπαυγίζων. "Rushing down upon it impetuous." This serves as a kind of exepesis to ἐλθὼν. Some editions incorrectly read ἐλθὼν λάβρος, disuniting λάβρος from ἐπαυγίζων.— ἐπὶ τ' ἡμές ἀσταχύσασιν. "And it bends unto (the blast) with its ears." Observe the force of the adverbial ἐπὶ. The subject of ἡμές is not Ζέφυρος, but λῆιόν. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice. remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149-154. ἀλαλητῶ. "With shouting." Dative of the manner. — ἐσσεύσαιτο. "Began to rush." — ποδῶν δ' ὑπένερθε, κ. τ. λ. Construe as follows: κοινὴ δ' ἱστατο, ἔχεισεμένη ὑπενέρθε ποδῶν.— ἀπετεθαίνειν. "To lay hold of." — ἀλα διαν. Consult note on B. 1, v. 141.— οὕρως τ' ἐξεκάθαρον. "And they began to clean out the trenches." These received the keels of the galleys, and served to guide them in their descent to the water.— οἶκαδε λεμένων. "Of them desiring to return home." Literally, "of them sending themselves homeward." Observe the force of the middle voice, and compare the remark of Heyne: λεμένων est de cupientibus oíkade lénavi.— ὑπὸ νηύων, "From under the ships." — ἐρματά. Consult note on book i., verse 486.

155-156. ἐνθα κεν Ἀργείωσιν, κ. τ. λ. "Then would a return have been effected for the Greeks, contrary to fate." The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present
case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls ὑπέρμορα.—εἰ μὴ Ἀθηναίην, κ. τ. λ. Construe εἰ Ἡρη μὴ έειπεν μίδου πρὸς Αθηναίην.

157-165. 'Ω τόπος. Consult note on book i., verse 254,—τέκος. We have placed a comma after this word, with Spitzner, thus separating it from Ἀτρυτώνη. According to the common punctuation, Ἀτρυτώνη agrees with τέκος by synecsis. This, however, is harsh.—Ἀτρυτώνη. "Unwarried one." A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energy of the mind.—οὐτω δῆ. Equivalent to the Latin siccone jam. —ἐπ' εὑρέανωτά. "Over the wide surface." More literally, "upon the broad back."—κάδ ἐν κεν εὐχωλήν, κ. τ. λ. "And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?" Kάδ is here for κάτ, the final consonant being assimilated to the initial one in the following word; and κάτ is an old form for κατά.—κεν λιποιεν. Observe the peculiar force here of κεν with the optative, equivalent to "might (i. e., can) they by any possibility leave," &c.—φίλησ ἀπὸ πατρίδος αἴτης. "Away from their native land." Compare book i., verse 562: ἀπὸ θυμοῦ.

ἀλλ' ἰδι νῦν, κ. τ. λ. Before ἀλλά we must supply here, in translating, the negative, "No."—κατὰ λαὸν. "Throughout the people."—σοῖς ὦ ἄγανοις ἑπέεσσαν. "With thy own mild words." Observe the emphatic power of σοῖς.—μύδε εία. "Nor suffer (them)." We have read εία, with Thiersch, for reasons given in the Metrical Index. The common lection ἔα vitiates the line.—ἀμφιελίσσας. "Impelled on both sides by oars," but v. Glossary.

166-171. γλαυκόπις. Consult note on book i., verse 206.—κατ' ἁξάσα. "Having rushed down."—καρπαλίμως ὦ ἱκανε. This verse is omitted in some manuscripts.—Δικ μητίν ἀτάλαντον. "Equal in counsel to Jove," i. e., a counselor equal in prudence to Jove.—ἀπτετ'. Consult note on verse 152.—ἐπεί μιν ἄχος, κ. τ. λ. "Since indignant grief was come upon him in heart and soul." Observe the double accusative with ἱκανεν, and compare note on book i., verse 362.

173-79. πολυμήχαν'. "Of many expedients," i. e., inventive, expedient-inventing.—πεπάντες. "Having tumultuously embarked." More literally, "having fallen," i. e., having rushed in dense numbers.—μήδ' ἔτ' ἐρώει. "Nor any longer delay." The common text has μήδε τ' ἐρώει, "nor at all delay." In this latter reading, τ' is for τι.
182-186. ἐννέθε. “Recognized.” More literally, “understood.”—βῆ δὲ θέειν. “And he stepped forth to run.” The infinitive here denotes the aim or object, and answers to the Latin supine. (Kühner, § 642, c.)—χλαίναν. “His woolen cloak.” This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—βάλε. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—ἐκόμισε. “Took care of,” i. e., took up after it had fallen to the ground, in order that it might not be lost.—Εὑρισκάτης. Consult Od., xix., 244, &c., where mention is made of him. Agamemnon had also a herald of the same name Λ., i., 320; ix., 170.

ἀντίο. “Into the presence of.”—δέξατο ủ. “Received at his hands,” i. e., from him. The common construction is δέχεσθαι τι παρά τινος; here, however, we have the dative, by what Kühner calls a poetical construction. It is, in fact, a branch of the dativus commodi, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes (Kühner, § 579, 3.)—αἰκήπτρον πατρώδιον. Compare verse 101.

188-189. δύνανται μὲν βασιλῆα, κ. τ. λ. “Whatsoever king, indeed, and distinguished chieftain he chanced to find,” i. e., as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (Kühner, § 831, 4.)—τὸν ὅ. “This one, thereupon.” Observe that δέ here is not in the apodosis to μέν in the preceding clause. This apodosis occurs in ὅν ὅ αὐ δήμον, verse 198.—ἐρημωσάσκε. “He checked,” i. e., he detained while in the act of hurrying to embark.

190-195. Δαμώνι. “Strange man!” The term δαμώνιος always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed. In the present instance, δαμώνιε is rendered by some “Noble sir!” by others, “my good sir!” by others, again, “foolish man!” We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—κακὸν ὅς. “Coward like.” Observe the accentuation of ὅς, coming, as it does, after the word on which it depends.—δειδίσεσθαι. “To be terrified.” In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, “to terrify.” On the present occasion it means to be troubled, and tumultuously to prepare for flight.

ὁλος νός. “What is the intention.” Supply ἑστι.—πειράται. “He is making trial of.”—τάχα ὅ ἤπειρατ. “But soon will he smite.” The allusion, says an anonymous commentator, is to a
man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him! — ἐν βουλή δ' οὗ πάντες, κ. τ. λ. Construe οὗ πάντες δὲ ἢκούσαμεν οἷον ἔτεπεν ἐν βουλή. — μή τι χολω-σάμενος. κ. τ. λ. "(Take care) lest he, having become incensed, do some injury to the sons of the Greeks." Supply ὥρα, or some equivalent term. We have given μή τι, with Spitzner, from a Venice manuscript. The common text has μήτε as one word.


198-206. δῆμον. "Of the common people."—βοῶντα. "Crying aloud," i.e., expressing by loud cries his joy at the idea of returning home.—Δαιμόνι. "Fellow." Consult note on verse 190.— ἀπέρακ ἦσο. "Sit quietly," i.e., sit down and be quiet.—σῦ δέ. "For thou art." Supply elc.—οὐτέ ποτ' ἐν πολέμῳ. κ. τ. λ. "Neither at any time counted in war nor in council," i.e., counted among the brave in war, nor admitted to the council of chieftains.—πως. "By any means."—οὖκ ἄγαθὼν πολυκουρανίη. "The government of the many is not a good thing," i.e., a plurality of rulers. Observe that ἄγαθὼν, by a common Greek idiom, in place of agreeing with πολυκουρανίη, agrees with χρήμα understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἄγκυλομῆτε. "The son of crafty Saturn," i.e., Jupiter. The epithet ἄγκυλομῆτες means, more literally, "of crooked counsel," and as Κρόνος is nothing more than time (Χρόνος), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the crooked and devious recesses whither no human knowledge or skill can reach. The scholiast however, merely refers the epithet to his having overreached his father Uranus.

Ἐξής. "Privileges," i.e., regal authority.—σφίσιν. "Among them." Referring to the Ἀχαϊοί in verse 203. It requires but a glance to perceive that σφίσιν here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply βασιλεὺς with ἵσκε in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.
207-210. ὡς. "Thus." Observe the accentuation. — κοιρανέων. "Acting as chief," i.e., discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.— διέπε. "Was arranging." Equivalent to διέτασε.— ἐπεσευόντο. Consult note on verse 86.— ἡχύ. "With a tumult."— ὡς ὠτε. "As when." For a literal translation we must supply a clause after ὡς, namely, "as (is the tumult) when."—πολυφλοίσβοι. Consult note on book i., verse 34.—σμαραγδεῖ δὲ τε πόντος. "And the deep even echoes again."

211-215. ἔρημουθεν δὲ καθ' ἐδρας. Consult note on verse 99.— Θερσίτης δ' ἐτο μονονος, κ. τ. λ. "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.— ἀμετροπής. The true force of this epithet appears from the next line, δ' ἐπεα φρεσίν, κ. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλά, but ὁ ὀκοσμύ τε καὶ πολλά ἔτη εἴδως.

δ' ἐπεα φρεσίν, κ. τ. λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression δ' ῥα, consult note on book i., verse 405.— ἐπεα ἤδη. This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So ἁγρια εἰδέναι, "to know what is savage," i.e., to be savage; ἀθεμίστα εἰδέναι, "to know what is lawless," i.e., to be lawless, &c.— ἐριζέμεναι. This is merely stated as one of the many results of his being ἀμετροπής,— ἀλλά. Depending on ὅ χατα κόσμον. In translating, supply ἀλείν, which is in fact, however, implied in ἐριζέμεναι.— ἐσαυτο. The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, as often as anything appeared to him calculated to excite a laugh among the Greeks."

216-219. αἰσχαστος δὲ ἀνήρ, κ. τ. λ. "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."— φολκὸς. "Bandy-legged." Buttmann has discussed the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of ἐ-
tured, should begin a long description with "he squinted, and was tame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an άντάρ υπερθεν. (Lexil., s. v.)

κυρτώ. "(Were) crooked."—ἐπὶ στήθος συνοψικότε. "Drawn together toward his breast."—φοξίς. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (Buttmann. Lexil., s. v.)—ψευδή δ' ἐπενύνοθε λάχυν. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of ἐπενύνοθε here. Compare also the Homeric Lexicon of Apollonius: ἐπενύνοθεν. ἐπὴν, ἐπέκειτο.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomede's. (Schol. Brev. ad II., ii., 212; Eustath., p. 204; Quint. Cal., i., 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220-224. ἐξθιαστός δὲ μάλιστ' ἤν. "Especially was he most hateful."—νεικείσκε. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being ἐξθιαστός. —τοῦτ' ἄντ' Ἀγαμέμνονο δίψω, κ. τ. Λ. "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb λέγειν does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (Lexil., p. 401, Fishlake's transl.)

ἐκπάγλις κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—νεμέος- σηθέν τ'. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the
NOTES TO BOOK II.

Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—αυτάρ δ. "He, however." The particle αυτάρ here marks opposition to what immediately precedes. Thersites went on, notwithstanding the anger of the Greeks.

225-234. τίο δ' αυτ' ἐπιμέρφεαι, κ. τ. λ. "And what, again, art thou complaining of and wanting?" The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (v. 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man O ye spiritless Greeks, deprive you of a return to your homes, &c. ἐξαλητησω. "Selected from the rest."—δίδομεν. "Are wont to give." In thus translating the present here, we have followed Nægelsbach. Stadellman, however, regards it merely as expressing certainty; and refers to Kühner, Ὡ 437, b.—πρωτίστω. "First of all." This strengthened form of the superlative is not unfrequent in Hûmer.—ἡ ἐτι καὶ χρυσόν, κ. τ. λ. "Or art thou, (amid all these possessions), still in want of gold also?"—κε ὁίσει. "Shall, perchance, bring." Observe the hypothetic meaning of this clause. "shall, in all likelihood, bring, if we remain here as thou wishest."—δν κεν ἐγώ, κ. τ. λ. The ridiculous vaunt of a coward.—κεν ἁγώνω. "May have led away (captive)."—γυναῖκα νέην. Supply ποθεῖς.

ἡν τ' αὐτὸς ἀπονόσφε, κ. τ. λ. "And whom thou thyself mayest retain apart (from the rest)." With ἀπόνοσφε supply τῶν ἄλλων. Observe that κατίσχεαι is the subjunctive with the mood-vowel shortened.—οῦ μὲν. For ὦ μῆν.—ἀρχέον ἔωντα. Supply σε.—κακῶν ἐπιβασκέμεν, κ. τ. λ. "To lead into evils the sons of the Greeks." More literally, "to make the sons of the Greeks tread (or walk) upon evils." Βαίνω, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of "I make to go," i. e., bring, lead, involve, carry, &c., a meaning which otherwise belongs to βιβάζω. The epic sister-form βάσκω has also both senses. Hence the signification of ἐπιβασκέμεν in the present passage.

235-238. ὁ πέπονες, κ. τ. λ. "O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men." In ἐλέγχεα we have the abstract for the concrete, like the Latin probrum. The poets are fond of this usage, since it imparts dignity
and animation to the style.—'Αχαίδες, οὐκέτ' 'Αχαιοί. Imitated by Virgil: "O vere Phrygia, neque enim Phryges!" (Æn., ix., 617.)—Olkadé περ. The particle περ is here emphatic. Kühner (§ 702, 3) renders the words of the text, "durchaus nach Hause (nicht bloss hier sichtig)," or, as we would say in English, "to our own home (not stay.ing here)." Nägelsbach, however, with more spirit translates "Home, home!!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐνὶ Τροΐᾳ, κ. τ. λ. "Here in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (Handwörter., s. v.): "Sie in ungestörter Ruhe, und Behaglichkeit, geniessen." —γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseis.—ἡ ῥά τί οί χ' ἁμεῖς, κ. τ. ἐλ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καλ. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we also have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239-245. καὶ νῦν. "Even but just now."—εἰ. "Than himself," —μέγ' ὑμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἐλών γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μᾶλ' ὅπερ Ἀχιλλῆι, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἡ γὰρ ἂν Ἀτρείδη, κ. τ. λ. Compare book i., verse 232.

νεικεῖων. "Railing at."—τῷ δ' ὕκα παρίστατο, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῶ ἡνίπατε μύθῳ. "Rebuked him in severe speech."

246-251. Θερασί' ὑκριτόμφθε. "Thersites, reckless babbler." The term ὑκριτόμφος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult Wolf, Vorles., ed. Ust., ii., p. 40.—λίνως

τῷ. “On this account.” Equivalent to διὰ τοῦτο.—οὐκ ἀν βασίλευ ἀνὺ στόμι, κ. τ. λ. “Thou shouldst not harangue, having kings (continually) in thy mouth,” i. e., always talking of kings. The optative with ἀν is often used as a milder expression of command than the regular imperative or subjunctive.—νόστον τε φιλάσσοις. “And be on the watch for a return.” Literally, “and be watching a return.”

252—256. διπως ἔσται τάδε ἔργα. “How these things are going to be,” i. e., how these affairs are going to turn out; whether well or ill.—εὖ, ἥε κακῶς. “Under favorable, or adverse circumstances.”—τῷ νῦν Ἀτρείδη Ἀγαμέμνονι, κ. τ. λ. Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the τῷ at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow:

οὐ γὰρ ἔγρω σέο φημὶ χερειότερον βροτόν ἄλλον ἔμμεναι, δασοί ἂν ἄρι Ἀτρείδης ὑπὸ ἰλιον ἡλθοιν. Τῷ νῦν Ἀτρείδη Ἀγαμέμνονι, ποιμένι λαῶ, ἥς ἄνειδίζων, ὅτι οἱ μάλα πολλά διδόσων ἠρως Δαναοί: σὺ δὲ κερτοφείων ἄγορεψεις. Οἷδέ τί πω σάφα Ἰδμεν, διπως ἔσται τάδε ἔργα, ἥ εὖ, ἥε κακῶς νοστήσομεν νόες Ἀχαιῶν ἄλλ. ἐκ τοῦ ἐρέω.—

ἥς ἄνειδίζων. Observe that ἄνειδίζων. Observe that ἄνειδίζων, though to be rendered here “thou sittest,” is not to be taken in too literal a sense, since Thebes was standing at the time. Compare Od., viii., 506; xi., 82, 42. Some, however, make this a ground for rejecting the entire verse. (Crusius, ad loc.)
257–264. ἀλλ᾽ ἐκ τοῦ ἐρέω. "But I will declare to thee plainly. Observe the force of the adverbial ἐκ.—ἐὶ κ' ἐτι σ' ἀφαίρετοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κεκλημένος be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare Herm. Opusc., iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὤς νῦ περ ὦδε. "Just as thou art now in this way (doing)." The particle πέρ qualifies ὦς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἶναι.

εἰ μὴ ἐγὼ σε λαβὼν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ὑπό.—ὕφσω. Future indicative.—τὰ τ' αἰδὼ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the μίτρα (mitra), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτῶν δὲ ἀφίσω. "And send away thyself." Observe the reflexive force of αὐτῶν, as beginning a sentence or clause; and consult note on book 1., verse 4.—πέπληγας ἄγορηθέν. "Having whipped (thee) from the assembly." The perfect πέπληγα λιες always an active meaning in Homer.

265–271. ὅς. For ὁυτως.—σκῆπτρω δὲ μετάφρενον, κ. τ. ἦ. The reference here is merely to a single blow on the back.—δ' ἰδνώθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius: εἰς τούτισον ἐκάμφθη. —θάλερον δὲ οἱ ἐκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θάλερος carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other in stances. Thus, the hair is called θάλερη, when standing thick and full. So θάλερος γόος, "strong lamentation" (Od., x., 457); θαλερη φωνή, "a strong voice." (II., 17, 439.)

σμῶδες δ' ἀματέωςσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came out of his back under the blow; and the meaning of ὑπό is immediately explained exephegetically by the words σκῆπτρων ὑπὸ χρυσίων.—ἄλγησας δ'. "And having suffered pain." —ἄχρειον ἰδὼν. "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἰχρείον ἰδ. v
properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardy, not unaptly, translates it, "schoefel blickend," or, as we would say, "looking miserably."

Δ'νυμενοι περ. Namely, because they were not to return home, as they had hoped.—ἐπ' αὐτῷ ἠδό γέλασσαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of ἠδό, consult note on ἄφρειον ἰόν.—τις. "One." Equivalent, in fact, to "many a one."—εἰς πλησιον ἄλλον. "To another near him," i. e., to his neighbor.

272—276. οἱ πόται. Consult note on book i., verse 254. —μυρί
ευθα. "Ten thousand good things."—τ' ἐξαρχων. "In both originating." —πόλεμον τε κορύσσων. "And in arousing the war." Equivalent to the Latin "pugnam excitans." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as bellum adornans, and regards πόλεμος as standing for Ἀρης. The literal meaning, however, "arming the war," accords better with Köppen's idea, and πόλεμον will then be the same as πολεμοῦντας.

νῦν δὲ τόδε μεγ' ἁριστον, κ. τ. λ. "Now, however, he has done this, by far the best thing among the Greeks," i. e., in doing this, he has achieved his greatest work. Equivalent to νῦν δὲ τόδε ἰέβος, μεγ' ἁριστον ἔρεξεν.— долг. "In that he."—τῶν. As before, for τοῦτον.—ἀγοράων. "From his harangues."—ών. "Assuredly." In Homer, οὖν is always ironical, as in Attic δήσου. It is very frequently joined with οὗ, as in the present instance.—οὐδές ἀγάνωρ. "His insolent spirit."

278—283. οἷς φύσεις ἡ πληθὺς. "Thus spoke they, the throng." Observe that ἡ, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult Nägelsbach, Excurs., xix., 7, e.) Observe, also, that πληθὺς is taken collectively, and has the verb in the plural.—ἄνα δὲ ἔστη. "Up, thereupon, stood." Observe the adverbial force of ἄνα.—παρὰ δέ. "And by his side."—εἰδομένη. "Making herself like."—σιωπάν. More correct than σωμαφρα with the subscript iota. Consult Wolf, Anal. Lit., ii., p. 49, seq.; Bultmann, Ausf. Gr. Sp., § 105, Anm., 17; and Spitzer, ad loc.

οἷς ἄμα οὖl πρῶτον, κ. τ. λ. "In order that the sons of the Greeks, both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards οὐ as unnecessary here, and an instance of irregularity in the use of the article
Not so, by any means. It is rather the digamma dative of ὅ. The ὅ', however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in ἀμα οἱ, which hiatus, however, is removed by the digamma. The literal translation will therefore be, “might hear his speech for him.” (Nägelsbach, ad loc.)—ὅ σφιν ἐδφονεῖν, κ. τ. λ. Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284–290. Ἀτρείδη, νῦν ὅι σε, ὑπαξ, κ. τ. λ. “Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals.” Observe the force of ὅι, as applied, in its sense of exactness, to νῦν, the adverb of time, and compare Kühner, § 720, 2, ed. Jelf.—πᾶσιν ἐλέγχιστον. We have given here the explanation of Nägelsbach, which appears to be the only true one.—ἤπειρ ὑπέσταν. “Which they undertook,” i. e., which they took upon themselves. In such constructions as the present, where the particle πέρ is appended to the relative, it has the same force in reality as in καίπερ, or with the participle. Hence ἤπειρ ὑπέσταν is the same in effect as ὑποστάντες πέρ.—ἐκπέσαντ’ Supply σε, with which this participle agrees.

ἡ παιδες νεαρό, χήρα πε γυναικες. Observe here that τε follows after ἤ, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses τε approaches in sense to ἤ, and hence they are interchanged; either ἤ-τε, or τε-ὁ. (Kühner, § 734, 3, ed. Jelf.)—ὑλλήλοιςιν δοῦρονται οἰκόνωδε νέεσθαι. “Do they wait unto one another to return home.” The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (Kühner, § 637.)

291–294. ἢ μὴν καὶ πόνος ἐστι, κ. τ. λ. “It is certainly a hard thing (so) to return, after having been exposed to many privations,” i. e., to return without having accomplished our object, and after having endured many a hardship. More literally, “for one (so) to return,” &c., τινά being understood with ἀνισθέντα. The meaning of this much-contested passage turns entirely on νέεσθαι, which, being repeated from the previous line, becomes, in fact, equivalent to οὕτω ποιεῖν, the idea of returning without accomplishing the object of the expedition being implied in the first νέεσθαι. Observe, also that ἢ μήν stands opposed to ἀλλὰ καὶ ἔμμην in verse 297.

καὶ γὰρ. “And (no wonder) for.”—ἀρ’ ἔνα μήνα. “Even a single month.”—σῶν νήπιονυξίγω. The preposition σῶν is here made by
some equivalent to παρά, and this latter was even formerly the reading usually given in editions, until Wolf brought back σύν into the text. It is very evident that παρά must have arisen from a mere interpretation of σύν. On the whole, however, Wolf’s explanation is the best, which connects σύν νηλ τολμηγώ in construction with νένων.—εἰλέωσιν. “May be hemming in.” Consult Buttmann Lexil., s. v.—εἰλείν. The prose form of expression would be ἔνειλεσθαι.

295–300. ἡμῖν δὲ εἰνατὸς ἐστὶ, κ. τ. λ. “To us, however, while remaining here, it is the ninth revolving year.” Observe that περιτροπέων is here merely an epithet of εἰνατός, and that ἐστὶ περιτροπέων is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—τῷ. “On this account.”—ἄλλα καὶ ἐμπνεύς, κ. τ. λ. “But it is, nevertheless, also certainly disgraceful.” Observe that τοι is here employed in the confirmative sense of the Latin sane, namely, “certainly,” “verily,” “ot a truth.” (Kühner, § 736, ed. Jelf.)—κενεῖν. “Empty handed,” i. e., without booty and without success.

τῇτη. “Be patient.” More literally, “endure.”—ἐπὶ χρόνον. “For a time,” i. e., a little while longer—μαντευταί. “Divines.” Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still “divines.”

302–307. μάρτυροι. “Witnesses of it,” i. e., of the truth of what I am going to say.—οὗς μὴ Κηρεῖς, κ. τ. λ. “Whom the Fates of death went not bearing away;” i. e., whom the fates have not taken off. The expression ἔβαν φέρονσαι is a species of circumlocution for ἵναγίνω, i. e., ἐνήρπασαν—χρῆσθαι τε καὶ πρῶθε. “Both yesterday and the day before.” A proverbial form of expression, and equivalent, in fact, to “very lately.” The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult Heyne, ad loc.

τὸς Αὐλίδα. “At Aulis.” Literally, “into Aulis,” i. e., into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—ἀμφὶ περὶ. “Round about.” We often find two prepositions thus joined together in poetry to give a full ness to the expression. Consult Kühner, § 618, 3.—τελεφεσας ἐκατόβης. Consult note on book i., verse 315.—ἀγλαδν ὕδωρ. “A limpid stream.” The plane tree stood at a fountain-head or spring, and the water bubbled up from beneath the tree.

308–313. ημα ῃμα. “A great sign,” i. e., a great omen of the
future fortunes of the expedition.—ἐπὶ νῶτα δαφοινῶς. “All bloomed upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of ὀ in δαφοινῶς.—τὸν ἐν αὐτός Ὀλύμπιος, κ. τ. λ. “Which, namely, the Olympian himself had sent forth into the light.” By the epithet Ὀλύμπιος Jove is meant, and αὐτός is added to increase the emphasis.—ὑπαίξεις. “Having glided from under.”—ῥα. “Thereupon.”—ἐνθά δ’. “And there,” i. e., in the plane-tree.—νῆπια τέκνα. “An infant brood.” Literally, “infant offspring.”—ὑποπεπτηνώτες. “Cowling beneath.”—δικτώ. “Eight in number.”

314–319. ἐλεεινὰ τετριγώτας. “Twittering piteously.” Some connect ἐλεεινὰ with κατισθέ, but this is far inferior.—ἀμφεποτάτο. “Kept flying around.”—τὴν δ’ ἐκλειζόμενος, κ. τ. λ. “And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about.” The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in ἐκλειζόμενος.—πτέρονος. The reference to a part requires the genitive.

κατὰ ἐφαγε. “He had eaten up.” Observe the adverbial force of κατά.—τὸν μὲν ἀρίζηλον, κ. τ. λ. “The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone,” i. e., Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, ἀρίζηλον, equivalent to ἀρίδηλον. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning “invisible,” especially on account of the opposition implied in δισεπερ ἕφηνεν. This would also be in accordance with Cicero’s paraphrase of the present passage (de Divin., ii., 30):

“Qui luci ediderat, genitor Saturnius, idem Abdēdit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read ἀλίζηλον (i. e., ἀλίδηλον), we have a term, the analogy that produced which is extremely doubtful. If we write ἀλίδηλον at once, we have a form contrary to common usage, which does not allow of a long ι in forms coming from ἐλίθω. And, lastly, if we take ἀειδηλόν, we can not show that Homer ever did use this form. As for ἀειδέλον, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible it
is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (Lexil., s. v. αἰδήλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some rhapсидist.

320-323. οἶνον ἔτυχθη. "At what had been done," i. e., had taken place. οἶνον is here equivalent to ὁ τοίοιν.—ὡς οὖν δεινὰ πέλαρα, κ. τ. λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," i. e., had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἐκατόμβας, not with πέλαρα, the victims being regarded as the property of the gods.—Κύλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightforward."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἄνεω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἄνεω, with Spitzner and Buttmann (Lexil., s. v.), instead of the common reading, ἄνεῳ. It is not an adjective, but an adverb, like οὕτω, &c.; and it was so regarded by Aristarchus, as Apollonius informs us. (De Adverb., p. 555, 15, seq.)

324-332. ἡμῖν μὲν. "For us, indeed," i. e., for our special instruction. Observe that μὲν is here for μὴν.—δῆμον, διετέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—δοῦ. "Of which." An epic form of ὅδε, arising, according to the ancient grammarians, from a diaeresis. (Etymol. Mag. p. 614, 34.—Spitzner, ad loc.)—κλέος. Referring to the mention of this prodigy among posterity.—ὡς ἥμεις. "So we."—τοσαῦτ' ἔτεα. Nine years are meant.—τῶ δεικτῷ. Supply ἔτεα.—τελείαν. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκει ἐλευθερίαν. "Until we may have taken." More literally, "until when time we may have taken." Observe that εἰσόκειν is for εἰς δεῖν, and compare the Latin idiom: "usque ad id tempus, quo capiamus," &c.

334-336. σμηρδάλλον κονάβησαν, κ. τ. λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (i. e., by reason of) the Greeks having shouted." The common text has a comma after κονάβησαν, which we have removed, as interfering with the sense.—Τερέννος ἐπότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Τέρννον in a fragment of Hesiod; Τέρννα, by Strabo; Τερενία, by Pausanias; and
Notes to Book II.

η Γέρνιος iy the scholiast.—ιππότα. For ιππότης, a common epithet for heroes. Observe the absence of the copula between this word and Γέρνιος. The reason is that the term Γέρνιος is more of an individual, the other more of a general appellation.

337-339. ὑ πόται. Consult note on book i., verse 254.—ἡ δὴ παίσιν ἑοικότες, κ. τ. λ. "Assuredly, now, ye are haranguing like infant children," i. e., your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetical clause, ὅς οὕτι μέλει, κ. τ. λ., shows in what the resemblance actually consists.—πὴ δὴ συνθεσία τε, κ. τ. λ. "Whither, then, will go for us both agreements and sworn pledges?" i. e., what, then, will become of our agreements? &c. According to Buttmann (Lexii, p. 439, ed. Fishl.), δρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with συνθεσία, it appears to refer rather to a pledge connected with an oath.

340-341. εν πυρὶ δὴ, κ. τ. λ. "Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied," i. e., away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius's edition of the Iliad concurs. (Jahrb. für Phil. und Pald., vol. xxxiv., p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (γενοίατο), without the hypothetic κε, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression εν πυρὶ γενοίατο is merely of a proverbial character, to denote utter destruction.

σπονδαὶ ἀκρητοί. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342-349. αὖτας. "To no purpose."—αὖ δὲ. “Do thou, therefore.”—ἐτι. "Still, as before."—ἀστεμόφα βουλὴν. “An unshaken resolve.”—τοῦσε δὲ ἐκ φθινότειν, κ. τ. λ. “And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know," &c. Compare with ταΐ κεν the Iatín si qui. Achilles appears to be hinted at.—Διδ. Governed by ὑπόκεχεσις.
350–356. ἑκανένσαι. "Nodded assent."—ἡματι τῷ. "On that day." Observe the demonstrative force of τῷ, equivalent here to ἐκεῖνῳ.—ἴθαυνον ἔτ'. "Were going on board of."—Κῆπα. "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—ωὐρώπτον ἐπιδέξι. "By flashing forth lightning to the right."—φαίνων. "By displaying."—Verse 353 explains what is meant by ἑκανένσαι in v. 350.

τῷ. "Therefore."—τίσασθαι ὑ' Ἑλένης, κ. τ. λ. "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttman (Lecil., p. 439, seqq. ed. Fishl.) makes Ἑλένης here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding Ἑλένης as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholar in the Venice MS., as follows: τῷμωρίαν λαβεῖν ἄνθ' ὤν ἐκτενεύσαμεν καὶ ἐμερμήσαμεν περὶ Ἑλένης.

358–361. ἢπτέσθω. "Let him lay hold of," i. e., for the purpose of dragging it down to the sea.—θώνατον καὶ πότμον. "Death and fate." Often united by Homer; as also θώνατος and μόρος.—αὐτός τ' εὖ μήδεο. "Both deliberate well thyself." Passow translates this "fusse selbst wohl einen Beschluß," i. e., form a resolve thyself. This, however, is inconsistent with πείθεο τ' ἀλλω.—ὁτε κεν εἴπω. Not equivalent to ἓν τε εἴπω, but "whatsoever I shall say (if thou permit)."

362–368. κρῖν' ἄνδρας κατὰ φύλα, κ. τ. λ. "Separate, Agamemnon, the men by tribes, by families." By φύλα are here meant tribes or clans, proceeding each from one common progenitor; by φρύται, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "Per populos et gentes dispositi pugnarum haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum genera seu stirpes ab eodem auctore deductas; et in his iurum sunt familiae."—ὡς φρύτηρ φρύτρηφεν, κ. τ. λ. The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—καὶ τοι πείθωνται Ἀχαιοί. "And (if) the Greeks shall obey thee (in this)," i. e., shall carry this plan of thine into full effect. —ὡς θ' ἡγεμόνων κακός. "Both what one of the leaders is cowardly." Supply ἔστι.—κ' ἔρα. "May be."—κατὰ σφέας. "By themselves," i. e., each clan by itself, and each family of the clan also by itself.
γνώσει ὑμῶν. "And thou wilt farther know." Observe the emphatic usage of ὑμῶν, after γνῶσις ἐπειδή in verse 365.—εἰ καὶ ἑσπερή, κ. τ. λ. "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With ἑσπερή supply βοῶθος or μοῖρα.

370-373. ἦ μὲν αὐτ', κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpassest (in sage counsel) the sons of the Greeks." More literally, "in the assembly," i. e., of the forces. Observe the force of αὐτε: thou surpassest in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἰ γὰρ, ἥτις τε πάτερ, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., i. e., would to Jove, &c., I had.—τῷ. "In that event." More literally, "by that means."—ἡμέρας. The verb ἡμέρα, when thus applied to cities, refers to their sinking in ruins.

375-379. ἀλγε' ἔδωκαν. Compare book i., verse 96.—ὡς μὲ μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἐγὼ δ' ἤρχον χαλεπαίνων. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe also, that ἄρχεσθαι is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, Thucyd., i., 107, ἤρξαντο καὶ τὰ μακρὰ τείχη Ἀθηναίων οἰκοδομεῖν: but οἰκοδομοῦντες when it is actually begun. (Kühner, § 688, vi., p. 317, ed. Jelf.)

ἐς γε μίαν βούλευσομεν. "We shall come to the same determination." With μίαν supply βοῦλη, and compare the explanation of Nägelsbach: "ita consultare ut sententiae in unum consinirent." The reference is to their becoming reconciled to one another.

381-384. ἐπ. δεῖπνον. "To your meal." The morning meal is here meant. In Homer, the word ἔδειπνον uniformly means the early, as ὄρπον does the late meal; but δεῖπνον, on the other hand, is used for either, apparently without any reference to time.—ἐνα ξυνάγωμεν Ἀρη. "In order that we may join battle." A concise form of expression, for ἐνα ξυνάγοντες τοὺς λαοὺς ἐγείρομεν Ἀρη.—ἐν δὲ θέσω, "And get ready well," i. e., have it in good order, and ready for action. Compare Passow, Wörterb., s. v. τίθημι, b. ii., c.—ἐν ἄρματος ἄμφις έδωκ. "Having looked well about his chariot," i. e., round about it; having carefully examined it on all sides. We have given ἄμφις δ' ὡς with Spitzn. Heyne, however, who is followed by Buttmann ´Lexil., p. 104, ed. Fisbt., is in favor of ἄμφιδον.
386–393.  ὁυ μετέσεται. “Shall not ensue.” More literally, “shall not intervene.”—διακρινέτει τήν ἄνθρωπον. “Shall part the wrath of the combatants.”—δρόσει μὲν τευ τελαμῶν, κ. τ. λ. “The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear.” More literally, “on the spear round about” The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former. —καμεῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: “shall cause himself to toil.” Compare Kühner, § 364, ed. Jelf.

μμινίζειν ἑθέλοντα. “Wishing to linger.”—οὐ ὁ ἐπειτα ἀρκιον ἔσσεῖται, κ. τ. λ. “There shall be nothing thereupon on which he can rely for escaping from the dogs and birds,” i. e., there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἀρκιον here in accordance with the explanation given to it by Buttmann (Lexil., s. v.). It appears to be equivalent in some degree to ἔταιμον.

394–397. Ἀργείαι δὲ μέγ’ λαχον, κ. τ. λ. “The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock.” Observe the ellipsis in κῦμα, which is to be supplied by λάχος. Observe also the peculiar boldness of the personification, when a literal translation is given: “as when a wave shouts.”—προβλήτῃ σκοπέλῳ. This is merely a more special definition of the idea contained in ὑκτῷ ἐφ’ ύψηλῇ, and is exepexgetical to that clause.—As regards δε κωνς, compare book i., verse 80.

τὸν δ’ ὀὔποτε κῦματα λείπει παντοῖον ἄνέμων, κ. τ. λ. “For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that,” i. e., the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κῦματα is to be joined in construction with παντοῖον ἄνέμων. So we have νέφα παρενπαλ Νότοιο (II., xi., 305); and ἄελλα παντοῖον ἄνέμων (Od., v., 304). If we retain the common pointing, παντοῖον ἄνέμων becomes the genitive absolute, and must be rendered, “during all kinds of winds,” there being then an ellipsis of ἄνεμων. This, however, is decidedly inferior.—γένωντα. Referring, of course, to the winds, not to κῦματα. In this latter case, the reading would have
been γένηται, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. ὄρεοντο. "They made a rush." The imperfect of ὄρεομαι, and not from ὄρνυμι. Nægelsbach removes the comma after this word, and connects it closely in construction with κεδασθέντες, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—κεδασθέντες κατὰ νῆας. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—νῆας. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—κατὰ κλισίας. "Throughout the tents."—ἀρεξε. "Began to offer sacrifice." Supply ἵππα. The full form occurs in book i., verse 147. Compare Virgil (Eclog., iii., 77), "Cum faciam vitulā pro frugibus."—ὡλλος ὀ ὡλλῳ. The meaning is, that each kindred sacrificed to its own tutelary deity.

402-410. ὁ ἄναξ ἀνθρώπων Αγαμέμνων. "He, the king of men, Agamemnon."—πενταέτηρον. "Five years old." And, therefore, in full vigour.—κικλησκεῖν δὲ. "And he invited (to the sacrifice)."—Παναχαίων. "Of all the Greeks." The name Αχαίων has a wider Homeric meaning than either Αργείων or Ἀκαίων.—πρῶτιστα. "First of all."—Ἀλαντα ὄνω. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oileus, who commanded the Locrians.—Τυδέως τιόν. Diomedes.

αὐτόματος. "Of his own accord." He came, according to Crusiys, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—βόην ἀγάθος. "Good at the battle-shout," i. e., brave in battle.—ὦδε ὡρ κατὰ ὅμην, κ. τ. λ. "For he knew in his mind how his brother was toiling," i. e., toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—οὐλοχύτας ἀνέλοντο. Compare book i., verse 449.

412-418. κελανεψέ. "Black-cloud-collecting deity."—αἰθέρι ναὶον. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—μὴ πρὶν ἐπὶ ἥλιον δύναι, κ. τ. λ. "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of ὄς, or
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into our hands." The present shows certainty, and a firm belief that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future ἔγνωλίζει, given in some editions, is inferior.—κηρυκες μὲν. Opposed to ἡμεῖς δὲ.—χαλκοχιτώνων. Consult Gloss on book 1., verse 371.—ἀγειρόντων. For ἀγειρέτωσαν.—ὕδροι ὤδε. "Thus assembled as we are." Equivalent to ὅσπερ ἔχομεν ὦδροι.—ἰωμεν. For ἵωμεν, with the shortened mood-vowel. So ἐγείρομεν for ἐγείρωμεν.—δέν Ἄρης. "The sharp conflict." Literally, "sharp Mars."

443-447. κηρύσσειν πολεμόνδε. "To summon to the conflict."—καρπομοώντας Ἀχαιοὺς. Consult note on verse 11.—οἱ μὲν ἐκήρυσσον, κ. τ. λ. Compare verse 52.—οἱ δ' ἄμφι Ἀτρείωνα, κ. τ. λ. "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," i. e., the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—μετὰ δὲ. "And among them."

αἰγίδ' ἔχουσι. The aegis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing
and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, to doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.

By a figure of speech, Homer uses the term ægis to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's ægis around her shoulders (II., v., 738; xviii., 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (II., xv., 229, 307, seqq.);
and, on another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the aegis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon’s head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448–450. τῆς ἑκατόν δῷσανοι, κ. τ. λ. “From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen.” More literally, “a hundred tassels, &c., are suspended.” Observe the force of the present in ἰερείθουντα, as indicating a constant attribute of the aegis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote ἰερείθουτο, in the imperfect; but, as the scholiast remarks, the imperfect here ὁδ ἄρμοζει ἐπὶ ᾠδανύτων.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the aegis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σῶν τῆς παφώσσουσα, κ. τ. λ. “With which, looking mercilessly around, she moved rapidly through the people of the Greeks.” We have given παφώσσουσα here the meaning assigned to it by Passow. The scholiast, indeed, explains it by ἐνθυσιώσα, ὄμωσα, but this is the meaning which it has with later writers.

451–453. ἐκάστῳ καρδίᾳ. “Unto each one in heart,” i. e., in the heart of each one.—ἄλληκτον. “Without ceasing.”—ἄφαρ. Compare book i., verse 594.—νέεσθαι. Taking the place of a substantive, though without any article prefixed.

455–458. ἰδὺ τίρ ὑδήλοιν, κ. τ. λ. “As a destructive fire consumes an immense forest.” We have given ὑδήλοιν here the meaning which Buttmann assigns to it (Lexil., s. v.), and in which he is followed by Passow. The literal signification of ὑδήλος is “invisible,” whence, with a causative force, we have “making invisible,” and, from this, “destroying,” “destructive.”—ἐπιφλέγει. The point of the comparison (summa comparationis) does not lie in ἐπιφλέγει, but in φαίνεται αὐγή, the flashing of the rays of light from the armor.
of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

Ως τῶν ἐρχομένων, κ. τ. λ. “So, as these moved along, an all-resplendent brilliance from their admirable brazen armor went to the heavens through the upper air.” Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκός. We have rendered this by the term “brass,” in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ἴκεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459-461. τῶν ὅν, ὁστ' ὀρνίθων, κ. τ. λ. “And of these—just as the numerous nations of winged fowl.” Observe the anacoluthon in τῶν ὅν, the construction being broken off after these words, and resumed at verse 464, when Ως τῶν takes the place of the τῶν ὅν with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic “many flocks.” We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five smiles following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsothists, and not in good taste.

'Ασιώ ἐν λεμώνι. “In the Asian mead.” This meadow or marsh was in Lydia, formed by the river Cayster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (ad Hymn. in Apoll., 250), Buttman (Mythol., vol. ii., p. 175), and others. Wolf, however, is in favor of 'Ασίϊω, as a genitive of 'Ασιος or 'Ασίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Cayster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, l. c.

462-463. ἀγαλλόμενα. “Exulting,” i. e., making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the Edito Princeps. It agrees with ἔθνεα, and certainly harmonizes much better with προκαθιδότων than ἀγαλλόμενα, the reading of Spitzner and the ordinary text, would. Besides, ὅμις is much more frequently masculine than
feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it, which can not certainly be found here.—κλαγγηδόν προκαθιζόντων. "They setting themselves forward with a loud noise." Supply αὐτῶν. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, ἔθνα πολλὰ ὀρνίθων, &c., κλαγγηδόν προκαθιζόντων, ποτῶνται ἐνθα καὶ ἐνθα, &c. This latter mode of construing connects προκαθιζόντων at once with ὀρνίθων.

464—468. ὧς τῶν ἔθνα πολλὰ. "So the numerous nations of these," i. e., of the Greeks.—προχέοντα. "Kept pouring forth." Observe the force of the imperfect.—πεδίον Σκαμάνδριον. By the "Scamandrian plain" is here meant the plain that lay between the ivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτῶρ ὑπὸ χθῶν, κ. τ. λ. "While the earth beneath resounded fearfully, from the feet of both them and their horses." Observe here the adverbial force of ὑπὸ, and also that ποδῶν is not governed by it, but is the genitive of the terminus a quo, with a causal signification.—μνημόι, δόσα τε φίλλα, κ. τ. λ. "Innumerable, as many as both the leaves and flowers are produced in the spring." Observe that ὧρη here means, literally, "in their season." The full expression is given in verse 471, ὧρη ἐν ἔλαρνῃ. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the tertium comparationis is the number of the army:

469—473. μυίαν ἄνιανόν. "Of the thickly-swarming flies." Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—κατὰ σταθμὸν ποιμνιήνον. "At some shepherd's pen." The preposition here properly implies a moving up and down, and throughout.—ὦρη ἐν ἔλαρνῃ. "In the spring season." Consult note on verse 468.—ἵτε τε. "And when." More literally, "when, also."—ἐπὶ Τρῶςσα. "Against the Trojans."—διαφαίτασαι μεμαίτες. The point of the comparison lies in these words. As the swarms of flies in the shepherd's pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their
NOTES TO BOOK II.

Hence we must render διαφθαίσαι μεμαώτες, "desirous of breaking through (their lines)."

474-479. τοὺς δὲ. "And these." Observe that τοὺς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰπόλια πλατέ. "Widespread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὃτι διασκεδασμένα νέμονται. As regards the expression αἰπόλια αἰγῶν, compare συών αὐθάσια (Od., xiv., 101).—ὡς τοὺς. "So these."—μετὰ δὲ. "And among them," i.e., Agamemnon was busily employed among the rest in arranging the forces.—διματα καὶ κεφαλίν. Alluding to his majestic look and bearing.—Ἀρέι δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (Nägelsbach, ad loc. — Compare Müller, Archæol. der Kunst, p. 544, seqg.)—στέρνων δὲ Ποσειδώνω. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare Müller, p. 503, seqg.)

480-483. ἣντε βοῦς ἀγέληστι, κ. τ. λ. "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term βοῦς denotes a bull or cow, the animal in general. Homer here adds ταύρος to it, to denote especially the bull. Compare σὺς κάπρος (II., xvii., 21).—ἐν πολλοῖς. Not to be connected in construction with ἡρώεσση. Such an arrangement would be un-Homeric.

486-493. ἡμεῖς δὲ κλέος οἶνον, κ. τ. λ. "We, on the other hand, hear report alone, nor know we any thing (for certain)." By κλέος is here meant the voice of tradition merely as heard in the songs of bards.—οῦκ ἄν ἐγὼ μυθῆσομαι. "I could not tell." Some regard μυθῆσομαι here as the aorist subjunctive, with the shortened mood-vowel, because ὄνομήνω comes after. This, however, is incorrect. The future μυθῆσομαι expresses certainty under existing circumstances (ἄν) that the poet will not be able to tell the whole number of the mighty host; whereas οὐδὲ ὄνομήνω ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἀδρήκτος. "Not to be broken," i.e., not to be wearied.—χάλκεων δὲ μοι, κ. τ. λ. "And though there were within me a brazen breast." Passow, less correctly, renders ἴτορ here "heart." We have followed Stadelmann.—μνησίσατε. "Should mention." For μνήσαστε. —ἀφαίρ αὖ, κ. τ. λ. "Hereupon I will tell," &c. Observe that X
NOTES TO BOOK II.

The poet has here the force of δύν. (Hermann, ad Vig., p. 626, ed. Glasg.)

Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprising us whether the Minstrels have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

The armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counselors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1–2. αὐτῷ ἐπεί κόσμηθαν, κ. τ. λ. "But when they were arranged, each (army) along with their leaders." By ἔκαστοι are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—Τρόες μὲν κλαγγά
NOTES TO BOOK III.

κ. τ. λ. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term κλαγγη here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas ενση denotes the battle-cry, in which they all, from time to time, join. — The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὁρνιθες ὦς. The point of comparison is in κλαγγη, not in any allusion to the swiftness of the feathered race, as some erroneously suppose. — Observe the accent in ὦς, as coming after the word (ὁρ νιθες) on which it depends. Literally, "birds-like." It would be, otherwise, ὦς ὦς ὦς ὄρνιθες.

3-6. ἥτε πεπ κλαγγη, κ. τ. λ. "As is the clamor of cranes in front of the sky," i. e., high in air; just this side of the vault of heaven. Compare the scholiast: ἐν τῷ ὑπὸ τὰ νέφη τόπῳ. The suffix ὦ, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence οὐρανόθε πρό is equivalent here, in some degree, to the later προ οὐρανοῦ.

(Kühner, φ 377, 2, 7.) — αἰτ'. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by ταίγε in the succeeding line. — χειμώνα. "The wintry-storm," i. e., the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγη ταίγε πέτουται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial ἐπὶ is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: πλεῖν ἐπὶ Σάμου (Thucyd., i., 116); ἐπὶ Σάρδεων φεύγειν (Xen., Cyrop., viii., 2, 1). Compare Kühner, φ 507, and 633, 1, ed. Jell. — Ὡκεανώδε ῥαών. Homer's Oceanus is a large river encircling the round plane of the earth. (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.
The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's Class. Dict., s. v. Pygæi. — φόνον καὶ Κῆρα φέροντα. Compare book ii., verse 352.

7-9. ἡρεῖα δ' ἀρα ταῖγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἡρεῖα here the meaning for which Buttmann contends, on the authority of the ancient grammarians. (Lexil., s. v. ἄρρ, ἡρεῖος.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning," respecting which, consult Buttmann, l. c.—προφέρονται. Observe the force of the middle.

οἱ δ' ἀρ' ἵσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the pronounal force of οἱ, with which word Ἀχαιοὶ is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγὴ to μένεα πνείωντες, which Heyne very justly condemns. (Aul. Gell., i., 11.)—μεμα-dtype. This participle occurs here without any copula, since it is merely explanatory of πνείωντες, &c.

10-14. εὗτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὗτε stands here for the more ordinary ἦντε. This, indeed, is denied by Buttmann, who makes εὗτε the adverb of time, and equivalent to ὅτε, but ἦντε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ηὔτ' ὅρεος, making ηὔτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὗτε in the sense of ἦντε, and denies, from Apollonius (De Adv., p. 560, 1, seqq.), that ἦντε can be contracted into two syllables.

κλέπτη δὲ τε νυκτὸς ἄμεινο. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλέξσει, κ. τ. λ. "And one looks over (only) as great a space as he even throws a stone over," i. e., and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπιλεὺχ here, both in composition and out of it. Literally, "upon."

ως ἄρα τῶν ὑπα, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," i. e., the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀέλλης or ἄελλης, the former being the adjective, the latter the genitive of ἄελλα
The adjective occurs nowhere else; while the expression κονίσαλος ἀέλλης, "the dust of an eddy," i. e., eddying dust, can easily be endured. Buttmann, on the other hand, writes ἀέλλης, contracted from ἀέλληςς. (Ausz. Gr., i., p. 172, not.) We have retained, however, the common reading with Spuzner and others, though it is an extremely suspicious one.—κονίσαλος. The common form is κονίσαλος, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίον. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (Kühner, § 522, ed. Jelf.)

16–20. Τρωσίν μὲν προμάχισεν, κ. τ. λ. "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris on this occasion as a πρόμαχος, or πρόμος, a name given to one who fights in the foremost rank. Paris was not without valor, but he was easily intimidated by an opponent.—'Αλέξανδρος. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. ('Αλέξανδρος, "man-defender," from ἀλέξω, "to defend," and ἄνηρ, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

παρδαλένν. "A panther's skin." Properly an adjective, with ὁπόμεν understood. As regards the παρδαλίς, consult Dictionary of Antiquities, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armor. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

καμπύλα τόξα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength. —αὐτὰρ ὅ. "But he," i. e., he, moreover. The particle αὐτὰρ is here employed in the beginning of a sentence, to express a rapi

21-29. Ἀρηφίλος. "Dear to Mars." An Homeric epithet for a valiant warrior.—μακρὰ βιδῶντα. "Striding with long steps."—δοτε λέων ἄχρη, κ. τ. λ. "Even as a lion is wont to rejoice, having lighted upon a large carcass." Observe the force of the aorist in ἄχρη, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of πεινᾶον in the text, since, according to the scholiast, Homer uses σῶμα in speaking of dead bodies only, the Homeric term for a living one being δέμας.—πεινᾶον. "In his hunger." Literally, "being hungry." The term πεινᾶον not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μύλα. "Greedily."—ἐιπερ ἄν αὐτῶν, κ. τ. λ. "Even though both swift dogs and vigorous youths bestir themselves after him." Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative αὐτῶν expressing with reference to what this bestirring of themselves takes place.—ὅς ἄχρη Μενέλαος. "So Menelaus was rejoiced."—φάτο γὰρ τίσεσθαι ἀλείτην. "For he thought that he would take vengeance on the
wicked one. Observe the force of the middle in φύτο: literally, “he said unto himself,” i. e., he said within his own breast.—τίσασθαι. We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one τίσασθαι. It is doubtful, however, after all, whether this last ought not to be retained; for the aorist like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare Kühner, § 403, 2, ed. Jelf.—ἐξ ἄχεων. “From his chariot.”

30-32. Τὸν. “This warrior.”—ἐν προμάχοια. “Among the foremost combatants.” Consult note on verse 16.—κατεπλήγγη. In the compounds of πλήσω, having the sense of “to strike with dismay or astonishment,” the second aorist is written with ἄ in the penult. Here, however, the poet, for the sake of the metre, has η instead of a. (Buttmann’s Irregular Verbs, p. 216, ed. Fishlake.)—ἐθνος. “The throng.”—ἐχάετο. “He began to retreat.”

33-36. ὃς δὲ ὑτε. “And as when.”—παλινορσος ἀπέστη. “Springing back, removes out of the way.” Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—ὑπὸ το τρόμος ἑλλαβε γνία. “And trembling seizes on his limbs beneath.” Here, as often before, there is nothing that compels us to have recourse to a tmesis. Compare Kühner, § 619, a.—ἡψ τ’ ἁνεχώρησεν. “Back he both retreats.” This enlarges on ἀπέστη, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—μν εἰλε παρειώς. On this construction, consult note on book i., verse 236.

ἀυτες ἠδυ. “Plunged back.”—Τρῶων ἄγερώχων. “Of the haughty Trojans.” Buttmann regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiaties. (Lexil., s. v. ἄγερωτος.)

39-40. Δύσπαρη. “Evil-bringing Paris,” i. e., Paris, source of evil unto thee and thine. The prefix δυς here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of “unhappy Paris,” given to the term in question by most editors, does not convey the true and full meaning of the word. Compare Eurip., Orest., 1388, Δυσελένας, and Lobeck, Par., p. 545.

αὐτ δέφελες ἄγονος τ’ ἐμεναι, κ. τ. ἔ. “Would that either thou wert unborn, or hadst perished unmarried.” More literally, “Oh how thou oughtest to be either unborn or to have perished unmarried.” Observe that δέφελον (with the augment ἄσελον) is only employ-
ed where one wishes for a thing which ha. not taken place, is not now taking place, and is not about to take place. (Herm. ad Viger., p. 756.)—ἀγονος. Some make this term equivalent here to "ad prolem generandum inhabilis." Such a meaning, however, can hardly suit the context. The more usual force of ἀγονος is ὁ μὴ γεννῶν, or ἀτεκνος, i. e., "childless," a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: αἰτθ ὅφελον ἀγαμὸς τ' ἰμεναι, ἀγονος τ' ἀπολέσθαι. Compare Sueton., Vit. Aug., 65.

41–42 καὶ κε τὸ βουλοίμην. "I would both prefer this," i. e., the fulfilment of such a wish.—λάβην καὶ ὑπόφυον ἄλλων. "A scandal, and an object of angry distrust unto others." We have given ὑπόφυον, with Wolf and Spitzner, as far preferable to the ordinary reading ἐπόφυον, "a spectacle." The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by ὑπόφυος is that of one who is regarded by others from under brows contracted by angry distrust.

43–45. ἤ παυ. "Assuredly, if I mistake not." These two particles, of which ἤ is affirmative and παυ conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, ἤ would have the acute accent.—καγχαλώσει. "Will raise the loud laugh." The present has here the force of the future, the certainty of the event’s taking place being so strongly established in the mind of the speaker. Compare Kühner, § 437.—οἴνεκα καλὸν εἶδος ἐκτ. "Because a handsome person is upon thee," i. e., because a handsome exterior is thine.—ἄλκυ. "Vigor."

46–51. ἦ τοιόσον ἐὼν. "Didst thou, being such a one." Observe that ἦ belongs in construction to ἀνῆγες.—ἐρήπες. According to Buttmann (Lexil., s. v. ἤρα), the form ἐρήπες, in ἐρήπες ἑταῖρου, is nothing more than a metaphor for ἐρήποι, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogue.—μιχθεῖς. "Having intermingled with," i. e., having gone among. The passive for the middle.

ἐξ ᾧπίης γαίης. "From a distant land," i. e., from Greece. Observe that ᾧπις is here an old adjective from ᾧπο, like ἀντίς from ἀντι. We must not confound the ᾧπη γαίη of Homer with the Απία γη of the Tragic writers. The latter is based on an old legend
alluded to by Eschylus in his *Supplices* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Aplis. Besides, the *a* is short in ἀπίη, whereas in Ἄπια the initial vowel is long. (Buttmann, Lexil., s. v. Ἄπιη γαία.) —νυν ἄνδρων αἰχμητάων. “Related by marriage unto warrior men.” The term νυς properly denotes “a daughter-in-law,” like the Latin *nuus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The “warrior men” alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἄνδρων αἰχμητάων as the plural of excellence, and refers it to Agamemnon alone.

*πατρί τε σῷ, κ. τ. λ.* The accusatives πῆμα, χάρμα, and κατη ϕείην, are epexegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὠστε εἶναι πῆμα, &c. — κατηϕείην. “A source of shame.” This term refers strictly to a casting of the eyes downward through shame.

52-55. οὐκ ἂν ὑῇ μείνεται. “Couldst thou not, then, wait one instant for,” i. e., for one instant withstand. Observe the momentary action indicated by the aorist.—γνωίης χ’. “Thou wouldst have known, in that event.” Observe the force of κα. —οὐκ ἂν τοι χραῖσην, κ. τ. λ. “The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust.” Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, that should Paris ever bite the dust, or, in other words, be dashed to the ground by an opponent, he will certainly find his skill on the harp, &c., of no avail. Compare the remark of Hermann, (Opuse., vol. ii., p. 32): “Sed placuit Gracias, de præsentī futurom consilio fere tum optativo uti, si effectus dubius esset; sin minus, polius conjunctivo utuntur, ut qui rei vere futura præsentisse notionem continer.”—κίδαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίδαρις in this passage, instead of κίδαρις, by κίδαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i., 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, Vit. Alex., c. 15.

56-57. δειδόμονες. Supply εἰσίν.—ἡ τέ κεν ἡδη, κ. τ. λ. “Other wise thou wouldst even before this have put on a stone tunic,” i. e. thou wouldst have been stoned to death. Köpken and others un
derstand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of inter-
ment.

59-63 ἐπεὶ μὲ κατ’ αἰσαν. κ. τ. λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, κατ’ αἰσαν, οὐδ’ ὑπέρ αἰσαν, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀυτερῆς. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—δς τ’ εἰσι. "Which makes its way." Observe that τε here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by τε (thus, δς τε, " and this"). When they themselves obtained a relative force, τε was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that δςτε, ἦτε, ὅτε, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles ὅτε, ὅστε, and the phrases οἰος τε, ἕφ’ ὅτε.

ὑπ’ ἀνέρος. "Under the hand of a man," i. e., by the power of a man.—δς ρά τε, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle ρά, appended to the pronoun δς, serves to make the reference more exact and pointed. Hence δς ρά will literally be, "just the one who." As regards the particle τε, consult note on δς τ’ εἰσι, in this same verse.

—ἐκτάμνησιν. Some read ἐκτάμνησιν, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (Opusc., vol. ii., p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except when some one may proceed to cut any thing with the axe.—δῆλετε δ’. "And increases." Connected with δοτ’ εἰσιν.—δς σοι ἐνι, κ. τ. λ. "So for thee is the intrepid mind in thy breast," i. e., as unyielding as iron. We have read σοι, with Spitzner, instead of the common τοι.

64-66. μὴ μοι πρὸφερε. "Do not reproach me with." More literally, " do not bring against me," i. e., do not throw into my teeth.—χαυστής. By "golden" is here meant nothing more than lovely and
fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—ἐκὼν δ' οὐκ ἄν τις ἐλοιτο. "For one might not select them of his own free will," i. e., by his own means, or of himself. Equivalent to the Latin arbitrio suo. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67-70. νῦν αὐτ'. "Now, however." Observe the force of αὑτ'. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—ἄλλους μὲν κάθισον, κ. τ. λ. "Make the other Trojans, indeed, and all the Greeks, to sit down." As the Greeks are here included, the imperative κάθισον implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—αὐτὰρ ἐμ' ἐν μέσῳ, κ. τ. λ. "But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions." Observe the plural number in συμβάλλετε, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—ἐν μέσῳ. Referring to the open space between the two armies.—κτίμαις πάσι. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. ὅπποτερος. "Whichever of us two."—κρείσσων. "Superior."—ἔλον εὖ. "Having taken, according to fair agreement." Passow makes εὖ here strengthen the meaning of πάντα, "all at once," "all together," but this seems inferior.—οἱ δ' ἄλλοι, φιλότητα, κ. τ. λ. "But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return," &c. Observe the zeugma in φιλότητα, &c., where we have the particular notion of "striking," as the general notion of entering into or forming. Compare Kühner, § 895, d., ed. Jelf. Consult, also, note on book ii., verse 124.—Τροϊν. From the epithet ἐριβόλακα, it is evident that the region, not the city merely, is meant. —ναιότε. Observe the employment of the optative to express a wish. —καλλιγύμνακα. An epithet, the employment of which well accords with the character of the speaker. —Ἄχαιδα. "Achaea." Literally, "the Achaean land." Supply νῆν or χώραν. By this is meant northern Greece, and especially Thessaly; so that "Argos" and "Achaea," in the language of Ho-
mer, stand for all Greece. Consult, as regards Argos, the note on book ii., verse 108.

76-81. *έντι* "On his part." —καὶ ἔκα. "And accordingly." — ἀνέπεργε. "He began to keep back." —μέσου δουρὸς ἥλων. "Having grasped his spear by the middle." Observe the employment of the enitve here, as indicating a part. This verse does not appear in he Venice manuscript, but is defended by Wolf (Proef. ad ed. nov., I. IIL) — ἰδρύσθησαν. "Were made to sit down." Some regard his as the passive for the middle, "seated themselves." — ἐπετοξώζοντο. "Began to direct their bows." — ἱσῴα τε τιτυσκόμενοι, κ. τ. λ. "And, taking aim, were throwing at him with both javelins and stones." — ὁ ἀνώτ τῶνδῶν. "The hero, the king of men." Observe the pronominal, or demonstrative force of ὅ.

82-85. ἵσχεσθ. "Restrain yourselves." More freely, "hold." — ὑπάλλετε. When ὑπάλλετε is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of ἔταλλων in verse 80. (Herm. ad Viger., p. 809.) — στείραι γὰρ τι ἐπος ἐκέειν, κ. τ. λ. "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of στείραι is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing." — κορμαίολος. Literally, "moving the helmet quickly." — μετὰ ὑμιστεροιστ. "In the midst of both armies." Kühner, ὕ 636, 11, ed. Jelf.


97-102. κέκλυτε νῦν καὶ ἐμεῖο. "Hear now me also." — μάλιστα γυν. ἴγος, κ. τ. λ. "For especially does sorrow come unto my soul." Observe the accusative ὑπὲρ, as denoting motion toward an object. — φρονεῖα δὲ διακρινθήμεναι, κ. τ. λ. "And I purpose that the Greeks and Trojans be from henceforth separated," i. e., be parted as combatants, and reconciled to one another. — καὶ 'Αλεξάνδρου ἐνεκ' ἄρχης. "And on account of the beginning of Alexander," i. e., on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make ἄρχης to be in apposition with Ἀλεξάνδρου and to govern τῆς ἑρικὸς understood: "and on ac
count of Alexander, the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favored, moreover, by the scholiast in the Ven. MS., namely, διὰ μέντοι τοῦ ἑνεκ' ἀρχῆς ἐνδείκνυται ὁτι προκάτηρζεν. (Consult Neue Jahrb. für Phil., &c., vol. xxxiv., p. 370.)

τεθναῖ. "May he lie dead." Observe the continued meaning expressed by the perfect. Matthias, § 500. — ἄλλοι δὲ διακριθεῖτε τάχιστα. "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103–104. οἰσετὲ δ' ἄρν. "But bring two lambs." Observe that ἄρν is in the dual, for ἄρνε. Some regard oisete here as the future of the imperative; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttman, who regards oisete in this verse, and ἄγετε in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (Ausf. Gr., § 96, 10, p. 418, seq. Compare Kühner, § 176, 2.)—ἐτερον λευκων. "The one a male, of white color." The black is for Earth, the white one for the Sun.—οἰσομεν. The future of φέρω.

105–107. ἄγετε δὲ Πριάμου θιν. "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive.—δρκα τάμνη αὐτός. "May strike a league in person." Consult note on verse 73.—ὑπερφίαλοι. "Overbearing." The meaning of this term has been very ably settled by Buttman (Lexil., s. v.). — Διος δρκια. "The league of Jove," i.e., the league in the making of which Jove was invoked; or, in other words, the leagueratified in the name of Jove.

108–110. αἴει ἕρεθοντα. "Are ever fluctuating," i.e., turn with every wind. The literal meaning of ἕρεθομαι is to hang, float, or wave in air. Consult note on verse 448, book ii.—ολς δ' ὤ γέρων μετέγισεν, κ. τ. 2. "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.
113-115. ἵππονας μὲν ἔρυξαν ἐπὶ στίχας. "They reined back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttman (Lexil., p. 101, ed. Fishl.), which appears far superior to that of Stadelmann, who makes ἐπὶ στίχας signify "in rows."—ἐκ δ'. "And forth (from their chariots)."—οἵλιγη δ' ἦν ἄμφις ἄρουρα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttmann on this passage (Lexil. p. 102, ed. Fishl.). Some erroneously refer ἄρουρα to the space between the two armies.

118-124. αὐτῷ. "While, on the other hand."—ἄρνυ'. Accusative singular, for ἄρνα.—οἱστεμενα. Consult note on verse 103.—Ἤρις δ' αὖθ'. "But Iris, in the mean time."—εἰδομενη γαλὼς. "Making herself like unto her sister-in-law." The corresponding term to γαλώς, in the masculine, is δαήρ.—Ἀντηροίδαο δάμαρτι. "Antenor's son's wife."—ελεχε. "Possessed." More literally, "was holding," i. e., in marriage.—Λαοδικην. We would expect the dative Λαοδικη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τὴν (for ἦν) as governed by ελεχε.

125-128. τὴν δ'. "And this female."—ἡ δὲ. "For she."—βφαίνε. Weaving was in those early ages the employment of even the noblest females.—διπλακα πορφυρέν. "A double cloak of bright-colored hue." With διπλακα some understand χλαίναν, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double wool;" others think that the ground was white, and that bright-colored figures were worked upon this. Aristarchus, however, regards the διπλαξ merely as a cloak of double fold, ἦν ἐστι διπλην ἀμφιέσασθαι, and his opinion is probably the true one. (Compare Neue Jahrh. für Phil., vol. xxiv., p. 370.)

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἐθεν εἰς εκ'. For ἐντῆς ἑνεκα. Crusius makes it stand for αὐτῆς ἑνεκα, but the accentuation of ἐθεν shows this to be erroneous.—ὑπ' Ἀρης παλαμῶν. Old mode of expression for ὑπὸ τοῦ πολέμου.

130-138. νῦμφα φίλη. "Dear lady." The Epic, or, rather, Homeric Ionismus forms the vocative here with the final vowel short (νῦμφα). This term νῦμφη properly denotes a bride or young wife.
Here, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in γυνή.—Θέσκελα ἔργα. "The strange doings." Observe that Θέσκελα does not signify here "divine" or "godlike," as some erroneously pretend, since, as early as the time of Homer, this sense was confined to the full form θεοεἰκέλος, so that Θέσκελος was only used in general for "marvelous," "wondrous," "strange," and always of things, as θεοεἰκέλος always was of persons.

οἱ πρὶν ἔτη ἀλλήλους, κ. τ. λ. "They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence." We have adopted the punctuation of Spitzner in verse 131, namely, a colon after χαλκοχιτῶνων. This will make οἱ, in verse 132, a species of nominative absolute or anacoluthon, its place being supplied by οἱ in verse 134.—Ἀσπίσι οἱ κεκλιμένοι. "Leaning on their shields," i. e., supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in κεκλιμένοι.—παρὰ. "By their sides." Observe the adverbial force of this term.—πέπηγεν. "Stand fixed (in the ground)." Observe the meaning of continuance indicated by the perfect; and compare the Latin "(hasta) debita sunt."

αὐτὰρ. "Meanwhile, however."—τῷ δὲ κε νικήσαντι, κ. τ. λ. "And thou wilt ever be called his beloved consort for whichever one shall have conquered." The particle κε points to the condition implied in νικήσαντι. Observe, moreover, the peculiar force of the third future κεκλήσα, in expressing the continuance of an action in its consequences and effects. (Kühner, § 407, 1, ed. Jelf.)—τῷ νικήσαντι. The dative of advantage. (Kühner, § 597, ed. Jelf.)

139-141. ἔλυκὼν ἱμερον ἄνδρος, κ. τ. λ. "A pleasing desire both for her former husband," &c. Referring to Menelaus. Observe that ἄνδρος, ἀστεος, and τοκῆς, are all genitives of the object.—Ἀργεννύσας καλυφαμένη δόθωνσιν. "Having enveloped herself in a white robe." Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the δόθων was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body, as is seen in the centre figure of the following group, on the next page.

142-145. κατὰ χέωσα. "Pouring down." Observe the adverbial force of κατά.—οὐκ οἶχ. "Not alone," i. e., unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. Ἀθηρα was the daughter of Pittheus, king of Τρεζενε, who
gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult Heyne, ad loc.)

Σκαυαὶ πύλαι. "The Scaean gates." This was the name given to the western gate of Troy; the term, however, literally means "the left." The Greek augur always turned his face northward, and so had the west on his left; hence the interchange of the two meanings. The Scaean gates faced the Grecian camp.

146-149. οἱ δὲ ἀμφὶ Πρίαμον, κ. τ. λ. "But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenor, both discreet, were seated, elders of the people, at the Scaean gates." Observe the construction οἱ ἀμφὶ with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of οἱ ἀμφὶ with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers (Kühner, § 436, p. 92, ed. Jelf.)

Πάυθοος. Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle, brought:
him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

Οὐμοίτην. Thymætes, according to Diodorus Siculus (iii., 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam. Lampus, Clytius, and Hicetaon were also sons of Laomedon. (Il., xx., 138.—Apollo., iii., 12, 3.)—Οὐκαλέγων τε καὶ Ἀντήνωρ. Virgil makes a passing mention of Ucalegon (Æn., ii., 312). Antenor, son of Aesytetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern Padua.

δῆμογέροντες. This term marks them as the heads of leading houses among the Trojans.—ἵπτι Σκαίηςι πύληςι. They were seated on the ramparts over the gate. Compare verse 153.

151—155. τεττίγεσσων κοινότες. "Resembling cicadae." The τεττίξ, or cicada, is called by some "the balm-cricket." It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry

ὅπα λεπρώσσοντι ιείσι. "Send forth a delicate voice," i. e., a clear and softly-shrill note. Observe the beautiful use of the term ὅπα as applied to the note of an insect.—τοιοὶ ὑπα Τρώων ἡγήτορες, κ. τ. λ. "Such leaders of the Trojans, I say, were sitting on the tower," i. e., the tower over the gate, forming part of the line of ramparts.

Ἠκα. "In a low tone." Literally, "gently." Some of the older editions have Ἠκα, "quickly," which is quite out of place here. Eustathius (p. 397—9) and Apollonius (Lex. Hom.) are both in favor of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult Spitzner, ad loc.)

156—160. οὗ νέμουσι. "It is no cause of anger," i. e., it is nothing to be wroth about. The term νέμουσι, with which ἵστι is here to be
supplied, denotes, properly, an angry feeling at any thing unjust or unfitting.—αἰνῶς ὄθωνάτριοι θεῖς, κ. τ. λ. "Wonderfully in look is she like to the immortal goddesses." Observe here that the accusative of nearer definition (ὄτα) has εἰς before it, in order to define more accurately. The literal translation of εἰς ὄτα would be "(looking) toward her face." (Kühner, § 579, Obs., ed. Jelf.)

καὶ ὣς. "Even thus," i. e., though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words τοιὴ περ ἐκώσα.—νεόσω. "Let her depart," i. e., we will not oppose her return, but will rather aid in effecting this.—μηδὲ πῖμα λίποιτο. "And may she not remain behind, as a source of evil." Observe the change from the imperative νεάσω, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative λίποιτο. Observe, also, in this latter verb, the force of the middle.

161-165. ἐκαλέσσατο. "Called unto him." Observe the force of the middle.—δεῦρο πάροιβ ἐλθοῦσα, κ. τ. λ. "Having come hither, dear child, sit thou in front of me." Observe that ἐμείο is here governed by πάροιβ, the connection in the line being interrupted by ἐλθοῦσα, φίλον τέκος, which words come in by a species of hyperbaton.—ἵδη. Some editions have ἕδη, but the former is more Homeric.—πηνύς τε. "And marriage-connections." Compare the scholiast: πηνύ· οι κατ' ἐπιγαμίαν συγγενεῖς.

μοι αἰτίη. "In fault toward me."—Θεοῖ νῦ μοι, κ. τ. λ. "The gods, in truth, are in fault toward me." The particle νῦ expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—μοι ἐφώμησαν. "Stirred up against me."—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166-170. ὡς μοι, κ. τ. λ. Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. "In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature."—μείζωνε. "Taller."—ὁντα γεραρόν. "Of such stately bearing."—βασιλῆι ἀνδρί. "A royal person." More literally, "a kingly man."

171-175. διὰ γυναικῶν. "Most divine of women." Literally, "divine one of women." The positive is generally regarded here as employed in a superlative sense.—αἰδοῖος τε μοι ἐσοὶ, κ. τ. λ. "Dear father-in-law, thou art to me an object of both veneration and awe," i. e., thy look fills me with shame and fear.—ὡς δρελε ἡμιατός, κ. τ. λ. "Oh, would that a wretched death had pleased me!" i. e., had been preferred by me. Observe the peculiar force
οὐ δῆλεν in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτούς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — παῖδα τε τηλυγέτην, κ. τ. λ. "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Döderlein to the much-disputed term τηλυγέτος. He derives it from θάλλο, τῆθλα, θήλυς, and γένω, and makes it equivalent to θαλερός γεγω, or θαλερός κατὰ φύσιν. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Butt- mann, Lexil., s. v.

καὶ ὄμηλικὴν ἐρατεῖνην. "And my beloved companions in years," i. e., and the pleasing society of those of the same age. Observe that ὄμηλικὴν is here put for ὄμηλικας, the abstract for the concrete, or sameness of age for those of the same age.

176-180. τᾷγ'. For ταῦτα γε, and referring back to verse 173.—οὐκ ἐγένοντο. " Came not to pass." —το καὶ κλαίουσα τέτηκα. "On which account I even pine away in tears." Observe that τό is here for ὅ, and that this is equivalent to ὅτε ὅ. We have changed to a comma the colon which the common text has after ἐγένοντο. If the colon be retained, τό becomes equivalent to διὰ τούτο, "on this account." — ἣδε μεταλλῆς. "And art anxious about." The verb μεταλλῶ has no reference whatever to μεταλλον. It properly denotes "to inquire after other things" (μετ' ἄλλα) than those immediately around one; to be inquisitive, &c.

οὖτος γε Ἀτρείδης. "This one, indeed, is the son of Atreus." Observe the force of γε in connection with οὖτος, "this particular one," "this one for his part."—ἄμφοτερον, βασιλεύς, κ. τ. λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἄμφοτερον in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (Kühner, § 679, 4, ed. Jelf.)

δαὴρ αὐτ' ἐμὸς ἔοκε, κ. τ. λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that κυνάπιθος is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive ἐμὸς,
and compare with this the corresponding Latin form of expression, *mel ipsius gratiā*, &c.—In the next place, we are not to render the clause *el ποτ' ἦν γε*, as some do, "if ever, indeed, there was one," *i. e.*, if ever there was a shameless woman; nor are we to adopt Schütz's punctuation and version, *el*—*ποτ' ἦν γε*, "would that he still were so!—once, indeed, he was;" the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (ad Vig., p. 946): "*Cujus formula, quae perdivis explicatu est, hic videtur sensus esse*: si unquam fuit, quod nunc non est amplius, *i. e.*, *si recte dicē potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas*. *Est enim hæc locutio dolentium, non esse quid amplius.*"

182–183. ὅλικόδαιμον. "Fortunate man."—*ἡ ἰά vū. "Assuredly now."—δέδημαρο. "Were made subject," *i. e.*, at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, "had been made subject, and remained so." When the perfect has a present sense, the pluperfect is used as an imperfect. (Kühner, § 400, 2, ed. Jelf.) There is no need, therefore, of our reading δέδημαρον, in the perfect, "have been made subject," as some propose.

184–186. ἡδη. "Before now."—Φρυγίν. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—*ὦπελόεσσαν*. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπόλοις. "Men of fleet steeds." According to Bultmann (Lexil., p. 65, ed. Fishl.), the epithet αἰολοπόλος refers to the quick and active guiding of horses. So the scholiast explains the term in our text by ταξεῖς ἱππον ἔχοντας.—*λαοῖς Ὀτρήσος, κ. τ. λ.* Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.
187-191 ἐστρατώντο. "Were encamped." — Σαγγαρίων. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine or the coast of Bithynia. The modern name is the Sakaria. — μετὰ τοὺς ἐλέχθην. "Was counted among them." Observe the peculiar meaning here assigned to ἐλέχθην, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up." — Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themis- cyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (Heyne, ad loc.). According to the post-Homeric poets however, the Amazons, under the command of their queen, Pen- thesilea, came to the assistance of the Trojans against the Greeks.

ἀλλ’ οὖδ’ οἱ. For ἀλλ’ οὖδ’ οὕτω. The reference is to the πλείσ- τοις Ὀρίωνς mentioned in verse 185. — ἥλκωπες. Consult note on book i., verse 98.

191-198. δεύτερον αὐτ’. "A second time, again." — ἐλπίς ἔγε μοι καὶ τῶνθε. "Come, tell me of this one also." — μείων μὲν κεφαλῆ. "Shorter, indeed, by a head." We have adopted κεφαλῆ, with Spitzner, as preferable to κεφαλὴ, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168. — εὐρύτερος δὲ ἱδέοδα. "But broader to look on," i. e., broader to the view. — οἱ κεῖται. "Lie for him." — κτίλος ὡς. "Like a ram." Literally, "ram-like." Consult note on verse 2. — ἐπιπώ- λείται. "Moves about among." More freely, "traverses."

ἀρνεῖό μὲν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick- fleeced ram." The term ἄρνειός properly denotes a young ram just full grown. — δεύροιται. "Keeps passing through."

200-202. οὔτος δ’ αὐ. "Now this one again," i. e., this one in his turn. — Λαερτιώδης. Supply ἐστι. — ἐν δήμῳ Ἰθάκης, κ. τ. λ. "In the land of Ithaca, rocky though it be." Homer often employs δήμος in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (Æn., iii., 272) : "Scopulos Ithaca, Laeritia regna." — δόλους. "Wiles." — μήθεα πυκνά. "Prudent counsels," i. e., the giving of good advice.

204-206 ᾧ γύναι, ἦ μάλα, κ. τ. λ. "O lady, assuredly thou hast
uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—γὰρ γὰρ ποτέ. "For once, before now."—σὺν ἐνεκ' ἀγγελίας. "In an embassy on account of thee." Observe that σὺν is governed here by ἐνεκα, and that the genitive ἀγγελίας is to be construed with Ἰλυθε. The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (Kühner, § 481, 1, ed. Jelf.) Buttmann, however, supposes a masculine substantive ἀγγελίας, equivalent to ἀγγελος, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (Buttmann, Lexil., s. v. ἀγγελία. — Spitzner, ad II., xiii., 252.) Passow likewise rejects it. (Lex., s. v. ἀγγελία.)

σὺν Ἀρηφίλῳ Μενέλαῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chiefs, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare Liv., i., 1.) The embassy, however, proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (Il., xi., 139, seqq.) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the Odyssey (iv., 240, seqq.) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. φίλησα. "Received kindly."—φην ἐδόσω. "I became acquainted with the genius."—ἐμιχθεῖ τών. "They were mingled with."—στάντων μὲν. "While they were standing." Genitive absolute. Supply αὐτῶν.—ὑπείρεσεν. "Overtopped him."—ἀυτῷ δὲ ἐξομήνων. "But, both sitting." Nominative dual absolute. Zeno dotus, one of the ancient grammarians, was in favor of reading ἐξομήνων in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult Spitzner, ad loc.

μύθους καὶ μύθεσα πᾶσιν ὑφαινον. "They began to weave words and counsels for all," i. e., they began to harangue, and to give advice to the Trojans as to the course they should pursue.—ἐπιτροχάδην. "With rapid conciseness."—μάλη λαγών. "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the pres
ent passage, the idea of something sweet or pleasing; and hence Cicero, in his Bratus (xiii., 50), says, "Menelaum ipsum dulcem quidem tradit Homerus, sed pauc a loquentem." — οὐδ᾽ ύφαμαρτοπεύς. "Nor one who missed the point," i. e., nor a random talker.—γένει ὑστερος. "Younger in age." Literally, "after (him) by birth."

216—220. ἰπαντάτε. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," &c.—στάσις, ὑπάλ ὡε ἱδεσκε, κ. ῃ. λ. The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintillian: "Mire auditurum dicturi cura delectat, et judea se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixi, immatouque sceptro, priusquam illam eloquentiae procellam effunderet." (xi., 3, 158.)

σκίπτωρν. Consult note on book i., verse 15. — ἐνόμα. "He turned."—ὑστεμψε. "Unmoved."—ὑιδπει. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φαίς κε ὕκοτον, κ. ῃ. λ. "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of αὐτος, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221—224. ἀλλ᾽ ὅτε δὴ ὅτα. "But when, now, then." Observe the employment here of the particle ὅτα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—iece. In some manuscripts we find the optative ἐλη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, Opusc., vol. ii., p. 37.

καὶ ἑπα νυφάδεσση, κ. ῃ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "eloquentiae procellam" of the chieftain of Ithaca. "The pass-
age concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὖκ ἄν ἐπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "Non tam formam oris mirabamur, quam nune eloquentiam." When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225-233. τὸ τρίτον αὖτ'. "Again, in the third place."—ἡς τε μέγας τε. Compare verse 167.—ἐξοχος Ἀργείων. "Eminent abov the Greeks." Compare the version of Voss: "Welcher dem Volk ενraget an Haupt und mächtigen Schultern."—δία γυναικῶν. Compare verse 171.—Ἀλας πελάριος. "The huge and terrible Ajax." The epithet πελάριος, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

'Ιδομενεῖος. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεός ὃς. Consult note on verse 2.—διότε ἱκετῷ "Whenever he came." Compare note on verse 216.

235-242. οὗς κεν ἐν γυναικί, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὖνομα (i. e., τε οὖνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοὖνομα, for τὸ οὖνομα. (Hermann, ad Víg., p. 708.)—Κάστορα θ' ἱππόδαμον. κ. τ. λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (Lex. Hom., s. v.), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς ἦμονος, ὡς οἱ Δίοικουροι.

ἡ οὐχ ἐσπέσθην, κ. τ. λ. We have given here the interrogative ἢ, instead of the common ἦ. The latter wants force.—δεύω. Herò-
dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary ἑυφρ. If we read the latter, the final syllable must be lengthened by the arsis.—νῦν αὐτ.’. "Now, however." Observe that αὐτὲ here follows μὲν in place of δέ. This is not uncommon in poetry, but never occurs in prose. The common text has νῦν δ’ αὐτ’ erroneously.—αἰσχρα δειδοῦτε καὶ ὑνείδαια, κ. τ. λ. "Having shrunk from the disgraces and the many reproaches that are mine," i. e., that attach to me. Observe that μοι is here what the grammarians call "dativus incommoti."

243-244. τοὺς δ’ ἥδι κατέχε, κ. τ. λ. "But them the life-bestowing earth already possessed; there in Lacedemon, in their own native land." We may render κατέχε more freely, "held in her bosom;" literally, "held down." Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the Odyssey (xi., 302, seqq.), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (Apol. lod., iii., 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after Λακεδαίμονι. Bentley proposes to remedy this by reading either Λακεδαίμων ἡθύ, or Λακεδαίμων ἔνειθε.

245-249. κήρυκες δ’ ἀνά ἀστυ, κ. τ. λ. "But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods," i. e., the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given δρκια the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttmann remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the δρκεν πειστόν of future peace, and at Ol., 11, 6, the Hymns are the πειστόν δρκεν of future fame. (Buttmann, Lexil., p. 439, ed. Fishl.)

ἐφορονα. "Gladdening."—ἀσκῷ ἐν αλγείῳ. "In a goat-skin bottle."—κρητῆρα φαινὼν. "A bright mixer." Observe that κρητήρ is not here such a mixer as that which has been mentioned at book i., verse 470. It was now to contain the wine of both parties mixed
together for libation, and this was to be drawn from it in cups. Compare verse 270.—ὁτρυνε γέρεντα. "He urged on the aged monarch."

250–257. ὁρεσσοῦ. "Arise." A second aorist imperative middle of ὁρνυμι. (Buttmann, Irreg. Verbs, p. 193, ed. Fisht.) Matthiae erroneously explains it by making the future ὁρσω, ὁροσαι, to be considered as a new theme; whence ὁρεσσο.—καλέονσιν. Supply σε.—ἐν ὁρκία πιστὰ τάμητα. "In order that ye may strike a faithful league." Consult note on book iii., verse 73. The editions vary here, some having τάμωμεν, others τάμητε, or τάμηαι, or τάμηται. We have adopted τάμητε, with Spitzner, as more Homeric than Heyne’s τάμηαι, since Homer uses in this form the active, and not the middle voice. Besides, τάμηαι is found in only a single manuscript.

οἱ δ’ ἄλλοι φιλότητα, κ. τ. λ. Compare verse 73, seqq.—τοι δὲ νεονταί. "But let them return." Observe that νεονταί is here the subjunctive, with the shortened mood-vowel, for νεονται.

259–263. ρίγησε. "Shuddered," i. e., at the possibility of his son’s falling in the combat with Menelaus.—ἐκέλευε δ’ ἑταῖροις. The accusative ἑταῖροις is an inferior reading, and would produce an unpleasant similarity of sound with ἰπποῖς following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by Zenodotus and Aristarchus; and it is also given by Heyne, Wolf, and Spitzner. In Attic prose, on the other hand, the dative with κελεύω is very doubtful. The accusative with the infinitive is the common Attic construction. (Kühner, § 599, 3, Obs. 3, ed. Jelf.)

ἀν δ’ ἄρ’ ἔδη Πριάμος. "Up, then, went Priam," i. e., Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of ἄνα, παρά, κατά, even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition ἄν for ἄνα ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of πάρ from παρά, πότε from ποτή, &c., in favor of giving ἄν an accent.—κατά δ’ ἡνία τείνεν ὀπίσσω. "And tightly he drew back the reins." The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the παραβάτης, or warrior, was superior in rank to the ἑφέρτων, or charioteer; here, however, Priam acts the part of charioteer, and Antenor sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the cha
acter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—πᾶρ δὲ ολ. "And by his side."

βησετο. "Mounted." Observe that πῶρ βησετο guides us to the term παραβατῆς, as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that βησετο is the aorist, and only another form for βησετο. Indeed, it is the more correct form of the two in Homer. (Buttmann's Irreg. Verbs, p. 38.) —Σκαῖών. Supply πυλῶν, and consult note on verse 145.—ἐχον. "Guided." The verb ἐχω gets this meaning from the more general one of "to hold on the course of a thing," "to keep a thing in any given direction."

265-270. ἐξ ἑτ'πων. For ἐξ διήροον.—ἐστιχώντω. Observe the employment of the imperfect to denote slowness of movement. So again, ἄρνυτο denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—ἄν ἄ 'Οδυσσεύς πολίμητις. The minor scholiast makes ἄν equivalent here to ἄνεστι. It is much better, however, to regard it merely as a preposition, and to supply ἄρνυτο from the preceding verse.—δρκα πιστὰ. Compare verse 245. ὅλον μίσαν. "They mixed the wine." Observe that μίσαν does not allude here to any mixing of water with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that μίσαν differs from κεράσα, the latter referring to the mixing of water with wine.

ὑδρ ἐτὶ χείρας ἐχενον. We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271-272. ἐρυσάμενος χείρεσσα μάγαραν, κ. τ. λ. "Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword." In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (μάγαρα) suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (Plut., Thes., p. 10, ed. Steph.) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (Dodwell, Tour, vol i., p. 133.) The accompanying woodcut shows three ancient daggers of the kind.
At a later period, μάχαιρα meant a sabre or bent sword, as opposed to ξιφος, the straight sword.

273–275. ἄριστον ἐκ κεφαλέων, κ. τ. λ. It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as primitia. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—ἄριστος. "To the principal persons."—μεγάλη εὐχη. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276–277. Ἰδῆθεν μεδεν. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idaean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illuminated the scene, would seem to have given rise to this popular belief.—Thiersch (Gr., § 198, 8) makes the ending -θεν equivalent here to -θε, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (Wolf’s Vorles., ii., p. 213.)

'Ηλιός θ’. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καὶ σὺ, ὃ Ἡλιός. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (Kühner.
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ο 479, 1, ed. Jelf.)—δς πώντ' ἐφορᾶς. The Sun sees all things in his daily course.

278-279. καὶ Ποταμοί καὶ Ταῖα. Compare verse 104.—καὶ οὗτε νερθε καµόντας, κ. τ. λ. “And ye two, who beneath punish men that have ceased from their (earthly) labors, whatsoever one may have sworn a false oath.” As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Else where, however (II. xix., 259, seq.), the task of punishing the perjured is assigned to the Erinyes or Furies.—καµόντας. More literally, “those who once labored.” Buttman thinks that καµόντες. when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (Lexil., p. 372, ed. Fishl.) We have given, however, what seems a far more natural interpretation.

280-287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἔστε. So, also, φυλάσσετε is the imperative. (Spitzen, ad loc.)—κε καταπέφυ. “Shall chance to slay.”—κτῖμας πάντα. Compare verse 70.—Τρώας ἔπευρ' ἀποδέωναι. “Then (grant) that the Trojans restore.” The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἐθελε, or εὐχομαι; δός, or πολει. (Kükner, ο 67, b, p. 302, ed. Jelf.)—Observe the force of the aorist in ἀποδέωναι, as denoting immediate restitution.

τῆμιν. “A compensation,” i. e., an equivalent for the expenses of the war.—ητίσει βουκευ. “Whatever it is fitting (that they should pay).”—η τε καὶ ἐσοφένοισι, κ. τ. λ. “Which may also remain among men of future ages.” More literally, “among men about to be,” i. e., which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fail, is to be a precedent in similar cases unto posterity. (Neue Jahrb., &c., vol. xxxiv., p. 371.) Barnes, without any necessity, proposes μέληται for πέληται.

290-291. αὐτάρ ἐγὼ καὶ ἔπειτα. “I, however, even afterward.” The particle αὐτάρ, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—εἶνς κε τέλος, κ. τ. λ. “Until I attain the object of the war.” Literally, “until I find the end of the war,” i. e., the true end.
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292—296. ἄπο στομάχους τάμε. "Cut the throats." We have in ἄπο the reading of Aristarchus. Others prefer ἔπι, and a scholium in the Venice manuscript declares this latter oὐκ ἥχαρις γραφή. The form ἄποτίμωνειν, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—ʿγυμοῦ δενομένους. "Wanting vital power."—μένος. "Their strength." This, in fact, is the same as ʿγυμοῦ that precedes, the one being an explanation of the other.—ἐκχεον. "They poured it slowly forth."

299—301. ὀππότεροι πρῶτεροι, κ. τ. λ. "Whichever side shall first commit wrong contrary to the pledges." Observe that ὑπὲρ literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read ὑπερόρμης as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of ὑπὲρ is still preserved by this arrangement.—ouncy φι ἑγκέφαλος αὐτῶν καὶ τεκέων. "Thus for them may the brains of themselves and their children."—δαμείευ. "Be enslaved."

302—313. οὐδ᾽ ἄρα πώ, κ. τ. λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοῖς δὲ μετά. "And among them." Observe that μετά is here still adverbial in force.—ἥτις ἐγὼν εἴμι. "I indeed will go."—οὐπώς. "Not at all." Better than οὐπώ, the ordinary reading.—Zeφς μὲν πον. "Jove, if I mistake not."

ἲρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of male-diction.—ἀψαρροῦ. "Going back."

315—318. χώρον. "The ground," i. e., the lists.—κλήρους ἐν κυνέῃ, κ. τ. λ. Observe the mode here practiced of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλον. "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, βάλλον, instead of the generally received reading ταλλον ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in verse 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.
Oππότερος δὴ. "As to which of the two, thereupon."—θεοίς δὲ χείρας ἀνέσχον. We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, λαοὶ δ' ἤρησαντο θεοίς, ἵνα χείρας ἀνέσχον, the argument urged in favor of this latter being as follows, namely, that if θεοίς be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb ὑρῶσθαι, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεοίς ἀνασχέιν χείρας is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than χείρας ἀνασχέιν εἰς τὸν οὐρανόν.

321–323. Oππότερος τάδε ἔργα, κ. τ. λ. "Whichsoever of the two caused these doings between us both," i. e., gave rise, by his conduct, to this protracted and bloody war.—δύναι δύμων Ἀιδος εἰσ. "May enter within the abode of Hades," i. e., may descend to the lower world.—αὐ. "On the other hand."—ὄρκεα πιστὰ. "A faithfulful word."

324–325. Πάλλεν. "Shook the helmet." The accusative of the object (κυνέν) is to be supplied.—ἄψι δρόων. "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favor the lot of Paris.—ἐκ ὀροσεν. "Leaped forth." Observe the adverbial force of ἐκ.

326–331. οἱ μὲν. The Greeks and Trojans.—Ιζωτο. "Seated themselves."—ἡξι ἐκείστρῳ, κ. τ. λ. "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the zeugma in ἐκείστρῳ, this verb containing the particular notion of "lying" as the general notion of being in store, standing ready, &c. (Kühner, § 895, d., ed. Jelf.)

Κυνηγίδος. A pair of greaves (κυνηγίδες) was one of the six articles of armor which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with goltc, and fastened with hooks and eyes. The following cuts will show the form of the greave.
ἀργυρίωσιν ἐπισφυρίους. “With silver ankle-rings.” Some render ἐπισφυρίος by the term ‘clasps,” but this is less accurate. The term ἐπισφυρίον properly denotes something laid or placed upon the ankle.

332–333. δεύτερον αὖ. “Again, in the second place.”—Θώρηκα

“The corselet.”

ἥρμοσα δ’ αὐτῷ. “For it fitted him.” Observe that ἥρμοσα is here taken intransitively.

334–339. ἁμφὶ δ’ ἄρ’ ὁμοισι, κ. τ. λ. Compare book ii., verse 45. —ξίφος. The ξίφος was straight, two-edged (ἄμφηκες), rather broad, and nearly of equal width from hilt to point.—σάκος. A term of frequent recurrence in Homer. The earliest shields were of wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal-plates, whence the epithets χάλκεων, χαλκηρές, &c.—κρατὶ δ’ ἐπ’ ἱθίμωρ, κ. τ. λ. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation κυνέη, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ιππονύμων. “Decked with a horse-tail,” i. e., having a horse-hair crest.—δεινὸν δὲ λάφος, κ. τ. λ. “And fearfully did the crest nod
from above." More literally, "keep nodding," as indicated by the imperfect.—άλκημον ἐγχος. "His stout spear."—ὁς ὁ αὐτος. "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is ὠσαντος.

340–347. ἐκάτερθεν ὁμιλοῦ. "From each side of the throng," i. e., from the throng on either side. The genitive here depends on ἐκάτερθεν, adverbs of parting, separating, &c., taking the genitive case. (Kühner, § 513, 5.)—δρωρῆχθησαν. "They had armed themselves." The passive in a middle sense.—ες μέσουν. "Into the space between."—δεινὸν δερκόμενον. "Looking fearfully."—ἐχεν. "Held possession of."—σείουτε. For σείουτε, the dual.—κοσποντε. "Cherishing wrath."

δολιχόσκιον ἐγχος. "His long-shadow-casting spear," i. e., his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce δολιχόσκιος from δαχος, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for δολιχόσχος.—και βάτεν Ἀτρείδαο, κ. τ. λ. "And struck full against the every-way-equal shield of the son of Atreus," i. e., the round shield, equal in every direction from the centre. Hence the scholiast explains it by κυκλοτερῆ. Observe that both the genitive and accusative are construed with κατά in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. οὐδ᾽ ἐβῆξεν χαλκὸν. "But it rent not the brass," i. e., the brazen plate of the shield. Some manuscripts have the nominative χαλκὸς, and the meaning will then be, "but the brass rent it not," i. e., the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred χαλκὸν, but that χαλκός is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be referred to the nominative.
Heyne says, "Nec quicquam interest, utro modo legas;" but the reading χαλκός introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

υφενεκμονει δε οι αιχυ, κ. τ. λ. "For the point was bent back unto it in the strong shield," i. e., its point was bent back, &c., the dative οι referring to the spear, and being equivalent here to ἐγκέι. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—δ δε δειτκος, κ. τ. λ. "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of δ and also the peculiar beauty of the aorist participle ἐπενεκμένος.

351-354. τίσασθαι. "To avenge myself upon."—δ. The Ionic and Doric relative pronoun for δς.—με κυκτουγ. Observe the double accusative with the verb.—δύμασσον. Aristarchus wished to read δυμίναυ, but δύμασσον is stronger, and shows a more immediate participation in the affair by the deity invoked.—δύρα τις έφηγησι, κ. τ. λ. "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that έφηγησι, the perfect of έγέω, has a present signification. (Buttmann, Irreg. Verb., p. 222, ed. Fishl.)—δ κεν. For δς κεν. Consult note on verse 351.

355-360. ύμπεπαλὼν. "Having poised and drawn backward." The verb ύναπάλλω properly denotes "to swing to and fro." It here refers to the poised and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that ύμπεπαλὼν is here for άναπεπαλὼν, i. e., άναπαλὼν.

δια μέν ύσπιδος, κ. τ. λ. Observe that the line here begins with a tribrach (δια μέν), which is to be converted into a dactyl (δια μέν) by the arsis, or stress of the voice on the first syllable. (Compare Hermann, Elem. Doctr. Metr., p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—δήριμον. Hermann and Bekker both think that there is more force of expression in δηρίμον, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of δήριμον.

καὶ δια θόρηκος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of
the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, i.e., it stood forced through. The scholiast regards the rough and harsh sound of ἥρηπειστο as an echo to the sense, and as indicating the force of the blow: τὸ βίαν τῆς πληγῆς παραδήλαι τῷ τραχεῖ τοῦ ρήματος.—ἀντικρύ δὲ παραί λατώρην, κ. τ. λ. “And the spear pierced right through his tunic along the flank.” Observe that the final syllable of ἀντικρύ is lengthened by the arsis, and that there is no need, therefore, of Bentley’s emendation ἀντικρύν.—ἐκλίνθη. “Bent himself sideways.”

362–363. ἀνασχόμενος. “Having raised it on high.” Supply αὐτό, as referring to ξίφος.—κόρυθος φῶλον. “The metal ridge of his helmet.” The precise meaning of φῶλος is involved in great obscurity. Buttman, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φῶλος was what was afterward called the κώνος, namely, a metal ridge in which the plume was fixed. (Lexil., p. 521, cd. Fisbl.)—μωφὶ ὕρ’ αὐτῷ, κ. τ. λ. “But straightway, thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand.” Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms τριχά and τετραχά imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατρόφευν and ἐκπεσε.—αὐτῷ. Referring to the φῶλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῇ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. ὀλοώτερος. “Is more hurtful,” i.e., is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—ἡ τ’ ἤφυμην. “Assuredly I even thought.” Consult note on verse 28.—τίσεσθαι. Consult note on verse 23.—κακότητος. “For his wickedness.” The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἀγγ. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows: πᾶν ὑὲ οἶ ἐν χειρεσίαν ἀγγι δολιχόσκαν ἔχος. Heyne, on the other hand, rejects ἀγγ in both cases, as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῶν ὑὲ μοι ἐν χερσίν ἐγγίσκεσκαίσκν, κ. τ. λ. But
by far the greater number of passages show the a in ἄγγι to be short, and, in the later poets (as, for example, Theocritus, xxii., 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (Buttmann, Irreg. Verb., p. 5, ed. Fishl.)

ἐκ δὲ μου ἐγχυός, κ. τ. λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of ἐκ is still apparent here, though followed by the genitive παλάμην.

369-372. κόρυφος λάβεν ἵπποδασείς. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the part where the grasp was made.— ἐκλεκ. "Began to drag him." Observe the force of the imperfect.— ἄγγι δὲ μιν, κ. τ. λ. "But the richly-embroidered strap under his tendon throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (παραγαναθίδες), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (Kühner, § 645, p. 280, ed. Jelf.)— ὑπ’ ἄνθισεν οἰνόν. Explaining more nearly ὑπὸ δειρήν.

373-378. καὶ ἱππατο. "And would have gained for himself." More literally, "would have taken up for himself," i. e., would have taken up and carried away as his own. Observe the force of the middle.— μη ἄρ’ ὀξὺ νόσση. "Had not thereupon quickly perceived it."— ol. "For him," i. e., for Menelaus, to his disadvantage and disappointment.— ἵψαντα βοῶς ἱππὸ κταμένος. "The thong of an ox killed by violence," i. e., the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: τὰ γὰρ τῶν θησαυροῦν ζώων δέρματα ὑπ’ θενή ἐστίν, ὡς ἄν προδιαφαρέντα ὑπὸ τῆς νόσου.

κενή δὲ τριφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe
the hiatus in τρυφάλεια ἄμ', which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley’s τρυφάλεια; and, besides, the regular Homeric form is τρυφάλεια.—ἐπιώσας. “Having whirled it around.” The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely “with a whirl.”—κόμισαν. “Took care of it.” Consult note on book ii., verse 183.

379–382. αὐτῷ ὁ ἄψ ἐπόρονσε. “He, however, rushed back upon him.” Observe that ὁ refers to Menelaus.—τόν ὃ ἐξῄρησε᾽Ἀρρόδίτη “But the latter Venus snatched away.”—ὡστε. “As (being),” i.e., inasmuch as she was.—ἡκερ πολλῇ. “In a thick haze.” In Homer and Hesiod, the term ἄηρ stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to αἰθήρ, the pure upper air; hence misty darkness, mist, or gloom. (Consult Buttmann, Lexil., s. v.)—κῦδ ὁ ἐλο ἐν. “And placed him down in,” i.e., seated him in. Bentley and Heyne think κῦδ ὁ εἶσεν more Homeric, omitting the preposition ἐν; but they are refuted by Spitzner, who shows that with such a verb as εἶσα the preposition must be expressed.—With regard to κῦδ, consult note on book ii., verse 160.

333–388. αὐτῇ δ’ αὐθ’, κ. τ. λ. “But she herself, on the other hand, went to call Helen.” Observe that καλέωνο’ is here the future participle, contracted for καλέανοσα.—Τρωαί. “Trojan females.” Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—ἐκανοῦ. This genitive depends on λαβοῦσα, not on εἶναξε, which last has αὐτήν understood.—μεν. Put here for εἰσόν.—παλαγενείτ. ‘Far advanced in years.” Enlarging on the idea contained in γρη. εἰρόκομῳ. “A wool-dresser.” The idea involved in this term is enlarged upon immediately after in ἦ ὁΛακεδαίμονι, κ. τ. λ.—νατεράωσῃ. “When she lived.”—ἠκεῖν εἰρίκ καλ. “Used to prepare beautiful fleeces.” Observe here the peculiar ending of the imperfect, ἠκεῖν for ἠκεῖνεν. If we follow the authority of manuscripts, the final ν ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult Spitzner, ad loc.)—φιλέσκεεν. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. κεῖνος δ’. “He, that (loved) one.” Observe here the peculiar combination of pronouns. Köppen not unaptly compares with tnis the Latin ille ego.—καὶ διωτοίςι λέξεσσι. “And the
rounded bed." The epithet δινωτοίς refers here to a bed the frame-work of which has been rounded off and worked smooth, so that δινωτον λέχος is the same as τοριωτόν. Thus, Eustathius remarks, Δινωτοίς δὲ λέγει τοῖς τοριωτοῖς.—στίλβων. "Glistening," i. e., bright and fair to the view. Athenæus (I., 33) incorrectly refers κάλλει στίλβων to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—μαχαιράμενον ἔλθειν. "Had come, after having just contended with." Observe the force of the aorist participle.—ἔρχεσθ. "That he was going." Imperfect of the infinitive.—ἡ χρονίο νέον, κ. τ. λ. "Or that he was sitting down, just ceasing from a dance." Observe that χρονίς, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395-398. ὑμῶν ἐνι στήθεσεν ὄριν. Compare book ii., verse 142. —μερόντα. "Lovely."—θάμβησέν τ' ὑρ' ἑπείτα, κ. τ. λ. Observe that the particle τε is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399-402. Δαμονίη, τί με ταύτα, κ. τ. λ. "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that δαμονίη here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—ὑ πό με προτέρω, κ. τ. λ. "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Μανσία;" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, ad loc.—εἰ τις τοίς καὶ κείθη, κ. τ. λ. "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of καὶ κείθη, "there also," i. e., as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

'Φορύγης. The Greater Phrygia is meant.—Μρονίης. Μανσία was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403-409. δὴ νῦν νικήσας. "Having just now conquered." Observe that the particle δὴ, as has already been remarked, is applied
in its sense of exactness to words of time (as in the present instance to νῦν), and thus lays emphasis on the time implied by the word. (Kühner, § 720, 2, ed. Jelf.)—τούτων καὶ νῦν δεῦρο, κ. τ. λ. “Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?” Observe, again, the force of δὴ νῦν in marking exactness of time.—ἡσο παρ’ αυτον λούσα. “Having gone unto him, sit thou down.” Equivalent to ἵθε παρ’ αὐτόν καὶ ἥσο παρ’ αὐτῷ.

δεῦν δ’ ἀπεικε κελεύθου. “And withdraw from the path of the gods.” We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, θεῶν δ’ ἀπεικέ κελεύθους (“and renounce the paths of the gods”), as adopted by Heyne. Consult the remarks of Spitzner, ad loc.—μηδ’ ἐτὶ σοι σκία τόδε σεαυτον, κ. τ. λ. “And mayest thou no longer turn back with thy feet to Olympus.” Observe the employment of the optative to express a wish.

δῖζε “Be miserable.”—ποιήσεται. For ποιήσηται, the aorist subjunctive, with the shortened mood-vowel.—ἡ δὲν δοῦλε. “Or until he, for his part, shall have made thee his slave.” This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: “until he, such a one as he is, shall have made thee,” &c. Hence it is here employed to denote contempt.

410–412. κείσε δ’ ἔγων οὐκ εἰμι, κ. τ. λ. “For thither I am not going—and it would be a thing to make one wroth (were I to do so—to prepare his bed.” The term κείσε refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present εἰμι, and consult note on book i., verse 169.—νεμεσισθέντων δ’ κεν εἰμι. This clause comes in parenthetically, and may be more freely rendered, “twere enough to make one wroth.”—ποροσυνέσεως. There is considerable doubt whether we must read here ποροσανέσεως, or ποροσυνέσεως. The testimony of the ancient grammarians is more in favor of the latter.—δόπισσω. “For the time to come.”—αξεὶ ἀκριτα. “Sorrows crowded together,” i. e., a confused mass of troubles, requiring no addition.

414–417. σχετλη. “Wretched woman.”—μὴ χωσαμένη σε μεθεῖ. “Lest, having become angry, I abandon thee.” More freely, “lest, in my anger, I abandon thee.”—τό. “As much.”—ὡς νῦν ἐκπαγαλ’ ἐφίλησα. “As I just now greatly loved thee,” i. e., just before the present moment, or, up to the present time.—μέσσω δ’ ἀμφοτέρων, κ. τ. λ. “And (lest I) devise baneful feelings of hatred against thee in the midst of both parties.” Observe that μητίσσομαι is the aorist sub-
junctive, with the shortened mood-vowel, for μητίσωμαι.—σὺ δὲ κεκακὸν οἶτον δὴνα. “For thou wouldst then perish by an evil fate.”

419-427. κατασχομένη. “Having enveloped herself.”—λάθεν. “She escaped the notice of.” Compare the Latin jefellit.—ήρχε δὲ δαίμων. “And the goddess led the way.”—ικοντο. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call homoteleuton. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—ψφίπολοι. Those mentioned in verse 143.—ἐπὶ ἔργα. “To their tasks,” i. e., their daily duties.


428-435. ὡς ὄφελες αὐτὸθ' ὀλέθσαι. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—ἡ μὲν δὴ πρῶν γ' εἴχῃ. “Assuredly, indeed, before this, at least, thou wast wont to boast.”—φέρτερος. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—ἐναντίον. “Against thee.”

ὑλλὰ σ' ἔγωγε κέλομαι. “But (no), I, for my part, bid thee.” Ironical. One of the scholiasts speaks of a full stop being placed after κέλομαι, the effect of which would be to make the infinitives πολειζέναι and μάχεσθαι have the force of imperatives.


ψφεκάλυφεν. “Enwrapt.”—σε ἐπλευν ὃρπάζας. “Having carried thee off, I sailed away.”—ἐν τρητοίσα κατεύνασθεν λεχέσασιν. “Lay down to sleep on the perforated couch.” The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449-453. ἑφοίτη. “Was (meantime) wandering.”—καθήσειεν. “He might espy.”—θείζαι. “To point out.”—οὐ μὲν γὰρ φιλότητι, κ. τ. λ. “For they would not, indeed, have concealed him through friendship at all events, if any one had seen him.” Observe that
there is here in the protasis, or first clause, an ellipsis of ἄν. The particle ἄν is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv., xxxiv., 29: “Et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset;” and Hor., Od., ii., 17, 27: “Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levasset.” (Kühner, § 858, i., p. 476, ed. Jelf.)

457–461. φαίνετ' Ἀρηίφίλου Μενελάου. “Shows itself to belong to Menelaus, dear to Mars.” Supply εἶναι.—ἀποτινίμεν. The infinitive for the imperative. Consult note on book i., verse 20.—ἡ τε καὶ ἑσσομένοισι, κ. τ. λ. Compare verse 287.—ἐπὶ δ᾿ ἤνεον. “Gave, then, plaudits thereunto.” Observe the adverbial force of ἐπὶ, and the continued action indicated by the imperfect, “gave long-continued plaudits, throughout the whole host.”

A a 2
NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

The gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and arouses the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1-4. Oί δὲ ἔτοι. "Now they, the gods." Observe here the pronominal or Homeric use of oί, the later article. The particle δέ, placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—ἡγαρῶντο. "We were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (Kühner, § 364, 1, ed. Jelf.) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—χρυσέω ἐν δαπέδῳ. "On the golden pavement," i. e., on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed χαλκοβατίς δῶ, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly χρυσέω is employed. πότνια Ἡβη. "The revered Hebe." There is something suspicious here in the common reading Ἡβη, because πότνια is a very inappropriate epithet for the Goddess of Youth; because, moreover,
Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the Iliad (v., 722) as attending upon Juno; and in another (v., 905) as bathing and attireing Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammatized form $\text{Φη} \eta$, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that '$\text{Ηη}$' is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings 'Ηη and 'Ην in two successive lines.

νέκταρ ἔωνοξεῖ. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—$\chiρνάςεις$. To be pronounced as a dissyllable.—$\deltaειδέχατη$. "Kept pledging." Pluperfect in the sense of the imperfect.

5-6. αὐτίκα. "On a sudden," i. e., without waiting for any particular opportunity.—$\epsilonπεράτο$. Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—$\piαραβλήθην ὕγορεύων$. "Speaking with sidelong look," i. e., askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of $\piαραβλήθην$. Apollonius, in his Homeric Lexicon, explains it by $\epsilonξαπατητικῷς", "deceitfully:" and Porphyry (Quest., 16) by $παραβολ-\epsilonκὼς", "in the way of comparison," i. e., comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7-8. ὑρηγόνες. " Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.

—$\Lambdaργεῖν$. Juno is here called the "Argive," from her being the national deity of the Argive race.—$\text{Αλαλκομενής}. "The Alalcomenian." According to Aristarchus, this epithet is derived from the Beotian town Alalcomenae, where Minerva was particularly worshipped. This town was near the Lake Copais, and to the southeast of Chæronea. Others deduce the term from $\text{毛利率}, "to ward off," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with 'Ηη ῥ' $\Lambdaργεῖν$.

9-11. ὁλ' εἶτοι ταί. "And yet these, forsooth." Observe that εἶτοι is here ironical, like ὑρηγόνες in verse seventh.—$\ νύσφι$. "Apart from him," i. e., from Menelaus.—$\epsilonισορώωςατ τέρπεσθον$. "Amuse themselves with looking on," i. e., merely look down upon the combat between Menelaus and Paris. without lending any aid to the
former.—τῷ δ' αὐτὲ. "While for this (warrior), on the other hand, i. e., for Paris. We have here the apodosis to δούλῳ μὲν Μενελάῳ.—αιεὶ παραμέμβλωκε. "Ever comes by his side," i. e., comes and takes her station by his side. Observe the force of παρὰ in composition.

12-16. ἐξεσάωσεν. "She has brought him off safe."—θανεσθοι. "That he was going to die."—ἀλλ' ἦτοι νίκη μὲν. "Still, (notwithstanding this,) the victory, in truth, belongs," &c., i. e., notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—φραζόμεθ'. Observe that φράζω in the middle has the meaning of "to deliberate."—δρος ἐσταὶ τὰς ἔργα. "How these doings shall turn out," i. e., what issue they shall have, and how we are to aid in bringing about that issue.

ἡ β'. "Whether, namely." Observe that ἤ is here explanatory.—φιλοτεν. "Din of battle."—δρομεν. "We shall arouse."—βάλωμεν. "Shall introduce." Literally, "shall throw." The verb ἔλλω is generally employed in speaking of material objects: here φιλοτής is figuratively regarded as such.

17-19. εἰ δ' αὖ πῶς τὸδε γένοιτο. "And if, moreover, this (latter course) shall perchance prove." The common text has εἰ δ' αὐτως, for which Wolf, in his latest edition, gives εἰ δ' αὖ πῶς from Aristo-tarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbrous accumulation of αὐτως (i. e., αὐτως) τὸδε. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring αὐτως (which he makes equivalent to ὡς ὃς) to τὰς, and translates as follows: "If now this be pleasing and agreeable to all of you in the same way (as it is to me,) then may," &c. (Lexil., p. 175, ed Fishlake). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἤτοι μὲν οἰκεῖοιτο. "May be inhabited indeed," i. e., may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to ἄγοιτο in the succeeding line.—αὕτις. "Back," i. e., to Greece.

20-24. επίμυνξαν. "Groaned therefore with compressed lips." This is intended to mark indignation on their part. The verb ἐπιμύνξα
properly means 'to make the sound μῦ, μῦ,' "to murmur with closed lips." — μελέοθην. "Were devising." — ἤκλων. "Silent." — ἤρει. "Was taking possession of her." — Ἦρη ὑ' οίκν ἔχαθε, κ. τ. λ. "Her breast, however, did not contain its wrath for Juno," i. e., the breast of Juno could not contain, or keep in, its wrath. We have given Ἦρη in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has Ἦρη in the nominative, and στῆδος then becomes a very awkward accusative of nearer definition.

26-29. ἄλιον ἴδ' ἀτέλεστον. "Fruitless and incomplete." — ἵδρω. The common text has ἵδρωτα, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (Op., 289).— ἵν ἵδρωσα μόγω. "Which I sweated through toil." Observe here the construction of ἵδρωσα, through the medium of the relative, with the accusative of its cognate noun.—καμετὴν. "Labourd," i. e., were fatigued.—κακά. "Source of many an evil." The term κακά is here put in apposition with λαόν, and the plural is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans.—ἐρότ. "Do it," i. e., execute thy intended purpose.—ἀτὰρ ὅθ τοι πάντες, κ. τ. λ. "Nevertheless, we, all the rest of the gods, will certainly not applauded." Observe that ἐπαινέομεν is here the epic form of the future, for ἐπαινέσομαι, and is construed absolutely, without an accusative of the object.

31-38. τί νῦ. "In what way now."—σὲ ἰέζουσαι. "Do unto thee." — δι' ἄσπερχες μενεάνους. "That thou longest unceasingly." Wolf and Passow both regard δι' as contracted here from διτ. Thiersch, however (§ 321, 2), makes it an original form of δι, without any elision. As regards the force of ἄσπερχες here, we have followed the authority of Apollonius (Lext. Hom., s. v.), who explains it by συνεχες, ἀδιάλειπτον. Its proper meaning is "holy," &c., but this idea is already implied in μενεάνεις.—τείχεα μακρά "The lofty walls." "Wine bebráθος. "Couldst eat raw," i. e., couldst devour alive. Imitated by Xenophon, Anab., iv., 8, 14, τούτοις, ἵν πως δυνώμεθα, καὶ ὄνομος δεῖ καταφαιεῖν, and also in Hellen., iii., 3, 6.—τότε κεν χόλον ἔξακέσαιο. "Thou mightest then, perchance, appease thine anger." The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, "I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam," &c.—νείκος. "Altercation."—μέγ' ἐρίσσα. "A great source of contention." Observe that τείχ.
is a present altercation, ἔρισμα a more lasting strife. (Wolf, ad loc vol. ii., p. 233, ed. Ust.)

40-43. ὁπότε κεν. The same as ὅπως, "whenever."—πώλη τίν. For ταύτην πώλιν. "That city."—ὅτι τοι φίλοι ἄνερες, κ. τ. λ. 'Where men dear to thee have been born.' The reference is not to any particular city, Mycenae for example, but to any place in general, as dear to Juno as Troy is to Jupiter.—μή τι διατρίβειν, κ. τ. λ. "Do not at all retard my anger, but let me alone." Observe that διατρίβειν is here employed absolutely for the imperative. (Compare book i., 323.)—ἐάσα. The infinitive again for the imperative, and the verb used absolutely without another verb governed by it in the infinitive.

καὶ γὰρ ἐγὼ σοι δῶκα, κ. τ. λ. "For I also have granted this unto thee of my own free will, with soul, indeed, against it," i. e., have granted thee the power of destroying any city where men dear to me are born. Some of the scholiasts, and along with them Eustathius, strive hard to remove what they consider a contradiction in the words ἐκῶν ἀκοντι ὑμῖν. There is, however, no contradiction at all in them. We do many things of our own free will, and without compulsion, which we nevertheless do very reluctantly. The grammarian Tryphon, misunderstanding the passage, made a laughable correction here, namely, δῶκ' ἀκονν.

44-49. αἳ γὰρ πόλης ἢ... τῶν, κ. τ. λ. "For whatever cities... of these," &c. Observe here the peculiar construction of the relative. The common arrangement would be, τῶν γὰρ πολήων αἳ, κ. τ. λ., "for of those cities which," &c. The present collocation, however, places the substantive, which logically should be joined to the demonstrative, in the same clause and case with the relative. This is done in order to bring forward the demonstrative clause more forcibly.—ναιετάοισι. "Are situated." Compare book ii., 626.

μοι πέρι κὴρι τίέσκετο. "Was especially esteemed by me in heart." We have given πέρι here the force of an adverb, with Heyne, Wolf, Nitzsch (ad Od., v. 36), and others, and have regarded it as equivalent to περισσώς. The accent, accordingly, is placed on the penult. Spitzner, on the contrary, takes περὶ for a preposition followed by its case, and gives it the accentuation on the final syllable. This, however, wants force.—ιλιος ἱρη. This now occurs for the first time. Heyne regards ἱρη as equivalent here, in effect to praelara. Not so. The epithet in question is meant to indicate a city conspicuous for the worship which it renders to the gods.

ἔσμελλω. "Good at the ashen-handled spear." The pole of the
ancient spear was often the stem of a young ash, stripped of its bark and polished. Hence ἐκμυκελίς becomes an Homeric epithet for warriors; and hence, too, μελία, "the ash-tree," also signifies "a spear."—δαυτός ἔσης. "The equal feast." (Compare note on book i., 468.) According to Ernesti, this verse clearly proves that the words δαυτός ἔσης mean only a rich or good repast. Not so, however, by any means. The expression δαυτός ἔσης is here employed to denote a sacrificial feast, at which especially the portions were equally shared, or, in other words, a simple sacrifice.—λοιδῆς. "The libation."—τὸ γὰρ λάχομεν, κ. τ. λ. "For this honour we had allotted to us," i. e., for this is the honour that mortals owe to the gods.

51-56. τρεῖς πόλεις. The meaning is, that, in the three cities mentioned by Juno, her worship was especially held in honour, like that of Jove in Troy.—Μυκήνη. "Mycenae." Homer uses both Μυκήνη and Μυκῆναι, but mostly the latter, which prevails in Attic.—τὰς διαπέρσαι. "Destroy these." The infinitive again in the sense of the imperative.—πιρι. "Above all others." The adverb (and accentuated accordingly), not the preposition. (Compare note on verse 46.)

πρόσθ' ἱσταμαι. "Place myself in front," i. e., attempt to defend them. Wolf compares the German vortreten.—οὐδὲ μεγαίρω. "Nor do I grudge (this unto thee)," i. e., nor will I hinder thee if thou shouldst seek to destroy. The full construction would be, οὐδὲ σου τότο (i. e., τὸ διαπέρσαι) μεγαίρω. This is far preferable to construing μεγαίρω with the genitive τῶν, as some do.—φθονέω. Same signification as μεγαίρω.—οὐκ ἀνύω φθονέων. "I gain nothing by grudging." More literally, "I effect nothing," &c.

ἐπεὶ ἡ πολύς φέρτερος ἐσσι. The scholiast in the Venice edition says that verses 55 and 56 were regarded as interpolations, because they render null the concession which Juno makes in favour of Jupiter: she has nothing to promise, because she has no power to do any thing. But though Jupiter was considered to be the most powerful of the gods, and though his will in the end accomplished all things, yet the inferior deities did not the less on that account act frequently in opposition to him, and endeavour to contravene his projects. The whole Iliad is founded on this principle of mythology. If, therefore, on the present occasion, Juno seems to avow the supreme power of Jove, we must only regard this concession as an artifice employed by her to render him favourable to her designs.

57-61. ἀλλὰ χρῆ. "And yet it becomes (thee)."—ἀτελεστών
"Unavailing."—καὶ γὰρ ἐγὼ θεὸς εἰμι. "For I also am a goddess," i. e., am a divine one like thyself. Observe the employment here of θεὸς for θεὰ.—γένος δὲ μοι, κ. τ. λ. "And there is descent for me from the same quarter whence there is for thee," i. e., we are both sprung from the same parents. Literally, "thence whence it is for thee." Jupiter and Juno were the children of Saturn and Rhea.—καὶ με. "And me also," i. e., not only thee, but me also.—πρεσβυτέρην. "Entitled to very great respect." Equivalent to τιμωτέρην, and not to be taken in its ordinary sense of "eldest," since the eldest daughter of Saturn and Rhea was Vesta, not Juno (Apollo. i., 1-5.)

ιμφότερον. Compare note on book iii., 179.—γενέθ τε "As well on account of my birth."—κέκλημαι. "I am styled," i. e., I am. The passive of καλέω has frequently, with the poets, the signification "to be," because one is named according to what one is or seems to be.—οὐ δὲ πάσιν, κ. τ. λ. "And thou reignest," &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after κέκλημαι.

62-67. ταῦθ ύποείλομεν. "Let us give up in these matters," i. e., let us make concessions in these things.—ἐπὶ ἐφωνται. "Will thereupon follow."—θασσον. To be construed with ἐπιτειλαί, not with ἔλθείν, as some maintain.—ἔλθείν. This infinitive and πείραν immediately depend on ἐπιτειλαί, and are not infinitives for imperatives, as Apollonius (de Synt., ii., p. 38) supposes: ἐπιτειλαί alone is the infinitive for the imperative.—φύλοπι. "War-din." The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ὡς κε Τρῶες, κ. τ. λ. "In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injuring," &c. Observe that ὡς is here equivalent to δὶ ποιοῦντες, "by doing what." (Consul't Nägelsbach, ad II., i., 32.)—πρότεροι. This is a remnant of the earlier mode of expression, and is appended to ἄρξωσι as a mere emphatic adjunct.—ἄρξωσι. Observe that this aorist, as well as ἡγήσασθαι, refers to some momentary act, and has no relation to continuance.—ὑπὲρ ἥρκεια. "Contrary to the pledges." The strict reference in ὑπὲρ is to something beyond, or more than.

70-71. αἰφα μάλ'. "Very quickly."—ες στρατόν. "Into the midst of the host," i. e., the united host.—πειδών θ'. "And try." The
infinite for the imperative. The remark of Apollonius, referred to above (note on verse 65), would here have been correct enough.

73-81. πάρος μεμανίαν. “Previously desiring it,” i.e., already eager so to do.—οἶνον δ’ ωστέρᾳ ἢκε, κ. τ. λ. “And just such a meteor as the son of crafty Saturn is wont to send,” &c. The corresponding clause is τῷ εἰκνί, “like to this.” The more natural arrangement would have been εἰκνία τῷ ωστέρᾳ, οἶνον ἢκε Κρόνου παιὸς, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a refugent cloud, appears to the assembled armies like a meteor falling from the skies, and they immediately regard it as an omen of something about to happen either for good or for evil.—ἔκε. We have given this epic form of ἢκε, with Bentley and Heyne. The common reading, ωστέρα ἢκε, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

Τοῦ δέ τε πολλοῖ, κ. τ. λ. “And from this many scintillations are sent forth.” Observe the adverbial force of ἀπό.—σπινθῆρες. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—τῷ εἰκνί. Equivalent to τοῦτῳ ωστέρᾳ εἰκνία.—κόδ δ’ ἔθορ. “And down she leaped.”—θάμβος δ’ ἔχεν, κ. τ. λ. Repeated from book iii., 342.—ὁδε δέ τις εἰπεακεν, κ. τ. λ. Repeated from book ii., 271.

82-84. ἡ β’. “Either then.”—τίθησιν. “Establishes,” i.e., indicates by this omen his intention to establish.—δς τε ωνθρώπων ταμίῃς, κ. τ. λ. “He who has been appointed the dispenser of war among men,” i.e., who is the arbiter of war and peace, and on whose will they both depend. The particle τε is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence δς τε is “he who,” literally, “and he.”

85-92. ως ἄρα. “Thus, namely,” i.e., thuce, I say.—ἀνδρέι ικέλη. “Like a man.”—κατεδύσθη. “Entered.”—Δασοδοκ' Ἀντηυρόδυ. “(Like) Laodocus, son of Antenor.”—ἐλ που ἐφέτοιο. “If any where she might find him.”—Ἀκακόνος υἱόν. “The son of Lycaon,” i.e., Pandarus.—ἀμφλ δέ μιν κρατεραί, κ. τ. λ. “And around him were the strong ranks of shield-bearing tribes.”—Οι οί ἐποντο, κ. τ. λ. “Who had followed him from the streams of the Ἀσεπος.” Pandarus, according to Homer, led the allies of Zelea from the banks of the Ἀσεπος in Mysia, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part
of Troas, forming the territory around Zelea, and inhabited by Ly- cian colonists. (Eustath., ad II., ii., 234.—Heyne, ad loc.) The ῥός whom Pandarus leads, according to Homer, may have some affinity to the ῥός of Lycia, mentioned by Mr. Fellows, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the forces of Pan- darus actually came from Lycia proper.—(Fellows’s Lycia, 1840, p. 467.)

93-99. ἢ πάντα μοί, κ. τ. λ. “Wouldst thou now, then, be at all persuaded by me, warlike son of Lycaon? Thou wouldst venture, in that event, to drive forward,” &c., i. e., if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (Kühner, § 418, e, p. 74, ed. Jelf.)—πῶς ῥός ῥός. “Among all the Trojans.” The dative here employed to denote “among” is, in fact, a branch of the local dative. (Kühner, § 605, 2, p. 231, ed. Jelf.)—ἐκ πάντων δὲ μᾶλλον, κ. τ. λ. “But most of all with the royal Alexander.” The scholiast is wrong, in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μᾶλλον. The very harsh hiatus between μᾶλ- λον and Ἀλεξάνδρῳ Bentley proposes to remedy by inserting γ’. The hiatus, however, is allowable in the feminine cæsura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered.—(Thiersch, § 151, 3.)

τοῦ πάντων πάρ. For παρὰ τούτου πάντων πρῶτον. We have adopted the anastrophe in πάρ’, with Spitzner. Others regard it as an adverb, and write, accordingly, παρ’.—αἱ κεν ἰδη. “If, perchance, he may see.” Observe the reference in αἱ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπιδώντι. “Having ascended,” i. e., having his corpse placed upon.

100-102. ὁστευόνει Μενέλαον. Verbs of aiming at a mark, whether real or imaginary take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark.—Ἀκηνευεῖ. “The Lycian-born.” Pandaros is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Ἀκηνευεῖς here the interpretation usually assigned to it, and have referred it to the land of Lycia. The ep
Ithet, however, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ἄτκη (lūkē), "light," to which we may also trace the Latin lux. (Compare Macrobi., Sat., i., 17.)—ἔκατομβην. The "hecatomb" is here used generally for a splendid sacrifice.—Ζελεῖν. Compare note on verse 91.

104–106. τῷ δὲ φρένας ἄφροι ν τείθεν. "And she influenced his mind for him, the unthinking man." Observe the pronominal force of τῷ.—ἐσύλα. "He began to take (from its case)." The κυρντός, or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a bas-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tibur. The case seems to have been of leather.

Εὐλοὺ αἰγὸς ἄγριον. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (Kühner, § 484, p. 124, ed. Jell.)—ὑπὸ στέρνοιο τυχήσας. "Having hit it under the breast," i. e., in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as ὑπὸ στέρνοιο. Observe, moreover, that these words, ὑπὸ στέρνοιο τυχήσας, are meant as a more particular
designation of what is afterward described in general terms by the phrase βεβλήκει πρὸς στῆθος.

107-108. πέτρης ἐκβαίνοντα, κ. τ. λ. “Having received it as it descended from a rock, in a place fit for lying in wait.” The term δεδεμένος is here employed in the sense of receiving one as he advances towards us, just as the Latins say excipere hostem.—ἐκβαίνοντα. Literally, “stepping off from,” i. e., leaving, or descending from.—προδοκήσων. Compare the explanation of the scholiast, “τόποις προβλήματα ἐξουσίων,” places having projecting coverings, beneath which one may lie concealed and await the approach of another.—βεβλήκει πρὸς στῆθος. “Had wounded on the breast.”

109-111. τοῦ κέρα ἐκ κεφαλῆς, κ. τ. λ. “Its horns had grown from the head sixteen palms in length.” The hiatus is obviated in κέρα, by this form being, in fact, for κέραα, which is itself contracted from κέρατα.—ἐκκαθεδεκάδορα. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the δῶρον being equal to four δάκτυλοι, or finger-breadths, and sixteen of these δάκτυλοι making a foot. (Wurm, § 52, p. 90. Hussey, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἀσκήσας, κ. τ. λ. “And these a horn-polishing artist, having exercised his skill, fitted together.” The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—τέκτων. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to χαλκεύς, or σιδηρεύς, a smith.

χρυσὴν ἐπέθηκε κορώνην. “Put on a golden tip.” The κορώνη was a hook or ring at one end of the bow, to which the string, at
other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (Terpstra, Ant. Hom., p. 290.) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112–115. καὶ τὸ μὲν εὖ κατέθηκε, κ. τ. λ. “And this (bow), after having bent it, he (Pandarbus) set down carefully, having inclined it against the ground,” i.e., one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—ἀναλέγειν. “Might start up.” The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—βλήσθαι. “Was struck.”

116–121. σύλα πῶμα φαρέτρης. “Took off the cover of his quiver.” The πῶμα was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Dinomache, copied from a Greek vase.
Vo  ἀθλητα.  "An unshot arrow," i. e., not before used.—μελαν-νέων ἔρις ὁδύναυς.  "The cause of grievous pangs." Literally, "of black pangs." The primitive meaning of ἐρμα is a "prop" or "support" to steady a thing. Here, however, there is an obscure metaphor: the arrow is called the "support" or "foundation" of pangs, i. e., the "cause" or "author" of them. The whole verse was rejected by Aristarchus, but it seems to have suggested the phrase πίνων ἐρείσματα (though in a contrary signification, "supports, comforts in wo"), occurring in a fragment of Ἐσχύλος (371).—We have given μελαινέων (to be pronounced as a trisyllable), with Wolf and Spitzner. Heyne has μελαινῶν.

ἐπὶ νεφρὴ κατεκόσμην πικρὸν ὄστόν.  "He adjusted the piercing arrow on the bow-string." Buttmann (Lexil., s. v. ἐκεπτυκής) has clearly shown, that πικρός strictly means "piercing, pointed, sharp, keen;" and that hence comes the signification of "pungent to the sense of taste," "bitter." (Consult Glossary, book i., line 51.)

122–123. ἔλκε δ’ ὅμοι, κ. τ. λ.  "Then, having taken hold, at the same time, of both the notch and the ox-hide thong, he drew (them)," i. e., having taken hold of the lower part of the arrow, where the notch was cut, and of the bow-string as it passed through the notch, he drew them towards him. Observe that good writers always use γλυφίδες in the plural, though we have to express it by the singular number.—νεφρὴν μὲν μαζῶ τέλασεν, κ. τ. λ.  "He brought the string near to his breast, and the iron head to the bow." The hand which held the string was brought near to his breast by the operation of drawing it; while the iron head of the arrow touched the bow where his left hand was grasping it in the centre. Virgil's imitation of this passage serves to throw a clear light upon its meaning. (Ἔν., xi., 560, seqq.)

"Et duxit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret aqueis,
Lēvā aciem ferri, dextrā nervoque papillam."

124–126. κυκλοτερές.  "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eustathius, ραίονται τὸ τῶν εἰς κυκλοτέρειαν, and also the scholiast, ἄντι τοῦ, τελῶν κυκλοτερές ἐποίησε.—λιγζε.  "Twang-ed."—μέγ’ λαξεν.  "Rang loudly." This line has been much admired for its two specimens of onomatopeia, or the correspondence of sound and sense.—ἄλτο.  "Bounded off."—καθ’ ὄμιλων ἐπιπτεόθαι.  "To wing its way amid the throng."

127–131. Οὐδὲ σέθεν, Μενέλαε, κ. τ. λ.  Observe the air of anima
tion which the apostrophe imparts to the sentence. This is, as Eustathius remarks, the first instance of the apostrophe in the Iliad. Another remarkable one occurs in the case of Patroclus (II. xvi., 787). In the Odyssey we have only one example, namely, in the verse that is so often repeated, τῶν δ' ἀπαμειβόμενος προεψής, Εὐ

uατε συνώτα. (Od., xvi., 272, &c.)—Δίος ὕψυχτρ ἀγελείη. “The plundering goddess, the daughter of Jove.” The allusion is to Minerva, and the epithet ἀγελείη is applied to her, in the spirit of the heroic times, as a warlike goddess, bearing off plunder from the foe. Compare the scholiast, Ἡ Ἀθηνᾶ, Ἡ ἀγουσα λείαν ἄπα τῶν πολ-

εμίων. Observe that in this line we must suppose οὐ λειάδεσα, or something equivalent, to be understood, though not required in the translation.—πρόσθε. The common text has the final ν, which Wolf and others remove. It makes an awkward jingle with the end of the line.—ἐξεπενκές.—Consult note on book i., line 51, and also Glossary.

τόσον, ὡς. “Just as much as,” i. e., with as much care as.— ἀπὸ χρόνος. “From his flesh.” This employment of χρόνος, in the sense of “flesh,” is said to have been peculiar to the Ionic writers. (Consult Foës. Hippocr. (Ec.)—παῦος ἐργῇ μνίαν. The beauty of the comparison lies in the idea of the gentle motion of the mother’s hand. Thus Minerva, with a gentle waving of the hand, wards off the arrow so far as to prevent its doing any serious harm.—ἐργῇ. We have given the subjunctive here, with Thiersch and Spitzner, on good MS. authority. Hermann, indeed, appears to think the indicative preferable (Opusc., vol. ii., p. 44); but the sub-

junctive, as Spitzner remarks, is more in accordance with Homeric usage.—ὅρ' ἡδεὶ λέξεται ὁπυρ. “When it shall have laid itself down in sweet sleep,” i. e., shall be buried in deep sleep. Observe the force of the middle in λέξεται, which is neither the future for the present, as Heync explains it, nor the future for the aorist, as Wolf asserts, but the aorist subjunctive, with the shortened mood vowel, for λέξηται.

132-133. αὐτῇ δ' αὐτ' ἱδυνεν, κ. τ. λ. “And with her own hand, moreover, did she guide it, to where the golden clasps of the girdle held it together and the doubled corselet met (the blow).” Observe here the force of αὐτῇ, as denoting the active care of Minerva. Still, however, she cannot entirely ward off the shaft of Pandarus, since she had, in accordance with the command of Jove, herself incited the Lycian warrior to the deed; she does, however, what she can, and prevents the wound from being a mortal one.—ὅτι. The full construction would be, ταῦθα δόλε; literally, “to that quar-

ter, where.”
ζωστήρις. The Homeric corselet, or θώρηξ, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kilt, or petticoat, extending about half way to the knees. This kilt was called ζώμα, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the μίτρα. The μίτρα was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the ζώμα, where it joined the corselet, there was a belt, or girdle, called ζωστήρ, which was fastened around the body with clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the ζωστήρ and ζώμα the same.

διπλῶς θώρηξ. The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part καθ’ ό άλληλοις επι- φερόμενα τὰ πτερύγια τοῦ θώρακος ἐσφίγγετο ύπὸ τοῦ ζωστήρου, i. e., where the sides of the breast and back piece overlapped, and where the belt, or girdle, passed over them. This will serve to explain the phrase "doubled corselet," the reference being to the one plate doubling over the other.

134-140. ζωστήρι ἄρηρτι. "The well-fitted girdle," i. e., well fitted to the body. Supply σώματι for a literal translation.—διὰ μὲν ἄρ ζωστήρου, κ. τ. λ. The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the μίτρα: the force of the blow is so much deadened, therefore, by these impediments, that the shaft merely grazes the skin.—καὶ διὰ θώρηκος, κ. τ. λ. Repeated from book iii., 358.—μίτρας θ’. "And through the brazen-plated belt." The annexed wood-cut shows the outside and inside of the brazen plate of a μίτρα, one foot long, which was found in the island of Eubea, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἔρκος ἄκοντων. "As a defence against darts." Consult note on book i., 284.—ἐφυτό. "Protected (his person)."—διαπρὸ δὲ εἴσατο καὶ τῆς. "But onward through this also it went." Observe the force of the component parts of διαπρό, the idea intended to be expressed being that of onward motion through an intervening obstacle.—ικρότατον ἐπέγραψε χρόα. "Grazed the outermost skin."
1. *e., the extreme surface of the body. Observe that *ἐπέγραψε* is here employed in its primitive sense of marking the surface of any thing.—*αἷμα κελαινεφές*. “The dark-coloured blood.” Observe that *κελαινεφές* is here employed in a general sense. For its more special signification, consult Glossary on book i., 397.

141-145. *ὡς δὲ τίς τῆς ελέφαντα, κ. τ. λ.* “And as when some Macedonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses.” It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the “red-cheeked,” and “purple-cheeked ships” (*νῆς μιλτοπόρου, νέας φοινικοπάργους*).—*ἐν θαλάμῳ.* “In the store-room.” By *θάλαμος* is here meant the apartment in which clothes, arms, valuables, &c., were kept, usually under the care of the *φαρίς*. Thus, one of the scholiasts says, *θαλαμὸς, ἡ ἀποθήκη.*—πολέες τέ μιν ἱηρᾶντο φορέειν. “And many charioteers wish to bear it as their own,” *i. e.*, to possess and display it. The verb *ἀρασματ* properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the aorist to what is customary, or what one is wont to do.—*ἄγαλμα.* “A treasure.” Compare the remark of Heyne, “*ἄγαλμα, non modo ornatus, nam sequitur κόσμος, sed deliciás dixit, rem, quá quis exultat, ágállemata, et superbít.*” The reference, then, is to something which one prizes highly and of which he is proud.

146-154. *τοῖς.* “In such a way.”—*εὐφυέσ*.” “Well-shaped.”—*κυνήμω τῇ.* “And legs.”—*ὡς δὲ ἵδεν νεῦρον τε, κ. τ. λ.* “When, however, he saw both the string and the barbed points (of the arrow) outside.” By *νεῦρον* is meant the string that fastened on the
head of the arrow. For this purpose, a hole was commonly drilled through the head.—γυκος. The use of barbed arrows is always represented by the Greek and Roman authors as the characteristic of barbarous nations.—ὕφοφον ἀγέρθη. "Was collected back;" i. e., recovered itself. He saw in a moment that the wound was not a dangerous one, and that the shaft had not penetrated deeply.

—ἐπεστενάχοντα. "Kept groaning in unison with him."

155–157. θάνατον νῦ τοι ὀρκεί ἔταμον. "I struck a league, then, that was death unto thee." Observe that θάνατον is here in apposition with ὀρκεί, and, moreover, that νῦ (literally, "now;") marks here the immediate sequence of one thing from another, by way of inference; and may be rendered by our English particle "then." As regards the expression ὀρκεί ἔταμον, consult note on book ii., line 124.—οἶνον προστήςας. "By having set thee forward alone." Supply σε.—πρὸ Ἀχαῖων. Heyne thinks that the hiatus here may be remedied by supposing the original reading to have been πρὸς Ἀχαῖων, and πρὸς to have had the force of πρό. But there is no trace of such a reading either in the scholiasts or Eustathius. It is better to account for the hiatus in question by Thiersch's rule of the feminine cæsura in the third foot. (Compare note on line 96.)—δς. "Since."—κατά. "Under foot." An adverb, as before.

158–163. οὐ μὲν πως. "Yet not by any means."—ὀρκον. "The pledge," i. e., the sworn agreement.—σπονδαί τ’ ἀκριμτοι, κ. τ. λ. Repeated from book ii., line 341.—ἐπερ γάρ τε, κ. τ. λ. "And (well may I say so), for although the Olympian has not, even at the moment, brought it to pass." Observe that τε here strengthens the force of γάρ, and that γάρ τε is the same as the Latin etenim, or the more prosaic καί γάρ.—ἐκ τε καί ὑπεῖ τελει. "He will bring it to pass both fully and late," i. e., in full measure at some future day. Observe the adverbial force of ἐκ.—οὖν τε μεγάλῳ ὑπέτισαν. "And (then) shall they have paid the penalty with heavy (evil)," i. e., with heavy interest. In the shorter scholia we find the ellipsis in μεγάλῳ explained as follows: χόλῳ, ἦ τόκῳ, ἦτοι ποιή. Another scholiast, however, suggests, more correctly, κακῷ.

ὑπέτισαν. The aorist is sometimes used, as in the present instance, to express future events which must certainly happen. The momentary force of the aorist strongly expresses the inevitable, and, as it were, instantaneous development of that which is as yet future. So Agamemnon here says, in fact, "the Trojans shall have paid the penalty, &c. So certain am I of this, that I consider it as actually done this very instant." (Kühner, § 403, 2, p. 60, Jelf.)

164–168. ἔσσετε, ἡμαρ. κ. τ. λ. This and the succeeding line are
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said to have been repeated by the younger Africanus, when wit-
nessing the destruction of Carthage.  (Appian, Pun., 132.)—δὲ ἄν
ποτ’ ὀλῶλη Ἰ'Iως ἱρή. “On which, come it when it may, sacred
IIium shall perish.” Observe here the force of ποτε, as leaving
the time quite uncertain. We have written δὲ ἄν separately, with
Wolf and Spitzner, as far more spirited than the common δην.
Heyne adopts δην, but is inconsistent with himself, since in book
vi., 448, he has δὲ ἄν. (Consult Porson, ad Eurip., Med., 191, and
Ilgen, Præf. in Hymn. Hom., p. xxx.)—ἄν ὀλῶλη. When the sub-
jective is used for the future indicative, ἄν is sometimes, in Ho-
mer, joined with it, when the future event is to be expressly mark-
ed as depending upon a condition.  (Kähner, ὂ 424, ζ, p. 79, Jelf.)
The condition here is the coming of a certain day.

Ζεῦς δὲ. “And when Jove.” The particle δὲ connects ἐπισει
γαν with the preceding clause, so that Ζεύς δὲ is here the same as
ὅτε δὲ Ζεύς ἄν.—ἔρημην αἰγίδα. “His gloomy Ægis.” (Consult
note on book ii., 447.)—τῆςδ’. Equivalent to ταύτης, and referring
specially to the treacherous act of Pandarus in breaking the truce
If we read τῆς, with Buttmann, the meaning is weakened.

169-176.  ἀδειν. “On thy account.” Observe the force of the
genitive, “sorrow coming from thee, as its cause.” There is no
need, therefore, of any ellipse of ἐνεκα.—μοίραν. “The destined
term.”—κεν. “In that event.”—πολυδύσιον Ἀργος. “To the very
thirsty Argolis.” By Ἀργος is here meant the territory of Argolis,
not the city of the same name, which was then under the sway of
Diomede. In book i., line 30, it has a still wider acceptation. The
epithet πολυδύσιον is applied to the country in question as being, in
part, an ill-watered one. The Argolic plain extends from north to
south in the distance of about ten miles. Its breadth is equal to
about half its length. The higher or more northern parts of this
plain suffer from the want of water; whence the epithet employed
in the text by Homer, indicative of the thirstiness of the soil. The
lower district of it, on the contrary, is covered by swamps during
the greater part of the year, and is intersected by the copious stream
of the River Erasinus. (Wordsworth’s Greece, p. 343.) Some make
πολυδύσιον signify here “much thirsted after,” i. e., by the absent
Greeks. This, however, is forced. Others would read πολυδύσιον,
“very destructive,” from πολις, and ἰπτω, on the ground that Ar-
golis was not poor in water. All this is quite unnecessary, as will
appear from the explanation given above.

μνήσονται. “Will bethink themselves.”—καδ δὲ κεν λίποιμεν.
And we should, in that event, leave behind.”—ἀτελευτήτῳ ἐπὶ
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ἐργῷ. "By an uncompleted work," i. e., by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐπὶ.

177-184. ἐνθρώσκων. "Leaping upon." Indicative of contempt. So Ἑγισθοὺς is said, in the Electra of Euripides (v. 329), to insult the tomb of Agamemnon, ἐνθρώσκει τάφῳ. Compare, also, Horace, Od., iii., 3, 41.—αἰθ' οὖν ἐπὶ πασι, κ. τ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., i. e., may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ δὴ ἔθη. "And in truth he has gone." Observe that καὶ δή, along with the idea of certainty, has the accompanying one of insulting derision.—ποτὲ. "Hereafter."—τότε μου χάνου εἰρεῖα χθῶν. "Then may the broad earth open her mouth for me," i. e., open to receive me. Compare Virgil, Æn., iv., 24. "Sed mihi vel tellus optem prius imas dehiscat."

185-187. οὐκ ἐν καφίῳ πάγη. "Has not been fixed in a vital part." Homer has καφίος (only in the Iliad) always in the signification of place, and in the neuter, and there is no need whatever of any ellipsis here of μέρει.—εἰρύσατο. "Protected (me)."—ζώων. "The skirt." Consult note on line 137.—τήν χαλκῆς κάμον ἀνδρές. "Which men, workers in brass, fabricated."

189-199. φίλος ὁ Μενέλας. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (Kühner, § 264, An. 1.)—ἐλκος ἐπιμᾶσσεται. "Shall handle the wound."—ἡδ' ἐπιθήσει φύρωμα'. "And shall apply remedies."—παῦσῃ. Supply σέ.

θειόν κήρυκα. Compare book i., 334, where heralds are spoken of as Δῶς ζυγελοὶ ἡδὲ καὶ ἄνδρῶν.—Μαχαών. Machaon was a celebrated physician, son of Ἐσκελάπιος, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. —φώτ'. "The valued man." Observe that φώτα here is not a mere redundancy, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man."—τῷ μὲν κλέος, κ. τ. λ. Observe that κλέος and πένθος are epelexgetical accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὡστε εἶναι κλέος, &c. (Compare book iii. 50.)
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200–208. παπταίνων. ‘Looking around for.”—ἡρωα. Machaon united in himself the two characters of warrior and practiser of the healing art.—Τρίκης. Trica (or, as it is more commonly written, Tricca) was a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Letheus. Homer places it under the dominion of the sons of Ἀσκλαπιος, Podalirius and Machaon. It possessed a temple of Ἀσκλαπιος, which was held in great veneration. The modern *Trialet* appears to correspond to its site.


209–212. βὰν δ’ ἔλειον. “And they proceeded to go.”—περὶ δ’ αὐτὸν ἀγανέραθ’, κ. τ. λ. “Now around him had been collected into a circle as many as were the bravest.” This clause, down to the end of line 212, is parenthetical.—κυκλόσει. Aristarchus and Zeno nodotus objected to this adverb, and the former substituted for it the nominative κύκλος, taken as a noun of multitude, and agreeing with ἀγανέραθ’. But κυκλόσει is sanctioned by Herodian and Apollonius, and must stand. (Bekker, *Anecd. Gr.*, ii., p. 607.)

213–217. αὐτίκα δ’. “Immediately thereupon.” The particle δέ marks the apodosis, the protasis being at ἀλλ’ ὅτε δὴ β’ ἤκανον, κ. τ. λ.—τοῦ δ’ ἐξελκομένου πάλιν, ἂγεν δὲ οὗ ὁ γκόλ. “But while it was being pulled back out (of the wound), the sharp barbs were broken. This line is punctuated differently by different editors, some placing a comma after πάλιν, and connecting this adverb with ἐξελκόμενον, others inserting a comma before πάλιν, and thus referring it to ἂγεν. The former is certainly preferable, although the latter has the authority of Wolf, Heyne, Voss, and others. In the former case, ἂγεν will be for ἄγησαν, from ἄγησμι (Thiersch, § 232); in the latter, we must render πάλιν ἂγεν, “were bent,” and deduce ἂγεν from ἂγω: but ἂγεν, as a second aorist passive of ἂγω, is not Greek. The expression ποταμὸς ἄγνυμενος in Herodotus (i., 185), on which the advocates for this latter meaning rely as an authority in their favour, means merely a river *with a broken*, i. e., *winding course*.

218–219. αἷμ’ ἐκμύζομενος, κ. τ. λ. “Having sucked out the blood, he thereupon skillfully sprinkled on it soothing applications.” Observe that εἶδος has here an adverbial kind of force, and is equivalent to ἐπισταμένως. Plato cites this passage, with some slight variations, as a proof of the temperate lives and strong constitutions of the men of the heroic age, when a simple application sufficed to heal a wound. (Rep., iii., vol. vi., p. 305, Bip. Compare Sprengel, *Hist. Med.*, vol. i., p. 127.)—φύρμακα. By these are meant, in all probability, the leaves and roots of herbs, more or less broken up by the hand. In the eleventh book (v. 845), the poet speaks of a bitter root applied for
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this purpose, ἐπὶ ηὲ ἔιζαν βάλε πικρῆν; and in the scholia on the passage, the root in question is said to have been, according to some, the ἀριστολοχία; according to others, the Ἀχιλλεία. Both of these have the property of cicatrising a wound in a short space of time.—πώσε, τὰ οἱ ποτὲ, κ. τ. λ. Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: αὖρ' ἐκμαξ- ἱσας, ἐπ' ὧρ' ἤπια φώμαι ἐπώσεν. This makes the sense complete without the succeeding line, and resembles somewhat Plato's reading.—φίλα φρονέων. "Entertaining friendly feelings."—Χείρων. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philya.

220–222. ἀμφεπένυντο. "Were busying themselves around."—τόφρα. "In the mean while."—ἐπὶ ἰξυδον. "Came on."—οἱ δ' αὐ- τίς κατὰ τεῖχε' ἔδων. "But they, in their turn, put on their arms," i. e., they, the Greeks. Both sides had deposited their arms on the ground while awaiting the result of the single combat.—μνήσαντο ἓς χώρης. "And bethought themselves of the fight."

223–233. οὐκ ἂν ἴδοις. "You would not have seen."—ὑλὰ μάλα σπειδόντα, κ. τ. λ. "But bestirring himself vigorously for the battle that makes men illustrious."—ἵπποις. Observe that Homer elsewhere employs ἵπποι in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with ἰρματα.—μασε. "He left." More literally, "he let alone," "he let be."—ὑπ' ἄνευθ' ἔχε φυ- σίνωντας. "Held snorting apart."—τῷ μάλα πόλλ' ἐπέτελλε παρι- σχέων. "On this one he very much enjoined to have them near."—πολέας διακοινώνου. "While going about regulating numbers," i. e., while marshalling the host.

οὐς μὲν ἴδοι. "Whomsoever he saw," i. e., as often as he saw any. The optative with the relative is used to indicate the recurrence of an act. (Compare book ii., 188.)

234–241. μήπω τι μεθίετε. "Do not yet remit aught."—ἐπὶ ψευ- δέσσι. "Unto liars." We have given here the reading of Aristarchus, as adopted by Wolf and Spitzner. The common text has ψευδέσσι, with the accent on the antepenult. The former is the dative plural of ψευδός, equivalent to ψευστής, "a liar;" the latter is the same case with ψευδός, "a lie," and is followed by Heyne and Voss. But ἄρωγος, or ἐπαρωγὸς εἶναι τινι, suits better the idea of a person than a thing.—ὑλὲ οἱ περ πρότεροι, κ. τ. λ. Compare book iii., 299.—τῶν ἦτοι αὐτῶν τίρενα χρῶν, κ. τ. λ. An old form of speech, implying that they shall fall in the fight.

242–246. Ἀργείων ιόμωροι, κ. τ. λ. "Ye braggart Argives, re-
proaches (to manhood), are ye not now ashamed?" The meaning of the epithet ὅμωροι is involved in great doubt, and various opinions have been advanced on the subject, as may be seen in the Glossary. One thing appears to be clear, namely, that it is intended as a term of reproach, and forms one of the "angry words" mentioned in the previous line, and with which Agamemnon "strongly rebuked" those whom he addressed on this occasion. We have, therefore, followed Schneider and Riemer in its etymology, and have made it signify "men skilled merely in using the voice, i.e., "braggarts," "men of big words, unaccompanied by corresponding deeds." This explanation appears to be confirmed by a line in the 14th book, Ἀργείοι ὅμωροι, ὑπελάγων ὑκόρητοι, where ὑπελάγων ὑκόρητοι would seem to be added in farther explanation of the word.

σέβομαι. Observe that σέβομαι is here employed in its primitive meaning, namely, "to feel awe or fear" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honour with pious awe;" "to worship," is post-Homeric. = ἔστησε. We have given this form with Spitzner, in preference to ἔστητε. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 223, d.), but Kühner (§ 235, Anm. 2) is in favour of the former.—νεφροί. The fawn was a standing symbol of cowardice among the ancients.—πολίες πεδίων θέουσα. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on πεδίων, book iii., 14.

247-249. Ἡ μένετε Τρώας, κ. τ. λ. "Wait ye for the Trojans to come nigh?" Observe that μένω, in the sense of "to wait for," is construed with the accusative and infinitive in this passage, more commonly with the accusative alone.—ἔνθα τε. "Where." Observe that ἔνθα was originally a demonstrative adverb, "there," "here," and that the addition of the particle τε converted it into a relative adverb. Hence ἔνθα τε, in the present instance, means literally, "and here," i.e., "where."—εἰρήνατ. "Have been drawn up." Consult note on book i., 306.—αὶ κρ ἔμιν ὑπέρσχη, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," i.e., will protect you, since you do not seem inclined to protect yourselves. Observe the employment of κε (ὡν) with the subjunctive, for the future; literally, "will, in that case, hold his hand over you." Consult note on line 164.

250-256. ὣς δέγε κοιρανέων, κ. τ. λ. "Thus this (monarch), discharging the duties of commander, kept traversing the ranks of the
men.”—ἐπεπωλεῖτο. Compare book iii., 196.—κιών ἀνὰ οὐλαμοῦ ἀνθρώπων. “Moving up and down among the throng of warriors.” Observe the force of ἀνὰ.—οἵ δ’ ἀμφ’ Ἰδομενῆα. “But those around Idomeneus.” The followers of the chief alone are meant, their leader being separately mentioned in the next line. (Consult note on book iii., 146.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, seqq.

Ἰδομενῆας μὲν. “Idomeneus indeed (was).” The ellipsis is commonly supplied here by ἐθωρήσατο, but it is more complimentary to the Cretan chief to understand simply ἦν, implying that he was already armed and at the head of his forces.—Μαριόνης. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—πυμάτας ὑπονεφάλλαγγας. Meriones acted as οὐραγώς. (Xen., Cyrop., 3, 3, 40.) As regards the term φάλλαγγας, consult Glossary on book iii., 77.—μειλιχλοισιν. Supply ἐπέεσοιν. Compare book i., 539.

257-265. περί. “Above.” Heyne and Wolf accentuate this word as an adverb, πέρι, but it must be regarded as a preposition, on which the genitive that comes after depends.—ἄλλοι ἐνεπτεύγω. “In employment of other kind.”—Ἦν ἐν δαίθρῳ. “And also at the banquet.” Observe that δαίθρῳ is for δαίτη. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (II., xii., 311.) The general rule was that all should share equally; whence the expression δαικτείσην.—ὅτε πέρι τε. Observe the employment here of ὅτε with the subjunctive κέρωνται Agamemnon refers to a banquet, and ὅτε therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting ὅτε, ὅπως, ἐπειδὴ, with the subjunctive, occurs only in Homer and other old poets. (Matthiae, § 251, Obs. 1.)

γερύσιον ἀλῆθα οἶνον. “The dark-red chieftain’s wine.” By γερύσιος οἶνος is meant wine drunk only by the elders and chiefs at the king’s table. Observe, moreover, that γερύσιον οἶνον forms only one combined idea, and there is, therefore, no copula between γερύσιον and ἀλῆθα.—ἐνὶ κρήτηραί. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare Od., i., 110; xx., 253.) Hence the employment of the plural in the text.

δαίτρον. “An assigned portion.” As a distinguished guest would be allowed a larger share of the viands than the rest, so the
moment he had drained his cup an attendant filled it up again to the brim, while each of the company were served far less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—οὐκ ὑμῖν ὑμάνγοι.  
On the employment of ὀτε with the optative, consult note on book i., 610.—ὑλᾶ ὀρατον πολεμονότ', κ. τ. λ. “But rouse thyself to the war, such as before now thou professest to have been.” With regard to the expression εἶχεα εἶναι, consult note on book i., 91.  
266–271. μίλα μέν. “By all means indeed.”—ἐρήμος ἑταῖρος “A closely-attached companion.”—ὑπέτατην. Compare book ii., 246.—σύν γ' ὄρκε ξένων. “Have scattered the pledges to the winds.” Observe the force of the adverbial σύν in denoting utter confusion. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—τοίσιν δ' αὖ. “But to them in their turn.”  
272–278. παράξετο. “Passed on.”—ἐπ' Ἀίαντεσαι. “Unto the Ajaxes.” Consult note on book ii., 406.—νέφος πεζών. “A cloud of foot-soldiers.” The thronging host of followers is compared to a dark thunder-cloud.—ἀπὸ σκοτίης. “From some hill top,” i.e., from which he can have a view of the surrounding horizon. In Homer, σκοτίη is always a hill top or mountain peak.—ὑπὸ Ζεφύρου λωῆς. “Beneath the roar of the northwestern blast.” Consult note on book ii., 147, and also Glossary.—τ-Methods of using phrases in the common German expression “grösser wie du.” Spitzner’s explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ῖν. “As it advances.”  
279–282. ῥυγασέν τε ἵδόν. “He both shudders on seeing it.” Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἡλασθε.—κτάνεαι. “In dark array.”—περικνία. “Bristling.” Observe the continued action indicated by the perfect.  
286–291. σφόν μὲν, κ. τ. λ. “You two, indeed, for it is not becoming to arouse (such as you), I do not at all exhort.” The ordinary text places a comma after λέξ’, and none after ὄρνημες, so
that the latter word will depend on κελεῦω, and the construction will be σφώι κελεῦω ὄτρυνέμεν. Buttmann, in his Lexilogus (p. 423, ed. Fishlake), confesses, that the verse which follows might seem very much to favour this arrangement, and that thus σφώι would be in its usual construction. Still, he thinks that ὄτρυνέμεν, standing without a case, is too harsh for the other mode of construing not to force itself upon us as the more natural. The same scholar remarks, that Heyne does Eustathius an injustice when he makes him say that Homer, in this passage, used σφώι (the accusative) for σφῶιν (the dative) to suit the metre. On the contrary, Eustathius agrees with all good commentators, saying that Homer, in the passage in question, used, on account of the metre, a new construction namely, κελεῦων τινά, without an infinitive, whereas, in this case, the dative is more common. (Buttmann, l. c.) We have adopted, therefore, the punctuation recommended by Buttmann, which is also that of Wolf and Spitzner.

αὐτῶ. "You of your own selves," i. e., without requiring any urging from others. Equivalent to the Latin sponte. Compare the analogous usage of ipse.—αἱ γὰρ Ζεῦ τε πάτερ, κ. τ. λ. Repeated, with the exception of line 289, from book ii., 371, seqq.

292–296. τοὺς μὲν. The two Ajaxes and their followers.—ἔτεμε. "He found."—λιγὼν Πυλίων ἀγορητὴν. Compare book i., 248.—οὗτος. The Latin suos.—στέλλοντα. "Putting in readiness." ὑμῖν μέγαν Πελάγοντα, k. τ. λ. "(Namely), the mighty Pelagon, and Alastor, and Chromius, &c., with their followers." (Consult note on book iii., 146.) Knight thinks, that verses 295 and 296 are interpolations, because the warriors here mentioned appear nowhere else in the poem as leaders of the Pylians, and because there is a hiatus in verse 295. Heyne, on the other hand, is of opinion, that these names of otherwise obscure individuals are here given, in order to inspire the hearer with confidence in the poet's general accuracy, seeing that he is able to enumerate the names even of individual warriors. It may excite surprise that, in this nomenclature, no mention is made of Antilochus and Thrasymedes, the two sons of Nestor.

297–301. Ἰππηγας. "The cavalry." We have given this translation as less objectionable than the ordinary one, "the charioteers." At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls Ἰππηγας, in opposition to the πετοι, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the
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middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general mêlées, but then the ranks were not kept; it was rather a conflict of masses.—ἐρκος ἐμὲν πολέμουο. "To be the bulwark of the fight." Observe that ἐμὲν is equivalent here to the more prosaic ὡστε εἶναι. The meaning of Nestor's plan of battle, if it ever was adhered to, is this: the cavalry are first to make an impression on the enemy's line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the overthrow.—κακοὺς. "The faint-hearted." Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontinus (Strat., ii., 3, 21) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Αelian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (Hist. An., x., 8.)

302-305. ἐχέμεν. "To hold in." Equivalent to κατέχειν.—μηδὲ κλονέοις ὑμῖλ. "And not to be carried tumultuously among the crowd." Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—μηδὲ τίς ἵπποςίνυρ, κ. τ. λ. Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—μηδ' ἀναχωρεῖτω. "Nor let (any one) retreat."

306-309. δὲ δὲ κ' ἀνήρ, κ. τ. λ. "And whatever man shall reach from his own car the chariot of another, let him stretch forward with his spear, since in this manner, indeed, it is much better." (Consult, as regards ἐπεί ἢ, the note on book i., 156.) These two verses form one of the most difficult passages in Homer, and, as Plutarch informs us, occasioned no little trouble to the ancients themselves (De Aud. Poet., vol. vi., p. 100, ed. Reiske.) Eustathius gives us four different explanations; Ernesti adds a fifth, and Heyne a sixth. This last appears to be the true one, but is due, in fact, to Köpen, and is followed also by Wolf. We have adopted it in our translation of the passage. According to Köppen, Nestor's meaning is this: whatever one of you shall be able, from his own car (i. e.,
without springing to the ground), to reach a chariot of the foe, let
him push at this with his lance. This is a far better course than
to leap to the ground, since the latter often exposes an individual
to danger in the turmoil of the fight.

ξύγει ὑρεξίσθω. Observe the force of the middle voice, and com-
pare book v., 851, seq., where Mars is described as stretching for-
ward over the yoke with his brazen spear. So, in the second book,
the Abantes are spoken of as spearmen, with extended ashen
spear, ὑρεκτήσει μελίσσηι.—ὦδε καὶ οἱ πρῶτοι. “In this way, also,
those men of former days.” Observe here the force of οἱ, as de-
picting the proud earnestness of the old man in referring to the
martial reminiscences of his earlier days. Nestor’s meaning is
this, that the warriors of earlier times conquered by means of the
very mode which he here recommends, and did not pursue the
method so prevalent in the time of the Trojan war, of leaping from
the chariot to the ground.—τῶνδε νόου καὶ ὑμῶν, κ. τ. λ. “Keep-
ing this purpose and spirit in their breasts,” i. e., they blended cir-
cumspension with valour.

310–316. πᾶλαι. To be construed with εῷ εἴδώς, not, as Bothe
maintains, with ὑπρώνε.—ὡς ὑμῶς. “As is the spirit.” Supply
εστὶ.—ὡς τοι γούναθ’ ἵπποτο. “So thy knees obeyed thee.” Liter-
ally, “followed thee.” Age and weakness show themselves par-
icularly in the knees. Compare Horace, “ dum virent genua.”
(Epod., xiii., 4.)—γῆρας ὑμοίον. “Old age common alike to all.”
Homer applies the epithet ὑμοίος to things that all are liable alike
to experience, such as death, old age, war, &c.; and as these are
commonly mournful and unlucky things, some of the grammarians
lay down the rule that ὑμοίος in Homer is generally applied to
things of this nature.—ὡς δήλην τες, κ. τ. λ. “Would that some
other one of men had it.” Literally, “O, how some other one of
men ought to have it.” Consult note on book iii., 40.—ἐχειν.
Supply αὐτό, as referring to γῆρας.—μετεῖναι. “Went among.”

—ὡς ἤμεν. A negligent mode of expression for τοιοῦτος εἶναι.—
Ἑρεθηδάλωνα. Ereuthalion was an Arcadian, who, in the armour of
Arethous, which Lycurgus had given him, fought against the Py-
lions, but was slain by Nestor. (Compare II., vii., 134.)—ἠεοὶ δὸ
σαυ. “Are the gods wont to give.” Observe the force of the
orist in denoting what is customary or usual.—νῦν αὐτέ μὲ γῆρας
ἔπαξεί. Nestor’s meaning is this, that old age now presses upon
him, but that with it they have come the experience and wisdom of age:
just as in former days, when he was young, youth brought strength.
of frame.—στύετο. "Presses upon." We have adopted here the reading of Aristarchus, as given by the scholiast, in place of the more common ἵκων.

ἡδὲ κελεύσω. "And will direct (them)."—τὸ γὰρ γέρας ἔστι γερόντων. "For this is the privilege of the old."—αἱχμάς αἰχμάσσοναι. 'Shall handle the spears." Consult note on verse 27.—γεγάασι. Equivalent to εἰςι.

327-331. Πετεώ. "Of Petēus."—Μενεσθῆ. Menestheus, son of Petēus, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—μηστὼρες ἀυτῆς. "Advisers in the fight," i. e., leaders in battle, skilled in fight. The term μῆστωρ is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—αυτῆς. Observe that αυτῆ is properly the war-cry, thence taken for the battle itself.—αὐτὰρ ὁ πλησίον ἑστήκει, κ. τ. λ. "But he, the sagacious Ulysses, was standing near." (Compare book i., 488.) The demonstrative force of ὁ is here softened down into the personal pronoun.—πὰρ δὲ. "And by him."—Κεφαλλῆνων. The Cephallenians were among the subjects of Ulysses, whom he led to the war of Troy. The Island of Cephallenia (now Cefalonia) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 631.—οὐ γὰρ πῶ σφιν ἄκονετο, κ. τ. λ. "For their people did not yet hear the battle-cry." In consequence of their remote station in the host, they were not yet aware that hostilities had commenced. Observe that ἄκονετο is here employed where, in later Greek, ἴκωνε was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used merely the form in ω. (Kühner, § 363, 5, p. 17, Jelf.)

332-338. ἄλλα νέον συνορινόμεναι, κ. τ. λ. "But the ranks, &c., being (only) lately aroused, were getting set in motion." Observe that ἄλλα here is equivalent to ἄλλα γὰρ, and the meaning, in fact, is, "but this was natural enough, for the ranks," &c.—οἷ δὲ μένοντες, κ. τ. λ. They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—ὀππότε πύργος Ἄχαιῶν ἄλλος, κ. τ. λ. "Until another column of the Greeks, having advanced, should rush upon the Trojans." We have rendered πύργος here by the term "column," though, perhaps, its more cor-
rect meaning for Homeric times is simply that of a body of men in close array, or what Wolf calls "ein Haufen."—Observe that ὅπετε here, with the optative, does not convey the meaning of "as often as," but merely "until."—Τρώων ὅρμησει. The verb ὅρμησις is much more frequently intransitive (as in the present instance) than transitive. Observe here, moreover, its connexion with the genitive. Verbs which properly signify a rapid motion after some object, take the genitive case. (Kühner, § 507, p. 142, Jel.)

339–342. καὶ σὺ, κακοίς δόλοις κεκαμένε, κ. τ. λ. "And thou, (Ulysses), excelling in destructive wiles, of crafty mind." Observe that these words are not intended as a reproach. Agamemnon merely expresses his surprise, that a man so expert in taking advantage of the foe, and so famed for crafty expedients in warfare, should now, apparently, be shrinking from the encounter.—τίπτε καταπτώσωσονες ὑφέστατε. "Why stand, ye aloof cowering."—σφών μὲν τ' ἐπέοικε, κ. τ. λ. "You two, indeed, it behooves, that you be and keep your station among the foremost, and take part in the glowing fight." Apollonius, in order that the construction may proceed more smoothly, appears to have preferred σφών, the accusative; but the metre opposes this. The poet might have employed the dative ἐνοθί; but, for perspicuity's sake, he uses the accusative with the infinitive. We have given the explanation of Wolf, "vos inter primos existere alque stare decuit," which is better than making λουθαr equivalent to quam essetis, as some do.

343–348. πρῶτον γὰρ καὶ δαίτδς, κ. τ. λ. "For you two are even the first to hear of a banquet of mine," i. e., to hear of an intended banquet, and to come thereto as guests. Agamemnon here indulges in the language of actual reproach. As Menestheus and Ulysses are always the first to hear of an intended feast, and to be the first to come to it, so ought they both to be foremost in the fight.—ἀκολούθον. We have followed the explanation of Köppen, who makes ἀκολούθοι have here the simple meaning "to hear of." Others, with less propriety, give it the signification of "to be bid den to," and make it analogous to vocari in Latin. Compare Od. ix., 7, and xiii., 9, where it is joined each time with the genitive ἄουθου.—ὀπτότε. Observe that ὅπετο here, with the optative, has the meaning of "as often as." Consult note on book iii., 233.—Ἀχιοῦ. He does not employ the personal pronoun ἐγώ, since he refers to a banquet at the common expense.

φιλ. For φίλα, supply ἐστὶ, the same in effect as φίλον ἐστι.—βταλέα κρέα. The Homeric banquets were singularly simple. Beef, mutton, and goat's flesh were the ordinary meats, usually
eaten roasted; yet, from II., xxi., 363, seq., we learn, that boiled meats were held to be far from unsavoury. Cheese, flour, and occasionally fruits also, formed part of the Homeric meals.—όφρι θέλητον. "As long as ye both may choose."—νῦν δὲ φιλως χ’ υοδώρε. "Now, however, you would both look on with pleasure." Observe that χ’ is for κε.—καί εἰ. "Even if." Not to be confounded with εἰ καί. (Consult Spitzner, Excurs., xxiii.)

349-356. ὑπόδρα. Compare book i., 148.—ποίον σε ἔπος, κ. τ. λ. 'What kind of a speech has escaped thee from the barrier of thy teeth?' As regards the double accusative here, consult note on book i., 236. By ἐρκος ὀδοντῶν are meant the teeth, as forming a ring or wall, not the lips as fencing in the teeth. This latter opinion is ably refuted by Nitzsch (ad Od., i., 64), though it has the sanction of Porson's name (Misc. Crit., p. 207). It is to be observed that ἐρκος does not merely signify that which encompasses, but, to adopt Plato's language, πᾶν ὄνον ἄν ἕνεκα καλύσεως ἔργη τι περιέχον. (Sophist, p. 220.) This definition certainly cannot suit the lips, which, from their opening and shutting, are rather compared to gates or doors.—πολέμιοι μεθίμεν. "That we are relaxing from the war."

ἐγείρομεν. For ἐγείρομεν, the subjunctive with the shortened mood vowel.—ἡν ἔθελγον. The Venice MS. has ἥν κ’ ἔθελγον, which Heyne thinks not a bad reading; but there is a difference of meaning between the two forms, which Heyne did not observe. The first indicates that the matter is left entirely to the option of the party; whereas ἥν κ’ ἔθελγον implies a hope, or wish, on our part, that the person referred to may feel inclined to do the thing in question.—Τηλεμάχου φίλον πατέρα. This mode of expression would imply that the name of Telemachus had already, in some respect, become conspicuous.—οὐ δὲ ταῦτ’ ἀνεμώλια βάζεις. "Thou, however, dost, in these, utter words as idle as the winds." Literally, dost utter windy, idle trash.

357-363. ὡς γ νῦ ν χωμένου. "When he perceived him to be incensed." Observe that γιγνώσκω, which is generally construed with the accusative case, here takes the genitive. Verbs expressing the reception of mental and physical impressions take the genitive of the source of that perception, or that whence it proceeds and is received, this being necessarily antecedent to the perception. (Kühner, § 485, p. 126, Jelf.)—πάλιν δ’ ὕγε λάζετο μῦθον. "And back this (monarch) took his speech," i. e., and he retracted what he had said

περιώσιον. "Beyond measure."—ἡπια δῆνεα οἶδε, κ. τ. λ. "Con-
ceives kind intentions (towards me); for thou holdest those opinions which I even hold.” The expression ἡπτα δήνεα ὀλίφε is elliptical here, and must be completed by ἐμοί. It is the same thing, in fact, as φίλος ἐστί μοι, so that ἡπτα δήνεα ὀλίφε ἐμοί means the same as “he is my friend.” Observe, however, that δήνεα is often omitted. (Wolf, ad loc. — ταῦτα δ' ὅπισθεν ὑρεσοσόμεθ'. “We will make up this among ourselves hereafter,” i. e., we will adjust this hereafter. Observe the force of the middle.—τὰ δὲ πάντα θεοὶ, κ. τ. λ. “But may the gods render all these things vain,” i. e., the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365—367. Διμῆδεα. The last two syllablesδ (dea) to be pronounced as one by synizesis.—ἐν ὅ'tίπποις καὶ ἄρμασι. The same in effect as ἐν ἄρματι.—Σθένελος, Καπανήιος νιός “Sthenelus, son of Capanus.” Literally, “Capanian son.” Sthenelus was the son of Capanus and Euadne, and came to the Trojan war among the followers of Diomedes. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370—371. δαφρόνος, ἵπποδάμου. Compare note on book ii., 23.—τὶ δ' ὅπιπτενεις πολέμου γεφύρας; “And why art thou gazing about upon the dams of the war?” The term γέφυρα properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase γέφυρα πολέμου, or, in the plural, γέφυραι πολέμου, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomedes is here reproved by Agamemnon for not advancing himself along the γέφυραι πολέμου, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of ὅπιπτενω) to see whether any other division of the army will move along the γέφυραι first, or, in other words, commence the fight before him. Wolf, Crusius, and others, incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army (“die intervalla zwischen den Reihen”), or, rather, between the different masses (“zwischen den verschiedenen Häufen”) composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of γέφυρα, namely, “a bridge;” and, besides, Diomedes, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the γέφυρα. πολέμου ἀτέ ἀμαξι πολέμοιντων διαστήματα.
372–375. Tydeus was the son of Oeneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deipyle he married. He then proceeded with Polynices to Mycenae, to obtain aid against Thebes, the crown of which city was claimed by the latter. Thyestes was then reigning at Mycenae. (Schol., ad loc.)—πολὺ πρό. "Far in advance of."—πονεῖμενον. "Toiling (in the fight)." Heyne maintains that tho whole passage, from verse 374 to verse 400 inclusive, is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

οὐ γὰρ ἔγγυε ἕντικον, κ. τ. λ. According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thyestes was reigning at Mycenae, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—περὶ ἄλλων. Compare book i., 287.

376–381. ἄτερ πολέμου. "Without warlike array," i. e., without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (σὺν πολέμῳ), and therefore the words in the text are added.—ξεῖνος. "As a guest," i. e., as a private person.—λαὸν ἄγείρων. "Seeking to collect a force." The common punctuation, namely, a comma after ἄγείρων, and a colon after Ἐνῆς, makes the reference in οἱ ὅμα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἄγείρων, and a comma at the end of the next line.

οἱ ὅμα τὸτ' ἐστρατῶνθ'. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἐστρατῶντο is here said merely of the conatus rei factendi, not of an expedition already commenced.—καὶ ἐμαχα λίποντον. "And, accordingly, they earnestly entreated (the people)" Supply λαὸν.—οἱ δ'. "They thereupon." Referring to the people of Mycenae.—καὶ ἐπανεκτή ὡς ἐκέλευνον. "And assented, as they urged (them)."—ἐτρέψε. "Turned them away (from their design)," i. e., induced them not to lend the intended aid. Supply αὐτοῦς with Wolf, which is superior to ϕένας, as given by some.—παράλοιπα ὅν

Dp
ματα φαίνων. The Mycenaeans were deterred by inauspicious omens from taking part in the Theban war.

382–384. ό δ’ ἐπει οὖν ἄχουντο, κ. τ. λ. "But when, then, these were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus," &c. By ό δ’ are meant the visitors to Mycenae, namely, Tydeus and Polynices, and ἄχουντο refers to their departure from that city; but ἐγένοντο refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—ίδέ. Some editors are offended with the hiatus before this word, and therefore read ἄχουντ’ ἣδέ, on the mere authority of the scholiast. But consult note on verse 91.—'Ασωπόν δ’. We have adopted this reading with Wolf and Spitzner, and have made the protasis end at λέχεσθην. Others read 'Ασωπόνδ’, making the δε after 'Ασωπόν an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to 'Ασωπόνδ’, on the ground that δε is never added to the names of rivers, but he is contradicted in this by Od., iv., 483. The River Asopus here meant is the Boeotian one, rising in Mount Cithæron, near Platæa, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaia, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

ἐνθ’ αὐτ’ ἄγγελιν, κ. τ. λ. “Then, moreover, the Achaæans sent Tydeus on an embassy.” There is a division of opinion here with regard to ἄγγελιν; some making it, as we have done, the accusative of ἄγγελιν, others of a masculine noun ἄγγελις, equivalent to ἄγγελος. The former position is decidedly preferable. (Consult note on book iii., 205.) But, if ἄγγελιν be the accusative of ἄγγελιν, a difficulty arises with regard to the construction. Some, like Heyne, read ἄγγελιν ἔπι, i. e., ἔπι ἄγγελιν, but this is not Homeric. The true mode is to regard ἄγγελιν as the accusative of the more remote object. The construction will then be ἑπεστείλαν Τυδη ἄγγελιν, “they sent Tydeus on an embassy.” As we can say in Greek ἐξέστησαι ἄγγελιν, so may we say ἑπεστείλαι ἄγγελιν. As regards the former of these phrases, compare the English “to go an errand,” “to go a journey,” for “to go on an errand,” “to go on a journey.” (Buttmann, Lexil., p. 11, ed. Fishlake.—Hermann, Opusc., vol. i., p. 191.—Spitzner, ad Il., xiii., 252.—Thiersch, § 268, 2.)

It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeaïns, from Cadmus, the mythic founder and first king of Thebes.—κατὰ δόμα βίης Ἑτεοκληνίς. "In the palace of the powerful Eteocles," literally, "of Eteoclean might." This idiom has occurred already (book iii., 105), in speaking of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both.—ζεῖνος περ ἔων. "A stranger though he was."—ἀδηλεύειν. "To engage in matches with him." It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises. Compare Od., viii., 97, seqq.—πάντα. "In all (the contests)." Supply ἄθλα. Observe that πάντα is here the accusative, of nearer definition, and exercises a kind of adverbial force.—ἐνίκα. Observe the force of the imperfect in denoting a succession of victories.—τοῦτο ἐπιφθαθος. "Such an auxiliary." Homer always uses ἐπιφθαθος of succour in war or contests.

391–397. κέντορες ἵππων. "Impellers of steeds," i. e., skilled in horsemanship. The term κέντωρ properly applies to one who urges on an animal with a κέντρον, or goad, and then more generally to the use of the μάστιξ, or lash. We must be careful not to refer κέντορες to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

αὕτις ἀνερχομένῳ, κ. τ. λ. "Leading a strong ambuscade-party, planted them against him, as he was returning back." We have given αὕτις here at the suggestion of Spitzner, who refers to a similar reading in Od., i., 317, namely, αὕτις ἀνερχομένῳ δύμεναι, οἰκὸνδε φέρεσθαι. The ordinary text has ἄψ ἀνερχομένῳ, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests ἄψ ἄρ', and Barnes ἄψ οἱ. Thiersch, on the other hand, defends the common text. (G. G., § 148.)—Πολυφόντης. This reading is due to the Venice MS.; the ordinary text has Δυκοφόντης.

398–400. Μαίων' ἄρα προέηκε, κ. τ. λ. "He, in consequence, sent forth Μαῖων (in freedom), having yielded obedience to the portents of the gods." Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his
ear, or else his spear was broken; and he regarded this as an omen that he must cease from the conflict and spare Μαέων. Some suppose Μαέων to have been a herald as well as commander, and to have been spared on this account by Tydeus.—τῶν υἱῶν. "This, his son." Accompanied with a gesture, and pointing at him.—εἶο χειροθήκη. " Inferior to himself."—αὐγοῖς. "In haranguing," i. e., in words, as opposed to deeds.

401-405. τὸν ὀβεῖν τις κ. τ. λ. Diomedes, as a younger man, modestly keeps silence, and allows the monarch's reproof to pass unanswered.—αἰδευθεὶς βασιλῆς, κ. τ. λ. "Having paid respect to the reprimand of the august king."—νῖς Καπανησ. Sthenelus.—αὐθεῦδε. "Do not lie." Plain language, and in strict accordance with Homeric costume.—σῶφα. "Accurately," i. e., the truth.—ημεῖς τοι πατέρων, κ. τ. λ. "We certainly boast of being far superior to our sires." Sthenelus speaks here of himself and Diomedes as having been of the number of the Epigoni, who took the city of Thebes. In the first Theban war, Adrastus, together with six other heroes, led an army against Thebes, for the purpose of restoring Polynices to the throne. This war, however, ended unfortunately, and Adrastus alone escaped with his life, having been saved by the swiftness of his horse Areion, the gift of Hercules. (Il., xxiii., 346, seqq.—Paus., viii., 25, 5.—Apollod., iii., 6.) Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the previous war to make a new attack upon Thebes. These seven sons were termed the Epigoni (Ἐπίγονοι), or "after-born," i. e., descendants, and the war in which they engaged is celebrated in history as the war of the Epigoni. Thebes was taken by them, and razed to the ground.

406-410. Θήβης ἔδωκε ἐπταπέδοιοι. "The seat of seven-gated Thebes." Observe that Θήβης ἔδωκε is equivalent, in fact, to Θήβην. —παιρότερον λαῶν ἀγὰρανθῆ. "We two having led a smaller army (than our sires)." Observe that, after referring, under ἡμεῖς, to all the seven leaders, he now confines himself by the dual to two of the number merely: namely, himself and Diomedes.—τείχος Ἀρείων. "The wall of Mars." Mars was one of the chief deities of the Thebans, as being a warlike race; and hence the walls of the city are here made sacred to him. It is incorrect to make Ἀρείων convey merely the general idea of firmness and strength.

πειθόμενοι περάσον ἡεῶν, κ. τ. λ. Sthenelus says that the Epigoni obeyed the portents and omens from on high, and therefore were successful; whereas their fathers had contemned these, and were, consequently, unsuccessful. Amphiaraus, according to the
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411-418. τον δ' ὄρ', κ. τ. λ. Diomede here reproves Sthenelus for his language towards Agamemnon.—tépta. "My friend." This word occurs only in the present passage, and being, therefore, what is technically termed a ἀπαξ εἰρημένον, its meaning is involved in considerable doubt. The generality of commentators, however, make it a species of address from a younger to an elder person, and compare it with τάτα, ἄττα, &c. Wolf says that it was employed by older brothers to younger ones, but he has been led into an error here by one of the scholiasts; and, besides, Diomede was younger than Sthenelus.—σωπῦ ἡσο. "Sit in silence." Observe that ἡσο here has, in reality, the force of μένε. As regards the hiatus between ἡσο and ἐμῷ, consult note on line 91.—οὐ γὰρ ἐγὼ νεμεσῶ "For I am not angry with."—καὶ νόει μεδόμεθα. "And let us two be thinking of," i. e., let us two attend to.

419-421. καὶ εἷς ὀχέων, κ. τ. λ. Compare book iii., 29.—δεινὸν ἥβραχε. "Rattled terribly."—δρννυμένον. "As he moved rapidly along."—ὑπό κεν ταλασίφρωνα, κ. τ. λ. "Fear, by reason thereof, would have seized upon one, however firm of heart." Observe that ὑπό is here equivalent to ὑπὸ τῶν θραχείν, "by reason of the rattling." Wolf, less correctly, connects ὑπό with ἐλευ, making it the same as ὑψελευ. Πεπ ύψελευ would convey a very different meaning from what is here intended.

422-432. οὗ δ' δτ' ἐν αἰγιαλῳ, κ. τ. λ. "And as when a wave of
the sea is impelled in close succession on some loud-resounding shore, beneath the northwestern blast that has set it in motion."

We have given the reading of Spitzner, in preference to ὑποκινύσαντος, as adopted by Wolf, who renders Ζεφύρον ὑποκινύσαντος by Zephyro submonecente. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast, that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

δρνυτ'. Thiersch (G. G., § 322, 3) insists that we must here read ἀρνυτ', the imperfect, not δρνυτ', the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (Opusc., vol. ii., p. 49.)—πάντω μὲν τὰ πρῶτα κορύσσαται. "At first, indeed, it is raised to a head in the deep," i. e., far out at sea.—ἀμφὶ δὲ τ’ ἄκρας, κ. τ. λ. "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of κυντόν, compare book ii., 218.


433-438. πολυπάμονος ἀνδρὸς ἐν αὐλῇ. "In the courtyard of some man of great possessions." The Homeric αὐλῇ was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenæus (p. 189, ε) calls it τόπος ὑπαίθριος. (Terpstra, Antiq. Hom., p. 193.) —μερία ἐστήκασιν. "Stand countless in number."—ἀμελῶσαν. "Yielding." Literally, "getting milked." The reference, therefore, in ὅτε ἀμελῶσαν γάλα is to what are called milch ewes.—γάλα λευκόν. The epithet here applied to γάλα carries us back to the simple and natural forms of early language.—Τρώες ὅ. Observe the anacolouthon here, the construction being broken off after these words and resumed at verse 436, when ὃς Τρώων ἀλαλητῶς,
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νῦν γὰρ πάντων, κ. τ. λ. “For the cry of all was not similar, neither the speech one.” For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (Valpy, ad loc.)—πολύκλητοι. “Called from many a land.”

439–445. ὄρος δὲ τοὺς μὲν Ἀρης, κ. τ. λ. Mars, the god of War, and of the wild uproar of battle, sides with the Trojans, and urges them on to the fight; while Minerva, the goddess of Wisdom, and also of warfare conducted with coolness and calm deliberation, animates the army of the Greeks.—Δείμος τ' ἡδὲ Φόβος, κ. τ. λ. “Terror, too, (urged them on), and also Rout and Strife insatiably raging.”

The three deities, or personifications, here mentioned, are the attendants of Mars, the two former being his sons (Hes., Theog., 934), and the preparers and followers of his chariot (Il., xv., 119), and Strife being his sister and companion (κασιγνύτη ἐτών τε). The distinction between Δείμος and Φόβος appears to be this: Δείμος is Terror; whereas Φόβος is a deity who inspires a host with fear, and puts them, in consequence, to the rout. (Wolf, ad loc.)

ἠ' ὀλίγῃ μὲν πρώτα κορύσσεται, κ. τ. λ. “Who raises her head, small, indeed, at first; but, afterward, she has fixed (that) head in the heavens, and stalks along upon the earth.” Observe that ὀλίγη is not to be construed with κορύσσεται, but, properly speaking, is equivalent to ὀλίγη σφα. The idea which lies at the bottom of the noble figure given in the text is simply this, that strife commences from small beginnings, but eventually extends itself far beyond its original bounds.—οὐρανῷ ἐστήριξε κάρη. The reference here appears to be, in fact, merely to height, like our English phrase of lifting or raising one’s head to the skies. This idea, moreover, is carried out by the aorist (ἐστήριξε), as indicating a rapid result, i. e., she has now, in a brief space of time, reached the very heavens with her head. On the other hand, βαίνει refers merely to the continuance of a previous action, and therefore the present is employed. Longinus (ὁ ix.) passes a high eulogium on this line, calling it not more the measure of Strife than of Homer himself. Virgil, also, has copied the passage in his celebrated description of Rumour (Aen., iv., 176.)—ἡ σφὶν καὶ τότε, κ. τ. λ. “She on that occasion also, flung into the midst upon them contention alike
grievous (to all),” i. e., mutual contention. Consult note on line 315.—στόνον ἀνδρῶν. “The groaning of men.”

446–451. εἰς χῶρον ἕνα ξυνιόντες ἤκοντο. “Meeting, they had reached one (and the selfsame) place,” i. e., had come into close collision.—σὺν ὧν ἔβαλον βινὸς, κ. τ. λ. “Together, thereupon, they dashed their ox-hide shields; together, too, their spears, and the might of warriors clad in brazen corselets.” Observe that μένενδρῶν, in this connexion, is a Homeric periphrasis for καυτοῖς.—ἀτώρ ἀσπίδες ὄμφαλοφθαλος. “But their bossed shields were brought near each other,” i. e., into close contact. Observe that ἐπιλήντ is from πελάξω. (Consult Glossary, s. v.) The Homeric shield was made of wood, or wicker-work, covered over with ox-hides of several folds deep, and finally bound round the edge with metal. In the centre was a projection, called ὄμφαλος, or μεσομφάλιον (the Latin umbo), which served as a sort of weapon by itself, or caused the missiles of the enemy to glance off from the shield. It is seen in the following wood-cut from the Column of Trajan. A spike, or some other prominent excrescence, was sometimes placed upon the ὄμφαλος, which was called the ἐπομφάλιον.

οἷμωγ̂ θε καὶ εὐχωλή. “Both the wailing and the exultation.”

ἄλληντων θε καὶ ἄλλημένων. “Both of the destroying and the getting destroyed.”
452-456. χεῖμαρροι ποταμοί. "(Two) winter-flowing streams," ει, mountain streams, or torrents, swollen by rain and melted snow — κατ’ ὄρεας. "Down from the mountains." The same as κατ’ ὄρεων.—εἰς μιαγάκειαι συμβάλλετοι, κ. τ. λ. "Cast together into a common basin their impetuous water, from great springs, within a hollow ravine." Observe in this passage a plural nominative (ποταμοί) construed with a dual verb (συμβάλλετοι). A dual verb is joined with a plural subject when the persons or things signified by the plural are spoken or conceived of as so opposed or arranged as to form a pair or two pairs. In the present instance, the mountain streams are compared to two combatants, or two rival hosts. (Kühner, § 388, 1, p. 40, Jelf.)—μιαγάκειαι. This term properly denotes a place where several mountain glens (ἄγκη) run together and mix their waters, or, in other words, a meeting of glens.—χαράδρῃς. By χαράδρα is here meant a deep gully, rift, or ravine, such as are common in mountainous countries.—τῶν μιαγομένων λαχταὶ έτι φόδος τε. "The shouting and the dread of these mingled together," ἵδια, the dread, or terror, which they mutually inspired.

457-462. Ἀντίλοχος. One of the sons of Nestor, and the friend of Achilles. His valour is often commemorated. Compare book ν., 580; vi., 32.—Τρώων ἔλευν ἄνδρα κορυστήν. "Slew a helmeted warrior of the Trojans." The verb αἰρέω has often, in Homer, the meaning of "to slay."—Θαλυσσίδην Ἐξέπωλον. "Echoplos, son of Thalysius."—τῶν β. "Him, I say." Observe the explanatory force of βά, like our English "namely."—φάλον. "On the metal ridge." Consult note on book iii., 362. Observe that φάλον is the accusative of the part, and τῶν of the whole. Consult note on book i., 236.—πήξε. "He fixed (his spear)."—πέρησε δ’ ἀοὶ ὀστέων, κ. τ. λ "And the brazen point, moreover, penetrated within the bone." Literally, "went through the bone inward." Observe, therefore, that the accusative ὀστέων in no way depends on ἐλατο.—τῶν δὲ σκότος ὅσε κάλυψεν. "And darkness enveloped him in his eyes." The accusative, again, of the whole and the part.—ὡς δ’ ἄει πύργος "As when a tower (falls)." Supply ἡρπεί.

463-465. ποδῶν ἔλαβε. "Seized by the feet." The genitive of part.—Χαλκοβοντιάδης. "The son of Chaleodon."—Ἀβάντων. The Abantes here referred to came from Euboea. Compare book ii., 536.—ἔλκε δ’ ὑπ’ ἐκ βεβέλων λελημένος. "And was dragging him from out of the reach of the darts, with eager striving." In poetry we often find two prepositions together, whereof the first is always adverbial; the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fullness to the ex
pressieu. (Kähner, § 640, 3, p. 276, Jelf.)—δόρα τάξιστα τεύχεα συ-
λησαίε. We often see a conqueror pursuing the custom of spoiling
an enemy of his arms, after he has slain him, with such eagerness
as if he looked on his victory as incomplete till this point was gain-
ed. The great value and scarceness of armour, in that early time
of war, was probably the cause of this practice. It afterward be-
came a point of honour, like gaining a standard from an enemy.
They preserved them as monuments of victory, and consecrated
them in the temples of their tutelary divinities. (Valpy, ad loc.)
466-472. μίνυθα δὲ οἰ γένεθ' ορμή. "The attempt, however, was
(only) for a short time unto him," i. e., was made by him only for a
short time. Observe that ορμή here refers to the first start, or
move, in an undertaking.—νεκρὸν γάρ β' ἐρυθοτα, κ. τ. λ. The
construction is, μεγάθυνος γάρ Ἀγάμου λόω (αὐτόν, i. e., Ἐλεφή
ουρα) ἐρυθοτα β' νεκρόν.—πλευρα, τά οἱ κύπαντι, κ. τ. λ. "In the side,
which was exposed to view from his shield unto him as he stoop-
edd," i. e., as he bent down to drag away the corpse, he lowered his
shield and exposed his side to view. Observe that παρ' ἀστιδος
means, in fact, from the covering or protection of his shield.—
ξυστῶ χαλκήρει. "With his brass-fitted polished spear."—λέει δὲ γνία.
"And relaxed his limbs (in death)." The phrase λέειν γνία
properly applies to any weakening, but especially (as always in
Homer) to death.—τῶν μὲν. Elephenor.—ἐπ' αὐτῶ δ' ἔργον, κ. τ. λ.
"But over him a fierce battle arose." Literally, "an arduous
work was performed."—ἐνώπιαλιζέν. "Hurled back." Literally,
'swung,' or "flung about;" and thus, from the idea of flinging
about, comes that of hurling away, or driving back, an opponent.
The verb, therefore, very forcibly depicts the struggle that took
place for the corpse, each party alternately driving back the
other.
473-479. νιόν. Observe here that the diphthong υι is shortened
in the body of this word before a following vowel. (Consult An-
thon's Greek Prosody, p. 4.)—Τελαμώνιος. "The Telamonian." The
greater Ajax, the son of Telamon, is so called, for distinction's
sake, from Ajax the son of Oileus.—ἡθεων θαλερόν. "The blooming
youth."—Συμοειασιν. As this is an unusual name, the poet pro-
ceeds to explain its origin.—ἐπεί βα τοκεστιν, κ. τ. λ. "When, name-
y, she followed along with her parents to visit their flocks." Ho-
mer, both here and on other occasions, employs the simple infin-
itive without ἐστε.—οίδε τοκεστιν θρέπτηρα, κ. τ. λ. "But he paid
not to his parents the price of early nurture," i. e., he rendered not
to his parents the return due to them for their rearing of him. Ac-
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cordance to Grecian ideas and customs, this return was to be made by supporting and cherishing them in their old age.

480–483. πρῶτον γὰρ μὲν ἐόντα, κ. τ. λ. “For he struck him the first, as he advanced, on the breast, near the right pap.” As regards the double accusative, μὲν . . . στῆθος; consult note on book i., 236.—ἀντικρύ δὲ. “Quite through.” Consult Glossary on book iii., 359.—ἀλεγερος ὡς. “Like a poplar.”—ἡ ἡ σε τ' έν εἰλαμνη, κ. τ. λ. “Which, namely, may have been growing in the moist grass land of some extensive marsh.” The ordinary text has πεφόκες, which Hermann decidedly condemns, “imperfecti enim, quodque codem reedit, plusquamperfecti usus in talibus locis plane monstruosus forct, quippe quo certa prateriti temporis pars designaretur.” (Opusc., vol. ii., p. 44.) He therefore suggests πεφόκη, which we have accordingly adopted, though opposed by Spitznzer.—εἰλαμνη. We have followed Buttman in giving this word the smooth breathing. (Consult Glossary.) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always εἰλαμνη ἐλεος), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1202, and Demosthenes the Bithynian, in Steph. Byz., s. v. Ἡραία) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (Buttman, Lexil., p. 326, ed. Fishlake.)

484–488. λεῖν, ἢταλ τε, κ. τ. λ. “Smooth, yet branches also have grown upon the very top of it.” The point of the comparison here has been well given by Hobbes, as quoted by Pope. “Homer,” he remarks, “intended no more, in this place, than to show how comely the body of Simoïsian appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling.”—ἀρματοπηγὸς ἀνήρ. “A chariot-maker.” Literally, “a chariot-compacting man.”—ἐξήλαμ. “Has cut down, as he is wont.” The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in κάμψη, immediately following.—δάφνη έτυν κάμψη. “That he may bend (it) as a felloe.” Literally, “that he may bend a felloe.” The felloe was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to produce the requisite curvature. The felloes was, however, com-
posed of separate pieces, called arcs (ἀψίδες). Hesiod evidently intended to recommend that a wheel should consist of four pieces. (Op., 426.)—Ἀνθεμίδην. “Son of Anthemion.” (Compare line 473.) The more usual epic form would be Ἀνθεμιωνιδής.


494–501. τοῦ ἀποκτημένου. “On account of this one having been slain.” Aorist middle participle, with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—κεκορυθμένος αἰθοτε χαλκῷ. “Arrayed in flashing brass.” Observe that κορύσσω here refers to the entire equipments.—στῇ δὲ μάλ’ ἐγ-γύς ἱόν. “And going very near, he took his station (there).”—ἀμφὶ ἐπατήνας. “Having looked carefully around him.” Observe that παππαίω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371 —ὑπὸ κεκάδοντο. “Recoiled before him.” Literally, “beneath (him),” i. e., beneath his terrific appearance.—Ἀβυδόθεν. “From Abydos.” The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ’ ἵπ πυν ὄκειαίων. “From the fleet mares,” i. e., from keeping the fleet mares.

502–504. κόρασην. “On the temple.” Consult note on book i., 236.—ἡ δ’ ἐτέρωο, κ. τ. λ. “But it, the brazen point, passed through the other temple.”—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δούσπεσεν δὲ πεσών, κ. τ. λ. “He made a heavy sound as he fell, and his arms clanged upon him.” It is impossible to do justice, in our language, to the onomatopées in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: “Il fit doux en tombant, et ses armes firent ara sur lui.” (Class. Journ., vol. i., p. 220.) Neither must we fall into the singular error of the author of the Treatise on the Poetry of Homer (ed. Barnes, vol. i., p. 33, § 6), who supposes that Homer himself invented such forms as δούπτεω, ὑρα δέω, &c., which, before his time, had no existence in the language!

505–508. χώρησαν ὑπὸ. “Gave way before him.” Consult note on verse 497.—Ἀργεῖοι δὲ μέγα ἱαχοῦ, ἐρύσαντο, κ. τ. λ. Observe
that the final syllable in μέγα is preserved from elision by the digamma in Φίαξον, and is then lengthened by the arsis. The final syllable in ίαξον is also lengthened by the position made with the digamma in Φερόσαντο.—ιὸναν δὲ πολὺ προτέρω. "And they pressed right onward, far more in advance."—Περγύμου ἐκ κατίδων.

"Looking down from the citadel of Troy." By the Πέργαμος is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book v., 446). In place of the common reading ἐκκατίδων, we have written ἐκ separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—Τρόασι δὲ κέκλειτ' ὄνας. "And having shouted out, he called unto the Trojans."

509-516. ὀρνυσθ'. "Arouse ye," i. e., up and be doing.—μηθ' εἶκετε χύμρης 'Αργείως. "Nor yield the battle to the Greeks." More literally, "nor shrink from the fight for the Greeks."—ἐπεὶ οὖ σφι, κ. τ. λ. The construction is ἐπεὶ οὖκ ἐστι σφί χρός λίθος οὖδ' σύνηρος. Observe that σφί χρός is here "their flesh."—ἀνασχέθαι. "To hold out against." Equivalent to ὠστε ἀνασχέσθαι.—βαλλομένως. "When struck."—οὖ μὰν οὖθ'. "Nor indeed."—πέσει.

"He broods over.


517-526. ἐνθ 'Αμαρυγκείδην Διώρεα, κ. τ. λ. "Then Fate shackled Diiores, son of Amarynceus." Observe here the peculiar propriety in the employment of ἐπέδησεν. The verb properly means to shackle or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—χερμαδίω. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from χεῖρ, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—Ἰμβρασίδης. "Son of Imbrasus."—Ἀλυθεύ. "From Αένας." Αένας was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λίας ἀναίδης ἀχρες ὑπηλοίησεν. "The reckless stone entirely crushed." Observe the peculiar propriety of the epithet ἀναίδης, as indicating a missile that heeds not the suffering which it inflicts. Some, with less correctness, give it here the signification of "monstrous."—ὁ δ'. "But the other."—δ' β'. "The one, unmally, who."
—ἐκ δ’ ἡρα πᾶσαι, κ. τ. Ἕ. “And thereupon all his bowels gushed forth upon the ground.” More literally, “poured themselves forth.” Observe the alliteration here in χύντο χαμαί χολάδες, the sound being intended as an echo to the sense.

527-536. Θοᾶς. Compare book ii., 638.—ἐπεσούμενος. The common reading is ἐπεσώμενον, which Spitzner retains; but ἐπεσώμενος, the conjectural emendation, is decidedly preferable. As Pirus was occupied in transfusing Diore, he did not rush on, but Thoas. Some editions, again, beginning with that of 1542, have ἀπεσώμενον; but ἀπεσώμενον refers to one departing, which cannot be said of Piroûς, for he received the wound in his breast.—ἀγχύμολον οί. “Near to him.”—ἐρήσαστο δέ. “Then he drew.” ὅκ δ’ αἴνυτο θυμόν. “And took from him life.” ὅν γὰρ ἀπέδυνε. “He did not strip off.” Compare note on verse 465.—ἀκρόκοροι. “The hair-crowned,” i. e., with hair on the crown; an epithet of the Thracians, who either tied up their hair in a top-knot, like the ancient Germans, and some of the Tartar tribes at the present day, or else shaved all their head except the crown, like some of our North American Indians. The latter, most probably, is the more correct explanation.—ἀπὸ σφεῖν. “From them.” ό δέ χασσώμενος πελεμίχθη. “But he, having given ground, was driven back,” i. e., retiring, was repulsed; or, as some explain it, πελεμίχθης ἀνεχόμετο, i. e., having been repulsed, retired. Observe that πελεμίχθη literally means “was shaken.”

537-544. Ἐπειὼν. The Αἰτωλοί, whom Thoas had commanded, belonged to the stem of the Επει.—ἐνθα κεν ὤψετι ἔργων, κ. τ. Ἕ. “At that time, a man having come into, would no longer have found fault with the action.—ἐξ ἀβλητος καὶ ἀνούτατος δέξι ὕληκώ. “Still free from distant blows, and free from strokes at hand with the sharp brass.” Observe the distinction here between ἀβλητος and ἀνούτατος. (Wolf, ad loc.)—δεινεῦι. “Should stroll about.”—αὐτάρ “And.” This particle here is not intended to mark any opposition, but rather to connect more closely. (Stadelmann, ad loc.) βελέως ἔρων. “The rush of the darts.”—πολλοὶ γὰρ Τρώων, κ. τ. Ἕ. This and the succeeding verse are very probably the tasteless addition of some rhapsodist.
NOTES ON THE FIFTH BOOK.

ARGUMENT.

THE ACHIEVEMENTS OF DIOMEDE.

Diomedes, assisted by Minerva, performs wonders in this day's battle. Pandarus wounds him with an arrow; but the goddess cures him, and enables him also to discern gods from mortals, but prohibits him from contending with any of the former, excepting Venus. Aeneas joins Pandarus to oppose him, Pandarus is killed, and Aeneas is in great danger, but is saved by the intervention of Venus, who, however, as she is removing her son from the fight, is wounded on the wrist by Diomedes. Apollo seconds her in the rescue, and at length carries off Aeneas to Troy, where he is healed in the temple of the god in the Pergamus. Mars rallies the Trojans, and assists Hector in making a stand. In the mean time, Aeneas is restored to the field, and the Trojans overthrew several of the Greeks; among the rest, Tlepolemos is slain by Sarpedon. Juno and Minerva descend to resist Mars; Minerva incites Diomedes to go against that god; he thereupon wounds him, and sends him groaning to heaven.

The first battle continues through this book. The scene is the same as in the former.

1-4. ἐνθ’ αὐ. "Then, moreover."—Τυδεῖδη Διομήδη. Diomedes is the hero of this book. The reproof, which he had received from Agamemnon in the previous book, seems to have fired his resentment, and to have prompted him to the performance of his wonderful actions as here detailed, and which are, in fact, an answer to that reproof. (Valpy, ad loc.)—μενός καὶ θάρσος. "Might and daring."—λέει ἀρατό. "And might bear off for himself."—δαίε οἱ. "She lighted up for him." The gleams of light that flash forth from the helmet and shield of Diomedes are regarded by the poet as streamings of material fire kindled up by the goddess herself. The foolish criticism of Zolius, who blamed Homer here, because his hero himself would have been burned by this fire! is unworthy
of notice, and by no means required the grave refutation of Ἐυστάθιος.—άκάματον πῦρ. "An untiring fire," i. e., unceasing, inexhaustible.

5-8. ὠστέρ όπωρινό. "To the star of summer." The dog-star is meant; called also Sirius (Σιρίους), whose rising marked the beginning of ὥρα. By ὥρα was meant the part of the year between the risings of Sirius and Arcturus, or, in other words, from the middle of July to the middle of September. This would answer in some degree to our dog-days. It is wrong, therefore, to render ὀπωρινό here "auctumnal," as some do, since the ὥρα was the proper season for both the field and tree fruits to ripen. (Compare Ideler, über d. Kalendar d. Griech. u. Röm., p. 15.)—παμφαίνησα. "Shines in every direction." Some read παμφαίνησα, without the τ subscript; as a pres. indic.; but consult Glossary.—λεογιμήνος Ὀκεανός. "After having been bathed in Oceanus." By having been bathed in Oceanus is meant to be expressed the apparent rising of the star out of the sea, at which period it is brightest. As regards the Homeric Oceanus, consult note on book i., 423.—Ὠκεανός. Verbs of bathing, washing, &c., often take a genitive in poetry, and especially in the Epic language. (Kühner, vol. ii., p. 182, Germ. ed.)—ὁρασό δέ μν. "And she urged him on."—ὁδε πλείστοι κλονέντω. "Where the greatest numbers were in commotion."

9-13. ἢν δέ τις, κ. τ. λ. The poet first proceeds to relate the encounter of Diomedes with the sons of Dares.—Δάρης. It is absurdly pretended by some of the ancient writers that this Dares wrote an Iliad, or history of the Trojan war, in prose; and Ἀλιαν assures us (V. H., xi., 2) that it still existed in his day. There can be no doubt that Ἀλιαν was deceived, and that the work to which he refers was the composition of some sophist of a much later age. A Latin work exists at the present day under the name of Dares, and on the subject of the Trojan war, but it is a production of the twelfth century.—δώδε δέ οἱ νεῖς ἡσθην. On this union of the dual and plural, consult note on book iv., 452.—μάχες πῶς. "In every kind of fighting," i. e., either at close quarters or from a distance.—τῷ οἱ ἄποκρινθέντε, κ. τ. λ. "These two, having been separated (from the throng of their companions), rushed forward full against him." Bentley, offended at the hiatus after ἄποκρινθέντε, proposes ἄποκρινθέντες, but ἐναντίω following after is an argument in favour of the dual; and, besides, examples of a similar hiatus not unfrequently occur in Homer. Compare note on book iv., 91.—ἀγα τῶν πῶς. "From their two horses," i. e., from their two-horse char.
NOTES TO BOOK V.

101."—ό δ' ύπο θεονός ὄρνυτο πεζός. "While he (Diomede) from the ground, made the attack on foot."

14-26. οl δ' ὄτε δῆ, κ. τ. λ. Repetced from book iii., 15.—προει δολιχόσκιον ἤγχος. Repetced from book iii., 346.—δασερός. "Next." —τού χειρός. "From his hand."—μεταμάζουν. "Between the paps." —δαι. "Thrust him," i. e., hurled him.—ιπόρονσε. "Rushed off." —περιδήναι αδελφείου κταμένου. "To defend his slaughtered brother." Literally, "to go around," "to walk round," as those did who tried to guard a dead body, or to defend in general. Compare note on book i., 37.—οὔδε γὰρ οὔδὲ κεν αὐτός, κ. τ. λ. "For not at all would even he himself have escaped black death." Observe the repetition of οὔδε, to give more emphasis to the negation. (Kühner, § 747, i., p. 357, Jelf.)—ἀλλ' Ἡφαιστος ἔριυο. Observe that in place of εἰ μή we have ἀλλά, with an adversative clause. (Thiersch, § 334, 3, a.) The poet makes Vulcan interfere to save the son, because the father was a priest of his.—νυκτ. "With darkness," i. e., with a dark cloud, or with darkened air.—]?. δῆ οl μή πάγχυ, κ. τ. λ. "In order, namely, that his aged servant might not be utterly distressed." More literally, "his old man," i. e., his aged priest.

27-35. ἀλευμενον. "Having kept far away (from the encounter)."—παρ' ἄρεσφοιν. "Beside his chariot." Observe that ἄρεσφοιν is here for ἄρεσι. —πᾶσιν ὄρεινθ θυμός. "The spirit of all was staggered."—'Αρες, 'Αρες, βροτολούγε, κ. τ. λ. "Mars, Mars, man-slaying, blood-stained, stormer of cities." Observe that τεχέσσιν πλῆτα strictly means "Approacher of walls." As regards the quantity of the first syllable in 'Αρες, consult remarks on page 289.—βροτολούγε. This epithet and the others that follow are intended, in fact, as honorary ones, and are meant to characterize the movements and feats of a warrior.—σύν δν δή ἐσσαίμεν. "Could we not now leave."—μάρνασαται. "To contend among themselves." Observe the force of the middle.

ὅπποτέρωσα. "For which of the two." The same as, "in order that we may see for which of the two."—νωλ δε χαζώμεσα. "And shall we two retire." The subjunctive is here employed to express a question that is thrown out for mutual deliberation, and forms what grammarians term conjunctivus deliberativus. (Kühner, § 417, p. 72, Jelf.)—Διός δ' ἀλέωμεθα μήνιν. Jove saw with displeasure the gods taking part in the war, because this interfered with his promise to Thetis, and his settled resolve, based thereon, to avenge the wrongs of Achilles.

36-42. ἐπ' ἱδέντι Σκαμάνδρῳ. "On the grassy Scamander," i. e., on the banks of the Scamander winding through grassy meads
We have given στόμος the meaning of “grassy,” in accordance with the explanation of Buttmann; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a hill in order to overlook and watch the battle, and therefore µίδες cannot mean, as some think, “high-banked.” If such an elevated situation had been in Homer’s mind, the high banks of the Siomois offered him just such a one, in a site equally delightful, and where we afterward see the gods and Mars actually seated. (Il., xx., 151.—Buttmann, Lexil., p. 324, ed. Fishlake.)


43–48. Μῆνος νῦν Βόρον. “Son of the Mæonian Borus.” Observe that “Mæonian” is here the same as “Lydian.” Consult note on book iii., 401; and compare, also, book ii., 864.—Τάρνης According to the scholiast and Strabo (ix., p. 633), Tarne was a Lydian city, the same with what was called, at a later day, Sardis. Others, however, as, for example, Steph. Byz. and Hesychius, make Τάρνη to be shortened from Ατάρνη. Atarne was a city of Mysia, opposite to Lesbos. The first explanation, however, is the more correct one.—τππων. For ἄρματος.—μην εῖλεν. “Seized him.”—ἐκσύλευον. “Stripped.” Compare note on book iv., 465.

49–52. Σκαμάνδριον. “Scamandrians.” A proper name, like Συμείσιος, book iv., 474.—ἀλμονα θύρης. “Clever in the chase.” The γιν αἷων should always have the rough breathing. Compare Νυμ. Mag., 35, 21; Apoll., Lex. Hom., 54; Orion, 5, 24.—ἔγχει ὕσσω- ντι. “With his sharp spear.” We have followed here the authority of Apion, the grammarian, as cited by Apollonius in his Hesper Lexicon, according to whom ὑσσως εἰς is only a poetic form for ὑσσάς. Some, however, render ἔγχει ὕσσωντι, “with his beechen spear,” others, “with his thorn-wood spear,” and derive the epithet ὑσσως εἰς from ὑσσα, or ὑσση, a species of tree; according to some
a thorn; according to others, a kind of thorn.—δίδαξε γάρ Ἀρτεμις αἰτή. Whoever excels in any art or vocation is, according to Homeric ideas, taught by the deity who presides over that employment.—ἀγρία. Supply ζῶa.—τάτε. “And (those) which.” The Latin queaque.

53-58. χραίσμυ Ἀρτεμις ιοκείαρα. “Did Diana, the arrow-queen, prove of any avail.” The epithet ιοκείαρα means literally, “she who delights in arrows.” This is far preferable to the signification which some assign, namely, “pouring, or showering arrows,” as if it came from ἱός and χέω, “to pour.”—ἐκηδολὴα. “His skill in shooting afar.”—ἐκέκαστο. “He had excelled.”—πρόσθεν θεν. “Before him.” Observe that θεν is for οὖ, i. e., ἔννοι.—ἐνων μεσανγύς, κ. τ. λ. Repeated from verse 41.—ὑράβησε δὲ τεύχε', κ. τ. λ. Repeated from book iv., 504.

59-63. Μηριώνης. Consult note on book iv., 254.—τέκτονος νῦν Ἄρμονίδεως.”—ὁ χερσιν ἐπίστατο, κ. τ. λ. The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, Phereclēα πυππα, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (Her., xvi., 22.)—δαίδαλα πάντα τεύχειν. “To fabricate all kinds of ingenious works.”—εξοξα γάρ μν ἐφιλατο, κ. τ. λ. Compare note on verse 51.

—Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (Apollon. Rhod., i., 19.) In the Greek mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (Hom, Hymn., in Vule.—Plat., Leg., xi., p. 617.) Hence Minerva received the surname of Ἑργάννη, and skilful artists were said to be the peculiar objects of her favour.—νήθας έίσας. Consult note on book i., 306.

64-68. οὖ τ' αὐτῷ. “And to himself,” i. e., the builder himself.—ἐπεὶ οὗτοι θεών, κ. τ. λ. “Since he did not at all understand the oracles from the gods.” We have given το here; with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (de Pronom., 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later ῥαπσοδists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare Proclus, περὶ τῶν Κυντρίων λεγομένων ποιμάτων. Hephæst., Gaisf., p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the ship-
wright, who had built the fleet of Paris, is himself overtaken by
divine vengeance in this battle, though so long after the time.

η δὲ διασπρό, κ. τ. λ. "And the point went onward, through and
through, quite under the bone, in the direction of the bladder."
Observe the force of the compound διασπρό, so that ἡλυθε διασπρό is
the same as προῆλθε διασπρό—γνύζ. "On bended knee," i. e., he fell
forward on his knees. We always find this adverb joined with
some part of ἐριπεῖν.

69–75. Μέγης. Leader of the Dulichians, or the forces from Du-
lichium, the principal island in the group of the Echinades. He
is called below Φυλείδης, or "son of Phyleus." Compare book ii.,
625.—πύκα. "Carefully." Equivalent, as the scholiast remarks, to
ἐπιμελῶς.—Θεανώ. Daughter of Cisseus, wife of Antenor, and
"On the hollow part of the back of the head." By ἰνίον are prop-
erly meant the sinews between the occiput and the back; here,
however, more generally, the lower part of the back of the head,
the nape of the neck.—ἀντικρύ ἄν' ὀδόντας. "Quite through along
the teeth."—ψυχρὸν δ' ἐλε, κ. τ. λ. "And seized the cold brass
with his teeth," i. e., as the spear passed through, the teeth con-
vulsively closed upon it.

76–84. Εὐρύπυλος. Leader of the Thessalians from Ormenium,
a city in the district of Magnesia, near the shores of the Sinus Pe-
lascicus, and southeast of Demetrias.—ὑπερήμουν. "Of the high-
spirited."—Σκαμάνδρου ἄρητήρ ἐπέτυκτο. "Was priest of the Scam-
mander," i. e., of the god of the stream. The god of this stream
was the father of Teucer, and therefore one of the progenitors of
the Trojan race. Hence he was honoured with a temple in Troy
(Apollod., iii., 12, 1.)—ἐπέτυκτο. Literally, "had been made, (and
still continued to be)." Equivalent, in fact, to the simple "was,"
or imperfect of εἰμί, a usage very frequent in Homer.—θέως δ' ὤς, κ
τ. λ. This hyperbolical language is merely intended to denote that
he was held in the highest veneration by the people. Observe that
τέστω is here equivalent to ἐτιμάτο.

μεταδρομόθην ἔλασ' ὄμων. "Running after, smote on the shoul-
der."—ὡπὸ δ' ἔξεσε. "And lopped off."—αἰματάσσεσα δὲ χείρ, κ. τ. λ.
Virgil has expressed an idea somewhat analogous to this in his "te
decisa sum, Laride, dextera quærunt," (AEn., x., 395), but his image is
far less natural than that of Homer.—πορφύρεος θάνατος. "Purple
death," i. e., blood-red, and said of death in the field of battle.
Some, with less propriety, make πορφύρεος equivalent here sim-
ply to μέλας. (Compare Passow, s. v.) Virgil has imitated this
NOTES TO BOOK V.

85-88. Τυδελθην δ' ουκ άν γνοίης, κ. τ. λ. "But you would not have known the son of Tydeus to which side he belonged," i. e., you would not have known to which side the son of Tydeus belonged. We have here a common Greek idiom, by which the noun, in place of being in the nominative, is put in the accusative and governed by the verb. The meaning of the passage is this, that Diomede was in every quarter of the battle-field, now here, now there; so that you could not tell, at first, to which side he belonged.—ἡ ὡμιλεώ. "Whether he was connected." More literally, "whether he was keeping company."

Θῦνε. "He rushed fast and furious."—ἄμο πεδίων. For ἄν πεδίων, i. e., άνά πεδίων. Observe that in άμο πεδίων the ν has been changed into μ, before π, by a well-known law of euphony respecting cognate letters; and, also, that άν is an old form for άνά, without any apostrophe.—πλήθοντι. "Swollen." Not to be rendered "inundating," since πλήθω is never transitive.—ἐκέδασε γέφυρα. "Is wont to scatter the opposing embankments." Observe the force of the aorist in ἐκέδασε.—γέφυρα. The term γέφυρα is employed here in its primitive signification of an embankment or dam, a meaning which Pindar also applies to it when he calls the Isthmus of Corinth πόντον γέφυραν. (Nem., vi., 67.) Some commentators give γέφυρα here the meaning of "bridges;" but this is at variance with the idea implied in ἵσχανώσαν, in the succeeding verse, and, besides, is a post-Homeric signification. (Compare note on book iv., 371.)

89-94. τον δ' οὔτ' ἄρ, κ. τ. λ. "And this, thereupon, neither the strongly-secured dams restrain." The scholiast explains ἐστραμέναι by περιφραγμέναι, ἡσφαλισμέναι. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well fenced against inundations.—οὔτ' ἄρα ἔρκεα, κ. τ. λ. "Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it." Köppen understands here by ἔρκεα, dikes or dams, but this is rather the meaning of γέφυρα. The true idea implied by ἔρκεα, in the present passage, is that of enclosures, fences, or walls. —ἄλωάν. Commonly rendered "gardens;" but the term ἄλωά has a more extensive signification, and means any levelled plot of ground, sowm or planted, a garden, orchard, vineyard, &c.—οτ' ἐπιβριση Δίως ὄμβρος. "When the rain-storm of Jove shall have fallen heavily upon it," i. e., the rain-storm from on high. Homer and Hesiod always employ ὄμβρος in the sense of a storm of D n 2
rain with thunder, being thus distinguished from ὑετός, or common rain.

πολλὰ δ’ ὑπ’ αὐτοῦ, κ. τ. λ.  "And many fair works of men in the vigour of youth are accustomed to fall by it." By ἔργα αἰζένων are here meant the various labours of husbandry, &c. Compare Virgil (Æn., xi., 496), "torrens sterrit agros, sterrit sata lata, bounque labores."—κλονέωντο. "Were thrown into disorder."

95-101. Λυκάονος νίς. Pandarus. Compare book iv., 93-αλονέοντα. "Driving in confusion."—τάξα. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the πτήνος in the middle.—τυχῶν κατὰ δεξιόν ὑμον, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the θώραξ στάλιος or στατός, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the Iliad, joins θώρηκος γύαλον, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render θώρηκος γύαλον, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed γύαλον. (Pausan., x., 26, 2.) The first translation, however, is preferable.—ἀντικρὸν δὲ διέσχε. "And held its way quite on."

102-111. κέντροις ἵππων. Compare book iv., 391.—οὐδὲ ἐκ. Epic for οὐδὲ αὐτῶν. The allusion is to Diomede.—δῆθ', i. e., δῆθα. "Long."—ἀναχύσαεθαί κρατερῶν βέλος. Pandarus expresses the hope that the wound will soon prove mortal.—εἰ ἑτέον με ὄρσεν, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," i. e., if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to aroused the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, Æn., iv., 143, seqq., and Heyne, Exe. ad loc.)
νυ δύμασσεν. "Overcame not," i. e., did not slay.—πρόσθ' ἵπποι 
καὶ δρεπήν. "In front of his two horses and his chariot," i. e., 
in front of the two horses that drew his chariot. Homer often joins 
these two words together. Compare book iv., 366, and xi., 198.— 
—πέπον Καπανηίαδη. "Kind son of Capaneus." The term πέπον 
occurs here as a token of endearment; in the second book (v. 235) 
it was employed as an appellation of reproach.

112-114. βέλος ὠκν διαμπερὲς, κ. τ. λ. "He drew out the swift 
arrow quite through from his shoulder," i. e., he drew the arrow 
completely out from the shoulder.—αἷμα δ' ἄνηκόντιζε, κ. τ. λ. 
"And the blood darted up through his twisted tunic," i. e., twisted 
by spinning, or simply spun. According to Aristarchus, the poet 
means by στρεπτὸς χιτῶν a shirt of chain-armour, that is, made of 
flexible materials, like the lorica annulata of the Romans. This idea, 
lhowever, though adopted by many commentators, seems hardly 
consistent with θόρηκος γύαλον, in verse 99, unless we give this 
latter expression a very general, and, of course, weakened mean-
ing. It is better, on the present occasion, to explain Homer by 
means of himself, and to make the στρεπτὸς χιτῶν here meant to 
be the same with those referred to in book xxii., 31, namely, a tu-
nic, or vestment, of twisted or spun work, worn next to the skin, 
under the corselet. Thus, Heyne, in commenting on the latter pass-
age, explains στρεπτοὶ χιτῶνες as follows: "Videntur tunica vesti-
menta esse e tortis fūtia textia: χιτῶνες ék στρεπτῶν κροκῶν."

115-116. κλυθί μοι. "Hear for me." Observe that μοι is here 
the dative of advantage (datius commodi), since κλυω otherwise is 
joined with the genitive. The datius commodi is joined with all 
verbs, to express that something is done for the sake, pleasure, 
honour, guidance, protection, safety, benefit, furtherance, &c., of 
some person or thing. (Kühner, Θ 598, p. 224, Jelf.)—ἀγιόχοιο Διὸς 
tέκος ἄτρυτωνη. Repeated from book ii., 157.—eι ποτέ μοι καὶ πατρί, 
k. τ. λ. "If ever thou ever stoodest by my father with friendly 
feelings," &c. Observe that μοι is here to be construed with πατρί; 
literally, "the father unto me." Some render μοι καὶ πατρί, "by 
me and my father," but this clashes with ἕμε in the succeeding line.

117-123. νῦν οὖρ' ἕμε φελαί. "Now in turn befriend me." In 
the previous verse, Diomede alludes to the aid which Minerva had 
formerly rendered to his father Tydeus; and now he prays that 
the same assistance be vouchsafed to himself. As he, therefore, 
stands opposed to his father, the emphatic form of the pronoun 
(HEMA) is employed, not the ordinary form. In the succeeding verse,
however, where he refers to Pandarūs, the unemphatic form (με) is again used.—ἐλείν. "To overtake." The shorter scholia explain it by ἐν χερσίν ἐξειν.—καὶ ἐς ὀρμὴν ἐγχεος ἐλθείν. "And to come within spear's length of him." Literally, "to come within the force of a (hurled) spear." Equivalent to ἐντὸς βέλους γίνεσθαι, as Hesychius explains it. Compare Heyne: "ut ei veniam intra jactum haste." Some commentators, with less propriety, render the words in question, "to come to an attack of the spear (with him)." Observe, moreover, that there is no ὑστερον πρότερον here, as some suppose, since ἐλθείν has not, in the present passage, its usual Homeric meaning of "to kill."

δὲ μ’ ἐβαλε φθαμενος. "Who, having been before-hand with, wounded me," i. e., wounded me first.—μέ φησιν. We have given the correct accentuation here with Wolf. The common text has με φησίν.—ἐλαφρά. "Active." The scholiast explains it well by εὐκίνητα.

124-128. ἐπὶ Τρώεσσι μάχεσθαι. "Fight against the Trojans." Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb μάχομαι has usually the dative by itself. Homer, however, and other poets often add ἐπὶ to the construction, in order to mark more clearly the direction of the action.—μένος πατρώιον ἀτρομον. "The intrepid spirit of thy sire."—σακέσπαλος. "The shield-shaking," i. e., who brandished his shield against the foe.—ἵππότα. Consult note on book ii., 336.—ἄχλυν δ' αὖ τοι, κ. τ. λ. "And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them." Minerva, having a special task for Diomed to perform, invests him, for the time being, with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rest ed on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἐλον. Observe here the force of the aorist in denoting an action which has just taken place. Observe, also, that the aorist is followed by the subjunctive (γιγνώσκῃς), not by the optative. When the aorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (Kühner, § 806, 1, p. 415, Jelf.)—ἡμὲν θεόν ἤδε κυ
Anne. It must be borne in mind that this distinguishing vision of
Diomedes was given him only for the present occasion and service,
in which he was employed by Minerva; for we find in the sixth
book that, on meeting Glauce, he is ignorant whether that hero be
a man or a god. (Valpy, ad loc.)

129-134. τῷ νῦν. "Therefore, now."—πειρώμενος. "Making
trial of (thee)," i.e., making an attempt against thee. Supply σοῦ
—ἀντικρῷ. "Against."—μύχεσθαι. Infinitive, again, for the imper-
ative. So, also, συστάμεν, in verse 132.—τήνυγε. "This goddess, in-
deed." The allusion here to Venus is meant to be an emphatic
one, either as designating a weak and unwarlike deity, or else one
peculiarly hostile to the Greeks.

135-138. καὶ πρὶν περ ἑνῷ μεμαωσ. "And though, before this,
eager in soul." Observe here the anacoluthon in the nominative
μεμαωσ, when the regular construction would require μεμαωτα in the
accusative, agreeing with μιν.—μιν ἔλεν. "Took possession of
him."—ἀγρῳ ἐπι εἱροπόκος δέσσαι, κ. τ. λ. "In the country, by his
fleecy sheep, has wounded indeed, on having leaped over the en-
closure of the court, but has not killed." Observe that χραύσε
properly refers to a slight wound, or graze. (Compare Ruhnke, aă
Tim., Lex. Plat., p. 104.) We have here a very graphic compari-
son, which has, however, in one part occasioned considerable
trouble to the commentators. The scene represents a shepherd
dwelling in the country (ἀγρῳ), that is, at some distance from any
town or village, and even from any neighbour. His dwelling, a
simple hut (σταθμὸς, compare Passow, s. v.), is surrounded by a
courtyard or enclosure (αὐλῆ), into which the flocks are driven ev-
every night for protection from wild beasts. The lion, however,
leaps over the fence, or palisade, surrounding the αὐλῆ, and gets
among the sheep. The shepherd, who has been aroused by the
roaring of the animal while without the enclosure, takes his station
in the ἀνωλη by his sheep, and wounds the lion the moment he has
leaped over; but the wound proving only a slight one, the shep-
 herd, in alarm, retreats within his hut, and leaves his flock to the
mercy of the savage animal.

139-143. τοῦ μέν. Referring to the lion.—οὐ προσαμύνει. "He
aids not (his flock)." Supply δίεσσαι.—δύσται. "He retires." The
verb has here, in fact, what appears to be its primitive meaning,
"he gets into," i.e., he hides himself in.—τὰ δ’ ἐρῆμα. "And they,
the deserted (sheep)." Supply ποιμνια.—αὶ μέν τ’ ἀχύρτεται, κ. τ. λ.
"These, indeed, huddled together, are strewed one upon another."
Observe that αἱ refers here to ὀλεῖς, as implied in τὰ δ’ ἐρῆμα (ποιμ-
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nir).—αὐτὸρ ὁ ἐμμεμαῦς, κ. τ. λ. This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomedes, who is typified by the lion, is described as rushing into the thickest of his terrified foes. The explanations given by the scholiasts are of no value whatever, some of them explaining ἐξάλλεται αὔλης (i. e., ἐξ ἀλλεται αὐλῆς) by ἐξο ἀὐλῆς ἀλλεται εἰς τὸ ἐντός, and others (among whom is Eustathius) making the preposition ἐξ have here the force of ὑπέρ. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθής ἐξάλλεται αὐλῆς. "Springs from out the deep enclosure." Observe that βαθής here refers to the high fence surrounding the αὐλῆ.

144-151. ἐλευ. "He slew."—τὸν δ’ ἔτερον, κ. τ. λ. "But him, the other of the two, he smote with his huge sword on the collarbone, near the shoulder."—ἐργαθεν. "He separated."—ἐσεν. "He let be," i. e., he left lying there, i. e., without stopping to de-spoil them of their arms.—Πολύδον. Observe the long penult. Heyne and others read Πολύειδον. —τοῖς οὖν ἐρχομένοις, κ. τ. λ. "For whom, at their departure, the old man did not interpret dreams." The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative οὖν having usually been joined with τοῖς ἐρχομένοις, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (Valpy, ad loc.)

153-158. τῆλυγέτω. Consult note on book iii., 175.—ἐπὶ κτεῖ-τεσαν λεπέσθαι. "To leave over his possessions." Observe that ἐπὶ here denotes the object or intent.—ἀμφοτέρως. "From both." Observe the double accusative, dependent on ἐξαίντο, the effect produced by the action implied in the verb being expressed by οὐμον, and ἀμφοτέρως being the accusative of the patients, or objects, on whom that effect is exercised. (Kühner, § 582, 1, p. 200, Jelf.) Zenodorus took offence at this double accusative, and wrote ἀμφο-τέρων;* but without any necessity.—ἐκ νοστήσαντε. Heyne writes ἐκνοστήσαντε as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of ἐκ has to be given, moreover, in order to avoid ambiguity.—χρισταλ δὲ διὰ κτέσιν ὑμ-
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τέντο. "But collateral relations divided the property among themselves." According to the scholiast, by "χηρώσται" are meant other heirs, of the same genus, who inherit the property of a childless man: οἱ τῶν χήρων οίκον διαιμέμενοι κληρονόμοι.

159–165. λάβε. "He seized," i. e., overtook.—Δαρδανίδας. "Descendant of Dardanus." Dardanus was a stranger-chiefian, son of Jupiter and of Electra the daughter of Atlas, who settled in Tros, married the daughter of Teucer, and founded the city of Dardanus, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilus and Assaracus were the offspring of his grandson Tros; Laomedon was a son of Ilus, and Priam was a son of Laomedon.—'Ἐχήμονα. This is Wolf's reading, and is supported by MSS. authority. Heyne has 'Ἐχήμονα, unsupported by MSS., and violating the analogy of the language.

ἐξ αὐχένα ἤχη. "Is wont to break off the neck."—ξέλοχου κάτα βασκουμενῖνων. "Of those grazing in a thicket," i. e., where lions and other wild beasts are accustomed to have their lairs.—βήσε κακώς ἄκοντας. "Miserably hurled against their will." Observe that βήσε is here transitive, and equivalent to the later κατεβάσε.

166–170. ἀλαπάζοντα. "Laying waste." Observe that ἀλαπάζω is most commonly employed of the sacking of cities.—ἀν μάχην. "Through the fight." Observe that ἄν is here the old form for ἄνα.—κλόνων ἐγχειών. "The tumultuous movement of the spears."—εὑρε Ανκάονος νίων. Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171–180. ποῦ τοι. "Where hast thou?" i. e., what has become of.—τῷδ' ἄνδρι. He points, while saying this, to Diomedes.—Διλ χείρας ἀνασχών. He is to pray to Jove as the author of victory.—δατις δὲ κρατέει. "Whoever this is that is prevailing."—γοῦνατ ἔλυσεν. Compare book iv., 469.—εἰ μὴ τις θέος ἔστι. To be connected in construction with verse 174, ἤφες βέλος τῷδ' ἄνδρι.—λρών "On account of sacrifices," i. e., that have been withheld.—ἐπὶ. For ἐπετηρ. Compare book i., 515.

181–187. μιν ἐσκω. "Deem him like."—ἀσπίδι γιγνόσκων, κ. τ. λ. "Judging by his shield and his visored helmet."—σάφα δ' οὐδ' οἴδ. "And yet I do not know clearly."—εἰ δ' ἄυρηρ, ἄν φημι. "If, however, this is the man whom I speak of."—τῶδε. "In this way."—νεφέλη εἰλιμένος ὑμος. "Wrapped round as to his shoulders with a cloud." Compare Horace, Od., i., 2, 31: "Nube candentes humeros amicitus;" and consult note on verse 127.—δῆς τοῦτον βέλος ἄκι, κ. τ. λ. "Who turned away from this one, in another direction, the swift haft that reached him," i. e., turned it away to
another part of the body, where it would not prove mortal. Heyne
and Damm construe τούτου with κιχίμενον, but κιχάω has always
the accusative in Homer, and τούτου must be taken with ἔτραπεν.
189-196. ἀντικρὺ διά. "Quite through." — γυάλιοιο. Compare
verse 99.—ἐγώ’ ἐφίμην. "I, for my part, said to myself." Observe
the force of the middle. More freely, "I, for my part, thought."—

νωδίσθεν. Consult note on book i., 3.— ἐμπὶς ὤ. "And yet, af-
fer all."—ἐστὶ κοτήεις. "Is angry (with me)," i. e., is angry, and
frustrates my efforts and skill.—οὐ παρέασι. "Are not present (to
me)._τῶν κ’ ἐπιθαίνῃ. "Which I might mount."—πέπλοι. "Cov-
erings," i. e., to protect them from injury, as in the case of valuable
articles of furniture, &c.—παρὰ δὲ σφιν ἐκαστῳ. "And beside them
for each," i. e., beside each of them.
κρὲ λευκὸν ἐρεπτόμενοι, κ. τ. λ. "Eating the white barley and
corn." Under the name of white barley is probably meant what,
in the Limnean nomenclature, is termed hordeum vulgare. On the oth-
er hand, by ὀλυραί a kind of corn is signified; probably the Latin
arina. It seems, if not the same, very like ξέα, or ξειά, though
often distinguished from that as well as from κριθή and πυρός.
197-203. ἦ μὲν. "Of a truth indeed." Observe that μὲν is here
for μὴν.—ἐρχομένω. "When coming (to the war)," i. e., as I was
setting out.—ποιητοίαν. "Well built."—Τρώεσσι. By Trojans are
here meant, in fact, the forces which he himself led. Compare
book ii., 824, seqq., and consult note on book iv., 90.—ἀλλ’ ἐγὼ ὁβ
πιθόμην. Not from motives of parsimony, as Eustathius explains
it, but because, in a city like Troy, beleaguered by the foe, he was
afraid there might be a scarcity of fodder for his steeds. Compare
verse 203.—ἀνθρὼν εἰλομένων. "When men were crowded to-
gether." The reference is to Ilium.—εἰδοθέτες ἐδμεναι ἥδην. "Ac-
customed as they were to eat at satiety._
204-217. λίπον. Supply αὐτοῦς, as referring to the horses.—τὰ
dὲ μ’ οὐκ ἄρ’ ἐμελλὼν ὅνησειν. "But this, thereupon, was not about
to prove of service to me," i. e., but this same bow was not destin-
ed to aid me. Observe that τὰ refers to τῶξοιν.—ἵφηκα. "I have
discharged (a shaft)." Supply βέλος.—ἀτρεκὲς αὐ’ ἐσενα βαλὼν.
"I caused to flow real blood, having wounded them." The ex-
pression αὐ’ ἐσενα is the same, in fact, as ἐποίησα αἷμα σέεσθαι.—
ἡγεμαὶ δὲ μάλλων. "But I (only) roused them the more." Supply
i. e., in an unlucky hour. Compare book i., 418.—φέρων χάριν.
The same as χαρίζομενος.
el δὲ κε νοστήσα. "But if I shall perchance return." The part-


ele κέ or κέν (the prose ἄν), when joined with the future indicative designates as only probable what the future alone would declare decidedly to be about to happen. (Herm. Opusc., vol. iv., p. 28, seqq.)—ὑψερεφές. "High-roofed." The forms υψερεφῆς and υψώ ροφος also occur, but υψερεφῆς and υψεροφος are decided barbarisms. —αὐτίκ' ἐπειτ' ἦν' ἔμειο, κ. τ. λ. "Immediately thereupon may a man of foreign race cut off from me the head." By ἀλλότριοις φῶς is meant, in fact, an enemy, just as the Romans first designated a stranger, and then an enemy, by the term hostis. (Compare Cic., Off., i., 12.)—ἐλ ὑ ὤ ϝ θείνυν. "If I do not put." Literally, "if I should not put." The optative is not to be regarded as a solemnic here, but is, in fact, the very mood that is required, and the whole clause is the same as saying, "if I should not put my bow into the fire, &c., may some enemy cut off my head." (Compare Herm., Opusc., vol. i., p. 237, seqq.)—ἀνεμώλια. "To no purpose." Neuter plural of the adjective taken adverbially.

218-225. μὴ δ' ὄντως ἀγόρευε. "Do not talk thus," i. e., do not say that thy bow is of no use to thee; thou canst not effect much with it, if thou wilt only go with me in a chariot against Diomedes. —πάρος δ' οὐκ ἔσεσαι ἄλλως, πρὶν γε νῦ. "But (things) will not be otherwise, before, at least, that we two," &c.—ἀντίβιήνυν. "In open defiance."—σὺν ἐντεις πειρηθήναι. "Make trial of him with arms," i. e., with arms in our hands.—οὔτι Τρώιοι Ἰπποὶ. "Of what kind the horses of Tros are." We must be careful not to render Τρώιοι Ἰπποὶ here "Trojan horses," for the horses of Troy were like other steeds, and distinguished from them by no particular excellence; but the horses of Tros were a gift from Jupiter, and said to be immortal. Compare verse 265, seqq.—πεδίον. "Over the plain." Consult note on book iii., 14.—φέλεσθαι. "To flee." Observe that φέλομαι is here said of retreating before the foe. The proper meaning is "to be scared," "to fear," and hence "to flee."—τῷ καὶ νῦ ἀλινεῖ σαώσετον. "These two also will carry us two safe to the city."—ἐπὶ Τυδείδη. Observe that ἐπὶ is here employed to mark more immediately the line of direction.

226-229. ἠλα σιγαλόεντα. "The bright reins," i. e., shining, glossy. The epithet σιγαλόεις is rendered here by some "supple," "flexile," like ύγρός, and by others "foamy," as if from σιαλόν, "foam" from the mouth. Both interpretations, however, are wrong. The only true derivation is from σιαλός, "fat," σιγαλόεις being related to σιαλός, as λιπαρός to λίπος. Fat, or things smeared with fat, look shining or glossy, so that the transition is very easy to the general notion of bright, splendid, &c.—τῷ δ' Ἰππον ἐπὶ—
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όσοια. "And I will mount the chariot." Æneas proposes to Pandarus, that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion even among the ancients. Aristarchus is said to have preferred the reading ἀποδόσοια, "I will alight," and this was retained in the ordinary text until Wolf restored ἐπιδόσοια, the reading of Zenodotus, and which is certainly the true one, for ἀποδόναι, in the sense of dismounting, is unusual. Æneas, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarus, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarus, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—ἡ ὅ τόνδε δέδεξο. "Or do thou await this man."

230-238. τῶ ἵππω. "Thy own two horses."—μᾶλλον. "Better."—ὑπ' ἡνιῶχυ εἰωθότι. "Under their accustomed charioteer."—μὴ τῶ μὲν δείσαντε, κ. τ. λ. "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here φοβεσθαι θετ at the beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, and suits the character of the dialogue better.—ἐκφερέμεν. Supply ἡμᾶς.—τῶν φθόγγον ποθέοντε. "Missing thy voice."—νὰi ὅ ἐπαίζας, κ. τ. λ. This still depends ὁ θῇ in verse 233.—αὐτό. "Ourselves." Observe that αὐτό is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses αὐτός for the reflexive pronoun of all three persons. (Kühner, θ 656, Obs. i., p. 290, Jell.)—μόνεχες. "The solid-hoofed." Compare Virgil, Georg., iii., 88: "Solido ungula cornu."

240-247. ἐμεμαωτ. Observe here the dual employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i., 304.)—ἐχοὺν. Consult note on book iii., 363.

ἐμῷ κεχαρισμένε ὅμηρ." "Dear to my soul." Compare Virgil, Æn., xii., 142: "Animō gratissimē nostrō."—ἐπὶ σοι μεμαύτε μάχεσθαι. The construction is, μεμαύτε μάχεσθαι ἐπὶ col, and ἐπὶ is added to mark more clearly the direction of the action.—ἐν' ἀπέλεθρον ἔχοντας. "Possessing immeasurable strength." The epithet ἀπέλεθρος appears to have been originally applied to land that was too extensive to be measured by the πλέθρον, and subsequently to have
been employed in speaking of things in general.—ὃ μεν Πάνδαρος.

"The one (of these is) Pandarus." Supply ἐστί. Observe here the
change of construction, instead of τον μεν, τον δε.—οὕτε. "More-
over."—Ἄινελας δι' υἱὸς, κ. τ. λ. "While (the other) Αἴneas boasts
to have been born the son," &c.

249-251. χαζόμεθ' ἐν ἑπτοιαν. "Let us retire in the chariot." The
genitive ἑπτοιαν is defended here by the authority of Aristarchus
and Attic usage. The construction is the same, in fact, as ἑπτοιαν
ἐπιθαύνειν, which occurs so frequently in Homer. Compare, more-
over, the language of Hesiod: ἐπὶ δ' ἑπτεῖον θόρε δήφου. (Scut.
Herc., 371.)—μηδὲ μοι οὔτως θώνε. "And do not, I pray, rush in
this manner." Observe that μολ is here what grammarians call the
dative ethicus.

252-258. μὴ τι φόβον' ἄγορεν'. "Speak not at all fearward," i. e.,
say nothing that may have any relation to fearing, nothing that may
point towards and indicate fear. Commentators generally render
φόβον here by the term "flight," but its natural meaning suits the
context better.—οὐ γάρ μοι γενναῖον, κ. τ. λ. "For it befits not my
lineage to fight in a skulking manner," i. e., it is not inborn in me,
it befits not my high blood.—ἄλυσκάζοντι. Observe here the attrac-
tion of the infinitive, as it is termed, the participle being in the same
case with the personal pronoun that precedes. (Kühner, § 672, 3,
p. 303, Jelf.)—ἔπεδον. "Unimpaired."—ἄλλα καὶ άφτως. "But
even thus (as I am)," i. e., on foot.—εἰπ'. "I will go." Con-
sult note on book i., 169.—εἰ. To be pronounced as a monosylla-
ble by synizesis. (Thiersch, § 149.)—τοῦτω ὀμφ. "Both these
two."—πάλων αὖτις. "Back again." There is no pleonasm here,
since πάλιν, in Homer, has never the meaning of "again." This
signification is post-Homeric. Compare note on book i., 59.—εἰ γ' οὖν.
"If, indeed, thereupon." We must not read γοῦν here, as
Heyne and others do, since this is post-Homeric. (Thiersch, § 329,
1.)—ἐπερῶς γε. "One of the two at least."

260-264. πολύδουλος. "The deep counselling."—τούδε μὲν
ἀκέας ἑπτοιαν. Referring to his own steeds.—αὐτοῦ ἑρυκακεῖν.
'Detain here." The infinitive for the imperative, with σο prece-
ding. There is no necessity whatever of any ellipsis of ὃρα.—ἐς
ἰπτυγος ἥνε τεῖνας. "Having extended the reins from the rim,"
i. e., having hung them upon the rim of the chariot. The ἀντιξ of
a chariot was a rim, or border, thicker than the body to which it
was attached, and to which it gave both form and strength. In
front of the chariot it was often raised above the body, into the
form of a curvatura, which served the purpose of a hook to hang
the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.

Nelao δ' ἑπαλζα, κ. τ. 2. "But, mindful (of them), rush upon the steeds of Ἑneas." Observe that ἑπαλζα is here, again, the infinitive for the imperative, as is also ἐλάσαι in the succeeding verse. Observe, likewise, that ἑπαίνεω is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (Kühner, § 507, p. 141, Jelf.)

265-270. τῆς γάρ τοι γενεῆς. "For (they are) in very truth of that breed." Supply εἰσί, and observe that τοι is equivalent, in fact, to our English phrase, "I tell thee," or, "I assure thee." Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric.—ἡ. By attraction for ἤν.—Τρω. "Unto Tros." Tros was the son of Erichthonius and Astyoche, and grandson of Dardanus. (Compare note on verse 159.)—ὑος τοιην Γαν-

υμῆδες. "As a compensation for his son Ganymede." This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὑν· ἡ· τ' ἡλιῶν τε. "Under both the morning and the sun," i.e., on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare Völcker, Hom. Geogr., p. 43.

τῆς γενεῆς. "Of this breed."—ἐκλεψεν. "Obtained (some) by clandestine means." Literally, "stole (some)."—ὑποσχὼν θῆλες ἵππους. "Having admitted mares (to them)."—τοῦ οἱ εἷς ἐγένοντο γενέθλη. "From these six (horses) were produced for him as a progeny." The common text has γενέθλης, which Heyne also adopts, and the meaning will then be, "from the breeding of these," &c., γενέθλης being regarded as equivalent here to γεννήσεως. It
is very doubtful, however, whether γενέθλη ever has this signification; and therefore the reading of Eustathius and the Venice M.S., as adopted by Wolf and Spitzner, is decidedly preferable, by which γενέθλη has the force of soboles or propago. (Consult Spitzner, Ex- cur., ix., p. 1.)

271-274. τοὺς μὲν τέσσερας, κ. τ. λ. “Four, indeed, he himself, retaining, cherished at the manger,” i. e., in his stable. Observe here the employment of the demonstrative τοὺς with a numeral, to show that the number is to be decidedly marked. (Compare Küh- ner, § 455, 1, p. 106, Jelf.)—τῶ δὲ δῦ. “But the other two.”—μήστωρ φόβου. “Knowing how to rouse terror.” Observe that μήστωρ properly means “an adviser,” “a counsellor.” Thus, Ho- mer (Il., viii., 22) calls Jupiter ὑπατος μήστωρ, and any one distinguished for wise counsel, θεόων μήστωρ ἀτάλαντος, “a counsellor equal to the gods.” So, again, μήστωρ μάχης is “an adviser in battle,” i.e., “a leader;” and in this way we get the meaning of μή- στωρ φόβου, “prompting terror,” &c. As Homer elsewhere applies this epithet to his heroes (vi., 97, 278; xii., 39), some read here μή- στωρι φόβου, and refer the words to Aeneas. The dual μήστωρ, however, the reading of Aristarchus, is decidedly preferable, and is intended to convey the idea of fiercely-impetuous war-steeds.

275-279. τῶ δὲ. “But the other two.” Referring to Pandarus and Aeneas.—ήλθον ἐλαίνοντι. Observe, again, the employment of the plural in connexion with the dual, and compare note on verse 240.—τῶν πρῶτος, κ. τ. λ. Observe that τῶν is here employed without any connecting particle, and refers to the one who has been thus far the principal speaker, namely, Diomede.—ἡ μάλα. “Assuredly.” The particle ἦ is here strengthened by the addition of μάλα.—πικρος διατός. This apposition appears here a somewhat idle one. To avoid the objection, some explain it by ἔχθρος μοι διατός, i.e., since it did not stay; but this is contrary to Homeric usage.—αἰ κε τύχωμι. “If, perchance, I may hit (thee).” This is Wolf’s reading, which Hermann, Thiersch (§ 330, 5), and Spitzner follow. The common text has τύχοιμι, an error retained by Thom- as Magister (s. v. νῦν, p. 248, ed. Ritsch.) and by Draco (De Metr. p. 151, 5, ed. Harm.).

280-286. ἦ βα, καὶ ἀμπεπαλὼν, κ. τ. λ. Repeated from book iii., 355—τῆς δὲ διαπρὸ πταμένη. “Having winged its way onward through this,” i.e., quite through the shield.—πελάσθη. “Was brought near.”—τῶ δ’ ἐπι, κ. τ. λ. Repeated from verse 101.—κενεών διαμπερές. “Quite through in the flank.” By κενεών is meant the hollow between the ribs and the hip, i.e., the flank.
Compare the scholiast: κενεώνα, τόν ύπό τῆς πλευρᾶς τόπου, τοῦ λαγόνα.

287-294. ἤμπροτες, οὐδ’ ετύχες. “Thou didst miss, nor diest thou hit (me).”—ἀποταύσεοι. “Will desist.”—ετερόν γε. “The one of you at least.”—αἴματος ἄσαε Ἀρηα, κ. τ. λ. “Shall have sated Mars with his blood, the warrior of the tough bull’s hide shield.”

A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35.—διήνα παρ’ ὀφθαλμόν, κ. τ. λ. “To the nose, near the eye, and it passed quite through the white teeth, and then unweared cut off the root of the tongue, and the point came out at the lowest part of the chin.”

The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomede on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out of the lower part of the chin, near the throat.

γλώσσαν πρυμνήν. Not the tip, but the back part of the tongue. Compare the scholiast: τὴν πρὸς τῇ ρίζῃ. So in book xii., 149, πρυμνὴν ἐκτάμνουτες is applied to the cutting off by the roots, and where the scholiast explains πρυμνὴν by πρόφριζον. Consult, also, verse 339 of the present book.—ἐξειδήνη. More literally, “sped forth.” We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read ἐξελόθη, “was spent,” and is followed by Heyne and others. But this, to borrow the language of Spitzner, “nec poetae, nec sermonis legibus convenit.”

295-296. αἴλολα. “Easily wielded,” i. e., manageable. The common explanation is “changeful of hue,” “glistening;” but we have preferred following Buttmann, who elucidates the Homeric meaning of αἴλολος in a very satisfactory manner. (Lexil., p. 55, ed. Fishl.).—παρέπτεσαν. “Started aside through fright.”—λύθη. “Were exhausted.”

297-301. ἀπόροσε. “Sprang forth.” i. e., from the chariot

Compare the scholiast: ἀπετήθα τοῦ ἄρματος. Αἰneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—ἄμφι ο’ ἀντ’ αὐτοῦ βαίνε. “And round it, then, he kept walking.” Compare note on ἀμφίδεικηκας, book i., 37; and also note on περιβήναι, verse 21

302-304. χηραμάδιον. Consult note on book iv., 518.—μέγα ἤργον. "A huge affair," i. e., a huge mass. Compare the similar usage in the case of χρύμα, as Herod., i., 36: σῶς μέγα χρύμα, "A great affair of a wild boar," i. e., a huge wild boar.—δ' ὁ ὄν γ' ἀνδρε φέρον. "Which not even two men could bear." Observe here the employment of the optative without κέ or κέν. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (Valpy, ad loc.); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without κέ or κέν (ἂν), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (Kühner, § 426, Obs. i., p. 82, Jell.)—οἱον νῦν βροτοι εἰσα. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (Ἀε., xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two. (Pope, ad loc.)

305-309. κατ' ἵσχιον. "Against the hip."—ἐνστρέφεται. "Turns itself in."—κοτύλην. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the os innominatum, which receives the head of the thigh bone. (Compare Galen, xii., p. 224.)—πρὸς δ' ὁμφῶ βῆζε τενοντε. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as Αeneas recovered soon after, he means, of course, only a luxation.—ὡςε ὧπο ὑπνῶν. "Tore off the skin."—γνῦς ἔρπων. Compare note on verse 68.

313-317. ὑπ' Ἀγχίσιν βουκολέωντι. "To Anchises as he was tending herds." Anchises was a son of Capys, and of Themis the daughter of Ilus. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Venus, who became by him the mother of Αeneas. The term βουκολέωντι refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare Hom., Hymn. in Ven., 54. seq.)—ὁν φίλον νίον. "Her own
loved son.”—ἐχεύατο. “She spread.” Literally, “she poured.”
Observe the beautiful image here, and the allusion to the gushing, or outpouring, of parental affection with which the mother embraces the son.

πρόσθε δὲ οἱ, κ. τ. λ. “And held in front of him, as a screen, a fold of her shining robe.” Observe that πρόσθε is generally construed in Homer with a genitive. The dative, therefore, is here to be regarded rather as the dative of advantage; literally, “in front for him.”—πέλαθο. The peplus was a large, full robe, or shawl, strictly worn by women, as always in Homer. It was made of fine stuff, usually with rich patterns, and, being worn over the common dress, fell in full folds about the person. It was often fastened by means of a brooch, and was thus displayed upon the statues of female divinities, such as Diana and the goddess Rome. It was, however, frequently worn without a brooch, in the manner represented in the annexed wood-cut, which is copied from one of Sir W. Hamilton’s vases.

Ερκος ἐμεν βελέων. Not so much to be a defence against the darts, because it does not protect Venus herself from being wounded, as to render Αἴneas invisible by its interposition. (Heyne, ad loc.)

rangements." Compare verse 260, seqq.—δ'γε. Sthenelus.—μάνω-χας ἵπποις. Consult note on verse 236.—ἐξ ἄντυνγος ἥνια τεινας, k. r. λ. Compare verse 262, seqq.—Δητίπυλην. Named here for the first and last time.—περὶ πάυσης ὀμηλικῆς. "Above the whole class of his equals in years." The abstract for the concrete.—δτί οἱ φρεσίν ἀρτία ἐδήν. "Because he possessed in mind congenial sentiments with himself." Literally, because he knew in mind something suited to, or in accordance with, himself. The primitive meaning of ἀρτίος is "suitable," "exactly fitted," a signification which plainly appears here. Observe, moreover, the peculiar usage of Homer in construing εἰδέναι with a plural adjective, and making this equivalent to the simple εἶναι with the masculine singular: thus, ἀρτίος εἰδέναι is the same as ἀρτίος εἶναι. —υπαίπει ἔτι γλαφύρησιν ἔλαινε-μεν. "To drive onward for the hollow ships." The more common construction would be ἔτι νίςας, but ἔτι is here adverbial, as the accentuation shows.—δγ' ἥρως. Referring to Sthenelus.—ἀν ἵππων. "His own chariot."—Τυθείδην μὲθετε κρατερώνχας ἵπποις. "He drove the strong-hoofed horses in quest of the son of Tydeus." Observe that μεθέτω, which commonly means "to follow after," &c., is here employed in a transitive sense, and with a double accusative.

330-338. ἐπ' ὕμετο. "Was pursuing."—γιγνώσκων δτ' ἑν. "Knowing that she was."—αἰτ' ἄνθρωπον πόλεμοιν, k. τ. λ. "That bear sway amid the battle of heroes."—οὔτ' ἄρ. "Neither namely."—Ἐννώ. "Enyo," goddess of War, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (Hes., Theog., 273.)—ἐκί-χαινε. "He overtook her."—οπάζων. Equivalent here to ὀιόκων, and the less usual signification.—ἐπορεύεσαινεον. "Having reached forward against her," i. e., having reached forward to strike.—μετ-ἀλμενος. "Springing after her."—ἀκριν κεῖρα ἄδηληρην. "The extremity of her weak hand." The wound was inflicted on the wrist, as is explained shortly after. Observe the peculiar force of the epithet ἄδηληρην, as referring to the circumstance of her being an unwarlike goddess.—χροῦς ἄντετροφην, k. τ. λ. The goddess was holding her ambrosial robe before her wounded son, and the spear point of Diomedes passed through this, and wounded the hand that held it.—Χάριταις. The Graces are the bestowers of all grace and beauty on both persons and things, and are the attendants and ministers of Venus. Homer speaks of them in the plural, and leaves their number undefined. He mentions one alone by name, Pasithea. (II., xiv., 267.) Hesiod, on the other hand, gives three, and calls them the daughters of Jupiter and Eurynome. (Theog., 907.)
339-342. πρωμίν ὑπέρ θέναρος. "At the extremity (of the hand) above the palm," i. e., on the wrist, or, rather, where the wrist and palm meet. Compare the scholiast: ὑπέρ τὸ ἑσχατον τοῦ θέναρος, εἰς τὴν προς τὸν καρπὸν συνάφειαν.—ἰχώρ. "Ichor." By ἰχώρ is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingenuously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thicker blood of ordinary mortals.—οὐ γὰρ σίτον ἑδονῆ, κ. τ. λ. "For they eat not bread," &c. The gods live on ambrosia and nectar, not on that mortal food (σίτον καὶ αἰθόπα ὀλον) which would produce chyle and blood, an exemption from which is the cause of their immortality. (Valpy, ad loc.) Wolf marks verse 342 with an obelus, as spurious. Köppen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term ἰχώρ is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 852, and iv., 1679); and in verse 417, ἰχώ is not a neuter, but an irregular epic accusative for ἰχώρα. Besides, these verses occur in all the MSS., and are also recognised by Eustathius.

343-344. ἀπὸ τὸ κάθαλεν. "Let fall from her."—μετὰ χερσίν ἱρίσατο. "Protected with his hands." Apollo lifted him from the ground, and rescued him from the foe. Observe that ἵρισαμαι gets its meaning of protecting from that of dragging out, or drawing away from the press of battle.

349-351. Ὑ αὐχ ἀλεί. "Is it not enough." Observe that Ὑ αὐχ form one syllable (youch) by synizesis.—Ὑπεροπενεῖς. "Thou ca-jolest."—αὐγ'. Observe here the peculiar force of the particle γ', "thou, at least," i. e., thou, being such a one.—πολησεῖς. "Wilt resort," i. e., wilt meddle with. Observe here the employment of ἐλ with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threat. (Hartung, § 4, vol. ii., p. 293.)—καὶ ἐλ. Consult note on book iv., 347.—ἐτέρωθι. "Elsewhere," i. e., elsewhere than in the fight itself; at a distance from actual fight. Diomedes means that the very mention of the name of war will cause her to shudder.

352-354. ἀλίώνους. "Distracted with pain." The general meaning of ἀλίω is, "to be beside one's self," "to wander in mind." It is commonly applied to pain, grief, &c., more rarely to joy or pride. —τελετο δ' αἰνῶς. "And she was dreadfully exhausted."—ἄρθομε-νν. "Oppressed."—μελαινέτο δὲ χρῶ καλῶν. "And she began to turn black as to her fair skin." The reference appears to be to the
NOTES TO BOOK V.

1. And discolouring produced by the blow; and in this sense it is taken in the shorter scholia: ἐπελεινοῦτο τὸ καλὸν σῶμα. The same explanation, too, is given by the scholiast on Theocritus (v. 99). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal ichor with mortal blood.

355–358. μάχης ἐπ’ ἀριστερά. "On the left of the fight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verse 35, seq.)—ἡρὶ ὁ ἔχος ἐκέκλιτο, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet coursers stood." Observe the zeugma in ἐκέκλιτο, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making ἐκέκλιτο equivalent to ἐκαλύπτετο. The idea intended to be conveyed is simply this: the spear of Mars was lying on the ground near him, and his chariot also was close at hand, but both were concealed from mortal vision by a cloud, or mist.—κασιγνήτῳ φίλῳ, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The ὄμπων, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.

359–362. κόμωσαι τὲ με, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," i. e., give me the loan of thy car, that I may be conveyed by it to a place of safety. Observe
that κήμισαι is here the infinitive, in the sense of the imperative. The scholiast errs in rendering it by ἐπιμελήθητε.—δός τε. The common text has δός δέ, but δέ clashes with what precedes. The reading τε is given by Bentley, Heyne, Wolf, Spitzner, &c.—δ με. Observe the double accusative.—δός νῦν γε καὶ ἂν Διί, κ. τ. λ. The meaning intended to be conveyed is in effect this, that Diomede is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. ἀκηχεμένη. "Afflicted."—λάξετο. "Took hold of."—μάστιζον δ’ ἑλάν. "And she lashed (the steeds) to urge them forward." Observe that the infinitive stands here without ὁστε. Homer, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, Π., ix., 42., and Od., xvii., 21.—πέπονες ἔστησε. "Stopped the horses." Compare verse 755.—παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ. "And threw beside them ambrosial food." Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and Buttmann, Lexil., p. 81, ed. Fishld.)—ἐν γούναι. "Upon the knees," i.e., upon the lap or bosom.—Διώνης. In the Iliad, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signifies simply "goddess." It appears, also, to be the origin of the appellation Juno. Hesiod names also a Dione among the Ocean nymphs. (Theog., 853.) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gaea.

371–372. ἀγκὰς ἐλάξετο. "Caught in her arms." Though to be regarded here as a kind of adverb, yet ἀγκὰς appears to have been originally an accusative plural of the obsolete form ἀγκαῖ, equivalent to the later ἀγκάλαι. According to this view, ἀγκὰς ἐλάξετο will mean, in strictness, "took to her arms," the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accusatives plural of the first declension. (Spitzner, Gr. Pros., § 28, 4.)—χειρί τε μιν κατέρεξεν, κ. σ. λ. Consult note on book i., 361.

373–375. σε τούδ’. Observe the double accusative, and compare book ii., 195.—μαζιδίως. "Rashly."—ὡς εἴ τι κακόν, κ. τ. λ. "As if openly committing some crime," i.e., as if you had committed some offence openly. The allusion here is to early Grecian customs in the case of females. Women were kept within doors, and not allowed to mix much in public. They were subjected, also,
to strict domestic discipline for misconduct; but if the offence were committed in public (ἐνωπίον), the punishment was much more severe. Compare II., xxii., 489, seqq., where Juno inflicts personal chastisement on Diana.

376-381. οὔτα. Observe here the short final vowel, the tense not being an imperfect (οὖτα, contr. οὔτα), but a syncopated aorist (οὔτα, 3 sing. οὔτα). — οὖ γὰρ ἔτι Τρώων, κ. τ. λ. “For no longer is the dire conflict between the Trojans and Greeks.”

382-384. τέτλαθε, τέκνον ἔμοι, κ. τ. λ. Repeated from book i., 526.—ὁμ ἔλιμεν. “Have before this endured (evils) from men.”

We find a twofold mode of punctuating this clause among the ancient grammarians, namely, either to place a comma after ἄνδρων, as Eustathius and most others do, so that ἔλιμεν εἰς ἄνδρων are joined in construction; or to place a comma after δῶματ' ἔξοντες, and connect εἰς ἄνδρων with χάλεπ' ἄλγεα, κ. τ. λ. The former mode is adopted by all the more recent editors, and suits the context better.—χάλεπ' ἄλγε' ἐπ' ἅλληλοις τίθέντες. “Laying grievous sorrows upon each other.” The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we take part in the quarrels of mortals.

385-387. Ὅτος κρατερὸς τ' Εφιάλτης. Otus and Ephiæctes, commonly called the twin sons of Alōeus, were, in fact, the sons of Neptune and Iphimedia, the wife of Alōeus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the down had grown on their cheeks. (Od., xi., 304, seq.) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: μέγιστοι καὶ ἱσχυροὶ γενόμενοι ἐπαναν τοὺς πολέμους.

χαλκέω δ' ἐν κεράμῳ, κ. τ. λ. “And he lay bound for thirteen months in a brazen dungeon.” Observe the continuance of action denoted here by the pluperfect. The term κέραμος is said to mean here a dungeon, or prison, by a Cyprian usage; and we may compare with it, in this sense, the word χήραμος, meaning “a hole,” “gap,” or “hollow.” Some, however, suggest that χαλκέω ἐν κεράμῳ may signify “under a roof of brass,” i. e., impenetrable.

388-391. καὶ νῦ κεν ἐνθ' ἄπολιτο, κ. τ. λ. The poet talks here
of Mars's *perishing*. As this, however, could not, of course, happen to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his Theogony (v. 792), where we find it stated that a god might remain for a long time in a kind of stupor, or lethargy.—ἀτος πολέμων. "Insatiate of war." μητριή. "Their step-mother." The step-mother of the Aloidæ was Eeribœa, or Eribœa, the daughter of Eurymachus son of Mercury. According to the scholiast, she disclosed to Mercury, out of hatred to her step-sons, the place where Mars was confined.—ἐξέκλεψεν. "Stole away."—τειρόμενον. "Exhausted."—δέ. Equivalent to γάρ.—ἐ ἐδάμαν. "Was subduing him."

392-394. τίμιος Ἀμφιτρόνος. Hercules is meant, and Homer appears to be here quoting from some old poem, or Heraclea, celebrating his exploits. The scene of the legend, according to the scholiast, was at Pylos, where Neleus, the father of Nestor, was reigning at the time. In the battle that was fought here, eleven of the sons of Neleus were slain, and only Nestor escaped. The gods, too, namely, Juno, Pluto, Mars, and Neptune, who had taken sides with Neleus, were very roughly handled in the conflict, and Juno and Pluto were both wounded. (Compare *Apollod.*, ii., 7, 3.) Other authorities make Mars also to have been wounded on this occasion. (Hes., *Saut, Herc.*, 362.—*Pind.*, *Ol.*, ix., 43, *seq.*)—διστὸ τριγλώχιν. "With a three-barbed arrow." Compare the explanation of the scholiast: τριγλώχιν. τρεῖς ἄκιδας ἔχοντι.—καὶ μιν. "Her also."—ὑώκεστον. "Unassuageable."

395-397. ἐν τοῖς πελάριοις. "Gigantic among these (deities)." The reference in τοῖς is not merely to Mars and Juno, but to all the gods generally, who have, according to verse 383; *seq.*, suffered evils from mortals.—ωὐτός ὄνηρ. "The same man," i.e., Hercules.—ἐν Πύλῳ. "In Pylos." There is considerable difference of opinion here about the true reading. Some give ἐν πῦλῳ, and make ἐν πῦλῳ ἐν νεκύεσσι equivalent to ἐν τῇ τῶν νερτερῶν πῦλῃ, "in the gate of the dead," i.e., of the lower world. This is the reading of Aristarchus, and it is supposed to refer to the time when Hercules bore off Cerberus from the lower world, and a conflict took place with Pluto in the very gates of Hades. (Compare *Eustath., ad loc.*) This explanation, however, goes on the very gratuitous supposition that πῦλῳ is only another form for πῦλη. But we find that Homer always uses πῦλαι, not πῦλη, and never πῦλος. Heyne, therefore, reads ἐν Πύλῳ, and refers the words to the battle at Pylos, of which mention has already been made in a previous note. Heyne's opin-
It certainly appears the preferable one.

"Having wounded, consigned him to pains among the dead," i.e., Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Heyne:

"Hades jacbat inter causos dolens e vulnere." With ἑδωκεν supply αὐτῶν.

398-402. πεπαρμένος. "Pierced through."—ἡλῆλατο. "Had been driven."—κηδε δὲ θυμόν. "And was distressing his soul." Observe that κήδω, though here applied to the mind, is most commonly employed of outward troubles.—Παίηνων. Παῦλος is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—δινήσατα φάρμακα. "Pain-extinguishing remedies."

403-404. σχέτλιος, διρμυοεργός, κ. τ. λ. "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—διρμυοεργός. We have followed here the ordinary text. Spitzner gives αἰσυλοεργός, which, according to the scholiast, and the Etym. Mag. (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas διρμυοεργός is given in the Homeric Lexicon of Apollonius.—ἐκήδε. "Harassed."

405-409. σοι ἐπὶ τοῦτον ἤπικε. "Set this man upon thee." Observe that ἐπὶ is here added to mark more clearly the direction of the action. The reference in τοῦτον, as also in νόπιος, immediately after, is to Diomedé.—οὐδὲ τὸ οἴδε. The same as οὐδὲ τοῦτο οἴδε.—μάλι'o ὅ δηναιός. "Not at all long-lived."—οὐδέ τι μιν παιδες, κ. τ. λ. "Neither at all do his children on his knees call him father," i.e., nor does he ever return from war to the loved circle of home. A beautifully-simple passage, and imitated by Gray:

No children run to hie their sire's return,
Or climb his knees the envied kiss to share."

410-415. τῷ νῦν Τυδειών φραζέσθω. "Therefore now let the son of Tydeus take heed." Dione here means to convey the idea, that Diomedé may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ἁγίαλεα to mourn in vain for his return. There is no allusion,
therefore, in this to any wandering from home, on the part of Diomede, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Aigiona is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomede for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

_UMEINW SEI0._ "Mightier than thou."—_Alyiáleia, períphiRow Ἀδρήσ τίνη._ "Aigiona, the eminently-prudent daughter of Adrastus." Aigiona, according to another account, was the daughter of Aigiona, the son of Adrastus. (Apollod., i., 8, 6.—ἐξ ἕπνοιν γοώσα. "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumbers, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle διν in the previous verse is intended to indicate.—κονρίδαιον πόσιν. "Her wedded lord." —ιθίην ἀλοχος. "The noble spouse," i.e., ennobled by her true affection for her husband.

416-420. καὶ ἄμφωτεργαιν, κ. τ. Ῥ. "And wiped off the ichor from her hand with both (her own)." Supply χερσίν after ἄμφωτεργαιν.—ἄλθετο. "Began to heal."—αἷ δ’ αὐτ. "But they in their turn."—Ἀθηναίη τε καὶ Ἡρη. Deities always friendly to the Greeks.—_ιρέθιξ- ουν. " Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421-427. δ ττε κεν εἴπω; "For what I shall say!" More literally, "for that which I shall say, whatever it may be?"—ἡ μάλα δχ. "Most assuredly now."—ἀνείσα. "While inciting."—τός νέν ἐκπαγιλ᾽ ἐφλησεν. "For whom she has just now shown an excessive fondness."—καρφίζουσα. "In caressing."—πρός χρυσή περόνη. "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular
ring, or disc, the pin passing across its centre; in others it is an arc, the pin being as the chord of the arc.

428-430. οὗ τοῦ, τέκνον ἐμὸν, κ. τ. λ. This verse and the two that follow are quoted by many of the ancient writers; e. g., by Cicero (ad Att., xiv., 13), and Plutarch (De Aud. Poet., p. 36).—δίδο-τα τελεμήια ἔργα. "I have warlike deeds been assigned."—ἀλλὰ σὺν ἤμερόντα, κ. τ. λ. "But do thou attend to the desirable employments of the marriage-state."—ταῦτα δὲ πάντα. "All these things, on the contrary," i. e., the employments of warfare.

433-439. γεγονόσκων δ. "Although he knew that." Observe that δ, the neuter of the relative δέ, is here employed for ὅτι, "that." (Kühner, § 800, p. 407, ed. Jelf.)—ὑπείρεχε χείρας. Compare book iv., 249.—λετο ὅ' αἰεί. "But he was continually longing."—ῥίς δὲ οἱ ἐστυφέλιζε, κ. τ. λ. "And thrice Apollo violently smote for him his glittering shield." Observe that ἄσπιδα οἱ is the same, in fact, as ἄσπιδα αὐτοῦ. As regards ἐστυφέλιζε, consult Glossary on book i., 581.—ἐπέσευσε. "He had made an onset upon him." Observe the employment of the passive in a middle sense.—δεινὸς ὀμολόγος. "Having terribly rebuked (him)."

440-442. φρύζεω, Τυδεῖδη, καὶ χάζεω. "Beware, son of Tydeus, and retire."—θεϊσιν λα’ φρόνετεν. "To meditate equal things with the gods," i. e., to consider thyself equal to the gods. Compare Voss, ad loc.: "Nimmer den Göttern wage dich gleich zu acht'en." This is the true idea, though rejected by Crusius and Stadelmann.—φίλον. "Is the race." Supply ἔστι.—ἐρχομένων. "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445-448. ἀπάτερθεν ὄμλον. "Apart from the throng."—Περγάμῳ ἔλυ λεργ. Compare book iv., 508.—οἱ ἐτέτυκτο. "Stood built for him." Observe the continued meaning of the pluperfect.—ἠτοῦ τὸν Ἀρτό τε, κ. τ. λ. "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mien," i. e., to restore to his former strength and beauty.—ἐν μεγάλῳ ἄντω. "In the spacious shrine." The ἄντων was the innermost shrine, or sanctuary, and to it the priests only had access. The two goddesses here mentioned must be supposed to have been worshipped in the same temple with Apollo, their worship being a kindred one.

449-454. εἰδώλον. "A phantom."—αὕτω τ' Ἀινεία Ικελόν, κ. τ. λ. Compare Virg., En., x., 636, seqq.—δήσου ἀλλήλους, κ. τ. λ. "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers
The hides were several folds deep, and were bound round the edge with metal.—λασσή. The λασσήυων was a kind of shield or buckler, oblong, and usually bending inward. It was always distinct from the ἀσσίς, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common ἀσσίς. (Compare Müller, Archael. d. Kunst, § 342, 6.)

455-459. Αρες, Αρες, κ. τ. λ. Compare verse 31.—οὐκ ἄν δὴ τῶν, κ. τ. λ. “Wouldst thou not now, having gone after him, draw this man away from the fight?” As regards this form of interrogation, compare verse 32.—σχεδόν. “Close to her,” i.e., coming quite near.—χαῖρ ἐπὶ καρπῷ. “On the hand by the wrist.” Compare note on verse 336.—αὐτῷ μου. “Upon me myself.” Among the Attics, ἔμαυτοι, σεαυτοῦ, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from αὐτός; in Homer, on the contrary, αὐτός has usually an emphasis; hence he often gives the component parts separately, as ἔμ· αὐτόν, ἐ· αὐτήν, and sometimes, as in the present instance, αὐτός is placed before the personal pronoun, which has the effect of increasing the emphasis. (Matthiae, § 148, Obs. 2.)

460-471. Περγάμῳ. Compare verse 446.—μετελθὼν. “Having gone among them.”—Ἀκάμαντι. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—κελευν ἑ. “And he encouraged.”—ἔς τί; “How long?” Equivalent, as Eustathius remarks, to μέχρι τίνος.—ἡ εἰδόκειν. “Shall it be until.” As regards the interrogative meaning of ἢ, consult note on book i., 133.—ἐτίμεν. “We used to honour.”—φλοιόσβοιο. Compare verse 322.—Σαρπηδών. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glauce, of the Lycian auxiliaries of Priam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was slain by Patroclus. (Il., xvi., 419, seqq.)

472-475. τῇ δὴ τοι μένος οἴχεταί; “Whither, now, is thy spirit gone?” Several verbs, among which is οἶχωμαι, have in their present the sense of the perfect, as implying the action whence their present state arises. (Kühner, § 396, p. 51, ed. Jelf.)—φῆς πον ἀτερ λαῶν, κ. τ. λ. “Thou saidst, if I mistake not, that thou wouldst hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers.” Observe that ἐτίμεν is here equivalent, in effect, to φυλάξειν.—πον. Equivalent here to the Latin ni fallor. (Zeune, ad Viger., p. 446, ed. Herm.)—λαῶν. By these are meant the city forces as distinguished from
the allies.—τῶν. Referring to the γαμβροὶ and κασίγμητοι.—ἴδειν οίνὸν νοῆσα. "To see or to observe." Homer distinguishes simple seeing (ἴδειν) from νοεῖν, which latter implies an exercise of mind following upon ἰδεῖν. Compare II., xi., 599, where we have τὸν δὲ ἱδὼν ἐνόησε.

477-181. οἵτερ τ᾽ ἐπίκοινοι ἐνεμεν. "Whosoever of us are even n (the place) as auxiliaries." Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 130.)—ἦκῳ. "Am come." Compare note on verse 472.—τῃλοῦ γὰρ Λυκίη. Supply ἐστὶ. By Lycia is here meant, not the country of Pandarus, on the River Ἀσεπος, in Mysia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—Σάυνδρο ἐπὶ δινήντη. "Upon the eddying Xanthus." Observe that the Lycian River is meant, not the one in Troas called also Scamander.

καὖ δὲ κτῆματα πολλά, κ. τ. λ. "And (there I left) behind many possessions, and (those) which whoever may be in want wishes for," i. e., and which he who has not as large would greatly wish to have. With ἐπιδευχὴς supply ἦ. This latter clause, τάτρ ἐλδέται ὡς κε ἐπιδευχής, appears to be added for mere amplification. Compare the explanation of Heyne: "Opes satis magnas, quas omnes alii habere vellent." As regards the form καὖ, consult note on book ii., 160, and observe that καὖ élitov becomes, in later Greek, κατέλιπον.

482-486. ἀλλὰ καὶ ὡς. Consult note on book i., 116.—καὶ μέμοι' αὐτός, κ. τ. λ. "And am myself eager to fight with any warrior. Clarke explains ἄνδρι here by "cum isto viro," i. c., Diomede. But this would be τῷ ἄνδρι.—ἀτάρ οὕτι μοι ἐνθάδε τοίον, κ. τ. λ. "Although I have not anything here such as the Greeks would either carry off or drive away," i. e., though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression ἄγειν καὶ φέρειν means to sweep a country of all its plunder, ἄγειν referring, in such construction, to slaves, cattle, &c., and φέρειν to things.—καὶ ἥμνυνέμειν ὰρεσοίν. "And to defend their wives."

487-490. μήπως, ὡς ἄψιοι, κ. τ. λ. "(Beware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men." Supply ὄρατε before μήπως. Some, however, make no ellipsis here, but place a comma after ὰρεσοίν. This wants force ἄλοντε. There is a metrical difficulty here, the a in ἄλοντε being
long, whereas every where else in Homer it is short. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read ἔνου πανύγρου ὠλόντε, while Clarke inserts ποὺ between ἔνου and ὠλόντε, so as to read ἔνου ποὺ ὠλόντε πανύγρου. Neither expedient, however, is necessary, since the long ἄ in ὠλόντε appears to be the original quantity. Compare ἄναλίκως. (Buttmann, Irreg. Verbs, p. 17, ed. Fishlake.) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in ὠλόντε, when we expect the plural number? Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, Anm. 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke’s explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: “Thou and thy people;” Tuae ipsæ et populus tuus. This derives additional confirmation from verse 485, where we have τύνη and λαοὶ ἄλλοι in juxtaposition. (Clarke, ad loc.)

491–492. τῇ ἱκλειτῶν. “Far-famed.” Wolf and Heyne every where prefer τῇ ἱκλητῶν, “summoned from afar.” The MSS. fluctuate between the two forms, since wherever τῇ ἱκλειτῶ is given there is always a various reading τῇ ἱκλητοῖ. Buttmann, however, gives τῇ ἱκλειτῶ the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet κλειτὸ. The compound τῇ ἱκητῶς, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (Lexil., p. 353, ed. Fishl.)

νολεμέως ἐξέμεν, κ. τ. ᾽. “To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof.” The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one, as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer νολεμέως ἐξέμεν alone to λισσομένῳ, and connect κρατηρὴν ἀποθέοιεν ἐντιπὴν not with λισσομένῳ, but with σοὶ δὲ χρῆ in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, in the next place, not to give occasion for
any rebukes from others, in his own case, by acting the part of a vain-glorious boaster, in the manner alluded to in verse 473, seqq.

493-498. ðàê. "Stung."—Æktorì. The usual Homeric construction, in such cases, is that of a double accusative, namely, one of the whole and another of the part. Here, however, and also in Od., xviii., 83, the whole is expressed by the dative.—πάλλων δ' ὀξέα δοτῆ. The Homeric heroes, on important occasions, went to battle with two spears. (Compare book iii., 18.)—φύλουν αἰνήν. Compare book iv., 15.—οἶ δ' ἔλειλξησαν. "They thereupon wheeled about," i. e., turned around from flight. The reference is to the Trojans.—ὑπέμειναν ὅλλεες. "Withstood them in close array."

499-505. ἄχνας φορέει, κ. τ. λ. "Carries the chaff along the sacred threshing-grounds." The threshing-floor was a raised place in the field, open on all sides to the wind; for the ancients performed their threshing in the open air, not under cover, and the grains of corn were beaten out, either by the hoofs of cattle treading upon it, or by flails. (Compare Virg., Georg., i., 178.)—ιεράς. By "sacred" is here meant consecrated to Ceres.—ἀφρόν λακμώτων. "When men are winnowing." Supply τῶν καρπῶν.—ὁτε τε ἐλαβή Δημήτηρ, κ. τ. λ. "And when yellow Ceres is separating both the grain and the chaff, as the winds rush along." The ancient Greeks performed their winnowing when the winds were high, in order that the chaff might be the more easily carried off. As regards the expression ἐλαβή Δημήτηρ, compare Virgil's "flava Ceres" (Georg., i., 96.)

οἷς δ' ὑπολειπαλυνταί ἄχμωμα. "And they, the places where the chaff falls, grow gradually white." Compare, as regards the meaning of ἄχμωμα, the explanation of the scholiast: οἷς τὸποῖ εἰς οὖν τὰ ἄχμα ἐκπίπτει.—ὁν ἰα δ' αὐτῶν, κ. τ. λ. "Which, in fact, the feet of the horses struck up through them to the brazen-founded heaven, as (the Trojans) mingled with them back again." The dust is raised by the feet of the Trojan steeds, passes through the masses of the Grecian host (δ' αὐτῶν), ascends on high, and then, settling again, whitens the Greeks from above (ὑπέρβε), just as the ἄχμωμα are whitened by the falling chaff after the wind has tossed it to and fro.—ὁψ ἐπιμισογομένω. Referred by some less naturally to the Greeks.—ὑπὸ δ' ἐπαρθέφων ἣνωξής. "For the charioteers were turning back," i. e., kept wheeling their chariots around against the Greeks.

506-511. οἷς δὲ μένος χειρῶν, κ. τ. λ. "And these bore right onward the strength of their hands." Observe that οἷς δὲ refers here
to the Trojans, and particularly to the ἐπιβάται, or warriors in the chariots, as opposed to the ἴνοχης, just mentioned.—ἀμβλέ νέκτα ἐκάλυψε μάχη. "Cast a covering of night over the battle."—τοῦ δ' ἐκραίαινεν ἐφετμὰς, κ. τ. λ. "And he fulfilled the commands of the other, of Phæbus Apollo of the golden sword." The epithet χρυσώ-γρος is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (ἁπρ, like ὀπλον, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of ἁπρ is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

οἴχομένῳ. "Departing." Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512-518. Αὐτὸς. Referring to Apollo. Άneas now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomedes, from his temple on the Pergamus or Acropolis.—μάλα πίνως εἰς ἀντίοιο. "From his very rich shrine."—μεβίστατο. "Placed himself among."—ὕρτεμά. "Sound." Compare our ordinary English expression "safe and sound," and also the explanation of Stadelmann, "frisch und gesund."—καὶ μένος ἐςθλὸν ἔχοντα. "And having good strength."—μετάλλησαν γε μὲν ὁδι. "They did not, indeed, however, question him at all." Supply αὐτόν.—πόνος ἄλλος. "A different toil." The meaning is, that something very different from asking questions occupied their attention.—ἀμοτον μεμανία. Compare book iv. 440.

519-527. τοῦ δὲ Δαναιῶς. "Those, on the other hand, the Greeks." Observe the interval between τοῦ δὲ and Δαναῶς in the text, and compare τοῦ δ' ἐκραίαινεν ἐφετμὰς Φοῖβον Ἄπολλωνος, in verse 508, seq.—οἶ δὲ καὶ αὐτοὶ. "But they even of themselves." Observe that οἶ δὲ refers here to the Greeks, and not, as Enstathius explains it, to the Ajaxes, Ulysses, and Diomedes.—ἐμενον. "A awaited them." The Greeks, while waiting in silence for the onset of the Trojans, are beautifully compared to large masses of clouds hanging around lofty mountain-tops, while the winds still slumber, and before the warfare of the elements has commenced.—νηρεύμης. "During a calm." The genitive of time. There is no need of regarding this as a genitive absolute, and supplying αἰτης, as some do.—ἐστησεν Ἕρμας. "Has caused to stand without motion."—ὕσα "As
long as."—ζαχρησών. "Pressing violently on," i.e., stormy, impetuous. There can be no doubt whatever that the true reading here is ζαχρησών, not ζαχρεῖσσων. Consult Spitzner, ad loc.—πνοεύειν λιγυρήσι σέντες. "Blowing with shrill blasts."

528-532. πολλὰ κελεύουν. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make πολλὰ here equivalent to the Latin multa, but rather to multum. (Heine, ad loc.)—ἀνέφες ἔστη. "Be men."—ἐλεγέθη. "Take unto yourselves." Observe the force of the middle.—ἀλλήλοις τ’ αὐτοῖς. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (Heine and Valpy, ad loc.)—άλοδευόν τοι ἄνδρον. Supply ἄλληλοις.—hé πέφανται. "Than are slain."—φευγώντων δ’. "But when they fly."—δρωνται. "Arises (from it)."—ἄλαχη. "Succour."

533-540. άκόντισε. "Hurled."—πρόμον ἄνδρα. "A foremost fighting man."—Αἰβελώ. For Αἰβελῶν. The form Αἰβελών, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (Thiersch, § 178, 26; Math., § 69, 9.)—Περγασίδην. "Son of Pergasus."—ὁμώς. Equivalent to ὁμοίως. Observe the accentuation: ὁμώς, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—θόδος ἐσκε. "He was ever prompt." Observe the iterative force of ἐσκε.

η δ’ οὐκ ἐγχος ἐντο. "That, however, did not keep off the spear." Observe that ἐντο refers to ἄσπις.—διαπρο δὲ εἰσάγω χαλκός. Compare book iv., 138. In the verse just referred to, the line ends with καὶ τῆς, which Heine here also adopts. But χαλκός suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—νειάρην ἐν γαστρὶ. "In the lower part of the belly."—ζωστήρος. Consult note on book iv., 132.—ἐλασαν. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—δοῦνασεν δ’ πεπόν, κ. τ. λ. Compare book iv., 504. Here, again, we have another change of nominative, Deicoon being now meant.

541-545. Ἠθὸ αὐτ’ Αἰνειάς, κ. τ. λ. Ἄνεas is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—Διοκλῆς. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Pheae in Messenia. In the Odyssey (iii., 488) Telemachus is described as having spent the night under his roof. He was probably a vassal
of Agamemnon's, since Pherae is one of the cities which Agamemnon expresses his willingness to give up to Achilles, if the latter will become reconciled to him. (II., ix., 151.)—Φηραί. Otherwise written Φηραι (Ionic for Φαραι). It lay on the River Nedon, near the modern Kalamata.

δότ' εἰρύδ βέει, κ. τ. λ. "Which flows with wide stream through the land of the Pylians." The River Alpheus rose on the Laconian border of Arcadia, and flowed through Arcadia and Elis. In its passage through the latter country, it watered, according to the poet, the territory of the Pylians, by which evidently that of the Triphylian Pylos is meant. Strabo, therefore, makes use of this passage for the purpose of proving that the Triphylian Pylos was the city of Nestor. (Strab., viii., p. 344.) Compare, however, Leake's Morea, vol. i., p. 417, seqq. Consult, also, note on book i., 251.—εἰρύδ βέει. Heyne explains εἰρύδ here by late, as implying that the river flows through a large part of the Pylian territory, not that it is large of size. We have preferred, however, giving εἰρύδ the meaning which Heyne condemns, both because it is the more natural one, and because Leake describes the Alpheus as being from the Straits of Lavdna in Arcadia, to the sea, a wide, though shallow stream. (Morea, vol. ii., p. 67.)

546-553. δός τέκετ', κ. τ. λ. Observe that δός here refers to the god of the stream.—πολέεσσον ἄνθρεσσιν ἄνακτα. The dative here follows the analogy of ἀνύάσσειν τιτι.—διδυμάονε παίδε. "Twin sons." Observe that διδυμάονε is poetie for διδυμό—μάχης εὖ εἰδώτε πάσης. Consult note on verse 11.—ὑψάσαντε. "Having attained to man's estate."—ἐὐπόλον. "Fine-steed-breeding." A common epithet of Troy and the adjacent country, on account of the fine pastures of Ida.—τιμὴν ἄρνυμένω. Consult note on book i., 159.—τῷ δ' αὖ θέλος θανάτῳ κάλυψεν. "But there the end of death enveloped those two." Observe that by τέλος θανάτωι is meant, in fact, the end that death brings upon all things.

554-560. ὁω τῶγε λέοντε, κ. τ. λ. "They two, just as two lions have been reared," &c. Observe that τῶγε is here substantival, and that the clause is the same as τῶγε ὁω λέοντε δύω, κ. τ. λ. (Kühner, § 443, 4, p. 97, ed. Jelf.) Heyne, who takes umbrage at τῶγε very unnecessarily, thinks the text corrupt, and conjectures ὁω τ' αὖτε λέοντε δύω.—βάθεις ταῦρεσσιν ἡλη. "Among the thick-ets of a deep forest." Observe that ταῦρεσσιν is here the local dative.—σταθμοὶς ἀνθρώπον κεραίετον. "Lay waste the stalls of men." The reference here is to the farm-yard buildings, stalls, folds, stables, &c. In a previous passage (r 140) the term σταθ-
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μοῦς was applied to the abode of the shepherd himself.—δρα "Until."—κατέκταθεν. "Are slain." The aorist refers to what is accustomed to take place.—ἐλάτησιν τοικότες υψηλόσιν. "Like lofty pines." An image of frequent occurrence in Homer. Compare Virg., Aen., v., 448.

564—568. τῶ φρονέων. "Planning this," i. e., with this design.—Ἀντιλόχος. Compare book iv., 457.—περὶ γὰρ δέλε, κ. τ. λ. "Γερ he was exceedingly afraid for the shepherd of the people." Observe that πομένι is here the dative of advantage.—μὴ τι πάθει. We have adopted here the optative mood, at the suggestion of Hermann (Opusc., i., 288), and on the authority, also, of a Vienna MS. The common text has πάθη, but the optative ἀποσφήλει, which follows, leads at once to the suspicion that this latter reading is erroneous.—μέγα δὲ σφας ἀποσφήλει πάνωι. "And make them miss greatly (the fruits) of their toil." The death of Menelaus would have rendered abortive the whole design and success of the war. (Valpy, ad loc.) Observe that σφας is here a rare enclitic accusative from σφεῖς. In other words, it is σφας reduced to one syllable for the purposes of pronunciation. (Compare Buttmann, Lexil., p. 429, 15, ed. Fischl.)

568—575. τῶ μὲν δῆ. Αἰνεας and Menelaus are meant.—ἐχέτην. "Held."—μάλ' ἀγχι παρὶστατο πομένει λαῶν. "Placed himself beside the shepherd of the people, very near (to him)," i. e., close by the side of.—παρ' ἄλληλοις μένοντε. "Remaining beside each other," i. e., standing closely side by side.—νεκρως. The corpses of the two sons of Diocles. In the next line they are called τῶ δειλῶ.—τῶ δειλῶ. "Those two unfortunate ones."—στραφθέντε. "Having turned back," i. e., to the battle.

576—580. Πυλαμένεα. A difficulty arises here. Pylæmenes is mentioned again in the battle at the ships, whereas in the present passage he is slay by Menelaus and Antilochus. Either, therefore, say some of the commentators, the poet's memory is treacherous, or an interpolation has been made in the poem. Barnes and Clarke undertake to solve the difficulty by supposing that Pylæmenes, king of Paphlagonia, came to Troy with two sons, one named Pylæmenes, after the father, and the other Harpalio. The former of these sons is here slain, according to them; while in book xiii, 643, seqq., we read of the death of the other, and of the father's following the corpse of his son from the battle-field to Ilium.

ὑρχὼν. "A leader," i. e., commanding along with his father Pylæmenes, and his brother Harpalio. (Consult previous note.)—Παφλαγώνων. Paphlagonia lay on the Euxine, having Pontus on
the eas., and Bithynia on the west.—κατὰ κληίδα τυχήσας. “Having hit (him) on the collar-bone.” Compare verse 146.

580-588. ἰνιοχόν θεράποντα. “His chariot-attendant,” i. e., charioteer. Observe that ἰνιοχόν is here an adjective, agreeing with θεράποντα. Observe, moreover, that θεράποντα merely means a subordinate, for the time being, to the παραβύτης or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in II., viii., 89, Hector is called ἰνιοχός.—ἐσθλὸν Ἀτυμινάδην. “The noble son of Atymnius.”—ὁ ὑπέστρεψε. “But he was in the act of turning about,” i. e., he was turning about his chariot for flight, when he received the blow.—ἀγκώνα μέσον. “On the middle of his elbow.”—λεύκη ἐλέφαντι. “White with ivory,” i. e., ornamented with ivory on their upper surface. Compare book iv., 141.

ἡλασε κόρασν. “Smote him on the temple.”—ἀσθμαίνων. “Gasping.” Observe that ἀσθμαίνω is especially said of the death-ruckle.—κυμαίας. “Head-foremost.” The Latin pronus.—ἐπὶ βρέχμον τε καὶ ὁμοὺς. “Upon both the upper part of the head and the shoulders.” Observe that βρέχμος (the same as βρέγμα) is properly the sinciput, or the upper part of the head, from the forehead to the coronal suture, and is derived from βρέχω, “to wet,” “to moisten,” because this part of the bone is longest in hardening.—ἐστήκε. “He stood,” i. e., with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590-595. τοὺς δ’. Referring to Menelans and Archilochus.—κεκληρώς. “Having uttered a loud cry.” Homer’s heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—ἐρχέ σφιν. “Led them.” Mars is here accompanied by Enyo (Bellona) and Kydoimos (Tumult). In the fourth book, however (v. 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—ἡ μὲν ἔχωσα Κυδούμων, κ. τ. λ. “She, indeed, having with her the ruthless Tumult of battle.” The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—ἐνώμα. “Kept brandishing.”—φοίτα. “He ranged wildly.” This is meant to be a strong term here. Compare the explanation of Eustathius: μανιωδὸς ὀρ-μωμενος.

596-600. τὸν δέ. Referring to Hector. Diomede is here compared to a traveller, who, after passing over a long route, finds himself on the banks of an impetuous rivo’, which prevents all farther
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advance. Not knowing, therefore, what to do in this emergency, the wanderer at length turns back on his route. So Diomede retreats on beholding Hector.—ἀνήρ ἀπάλαμνος. “A helpless man,” i. e., one who knows not what step to take in such an emergency. Analogous to the Latin inops consiliii.—ἰὼν πολέος πεθίου. Consult note on book iii., 14.—ἄλαδε προρέουσι. “Running forward to the sea.”—μορμύρωντα. “Roaring and boiling.”—ἀνά τ’ ἔδραυ’ ὀπίσω.

“And (then) runs back again,” i. e., turns back quickly upon his former route. Observe that the aorist here refers to what is accused in such cases to happen.

601-606. οἶνον δὴ θαυμάζομεν, κ. τ. λ. “In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior.” Observe that the neuter of οἶος is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—ἀλχυμητὴν τ’ ἔμεναι. The common prose construction would be δι᾽ ἐκεῖν ἀλχυμητῆς.—πάρα. For πάρατε.—εἰς γε θεών. “One, at least, of the gods.”—κεῖνος Ἀρης. “Yonder Mars.”—ὁπλασσα εἰκετε. “Retreat backward.” He recommends them to retreat with their faces turned towards the foe.—μηδὲ μενεαινέμεν. Infinitive for the imperative. Compare verse 441.

611-614. μάλ’ ἐγγὺς ἵνα. As a foe. This same expression often occurs in a friendly sense.—Ἀμφιον. This Amphius must not be confounded with the one mentioned in book ii., 830, and who is there called the son of Merops, although both appear to have come from the same city; for Pæsus, mentioned here, is the same with Apæsus spoken of in book ii., 828.—Σελάγον υἷον. Observe that in scanning, the diphthong wi is shortened before the succeeding vowel.—Παισφ. Pæsus was situate between Lampsacus and Parion, in Asia Minor.—ἀλλὰ ἐ. Equivalent to ἄλλα αὐτόν.—ἡ γ’ ἐπικουρήσισθαι μετὰ Πρίαμον, κ. τ. λ. “Conducted unto both Priam and his sons, for the purpose of bringing succour;” i. e., led him to assist Priam and his sons.

615-626. τὸν ὑδ κατὰ ζωστῆρα, κ. τ. λ. Compare verse 539, seq.—ἐπὶ δύορα’ ἔχειναν. “Poured upon him spears.”—λαξὶ προκάθαρος. “Having stepped on him with his heel.” Supply αὐτῷ. He placed his heel upon the dead body, in order to be better able to draw out the spear.—οὐδ’ ἄρ’ ἐτ’ ἄλλα δυνήσατο, κ. τ. λ. “But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this),” i. e., he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of ἄλλα, and consult Kühner, Ὑ 714, 2, p. 335, Jelf.—ἐπείγετο “He was hard pressed.”—ἄμφιδορα κατερθήν. “The vigorous de-

628–631. Τηλεόλεμον Ἡρακλείδην. "Tlepolemus, son of Hercules." Tlepolemus was son of Hercules by Astyochea, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamia. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in ninety ships against Troy (Book ii., 653, seqq.)—Σαρπίδον. Consult note on verse 471.— Μοῖρα κραταίη. "Powerful fate," i. e., not to be resisted. He was fated to fall in this encounter by the hand of the Lycean prince.— νίδος νίωνος τε. Sarpedon the son, and Tlepolemus the grandson, of Jove.

633–637. Σαρπίδον. The vocative of Σαρπίδων, gen. Σαρπίδοντος, a kindred form with Σαρπίδων, gen. Σαρπίδόνος, the vocative of which last would be Σαρπίδον, with the acute on the final syllable. (Thiersch, § 197, 58.) The nominative Σαρπίδων is not, however, used; but we have the genitive Σαρπίδοντος in Π., xii., 379, and the dative Σαρπίδοντι in Π., xii., 392.—βουληφόρε. The epithet βουληφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τις τοι ἀνάγκη, κ. τ. λ. "What necessity is there for thee, being a man inexperienced in fight, to be crouching here?" i. e., what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit!— πολλόν εἰπεδεύει. "Thou art far inferior to." More literally, "thou wantest much of."—ἐπὶ προτέρων ἀνθρώπων. "In the time of former men," i. e., among former generations. Observe that ἐπί with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (Kühner, § 633, p. 262, Jelf.)

638–647. ἀλλ' οἶνον τινά φαιτι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father?" Observe that we have here, in ἀλλ' οἶνον, the reading of Aristarchus, and of Aristophanes of Byzantium, who regard the words as forming an exclamation; and they are followed by Wolf, Heyne, Voss, Spitzner, &c. The two other readings, namely, ἀλλοίων τινα, given by Tyrannio, and ἀλλ' οἶνον (i. e., μύνον) by Nicias, are deservedly rejected.—βίν Ηρακλητίνην. Literally, "the Herculæan might." Compare book iii., 165.
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δς ποτε δευρί εδηνων, κ. τ. λ. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daughter of Laomedon, when she was exposed to the sea-monster, if her father would give him the steeds which Jupiter had presented to Tros as a compensation for the loss of his son Ganymede. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, according to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii., 6, 4. Consult Heyne, ad loc.). Laomedon was slain, and the city taken and sacked. From Homer's language, the place world appear to have been destroyed; Strabo, however, says it was merely plundered.—ἐξ αἰγής σὺν νησίῳ. "With six ships alone." Compare previous note.—χϊρωσε δ' ὑγνιάς. "And widowed its streets." Compare Virgil (Aen., viii., 511), "tam multis viduāset civibus urbem."

κακός. "Cowardly."—ὑποφθινόθουσι δὲ λαοι. "And thy forces are wasting away." Observe that ὑποφθινόθω is here employed intransitively, as in book ii., 346.—Ἀλκαρ. "A defence."—πιλας Ἀδαίο περίσειν. "Thou wilt pass through the gates of Pluto." Equivalent to the simple θανεῖν.

648-654. κείνος. "That hero."—ἀνέρος ἀφραδίσι, κ. τ. λ. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Hercules.—δς ρυ μιν εϊ ἔρζαντα, κ. τ. λ. "Who, namely, assailed him with a harsh speech, when he had done him service," i. e., in rescuing his daughter.—τηλόθεν. Immediately previous to his Trojan expedition, Hercules had been serving Omphale in Lydia. His followers, however, were collected from Greece.—τευξεσθαι. "Will be brought about." The future middle in a passive sense. (Compare Kühner, ὢ 364, 4, p. 19, Jelf.)—κλυτοπάλωμ. "Famous for his coursers." Compare the scholiast: ἐνδόξους ἰππον ἔχοντι. The god of the lower world has, like the other deities, his chariot drawn by either two or four horses. Probably this representation arose from the legend of the abduction of Proserpina, or else gave rise to it. Compare Hymn. in Cer., 508; Voss, Mythol. Br., 28, 1, p. 185.

655-662. ἤνέσχετο. "Raised."—ὑμαρτή. "At the same moment."—ἡξαν. "Flew forth."—κατ' ὄφθαλμόν. "Down upon his eyes."—βεβλήκειν. The reading of Aristarchus, instead of the common βεβλῆκει, and adopted by the best editors. The Ionians form
ed the pluperfect active, in the first person, in 
*ea, and in the third in ee or eev. This ending in eev became eiv, of which the present reading is an instance, and is supported, also, by the imperfect ἤσκεν in book iii., 388. (Thiersch, § 211, 32; Buttman, § 103, p. 193, ed. Robinson.)—δίεσοντο. "Had sped its way through."—μαμώσασ. "Quivering with eagerness."—ὄστη ἐγχρυμφθείσα. "Having been forced close to the bone."—πατήρ. "His father," i.e., Jove.—ἐτι. "Still." Ἡ fell at last by the hand of Patroclus.

664-667. βάρνενε μιν. "Distressed him." Compare the Latin gravari vulnere.—ἐλκόμενον. "Dragged (after him)." This explains βάρνεν. The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—ἐπερρύσατ' οὖδ' ἐνόπτην, κ. τ. λ. "Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount."—Ἀμφιέστουτες. "They who attended him."

670-678. τλήμονα γνεύν. "A steadfast soul." Commonly said of Ulysses.—μαμψε. "Was agitated." He was inspired with an eager desire of avenging the death of Tlepolemus. Compare μαίνωσα, in verse 661.—κατὰ φένα καὶ κατὰ ἐνυόν. Consult note on book i., 193.—προτέρω. "Farther."—ἡ δύς τῶν πλεόνων Δυκίων, κ. τ. λ. "Or whether he for his part should take away life from those, the majority of the Lycians." The pronominal force of τῶν is still apparent even here. In later Greek, τῶν πλεόνων combined would mean "the majority." (Compare Nägelbsach, Excurs. xix., p. 325.)—οὖδ' ἄρ' μόρσιμον ἔνεν. "But not thereupon was it fated." It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (Π., xvi., 419, seqq.)—τῷ βα κατὰ πληθῶν, κ. τ. λ. "On that account, therefore, Minerva directed his attention unto the main body of the Lycians." Minerva was especially the guide and protectress of Ulysses.—Ἀλκανδρὸν ὗ"Ἀλιὼν τε, κ. τ. λ. Compare Virgil, Æn., ix., 767: "Alcandrumque Haliumque Noëmonaque Prytanique."

679-683. ἔτι πλέονας. "Still more."—δείμα φέρων Δαναοίς. "Bringing terror to the Greeks." This is the only instance where δείμα occurs in Homer; so that it forms here what is technically called a ἄπαξ εἰρήμενον.—χάρῃ οἱ προσίωντι. "Was delighted at his approach." Observe that οἱ προσίωντι falls here under the head of the instrumental dative. (Kühner, § 607, p. 233, Jelf.)

684-688. Πρωμίθη, μὴ δὴ, κ. τ. λ. Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—ἐπώμνον. "Succour me."—ἐπειτά με καὶ λέποι αἰών, κ. τ. λ. "Λ
ward may life even quit me in your city," i. e., and when you have rescued my body from the foe, I will die content in Troy.—

νῦκ ἐξελλον. "Was not destined."

690–694. παρητεῖν, λελιμένος. "Rushed by, with eager feelings." Observe that λελιμένος is here used absolutely, like an adjective, and that παρητεῖν is to be construed with ὁφρα τάγματα ὁδοιτ. —εἰσαν. "Placed." Literally, "seated."—φηγῷ. The φηγὸς was a kind of "oak," bearing an esculent acorn, and was sacred to Jove. It is probably the quercus esculus of Linnaeus, and must not be confounded with the Latin fagus, or modern "beech," though the names are identical, for the fruit is of a different shape.—ὡς ὄραζε. "He forced forth," i. e., drew forth. Literally, "he forced out of doors."

695–698. τὸν δ' ἔλιπε ψυχῇ. "Him thereupon all animation straightway left," i. e., he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions λησπο-

θυμεῖν, ληποψυχεῖν, "to swoon." On other occasions, however, this same form of expression means "to die."—αὐτὲς δ' ἀμπυνυθη. "But he again respired."—περὶ δὲ πνοιῇ Βορέαο, κ. τ. λ. The order of construction is, πνοιῇ δὲ Βορέαο ἐπιπνεόνσα περὶ ζώγρει θυμῷν κα-

κῶς κεκαφήντα, and not ζώγρει (αὐτὸν) κακῶς κεκαφήντα θυμῶν.—κακῶς κεκαφήντα. "Panting miserably," i. e., at its last gasp.

699–703. ὑπ' Ἀρη. "Beneath the prowess of Mars," i. e., before Mars.—οὔτε ποτὲ προτρέποντο, κ. τ. λ. "Neither at any time were turned forward towards the black ships," i. e., they kept re-
treating with their faces towards the enemy, and did not turn their backs in flight.—ἀντεφέροντο. "Did they advance against (them),"—ὡς ἐπύθουντο, κ. τ. λ. "When they understood that Mars was with the Trojans."—ἐξενάριζαν. The common text has ἐξενάριζεν, which has the authority of some of the MSS., and of Eustathius. But ἐξενάριζαν is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705–710. Ἀντλθεον Τεύθραντ, κ. τ. λ. The Greeks mentioned are unknown.—ἐπὶ δὲ. "And moreover."—ἀλολωμίτην. "With flex-

ible belt," i. e., with a belt or μίτρα in which he could easily move, and which, from its suppleness and flexibility, yielded to the press-
ure of his person. The meaning of αἰόλος in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col-
our, but simply to suppleness and flexibility. (Lexil., p 66, ed. Fishl.) As regards the μῖτρα itself, consult note on book iv., 137.

Τὰλγ. Zenodotus wrote "Τἀγ", because "Τἀγ" in book ii., 500, has the initial vowel long. But there the vowel is lengthened by the arsis, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover is a city in Lydia, whereas Hyle is in Boeotia. (Strab., ix., p. 407.)—μέγα πλούτοιο μεμηλάω. "Caring greatly for wealth," i.e., intent in the acquisition of wealth.—λήμνη κεκλιμένος Κηφαιόδ. "Adjoining the Lake Cephisis." Literally, "reclined against." The Lake Cephisis, or Cephisian Lake, was known at a later day under the name of the Lake Copais. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephisis, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflows. The modern name is the Lake of Τορολία.—μάλα τίονα δήμον. "A very fertile district."

711-716. τούς δ'. Hector and Mars.—βλέκοντας. "Destroying.'—Δ Πόσοι, αλιγάχοιο, κ. τ. λ. Compare book ii., 157.—ἵ β' ἀλιων τόν μιθον, κ. τ. λ. "In very truth, then, we made that promise as a vain one to Menelaus." When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—"Ἰλιον ἐκκέρανττ', κ. τ. λ. Compare book ii., 288.

720-721. ἦ μὲν ἐποιχομένη, κ. τ. λ. That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare Od., vi., 70, seqq.) Nay, Andromache herself gives their food to the steeds of her husband (Il., viii., 187, seq.); and Neptune also harnesses his own coursers. (Il., xiii., 35.)—ἐντυνεν. "Harnessed." Clarke thinks that ἐντυνεν here is a mere fictitious form, framed by those who were ignorant that ἐντυνω shortened its second aorist ἐντύνων," so that he is in favour here of the reading ἐντυνεν. The truth is, ἐντυω is a regular epic form, and its imperfect, as here employed, is ἐντυεν. Clarke's conjecture, therefore, is of no value whatever. (Compare Spitzner, Gr. Pros., δ 52, b.)

722-723. Ἡθη δ’ ἄμφ’ ὀχέςσι, κ. τ. λ. Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state unti
they were again needed; for Hebe is here described as putting together the component parts, on the chariot’s being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Ægean Sea. Homer also supposes them to be of no great weight; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomede, in his nocturnal visit to the enemy’s camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (II., x., 503, seqq.) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (Æn., vii., 184.)

καμπύλα κύκλα. “The curved wheels.” Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii: “The wheels light, and dished much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end.” (Pompeiana, Lond., 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—δικτάκυμα. “Eight-spoked.” Six was the usual number of spokes in a chariot-wheel: eight are here given, on account of the superior dignity of the gods. (Schol. ad Pind., Pyth., i., 73.—Heyne, ad loc.)—σιδηρέω άξιον ἀμφίς. “To the iron axletree on both sides.” Observe the adverbial force of ἀμφίς. The whole clause is merely an explanatory apposition to βάλε ἀμφὶς ἡχλεσσι. There is an hiatus in άξιον ἀμφίς. Bentley suggests σιδηρέον άξιον άμφις.

724—725. τῶν ἦτοι χρυσάετ ἵτως, ἀφθιτος. “Of these, indeed, the felloe (is) of gold, imperishable.” Observe that τῶν refers to κύκλων understood; and, moreover, that χρυσάετ is to be pronounced here as a dissyllable.—χάλκε’ ἐπίσσωτρα. “(Are) brazen tires.” Homer here describes the chariot of Juno as having a brazen tire upon a golden felloe, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid’s description is more ornamental than correct: “Aurea simma curvatur.
NOTES TO BOOK V.

374. “Rotae.” (Met., ii., 107.) The tire was commonly of iron.—προσαρρύτα. “Fastened on.”

726-733. πλήμναι θ’ ἀργύρου, κ. τ. λ. “And the circular naves on both sides are of silver.” In the ordinary chariot, the nave, which was of wood, was strengthened by being bound with an iron ring.—διφρος δὲ χρυσέουσι, κ. τ. λ. “And the body is stretched on with golden and silver thongs.” Observe that διφρος, though properly the seat, is here taken for the entire body of the chariot.—ἀντυγες. Consult note on verse 263. The ἀντυγες, or rim of a chariot, must have been thicker than the body to which it was attached, and to which it gave both form and strength. For the same reason it was often made double, as in the present instance, such being here the true meaning of δοιαὶ ἀντυγες.

τοῦ θ’ ἑξ. The reference is to the διφρος.—βυμὸς. The pole of the ancient chariot was firmly fixed at its lower extremity to the axle; whence the destruction of Phaëthon’s chariot is represented by the circumstance of the pole and axle being torn asunder.—αὐ τὰρ ἐπ’ ἄκρῳ, κ. τ. λ. “While at the extremity she bound,” &c. The yoke was attached to the pole either by a pin, or, as in the present case, by bands or thongs.—ἐν δὲ λεπάδωνα κάλ’, κ. τ. λ. “And on it she flung the beautiful breast-bands of gold.” The λεπάδων was a broad leather strap, fastening the yoke under the neck, and passing between the fore-legs to join the girth. Most of the parts of the chariot that have here been enumerated may be seen in the following representation of one preserved in the Vatι.
The pin at the extremity of the pole is for the purpose of attaching the yoke to it, when bands or thongs were not employed.

734-739. πεπλοῦ μὲν κατέχειν, κ. τ. λ. "Let fall on the floor of her father her robe fine of texture, varied of hue," i. e., cast off her robe to put on her tunic. As regards the force of πεπλοῦ here, consult Glossary on ταυτοπλοῦ, p. 538; and with respect to κατάναυ (of which mark the long penult), consult Glossary on κατάναυ, p. 556.—πατρὸς ἐπὶ οὐδεί. The reference is to the palace of Jove, where the heavenly arms which Minerva takes were accustomed to be kept. (Il., viii., 375.)—χιτών. Consult note on book ii., 42.—ἀμφὶ δ’ ἄρ φοίνικι. The reference is properly to the strap supporting the ἀγις. Consult note on book ii., 388.—αιγίδα. Consult note on book ii., 447.—θυσονδέεσσαν, δεινήν. "Tasselled, terrible." Consult note on book ii., 448.—ἡν πέρι μὲν πάντῃ, κ. τ. λ. "Around which, indeed, in every direction, fear keeps circling," i. e., terror encompasses the shield of the goddess as with a border. Obsérved the middle meaning of ἑπεφάνωται, and also the continued action denoted by the perfect.—φόδος. Not to be written with a capital letter, as some editions have it, since there is here no personification. Compare Il., xv., 310, where it is said of the ἀγις, Ἡφαιστός Δίω δῶκε φορήμεναι ἐς φόδον ἄνδρῶν.

740-742. ἐν δ’ Ἑρέτ. "On it, moreover, is Contention." Compare verse 518, and book iv., 440.—ἄλκη. "Fortitude," i. e., the firm endurance of the fight. Opposed to ἰωκῆ, immediately after.—κρυόεσσα ἰωκή. "Chilling Pursuit." The Ἀλκη and Ἰωκή of Homer become, in Hesiod, Προϊώνες and Παλιώτεις. (Scut. Hecr., 134.)—ἐν δὲ τε Γοργείη κεφαλῆ, κ. τ. λ. "And on it, too, the head of the Gorgon, fearful monster." Observe here the apposition between πελώρου and the genitive Γοργοῦς implied in Γοργείη, and consult note on book ii., 54. The common text removes the comma after κεφαλῆ, making the meaning therefore to be, "the Gorgon head of the fearful monster;" this, however, is decidedly inferior. With regard to the epithet Γοργείη itself, it may be remarked, that Homer knows only one Gorgon, a fearful monster, of appalling look (Il., viii., 349; Od., xi., 633). Hesiod, on the contrary, makes the Gorgons to be three in number, and daughters of Phorcys and Ceto. Their names are Euryale, Steno, and Medusa, of whom the last was the most fearful, since her snaky head turned all who beheld it into stone. (Hes., Theog., 276, seqq.—Apollod., ii., 4, 2.)—τέρας. "A portent." By the expression Δίως τέρας is meant a portent or omen of evil sent from Jove. Some commentators think that the poet is here referring to the ἀγις. ν is much more correct, how
ever, and more consistent, too, with Homeric simplicity, to make the reference to be to the Γοργείη κεφαλῆ.

743–747. ἀμφίσφαλον κνενήν τετραφάληρον. "Her four-crested helmet with spreading metal ridge." By ἀμφίσφαλος κνενής is meant a helmet, the φάλος of which extended from the forehead to the back of the neck. As regards the φάλος itself, consult note on book iii., 362, and with respect to the term τετραφάληρος, consult Glossary. —ἐκατόν πολίων πρυλέεσσ’ ὕραμνίαν. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (Laoc., p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748–751. Ἡρη δὲ μάστιγι, κ. τ. λ. "And Juno thereupon applied herself eagerly to the horses with the lash."—αὐτὸμαται. "Of their own accord."—μύκον. "Grated."—ἀς ἔχων Ὡρᾶτ. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (Theog., 901.) As the day was at first similarly divided into three parts (ἡδος, μέσον ἡμαρ, and δεῖλη: Hom., II., xxxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into hours, these minor parts were placed under their charge, and named from them. (Quint. Smyr., ii., 595.—Nonnus, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (Theog., 903) gives them, Eunomia (good order), Dike (justice), and Eirene (peace), and he adds that they watch over (ὀρείνοντι) the works of mortal men. (Keightley, Mythol., p. 190, seq.)

ἀνακλίναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—ἐπιθείναι. "To put to," s. e., to shut the cloud-gate.


Zeô πάτερ. Even Juno here calls her spouse and brother by the appellation of "father," this being intended merely as an honorary title. So we have "Pater Neptune" in Virgil, Άην., v., 14.—οὐ νεοσίζη Ἄρει, κ. τ. λ. "Art thou not indignant at Mars on account of these destructive deeds." Observe here the construction of νεοσίζομαι with the dative of the person and the accusative of the thing; and compare the similar construction of μέμφομαι.—τάυε ἔργα ἀλήθηλα. We have given here the old reading recommended by Buttmann, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, τάυε καρτερά ἔργα. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas καρτερά ἔργα, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomede on the gods. (Lexil., p. 48, ed. Fishl.)

758-763. ὄσσατον τε καὶ οἶνον, κ. τ. λ. "How great as well as what sort of a multitude of Greeks he has destroyed." Equivalent, in fact, to διπ τοσοῦτον καὶ τοιοῦτον ἄπολεσε λαόν. Observe that ὄσσατον occurs nowhere else in the Iliad or Odyssey, and that it stands for δασον.—μάφ, ἅταρ οὐ κατὰ κόσμον. Compare book ii., 214 —οἱ δὲ ἕκκλητι τέρπομαι. "While those (others), at their ease, delight themselves."—ἀφρονα τοῦτον ἄνέντες. "In having let loose this frantic one." Referring to Mars. Compare verse 455, seqq. We have here in ἄνεντες a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—τίνα θέμωσα. "Any principles of justice."—μάχης έξ. We have given εξ here the accent, after Wolf, Spitzner, Stadelmann, and others. —ἀποθέμησα

"Drive away."

765-766. ἄγρει μάν. "Ay, come!" The term ἄγρει often occurs in Homer. It was originally the imperative of ἄγρεω, "to take," but in Homer it is a mere adverb, like ἄγε. Observe here the strong affirmatory force which μάν imparts to it.—ἀγελεγη. Compare book iv., 128.—έ. Equivalent here to αὐτον.—πελάξειν. Observe that πελάξω is here employed in a transitive sense, "to bring near to," "to afflict with."

768-772. μαστίζεν δ' ἵππους, κ. τ. λ. Compare verse 364.—δασον δ' ἠρεοετής, κ. τ. λ. "Now, as far as a man is wont to see with his eyes through the distant, hazy air." Observe that ἠρεοετῆς properly denotes "of dark or cloudy look," but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, ἄηρ is the lower air, the atmosphere, the thick air or

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haze that surrounds the earth, and is opposed to \textit{aithêr}, the pure or upper air. (Compare Buttmann, Lexil., s. v.)—\textit{θεον}. Observe the force of the aorist in denoting what is wont to happen.—\textit{τόσιν ἐπὶθρόκων}, k. t. l. “So far spring the high-sounding horses of the gods,” \textit{i. e.}, so much space do they clear in a single leap. The epithet \textit{ψηφιχέες} has reference, in strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. “Who would not,” remarks the critic, with beautiful taste, “from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!” (\textit{περὶ ψυφος}, c. ix.; 5.)

773–777. \textit{Τροιην ποταμῷ τε βέοντε.} “Unto the plain of Troy, and the two flowing rivers,” \textit{i. e.}, and the two rivers that flow there. The plain of Troy lay between the Simois and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—\textit{γα} \textit{βοῦς Σιμόες συφάλλετον}, k. t. l. “Where the Simois and the Scamander unite their streams.” The Simois fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. This is called the \textit{schema Alemanicum} (\textit{σχήμα Αλκμανικόν}), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Aleman, though it is found as early as Homer. (Kuhlner, § 393, 5, p. 46, ed. Jelf.)—\textit{περὶ δ’ ήρα ποιλὶν ἔχενεν.} “And she diffused around a thick mist.” This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, \textit{seqq.}—\textit{τοῖσιν δ’ ἀμβροσίην}, k. t. l. “And the Simois caused to spring up for them ambrosial food to feed upon.” As the earth causes flowers to spring up under the feet of the gods (\textit{Il.}, xiv., 346), so here the Simois causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks Observe that \textit{άμβροσίην} is here equivalent to \textit{άμβροσιον} \textit{εἴδαρ}, as expressed in verse 369. The scholiast explains it by \textit{πῶς τινὰ ἦν οἱ τῶν θεῶν ἵπποι ἑσθίον.}

778–786. \textit{τρῆρωσι πελείασιν ἵμαθ’ ὁμοίαι.} “Like timid doves in their pace.” The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove, or cushion, called \textit{πελείας}, or \textit{πέλεια}, from its dark colour, and in Homer usually an emblem of timorousness.—\textit{εἰλάμενοι.} “Collected together in a crowd.” (Compare Buttmann, Lexil., p. 256, ed. Fisch.;
and consult Glossary on line 203, s. v. εἰλαμένων.)—ονο. κάπροιςαν.
"Wild boars." Homer here joins αῖς κάπρος: elsewhere, also, he
has αῖς κάπρος. (II., xi., 293; xvii., 292.)—ωλαπαθών. "Easily
mastered."—Στέντορι μεγαλήτορι χαλκεοφόνῳ. "To the great-
hearted, brazen-voiced Stentor." This individual is mentioned only
in the present passage. The scholiast says, that, according to some,
he was a Thracian, while others made him an Arcadian. He
could shout as loud as fifty men together, and lost his life in con-
tending with Mercury in loudness of voice. Voss, following Barnes,
makes μεγαλήτορι signify "strong in breast," i. e., of powerful lungs.
But Stentor was a warrior, not a mere herald or cryer, and μεγα-
lήτορι must be regarded as equivalent to the Latin magnanimo, or
forti.

787-791. αἰδός. "(It is) a shame." Supply ἐστί, and compare
the explanation of Heyne, "pudendum vobis est."—κάκ' ἐλίγχεα
Compare book ii., 235.—εἴδος. "In form alone."—ις πόλεμον πωλ-
θακετο. "Used to resort to the war."—προ πυλῶν Δαρδανίων
οίχεσκον. "Advanced beyond the Dardanian gates," i. e., the
Scean gates, which faced the Grecian camp.—κολῆς ἐπὶ νησὶ
close to the hollow ships."

794-798. παρ' ἵπποις καὶ ὄχεσφιν. Compare verse 107.—ἐλικος
ἀναψίχοντα. "Cooling the wound." Diomedo was cooling his
wound by raising and easing the strap of his shield, and was wiping
away the dark blood.—μν ἔτειρεν. "Kept chafing him."—τελαμών-
ςε. Compare note on book ii., 388.—κάμνε δέ. "And he was fa-
tigued."—ἀν δ' ἱσχων. "And raising."—κελαινεφές. Compare book
iv., 140.

800-805. ἀλίγων οἷς ἐκκότα. "Little like to himself." Minerva
here indulges in the same strain of reproof that Agamemnon adopt-
ed in the previous book (370, seqq.).—καὶ β' ὥτε πέρ, κ. τ. λ. Tydeus,
as has already been mentioned (book iv., 384, seqq.), was sent as a
messenger to Eteocles, then on the throne of Thebes. Minerva
says that she strongly urged on him the importance of his doing
nothing that might lead to open collision with the Thebans, but
that his own daring spirit caused him to forget her injunctions.
—οὐδ' ἐκπατιφάσσεσαι. "Nor to rush with fierce look to the fray."—
νόσφιν Ἀχαιῶν. The reference is to the army of Adrastus.—δαι-
νονθάλ μν ἄνωγον, κ. τ. λ. "I exhorted him to feast quietly in their
halls." Heyne suspects the authenticity of this line, and thinks
that it has been suggested by the 386th verse of the preceding
book. It would certainly be superfluous, as that scholar thinks, if
we were, with him, to supply Καθμείωνες after ἄνωγον, but as it is
here explained, and made to refer to Minerva, the line appears unobjectionable.

806-808. ἀυτὰρ ὁ θυμὸν ἐχων, κ. τ. λ. "He, however, retaining his own hardy spirit, just as before." The apodosis begins here. —προκαλιζέτο. Such challenges at meals were very customary. Compare book iv., 389.—πάντα. "In all (the contests)." Supply ἀθλα, and compare book iv., 389.—ῥηίδως· τοιὴ οἱ ἐγών, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Zenodotus from book iv., 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadmean leaders; whereas Diomede, though aided by Minerva, remits his exertions in the fight.

810-813. προφορέως. Voss connects this adverb in construction with μάχεσθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλομαι. Compare verse 816.—κάματος παλαιῶς. "Weariness produced by much labour."—δέος ἀκόριον. "Heartless fear." Madame Dacier, after Eustathius, says, that the whole force of Minerva's speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomede in the midst of the Greek host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomede disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (Valpy, ad loc.)—δαφρόνος οἰνείδαο. "The warlike son of Æneus." Tydeus was son of Æneas, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adrastus, king of Argos, whose daughter Deipyle he married.

816-826. τῷ τοι προφορόνως, κ. τ. λ. "Therefore will I tell thee the matter with alacrity." Compare the explanation of Heyne: "τοις omnis est animo expromat."—δύνας. "Sluggishness."—ἐφετέρους. To be pronounced as a trisyllable, by synizesis.—μακώρεσει θεοὶς ἀντικρο ἐμεσθαι, κ. τ. λ. Compare verse 130.—τὴν γε οὐτάμεν. Supply ἐκέλευς, which may be inferred from εἶς. —ἄλημναι ἐνθέδε πάντας. "To collect themselves all here together." (Buttmann, Lex., p. 257, ed. Fishl.)—μάχην ἀνὶ κοιρανέοντα. "Commanding
throughout the night." Observe that ἄνα is here written without anastrophe. This is done in accordance with the precept of Aristarchus, in order that the preposition may be distinguished from ἄνα, i. e., ἄνεσθι, and from ἄνα, the vocative of ἄνας.

827-834. Ἀρηα τόν. "That Mars." We have followed here the reading of Heyne, as the most natural and foreible. Spitzner, Wolf, and many others adopt τόγε, from a Vienna MS. If we read τόγε, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun δέος being supposed to be understood in this last sense.—ἐxe. "Direct."

tύψον δὲ σχεδίην. "And strike him in close onset," i. e., engage with him hand to hand. Observe that σχεδίην is here equivalent to ἐκ τοῦ σχεδόν, or ἐκ τοῦ ἐγγύθεν. Some, without any necessity, regard σχεδίην here as an adjective, and supply τυπὴν or πληγὴν.—τούτων μαυρόμενων, κ. τ. λ. "That phrensied one, a made evil, a shifter from one to another." Mars is called τυκτῶν κακῶν, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: ὡς ὕφ' ἵμων αὐτῶν τευχόμενον καὶ μὴ φύσει ἵμιν ἐγγύτυχομενον. On the other hand, the epithet ἀλλοπρόσαλλων has reference to the varying chances of warfare, victory inclining first to one side and then to the other.—στειτ' ἄγωρεύων. "Conversing, promised," i. e., promised in conversation. The breach of promise of which Mars had been guilty makes the epithet ἀλλοπρόσαλλων still more appropriate.—τῶν δὲ λέλασται. "And has forgotten those (others)."

835-845. ὡς φαμένη, κ. τ. λ. Minerva herself becomes the charioteer of Diomedes, for, without the aid of the gods, he could not, of course, wound Mars.—χειρὶ πάλιν ἐρόσαστ'. "Having drawn him backward with her hand."—δ' ἰ. Sthenelus.—μέγα δ' ἱθράχε φήγων ἐξων. "And the oaken axle loudly groaned." Observe that in verse 859, this same verb ἱθράχε is employed to express the ery of the wounded war-god. Compare book iv., 420.—ἀγεν. "It bore."—ἐξεναρἰζεν. "Was despoiling." We have given here the imperfect, with Wolf and Spitzner, instead of ἐξεναρἰζεν ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives ἐξεναρἰζεν with the common text.—Αἴδος κυνένη. The helmet of Pluto (Ἀἴδος, "the unseen one") had the peculiar property of rendering the wearer invisible. This wonderful helmet had been made by the Cyclopes (Apolloc., i., 2, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (Hes., Sc. Her., 226, seq.) Köppen asks what Minerva did with her own fearful
helm (v. 743) when she put on that of Pluto, and remarks, "

_Heb bonus, opinor, dormitavit Homerus._" But, in the case of so power-
ful a goddess as Minerva, the poet is excused from entering into
many explanatory details, and leaves them, therefore, to the gen-
eral conceptions of his hearers.

849–854. _idēc._ "Straight towards." Observe that the adver-
bal _idēc_, straight for any mark, is construed with the genitive of the
object or mark, just as verbs of aiming at anything are. (Kühner
§ 509, 2, p. 142, Jelf.)—_ἀρέξατο ὑπὲρ ζυγὸν._ "Reached forward over-
the yoke." Mars was on foot, having lent his chariot to Venus
(compare verse 363), and stationed himself close in front of the
horses of Diomedes. Hence, in aiming a blow at the latter, he ele-
vates his spear above the heads of the horses.—_τόγε._ Referring to
_εὔχος._—_ὁσεν ὑπὲκ δίφροιο, κ. τ. λ._ "Turned it away from out
of the chariot, so as to have been driven in vain," _i. e._, so that it
was impelled in vain.

855–862. διετέρωσ αὐθ. "Secondly, in turn."—_ἐπέρεισε._ "Drove
it firmly."—_ὁδι ζῴωνυσκετο μύτρη._ "Where he was girt with the
belt." Consult, as regards the term _μύτρη_, the note on book iv.,
137. We have followed Spitzner here in giving _μύτρη_, which is the
reading of Aristarchus. Heyne and others have _μύτρην_, the reading
of Eustathius. Both constructions are Homeric, but the first seems
preferable here. The phrase _ζὼνυνοθαι μύτρην_ means "to gird one's
self with a belt," but _ζώνυνοθαι μύτρη_, "to be girt with a belt."
(Spitzner, _ad loc._)—_δια δὲ ἐδαφεν._ "And tore through."—_ἐβραξε._
"Roared." The verb _βραξω_ is mostly said in Homer of the ring-
ing or clashing of arms or armour. It is applied, however, also to
the groaning of a heavily-loaded axle (v. 838); to the roar of a tor-
rent (II., xxi., 9); the groaning of the battle-field (II., xxi., 387); the
shriek of a wounded horse (II., xvi., 468); and, in the present in-
stance, to the terrific cry of the war-god. Knight opposes this view
of the subject, and quite spoils the effect of the passage, by refer-
ing _ἐβραξε_, not to the cry of Mars, but to the roar of arms raging
violently, and ascending to the very heavens.

_Ιννεάχιλοι._ The cry of Mars is compared to the united shout of
nine thousand or ten thousand men in battle, and the poet thus
leaves it to the imagination of the reader to form a suitable idea of
the superhuman strength and size of the god himself. Some of the
ancient critics make a very tasteless alteration here, and read _ιν-
νεάχιλοι_ and _δεκάχιλοι_, from _χειλος_, "a lip." The cry of Mars is
thus compared to that of nine or ten pairs of lips, and all the beauty
and force of the passage are lost.—_ἐπαξον._ "Are wont to shout."
NOTES TO BOOK V. 383

—ἐριθα ἐνυάγωντες Ἁρμος. "When joining the conflict of Mars," i. e., when joining battle.—ὑπο τρόμος ἐλευ. Observe that ὑπο is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

864-870. ὅτι ἐκ νεφέων, κ. τ. λ. "And just as a dark haze appears out of the clouds," i. e., just as a dark thunder-cloud rises in the sky. Observe that ἁπρ is here still employed in the sense of thick and darkened air (its true Homeric usage), and that ἐκ νεφέων is equivalent merely to ἐν νέφεσι, that is, ἐν ὄμπανῳ, since what is in the sky comes to our view from the sky.—καύματος ἡ ἄνεμου δυνά
cεσι, κ. τ. λ. "A heavy-blowing wind being raised after heat," i. e., in consequence of previous heat. Heyne places a comma after καύματος, and explains it by διὰ καύματος. Others make it the giv
tive of time, "in time of heat." We have followed Wolf, Voss, Spitznzer, and others in making καύματος depend on ἡ, and in giv
ing the preposition a meaning somewhat analogous to that of μετά with the accusative. (Compare Kühner, ὦ 621, p. 244, ed. Jelf.) The meaning of the figure in the text is simply this: as the heav
ensof smoke are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomedes as his vast form shot upward into the skies.

ὅμοιο νεφέσσων. "Amid clouds." Literally, "together with clouds." The clouds here meant are those that shrouded his form from the view of all other mortals except Diomedes. (Köppen, ed loc.)—ἀμφοτέρων αἵμα. Compare verse 339.

872-877. ὀ πειρασίας ὀρῶν, κ. τ. λ. Compare verse 757.—τάδε κατερᾶ ἔργα. "These violent doings!" —αἰεί τοῦ ὑλιστα, κ. τ. λ. "We gods, in very truth, are always enduring the most appalling things through one another's planning, and (that, too,) while strivi
g to confer benefits on men." Wolf rejects the particle δὲ after χάριν, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissen
sions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these un
worthy causes.—ἀλλήλων ἱόντας. More literally, "through one an
other's will or hest."—σοὶ πάντες μαχόμεσθα. "We are all at vari
ance with thee," i. e., we all take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the in
dulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make σοι here equivalent to διὸ σῇ, i. e., σοῦ χάριν.—ἐφρόνα κόρην, οὐλομένην. 'A senseless daugh
ter, fraught with mischief.'
878–883. ἐπιπείδουται. Observe the change of person in ἐπιπείδουται and δεδύμεσθα. This is not by any means, as some maintain, "a grammatical solecism," but is intentionally done by the poet, in order that more emphasis may be given to the clause καὶ δεδύμεσθα ἔκαστος, where Mars especially comprehends himself.—πρωτιβάλλει. "Thou checkest."—ἄλλ' ἄνειες. "But dost set her on," i. e., dost encourage her in her evil doings.—παιδ' ἀθηνον. "A destructive child."—ὑπέρθυμον. "The overbearing."—μαργαίειν ἐπ'. "To be frantic against," i. e., madly to assail.—χειρ' ἐπὶ καρπό. Compare verse 458.

885–887. ἄλλα μ' ὑπῆνεικαν, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, νεκάς is a post-Homeric term.—ἥ τε κε ὅριν ἔπαιχον. "Certainly I should for a long while have suffered." Observe the difference of accentuation, and, consequently, of meaning, between ἥ in this clause and ἥ in verse 887.—ἥ κε ζός ἀμενηνός ἕα, κ. τ. λ. "Or, (though remaining) alive, would have been without strength from the blows of the brass." The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomedes would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889–898. μὴ τί μοι μινύρεις. "Whine not at all to me."—ἄλλο-πρόσαλλε. Compare verse 831.—ἐχθιστος δὲ μοὶ ἐσοι, κ. τ. λ. Compare book i., 176, seq.—μητρός τοι μένος ἑστιν, κ. τ. λ. "To thee belongs the uncontrollable, unyielding spirit of thy mother Juno."—σονόμα. "With difficulty."—κεῖνης εννεσήσοιν. "Through her instigations," i. e., through her rash and foolish counsels.—ἐχοντα. "To be enduring."—ἐκ γὰρ ἐμευ γένος ἐσοι. "For thou art in race from me," i. e., art an offspring of mine. Observe that γένος here is the accusative absolute, as in verse 544. Compare Spitzner, Exeunt. ix., p. 4.—τευ ἐξ ἄλλου. For ἐξ ἄλλου τινός.—ἐνέρτερος Οὐ-ρανίων. "Lower than the sons of Uranus." The Titans are meant, who, according to early legends, warred against Jove, were overcome, and thrust down to Tartarus, where they lie in chains. Observe that the term Ὠρανίωνες elsewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given ἐνέρτερος here with Spitzner; and have, with the same editor, recalled the rarer form ἦθας. The common text has ἦσα.

899–909. Παιῆν. Consult note on verse 401.—τῷ δ' ἐπὶ Παιῆν,
κ. τ. λ. Compare verse 401, _seq._—ὡς ὃς ὃς ὃς ὃς γάλα, κ. τ. λ. “And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it.” The _tertium comparationis_ here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (τίμμωτος) for curdling milk.—ἐπεγόμενος. We have preferred following here the explanation of the scholiast, i. e., ταραττόμενος, σπευδόμενος. Some give it the meaning of “quickly,” and connect it in construction with _συνέπησεν_. Observe, moreover, in _συνέπησεν_, the reference to what is wont to happen.


Κκ
NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN Hector AND ANDROMACHE.

The battle is continued; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreaty that goddess to remove Diomede from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomede and Glauceus come together for the purpose of engaging but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

1-4. Οἶωθη. "Was abandoned (by the gods)." The gods now restrained from taking any farther part in the fight.—πολλὰ ὁ ἀρ ἐνθα καὶ ἐνθ, κ. τ. λ. "And thereupon the fight went straight onward, in this direction and in that, across the plain," i. e., the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing.—πεδίον. Consult note on book iii., 14.- ἀλληλον ἰδνομένον, κ. τ. λ. "As they set their brass-tipped spears full against each other." Observe that ἀλληλον is here the genitive, after a verb of aiming at a mark (Kühner, § 506, p. 141, Jelf.), and, moreover, that ἰδνομένον, in the present passage, is the only instance in the Iliad of the employment of the middle voice of ἰδνον, to denote the levelling or aiming of spears, the active being the more usual form.—μεσαγίς Σιμόνετος, κ. τ. λ. The battle-field lay
between the Simoïs and Scamander, which last was also called Xanthus. (Compare book v., 77, 774.)

5-9. πρῶτος. "First of all," i. e., after the gods had left the fight—φῶς δ’ ἐσώμεθα ἔθηκεν. "And caused light to his companions," i. e., gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, οὖν Ακαμας had fallen. Acamas was leader of the Thracians (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 462). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—τέτυκτο. "Was." Observe here the employment of the pluperfect passive of τεῦχω, to denote that which had been made, and still existed; so that it becomes equivalent, in fact, to the simple "was," or imperfect of εἶμι. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—κόρυθος φάλον. Consult note on book iii., 362.

12-17. Ἀξύλον. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. Axylus was from Arisbe, a city on the Hellespont, between Abydus and Lampasacus, and was a leader of the allies under Asius (book ii., 836).—βιότοιο. "In the means of living."—φίλος. "Hospitalable."—πάντας γὰρ φιλέσκετε, κ. τ. λ. "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that φιλέσκειν is here, as the scholiast remarks, equivalent to ἐξενίζειν.—ήρκεσε. "Warded off."—πρόσθεν ὑπαντήσας. "By having placed himself in the way in front," i. e., by having thrown himself in the way, between Axylus and Diomedes, and thus warded off destruction from the former Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18-19. θεράπωντα Καλήσιων. "His attendant Calesius." The term θεράπων does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The θεράπων of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So Patroclus is θεράπων of Achilles (II., xvi., 244); Meriones of Idomeneus (II., xxiii., 143), &c. The θεράπωντες, therefore, are like the esquires of the Middle Ages, and perform similar services
in harnessing the steeds, driving the war-car, &c. — ὑφηνιόχος. “The charioteer.” Observe here the force of ὑπό in composition, the term ὑφηνιόχος properly denoting the charioteer as subject to the warrior in his chariot.—γαῖαν ἑδύτην. “Went under the earth.” Equivalent to the Latin “terram subierunt.”

20–37. Εὐρύάλος. Son of Mecisteus, and one of the companions in arms of Diomedes. Consult book ii., 565, and compare verse 28 following.—βῆ δὲ μετ’. “And he then went after.”—Νύμφη Νῆς Ἀβαρβαρῆ. “The Nymph Abarbara, a Naiad.” The Naiads were river or water-nymphs.—σκότιον. “In secret,” i. e., illegitimate. Hence, δεόν παιδες σκότιοι, “the children of the gods’ secret loves.” (Eurip., Alcest., 989.)—ποιμαίνων. “Tending the flocks.”—ἐπ’ ἔσοι. “Beside the sheep.”—καὶ μὲν τῶν ὑπέλυσε, κ. τ. λ. “And the strength and glossy limbs of these, indeed, the son of Mecisteus relaxed.” By the patronymic Μηκιστημίδης, Euryalus is meant.

29–36. Πολυποίτης. Polypetes was son of Pirthoös, and commanded a part of the Thessalian forces (book iii., 740).—Περκώσιον. “The Percosian,” i. e., from Percote, a city of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. (Consult book ii., 883.)—Ἐλατον. Elatus was from Pedasus, a city of the Leleges, in Troas, on the river Satnioëis. The situation of this place remains undefined. It appears from Pliny, that some authors identified it with ADRAMYTTIUM. (H. N., v., 32.) The Satnioëis, which, according to Strabo, was also called Σαφνίδεις, was merely a large forest-brook.—Λάντος. Leitus was a leader of the Boeotians (book ii., 494).—Εὐρύπυλος. Euryphylus was a Thessalian leader (book ii., 735).

38–44. ἡδὼν ἔλ. “Took alive.”—ἀυτοξιμένω πεδίοιο. “Fleeing bewildered over the plain.”—δῴω ἐνι βλασφημένε κυρικίνω. “Having become impeded by a branch of tamarisk.” The tamarisk (μυρίκη), that is here meant, is the tamari Gallica, a shrubby tree that grows to about twenty feet in height, and is fond of wet places. (Compare Miguel, Hom. Flor., p. 39. Monthel, ad loc.)—ἀγκύλων ἄµα ἄζαντ’, κ. τ. λ. “Having broken the curved chariot at the extremity of the pole.” The yoke was fastened to this part of the pole. As soon, therefore, as this was broken off, the horses were freed, and went off with the yoke.—ἀυτοξιμένοι φοβέοντο. “Were flying panic-struck.”—δολιοσκόνων ἐνχος. Compare book iii., 346.

46–50. ἡγγρεῖ. “Take me alive,” i. e., kill me not, but lead me away captive. Compare the scholiast, ἡγντα ἄγε. In book ν., 698, ἡγγρεῖ had the meaning of “to recall to life,” “to revive.”—αποινα. Compare book i., 13.—πολλα δ’ ἐν ἄφνειον πατοδε, κ. τ. λ. “For
many valuable things lie treasured up in the (house) of my wealthy father.” With πατρός supply οἶκω, or δόμω.—τῶν. “From these.” —ἀπερείς. Compare book i., 13.—ἐμὲ ζωῶν. “Of my being alive.”

51–54. τῷ ὀρὸς τῶν, κ. τ. λ. Compare book iii., 142. Some MSS. give ἐπειθέν here in place of ὄρινεν, but the latter is the more Homeric form, and the former appears to be a mere gloss or interpretation.—θοὺς ἐπὶ νήσος. To be construed with καταζέμεν.—ἀντίος θέων. “Running in the opposite direction.” Observe the difference of accentuation between θέων here, the participle of θέω, and θεῶν, the genitive plural of θέως.

55–60. Ὁ πέπον, Ὁ Μενέλας. Compare book ii., 235.—ἡ οἰλ ὄρισ-τα, κ. τ. λ. “Certainly very excellent (services) have been rendered thee at home by the Trojans.” An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηδ' ἄντινα. For μηδὲ ἐκεῖνος ἄντινα.—γαστέρι. Eustathius makes this equivalent here to ἐν κόλπῳ, since, according to him, κοῦρον cannot stand for ἐμφρόν, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοῦρον can very well mean here a child as yet unborn.

μηδὲ δς φὺγοι. “May not even he escape.”—ἀλλ' ἐμα πάντες, κ. τ. λ. “But may all together utterly perish out of Ilium, without funeral honors, and without a trace (of them being left).” More literally, “unburied and unseen.” The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an interpolation, but on very insufficient grounds.

61–65. ξηρεψεν. “Changed.” —ἀίσιμα παρειπῶν. “Having advised the things that were right.”—δοστο. The force of the middle is here strengthened by ὑπὸ ἐθεν, since δοστο alone properly means “he thrust away from himself.”—ἤρω. For ἤρω. Thiersch (§ 198, 52) thinks that the true form of the accusative here is ἤρω, following the analogy of Μίνω. But we ought, in that event, as Spitzner remarks, to write ἤρων, thus preventing the hiatus.—ἀνε-τράπετο. “Fell over.”—λαξ ἐν στήθει δύσ. “Having tred on his breast with his heel.” Compare book v., 620.


Κ τ. 2
upon,” i. e., eagerly turning his attention to. Nestor recommends that no one loiter behind for the sake of spoils, but that they slay the foe now, and spoil them afterward.—ὤς κεν πλείστα φέρων, κ. τ. λ. “That he may go to the ships bearing very many away,” i. e., loaded with spoil.—ἐπειτα ὅ δὲ καὶ τὰ ἐκηλοι, κ. τ. λ. “And afterward these also ye shall strip off undisturbed from the dead corpses over the plain.” The reference in τά is to the ἐναρα, or spoils, as implied in ἐνάρων that precedes. Observe, also, the peculiar pleonasm in νεκροὺς τεθνητάς, which is somewhat palliated by the additional idea of lying or remaining implied by the perfect participle. Compare, also, Od., x., 530, νέκνες καταθνητώτες.—άμι πεδίον. For ἄνα πεδίον.

73-76. Ἀρρηφίλων ὑπ’ Ἀχιλῶν. “Under the influence of the Greeks dear to Mars,” i. e., through the prowess of the warlike Greeks.—Ἀνάλκειψε δαμέντες. “Subdued through their own spiritlessness.”—Ἑλενός. Helenus, son of Priam and Hecuba, was famed for his skill in auguries, but was at the same time a distinguished warrior. According to the post-Homeric legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare Virg., Aen., iii., 295, 333.)—οἰωνοπόλων ὑπ’ ἀριστος. Compare book i., 69.

77-85. πόνος ἐγκέκλιται. “The toil (of battle) leans,” i. e., has been made to rest. Ανεας and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—Ἀνκίων. The Lycians are here put for the allies in general. Compare the scholiast: Ἀνκίων· καὶ ἔξοχον, τῶν συμμάχων.—οὕτως ἀριστοὶ πάσαν ἐπὶ ἱθῶν, κ. τ. λ. “Because ye are the best for every purpose, both as regards fighting and planning.” The term ἱθῶς properly denotes any “direct impulse,” or “purpose,” and then, generally, “a plan,” “an undertaking.” Compare the scholiast: ἱθὴς· ὀρμή, ἀπὸ τοῦ πρῶτον φέρεσθαι.—στηρ’ αὐτὸ. “Make here a stand.” The Trojans were in full retreat, and already near the gates of the city. Helenus, in this emergency, calls upon Ανεας and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

πρὶν ἄντ’ ἐν χερσὶ γυναικῶν, κ. τ. λ. “Before that, on the contrary, continuing to flee, they fall into the hands of their wives.
and become a source of joy to their enemies,” i. e., before they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the fight. Compare the explanation of Heyne: “fugere in urbem, obviam factis uxorisibus.” Observe that φεύγοντας refers back to λαόν, and consult Kühner, Ῡ 848, 5, p. 463, Jelf.

86-92. Ἐκτοῦ, ἀτάρ σύ. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἀτάρ shows the opposition to ἕμεις μὲν μαχησόμεθ', κ. τ. λ.—ἡ δὲ ξυνάγουσα γεραιᾶς, κ. τ. λ. “And let her, collecting together the females of rank unto the temple,” &c. Observe the peculiar construction here. The strict arrangement would have been, εἰπὲ τῇ μυτέρῃ... αὐτὴν ξυνάγουσα... οἴζασαν... θείναι. The poet, however, substitutes the following: ἡ δὲ... θείναι, “and let her... place.” Heyne and others explain this by supplying μεμνήσθω, “let her remember,” or “bear in mind,” i. e., let her take care to do it. This, however, is quite unnecessary. It is much better to regard θείναι as a virtual imperative, and to connect ἡ with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus ἡ θείναι will be equivalent, in fact, to ἡ δίδω. γεραιᾶς. Compare Hesychius: γεραιᾶς: ἑντίμους γυναικας, τάς γέρας τί ἐχούσας. Consult, also, Apollonius, Lex. Hom., 6. ν. —υηόν. The accusative of motion to a place.—ἐν πόλει ἄκρη. “In the highest part of the city.” The temple of Minerva, according to Eustathius, was in the citadel.—πέτπιον. Consult note on book ν., 315.—ἐνι μεγίσσῃ. “In her abode,” i. e., in the royal palace.—καὶ οἶ πολὺ φίλτατος αὐτῆς. “And by far the most valued by her own self.”—ἐπὶ γούνασι. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult Heyne, ad loc.)

93-102. καὶ οἱ ύποσχέσθαι, κ. τ. λ. “And let her promise unto her that she will sacrifice in her temple twelve yearling heifers, untouched by the goad,” &c. The same remarks that were made above with respect to the grammatical construction of θείναι will apply here to ύποσχέσθαι.—ἡκέστας. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been profaned by no human uses. (Compare Tacitus, “nullo mortali opere contacti.” Germ., 10.)


103-110. αὐτίκα δ' ἐξ ὀχέων, κ. τ. ἡ. Compare book v., 494, seqq. — φαῦ δέ τιν ἄβανυτον, κ. τ. ἡ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers.— ὃς ἐλέλυθεν. "In such a way did they wheel around," i. e., with so much spirit and bravery. Observe that ὃς has here the force of οὐτώς, as the accentuation indicates.

111-118. τῆλεκλειτόλ. Consult note on book v., 491. — μνήσασθε δέ θεόριδος ἀλκῆς. "And bethink yourselves of ardent courage." — ὤφρ ἀν ἐγώ βεῖ. "While I go." — γέρωναί βουλευτήσαι. "To the aged counsellors," i. e., to the elders composing the council of the state. It would be the province of these to arrange the intended procession.— δοῖμον αὐρήσασθαι. "To pray to the gods." — ἐκατόμβας. Consult Glossary, p. 481. — ἀμψί δέ μιν σφυρὰ τῦπτε, κ. τ. ἡ. "And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bossy shield." A very graphic description; and, as Clarke remarks, we have Hector actually before the view. The shield of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the frame-work of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of ἄντις, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of ἀμψί. — ἄντις. In apposition with ἑρμα.— πυμάτη. Literally "as the extremity," and hence governing ἀσπίδας.

119-121. Γλαῦκος. Glauceus, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii., 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucus, who, according to Herodotus (i., 147), were persons of rank in Ionia. (Compare Böttiger, Vaseng. — Freret, Mem. de l'Acad. des Inscr., viii., p. 85. — Larcher, ad Herod., l. c.) — ἐς μῆς τού ταύρων. Compare book iii., 69. They advanced as ποθεαχει into the open space
between the two armies.—οἵ δ' ὑπερὶ δὴ σχεδὸν ἔσαι, κ. τ. λ. (Compare book iii., 15.)

123–129. τίς δὲ σὺ ἐσαι, κ. τ. λ. This long dialogue between Glauces and Diomede appears to a modern reader, unacquainted with the customs of Trojan times, altogether wanting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have reeled, and the Trojans have turned around and halted from their flight.

féριστε. “Most valiant (man).” A mere title of honour, like διας, ἀμύμαν, &c.—οἱ μὲν γάρ. Observe, that μὲν is here equivalent to μῆν.—δπωμα μάχη. We may suppose that Glauces now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon’s having retired wounded from the battle.—πολιν προβῆθηκας. “Thou hast far surpassed.”—δυσηίνων δὲ τε παῖδες, κ. τ. λ. “But children of the unfortunate are even they that encounter my might.”—καὶ οἰρανοῦ. “Down from heaven.” Observe the adverbial force of κατά. Diomede, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva, easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130–133. οὐδὲ γάρ οὐδέ. Compare book v., 22.—Λυκόδρομος. Epic for Λυκόδρομος. Lycurgus, the son of Dryas, was king of the Edones in "ναξαλιστ, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (Apollod., iii., 5, 1.)—δὴν ἤν. “Long exist.”—δς ποτε ματυμένων, κ. τ. λ. “Who once chased along the sacred Nysæan mount the nurses of the phrensied Bacchus.” Observe that ματυμένων here refers, in fact, to the wild orgiastic worship of the god. —Νυστήν. Supply δρος. Mount Nysa in Thrace, in the territory of the Edones, is here meant, as the context plainly shows, not the
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one in India, nor the hills of Nyssa in Euboea. Compare the scholar: ἵνα μὴ γέρνηται τοις λεγομένης Νύσαις ὄροις. Let fall their sacred implements on the ground." Some make ὀμφάλα here mean merely the thyrsi. It denotes, however, all the sacred implements, including the thyrsus.—βουλήγη. "With an ox-goad." Bryant makes this legend of Lycurgus and the ox-goad a theme for some of his wildest reveries.—δώσθη ἄλος κατὰ κύμα. "Plunged down into the wave of the sea."—ὑπεδεξάτο. As ὑποδέχομαι properly means to receive as a guest, i. e., to shelter, so here, too, it conveys the idea of protection.—ἀνάμορφωμαι. "On account of the threatening shout of the man."—τῷ μὲν. Referring to Lycurgus.—βεία ζώοντες. "Who live in ease," i. e., without trouble and toil, like the men of the Golden Age, and the blessed in Elysium. (Compare Hesiod, Op. et D., 112.)

καὶ μὲν τυφλῶν θηκε, κ. τ. λ. Blindness is often mentioned as a punishment from the gods. Compare the legends of Phineus and Tiresias, and consult book ii., 599, seqq., in relation to the story of Thamyris.—ὅι ἄροις καρπὸν ἔδωκαν. "Who eat the fruit of the ground." Thus the early world designated men in contradistinction from the gods. Compare book ν., 341.—ὁς κεν ὀμολογοῦν, κ. τ. λ. "In order that thou mayest sooner arrive at the completion of destruction." More literally, "at the farthest limits of destruction."

145-150. γενεῆν. "My race," i. e., my family or lineage.—οἵ περ φύλλων γενεῆ, κ. τ. λ. "Even as is the race of leaves, such, on the other hand, is also (that) of men." As regards the force of οἷς here in the apodosis, consult the remarks of Thiersch, § 316, 13. The common reading τοιήθη is incorrect, as is shown also by Buttmann (ad Soph., Philoctet., 87).—φύλλων γενεῆ. Eustathius regards this as a mere periphrasis for φύλλα. Not so, however, by any means. The idea intended to be conveyed by the expression is a beautifully poetic one, and the leaves that are produced in one and the same spring are regarded as all belonging to one and the same race or generation.

φύλλα τὰ μὲν, κ. τ. λ. "Some leaves, indeed, the wind even scatters on the ground." Literally, "the leaves, some of them," &c. When ὁ μὲν . . . ὁ δὲ follow a plural noun, this is usually and strictly in the genitive, yet often, as in the present instance, in the same case with ὁ μὲν. Not that another case is put for the genitive, but the word expressing the whole is put in apposition with its parts, as being equal to them. Hermann (ad Vig., p. 702) makes τὰ μὲν in the text equivalent to ὁ μὲν, but then it is hard to say to what φυλ-
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ας is to be referred. — ἀλλα δέ. "While others." Put for τὰ δέ. — ἔρος ἀπειρωταὶ ὁρη. "Since the season of spring is coming on." Observe here the causal signification of δέ. In place of the nominative ὁρη, the common text has the dative ὁρη, "and they arise in succession in the season of spring." This, however, is a harsh construction. — ὑέ ἑῳδὼν γενέ. Supply ἐστι.—φίει. "Springs up." Observe that φίω is here employed intransitively in the present, a circumstance of very rare occurrence, since this meaning is otherwise given in the active voice only to the second aorist and the perfect. (Consult Stadelmann, ad loc.—Kühner, § 360, p. 12, Jelf, and compare Theocrit., iv., 24.)

151-157. πολλοὶ δὲ μν, κ. τ. λ. The ordinary text has a colon after ἱσαν. It is much better to make the clause parenthetical, giving δέ the meaning of "and." — μηχρο Ἀργεὸς ἢπποδότω. "In the farthest nook of the horse-feeding Peloponnesus." The city of Corinth appears to be here meant by Ephyra; and, as it stood at the top of the Peloponnesus, the language of the text would seem to suit it with sufficient accuracy. Nitzsch is also in favour of this explanation (ad Od., iii., 260), but Stadelmann declares for a town in Elis, to the east of the mouth of the Selleis and south of Cyllene. — Ἀργεὸς. Consult note on book 1., 30.

Σίσυφος. Sisyphus, son of Αἰολος, had the reputation of being the most crafty prince of the heroic age. He was said to have been the founder of Ephyra, or Corinth.—Βελλεροφῶτην. According to the legend, as given by later writers, the original name of this individual was Hipponoos, but having accidentally killed a person named Bellerus (Βέλλερος), according to others, his own brother, he obtained from this circumstance his second name, which meant "slayer of Bellerus" (Βέλλερος and φῶτης, i. e., φονεύς). — ἤνορέψη ἔπατειν. "A pleasing manliness." — Προῖτος. Bellerophon, after the homicide just mentioned, fled to the court of Πρετος, at Tiryns in Argolis. Prætus, as he had been before this driven out of Argos by his brother Acrisius, and had fled to Iobates, king of Lycia, who gave him in marriage his daughter Antea (by later writers called Sthenoboea), and brought him back to Argolis, where he obtained the sovereignty of Tiryns.

158-165. πολὺ φέρετρος Ἀργεῖων. "By far the most powerful of the Argives." — ζεῖς γάρ οι ὑπὸ σκῆτρῳ ἔδαμασσεν. Referring to his subjugation of the country by the aid of Iobates his father-in-law. — ἐπεμήνατο. "Had a frantic desire." — ἁγαθὰ φρονέωνα. "Thinking aright," i. e., influenced by virtuous sentiments. — τεθνατη, ὃ Προῖτ, κ. τ. λ. "Mayest thou lie dead, O Prætus, or else
do thou put to death Bellerophon," i.e., it is better for thee to die
thyself, if thou wilt not put to death Bellerophon. Compare the
scholiast: διὶ καλὸν σοι ἀποθανεῖν, Προῖτε, εἰ μὴ τιμωρῆσαι τῶν
ὑδρασαυτά σε. The meaning of Antea is, that the outrage attempt-
et to be committed by Bellerophon was of such a nature, that Prœ-
tus, if he allowed Bellerophon to go unpunished, deserved to die
himself, as one insensible to wrongs that no man of spirit could en-
dure.

166-169. οἶνον ἀκουσέν. "At what sort of a thing he had heard."
—σεβάσσετο γὰρ τόγε θυμῷ. "For he had a religious dread of this in
soul." To have put him to death would have been a violation of
the rights of hospitality, as Bellerophon was his guest.—Ἀκινδύνε. To
Lycia, where his father-in-law Iobates reigned.—πόρεν ὁ δὲ
σήματα λυγρά, κ. τ. λ. "And he delivered to him baneful tokens,
having represented in a folded tablet many deadly things." Apollo
dorus understands by σήματα an actual piece of writing, since he
says, in relating this legend, Προῖτος . . . ἐδωκεν ἑπιστολής αὐτῷ
πρὸς Ἰοβάτην κομίτειν (Apollo., ii., 3, 1). But we have not the
slightest trace of any acquaintance with writing in the time of Ho-
mer. Wolf has shown very conclusively that the σήματα λυγρά
here mentioned are a kind of conventional marks, and not letters,
and that this story is far from proving the existence of writing.
Throughout the whole of Homer everything is calculated to be
heard, nothing to be read (Prolegom., p. lxxiv, lxxxii, seqg.). It is
ture, Nitzsch, Kreuser, and others have proved that the use of writ-
ing was common in Greece full one hundred years before the time
which Wolf had supposed; yet there is no proof whatever that the
Homeric heroes were acquainted with it. In the present instance
the σήματα were evidently a rude kind of hieroglyphics, or symbols,
like the Mexican picture-writing, the import of which was known
alone to the son-in-law and father-in-law. These symbols or
marks were cut or graven on the tablets (observe here the peculiar
force of γράψας), and these tablets, being two in number, were fold-
ed one upon the other, so as to form in appearance but a single one,
and the whole was then secured by a string and knot.—δορ' ἀπό-
λοιπο. The import of the σήματα was that Iobates should make
away with Bellerophon.

171-176. θεόν ὑπ' ἀμύμων πομπῆ. "Under the blameless gui-
dance of the gods," i.e., under their favourable guidance. As Bel-
lerophon came safely to Lycia, this is ascribed to the kind interpo-
position of Heaven in behalf of one who was innocent.—Σάνθον.
Compare book v., 479.—πρὸ ἵππατεως. "Willingly."—ἐννήμαρ ξένιοσ-
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Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guest who he was, or whence he came, till the tenth day.—εὐνέα βοώς λέπτουν. On each of the nine days an ox was slain in sacrifice, and a banquet followed.—αἰγα. “The token.” The idea intended to be conveyed by the poet appears to be this: Iobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a πίναξ from Prætus to him, Iobates requested to see this.

179-183. Χιμαιρα. The Chimæra is, according to Homer, a monster “of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;” and it was reared by King Amisodarus in Caria (II., xvi., 328). Hesiod, on the other hand, makes the Chimæra a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (Thcog., 319, seqq.). The residence of this monster was Mount Cragus in Lycia. The common explanation of the fable is, that the Chimæra typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare Felloes' Lycia, p. 183, on the title-page of which work is a vignette drawn from an ancient terra-cotta, representing a Chimæra.—πυρός μένος αἰθημένοιο. “The force of flaming fire,” i. e., a strong blast of flame.—ατέπεφευ. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimæra from above by his arrows.

184-190. δεύτερον αὐτοῦ Σολύμωντι, κ. τ. λ. The Solymi are said to have been an ancient people of Lycia, who were driven into the mountains by new settlers, and who waged continual wars with them.—καρπίστην δὴ τήνες μάχην, κ. τ. λ. “This, indeed, he said, was the hardest battle of men that he had ever entered.”—Ἀμαζὸνας. Compare book iii., 189.—τῷ δ’ ἄρ’ ἀνέφημένω, κ. τ. λ. “And hereupon against him, returning, (Prætus) wove another subtle plot,” i. e., returning from the slaughter of the Amazons.—κρίνας. “Having selected.”—εἰς αὐτοὺς λόχον. “He planted an ambuscade.” (Compare book i., 227.) Literally, “he caused an ambuscade to sit.” Compare the remark of Heyne, "scilicet proprium in insidiis sedere.”

191-199. ἀλλ' ὅτε δὴ γλύνωσε. Supply Ἰοβάτης. After Bellerophon had achieved all these enterprises so successfully, Iobates, in the true spirit of his age, concluded that he must be the son of a god, or a διογένς. He accordingly abandoned the idea of destroy Li.
ing him, gave him his daughter in marriage, and shared all his re-
This was Philonoe, the sister of Antea (Apollod., ii., 3, 2.)—τιμής
βασιληδος πάσης. °Of all his regal honour." Jobates did not
share with him his kingdom, as some misunderstand the passage,
but merely the honours of royalty.

οἱ τέμενος τάμον. "Separated for him an enclosure." This was
a common mode, in the Homeric ages, of honouring distinguished
merit.—καλὸν. "Beautiful." This epithet, in accordance with
Homeric usage, is to be rendered by itself.—φυταλίς καὶ ὄροφης.
"Of plantation and corn-land." Observe here the employment of
what is termed the attributive genitive, depending in construction
on τέμενος. (Kühner, § 534, p. 159, Jclf.)—δορὰ νέμωντο. "That he
might possess it." The verb νέμω in the middle properly means
"to distribute among themselves," and hence "to have and hold
as one's own property," "to possess."

παρελέξατο. "Had clandestine intercourse." —Σαρπηδόνα. Sar-
pedon is called here by Homer the son of Jupiter and Laodamia.
According, however, to the later myth, Sarpedon was the son of
Euander and Deidameia daughter of Bellerophon, and grandson of
an earlier Sarpedon, the brother of Minos. (Diod. Sic., v., 79.)

200—204. ἀλλ` ὅτε δὴ καὶ κεῖνος, κ. τ. λ. "But when now even
he was hated by all the gods." Observe that κεῖνος refers to Bel-
lerophon, and mark the force of the conjunction καὶ, implying that
even he who had hitherto been so highly favoured by the gods was
now hated by the same. It seems that Bellerophon became mel-
ancholy, after the loss of two of his children in early life, and wan-
dered away from the haunts of men into places of solitude. In the
spirit of that age, this melancholy was regarded as a punishment
from on high. According to later legends, however, Bellerophon
attempted to rise with Pegasus into heaven, but Jupiter sent a gad-
fly, which stung the winged steed so severely, that he threw off the
rider to earth, who became lame or blind in consequence. (Pind.,
Isthm., vii., 44. Schol. ad Pind., Ol., xiii., 130.)

ἤτοι ὅ κατ' ἐπίδον το 'Ἀλήαν, κ. τ. λ. "He wandered thereupon
alone over the Aleian Plain." The Doric and Epic writers often
throw away the final vowel of κατα even before a consonant, and then
assimilate κατ to that same initial consonant. Hence we have here
κατ' ἐπίδον for κατ' (i. e., κατα) ἐπίδον. The old text had καππεδίον
as one word, until Wolf separated it.—πεδίον το 'Ἀλήνων. This ex-
pression properly means "the Plain of Wandering." The Aleian
Plain lay between the Rivers Pyramus and Pinarus in Cilicia, no
far from the city of Mallos. (Herod., vi., 85.—Strab., xiv., p. 676.) The name was supposed to have been derived from the wandering (ἄλη) of Bellerophon in this quarter. Bentley objects to the hiatus in τό 'Αλήτον, and suggests τότ' 'Αλήτον, but we have here merely an instance of what is not uncommon in Homer, namely, an hiatus in the feminine casura of the third foot. (Thiersch, § 141, 2, b.)— ἐν θυμόν κατέδων. "Consuming his own soul."

205–208. τῆν δὲ. His daughter Laodamia is meant.—χολωσμ-ένη. Angry, says the scholiast, because Bellerophon, the father of Laodamia, had slain her Amazons.—χρυσήνιος Ἀρτέμις. "The golden-reined Diana," i. e., the goddess Diana borne along in her chariot, &c. All sudden deaths of men were ascribed to Apollo; of women, to Diana.—'Ιππάλοχος δ' ἐμ' ἐτίκτε. The common text has δὲ μ' ἐτίκτε, but the emphatic form of the pronoun is required here to mark the opposition.—αλὼν ἄριστεύειν, κ. τ. λ. "Ever to be conspicuous for valour, and superior to others." A noble verse, and deservedly eulogized by both ancients and moderns.

213–218. ἤχος μὲν κατέπηξεν. Diomedes fixed down his spear in the ground as a sign that he wished to refrain from the combat after having learned that Glauclus was a guest-friend of his family. It was unlawful for one to fight with another who was connected with him by the ties of hospitality.—μεταχειος. Supply ἐπεσών.

μοι ξείνος πατρώιος ἐστι παλαιός. "Thou art an old hereditary guest-friend unto me," i. e., thou art connected with me by the ties of hospitality on the father's side. Óeneus, the grandfather of Diomedes, was connected by these ties with Bellerophon the grandfather of Glauclus, and the connexion continued through the fathers unto the sons.—κρύζας. "Having detained him."—ἐξεινήτα καλά. "Beautiful hospitality-tokens," i. e., presents which those connected by the ties of hospitality were accustomed to give to one another.

219–231. ζωστήρα. Consult note on book iv., 150.—φοίνικι φαεινόν. "Bright with purple." Compare book iv., 141.—δέπας ἄμφικυπελ-λον. Consult note on book i., 584.—μιν. "It," i. e., the ζωστήρ. Observe that μιν is here for αὐτόν.—ιὼν. "Coming away."—Τυθέα δ' οὖ μέμνημαι. Observe that μέμνημαι, in the sense of "to retain in memory," governs here the accusative. Verbs of remembering commonly take the genitive. (Kühner, § 513, Obs.)—κάλλιφ'. Tydeus was engaged in the war against Thebes, on which account Diomedes was brought up by his grandfather. (Apolloaid., i., 8, 5.)—ξείνος φίλος. "A guest-friend," i. e., connected with thee by the ties of hospitality and friendship.
"Argel. The city of Argos is meant, over which Diomedes was king.—τῶν δήμων. "Unto the people of these," i. e., unto the Lyceans.—άλεωμεθα. "Let us avoid." Observe that in the reading which we have adopted, namely, ἐγχεα, this term is governed by ἀλεωμεθα. The common text, on the other hand, has ἐγχεσι, and the meaning will then be, "let us avoid one another with spears." This, however, is decidedly inferior.—καὶ δ' ὀμίλον. "Even through the crowd," i. e., even in the confusion and throng of the fight, where one cannot easily defend himself against the coming spear.—κμωὶ κτεῖνειν. "For me to slay."—δν κε θεός γε πόργα, κ. τ. λ. "Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet."—ἐπαμείφομεν. "Let us exchange." With the shortened mood-vowel, for ἐπαμείφωμεν. The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality. —οἴδε. "These here." Referring to the Greeks and Trojans, who were spectators of the affair.

232-236. καθ' ἵππων. "Down from their chariots."—πιστώσαντο. "Plighted mutual faith." Observe the force of the middle.—ἐνθ' αὐτὲ Γλαυκῷ Κρονίδης, κ. τ. λ. "Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment." The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyrius, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make φρένας ἐξελέτο equivalent here to φρένας ἐξαιρέτος ἐποιησεν, "he inspired him with elevated sentiments," i. e., he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase ἐξελέσθαι φρένας occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χούσσα χαλκεῖων, κ. τ. λ. "Golden for brazen, (arms) worth a
hundred beoves for (those) worth nine beoves.' There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare Od., i., 431.)

237–241. Ἑκαῖως πῦλας. Compare book v., 789.—φηγόν. Compare book v., 693.—δέον. For ἑθον.—εἰρήμεναι. "Inquiring about."—ἐτας τε. "And relatives." By ἐτας are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of Nitzsch, ad Od., iv., 3.)—ἐξελης. "In succession," i. e., as fast as they met and interrogated him. Some refer this term to διοις, but erroneously, since Hector merely enjoins upon them to propitiate Minerva alone.—πολλὴς δὲ κηδέ' ἐφὴπτο. "And troubles were suspended over many," i. e., and he filled the breasts of many of them with troubled alarm.

Προίμοιο δόμον. We have in this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building; passing through this, we come to the αὐλή, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (ὑπερφων). In the later Greek dwellings, the apartments of the men were towards the gate of the women, at the farthest extremity of the house, in the rear.—ξεατοι ὁλιθω. "Of polished stone."—κοφρων. "Of his daughters."—ἐνδοθεν αὐλής. "Within the court." Observe that αὐλή here means a central hall, or quadrangle.—ἡπιοδωρος μῆτηρ. "His fond mother."—ἐναντη. "In the opposite direction."—ἐν τ' ἄρα οι φό χειρι. "And thereupon she eueng to him with her hand." Compare note on book i., 513.—ἐκ τ' ὀνόμαζεν. Compare note on book i., 361.

254–262. πόλεμον ὑρασιν. "The daring battle."—ἡ μύλα ὅτι τειρουσί, κ. τ. λ. "Surely now the abominable sons of the Greeks greatly harass thee."—ἐξ ἄκρης πόλεως. "From the highest part of the city," i. e., from the acropolis, or citadel.—Ἀλ χειρας ἀνασχειν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—ὄφαρ κε ἔνεικω. "Until I shall bring."—ἐπειτα δὲ κ' αὐτός, κ. τ. λ. "And mayest then be refreshed thyself, in case thou drink." Observe that ὄς is to be repeated with this clause, and also that ὀνήσαει is with the shortened mood-vowel for ὀνήσαει.—ἐτησιν. "This word appears to I. l. 2
have here merely the signification of "friends." Compare note on verse 239.

264—268. μὴ μοι ἀτειρε. "Raise not for me," i. e., take not up to bring to me. Observe that μὴ with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare Hermann, Opusc., i., p. 270, seq.)—μὴ μ’ ὑπογυωσῆς. "Lost thou enervate me."—χερσίν ἀνπτοσίν. It was unlawful to perform any religious rite with unwashed hands.—ἄξωμαι. "I dread."—οὐδὲ πη ἔστι. "Neither is it in any way lawful." Observe here the employment of the emphatic ἔστι. Literally, "Neither is it in any way (for one)." Hence ἔστι is said to be here for ἔξεστι.—λύθρω. "Dust from nattle."

269—279. ἀγελεῖς. Compare book iv., 128.—σὺν θυέσσαν. "With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—ὡλλίσσασα. "Having assembled."—πέτλον δ’. Compare verse 90, seqq.

280—285. μετελεύσομαι. "Will go after."—δράρα καλέσσω. "That I may summon (him to the fight)."—ἐπόντος. Supply ἤμοι.—δι κ’ οἱ αὐτι, κ. τ. λ. "Would that the earth might yawn for him here."—εἰ ἵδομι. "If I could but see." There is no wish expressed here, as some suppose.—φαίνω κε φρέν’ ἀτέρπου, κ. τ. λ. "I should say that I had quite forgotten joyless sorrow in soul."

286—296. ποτί μέγαρ’. "To her home." Consult Glossary on verse 137, book ii.—κέκλετο. "Gave orders."—κηύεντα. Compare book iii., 382.—ἐνθ’ ἔσαν οἱ πέτλοι, κ. τ. λ. This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomedes. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of Bühr, ad Herod., l. c.—παμποίκιλον. "All variegated," i. e., variegated with all manner of colours.—ἐργα γνωνάκων Σιδονίων. The Sidonians were celebrated for their skill in embroidery, &c.—Σιδονίηθεν. "From Sidonia." By Σιδονίη is meant that part of the coast of Phoenicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 240 years before the building of Solomon’s temple. According to Homer (Od., iv., 223), Paris came to Troy with Helen and her treasures by the way of Egypt and Phoenicia. In the Cyprian Eoics of Stasius, Paris was related to have been driven by
a storm on the Phoenician coast, and there to have plundered Sidon, and to have carried off these Sidonian females, mentioned in the text, as prisoners.—ἐπιπλῶς. "Having sailed over."—τὴν ὤδον, ἢν Ἐλένην, κ. τ. λ. "Upon that voyage on which he led away Helen of illustrious sire."

ποικίλμασιν. "With variegated figures."—ἀστὴρ ὁ ὄς ὑπέλαμπεν. "And it glistened like a star."—νελάτος. "The underworld," i. e., as being the most beautiful.—μετέσσευστο. "Hurried along with her."

298-303. Θεανώ. Theano was the daughter of Cisseus, a Thracian prince (II., xi., 223), and sister of Hecuba. (Compare book v., 70.) It is remarkable that a married female should be here named as priestess of Minerva. In a later age, as Eustathius remarks, the priestesses were virgins: παρὰ μὲν τοῖς βατερον αἱ λερεια παρθένοι ἡσαν.—τὴν γὰρ Τρώως ἑθκαν, κ. τ. λ. The scholiast and Eustathius infer from this, that Theano was elected priestess of Minerva by the suffrages of the people. Eustathius says, οὔτε κληρωτή, οὔτε ἐκ γένους, οὔτε ἐνὸς ψῆφω, ἅλλ' ἦν, ὡς παλαιὸς φασι, τὸ πλῆθος εἶλετο: neither appointed by any lots, nor by right of inheritance, nor by the designation of a single person, but being one whom, as the ancients say, the people had chosen. By these words he describes the several ways of appointing priests which were used by the ancient Greeks. (Valpy, ad loc.)

ὀλολυγή. "With loud crying." The term ὀλολυγή is used of any loud crying, but especially of women invoking a god.—Θηκεν Ἀθρωναίης, κ. τ. λ. Compare verse 92.—ἡρᾶτο. The priestess offers up the prayer in the name of the queen and Trojan matrons. The suppliants were not aware that the prowess of Diomede on the present occasion was owing to the goddess herself.

305-312. ἔρωσείπτολε. "Protectress of the city." Minerva is here so called as having her temple in the citadel.—ἀξον ὄη. "Break now." Observe the force of the expression, as indicating the earnestness of the prayer. The more common form would be, ὁς ἀγνόθαν ἔχος, "grant that the spear be broken."—ἀνίκα νῦν "Straightway now," i. e., the instant we receive tidings of so joyous an event, and may we receive these tidings immediately.—λεπ. εὔσομεν. With shortened mood-vowel, for λεπεύσωμεν.—ἀνένευε. "Refused," i. e., indicated refusal by the movement of the head. (Consult Glossary.) The idea is figurative, of course. Virgil expresses it differently: "Diva solo fīxos oculos aversa tenebat." (Æn., i., 482.)

312-320. βεβήκε. "(Meantime) had gone." Observe the force
of the pluperfect is marking rapidity of action.—\(\alpha\tau\nu\). Implying that he himself had planned out the structure, and gratified, in so doing, his fondness for luxury and ease, whereas so many of the other sons of Priam were content with a single \(\theta\alpha\lambda\mu\omega\).—\(\tau\epsilon\kappa\tau\omega\nu\varepsilon\ \alpha\nu\nu\rho\varepsilon\varepsilon\). "Artificers."—\(\theta\alpha\lambda\mu\omega\ \kappa\alpha\iota\ \d\vartheta\iota\mu\alpha\ \kappa\alpha\iota\ \alpha\nu\iota\lambda\nu\). "A bedroom, and a dwelling-room, and a hall." The \(\theta\alpha\lambda\mu\omega\) here spoken of corresponds to what in a later age was termed \(\gamma\nu\alpha\kappa\kappa\omega\nu\tau\iota\varsigma\), or apartments for the women, while the \(\delta\vartheta\iota\mu\alpha\) answers to the \(\alpha\nu\rho\rho\nu\nu\iota\tau\iota\varsigma\), or men's apartments. The \(\alpha\nu\iota\lambda\nu\) is a hall for banquets, &c.

\(\epsilon\nu\nu\delta\epsilon\kappa\alpha\upiota\pi\eta\chi\nu\). "Eleven cubits long." This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shod with iron, and used in naval conflicts, of twenty-two cubits' length, \(\varepsilon\iota\sigma\tau\iota\ \sigma\nu\nu\kappa\alpha\iota\varepsilon\iota\kappa\iota\sigma\iota\pi\iota\chi\nu\).—\(\pi\alpha\rho\rho\iota\iota\varepsilon\ \delta\ \lambda\acute{\alpha}m\pi\iota\varepsilon\tau\circ\\kappa, \kappa. \tau. \lambda\). "And in front of the shaft gleamed the brazen point, while around ran a golden ring." The ring was at the junction of the head and shaft, and served to keep them both together."

321-324. \(\varepsilon\pi\omega\nu\tau\alpha\). "Busying himself with."—\(\alpha\phi\omega\nu\tau\alpha\). "Examining." Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. According to one of the scholiasts, some were accustomed to read here \(\tau\omicron\varsigma\ \alpha\phi\omega\nu\tau\alpha\), and made \(\phi\omega\nu\tau\alpha\) the epic lengthened form for \(\phi\nu\tau\alpha\), from \(\phi\omega\), "to cause to shine," "to polish." But such a meaning for \(\phi\omega\) is extremely doubtful.—\(\mu\epsilon\tau\dot{a} \\delta\mu\omega\iota\varsigma\ \gamma\nu\nu\iota\varepsilon\iota\varsigma\). "Among her female slaves."—\(\pi\epsilon\rho\iota\kappa\lambda\nu\tau\acute{a}\ \epsilon\rho\gamma\alpha\). "Tasks of very famous work." Referring to the labours of the loom.

325-331. \(\Delta\alpha\mu\omicron\nu\iota\iota\), \(\sigma\nu\ \mu\epsilon\nu\ \kappa\alpha\lambda\acute{\alpha}, \kappa. \tau. \lambda\). "Strange man, thou hast not well caused this anger to have a place in thy soul," i. e., it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to deliver him up to the Greeks.—\(\acute{\alpha}m\phi\iota\delta\acute{\epsilon}\dot{\eta}\nu\). "Burns around," i. e., rages around.—\(\sigma\nu \delta' \ \dot{a}n \ \mu\alpha\chi\epsilon\sigma\alpha\iota\ \kappa\acute{a}i \ \acute{\alpha}\lambda\lambda\iota\). "And thou wouldst even quarrel with another," i. e., wouldst irsdoc. Supply \(\epsilon\pi\epsilon\sigma\iota\nu\) after \(\mu\alpha\chi\epsilon\sigma\alpha\iota\), literally, "wouldst fight in words"—\(\pi\nu\nu\ \mu\epsilon\theta\ \acute{\epsilon}\nu\tau\alpha\). "Anywhere relaxing."—\(\mu\eta\ \tau\acute{a}x\acute{a} \\acute{a}\sigma\tau\iota\ \pi\iota\rho\circ\kappa, \kappa. \tau. \lambda\). "Lest the city be quickly burned with destructive fire."

333-341. \(\acute{\epsilon}k\iota\rho\circ\iota\, \acute{\epsilon}\pi\tau\iota\ \mu\epsilon\ \kappa\acute{a}t' \ \acute{a}i\acute{o}a\i\nu, \kappa. \tau. \lambda\). Compare book iii., 56—\(\sigma\nu \ \delta\acute{e} \ \sigma\acute{u}\nu\theta\iota\nu\). Compare book i., 76.—\(\sigma\acute{\omicron}t\acute{o}i \ \acute{e}\gamma\acute{\omega} \ \ Tau\acute{\omega}\nu \ \tau\acute{\omicron}\sigma\sigma\iota\nu, \kappa
. λ. "Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, οὐ τὸσσον χόλω καὶ νεμέσει, . . . δοσιν ἀχεῖ.—ἀχεὶ προτραπέσθαι. More literally, "to turn myself towards grief," or, "to turn myself forward for grief." Compare the Latin, "se convertere ad lactum."—παρειποῦ. "Having persuaded."—ἀρμήσῃ. "Urged me."—νίκη δ' ἐπαμείλεται ἀνδρας. "For victory comes alternately unto men," i. e., changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—ἐπιμείνων. "Wait for me."—δύω. "Let me put on." Observe here the pecular usage of the subjunctive, and consult Kάλτερ, 6 416, p. 71, Ἰεσ.—ἐγὼ δὲ μέτειμ. "And I will come after you." Observe the usage here of εἰμι in the present, with a future signification.—κιχήσεσθαι σε. "That I will overtake thee."

344-348. Δέερ ἐμείο, κυνὸς κακομηχάνου, ἀκροδέσσης. "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in κυνὸς is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book i., 225.—ὡς ὀφελ'. "Would that." Consult note on book iii., 40.—μὴ οξεσθαι προφέρωνος, κ. τ. λ. "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing-away is often ascribed to the Harpies, who are merely the storm-winds personified.—εἰς ὅρας. She means to some lonely, barren mountain, where she might have perished undiscovered.—ἐνθα με κύων ἀπόβερε. "There the wave would have swept me away."

349-358. τεκμήραντο. "Have ordained."—ἀνδρὸς ἐπειτ᾽ ὀφελλοῦ, κ. τ. λ. "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," i. e., one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—τούτω. Referring to Paris.—φρένες ἥμπεδοι. "A firm heart."—οὔτ' ὑπ' ὥτισσον ἔσονται. "Nor will there, indeed, be one hereafter." (Consult Glossary on ὁπλισσω.)—τῷ καὶ μιν ἐπαυρήσεσθαι ὁδό. "Therefore, also, I am of opinion that he will reap the fruit (of this)," i. e., the bitter fruits of his levity and want of manly firmness

360-369. μὴ με κάθις. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, καθίζον, "sit down."—ὕμως ἐπέσωνται. Consult note on book i., 173.—ἐμείον ποθήν. "A regret for me."—ὁρνυθί. "Arouse."—ἐμ' καταμάρψῃ. "May overtake me."—οἰκής "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—εἰ ἐτι σφιν ὑπότροπος, κ. τ. λ. "Whether I shall come again, returning unto them," i.e., whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste employments of wedded life.—δή μὲ δαμόωσιν. "May now subdue me."

370-380. δόμους εὐναυτάοντας. "To his well-situated mansion," i.e., having a pleasant situation, and therefore agreeable to dwell in.—οὖθε εὔρι. "But he found not."—ἐν μεγάρουσιν. "In her abode." Consult Glossary on book ii., 137.—εὐπεπλεῖον. "Well-clad."—πύργῳ ἕφειστήκει. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scæan gate, beholding the fight.—ἐστὶ ἐπ' οὐδὸν ἵον. "Stood still, having come to the threshold."

εἰ δ' ἀγε μοι, δωσιν, κ. τ. λ. "Come, ye hand-maidens, tell me truly, if you will," i.e., if you please. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βουλοῦσθε) ἀγε. Supply, in the present case, βουλοῦσθε.—ἠ ἤ πη ἔς γαλ.-δών, κ. τ. λ. "Is she gone out anywhere to the mansions of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—Ἀθηναίας. Supply νηόν, or ιερόν.—Τρωϊ τιπλόκαμον δεινὴν θεόν ἱλάσκονται. We have given τιπλόκαμον, with Bentley and Wolf, as an epithet of Minerva, in preference to τιπλόκαμοι, as referring to Τρωϊ, which last is the reading of the common text. Compare verses 92, 273, and 303, where mention is made of Ἀθηναίας ἡμίκομαι. Eustathius also sanctions τιπλόκαμον, but mentions, at the same time, τιπλόκαμοι as a various reading.

381-389. ὀτρηρῆς ταμίη. "The sedulous housekeeper." The ταμίη, or housekeeper, was a very important personage in the house-
hold, since the wives of heroes did not direct their attention in the least to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—μυθισάσθαι. After this verb supply ἐγὼ δὲ καταλέξω, "I will thereupon inform thee."—ἐπὶ πύργον μέγαν. "To a lofty tower," i. e., to one of the lofty towers.—ἤ μὲν ὁ ἰδός τεῖχος, κ. τ. λ. "She is now, indeed, going to the rampart, hastening along."—μανωμένη εἰκὼν. Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—παῖδα. Astyanax.

391–397. τὴν αὐτὴν ὅδον αὐτὸς. "Back by the same way."—κατ." 

"Along."—εὐτε πόλας ἱκανε. Observe the asyndeton, or absence of the connecting conjunction.—Σκαίας. Compare book iii., 145.—τῇ γὰρ ἐμελλε, κ. τ. λ. "For by that way he was about to pass out to the plain." With τῇ supply ὅδο. Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scæan gates, which were nearest the foe. Compare book iii., 145.—ἐνθ ἄλοχος πολύδωρος, κ. τ. λ. "There his richly-dowered wife came running to meet him."

'Hετίων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative ὅ. Clarke gives a false idea of the syntax of this clause, when he makes 'Ηετίων ὅς equivalent to ὅτις 'Ηετίων.—ὦπὸ Πλάκη ὑλέσσῃ. "At the foot of the woody Placus." Placus was a mountain of Mysia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called Hypopolacian, to distinguish it from other places of the same name.—Θῆρη Ὑποπλακή. "In Hypopolacian Thebe."—Κλῖκεσσ' ἀνδρέσσιν ἰνύσσων. The whole of the country surrounding Hypopolacian Thebe was occupied about the time of the Trojan war by Cilicians. (Cramer's Asia Minor, vol. i., p. 129.)

398–406. τούτερ δὴ ἰνυάμπρη, κ. τ. λ. "The daughter, then, of this (monarch) was possessed (as wife) by the brazen-armed Hector." Observe that Ἐκτορὶ is here equivalent to ὑφ' Ἐκτορος.—νήπιον αὐτως. "Quite an infant." The meaning here assigned to αὐτως arises from its more literal one, "just so," i. e., no better than, &c. —ἀλλάγκιον ἅπτερα καλὸ. There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—Σκα-ιώνδριον. "Scamandrius." Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—'Ἀστυνακρ'. "Astyanax," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed upon his son, the idea of protec-
tion and defence being implied in the name of “king,” and Hector being, as is stated immediately after, the great defender of the city.
—ιρύετο. “Defended.”—ἐν τ’ ἄρα οἱ φῦ χειρὶ. “And thereupon she both clung to him with her hand.” Compare, as regards the peculiar force of φῦ, the note on book i., 513.

407-412. Δαμόνιε. “Strange man.”—τὸ σόν μένος. “This thy impetuous valour,” i. e., thy rash spirit.—ἀμμορν. “A destitute one,” i. e., a poor destitute one in case thou shouldst fall.—σεῦ ἀφαιροῦν. “Having failed of thee,” i. e., having missed thee, being deprived of thee. The verb ἀφαιροῦν properly means to fail of obtaining a thing after which one earnestly strives, and hence to miss, to lose, to be deprived of, &c.—σαλπυρῆ. “Solace.”—πότινον ἐπίσπησ. Consult Glossary on book ii., 359.

414-420. ἢτοι γὰρ. “For as thou well knowest.”—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacian Thebe.—ἐκ δὲ πέραν. “And utterly sacked.” Observe the adverbial force of ἐκ.—σεβάσσατο γὰρ τόγε θυμῶ. Compare verse 167.—δαιδάλεσιν. “Of skilful workmanship.”—ἤδ᾿ ἐπὶ σῆμα ἔχεεν. “And he heaped upon him a sepulchral mound,” i. e., a mound, or barrow, of earth. Separate tombs were only allowed to princes and heroes.—περὶ δὲ πτέλεας, κ. τ. λ. “And the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it.” The tree here meant is the Ulmus campestris. The elms that sprang up around the tomb are poetically said to have been planted there by the mountain-nymphs.

421-428. οἱ δὲ μοι ἑπτά, κ. τ. λ. “But they who were unto me seven brothers,” i. e., but the seven brothers whom I had.—οἱ μὲν πάντες. For οὕτωι μὲν πάντες.—βουσίν ἐπὶ εἰλιπόδεσιν. “Beside the feet-trailing oxen,” i. e., the oxen trailing the hinder feet heavily in walking. The epithet εἰλίποδος, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—ὑπέρα δὲ. “While, as for my mother.” The accusative absolute; the government of the verb being intercepted by τῶν.—ἡ βασιλεύειν. Heyne regards the employment of βασιλεύειν, in speaking of the wife of a monarch, as unusual. It occurs, however, again in Od., xi., 285. —δεῦρο. Referring to the Grecian camp before Troy.—ἀφ ἵγε ἄπελυσε. “Back that warrior sent her away.” More literally, “released her.”—πατοῦς δ᾿ ἐν μεγάροισι, κ. τ. λ. Compare τὰ 205.
429-434. Ἐκτὸς, ἄταρ σῦ, κ. τ. λ. Consult note on verse 86. Observe that ἄταρ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, but thee, who now sup pliest their place for me.—ἀλλ' ἀγε νῦν ἐλέαρε. "Oh come, there fore, now take pity (on me)."—ἀντόν. "Here."—παρ' ἐρων. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p. 598), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Scæan gates, on the southwest side. Voss translates the term in question "Feigenhügel," i. e., "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare Lenze, Ebenes von Troja, p. 223.)—ἄμφατος. "Accessible."—καὶ ἑπίθρωμον ἐπλετο τεῖχος, "And (where) the wall is exposed to assaults." The term ἑπίθρωμος properly means "that may be overrun, reached, attained."

435-439. τῆγ'. "In this very quarter."—οἱ ἄριστοι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄριστοι. The common text has no stop at the end of the line.—ἀμφ' Ἀλαντε ὅ ω, κ. τ. λ. Observe here the construction of ἁμφι with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἂν πού τίς σφέν ἐνισπε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," i. e., directed them to make the attack in this quarter.—ἐποτρύνει καὶ ἀνώγει. An awkward reading. We should expect ἐπότρυνε καὶ ἀνώγε, on account of ἐνισπε that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "sed sententia admittit præsens, quandoquidem continuata est actio." It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441-446. Ἡ καὶ ἕμοι. "Assuredly to me also."—σίδεραι. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἐλκευτὸπλοῦς. "Of trailing robe," i. e., whose garments sweep the ground. This is a constant epithet in Homer of the
Trojan females.—κακὸς ὃς. "Coward-like." Observe the accent of ὃς.—ἀλυσάξω. "I skulk."—οὐδὲ με θυμὸς ἀνωγέων. "Neither does my soul urge me to it," i. e., urge me to skulk Consult, as regards ἀνωγέων, the Glossary on book i., 313.—ἀρνύμενοι πατρός τε μέγα κλέος, κ. τ. λ. "Seeking to gain both my father's great glory as well as my own," i. e., great glory for my father as well as for myself. As regards ἀρνύμενος, consult the Glossary on book i., 159.—ἠδ' ἐμὸν αὐτῶ. Observe that αὐτῶ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we should have meam ipsius gloriām.

447-455. ἐσσεταί ἡμαρ, ὅτε ἄν, κ. τ. λ. This and the following verse were repeated by the younger Scipio, as he gazed upon Carthage sinking amid the flames; and when asked by his friend Polybius, who stood by his side, why he had quoted them, the Roman commander frankly confessed that it was with a foreboding reference to the fate of his own country. (Appian, Pun., 132.) The lines in question are here repeated from book iv., 163, seqq.—ἀλλ' ὁδὶ μοι Τρῶων, κ. τ. λ. "But not so great a source of anguish to me is the misery of the Trojans hereafter."—κεν πέσοιεν. "May, perchance, fall."—δοσον σεῦ. "As is thine." Literally, "as is (the misery) of thee." Supply ἀλγος, so that the full expression will be, δοσον σεῦ ἄλγος μελει μοι.—ἐλεύθερον ἡμαρ ἀπόφρας. "Having deprived thee of the day of freedom." Literally, "having taken away the free day." Compare δούλιον ἡμαρ in verse 463.

456-465. καὶ κεν. "And perchance."—ἐν ἀργεὶ. "In Argos." The reference is not to Argos, the later capital of Argolis, but to Pelasgic Argos (Argos Pelasgicum), in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messeis and Hyperēa, mentioned in the succeeding line.—πρὸς ἄλλης. "At the orders of some other female." Compare the scholiast, ὅτε ἄλλης κελευομένη.—Μεσσηίδος ἡ Ἱπερείης. "From (the fountain of) Messeis, or Hyperēa."—πολ' ἀεκαζομένη. "Much against thy will." Compare Virgil's multa relicturs.—ἐπικείσετ'. "Shall hang over thee."—ἀνάγκη. By this is meant the necessity of servitude. Compare Lobeck, ad Soph., Aj., 485.—Εκτορὸς ἢδε. Supply ἵνα.—νέου ἄλγος. "Fresh misery."—δούλιον ἡμαρ. After the capture of Τρόι, Andromache fell to the lot of Neoptolemus, the son of Achilles.—τεθνάσα. "Lying dead." Observe the force of the perfect.—χυτὸν γαία. "The heaped-up earth," i. e., a mound of earth.—πρὸν γε τι σῆς τε βοῆς, κ. τ. λ. "Before at least I as all witness both thy lamentation and thy dragging away."
466-480. οὐ παιδὸς ὀρέξατο. "Stretched out his arms for his boy," i.e., to receive his boy. Observe the force of the middle. Verbs indicating desire take the genitive of the object, from which that proceeds which gives rise to this feeling.—ὁ παῖς. "He, the boy."—ἐκλίνθη. "Shrank."—ἄτυχθελς. "Alarmed at."—δείχνον νεῦοντα. "Nodding fearfully."—ὁν φιλον ὠλον. "His own loved son." Whenever a possessive pronoun is expressed with φιλος, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—πηλε. "Dandled him."

καὶ τόνδε γένεσθαι, κ. τ. λ. "That this my son may also become, as I indeed also (have)." With ἐγώ supply γέγονα.—καὶ ποτὲ τις εἶπη. "And let some one hereafter say of him."—ἀπόλυτα. Agreeing with αὐτόν understood, and which last is governed by εἰπη. The common construction would be the genitive absolute.


Δαμονίη. "Strange woman." Indicative of mingled tenderness and chiding.—ὑπὲρ αἰσαν. "Prematurely." Compare note on book ii., 155.—προϊψει. Consult note on book i., 3.—μοίραν πεφυνμένον ἐμεναι. "Has escaped his destiny."—ἐπὶν τὰ πρώτα γένηται. "After he has once been born." Compare the explanation of Heyne, "Cum primum natus fuerit."—τὰ σ’ αὐτῆς ἔργα κούμε. "Attend to thy own employments." Observe that τὰ σ’ αὐτῆς is for τὰ σα αὐτῆς. These words, and those that immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—αὐτῆς. Put in apposition with the genitive implied in σα. Compare note on verse 446.

ἔργον ἐποίησενα. "To set about their work." Literally, "to go unto their work."—τόλμησε ὦ ἄνδρεσα μελήσει. This appears to be an answer to those critics who maintain that verses 433-439 are spurious.—τοὶ Ἰλιοὶ ἔγγεγάσσετο. "Who have been born in Ilium."

495-502. βεβήκετ. Consult note on verse 313.—ἐντροπαλιζομένη. 'Looking back from time to time.' A beautiful touch of nature
The same term is applied in the eleventh book (r. 345) to Ajax, when unwillingly retreating before the foe.—θαλερόν δάκρυν. "The swelling tear."—τήσιν δὲ γόνων πάσηαν ἐνώρφεν. "And she excited wailing among them: all," i. e., either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, ἦ δηγγασαμενή, ἦ ἀπὸ τῶν ἰδίων δακρύων,—γόνω Ἕκτορα. "Bewailed Hector."—ἐβάφαντο. "They thought." More literally, "they said within themselves."—Observe, in the literal meaning, the force of the middle.

504–508. ποικίλα χαλκό. "Variegated with brass." Compare book iv., 226.—σεβαρτ. "Hastened."—τις στατὸς ἵππος. "Some stalled horse." The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Paris. Although in many respects an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, seqq., and 328, seqq.) In book xv., 263, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Turnus. (En., xii., 492.)

υκοστήσας ἐπὶ φάτνη. "That has fed on barley at its manger," i. e., in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Buttmann on this word. (Lexil., p. 75, seqq., ed. Fishlake.)—θείος πεδίων κροαλὼν. "Runs stamping with the hoof over the plain," i. e., runs prancing. Compare Apollonius (Lex. Hom., s. v.), ἐπικροτ-ἀν τοῖς ποσιν, and Virgil's "quattuor ungula campum."—λούσαται δυρρῆιος ποταμοίο. "To bathe in some fair-flowing river." Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (Kühner, § 540, Obs., p. 164, Jelf.)

509–517. ψῆφο δὲ κύρη ἐχει, κ. τ. λ. Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (Thiersch, § 322, 7.)—ἀγλαίφθει πεποινθάς. "Confident in beauty," i. e., flushed with the pride of youth and beauty.
Observe here the peculiar construction in πεποίθως, forming a species of anaocolthon or nominative absolute. The participle in the nominative refers to an accusativo (ὁ) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, ρήμα ὡνα φέρει is equivalent, in fact, to ρήμα φέρεται.—μετά τῷ ἡθεα καὶ νομὸν ἵππων.

"To both the haunts and pastures of the mares." Compare, as regards the meaning of ἡθεα here, the explanation of the scholiast, τῶν συνήθεις τόποις. The expression ἡθεα καὶ νομὸν form, in fact, a kind of hendiadys, "the accustomed pastures."

κατὰ Περγάμου ἄκρης. "Down from the topmost Pergamus."—ὡς ἡλεκτρω. "Like the beaming sun." The term ἡλεκτρω is likewise employed by Homer as an adjective, ἡλεκτρω Τηρελων, "the beaming Hyperion." (Π., xix., 393.)—καγχαλῶν. "Exulting." Literally, "loud-laughing." Compare book iii., 43.—ἐτεμεν. "He overtook."—εὐτ' ἀρ' ἐμελλεν, κ. τ. λ. "When, in fact, he was about to turn from the place, where he was conversing with his wife," i. e., had just been conversing.

518-529. Ἡθει', ἡ μᾶλα ὅ ἡ σέ, κ. τ. λ. "Honoured (brother), assuredly now I am altogether detaining thee, by my loitering, although thou art in haste."—ἐνάίσαμον. "In due time."—οὐκ ἐν τίς τοι ὄνηρ, κ. τ. λ. "Not any man that was reasonable would seek to cast discredit on thee as regards the battle's work," i. e., thy exertions in the fight.—ἀλλ' ἐκῶν μεθεῖς, κ. τ. λ. "But thou both relaxest it of thy own accord, and art unwilling (to exert thyself)," i. e., but thou dost not persevere in the good work.—ὑπὲρ σιδεν. "On thy account."—πρὸς Τρώων. "On the part of the Trojans."—ιομεν. For ιωμεν, with the shortened mood-vowel.—τὰ δ' ὅπωσθεν ἀρεσσώμεθ. Compare book iv., 362.

αἰ κε ποθὶ Ζεὺς δῶρι, κ. τ. λ. "If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods," i. e., if ever it be allowed us to celebrate with the bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression κρητηρα ἐλευθερον, a mixer, or bowl, drained in commemoration of deliverance.—ἐλώσαντες. The reading of Wolf, and far more correct than the ἐλώσαντερ of the ordinary text.
EXCURSUS.

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EXCURSUS I.

THE ARTICLE.

I. The Article ὁ, ἡ, τὸ, is, in Homer, a Demonstrative Pronoun, "this," "that," having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, "he;" "she;" "it."

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as δῆ, ἤδε, τῶδε; or οὕτος, αὕτη, τότῳ; or ἐκεῖνος, ἐκεῖνη, ἐκεῖνο. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, Ill., i., 20, τὰ ἀποινα, "this ransom;" II., viii., 412, τὸ σκῆπτρον, "that sceptre," i. e., the well-known sceptre; II., iv., 1, οἱ ἡσαῖοι, those who are gods in opposition to those who are men; II., vi., 467, ἦς ὅ ὅ ποις, he who is a boy, in opposition to Hector; Ill., xi., 637, Νέστωρ ὁ γέρων, Nestor, that old man whom every one knows; Od., xxi., 10, τὸν ξεινὸν ὄντινον, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where ὁ, ἡ, τὸ, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of he, she, it (Lat. is, ea, id), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, Ill., i., 47, ὁ ἤ τε νυκτὶ ἱοικός, "he went like the night," becomes, when translated more closely, "this god went," &c. So, again, Ill., i., 221, ἡ βεβήκετ, "she had gone," i. e., his goddess had gone, &c. This usage is especially frequent in Herodotus.

V. In the post-Homeric writers, also, ὁ, ἡ, τό, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not un freq uently used as in Homer. Thus, Ἀσχ., Suppl., 143, ἡ τοῖς ὡς τοῖς τόλεμον αἱρεθαι μέγαν, τῶν ἔστ' ἀνάγκη: Ἰβίδ., 1055, ὁ τι τοῦ μορσιμοῦ ἔστω, τὸ γένοιτ' ἦν: Sop h., Ὄδ. Τ., 200, τὸν 'Ἀρεά) ὦ Ζεὺς πάτερ, ὑπὸ σφ' φθίσον κερανύφ. So especially with the particles μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ, often in tragic writers); sometimes, also, with prepositions; as, πρὸς ὑμεῖς τοῖς, for πρὸς δὲ τούτων—πρὸς τῷ for πρὸς τοῦτῳ—ἐπὶ τοῖς for ἐπὶ τούτων, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(a.) Τὸ, "therefore:"

( )

(b.) In the formula τὸν καὶ τῶν, τὸ καὶ τῷ, "the one or the other," "this or that;" τὰ καὶ τά, varia, bona et mala.

(c.) Immediately before a relative sentence, introduced by ὅς, ὅσος, or ὅλος, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (Plat., Protag., p. 320, D.), ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν δου πυρὶ καὶ γῆς κεράνυσαι, &c.

(d.) In the construction of ὅ μέν, ὅ δέ, literally, "these, in deed," "but those," i. e., some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, ὁ μέν . . . . ὁ δέ, is post-Homeric.

(e.) ὃ, ἡ, τό, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: Plat. Rep., p. 329, E., τὸ τῶν θεμισ- τοκλέους εὖ ἔχει, ὃς τῷ Σερφίῳ (Seriphio isti) οὐδορομένω ἀπεκρί- νατο:—Demosth., p. 850, 19, ἔζητε με τὸν ἀνθρωπον (hominem iu- tum), &c.
EXCURSUS I.—ON THE ARTICLE.

The Article ὣ, ἡ, τὸ, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὣ, ἡ, τὸ, frequently assumes the functions of the relative pronoun, ὃς, ἡ, ὃ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii., 81: τὰ μὲν Ὀτάνης εἶπε...

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, Soph., ΕΦ. Τ., 1379: ἀσίμονον ὃ ἀγάλματι λεύ, τῶν ὃ παντλήμων ἔγω...

Meaning and Use of ὄ, ἡ, τὸ, as the Article Proper.

I. The article ὄ, ἡ, τὸ, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article:

(a) The substantive without the article expresses the general notion without any limitation of individuality; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὃ ἀνθρωπος, "the man whom I am thinking of."

(b) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual; as, ὃ ἀνθρωπος ἄντροι ἄντροι, "the man (the animal man, i. e., all men) is mortal."

1 For a more extended view of the later uses of the article, consult Kühner, Gr. Gr., § 447, seqq., p. 100, ed. Jell.
EXCURSUS II.

OF PREPOSITIONS.

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, ἀπό, παρά: while ἄφων, ὄικα, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language, with fresher, more poetical.

1 Büchner, § 472, p. 117. —d. Jelf.—Id., 614, p. 238, &c
EXCURSUS II.—ON PREPOSITIONS.

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb hören, *to hear*, has an accusative the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a.) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *II., iii.*, 34, ὑπὸ τε τρόμως ἔλλαθε γυναί; *II., iii.*, 135, παρὰ δ' ἐγέρθη μακρὰ πέπηγεν; *II., iv.*, 63, ἐπὶ δ' εὐφορνεῖ ὑεῖοι ἀλλοι, &c. The adverbial preposition sometimes, though but rarely, follows; as, *II., xii.*, 195, ἐνυρίζον ὁπ' ἐνετα.

(b.) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a par-
EXCURSUS III.—ON THE MIDDLE VOICE.

ticle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.¹

I. The Middle voice has a twofold function: 1. It expresses the reflexive and reciprocal notion; 2. Some parts of the passive notion.

1. As Reflexive.

I. The essential sense which runs through the Middle reflexive verb is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb: 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The “Self” stands to the Notion of the Verb as Genitive


2. The “Self” stands to the Notion of the Verb as the Dative.


self."—τίδεμαι. "I take to myself," I adopt.—So, θείναι νόμος,
"to make laws for others;" θέσαν νόμος, "to make laws by which
one's self is bound along with others."

Hence there is a difference between the active and middle sense
of some verbs; the latter indicating that the action of the verb was
performed for one's own benefit, and thence signifying the corre-
Corresponding contrary to the active voice; as, λίσαν, "to set free;"
λίσασθαι, "to ransom."—χρήσαι, "to lend;" χρήσασθαι, "to bor-
row."—So, again, χρήσαι, "to give an oracle;" χρήσασθαι, "to con-
sult an oracle."—τίσαι, "to pay;" τίσασθαι, "to punish;" the active
signifying in these examples the giver; the middle, the receiver.
This may arise from the receptive notion proper to the middle verb.

3. The "Self" stands to the Verb as the Accusative.

As, ἐπιτίθεναι, "to place another on;" ἐπιτίθεσθαι, "to place one's
self on," to attack.—χρώ, "I give or apply another person or
thing;" χράομαι, "I give or apply myself to a thing.—τρέψω, "I
turn another;" τρέπομαι, "I turn myself."—λούω, "I wash an-
other;" λούσιμος, "I wash myself," I bathe.—ἀπέχω, "I keep an-
other off;" ἀπέκχομαι, "I keep myself off," I refrain.—So, ἀπάγγελος,
"to hang or throttle one's self."—τήκεσθαι, "to melt one's self away,
to pine.—ἐγνώσθαι, "to pledge one's self."—φοβεῖσθαι, "to terrify
one's self," to fear.—φαίνεσθαι, "to show one's self," to appear.—
ἀπαλλάσσεσθαι, "to remove one's self," to depart.

4. The "Self" stands to the verb as a Pronominal Adjective

As, ὄνομαζεσθαι παιδε, "to call a person his son;" κείρεσθαι τὴν
κεφαλήν, "to shave one's own head;" νίπτεσθαι τοὺς πόδας, "to
wash one's own feet" (νίπτειν τοὺς πόδας, "to wash another's
feet"); τυπτεσθαι τὴν κεφαλήν, "to beat one's own head," &c.

III. Some middle verbs have the idea of self in more than one of
these relations, in which case their sense generally differs accord-
ingly; as, ἁλομαί (with the accusative), "I raise myself;" but with
the dative, "I take on or for myself." Or else the idea is the same,
though the several parts of it stand in a different relation; as, τίδεμαι
(with the accusative), "I apply myself to," I adopt; τίδεμαι (with
the dative), "I apply to myself," I adopt; μεθισθαι, "to remove
myself from," followed by a genitive; μεθισθαι, "to remove from
myself," followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is
often conceived or spoken of as if he did it himself, this idea is fre
quently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, διδάσκαλος, "to cause to be instructed;" κείρασθαι, "to cause to be shorn;" γημασθαι, "to give in marriage;" ποιήσασθαι, "to cause to be made;" γράψασθαι τιμα, "to cause a person's name to be entered before the judge," to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (Deponentes); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, δέχομαι, ἡγέομαι, ἡδομαι, μαίνομαι, αἰσθάνομαι, μάχομαι, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, ἰδέα-μενοι φάλαγγας, "for their advantage;" ποιησάμενος τὰς νῆας, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as Soph., Εὐδ. T., 1143, ἐμαυτῷ ὑπερφαίνων: Eurip., Ἀε. 1306, τρέχον σὺ σαυτῷ, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, Demosth., p. 22, σὺναμνὸν κατασκεύασεν εαυτῷ. With some verbs this is always the case; as, ἀπεκτείνων εαυτόν, not ἀπεκτείνοντο; ἐπαινεῖν εαυτούν, not ἐπαινεῖσθαι; ἀπέσφαξεν εαυτόν, not ἀπεσφάξατο.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ω arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, Η. iv., 321, ἀκοήτου λαὸς ἡμ ὑπήκ, &c. So we may account
or many verbs having some tenses in the middle form, especially the future; as, ἅκοιω ἅκούσομαι; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερίω, —ομαί; εὔδοξιμέω, —ομαί; στρατοπεδεύω, —ομαί.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, σκοπεῖν, "to look at;" σκοπεῖσθαι, "to look mentally," to consider.—τίθεσθαι, "to place before one’s mind," to think.—λαύθων, "I escape notice;" λαυθύνομαι, "I escape my own notice," I forget.—ἄθεον, "to sacrifice;" άθεοθαί, "to sacrifice with some particular object, for one’s self," to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, "to write a speech;" ποιεῖσθαι λόγον, "to deliver a speech," to harangue.—σπίνδειν, "to pour out a libation;" σπίνδεσθαι, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εἰσω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, βλακεύω, "I am idle;" βλακεῖσθαι, "I behave idly."—πονηρέων, "I am wicked;" πονηρέομαί, "I behave wickedly."—πολιτεύω, "I am a citizen;" πολιτεύομαι, "I live as a citizen." And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρῳτεύειν, ὑριστεύειν. So all derivatives from substantives in εἰς; as, βασιλεύω.

XII. The middle derivatives in ἵκειμαι correspond in meaning to those in εὐμαί; as, χαριεντίζομαι, "I act or speak with grace," &c.—ὑκίζομαι (from ἀλκύω, the name of a conceited woman), "I dress finely." The derivatives from national names in ἵω have no middle form; as, Δωρίζω, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, "to ask for a gift;" αἰτεῖσθαι,
“to ask for a loan.”—γαμεῖν, “ducere uxorem;” γαμεῖναι, “nubere.” So τεκέιν, properly of the mother; τεκοῖσθαι, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time, fresh forms were quickly invented, partly from the middle, partly from the active. So the Slavonic language has no passive, but uses the reflexive; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of ja to the root of the verb.
EXCURSUS IV.—ON THE HOMERIC SUFFIX φι.

I. In the Homeric language, we find, besides the regular case-signs, a small adverbial word, φι or φιν, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of "in a place," or "where," like the Dativus localis; but was afterward used to express the other relations of the dative, namely, that of the Dativus Instrumentalis; and, in connection with prepositions, it could even take upon itself the functions of the genitive.

III. It appears to have exercised, in the early language, precisely the same office as the Latin ablative; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the Latin ablative, appeared either as Local or Instrumental; and consequently, also, in connection with prepositions, which, in the Latin language, govern an ablative case. Thus, ἦλιος κλυτα τεύχεα, "at Ilium."—Od., xii., 45. πολὺς δ’ ἄμφι δασεφίν δις ἄνδρῷν πυθομένων, "and a large heap of men roting upon bones," i. e., upon bones of others who had died before them.—ὅσει δακρύφιν πιέμπλανο, "his eyes were filled with tears." (Instrumental case.)—ναῦφιν ὕμνυεσθαι, "to ward off from the ships." In Latin a navibus.

Remark 1. We find this same suffix in the Sanscrit (namely, bhi, in the plural bhis) as an Instrumental sign; and also in the Latin; except that in this latter language bh (the Greek φ) changes into b; just as scribo corresponds to γράφω; ἄρφος to orbis, &c.; and this b becomes not only a mark of the locative, but also of the dative itself, in i-bi, u-bi, ali-bi, utri-bi, si-bi, ti-bi, and in the plural no-bis, vo-bis. So, also, in the third declension, in the ending i-bus. Thus, the Sanscrit mahi (for mabhī) answers to mihi; and tubhi to tibi.

Remark 2. This suffix φι or φιν is never added to any other case but the Dative and Genitive. The examples commonly adduced of the Accusative with this appendage are susceptible of a different explanation. Thus, in Hesiod (Op. et D., 410), ὕπθ' ἄνα δάλλεσθαι ἐς τ' αὑρίον ἵπτερ' ἐννήφιν, we must regard ἐννήφιν as taken
adverbially; like εἰςοπίσω, ἐς τρίς, &c. So, in II., xiii., 307, ἐπὶ δεξιόφοιν ἕ ἐπὶ ἄριστερόφοιν, the preposition is here joined, not with the accusative, but the genitive. The example for the Nomina-
tive, from Hesiod (Op. et D., 215), ὅδος δ' ἐπερήφι παρελθεῖν, con-
tradicts itself; ἐπερήφι is here "contrario modo." (Götting, ad loc.)
IV. The suffix φι or φιν is found with substantives of all three
decensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular: 1. As a Da-
tive; thus, ἀγέληφι, "in a herd;" ἀγάληφι, "with beauty;" λείπε
θύρηφι, "he left at the gate;" ὑμ' ἂν θαυμωμένηφι, "along with the
dawn showing itself," i. e., together with the first dawn; κεφαλήφι
λαθεῖν, "to take by the head." 2. As a Genitive (Latin ablative), ἀπὸ
νευρόφιν ἱλατείν, "to send forth from the string" (a nervo); ἐς εὐνήφι
θορεῖν, "to leap from the couch" (e cubili).

Remark. Some, in order to distinguish the dative here from the
genitive, are accustomed to write the former with the ἐ sub-
scribed, other critics, however, are of opinion that φι or φιν
takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural:
1. As a Dative; thus, παπ' αὐτόφι, "with him;" ἐπ' αὐτόφιν, "upon
him;" δακρονόφι, "with tears." 2. As a Genitive: ἀπὸ πασσαλόφιν,
"from a peg;" ἐκ ποντόφιν, "out of the deep;" ὑπ' ὀστεόφιν, "from the
bones."

Third Declension. It is used here only in the plural, and with a
rather small number of neuter substantives, in ὡς, gen. εἰς; and,
besides these, with κοτυλήδων and ναῦς; as, κοτυληδονόφιν (with a
connecting ὁ) and ναὺφι (like the Sanscrit πάυ-β'is). In the case of
those in ὡς, since φι or φιν is always added to the pure stem, the
ending ὡς must go back to the original form ε. Hence we have
ὁχεσφι, κατ' ὄρεσφι; ὑπὸ στήθεσφιν.—Once in the Iliad (x., 156),
ὑπὸ κράτεσφι, "under the head," occurs, as if from a stem κράτος, in
place of κράς.—A peculiar form is Ἐρέθεσφιν (Il., ix., 568). But
here, perhaps, the ignorance of transcribers has excluded the true
form ἐς Ἐρέθεσφι.

Since the stem of nouns in ὡς, gen. εἰς, ended originally in ες, and
since the γ belongs to this stem, we must be careful not to regard
it, as some do, as a mere letter inserted in the form.
EXCURSUS V.—ON THE LOCAL ENDINGS ὧτ, ὧεν, ὧε. 427

EXCURSUS V.

THE LOCAL ENDINGS ὧτ, ὧεν, and ὧε.

I. With the use of the suffix φι or φεν is closely connected that of the local endings φή, φεν, and ὧε, which, in the Epic language, frequently supply the place of the case-inflexion; namely, φή that of the dative; φεν that of the genitive; and ὧε that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, "in a place," "from a place," and "to a place." For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes φή and φεν were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic ὦ was made to intervene between the stem and suffix.—The suffix ὧε, however, was appended always to the accusative form. Thus, we have ὠἰκωθε, "at home;" ἥωθι, "in the morning;" ὠἰκωθεν, "from home;" πατροθε, "from a father;" ὠἰκόνδε, "homeward;" ὠλαδε, "to the sea;" φυγαδε, "to flight."

III. In Ἀἰδώοδε, the ὧε is appended to the genitive, because the accusative ὄμον is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as, Κώνι ἐναιομένη (II., xiv., 255); and, in the often-recurring ὧοδε ὄμονδε, "to his own abode," the suffix is even repeated with the adjective.
M E T R I C A L  I N D E X.

I N T R O D U C T O R Y  R E M A R K S.

1. Digamma.

I. The whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun ὦ, ο, ε, and also εἰδω, ἐκα, εἰπεῖν, ἀναξ, Ἴλιος, ὦνος, ὦκος, ἔργον, ἰσος, ἐκαστος, with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.¹

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Αἰολians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Αἰολic Greek, had undergone; such as, οἶνος, vinum; ἱς, vis; οἶκος, vicus; ἱρ, ver.

III. The letter alluded to, which, from its form, has the name of digamma, or double gamma, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: Ἄτρειδης τε ἀναξ ἀνδρῶν (v. 7).—Ἀγαμέμνονι ἤνδανε θυμό (v. 24).—Ἀπόλλωνι ἄνακτε (v. 36).—ο ὀ β' ὁιε

¹ Buttman, Ausf. Gr. Spr., p. 27.—Buttmann's Larger Grammar, p. 25, Robin son's transl.—Malthby's Greek Gradus, p. xi., seq.
νυκτί ἑοικός (v. 47). — ἑαρήσασι μύλα εἰπέ (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ᾧας, ἕνδαν, &c. But if we write Ἁνας, Ἐνδαν, &c., or fancy the words in question pronounced ὥνας, ὥνδαν, ῥεοικός, ῥειπέ, &c., the difficulty will, in a great degree, disappear.¹

V. So, again, we find that short syllables, terminating in a consonant (for example, ὄς and ὄν), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, υκ, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited, but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, Sandford's transl.).

2. The Ictus Metricus, or Arsis.²

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οδὴ θεοῖς, εἰπερ τις ἑτὶ νῦν δαίνυται εὐφρων. (II., xvi., 99.)
oi τε κυβερνήται, καὶ ἔχον οἰδία νηών. (II., xix., 43.)
ἐγχει ἐρείδουμεν· ἑτὶ γάρ ἔχων ἐλκεα λυγρά. (Ib., 49.)

At the beginning and end; as,  

φιλε κασίγνυτε κόμωαί τέ με, δός τέ μοι ἱππον. (II., v., 359.)

¹ The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the Iliad, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface.
² Maitly, Greek Gradus, p. xii., seq.
In the middle; as,

καὶ τὰ μὲν ἐπταχα πάντα διημοιρᾶτο δαὐζων. (Od., xiv., 434)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know anything about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the reader's access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and cannot have recourse to the aid of a digamma, we find that they occupy the long place or the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of ictus metricus, or arsis.¹

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτὰρ ἐπειτ' αὐτοῖσι βε[λός ἐχε|πευκές ἐφ|είεις]. (Π., i., 51.)

Here the syllables λός in βέλος, and ἐ in ἐφείεις, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the ictus, or stress of the voice. For the same reason, the initial syllable of δία becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

δία μὲν | ἀσπίδος ἤθελε φαείνης ὅρμην ἐγχος,
καὶ δία | θάρηκος πολυπαιδάλου ἡρήρειστο. (Π., iii., 357–8.)

¹ By the ictus is meant the stress of the voice in reciting, which is brought down on the syllable like a blow. By arsis (ἀρσις) is meant the raising or elevating of the voice (ἀπο, "tolló"), in order to give it greater emphasis. The ictus and arsis are considered synonymous in prosody.
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So, again, the first syllable of Ἀρες appears both long and short in one and the same verse; as,

Ἀρες, Ἄρες, βρατολογέ, μαιφόνε, τειχεσιπλῆτα. (II., v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the arsis, or on the first syllable of the foot, whether dactyl or spondee; while the short and usual one is said to be in the thesis, that is, to be laid on one of the short syllables of the dactyl.

3. Of the shortening of Long Vowels and Diphthongs at the End of a Word.

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the thesis (the thesis being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένη | ἐν βένθεσσιν ὕλος παρὰ πατρὶ γέροντι. (II., i., 358.)

ἀμφῶ ὄμιῶς θυμῶ φιλέουσά τε κηδομένη τε. (II., i., 209.)

αἰδείσαταί 9' λερία, καὶ ἄγλαι | δέχθαι ἄλποινα. (II., i., 23.)

κλεῖθι μέν | 'Αργυρότος, δς Χρύσην ἀμφιβεθηκας. (II., i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένη, for example, is equivalent to ee, and one of these epsilon being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἀμφῶ is equivalent to two omicrons, one of which it loses before the following vowel in ὀμῶς, while the other remains short. In like manner, the diphthongs αι in καὶ and δέχθαι, and εν in μεν, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, retains its natural measure, when that vowel or diphthong falls in the arsis of the foot. The following verses of Homer will sufficiently illustrate this:

ἡμετέρῳ ἐνὶ | οἶκῳ ἐν | 'Ἀργεῖ, τηλόθι πάτρης. (II., i., 30.)

νις, ὃ μεν Κτεῦ|τῶν, ὃ δ' ἄρ', | Εὐρίτών | 'Ακτουριονος. (II., ii., 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρῳ, and a single short vowel remains, this latter, being in the arsis of the foot, receives the stress of the voice and becomes long again. On the
other hand, in the foot οικην, the omega is in the thesis, and hence, after this vowel has lost one of its component omicrons before the e in έν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κρεάτον, the diphthong ou loses one of its component vowels before the succeeding δ; but then the remaining o being in the arsis of the foot, receives the stress of the voice, and becomes long; whereas, in Εὐρώτου, the diphthong ou is in the thesis, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining o continues short, there being no stress of the voice laid upon it

**BOOK I.**

1. μὴν ἦσετε φαντάζοντες Πηλημάδεως ἄχλοις.
   (Πηλημάδεως,—δεω forming one syllable by synæresis.)
2. ηρώων, αὐτοῖσ οὖ δὲ ἐξέλισσα τεῦχε κύνεσσιν.
   (ἐξέλισσα has the digamma, Φηλώρα, which prevents the hiatus, otherwise the e in δὲ must be elided, which would vitiate the line.)
3. 'Ατρελδθης τε ἦν άναδρόμων, καὶ δῖος Ἀχιλλεύς.
   (άναδρόμων has the digamma, Φήνας, which prevents the hiatus.)
4. στέμματ’ ἔχον ἐν χερσίν ἐκηθόλου ’Απόλλωνος.
   (The initial vowel in 'Απόλλωνος lengthened by the arsis.)
5. χρυσόν ἀνά σκήπτρῳ, καὶ ἐλισσετο πάντας Ἀχαιός.
   (χρυσός,—εω forming one syllable by synæresis, and then shortened.)
6. ύμιν | μὲν θεοὶ | δοθέν 'Ολυμπία δώματ’ ἔχοντες.
   (θεοὶ one syllable, by synæresis.)
7. ἐπιτρέσσει Πριάμωι πόλει εὖ | σ’ οἶκαδ’ ἐκέσσαι.
   (Final syllable in πόλει lengthened by the arsis.)
8. άμφειναι Διός θλόν ἐκηθόλου | Ἀπόλλωνα.
   (Initial syllable of 'Απόλλωνα lengthened by the arsis.)
9. ἀλλ’ οὐκ 'Ατρελδῇ 'Ἀγαμέμνονι | ἢνδει φυσί.
   (Ἄνδει has the digamma, Φήνδαι, preventing the hiatus.)
10. ἡμεῖς ἔν ὕδα | οἰκῷ, ἐν Ἀργεῖ, τηλόῃ πάτρῃς.
   (οἰκῷ has the digamma, Φοίκῷ, preventing the hiatus.)
11. Ἀπόλλωνος ἄνακτι, τὸν ἄκουσα ϑέκε Δητῷ.
   (The initial syllable long in 'Απόλλωνι by the arsis.—ἄνακτι has the digamma, Φάνακτι, preventing the hiatus.)
12. Κύλλαν ὑπερθέν, Τενέδοιοι τε | ἢφι ἄννοοςεις.
   (ἱφί has the digamma, Φίφι, preventing the hiatus.)
13. τοῖς άμοιοις ἐκὼν ἀμφηρεφέ̄λα τε φαρέσσῃν.
   (Final syllable in ἀμφηρεφέ̄λα long by the arsis.)
47. αὐτὸ κινηθέντος· ὁ δ' ἦσε νυκτὶ ἑ|οικός.
(ἑοικός has the digamma twice, Ἑ|οικός, the first of the two preventing the hiatus.)

51. αὐτόω ἐπειτ' αὐτόται βέλι|ος ἐχε|πενεκές ἐφιές.
(βελίς, final syllable lengthened by the arsis.)

59. Ἀπειδήν νῦν ἁμέ|πθεμπλαγχέντας ὁ|ιω. |
(ὁιω, the penult lengthened by the arsis.)

70. ὃς ἡ|δη τὰ τ' έοντα τὰ τ' ἕασομενα πρό τ' έοντα.
(ὁς lengthened by the position made with the digamma in Ἕ|δη.)

74. ὃ 'Ακηλευ, κελεάι με, Δι|ι φίλε, μυθήσασθαι.
(Διι, final vowel lengthened by the arsis.)

75. μη|νν Ἀπόλλω|νος ἕκα|ηθελέ|ται αὐ|ικτος.
('Ἀπόλλωνος, final syllable lengthened by the position made with the digamma in Φεκατηθελέται. — αὐικτος has the digamma, Φιϊκτος, to prevent the hiatus.)

78. ἦ γὰρ διόμαι | ἀνδρα χολο|ώμεν, δς μέγα πάντων.
(διόμαι, the vowel i lengthened by the arsis.)

79. Ἀργείων κρατέ|ei καί | οἱ πειθονται 'Αχαιοί.
(οι has the digamma, Φοι, which saves the preceding diphthong from elision, and keeps it, therefore, long.)

85. θαρσά|ας μαλα εἰπε θεοπρόπι | ὁν ὦτι ολόθα.
(θεοπρόπιον, final syllable lengthened by the position with the digamma in Φοι. — εἰπε and ολόθα also have each the digamma, Φείπε and Φοίοθα, preventing, in each case, the hiatus.)

86. οὔ μι γὰρ | Ἀπόλλ|ονα Δι|ι φίλον, | ὄτε αὖ Κάλχαν.
(Ἀπόλλωνα, the initial vowel lengthened by the arsis. — Διι, the final vowel lengthened by the same.)

89. σοι καῖ|λες παρὰ | νινια|βαρειας χειρας ἐποιαει.
(νιναι, to be pronounced as two syllables, by synaeresis.)

90. συμπάν|των Δαναώ· οὔ|ν ἦν 'Αγα|μέν|να | εἰπης.
(εἰπης has the digamma, Φείπης, preventing the hiatus.)

92. καὶ τότε δὴ θάρσησε καὶ | ἡνδα | μάντις ἁμίμων.
(ἡνδα to be pronounced as two syllables, by synaeresis.)

93. πρὶν γ' ἀπὸ πατρὶ φίλω δόμε|ναι ἐλ|κωπίδα κούρην.
(ἐλκωπίδα has the digamma, Φελκωπίδα, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)

101 πύρπλαντ', | ὅσα δὲ | οἱ πυρὶ λαμπετό|ωντε ἑλκη|ν.
(ὁι has the digamma, Φοι, preventing the hiatus. — So, also Οο)
ether has the digamma, both at the commencement and in the body of the word, FeFeIether, the first of these preventing the elision of the final vowel in lampeptownti.)

108. εσθλον ϑον ει τω ελ|πες ννο | ονθ 'εσθλοςας.
(The final syllable in elpēs lengthened by the arsis.)

115. ον δεμας ονδο φυιν, ουτ' αρ' φεκνας, | ουτε τι | έργα.
(εργα has the digamma, Férga, preventing the hiatus.)

119. 'Αργείων άγέραστος ἐτ' ετει | ουδε έτοικεν.
(ετοικεν has the digamma twice, FéFοικεν, the first of which prevents the hiatus with ουδε.)

48. τον 6' ωρ' υπ'όδορα ιδιων προζέφη πόδας άκυς 'Αχιλλεύς.
(ιδων has the digamma, Fιδων, preventing the hiatus.)

51. ἂ οδων ελθεμεναι, ς' άνδραςω λτι μάχεσθαι.
(Observe, that as ς' is by apostrophe for ςε, the third foot in the line, ναι ς', is open to no objection, whereas, if we follow the common reading ς', the line is faulty, since the third foot is then ναι ς', a trochee instead of a spondee, the η then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was άνδραςι Γίφτι, without the υ εφελκυστικων.)

153. δευρο μαχησόμενος ἐπει | ουτι μοι αιτει εἰσιν.
(The final syllable in μαχησόμενος lengthened by the arsis.)

157. ουρεα τε σκιώντα, θάλλεοςα τε | άχιεσσα.
(άχιεσσα has the digamma, Féχιεσσα, preventing the hiatus.)

163. ου μεν σοι ποτε ἵσον εχω γέρας, οπόπω 'Αχαιοι.
(ίσον has the digamma, Féσον, preventing the hiatus.)

170. οικαδ' ἤμεν σοι | νησοι κοριονωνισ | ουδε σ' διω | (νησοι to be pronounced as two syllables, by synaeresis. The result of διω lengthened by the arsis.)

172. του δ' ήμεηετ' ἐπ'ειτα άν|αζ άνδρον 'Αγαμήμων.
(άναξ has the digamma, Féναξ, preventing the hiatus.)

179. οικαδ' Ιων σοιν | νησοι τε | σ'ι και σοις ετάροσιν.
(νησοι to be pronounced as two syllables, by synaeresis.)

185. αυτός η ων κλισινοη, το σον γέρας, | δορ' εν | ειδης.
(ειδης has the digamma, Féιδης, preventing the hiatus.)

190. ἀ γε φάγανον | δξιν ερφασάμενο οπαρ μηρον.
(ερφασάμενος has the digamma, Féρφασάμενος, preventing the hiatus, the final vowel in δξιν being short.)

192. ἢ χολον παύσειν ερη|τηςετε τε θυμων.
(According to prosodians, the v in ερητω is long before σ, and; metri gratia, before a long syllable; but short before a
short syllable, as, ἐρήμων, ἐρημώτεια. Knight, however constantly inserts the digamma, and hence, in ἐρημώτεια, the ν is long by position, and remains short in ἐρημώτον which appears the more reasonable doctrine.

193. ἢς ὡγε | ταῦθ ὤμαινε κατὰ φρένα καὶ κατὰ θυμόν. (ἐς to be pronounced as a monosyllable, by synaeresis.)

200. Παλλάου Ἀθηναῖν ἰπιν ὡ δὲ οἱ | ὄςοι φάνθεν. (οὶ has the digamma, Foi, preventing the hiatus.)

201. Καὶ μιν φωνήσας ἐπεα πτερόντα προς ὄψα. | (προς ὄψα to be pronounced as a trisyllable, by synaeresis.)

203. ἦ ἵνα | οδριν ὅδρην Ὀγαμέμνονος Ἄτρείδαο. (Οδριν has the digamma, Fόδριν, preventing the hiatus.)

204. ἀλλ' ἐκ τοι ἔρως, τὸ δὲ καὶ τελέσθαι ὅιῳ. | (ὁίω, penult lengthened by the arsis.)

216. χρὴ μὲν σφωτερὸν γε, ὥθε, ἔτος | εἰρύσσασθαι. (ἔτος has the digamma, Φέτος, preventing the hiatus.)

226. οὔτε ποτ' ἐς πόλεαμον ἀμα | λαφ θωρνθηναι. (πόλεμον, final syllable lengthened by the arsis.)

233. ἀλλ' ἐκ τοι ἔρως, καὶ ἔτοι μέγαν | ὄρκον ὁμοίμαι. (ἐτοί, final syllable lengthened by the arsis.)

236. οὐδ' ἀναβηλήσει· περὶ | γὰρ μὰ ἐ | χαλκὸς ἔλευσεν. (ἐλεύσε, preventing the hiatus.)

236. οὐ γὰρ τοι τούς ἵδων | ἀνέρας, | οὔδε ἱδωμαι. (ἀνέρας, initial vowel lengthened by the arsis.— ιδωμαι has the digamma, Φιδωμαι, preventing the hiatus.)

273. καὶ μὲν μὲν βουλ' ἔσων ἐξειλεν πείθοντε τε μῦθω. (Βουλέων to be pronounced as a dissyllable, by synaeresis.)

277. μήτε σο, Πηλείδη, ἐθελ' ἐπίζεμεναι βασιλη. (The last syllable of Πηλείδη coalesces by synaeresis with the initial vowel of ἐθελ', and the dactyl thus commencing is to be pronounced as follows: ὀγγο-ἐλ.-ἐ. Some read ὀλ' for ἐθελ', but the form ὀλ' never occurs in Homer or the other Epie writers.)

283. λίσσωμ' Ἀχιλλην| μεθέμεν χῶλον, ὃς μέγα πάσων. (Ἀχιλλην, final syllable lengthened by the arsis.)

291. τούνεκα | οἱ προθέσεων οὐνείδα μνήσσασθαι; (οἱ has the digamma, Fοι, preventing the hiatus.)

296. σήμαν' · οὐ γὰρ ἔγωγ' ἐτι σοι πείνασθαι ὅιω. | (ὅιω has the penult lengthened by the arsis.)

305. ἀνατύγχυν· λύσαν δ' ἄγορὴν παρὰ | νυσσόν Ἀξαίνων. (νυσσόν to be pronounced as a dissyllable, by synaeresis.)
Line
(oǐς has the digamma, Foīς, preventing the hiatus. The diphthong ai in καί, therefore, remains without elision, and long.)
315. ἔρον δ' | Ἀπόλλωνι τελεσάσας ἐκατόμβας.
(Ἀπόλλωνι has the initial syllable lengthened by the arsis.)
322. ἔρχεσθαι κλαίσιν Πηληίδ[έ]ω 'Αχιλλης.
(Πηληίδεω,—the ending -dèw to be pronounced as one syllable, by synarcsis.)
325. ἔλθων σὺν πλεόνεσας τὸ | οἱ καὶ βίγιον ἔσται.
(oil has the digamma, Foī, preventing the hiatus.)
330. ἢμενον · οὐδ' ἄρα | τόγε ὅδιῶν γιάθηκαν Ἀχιλλεύς.
(ἱῶν has the digamma, Feīðōn, preventing the hiatus.)
333. αὐτὰρ θυ' | ἔγνω | ἢςιν εἵνε φρεσί, φάωνεσ' τε.
(ἳσιν has the digamma, Fῆσιν, preventing the hiatus.)
342. τοῖς Ἀλλοις · ἦ | γὰρ οὖ' ὁ λόγοι ἐφεσὶ ὑπει.
(γὰρ lengthened by the arsis.—ὁ λόγος, the second omicron lengthened by the arsis.)
343. οὐδὲ τε | οἴδε νόησαι ἕμα πρόσω καὶ ὀπίσω.
(oídō has the digamma, Feīdē, preventing the hiatus.)
344. ὅπως οἱ παρὰ | νησί σῷν μακέωνται Ἀχαιοί.
(νησί, to be pronounced as a dissyllable, by synarcsis.)
350. θῶν εὖ θλὸς πολίτης, ὅρό|ον ἐτι | οἴνοτα πόντου.
(οἴνοτα has the digamma, Fόίνοτα., preventing the hiatus.)
363. ἐξαύθα μὴ κειθε νῶρ, ἵνα | εἴδομεν ἅμω.
(εἴδομεν has the digamma, Feīdōmen, preventing the hiatus.)
370. Χρύσης δ' αὖθ', λεπές ἐκατόβουλον | Ἀπόλλωνος.
(Ἀπόλλωνος, first syllable lengthened by the arsis.)
373. Same as line 370; Ἀπόλλωνος with first syllable long
374. χρυσάω ἄν|α σκή|ττρω, καὶ ἐλλαστεί πάντας Ἀχαιώς.
(χρυσάω to be pronounced as a dissyllable, by synarcsis.)
378. ἄλλ' οὐκ Ἀτρείδη Ἀγα|μένων | ἥνδαν θυμώ.
(ἕνδαν has the digamma, Fῆνδαν, preventing the hiatus.)
381. εὐξαμένου ἦκουσεν, ἐ|τεὶ μάλα | οἱ φίλος ἦν.
(oil has the digamma, Foī, preventing the hiatus.)
385. εὖ εἴδος ἀγάρευε θεωροπταὶ Ἐκάτοιο.
(εἴδος has the digamma, Feīdōs, so that no elision takes place in the preceding diphthong εὖ.)
386. αὐτικ' ἕγω πρῶτος κελόμην θεόν | ἰλάσκεσθαι.
(ἰλάσκεσθαι has the initial syllable lengthened by the arsis.)
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389. τὴν μὲν γὰρ σὺν νηλ ἰδι[κωπες Ἀχαϊοι.
(ἐλλικωπες has the digamma, Φελλικωπες, so that no elision takes place in the final syllable of ἦθο.)

390. ἐς Χρύσην πέμπουσι, ἄγουσι δὲ | δόρα ἄνακτα.
(ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.)

394. ἐπειθος Οὐδημονέν Δία λέει, | εἶ ποιε δή τι.
(Δία, final syllable lengthened by the arsis.)

395. ἦ ἐπει | ὑπηρείς κραδίην Δίος ἥ καὶ ἐργῷ.
(ἐπει has the digamma, Φεπει, so that no elision takes place in ἦ.)

396. πολλάκι γὰρ σέο πατρὸς ἐνι μεγάλοισ ἄκουσα.
(ἐνι, final syllable lengthened by the arsis.)

403. δι τρύπηρων καλείοντο θεοί, ἄνδρες δὲ τε πάντες.
(Τρυπήρων—ρεών pronounced as one syllable, by synarxis.)

404. Ἀγαίων' ὅ γὰρ αὐτὲ βιλη οὗ | πατρὸς ἀμείνων.
(οὗ has the digamma, Φοῦ, so that no elision takes place in the final vowel of βιλη.)

409. τοὺς δὲ κατὰ πρώμας λε καὶ | ἀμφ' ἐλα | ἔλασι Ἀχαϊοὺς.
(ἔλασι has the digamma, Φέλασι, preventing the hiatus.)

415. αἰθ' ὀρέλες παρὰ | νησαιν ἀδύκρυτος καὶ ἀπηρων.
(νησαιν pronounced as two syllables, by synarxis.)

416. ἤθελε | ἐπει νῦ τοι αἰσα μυννυθὰ περ, οὔτε μᾶλα δὴν. | (μᾶλα, final syllable lengthened by the arsis.)

421. ἀλλὰ σὺ μὲν νῦν | νησαι παρ' ἄρμενος ἀκυπορείαν.
(νησαι pronounced as a dissyllable, by synarxis.)

430. τὴν Ῥα βιλη ὑέκοντος ὑπ' ἡρων. | Ἀντὰρ Ὀδυσσεύς.
(ὑπηρων—ὑρων pronounced as two syllables, by synarxis.)

431. ἐς Χρύοσην ἔκανεν ἄγων ιερὴν ἐκατομβην.
(ἐκάνεν, initial vowel rendered long by the augment.)

437. ἐκ δὲ καὶ αὐτοῖ βαινον ἐπὶ ἐνεν' μιν θαλάσσης.
(ἐπι, final syllable lengthened by the arsis.)

438. ἐκ ο' ἐκατομβην βάςαν ἐκυθόλω | Ἀπόλλωνος.
(Ἀπόλλωνος, initial syllable lengthened by the arsis.)

441. ἰεταί ὑπὲρ Δαναιών, δρό | ἴλαιομέθεσα ἤνοθα.
(ἴλαιομέθα, initial syllable lengthened by the arsis.—ἀνακτα has the digamma, Φάνακτα, preventing the hiatus.)

452. Compare line 38.

454. τιμήτας μὲν ἐμὶ εὔσε βιγα | ὀ' ἔσαο λαδο Ἀχαϊῶν.
(ἐμὲ, final syllable lengthened by the arsis.)

462. καὶ δ' ἐπὶ αἰχίς ὁ γέρων, ἐπὶ | δ' αἰθόσα | ολον.
(ολον has the digamma, Φοῖνον, preventing the hiatus.)
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472. οἴ δὲ πανημέρους ὅλην | ἠλάσκοντο.
   (Ἠλάσκοντο, initial syllable lengthened by the arsis.)

473. καλὸν ᾧ έιδόντες παύνον κούροι Ἀχαίων.
   (Καλὸν, initial syllable lengthened by the arsis.)

479. τόσιν δὲ ἱκενον ὅπον ἦτι ἐκάρφος Ἀπόλλων.
   (ἐκάρφος has the digamma twice, Ἐκάρφος, the first of
which saves the preceding dipthong from elision.)

485. νὴ μὲν ὁλγε μέλαιναν ἐπ᾽ ἥπειροι ἔρξοσαν.
   (Ἐρυσαν has the digamma, Ερύσαν, preventing the i'atus.)

488. αὐτὰρ ὁ μήνε | νηπιαὶ παρήμενοι ὄκυπτοισιν.
   (Νηπιαῖ pronounced as a disyllable, by synaeresis.)

491. οὔτε ποτὲ ἐς πόλεμον ἂλλα ἀθινίοποικε σάλυν κήρ.
   (Πόλεμον, last syllable lengthened by the arsis, and also by
the pause in the line.)

495. πάντες ἄμα, Ζεὺς δ᾽ ἤρξε, Θεῖας δ’ οὐ λήθετε ἐφετεύων.
   (Ἐθετεύων—ἔων pronounced as one syllable, by synaeresis.)

502. λασομένη προσέετε Δία Κρονίων ἄνακτα.
   (Ἀνακτα has the digamma, Φάνακτα, preventing the hiatus.)

506. ἐπλετ' ἀτάρ μν | νῦν γε ἄναξ ἀνδρόν Ἀγαμήμον.
   (Ἀναξ has the digamma, Φάναξ, preventing the hiatus.)

510. νῦν ἐμὸν τίσωσιν, ὄφελλισσώσιν τὲ ἐτιμή.
   (ἐτιμή has the digamma, Φερ, preventing the hiatus.)

515. ἢ ἀπέειπ' ἐπει σὸν τοι ἐπὶ δέος | δόρ' εῦ | εἰδὼ.
   (Εὐδω, final syllable lengthened by the arsis.—Εἰδω has the digamma, Φευδώ, which saves the dipthong εὖ from elision.)

518. ἢ δή | λοίγα | ἔργ', ὅτε μ’ ἐχθροπήλαι έφθασις.
   (Ἐργ' has the digamma, Φεργ', preventing the hiatus.)

523. ἢ, καὶ | κανανείσαιν ἐπ' ἄρρυτοι νεότε Κρονίων.
   (Κανανέσαιν, the initial syllable lengthened by the arsis.)

529. ἀμφότεροι δ’ ἀρὰ χαίται ἐπερῶσαιν ἄνακτος.
   (Ἀνακτος has the digamma, Φάνακτος, preventing the hiatus.)

537. ἡγνοῖσεν ὅροι'σαι, ὅτι | οὶ συμφόρωσαί σοι βουλάς.
   (Οἰ has the digamma, Φοί, preventing the hiatus.)

539. αὐτίκα κερτομώσι | Κρόνιων προς ἡγνοῖά.
   (Προσῆγνο—ὕγα pronounced as two syllables, by synaeresis.)

543. πρόφοροι τέτληκάς εἰπ'ειν ἐπος ὅτι νοήσῃς.
   (Τέτληκάς, final syllable lengthened by the position formed by
the consonant ζ and the digamma in Φεπειν.)

550. μῆτρ σὺ | ταύτα ἐκάστα δείξει, μηδὲ μετάλλα.
   (Ἐκαστα has the digamma, Φεκαστα, preventing the hiatus.)

551. τὸν δ’ ἡμείθεν ἐπείτα βοῶπις | τόνυια Ἡρη.
   ('Ἡρη has the digamma, Φηρη, preventing the hiatus.)
LINE
559. τιμήσης, βλέψης ἐπὶ πολιέας ἐπὶ | νησίν 'Αλεξίων.
(pολιέας pronounced as two syllables, by synaeresis.—νησίν also pronounced as two syllables, from the same cause.)
573. ἡ δὴ | λογία | ἔργα τὰ ἑσεται, οὐδ' ἐτ' ἄνεκτά.
(ἔργα has the digamma, Γέργα, preventing the hiatus.)
578. πατρὶ φίλῳ ἐπιθέον φίλοιν Διή, | δίφρα μὴ αὐτὲ.
(δίφρα has the digamma, Γόφρα, preventing the hiatus.)
583. αὐτίκ' ἐπεί' ἵλαος | 'Ολυμπιός ἑσεται ἡμῖν
(ἵλαος, penult lengthened by the arsis.)
606. οἵ μὲν κακκείοντες έδαν οἰκόνδε εκλαστος.
(Εκλαστος has the digamma, Γέκλαστος, preventing the hiatus.
—ἐδάν, final syllable lengthened by the position produced by the final consonant ν and the digamma in Φόικόνδε.)
607. ἤκι ἐξιάστω δῶμα περικλυτοῦ 'Αμφίγυνέως.
(ἐκάστω has the digamma, Γέκάστω, preventing the hiatus.)
610. Ζέος δὲ πρὸς δὲν λέχος, ἡ' Ολυμπιός ἀστεροπηγῆς.
(There is a defect in this line, since, inasmuch as ὄν has the digamma, Φου, the preceding πρὸς ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ὄν from the text, so that the line may run as follows: Ζέος δὲ | πρὸς λέχος | ἡ' &c.)

BOOK II.
1. 'Αλλοι μὲν ἐν θεό τε καὶ | ἄνερες | ἰπποκαρυσταλ.
(ἄνερες, initial syllable lengthened by the arsis.)
4. τιμήση, ὀλέση δὲ πολιέας ἐπὶ | νησίν 'Αλεξίων.
πολιέας — ἐς as one syllable, by synaeresis.—νησίν pronounced as a dissyllable by synaeresis.)
6. ἡδὲ δὲ | οἱ κατὰ θυμὸν ὑρίστη φαίνετο βούλῃ.
(οἱ has the digamma, Φοῦ, preventing the hiatus.)
8. βάσκ' θη | οὐλὲ ὄνειρε, θοῦς ἐπὶ νῆα 'Αλεξίων.
(οὐλὲ has the digamma, Φοῦλε, preventing the hiatus.—An hiatus, however, actually takes place between οὐλὲ and οὖνερ, which there is nothing to remedy, unless we read, with Knight, δλοις, the elided form of the vocative, from δλοις.)
11. θωρησθ'αι εἴ κῆλεν καρποκομόντας 'Αλεξίως.
(ἐ has the digamma, Φέ, so that there is no elision in the diphthong preceding.)
30. στῇ δ' ἀρ' ὑπὲρ κεφαλῆς Νηληνἰω | υἱ υλικός.
(υἱ has the digamma, Φυῖ, so that no elision takes place in the
Line

final vowel of Νηληνώρ. — ήοικός has also the digamma τωντε, ΦΕ. Φοικώς, the first of which prevents the hiatus with υτ.)

24. οὗ χρῆ πανύχι|όν εύδε|ιν βουλη|ρόν άν|δρα. (πανύχι|όν, final syllable lengthened by the asris.)

38. νήπιος | οὐδὲ τὰ | ἧ|δη, ἐν Ζείρ | μῆ|δετο | ἔργα. (ἡ|δη has the digamma, Φή|δη, preventing the hiatus.—ἔργα has also the digamma, Φέργα, preventing the hiatus.)

43. κά|λον, | νηγάτευσ | περὶ | δὲ μέγα | βάλ|λετο φάρος. (κά|λον has the first syllable lengthened by the asris.—δὲ τα also lengthened by the asris.)

44. ποσά | δ᾽ υπό|θρα|ίσα|ν ἐξ|ήσα|το | κά|λα πέ|δο|λα. (ὑπό|τα, final syllable lengthened by the asris.—κά|λα, initial syllable lengthened by the asris.)

58. εἴ|δος | τε μέ|γε|θός τε, φυ|ν | τ᾽ ἁγχ|ίσα | ἔ|φκει. (τε lengthened by the asris.—ἔφκει has the digamma τωντε, ΦΕ. Φάκει, the first of which prevents the hiatus.)

71. ὀ|χετ᾽ ἀποτάμε|νος, ἐμε | δὲ γλυ|κῦς | θυνος | ἀνήκεν. (ἀποτάμε|νος, final syllable lengthened by the asris.)

74. καὶ φεύ|γειν σὺν | νη|νο|τ | λυκή|τισι κε|λ|έουσιν. (νη|νο|τ, two syllables, by syn|αι|ρε|ς.—πολυκή|τισι, penult lengthened by the asris.)

17. Νέστορ, δς ἐν Πυ|λαιο | ἄν|αξ ἦν ἡμ|άθεντος. (ἀναξ has the digamma, Φάναξ, preventing the hiatus.)

87. ἱ|ντε | ἤθνεα | εἰς Με|λισσο|ῦν ὕ|δωρον. (ἐθνεα has the digamma, Φιθνεα, preventing the hiatus.)

30. αἱ μὲν | τ᾽ ἐνθα | ἄλις πεπο|τήσα|ται, | αὐτὶ δὲ τε | ἐνθα. (ἄλις has the digamma, Φάλις, preventing the hiatus.—There is an hiatus, however, in τε ἐνθα, which escaped the observation of Bentley, and for which Heyne proposes τοι ἐνθα.)

96. λαδὸν ἱ[όντων, δμαθὸς δ᾽ ἦν, ἐνε|ά | δὲ σφας. | (σφας, one syllable, by syn|αι|ρε|ς.)

102. Ἰφαιστός μὲν δῶκε Διό Κρον|ι|ον ἄν|α|κτι. (ἀνκτι has the digamma, Φάνακτι, preventing the hiatus.)

104. Ἔρμη|λας δὲ ἄν|αξ δῶκεν Πέλο|πα | πλη|ζί|ππ. (ἄναξ has the digamma, Φάναξ, preventing the hiatus.)

108. πολ|λῆσθαι νήσοις καὶ Ἄργε|ῖ | παυ|τὶ ἄν|θε|σειν. (ἀνά|σευς has the digamma, Φανά|σευς, preventing the hiatus.)

109. τῷ δ᾽ ἐρεισάμενος ἐπε | Ἄργε|ι|ο|ια | μερ|ή|οδα. | (ἐρε|ισάμε|νος, last syllable lengthened by the asris.—μερ|ή|οδα—νόδα pronounced as two syllables, by syn|αι|ρε|ς.)
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116. οὕτω ποὺ Διὶ μέλλει ὑπερμενεῖ [ι] φίλον | εἰναι.
(ὑπερμενεῖ, final syllable lengthened by the arsis.)

127. Τρώων | δ' ἀνδρα ἐκ|αστον ἐλοιμεθα | οίνοχοευειν.
(ἐκαστον and οίνοχοευειν have each the digamma, Φέκαστον
and Φεύνοχοευειν, preventing in each case the hiatus.)

128. πολλαὶ κεν δεκάδες δεν|οιατο | οίνοχοιο.
(οίνοχοιο has the digamma, preventing the hiatus.)

131. πολλέων | ἐκ πολίων ἐγχέσπαλοι ἀνδρες εἰσιν.
(πολλέων pronounced as two syllables, by synaeresis.)

137. εἰσ' ἐν|[i] μεγά|ροις ποτιδέγμεναι | ἧμι δὲ | ἔργον.
(ἐνι, final syllable lengthened by the arsis.—ἔργον has the di-
gamma, Φέργον, preventing the hiatus.)

140. φεύγωμεν σὺν | ννοςι φιλ]ην ἐς πατρίδα γαϊαν.
(ννοςι pronounced as two syllables, by synaeresis.)

145. πόντου | Ικαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε.
(Knight gives 'Ικαρίοιο the digamma, ΦικαρίοFo, the first of
which prevents the hiatus.)

(ἐπαίξας has the antepenult lengthened by the arsis.)

150. νῆας ἐπ' ἐσενόντο, ποδῶν δ' ὑπένερθε κον]ην. |
(κονιν, penult lengthened by the arsis.)

154. οἰκάδε | λεμε]νων · ὑπὸ δ' ἄρεον ἄρματα νήων.
(ἱμενῶν has the digamma, Φιμενω, preventing the hiatus.—
ἱμενῶν has also the initial vowel lengthened by the arsis.)

158. οὔτο | ὧν ο[ί]κονδε φιλην ἐς πατριδα γαϊαν.
(οίκονδε has the digamma, Φοίκονδε, so that no elision takes
place in ὧν.)

64. σοις ἄγανοις ἐπέσασιν ἐρήτνε | φώτα ἐκ|αστον.
(ἐκαστον has the digamma, Φέκαστον, preventing the hiatus.)

(νῆας, final syllable lengthened by the arsis.—The common
text has μηδ' εα, but this produces an hiatus, which vitiates
the line. Knight, accordingly, reads μηδ' εα (i. e., μηδ'
EFe), and Bentley μηδ' εία, but we have preferred to
either the emendation of Thiersch, μηδ' ela. Gr. Gr., 220,
69.)

167. βῆ δὲ κατ' Οὐλύμποιο καρῆνων | αἴξασα.
(αἴξασα, initial vowel lengthened by the arsis.)

(Δι, final syllable lengthened by the arsis.—μητιν, the same.)

175. φεύξεσθ' ἐν νήσει πολυκλη]ίσι πε|σόντες.
(πολυκληίσι, penult lengthened by the arsis.)
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Line 180. Compare line 164.

181. Compare line 165.

185. αὐτὸς δ' Ἀτρείδεως Ἀγαμέμνονος ἀντίος ἐλθὼν.
   ('Ατρείδεως—δεό pronounced as one syllable, by synaeresis.)

186. δεξιά | οἱ σκῆπτρον πατρώον, ἀφιτον αἰεὶ.
   (οἱ has the digamma, Φοι, preventing the hiatus.)

189. τῶν δ' ἥγανοις ἐπέεσσαν ἐρᾶτο Τασκε παραστάς.
   (Compare line 192, book i.)

190. δαμωνε', οὗ σε ἐνοίκε, κακὸν ὧν, δειδίσσεσθαι.
   (Ἐνοίκε has the digamma twice, ΦεΦοικε, the first of which pre-
   vents the hiatus.—κακὸν, final syllable lengthened by the
   arsis.)

192. οὗ γὰρ | πω σύφα | οἰσθ', οἶος νὸς Ἀτρείδων.
   (οἰσθ' has the digamma, Φοισθ', preventing the hiatus.)

196. θυμὸς | δὲ μέγας | ἑστὶ διοστρέφος βουσίληος.
   (δὲ lengthened by the arsis.)

197. τιμῇ δ' ἐκ Διὸς ἐςτι, φίλει ἐκ τῆς μετίητα Ζεὺς.
   (ἔ has the digamma, Φε, preventing the hiatus.)

198. δι' αὖ δῆμον | τ' ἀνόρα Ιδοι, βοῶντα τ' ἔφευρον.
   (Ιδοι has the digamma, Φιδοι, preventing the hiatus.)

205. εἰς βασιλεὺς, τοῦ ἐδοκε Κρόνου παῖς ἄγκυλομητέων.
   (ἄγκυλομητεώ—twice one syllable by synaeresis.)

206. σκῆπτρον τ' ἑδὲ ἄφωστας ἵναι σφίζοι βασὶ λεύ.
   (This line violates the metre, since no good reason can be as
   signed for the length of the first syllable in φίσις, except the
   mere necessity of the verse, which is, in fact, no reason at
   all. Consult, also, Explanatory Notes, for other objections.
   —The final syllable, however, in φίσις is long by the arsis.)

211. ἄλλοι μὲν β' ἐξοντο ἐρῇτοθε'ν δὲ καθ' ἑδρας.
   (According to some, the ν is long here in ἐρῃτοθε'ν, because
   contracted for ἐρῃτοθησαν. A better reason, however, is,
   because the digamma intervenes, and produces a lengthening
   by position with the following θ, namely, ἐρῃτοθθε'ν. Com-
   pare line 192, book i.)

213. δς β' ἐπεα φρεσίν ὡνιν ἀκοσμια τε πολλα τε ζηδή | ζηδή.
   (ζηδή has the digamma, Γηζή, preventing the hiatus.)

215. ἄλλ' θτι | οἱ εἶραίτο γελοιοιν Ἄργειοιοιν.
   (οἱ has the digamma, Φοι, preventing the hiatus.)

216. ἢμεναί, αἰσχιστος δὲ ἄνι ἢσιν ὕπο | Ἱλιον ἠλθεν.
   (This line is faulty on account of the hiatus in δὲ ἀνήρ, when
   Bentley seeks to remedy by reading δ' άιρ' ἀνήρ, or αἰσχιστός)
METRICAL INDEX:

270. 5th or 2nd strophic, or, 3rd c. 1st a.

217. (as the digamma, F, not, preventing the hiatus.)

217-219 indicate.

217. (as the digamma, F, not, preventing the hiatus.)

218. (as the digamma, F, not, preventing the hiatus.)

219. (as the digamma, F, not, preventing the hiatus.)

870. 5th or 2nd strophic, or, 3rd c. 1st a.

(270 has the digamma, F, not, preventing the hiatus.)

817. 5th or 2nd strophic, or, 3rd c. 1st a.

228. (as the digamma, F, not, preventing the hiatus.)

229. (as the digamma, F, not, preventing the hiatus.)

230. (as the digamma, F, not, preventing the hiatus.)

(870 has the digamma, F, not, preventing the hiatus.)
Line
271. ὦδε δὲ | τὶς εἰπεσκεν ἵδων ἐς | πλησίον ἄλλον.
   (εἰπεσκεν has the digamma, Φειπεσκεν, so that τὶς becomes long by position.)
272. ὥ πόσι, ἥ δὲ μνῆς | ὦννετὰ θ' ἱρόγρεν.
   (ἰρόγρεν has the digamma, Φείρόγρεν, preventing the hiatus.)
274. νῦν δὲ τὸ́δε μέγ' ἄριστον ἐν Ἄργειοισιν ἐρεξέν.
   (τὸ́δε, final syllable lengthened by the arsis.)
275. ὃς τὸν ἀδῷτην ἐπισθόλον ἐσχ' ἀγοράων.
   (ἐπισθόλον has the digamma, Φεπισθόλον, preventing the hiatus.)
284. Ἀτρείδη, νῦν | δὴ σε ἄν|αξ, ἐθέλουσιν Ἀχαιοὶ.
   (ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
289. ἀλλήλουσιν δόφροι|αι οἴκι|όνδε νέεσθαί.
   (οἰκόνοιε has the digamma, Φοίκιόνδε, so that no elision takes place in the preceding diphthong.)
291. ἡ μῦρ καὶ πόνος ἐστὶν ἄν|ηθεντα νέεσθαί.
   (ἄνηθενθα, the i lengthened by the arsis.)
292. καὶ γάρ τις τῷ ἦνα μηνα|μέν|νων ἀπὸ | ἢς ἀλόχοιο.
   (ἡς has the digamma, Φῆς, preventing the hiatus.)
294. χειμέρι|αι εἰ|λέωσιν ὅρ|ευμομένη τε Θάλασσα.
   (εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synarresis, the syllable εω being contracted into ω.)
296. ἀσχαλλών παρά | νυσι| κορ|ωνισιν · ἄλλα καὶ ἔμπης.
   (νυσι pronounced as two syllables, by synarresis.)
301. εὖ γάρ | δὴ τόδε | ἤδον εἰ|θροιν· ἐστὲ δὲ πίστε.
   (ἤδον has the digamma, Φήδον, preventing the hiatus.)
307. καλὴ ὑπὸ πλατανίστω, ὅθεν ρέεν ἀγλαὸν ὄφρων.
   (καλῆ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπά|τος|ας πρός ῥα πλατάνιστον ὄρονσεν.
   (ὑπατάς, antepenult lengthened by the arsis.)
319. μῆτηρ δ' ἅμφεστο|ότο ὄβρομομένη φίλα τέκνα.
   (This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἅμφεστατ' ὀβρο-
   ρομένη.)
319. λαῶν γὰρ μὲν ἐθηκὲ Κρόνον παῖς ἀγκυλο|μήτεω.
   (ἄγκυλομήτεω—τέω pronounced as one syllable by synarresis, so that μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρῆσομεν εὐφράγυναν.
   (πόλιν, final syllable lengthened by the arsis.)
Line
332. αὐτοῦ, | εἰσόκεν ἄστιν μέγα Πριώμ|οιο ἐλ|ωμεν.  
(The pause saves the last syllable of αὐτοῦ from elision, or, in other words, prevents the hiatus.—With regard to Πρι- 
άμοιο ἐλωμεν, Bentley suggests Πριώμοιο ἕλαι, i. e., Γαλώ, but Knight gives ἐλομεν itself the digamma, Φέλομεν.)
333 ὡς ἐφατ' · 'Ἀργείοι δὲ μέγ' | ἰαχον, | ἄμφι δὲ νής.  
(ἰαχον, initial vowel lengthened by the arsis.)
337 ὦ πύοι, ἤ δὴ παισίν ζοικότες | ἀγορά|άσθε.  
(ἀγορά|άσθε, initial syllable lengthened by the arsis.)
338. νηπιά|χοις, οἷς οὖν μέλει πολεμ|ή|α | ἔργα.  
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
348. πρῶν 'Ἀργ|ος ὦ λέναι, πρῶν καὶ Διὸς αἰγί|χοιο.  
(πρῶι lengthened by the arsis.)
348. ἡματι τῷ, ὅτε | νησιν | ἐπ' ὀκιμοροσιν ἐβαινον.  
(νησιν pronounced as two syllables, by synaeresis.)
354. τῷ μύτις πρῶι ἐπετεγέσ|ω οἰκ|όννε νεεσθαι.  
(οἰκόννε has the digamma, Φοικόννε, so that there is no elision 
of the preceding vowel.)
357. εἰ δὲ τις ἐκπάγων ἐθέλ|ει οἰκ|όννε νεεσθαι.  
(οἰκόννε has the digamma, Φοικόννε, so that there is no elision 
of the preceding diphthong.)
358. ἀπέσθ|ω ὡς | νην ἐνσέλμοιο μελανυς.  
(ὡς has the digamma, Φῆς, preventing the hiatus.)
360. ἄλλα, ἄν|αζ, αὐτός τ' εὔ μήδεο, πειθέο τ' ἄλλω.  
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
366. οὐ|νει ἀποδηλη|τών ἔτος | ἑσεταί, ὅτι κε εἰςπ.  
(ἀποδηλητῶν, final syllable lengthened by the arsis.—εἰςπω has 
the digamma, Φείςω, and hence κε, not κε, must precede. 
The latter form would be long by position, and would, ο, 
course, violate the measure.)
367. γνώσαι | ο', εἰ καὶ θεσπεσίη πόλιν εὖν ἀλαπάζεις.  
(γνώσαι pronounced as two syllables, by synaeresis, and forming a spondee.)
372. τῷ κε τάχ' ἤματε εἰς πόλις Πριώμοιο ἄν|ακτος.  
(ἀνακτος has the digamma, Φάνακτος, preventing the hiatus.)
392. μυραι|νεῖν παρώ | νηνοί κορ|ωνίσαι, | ὧν οἶ ἐπ|είστα.  
(νηνοί pronounced as a dissyllable, by synaeresis.—οἶ has the 
digamma, Φοι, so that no elision takes place in the preceed- 
ing diphthong.)
Line
394. ὃς ἐφατ' Ἀργεῖος δὲ μέγ' | ἦν, ἡ ὥς τε κῦμα.
(тсяон, initial syllable lengthened by the arsis.)
405. Νέστορα μὲν πρῶτοστα καὶ Ἰδομενην άνδρα.
(άνδρα has the digamma, Άνδρα, preventing the hiatus.)
407. ἐκτὸν δ' αὐτ' Ὄδυσση Διὶ μῆτὶ ἐν ἄτυχον.
(Δίι and μῆτιν have each the final syllable lengthened by ἦν arsis.)
408. αὐ-διματος δὲ οἱ | ἥλθε βοήν ὕγαθος Μενέλαος.
(οἱ has the digamma, Οἱ, preventing the hiatus.)
419. ὃς ἐφατ' οὐδ' ἁρα | πώ οἱ ἐπεκραίατε Κροκόων.
(ὁ has the digamma, Οἱ, so that there is no elision in the preceding vowel.)
434. 'Ἀρείδην κύδ' ἦστε ἦν ἄνδρών Αγαμέμνων.
(ἄναξ has the digamma, Άναξ, preventing the hiatus.)
436. ἀμβαλλόμεθα | ἤργον, δ' ὢς ἐγαλείη.
(ἑργον has the digamma, Εργον, preventing the hiatus.)
440. ἱομεν, | ὅφη κε ἡθέου ἔγειρομεν ὅ τε Αρη.
(ἱομεν, initial vowel lengthened by the arsis.)
449. πάντες εὐπλεκέσθες ἐκατόμβοις δὲ ἐκλαῖοι:
(εὐπλεκέσθε, final syllable lengthened by the arsis.—ἐκλαῖοι has the digamma, Εκλαῖοι, preceding the hiatus.)
454. ἐν νήν | οὖ γιαφρύῃ φίλην ἐς πατρίδο γαῖαν.
( νήν pronounced as two syllables, by synaresis; hence ἐν forms a spondee.)
465. ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθών.
(The final vowel of προχέοντο remains short before the οικ in the next word, it being impossible otherwise to adapt such a form as Σκαμάνδριον to the measure. To remove such a shortening as the present one, Knight reads Καμάνδριον.
Consult Anthon's Greek Prosody, p. 6.)
467. ἦσταν δ' ἐν λειμϊνῳ Σκαμάνδριῳ ἀνθρεμένη.
(Consult remarks on previous line.)
471. ὀρη ἐν | ειαρινή, ὅτε τε γλάγος ἄγγεα δεῦει.
(This line violates the metre, since ειαρινή has the digamma, Ειαρινή, which would make ἐν long by position. Bentley suggests ὀρη ειαρινή, i. e., ὀρη Ειαρινή.)
485. ἤμετι γάρ θεια εἰπε, τάρπεστε τε, | ἦστε τε πάντα.
(ἔστε has the digamma, Εἴστε, preventing the hiatus.)
486. ἤμετι δὲ κλάος ολὸν ἀκούομεν, | οὖδε τε | ἱομεν.
(ἱομεν has the digamma, Ηίομεν, preventing the hiatus.)
BOOK III.

2. Τρως μὲν κλαγή τ’ ἐνσύν ὑ’ ἔσαν, ὅρνισθές ως. | (ὅρνισθές, last syllable lengthened by the arsis.)

24. ἐύρων ἢ ἐλαφὸν κεραίδον ἢ | ἄγριον αἷγα.
   (κεραίδον, last syllable lengthened by the arsis.)

27. ὡς ἐχάρη Μενέλαος ’Αλέξανδρον θεοειδέα. | (θεοειδέα—ea pronounced as one syllable, by synæresis, so that -eoida forms a spondee.)

33. ὡς δ’ ὅτε τίς τε δόρυκοντα ἑδ’ ὁν παλίνορσοι ὄπεστη.
   (ἦδ’ ὅν has the digamma, Ειδ’ων, preventing the hiatus.)

35. ἄψ τ’ ἀνεχώρησάν, ὥ’ χρός τ’ εἷς παρειάς.
   (ἀνεχώρησάν, last syllable lengthened by the arsis.)

39. δύσαρι, | εἴδος ἀριστε, γυναιμανεί, ἣ’ περιτευτά.
   (εἴδος has the digamma, Εῖδ’ος, preventing the hiatus.)

40. εἰδ’ ὄβελέξες ἄγον’ός τ’ ἔμεναι, ἄγαμος τ’ ἀπολέσθαι.
   (ὄβελέξες, last syllable lengthened by the arsis.)

44. φώνες ἀριατή πρόμον ἐμεμεί, ὀνεικ’ | κάλ’ων.
   (κάλ’ων, first syllable lengthened by the arsis.)

46. ἣ τού’φοδε ἑ’ῶν ἐν ποντικοροῳ νεόσαι.
   (This line offends against the metre, there being an hiatus in toú’φοδε ἑ’ῶν. Bentley suggests τοῦ’φοδε ἑ’ῶν.)

55. ἡ τε κώμ’η τὸ τε | εἴδος, ὅτ’ ἐν κονίατ’ μυγείς.
   (εἴδος has the digamma, Εῖδ’ος, preventing the hiatus.)

57. λαῖνον ἐασο χιτῶνα κακῶν ἐνεχ’, | ὅσα ἔφοργας.
   (ἔφοργας has the digamma twice, Ἐ’φοργας, the first of these preventing the hiatus.)

60. αἰεὶ τοῦ κραδήν πέλεκυς ως ἐστὶν ἀτειργός.
   (Bentley gives ως the digamma, ὦς, which makes the final syllable of πέλεκυς long by position. Otherwise it will be lengthened by the arsis.)

61. δας’ εἶαν διὰ δονρὸς ἐπ’ | ἀνέρος, | ὅς ἡ’ τε τέχνη.
   (ἀνέρος has the initial vowel lengthened by the arsis.)

64. μή μοι δῶρ’ ἐρατε προφήτε χρυσ’ ἐν’ Ἀφροδίτης.
   (As χρυσάες has the initial syllable long, we must pronounce -ές, the remainder of the word, as one long syllable, by sy
   næresis, making -ές ’Ἀφρο- a daetyl.)
METRICAL INDEX.

72. κτῆμαθ' ἔλιν εὐ πάντα γυναῖκα τε | οἴκαδ' ἁγέωσσω. 
   (οἴκαδ' has the digamma, Φοίκαδ', preventing the hiatus.)

83. στεντάζ | γάρ τι ἐπίς ἐρέ|ειν κορυφαίολος Ἑκτωρ. 
   (ἐπος has the digamma, Φέπος, preventing the hiatus.—The 
   final syllable of ἐπος, moreover, is lengthened by the arsis.)

89. τεύχεα | καλ' ἀποθέαθαι ἐπὶ χθονὶ πουλυβοτείρῃ. 
   (καλ' lengthened by the arsis.)

93. Compare line 72.

103. οἴσετε δ' ἄρν', ἑτερον λευ|κόν, ἑτέρ|ην δὲ μέλαιναν. 
   (λευκόν, final syllable lengthened by the arsis.)

106. αὐτός, ἐπ|εὶ οἱ | παῖδες ὑπερφιάλοι καὶ ἄπιστοι. 
   (οι has the digamma, Φοι, so that no elision takes place in 
   the preceding diphthong.)

116. Ἐκτωρ | δὲ πρῶτο | ἄστυ δύω κήρυκας ἐςμπεν. 
   (ἄστυ has the digamma, Φάστυ, preventing the hiatus.)

119. νῆσις ἐπὶ γλαυφρίας ἱέν|α ὑδ' | ἄρν' ἐκέ|λευν. 
   (As ἄρν' has the digamma, Γάρν', the line, as it at present 
   stands, is faulty, and perhaps we should read ίδε ἄρνε 
   κέλευν, i. e., ίδε Γάρνε κέλευν.)

125. τὴν δ' εὖρ' ἐν μεγάρῳ ἦ | δὲ μέγαν | ἵστον ὑφαινεν. 
   (δὲ lengthened by the arsis.)

128. οὐς θεόν εἴνεκ' ἐπασχον ὑπ' | Ἀρη|ς παλαμάων. 
   (Ἀρης, initial syllable lengthened by the arsis.)

129. ἄγχοο δ' ἑσταμένη προσέφη πόδας ὁκέα | Ἰμρ. | 
   (Ἰμρ' has the digamma, Γίμρ', preventing the hiatus.)

130. δετρ' ἱκα, νῦμφα φίλη, ἱνα | Θέσκελα | ἑργα Ἰδ'ηαι. 
   (Ηργα has the digamma, Γέργα, and Ἰδηαι the digamma, Γίδηαι 
   both preventing the hiatus.)

140. ἀνδρόσ τε προτέ|ρων καὶ | ἀστεός ἢδ' τοκήναν. 
   (This line is faulty, since ἀστεός has the digamma, Γάστεος, 
   and καὶ cannot, therefore, be shortened. It is probable that 
   the true reading is προτέρων καὶ.)

52. δενδρέῳ ἐφ|εξόμενοι ὑπα λειμάσσοσαν ἑισιν. 
   δενδρέῳ pronounced as if written δένδρῳ, and then shortened 
   by elision.)

58. αἰνῶ ναθανάστης θε'ς εἰς | ὡπα ἔρωκεν. 
   (ἔρωκεν has the digamma, Γέρωκεν, preventing the hiatus.)

63. ὑπα ἰδήγρατέρων τε πόσιν πνοὺς τε φίλους τε. 
   (ἰδή has the digamma, Γίδη, preventing the hiatus.,)

69. καλόν δ' οὖν ἄγων οὐ|πο ἱδον | ὀφθαλμοῖς. 
   (ἱδον has the digamma, Γίδον, preventing any elision of the 
   preceding vowel, which remains long of course.)
METRICAL INDEX.

170. οὐδ' οὖτω γεραφόν · βασιλῆι γὰρ | ἄνθρι έλουκεν.
   (Ποικεν has the digamma twice, Πέλεκεν, the first of which prevents the hiatus.)

172. αἴδοιος τε μοι ἐσι φίλε εκνρε δειν'ός τε.
   (φίλε and εκνρε have each the final syllable lengthened by the arsis.)

185. ἐνθα ίδιον πλειστοὺς Φρύγας, | ἀνέρας | αιολοπύλους
   (İδιον has the digamma, Φίδων, preventing the hiatus.—ανίσος
   has the initial syllable lengthened by the arsis.)

190. ἀλλ' οὐδ' αἰ τόσοι ἦσαν, δοι | έλείκωπες 'Αχαιοί.
   (Ελείκωπες has the digamma, Ελείκωπες, preventing any elision
   of the preceding diphthong.)

191. δεύτερον αὐτ' 'Ονυσίά ίδιον ἵππεων ὁ γεραφός.
   (İδιον has the digamma, Φίδων, preventing the hiatus.)

197. ἀρνεῖο μὲν έγίωγεν έλίσκω πηγεσίμαλλῳ.
   (Είσκω has the digamma, Είσκω, preventing the hiatus.)

203. τὴν ὑ' αὐτ' 'Αντήωρ πεπνυμένος ἄρτινηδα.
   (Ηδά has pronounced as two syllables, by synaeresis.)

204. ὁ γόναν, ἡ μάλα | τοῦτο ἐπίσης νημερίες λέπες.
   (Επος has the digamma, Είπος, preventing the hiatus.)

214. παθρα μὲν, ἀλλά μᾶλα | λαγείς | έπει οὐ πολύμνος.
   (Μᾶλα, final syllable lengthened by the arsis.)

217. στάσκειν, ὑπ' αὐτ ἰδέσκει, κατα χθονὸς ὀμματα πῆζασ.
   (Ιδέσκε has the digamma, Ιδέσκε, preventing the hiatus.)

219. ἀλλ' ἀυτεμέθες έχεσκε, ἀδρεί | φωτιέ έλικώς.
   (Εικώς has the digamma twice, Εικώκως, the former of which
   prevents the hiatus.)

221. ἀλλ' ὅτε δὴ ὅτα | τὲ μεγάλην ἐκ στήθεος | έτε. |
   (Τε lengthened by the arsis.—Τε, first syllable lengthened by
   the arsis.)

222. καὶ ἐπε[α] νυφόδεσσιν ἐοικότα χειμερίσιν.
   (Επε, final vowel lengthened by the arsis.)

230. ἰδομενεύς δ' έτέρωθεν ἐνι Κρήτεσι, θείός ὦς.
   (Θεός has the final syllable lengthened by the arsis.)

236. δοιω δ' οὗ οὖλα | έδρεῖν κοσμήτορε λαών.
   (Ιδέσιν has the digamma, Ιδέεσιν, preventing the hiatus.)

237. Κάστορυν 9' ἱππόδαμον καὶ πίξ ἀγαθὸν Πολυκέεκα.
   (Πολυκέεκα—εα pronounced as one syllable, by synaeresis.)

245. κύουρες δ' ἄντα | ὅστιν θεῶν φέρον όρκια πιστά.
   (Ὤστα has the digamma, Φάστο, preventing the hiatus.)

246. ἄρων δύ' ω καὶ | οἶμον ἑφρονα, καρπὸν ἀρούρης.
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Line
(oioν has the digamma, Foioν, so that no elision takes place in the preceding diphthong.)

248. Κηρυξ ’Ιδαιός ἦ δέ χρύσεια κύπελλα.
(’Ιδαιός, -ός long by the arsis; no synaeresis takes place in χρύσεια; on the contrary, -ελλ forms a regular dactyl.)

249. ἄτρυνεν δὲ γέροντα παριστάμενός ἐπέτεεσιν.
(παριστάμενός has the final syllable long by position, ἐπέτεεσιν having the digamma, Φεπέεσιν.)

252. πάρ δέ εἰ | Άντήνωρ περικαλλέα βήσετο δίφρον.
(οι has the digamma, Foi, preventing the hiatus.)

257. ὁρντο δ’ αὐτίκ’ ἐπιεύτα ἄν|ας ἄνδρῶν ’Αγαμέμνων.
(ἄναξ has the digamma, Fάναξ, preventing the hiatus.)

259. ὑρκια πιστὰ θεῶν σύναγον, κρητὶ δὲ | οἴνων.
(οἴνων has the digamma, Φοίνων, preventing the hiatus.)

267. ’Ατρείδης δὲ ἐρυσσάμενος χειρεσσι μάχαραν.
(ερυσσάμενος has the digamma, Φερυςσάμενος, preventing the hiatus.)

272. γ οἴ | παρ ἕφεσις μέγα κονλεώς αλέν ἄφωτο.
(οι has the digamma, Foi, so that no elision takes place in the previous vowel, which remains long of course.)

286. τιμὴν δ’ ’Αργείως ύποτινέμεν, | ἣντιν’ ἐοικεν.
(This line is faulty, since ἐοικεν has the digamma, and no apostrophe can properly take place in ἣντινα, while, even if it could, ἣντιν’ would still have the final syllable -τιν’ long by position. Bentley, therefore, corrects ἦν τε ἐοικεν, i. e., ἦν τε Φέοικεν.)

300. ὠδε σφ’ ἕγκεφαλος χαμάδις ἰέοι | ώς δέ | οἴνως.
(οἰνως has the digamma, Foινως, preventing the hiatus.)

305. ἦτοι ἕγων εἰμι προτὶ | Ίλιον ἥνεμέσσαν.
(’Ιλιον has the digamma, Φιλιον, preventing the hiatus.)

308. Ζείς μέν | πον τόγε | οίδε καὶ ἀθάνατος θεοὶ ἄλλως.
(οίδε has the digamma, Φοίδε, preventing the hiatus.)

310. ἦ ρα, καὶ εἰς διρὸν ἄρνας θέτο | ισθέος φῶς.
(διρόν, final syllable lengthened by the arsis.—ισθέος has the digamma, Φισόθεος, preventing the hiatus.)

312. παρ δὲ οἰ | ’Αντίνωρ περικαλλέα βήσετο δίφρον.
(οι has the digamma, Foi, preventing the hiatus.)

313. τῷ μὲν ἄρ’ ἄφωροι προτὶ | Ίλιον ἀπονέωντο.
(’Ιλιον has the digamma, Φιλιον, preventing the hiatus.)

319. ὠδε ἰτ’ | τίς εἰπεσκεν ’Αχαιῶν τε Τρόων τε.
(τίς lengthened by the arsis.)
Line
321. ἄπτότερος τάδε ἐργα μετ' ἁμφοτέρους ἔθηκεν.
(ἐργα has the digamma, Φέργα, preventing the hiatus)
322. τον δ' ὑποθίμενον δίναι δόμον | αἴδος | εἰσω.
(αἴδος, initial syllable lengthened by the arsis.)
328. αὐτῷ δὲ ὑφ' ὑμοίων ἐδύσετο πεύχεα | κάλα |
(κάλα, initial syllable lengthened by the arsis.)
329. δίος Αλέξανδρος Ἐλένης πόσις ἥκομοιο.
(‘Αλέξανδρος, final syllable lengthened by the arsis.)
331. καλάς, | ἄργυρεσθιν ἐπισφυρίας ὕμφατια.
(καλάς, initial syllable lengthened by the arsis.)
333. εἰλητῶ δ' ἀλκιμον | ἐγχος δ | οἱ παλάμιμοι ἄρησα.
(οἱ has the digamma, Φοι, preventing the hiatus.)
351. Ζεῦ ἄνα, δος τίσαναι, ό με πρότερος κακ' ἔργεν.
(Bentley objects to this line as faulty, because ἔργεν is en-
titled, according to him, to the digamma, Φεργεν, and
therefore κακύ can not lose its final syllable by elision, thus
making the line too long. He proposes, therefore, to read
κακ' ἔρεζε. But, as Heyne remarks, in such words as ἔργα
there are two forms, namely, ἔσφα, and Φεργα, the first
of which is here employed, and therefore the elision in κακύ
is correct enough.—Observe that ἄνα has the digamma,
Φάνα, so that no elision takes place in the preceding diph-
thong.)
357. διὰ μὲν | ἄπτίδος ἠλθε φαινής δοριμον ἐγχος.
(διά, initial syllable lengthened by the arsis.)
359. ὄντικρο δ' πορ' αἰ λαπάρην διώμης χιτώμα.
(ἀντικρό, final syllable lengthened by the arsis.)
361. 'Ατρείδες δ' ἐρωσάμενος ξίφος ἀργυρόπλον. 
(ἐρωσάμενος has the digamma, Γερωσάμενος, so that no eli-
sion takes place in δέ.)
369. ἡ καὶ επ' ἀλξ' ας κόρομος λάδεν ἵπποδασίης.
(ἐπάλξας, antepenult lengthened by the arsis.)
375. ἡ οἱ | ὑβέξεν ὦμώτα βο' δ' κταμένον.
(οἱ has the digamma, Φοι, so that no elision takes place in ἦ.
— οἱ has the digamma, Φιθ, and therefore βοος has the final
syllable long by position.)
381. ἰοίκά μάλ' ὅστε θε' δ' εκάλυψε δ' ἀρ' ἤρει πολλή.
(θεῖς has the last syllable lengthened by the arsis.)
384. πύργον ἐφ' ὑψηλο' περὶ δ' Ἰρωι' ἄλεξ | ἦσαν.
(ἄλεξ has the digamma, Φάλεξ, preventing any elision of the
preceding diphthong.)
385. Χευρὶ δὲ νεκταρίων ἑαυτῷ ἐμπάλαζε λαβώσα.
(ἐανὸς has the digamma, Feανοῦ, preventing any elision in the preceding diphthong.)

386. γρηθὶ δὲ μὲν ἐκνύια παλαιγενεί προσέπετεν.
(ἐκνύια has the digamma, Feικνύια, so that μὲν is long by position.)

387. εἰροκῷ μῷ ἦ οἷ Δακεδαῖμον ναμετάωσο.
(οἵ has the digamma, Fοι, preventing the hiatus.)

388. ἡσκειν εἰρία | κάλα, μάλιστα δὲ μὲν φιλέσκειν.
(κάλα has the initial syllable lengthened by the arsis.)

389. δεῦρ' ιθ' άλέξανδρός σε καλεῖ οἰκόνοδε νεεσθαι.
(οἰκόνοδε has the digamma, Φοικόνδε, preventing any elision of the diphthong in καλεί.)

390. καλλεί τε στίλβων καί | εἰμασίν οὐδὲ κε φαίνῃ.
(εἰμασίν has the digamma, Φείμασίν, preventing the elision of the diphthong καί.)

391. θάμβησέν τ' ἄρτ' ἐπειτα ἐπ' ὑς τ' ἐφαρ' ἐκ τ' ὕπομαχεν.
(ἐπος has the digamma, Φέπος, preventing the hiatus.)

392. νυκήσας ἐθέλει συγνεργήν έμ' | οἰκάθ' ἄγεσθαι.
(οἰκάδε has the digamma, Φοικάδε, preventing the hiatus.)

393. ἀλλ' αἰεί περὶ κείνου οὖς, | καί ε' φύλασσε.
(ἐ has the digamma, Φε, preventing any elision in καί.)

394. θη δὲ κατασχομένῃ καὶ ἑαυτῷ ἀργὴτι φαινόβ.
(ἐανψ has the digamma, Feανψ, preventing any elision of the previous vowel.)

395. ἁμφίπολοι μὲν ἐπειτα θοι' ως ἐπι | ἑργα τράποντο.
(ἐργα has the digamma, Φέργα, preventing the hiatus.)

396. Ἀτριδῆς δ' ἄν διμοὺν ἐφεύτη, | θηρὶ εἰδικός.
(εἰδικός has the digamma twice, Φειδικός, the first of which prevents the hiatus.)

397. εὶ ποι ἐκάθήσεσθεν Ἀλέξανδρον θεο|ειδέα | (θεοειδέα, -έα to be pronounced as one syllable, by synaeresis.)

398. οὐ μὲν γὰρ ψιλότητι γ' ἐκεύθανον, | εἰτές ίδο|οτο.
(This line is faulty, since ίδοτο has the digamma, Φίδοτο and εἰτές, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἰκε Φίδοτο, but Heyne prefers εἰτις ὁφτω.)

399. ξέκωτε, καὶ τμῆν ἄποτινεμεν, | ἱντινε έλοικεν.
(This line is faulty, since έλοικεν has the digamma twice, Φει|οικε, the first of which would, of course, prevent any elision in ήντινα. We ought, probably, to read ήν ν τε Φειοικε.)
PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY.¹

I. From the original seat of the human species amid the moun-
tains of Asia, the primitive tribes, with a language radically one and
the same, migrated in all directions. They brought this language,
under different shapes, to various quarters; to India, where it be-
came the Sanscrit; to Persia, where it became the Zend; and to
the shores of Colchis. The Colchian branch of the still increas-
ing population separated, like the others, into many minor branches,
which spread through Asia Minor, on to Germany, Thrace, and
Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their
tongues is derived; an affinity more remote between Sanscrit,
Zend, and the languages of the Colchian branch; more near among
these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, hav-
ing wandered through Thrace into Greece, united with others that
passed over from Asia; formed with them the Greek nation, and
spread, in colonies from the mother-country, over nearly all the
coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different ele-
ments, early acquired a remarkable unity. The national character
and mental improvement which Asiatic settlers, and especially those
comprised under the Pelasgian name, introduced into their country,
took a deep root by the aid of religious observances, and were wide-
ly and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Boeotia,
Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to
the ordinary, though no doubt erroneous legend, the name of the
Pelasgians, on the coast, passed into that of Ionians; under Cecrops,
according to another equally fabulous legend, the name of the in-
habitants of Attica into that of Athenians.

VI. As these tribes had a common origin, so they had at first a

¹ Thiersch, Gr. Gr., p. vii., Sandford's transal.
common language, and out of this original tongue the language of Epic poetry arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. The dialects had not as yet assumed a separate existence; one common language was still spoken; and out of this common tongue the earliest Greek poets merely selected according to their wants; or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of Ionicisms, Doricisms, Æolicisms, &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, after the days of Homer, were retained in particular dialects, and became, as it were, the badges of these; but which, in the days of Homer, when the dialects had not as yet branched forth, still formed parts of the common language of Greece. Of the dialects formed after the time of the bard, the Ionic, as will appear from an examination of the glossary most closely resembled the ancient Ep‘c style.
HOMERIC GLOSSARY

TO THE
FIRST SIX BOOKS OF THE ILIAD.

BOOK I.

Mήνυν, accus. sing. of μήνυς, λος, ἂ, "wrath." Commonly
Line 1. but incorrectly, derived from μένω, "to remain," as if indicat-
ing lasting anger. Better from μαλακαί, "to rave," 2 perf. μέρων;
and denoting a furious outburst of passion. Compare the Sanscrit
manyus, "wrath," "vengeance," from the root man.

"Αείδε, 2 pers. sing. pres. imperative act. from άείδω, "to sing,"
poetic form for the common άιω, which latter is, in fact, contracted
from it.—Fut. άείσω; fut. mid. άείσσομαι. The forms from άείδω al-
most exclusively prevail in Homer; but we have άείσσοι in Hymn.,
vi., 2, and xxxii., 19.

Θεά, vocative sing. of θεά, ἂς, ἂ, "a goddess," feminine form of
θεός. Observe the different accentuation of θέα, "a view," or
"sight."

Πηληνίαδεω. Epic and Ionic genitive for Πηληνίάδον, from Πηλη-
νίας, on, ὁ, which last is itself an Epic form for Πηληνίας, on, ὁ, "the
son of Peleus," a patronymic noun from Πηλεύς, Epic and Ionic ἰος;
Attic ἰως, ὁ, "Peleus." Observe that ὁ here has only a half, or irra-
tional length, as regards accentuation, and therefore the accent is
three places back in Πηληνίαδεω.

'Αχιλλής, gen. sing. of 'Αχιλλεύς, ἰος, ὁ, "Achilles," Epic and Ionic
for 'Αχιλλεύς, ἰως, ὁ. Observe that 'Αχιλλεύς is the primitive form of
the name, and 'Αχιλλεύς, a later one. Achilles was the son of Peleus
and Thetis; and was the prince of the Myrmidons, and the hero of
the Iliad.

Line 2. Οὐλομένην, Epic for ὄλομένην, 2 aor. part. mid. of ὄλλομι,
"to destroy." In the middle, ὄλλομαί, "to perish." Here,
however, the aorist part. middle is used adjectively, with the active
meaning of "destructive," or "pernicious." (Compare Æsch., Supp.
877; Eurip., Phæn., 1029, &c.)—Fut. ὄλεω; perf. ὄλεεα, and with
I line 2—3.
reduplication ὀλόλεκα; 2 perf ὀλωλα, "I am undone;" fut. mid.
ἃοιμαι; 2 aor. mid. ὡλόμην.
ἡ, nom sing fem. of ὡς, Ἡ, Ὡ, "which."
Μυρία, accus. plur. neut. of μυρῖος, α, ου, "countless," "unnumber-
ed." According to the grammarians, μυρῖος, paroxyton, is the in
definite number; but μύριος, proparoxyton, is the definite one,
"ten thousand." This, however, is comparatively a late
distinction.—As the original notion of this word is indefinite, and
not numerical, it is no doubt akin to the Latin mullus, one liquid
aking the place of another; but still nearer to the Gallic moir,
'great.'
'Ἀχαιῶς, dat. plur. of Ἀχαῖος, ōυ, ὅ, "an Achaean." (Consult note.)
—Properly an adjective, Ἀχαιῶς, ἄ, ὄν, and hence Ἀχαιῶς = "an
Achaean (man)."
'Αλγεα, accus. plur. of ἀλγος, εος, τό, "suffering," pain, whether
of body or mind. Homer uses the plural more often than the
singular. Compare the Latin algor, "shivering," "shuddering,
which appears to be the earlier form of the word.
Ἐθηκεν, 3 sing. 1 aor. ind. act. of τίθημι, "to place," &c., fut.
θέσω: perf. τεθέκα: 1 aor. ἔθηκα. This aorist occurs, like the
similarly formed ἔθοκα and ἦκα, almost exclusively in the sing. and
third pers. plur. On the other hand, ἔθην, the second aorist, is used
in the dual and plural, rarely if ever occurring in the singular.
I line 3. Πολλάς, accus. plur. fem. of πολλός, ἡ, ὄν, Ionic and poetic
for πολές, πολλή, πολί. "Many."
Δέ. A conjunctive particle, equivalent to "and;" generally used,
however, to call attention to the fact that the word or clause to
which it stands is to be distinguished from something preceding,
and usually having an opposing or adversative force, i. e., "but,
"while," "on the other hand," a meaning which can easily be
traced even here.
Ἰθημος, accus. plur. masc. of ἱθημος, ον, elsewhere of three
terminations also. "Valiant," "strong," "mighty." Homer uses
this adjective as of three terminations, in speaking of persons; but
he says ἱθημοι ψυχαί, κεφαλαί.—Derived, in all probability, direct-
ly from λῃ, "bravely," "strongly," &c., so that -θημος is a mere
termination.
Ψυχάς, acc. plur. of ψυχή, ἦς, Ἡ, "the soul." Originally, "the
breath" (Latin anima), as the sign of life, spirit, &c.—From ψυχς,
"to breathe." Compare the Sanscrit parākā, "breath."
'Αἴδη, dat. sing. of 'Αίς, obsolete nominative of 'Αίδος and 'Αίδη
"Hades," the god of the lower world. The Epic writers use 'Aidōs and "Aidi as a genitive and dative for 'Aidos (the nominative 'Aīs being, as just remarked, obsolete). The Attics, for 'Aidōs said ἄδων. —Common derivation from a, prn., and lēan, "to see," as indicating the god of the dark regions below, or the darkness of the lower world itself. But it is probably of Oriental origin.

Προῖαψεν, 3 sing. 1 aor. indic. act. of προῖαπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and λάπτω, "to hurl," or "send."—According to some, λάπτω is from ἄπτω: but, like ἔλλη, λάπτω is probably a causative, formed from a neuter verb of motion.

Line 4. Ἡρώων, gen. plur. of ἡρως, ἡρως, ὁ, "a hero."—It would appear that ἡρως was originally applied to any freeman of the ante-Hellenic age, respectable by birth, or for skill in any pursuit, especially in war: this age was called the Heroic.—Compare the German Herr ("Sir") in its earliest usage, e. g., in the Nibelungenlied. Ἡρο, too, and the Latin herus, hera, seem to belong to the same root.

'Ελώρια, accus. plur. of ἐλώριον, ου, τό. "A prey." Observe that elōría, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἐλωρ, ἐλωρος, τό, same signification, and this probably from ἔλειν, "to seize."

Τέυκτε, 3 sing. imperf. indic. act. of τεῦχω, wanting the augment, as is often the case in the Epic writers. The full form would be τευκτε.—Τέυκτω, "to make," "to prepare," fut. τεῦξα: perf. τέτευχα: 1 aor. τευκτά.

Κίνεσσαι, Epic for κυνίν, dat. plur. of κύων, κυνός, ὁ, ἃ, "a dog."
—Compare the Sanscrit, evan, in oblique cases evin (κων-ός, κων-ι, &c.), the Latin can-is, the German hund (i. e., chun-d). In Zend, evan became cpa, with which compare the term σπάκα mentioned by Herodotus (i., 119), and the Russian sabak.

Line 5. Ἐλωνόιτε, Epic for οἰωνοίς, dat. plur. of οἰωνός, οῦ, ὁ, "a bird."
Strictly a solitary or lone-flying bird, from olos, "alone," and hence especially a bird of prey, a vulture, an eagle. Observe that -ωνός is a mere termination, like νιωνός from νιός, κοιωνός from κοινός.

Πᾶσα, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Δῖος, genitive assigned to Ζεύς, "Jupiter," gen. Δίος: dat. Δί: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δῖς, originally Δίς, gen. Δίς, &c. (Kühner § 287.)
Line 5—7.

'Eteléiero, 3 sing imperf. indic. mid. of *télëw*, a strengthened Epic variety of *télëw*, "to accomplish."—*télëw*, fut. éso : perf. tételeka. The Epic future is *télëw* (II., viii., 415), and sometimes with σ to suit the metre, *télësoy* (II., xxiii., 559); 1 aor. ételésoa (II., i., 108). The Epic future mid. *télëomai* has the force of the passive (II., ii., 36), occurring in the infinitive *télëesbhai*.

Boullŷ, ἢς, ῥ, "the will."

Line 6. Δ. A particle, supposed by some to be a shortened form of ἡδη, but by others a lengthened form of ὑέ. It can never stand at the beginning of a sentence (except in Epic, ὑη τὸτε, tum vero; ὑη γάρ, jam enim), but generally immediately after the word to which it belongs. It is used to express the exactness, reality, certainty, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word just, or sooth, in sooth, forsooth. It is applied in its sense of exactness to words or clauses indicative of time, and signifies "now," "just now," &c. (Consult note.) So, also, it has the force of "then," "even then," &c.

Τά πρόσα. Adverbial accusative, "First." Frequently occurring in Homer, and the same in effect as πρόσα. Some editions read here ταπρόσα as one word; and Wolf, being of opinion that ταπρόσα means imprimit, but τά πρόσα, res primas, recalls the former in many parts of the Homeric text. (Pruf., Nov. Ediz., p. lxii.) But ne is successfully opposed by Spitzner.

Διεστῆν. 3 dual, 2 aor. indic. act. of διέστημι, "to set apart," "to divide," from διά and ιστήμι. In the second aorist, διέστη, "I stood apart." Said of two persons at variance, or quarreling.


Line 7. 'Atreídês, "Atrides," or "son of Atreus." A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively 'Atreízai, Atrízai, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From 'Atreízai, gen. ἄς, comes Atréidês, as from Πηλεύς, ἄς, Πηλεΐδês.

"Ἀναξ, gen. ἄνακτος, ὃ, "the king." From a stem ἁνακρ, with which we may compare the Oriental anak, "great," "powerful."

"Ἀνδρῶν, gen. plur. of ἀνήρ, gen. ἄνερος, ἄνδρος. From a stem ἁνερ, with which we may compare the Sanscrit nr (nri), and the Persian ter, "a man."
Line 7–8.

Δίος, δία, δίον, "godlike," "noble," "excellent," "divine." Contracted from the less common δίος, which comes from Δίως, the genitive of Zeus (or old nom. Δίς). Originally written διήδως, with the digamma, the old form of the nom. Δίς having been Διήδος.—Compare the Sanscrit dice, "air," "Heaven."

Τίς. Interrogative pronoun: τίς, τίς, τί, "who," "which;" the Eolic κίς. Compare the Latin quis (i.e., qui is, or *Fίς), the Sanscrit kas, the Gothic hva, &c.

'Aρ. Epic for ἄρα, "then." The particle ἄρα (in Epic ἄρα, which is enclitic, and before a consonant ἄρ, as in the present case) is akin to ἄρα, "to join," or "fit," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straightway," &c. 2. In enumerating many particulars, "then," "next in order." And also thereof, &c.

Σφώε, "them both," accus. dual masc. of the pronoun of the third person; nom. —; gen. οὖ, &c. Observe that σφωε is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (Kühner, § 331, 4.) The contraction of σφωε into σφω is very doubtful, though Antimachus is said to have so used it. (Apollon., de Pronom., p. 373.) In ll., 17, 531, Wolf has restored, however, σφω Αλατρε.

Θεών, gen. plur. of θεός, οὖ, δ, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit deva; Latin deus, divus; and it is no doubt originally the same as Zeus, Σεσύ, &c. The Laconian σιός for θεός is intermediate between θεός and Ζεύς.

"Επεδυ, dat. sing. of ἐπις, gen. ἐπίδος, ἐπί, "strike." Perhaps akin to the Sanscrit rush, with which compare the Latin iras-ci.

Ξυνένεκε, 3 sing. 1 aor. ind. act. of ξυνίμμε, "to send or bring together," "to match," &c., and Epic for συνήκα; fut. ξυνίσω; perf. ξυνίκα. From ξύν, old form for σύν, and τίμι, "to send."—Observe that ξύν is the harsher pronunciation for the primitive κόν (compare the Latin cum), and prevailed in the old Attic for the later and more usual σύν. The form ξύν very seldom occurs in Homer, and only in Æneid. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ξύν, ξύμπας, ξυνίεναι. In Herodotus all the instances of ξύν are dubious.

Μάχεσθαι, pres. infin. of the middle deponent μάχομαι, "to fight, to contend together." Ionic μαχύμαι; fut. μαχέσομαι; Attic fut. μαχύμαι, but not in Homer; for μαχέται, ll., xx., 26, is rather the Ionic present; 1 aor. ἐμαχεύσῃς.
Line 9–10.

Ἀτρώς, gen. of Ἀτρόω, Ἀτρός contracted Ἀτρώς, ἦ, "Latona," Line 9. or "Leto," mother of Apollo and Diana, and daughter of Coeus and Phoebe. (Hes., Theog., 406.)—Latona typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root may be referred to the same source with that of the Latin lat-eo, "to lie hid," primitive night having all things hidden in its bosom. Compare the Sanscrit lud, "to hide."

Ωιός, οὗ, ὁ, "a son." The Sanscrit root is su (to beget), the same as the Greek φύω. Compare filius, from the old fūo.

Γάρ. A conjunction. From Homer downward the most usual causal, or syllogistic particle, and signifying "for." It may also be rendered "since" (when standing, as it often does, for καί). In a question, it has, like nam, the force of "what," "why." It is often explanatory merely, and stands for nēpe, "namely."

Βασιλεῖ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, Epic and Ionic ἤς, Attic ἐως, ὁ, "a king."—Compare the Sanscrit bhadilas, "a hero."

Χολοδείς, 1 aor. part. pass. of χολοῦω, "to make angry," "to incense," fut. ὁσω; mid. and passive, χολοθομαί, contracted χολοθμαί; fut. χολωθομαί. In passive, "to become incensed." Literally, χολόω means, "to stir one's bile," and hence is derived from χόλος, "bile," "gall."

Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, ov η, "a pestilence," "a malady." Perhaps akin to the Sanscrit root nac, "to perish;" Latin, nec-o, noc-eo.

Ἀνά, in Homeric Greek an adverb; afterward a preposition, governing the dat., and accus.; but the dative only in Epic and Doric poetry. Radical signification, "up," "upon," opposed to κατά.—With the accus., the common usage, it implies motion upward, from the bottom to the top, i.e., "throughout."—Grimm compares ἀνά with the Gothic ana, "upon," "on," to which add the Latin in, originally, in all likelihood, ini. (Grimm, Deutsche Gramm., vol. iii., p. 252.—Pott, Etymol. Forsch., vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οὗ, ὁ, "an army," "a host."

ὤραι, 3 sing. 1 aor. indic. act. of ὤρνυμι, "to excite," "to arouse," fut. ὤρωσα. Frequently in Homer the Ionic ὤρσασκε is used for ὤραι. Middle, ὤρνυμαι, "to raise one's self up," "to rise up."

Ολέκοντο, 3 plur. imperf. mid. of ὀλέκα, a verb formed by the poetic language from the perfect of ὀλλύμει, namely, ὀλεκα. In the active, "to destroy;" in the middle, "to perish." Homer has only the present and imperfect of this verb, the latter without the augment namely, ὀλέκον and ὀλέκοντο.

Δαι, nom. plur. of λαός, οὗ, ὃ, "the people." In Homer (especially the Iliad) and Hesiod, λαός or Δαι usually means the "soldiery," "troops," both of the whole army, and of smaller divisions, mostly including both foot and horse, as in II., ii., 809; but sometimes λαός denotes the foot as opposed to the horse. (II., vii., 342.)

Line 11. 

Οὖνεκα. "Because," an adverb. Properly for οὐ οὖνεκα, "on account of which," "therefore." Usually, however, reflexive, the antecedent τοὖνεκα being omitted, "therefore," "since;" hence, in general, "for that," "because.

Χρύσην, accus. sing. of Χρύσης, οὗ, ὃ, "Chryses," priest of Apollo at Chrysê in Troas, and father of Astynôme, or, as she is commonly called, Chrysêis.

Ἡμέρα, 3 sing. 1 aor. indic. act. of ἄμιμω, ᾗ, fut. ἠσω, "to treat with indignity," "to insult." From a, priv., and ομίμω, ὃ, "to honor." Ἀρτηρά, accus. sing. of ἄρτηρα, gen. ἄρος, ὃ, "a priest." Strictly, "one that prays," the priest conveying the prayers of the people to the gods. From ἄρομαι, "to pray.

Line 12. Ἡλθε, 3 sing. 2 aor. indic. act. of ἐρχομαι, "to come," "to go;" fut. ἐλέεσαι; 2 perf., with reduplication, ἐλλευθα. The aorist ἡλθον is syncopated from ἡλθον, which is common in Epic, rare in Tragic poetry. The form ἡλθα of the 2 perf. is non-Attic.

Θόος, accus. plur. fem. of θόος, ἥ, ὄν, "swift." Probably from θέω, "to run.

Ἐπὶ, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, "upon." With the accusative in the present passage it denotes motion toward, "unto."—Compare the Sanscrit api. (Pott, Etymol. Forsch., vol. i., p. 109.)

Νῆας, Epic and Ionic accus. plur. for ναός, from νής, gen. νῆς; Attic ναῖς, gen. νεός, ἥ, "a ship." Compare the Sanscrit νᾶς, and Latin nav-is. The original form of the nominative was νᾶς.

Line 13. Λυσόμενος, fut. part. mid. of ἔλυς, "to free for another;" mid. λύόμαι, "to free for one's self," "to redeem," or "ran som;" fut. λύομαι; perf. pass. λέλυμαι; 1 aor. pass. ἔλθην.

Θύγατρα, accus. sing. of θυγάτηρ, "a daughter;" gen. θυγατέρος. contracted θυγατρός; dat. θυγατέρι, θυγατρί; accus. θυγατέρα, but Epic θύγατρα; voc. θυγατρέ. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit duhitri; the Gothic dauhar; the German 2chter, and our "daughter"

Φέρων, pres. part. of φέρω, "to bear," fut. οίσω; perf. ἐκήνεχα.
The radical signification, "to bear," is, in fact, the same word with
the Greek φέρω (ph-ero, bh-ero, bero); the Latin fero; the Sanserit
Bhri; Persian Ber, &c. Compare the German bahren, fahren.

'Απερείας, accus. plur. neut. of ἀπερείας, oν, η, τό, poetic form
for ἀπερείας, "boundless," "invaluable." 'Απερείας is a lengthened-
form of ἀπερείας, which last comes from α, priv., and πείρας, poetic
for πέρας, "an end," or "limit."

'Αποινή, ον, τά, accus. plur. neut. "A ransom." It is used only
in the plural; and, according to Passow, comes from a copulative and
ποιή, and means, "things all one with a ποιή, or penalty," i.e.,
"taken for, or instead thereof." Pott, however, deduces it from ἄπο,
"penalty in full," like the German Ab-busse.

Στέμμα, άτος, τό, "a fillet," from στέφω, "to encircle," "to
encompass," &c. (Consult note.)

'Εχων, pres. part. of ἔχω, "to have," "to hold;" fut. ἔω, and in
Homer more frequently σχύω; perf. ἐσχηκα.

Χερσίν, dat. plur. of χείρ, gen. χειρός, η, "a hand." Poetic forms
are χείρεσι and χείρεσσι.—χείρ is the old Latin form hir, equivalent
to vola, "the palm," or hollow of the hand, and occurring in Lucilius
(ap. Cic., de Fin., ii., 8). The root is probably to be found in the
Sanserit hri, "to take," or "seize," akin to αἱρέω, ἀγρέω, ἀρπάξω, the
English grip, &c.

'Εκτελολογ, gen. sing. masc. of εκτῆλος, oυ, ο, η, "far-darting,"
"far-shooting;" an epithet of Apollo, from ἐκάς, " afar," and βάλλω,
"to dart."

'Απόλλωνος, gen. of 'Απόλλων, ωνος, ο, "Apollo," son of Jove and
Latona (consult Αττοί, line 9), and brother of Diana. He was
born, according to Il., iv., 101, in Lycia (Λυκία, i. e., the country of
light. Compare the old root λύκ-ή, light, and also luc-eo, lux (luc-s),
the German Licht, and our light). As the god of archery, he is called
ἐκτῆλος, ἀργυρότοξος, &c.—Probably the name is of Oriental
origin. - The Cretan form for Helios, or "the Sun" (Ἡλιος), was
Abeius (Ἀβείλος), i. e., Αέλιος, with the digamma inserted (Λέλιος),
with which we may compare the Doric 'Απόλλων, for 'Απόλλων,
and the form Απολλινεμ for Apollinem, as cited by Festus. We have
here the Oriental root Bel or Hel, an appellation for the Sun in the
Semitic languages.

Line 14. Χοντέρ, dat. sing. neut. of χρύσεος, η, ον, contracted by the
Latins into χρυσός, η, ον. Epic form χρύσεος, η, ον
"ψευ."

Homer and Hesiod use both χρύσεος and χρύσεος, but
Line 15–18.
never χρυσός, though the fem. χρυσῆ is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἀνά. Consult note, and also line 10.

Εἰλισσετο, 3 sing. imperf. ind. of middle deponent λίσσουμαι, “to entreat,” “to beseech;” fut. λίσσουμαι. Another form of the verb is λιτομαι: 1 aor. ἐλιτισάμην.—Compare the Sanscrit root lut, “to speak out,” and the Latin laud-o (primitive meaning “to call loudly on one by name.” Aul. Gell., 2, 6), together with the German laut, and our loud.

Ἀτρείδα, accus. dual of 'Ατρείδης. (Consult verse 7.) Line 16. Observe that the dual a is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, in anino loquentis, are considered as such. Hence the numeral δώ is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The two Atridae are here supplicated at one and the same time, being both present.

Μάλιστα, “most of all.” Superlative of the adverb μιλα, “very,” “very much,” “exceedingly,” &c.

Κοσμήτωρ, accus. dual of κοσμήτωρ, oros, δ, “a leader;” literally, one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Lambda. Consult line 10.

Εὐκνήμιδες, voc. plur. of εὐκνημίς, ἴδος, ὧ, “well-greaved.” Line 17. (Consult note.) From εῦ, “well,” and κνῆμις, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

Δοίεν, 3 plur. 2 aor. optative act., contracted for δοήσαν, from δίδωμι, “to grant,” “to give;” fut. δῶω: pref. δίδωκα.

The verb δίδωμι appears to be reduplicated from the root Δo-, which appears in the derivative forms, as also in the Latin do, with which compare dedo and dido.

Ολύμπια, accus. plur. neut. of Ὅλυμπιος, ou, ὧ, τό, “Olympian,” of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὅλυμπος, “Olympus,” a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώμata, accus. plur. of δῶμα, atos, τό, “a mansion,” “an abode.” From δίω, “to build.”
HOMERIC GLOSSARY.

Line 19-20.

Line 19. ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρσω, "to sack," "to destroy utterly;" fut. ἐκπέρσω. From ἐκ, "utterly," "thoroughly," and πέρσω, "to destroy."

Πριάμου, Epic for Πριάμου, gen. sing. of Πριάμος, "Priam," son of Laomedon, and the last king of Troy. When Heracles took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione redeemed him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "bought," or "ransomed," from πριάμαι, "to buy."

Πόλιν, accus. sing. of πόλις, ἴστ, ἴν, "a city." The Epic and Ionic genitive is πόλιος, and the ἴ of the stem is retained through all the cases. The Attic gen. is πόλεως, but in Attic poetry πόλεος is also used. Another Epic form is πόλησ, &c.—Compare the Sanscrit palli, "a stronghold," "a fortress."


Οἰκάδε, "homeward," "to one's home." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 427.) Ίκέσθαι, 2 aor. infin. mid. of Ίκνέομαι, "to come," "to arrive at," "to go;" fut. Ίξομαι: 2 aor. Ίκόμην. The verb Ίκνέομαι is merely a lengthened form from ἱκω, which last is the common form in Homer, who only uses the present Ίκνέομαι twice (Od., ix., 128; and xxiv., 339). But he often has the fut. and 2 aor.

Line 20. Παιδα, accus. sing. of παῖς, παιδός, ὦ, ἴν, "a child," a son or daughter. The ἈΕoλo-Doric dialect said ποῖρ for παῖς, whence the Latin puer. Compare the Sanscrit pūtra.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "I."

Λύσα, 1 aor. infin. act. of λύω, "to release," "to free;" fut. λύσω; perf. λυλέκα; 1 aor. ἕλυσα.

Φιλην, accus. sing. fem. of φίλος, ἴν, ὄν. This adjective has usually a passive signification, "loved," "beloved," "dear." It soon, however, came to be used as a substantive, like the Latin amicus, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, my, thy, his, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἀποινα. Consult line 13.

Δέχεοθαι, pres. infinit. mid. of δέχομαι, "to receive;" fut. δέξομαι.
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*Line 20–24.*

**perf pass. δέδεγμαι.** The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δέκυμαι to the same root δεξ, with the common notion of stretching out the right-hand (δεξιόν), either to point, as in δεκυμει; or to welcome, as in δέχομαι.

**Line 21.** Ἀξόμενος, pres. part. mid. of ἄξομαι, "to reverence," as a deponent verb. The form ἄξω usually, and in Homer always, appears as a defective.

**Διός.** Consult line 5.

"Εκηθῶλον. Consult line 14.

"Απόλλωνα. Consult line 14

**Line 22.** From the preposition ἐν.

"Επενφημασαν, 3 plur. 1 aor. indic. act. of ἐπενφημεώ, "to shout assent," or "applaud." From ἐπι and εφημεώ, "to applaud."

**Line 23.** Αἰδείσθαι, pres. infin. mid. of the deponent αἰδέσωμαι, "to reverence," "to respect," fut. αἰδέσομαι (poetic -έσομαι and also -σομαι): perf. pass. ἱδέσωμαι: 1 aor. pass. ἱδέσθην: 1 aor. mid. ἱδεσάμην. This last is little used except by the poets. An old Epic present is αἰδώμαι, which occurs often in Homer, and once or twice in the tragic writers.

"ἲερὴ, accus. sing. Epic and Ionic for ἱερά, from ἱερεύς, ἔς, Epic and Ionic ἱς, ὁ, "a priest." From ἱερός, "sacred."

"Ἀγλαί, accus. plur. neut. of ἄγλαδος, ἦ, ὁν (and also ὡς, ὁν, in Theognis, and Eurip., Andr., 135). "Splendid," "brilliant," "beautiful," &c. It is an Old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to ἀγλη, "lustra," "glitter," &c.

**Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, "to receive."** Thus; ἐδέγμην, ἐδέξα, ἐδέκτο: infin. δέχθαι: imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαί; and they belong only to the oldest periods of the language. (Buttmann's Irreg. Verbs, p. 50, not., ed Fishlake.)

"Ἀγαμέμνον, dat. sing. of Ἀγαμέμνων, ὁνος, ὁ, "Agamemnon," son of Plisthenes and brother of Menelaus. He was king of Mycenae and commander of the Greekian forces. Troy Consult article Ατρεΐδης, line 7.
**HOMERIC GLOSSARY.**

**Line 24-26.**

"Hvōave, 3 sing. imperf. indic. act. of ávōaw, "to please;" fut. údẖaw: 2 perf. éáda: 2 aor. éádov, for which last Homer has sometimes the more poetic form évādov, from the digammated ᾣFádov. The Ionic évādanov, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ᾣFádov.

Θymō, dat. sing. of ὑμός, oí, ó, "the soul." Observe the difference in quantity between this ὑμός, and ὑμος, ou, ó, "thyme." And yet they both would seem to come from the same source, namely, ὑω, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root ḍhu, "to agitate." Thus, ὑμός, "the soul," refers to the seat of strong feeling and passion; while in ὑμος, "thyme," we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin fumus. (Donaldson’s *New Cration*, p. 582.—Pott, *Etymol. Forsch.*, vol. i., p. 211.)

'Apìet, 3 sing. Epic imperf. indic. act., from ἁπέω, Epic and *Line 25*. Ionic form for ἁπημι. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἡφιεῖ — Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in ἐω and ὡ are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μι. (Kühner, § 202, 2.)

Κρατέρον, accus. sing. neut. of κρατερός, á, ov, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From κράνος, "strength," through κράτεω, "to be strong," &c.—Observe that κράτος, poetic κάρτ-ος, appears akin to the German "hart," and English "hard."

Μῦδον, accus. sing. of μῦθος, ou, ó, "a word," "a mandate," &c.—If μῦθος was in Æolic μῦθος, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult Buttmann, *ad Schol. in Od.*, xxii., 71, p. 532.

"Ετελεῖν, 3 sing. imperf. indic. act. of τέλλω, "to make to arise," "to call into existence," "to make." Hence ἐτί μῦδον ἐτελεῖν, "He made (or uttered) an injunction besides," i. e., "he added thereunto an injunction;" fut. τελεῖ; 1 aor. τετελέα.—Akin to the Sanscrit till, "to move," "to arise." (Eichhoff, *Vergleich.*, p. 209.)

**Line 26.**

Mί. Adverb, "not." Used in cases where the negative depends on some previous condition either expressed or implied, while ou denies absolutely and independently.—It is very
HOMERIC GLOSSARY.

Line 26-28

frequently employed in clauses containing a command, entreaty, warning, or expressing a wish or fear; in which cases, like the Latin ne, it stands first in a sentence.—Μή also appears as a conjunction, "that . . . not," "lest." (Latin ne.)—It is also used as an interrogative: 1. In direct questions, with all cases of the indicative; but, like the Latin num, mostly where a negative answer is expected; as, ἦ μή που φάσθε; "surely ye did not say?" Whereas with ὅ the answer expected is affirmative. 2. In indirect questions, or when another's question is repeated, μή is used in a sense that may be rendered by whether.—The Latin ne appears to be only a dialectic variety of μή.

Τέρων, voc. sing. of γέρων, ouroς, ὁ, "an old man."—According to Donaldson, γέρων is akin to γέρας, "the privilege or peculiar gift of a person in authority," i. e., the first share of the booty, and so forth. Hence γέρων (i. e., γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γήρας, "old age." (New Cratylus, p. 376.)

Κολώνος Epic and Ionic dat. plur. fem. for κολάς, from κολός, η, ov, "hollow."—Compare the Old High German hol; the later hohl; our hollow; the Latin cal-tum, &c.

Νησί, Epic and Ionic dat. plur. of νῆς, νής, ἦ, "a ship." Consult line 12.

Kιχέω, pres. subjunctive, Epic form for κιχέω, ὁ, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (Bultmann, Irreg. Verbs, p. 147, ed. Fishlake.) —meets with, finds, light upon, or in.

Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, "to delay," "to tarry," fut.-ένω. From δηθά, "long," "for a long time."

"Τσερόν, "hereafter," "afterward;" accus. sing. neut. of ὅστερος. a, ov, "the latter," "later," "following," taken adverbially.

Ἀντις, "again," as of time; "back," "back again," as of place Ionic and Epic form for ἀντίς.—A lengthened form of ἀν, with which it agrees in most significations.

Ἰνάρα, accus. sing. pres. part. of εἶμι, "to go," "to come." Epic fut. εἰλομαι (in the signification "to hasten"); 2 perf. ἤδεα.


Νῦ. Epic and shortened form of the enclitic νῦ, and equivalent to οὖν, "therefore," "thereupon," "in that event." (Consult note.)

Τοῦ. An enclitic particle, strictly an old dative, for τῷ, "therefore," "accordingly;" often also, serving to strengthen an asser-
tion, "in truth, in reality," "verily."—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἤτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοιὼν, &c.

χραίμη, 2 sing. 2 aor. subj. act., and assigned to χραίμεω, a verb not used in the present, but only in certain merely Epic forms; fut. χραίμησω; 1 aor. ἐχραίμησα; 2 aor. ἐχραίμησα.—Strictly speaking, "to ward off" something destructive from one, like ἀρκέω, with the accus. of the thing and the dat. of the person; but more frequently, with the dative of the person only, "to defend" any one; "to help," "to prove of avail," &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοι, as some do.

Θεοίο, Epic and Ionic (or, according to the grammarians, Thessalian) form of ἃτατοί, gen. sing. of ἃτατος. (Kühner, § 270, 2.)

λύω, fut. act. of λυώ, "to release," "to free."—Observe that the active here refers to a freeing for another, namely, the maiden's father; and consult line 13.


μίν. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is μίν, but it is never used in Attic prose. Homer ōins μίν αὐτόν, "him himself," merely as a stronger form (Il., xxi., 245); but αὐτόν μίν is reflexive, "one's self," for ἐαυτόν. The forms μίν and μίν belong manifestly to the same stem with ἴν, another form of the accusative (compare Hesychius, ἴν: αὐτόν, αὐτήν, Κυ-προτι), with which we may compare the old Latin im and em for eum, which occur in Festus (Excerpt. Paul. Diac., ed. Lindemann, p. 36 and 58), and also the English him.

γῆρας, γῆρας, τό, "old age." Uncontracted form of the genitive, γῆρατος (Attic gen. γῆρως), dat. γῆρα (Attic γῆρα).—Akin to the Sanscrit root जु (jarā), "to wear away." (Donaldson's New Cratylus, p. 376.)

Ἐπείσω, 3 sing. pres. indic. act. of ἐπείμυ, "to come upon," with a future signification, which εἰμι, "to go," and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

Εὖλ, in Homeric Greek an adverb, afterward a preposition; Epic form for ἵν.

Ἀχις, dat. sing. of Ἀργος, εος, τό. (Consult note.)
Line 30–33.


Ἰστόν, accus. sing. of ἱστός, οῦ, ὁ, "the loom." Properly, the bar or beam of the loom, which stood upright, instead of lying horizontally, as in modern looms. Hence it comes from ἱστημι, "to place," "to set up." The vertical loom is still used in India; as also at the Gobelins manufactory.

'Εποιχομένη, accus. sing. fem. pres. part. of the middle deponent ἔποιχομαι; fut. ἔποιμα, "to go toward," "to approach," and, with ἱστόν, "to ply." (Consult note.)—From ἐπι, "unto," and οἰχομαι, "to go."

Δέχος, accus. sing. neut. of λέχος, εος, τό, "a couch." From λέγω, "to lull to sleep," "to put to bed."

'Αντιώσαν, accus. sing. fem. pres. part. of ἀντίω, and lengthened, according to the Epic custom, from ἀντίωσαν. Thus, ἀντίών, ἀντιώσα, for ἀντιών, ἀντιῶσα. The literal meaning of the verb is "to meet with," &c.; and thence we have among the secondary meanings, "to busy one's self with," "to arrange," "to prepare," &c. (consult note); fut. ἀντιώσω; 1 aor. ἄντιώσα. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντίω and ἀντιῶσα.

Line 32. Ἰθι, 2 pers. sing. pres. imperative of εἰμι, "to go."

'Ερέθιζε, 2 pers. sing. pres. imperative of ἐρεθίζω, "to provoke;" fut. ἐσω, Attic ἐσω; perf. ἑρεθικα. Frequentative form from ἑρέθω.

Σαύτερος, comparative of σῶς, "safe." The positive, in fact, is found only in the contracted form σος, σῶς, ὁ, ή, τό. The form σῶς is a lengthened one, and post-Homeric.

Ke. Consult note.

Νέηα, 2 pers. sing. pres. subj. of the middle poetic deponent ντο-μαι, namely, νέωμαι, νέηα, νέηα; hence νέηα is for νέη, the later form; whereas the earliest form was νέηαι, which, on dropping the σ, became νέηαι.

"Ως, equivalent to οὖς, "thus," as indicated by the accent.

Line 33.

Εφατο, 3 sing. imperf. indic. middle of φημι, "to say;" namely, ἐφάμην, ἐφάσσο, ἐφάτο: fut. φήσω: 1 aor. φήσα. Observe that, from the radical word φάω, come not only φής, φάς, and φαίνω, "to show," but also the whole family of φημι, φήμη, φάτις; Lat. sana, sāri
Homeric Glossary.

Line 33-35.

&c., for the first notion in all is to make known or evident, e. g., by words.

"Εδέεσαι, 3 sing. 1 aor. indic. act. of δείω, "to fear." The ordinary form of the aorist is ἔδεσα, but with the Epic writers, the aorist, when augmented (r3 in the present case) or compounded, is usually written with ὅ. Thus, περιδέεσα (II., xi., 508), &c.

'Επειθετο, 3. sing. imperf. indic. middle of πειθω, "to persuade;" fut.-σω; perf. πέπεικα; middle πειθομαι, "to persuade one's self," e. g., to follow the directicis of another, "to obey."

Bή, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "to go."

'Ακέων, in form a participle, having in the feminine ἀκέοσα, but used by Homer with a kind of adverbial force, "in silence," "stilly," "silently," &c. The dual, ἀκέοντε, occurs, Od., xiv., 195; the plural form never.—Akin, perhaps, to the root ὕν of ἰακεο.

Θίνα, accus. sing. of θίν (later θίν); gen. θίνος, ὅ. Literally, "a heap," especially said of the sand-heaps on the beach; and hence, in general, "the shore," "the beach." Compare the German Dünen, and English downs.

Πολυφλοίσσοι, Epic and Ionic for πολυφλοισσον, gen. sing. fem. of πολυφλοισσός, "loud roaring, from πολύς and φλοισσός, "a confused roaring noise."

Θαλάσσης, gen. of θάλασσα, ἦ, "the sea." Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὀκεανός, and means by it a river.—Probably from ὅλς, "salt," so that ὅ is a substitute for the aspirate. Compare ὰμα and ἰώμα.

Line 35. Ἐδιάλλα, accus. plur. neut. of πολύς, used adverbially.

'Απότινεθε, "apart," "afar off," &c. Adverb, from ἄπω and ἀνεφθε "apart from," "away."

Κιῶν, pres. part. act. of the poetic verb κίω, "to go." The present is not used in the indicative, but frequently in Homer, &c., we have the optative κλοίμα, part. κιῶν, κιώσα, and imperfect κιὼν, or, without augment, κιὸν. Found in no other tenses.

'Εραμα, 3 sing. imperf. in-ic. of the middle deponent ἀραμαι; fut. ἄραι, Ionic ἡραιμαί, "to pray." From ἄρα, ἦ, "a prayer."

Γεραιός, ἦ, ὅν, "old." Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, " venerable." Comparative γεραιέρος; superl. γεραιέτατος.—Compare the root of γέρων Line 26.
Line 36–39.

'Ηδαμος, Epic for εδαμος, ov, "fair-haired."—From ευ and κομη, "the hair."

Τεκε, for τεκε, augment being dropped, 3 sing 2 aor. indic. act. of τικω, "to bear," &c.; fut. τιξω: fut. mid. τιξομαι; which last is more usual; perf. τιτοκα.—Lengthened from a root τεκ.

Κλιθι, 2 sing., Epic 2 aor. imperative of κλω, "to hear."

Line 37. (Compare βηθι, γνωθι.) The present of the imperative is κλιε, κλινεω.

Μει, Epic and Ionic for μου, enclitic genitive of εγω.

'Αργυρότοξε, voc. sing. of ύργυρότοξος, "with silver bow." Epithet of Apollo, "bearer of the silver bow." From ύργυρος, "silver," and τόξον, "a bow."

Χρυση, accus. sing. of Χρυση, ης, ἦ, "Chrysa." (Consult note.)

'Αμφιβεθηκας, 2 sing. perf. indic. act. of ἀμφιβαινω, "to go around," "to protect;" fut. ἀμφιβεθηκα; perf. ἀμφιβεθηκα. (Consult note.) From ἀμφι, "around," and βαινω, "to go."

'Κίλλαν, accus. sing. of Κίλλα, ας, ἦ, "Cilla." (Consult note.)

'ενθεν, accus. sing. fem. of ζηθεος, εα, εον, "very divine," and Epic and Ionic for ζαθειαν. —From the inseparable particle ζα, with intensive signification, and θεος.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from δια. This, however, is certainly incorrect, since δια originally means "through," or, more properly, "asunder" (perhaps connected with δις), and can never, like περ, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of ἀγα (ἀγαν), and ἀγα as corresponding to the Sanscrit sa-ha. Now sa, in all likelihood, is the same with the a intensivum of the Greeks; while ha corresponds to γα or γε, and both words, therefore, are nearly allied in meaning; so that out of this ha (γα, γε), the form ζα (δα) may have arisen. (Hartung, vol. i., p. 352.—Kuhner, vol. i., p. 431, not.)

Τενδον, Epic and Ionic for Τενδον, gen. of Τενδος, ov, ἦ, "Ten-
ndos." (Consult note.)

'ιφι. Adverb, "powerfully," "with might," &c. In Homer it has the digamma, ιφι, and is, therefore, regarded by some as an old poetic dative from ις.

'Ανάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "to rule over," "to reign over;" fut. αναξω. From ἀναξ.

Σμυνθεος, voc. sing. of Σμυνθεος, εως, ὁ, "Smyntheus," an epithet of Apollo. (Consult note.)
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Line 39-41.

Horē, an enclitic particle, "ever," "at any time," "at some time." But πότε, with the acute on the penult, an interrogative particle, "when," "at what time."

Toί, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοί is always enclitic.


Νηών, accus. sing. of νηώ, νή, ὁ, Epic and Ionic for ναώς, νά, ὁ, "a temple."—From ναύω, "to inhabit."—Strictly, any house or dwelling, but, like the Latin ædes (in sing.), limited in use to the dwelling of a god, a temple.

"Ερέων, 1 aor. indic. act. of ἐρέω, "to cover over," "to roof over," "to erect." (Consult note.)—The primitive idea involved in ἐρέω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew ereb, or erev, and our "evening."

Line 40. Toί, for σοί. Consult previous line.

Πλούς, accus. plur. neut. of πλοῦς, ὁ, ἡ; neut. πλοῦς; gen. πλοῦς, "fat," "well fed," "sleek." Comparative and superlative, πλούσιος, πλούσατος, as if from πλοῦς, "fat."

Μῆπε, accus. plur. of μῆπον, ou, τό, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆπα τό, a rarer Homeric plural, and this last akin to μῆπος, ou, ὁ, "the thigh."—The old grammarians used to distinguish between μῆπα, "thigh-bones," and μῆποι, "thighs." But this is opposed by Hermann and Nitzsch.

"Εκὴ, 1 sing. Epic 1 aor. indic. act. of καίω (Attic καίω); fut. καίνω, &c. "This form ἐκη supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἐκήνω among the various readings of Od., ix., 553. (Kühner, vol. i., p. 179.)

"Ηδέ, "and," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἡμέν, "as well," goes before, ἡδέ is "as also," like καί . . . . καί.

Αἰγών, gen. plur. of αἴγος, αἴγος, ὁ, ἡ, "a goat."—From ύπωσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἵδε, τόδε, "this," "that." In reality, however, it means "this one here," &c., like the Latin hicce, hæcece, hocce.

Κράνεν, 2 sing. 1 aor. imperative act. of κραίανω, "to accomplish,"
HOMERIC GLOSSARY.

LINE 41-44.
"to bring to pass," "to grant," and κραίνω itself is a lengthened form of κραίνω, fut. κράνω, 1 aor. ἐκρήνα, lengthened form ἐκρήνα. —Akin to the Sanscrit root kri, "to make," whence we have also the Latin creare. (Pott, Etymol. Forsch., vol. i., p. 219.)

'Εἰλδωρ, Epic for ἐἳδωρ, τό, "a desire," "a wish," itself a poetical word.—Pott regards ἔλομαι and ἐλδῶς as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἐλω, ἔλο- 
πα, and velle, &c.

Τίσεως, 3 plur., 1 aor. opt. Ἀεολικ, of τίνω, "to pay a price" by way of return or recompense, "to atone for," fut. τίνω; perf. τέτικα; 1 aor. θίσεω. —Not from τίω, which is confined to the significations of honor.

'Εμα, accus. plur. neut. of ἐμός, Ἡ, ὦν, "my," "mine," possessive pronoun of 1 pers.

Δύκρων, accus. plur. of δύκρυ, νος, τό, "a tear."—Compare the Latin lacrima, and the Sanscrit acru.

Σοίσι, Epic and Ionic for σοίς, dat. plur. of σος, σῇ, σών, "thy," "thine;" possessive pronoun of 2 pers., from σῆ, "thou."

Βέλεσσων, Epic for βέλεσων, dat. plur. of βέλος, εος, τό, "an arrow." Literally, "an thing hurled," "a missile."—Akin to βάλλω, which last appears to have been originally ἴάλλω, or, rather, with the digamma, Φάλλω. (Donaldson’s New Cratylius, p. 122.)

LINE 42. "Ως ἡφαί. Consult line 33.

Εὐχόμενος, pres. part. of the deponent εἰχόμαι, "to pray;" fut. εἰχόμαι: 1 aor. ἤξιάμην. Literally, "to pay one’s vows," from εὑρέ, "a vow."

"Εκλυε, 3 sing. imperf. (with aorist force) indic. act. of κλύω, "to hear."—Compare the Sanscrit cru, and Latin cluo.

Φοίβος, ov, ὁ, "Phæbus," an epithet of Apollo. Properly an adjective, φοίβος, η, ov, "pure," "bright," &c. Hence "Phæbus" means "the Bright," or "Pure." In no case, however, must Homer’s φοῖβος be taken for the sun-god (Ἡλιος), for Apollo did not receive this character until much later.—Probably from φῶς, φῶς, "light," "brightness." (Compare Müller, Dorians, vol. i., p. 324.)

Καρά, in Homeric Greek, an adverb, "down," afterward a

LINE 44. preposition.

Οὐλίμπα, Epic and Ionic for 'Ολύμπον, gen. sing. of 'Ολυμπός, ov, ὁ, "Olympos" a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a
thick cloud as a door (II., v., 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (II., xi., 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of Olympus was continued. (Voss, ad Virg., Georg., iii., 261, p. 586.)

Karíνων, gen. plur. of κάρπνον, ov, τό, "the head," "the summit" Homer never uses the singular.—From κάρην, τό, "the head."

Χωόμενος, pres. part. of the middle deponent χώματι, "to be incensed," "to be enraged;" fut. χώσομαι; 1 aor. ἐχωσάμην.—It is merely an Epic word, and akin to χολή.

Κήρ, accus. sing. of κήρ; gen. κήρος, τό; contracted from κέαρ, "the heart."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κήρ.—Compare καρ, the Doric form of κήρ, with the Latin cor, cordis.

Τόξα, accus. plur. of τόξον, ov, τό, "a bow."—Homer is fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the τῆχνας, or centre-piece.—Probably from τυχάνεων, τυχεῖν, "to hit," through the Doric form τόσσας for τυχών.

Ομοιων, dat. plur. Epic and Ionic, for ὄμοιος, from ὄμος, ov, ὁ, "the shoulder."—Ómος and the Latin humerus appear to come from the same root.

Ἀμφιφέρεθα, Epic and Ionic accus. sing. fem. for ἀμφιφερῇς, from ἀμφιφερῆς, ἐς, "covered all around," "closely covered," from ἀμφι, "around," and ἐφέω, "to cover."

Φαρέτηρα, accus. sing. of φαρέτρη, ἦς, ἦ, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

Εκλαγεάν, 3 plur. 1 aor. indic. act. of κλάγω; fut. κλάγεω: perf. κέκλαγα: 2 perf. κέκληγα, but Epic only: "to clash," "to clang," "to rattle," "to make a loud noise."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγόν. Compare our clash, clang, the Latin clango, and the Sanscrit klrēd.

Οἰστόλ, nom. plur. of διοστός, ov, ὁ, "an arrow." Attic oïstός, ov. In the later poets, διοστός occurs also with the heterogeneous plural τὰ διοστά.—Probably from οἴον, whence οἰσω, the future of φέρω, and denoting, therefore, "that which is borne or shot."
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Line 46–49.

χωμένοιο, Epic and Ionic, for χωμένου, from χωμένος. Consult line 44.

κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move;"

Line 47.

"to set in motion;" fut. κινήσω: perf. κεκίνηκα.—Probably from κίω, radical form, "to go."

'Ηιε, 3 sing. Epic and Ionic perf. of εἴμη, "to go," namely ἦιε, ἦιε, ἦιε, &c., for ἦεν, ἦες, ἦε, &c. The Attics contracted ἦια into ἦα. Some, less correctly, regard ἦια as the 2 perf., and ἦεν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

'Ευκώς, 2 perf. part. of εἴκω, "to be like," &c., fut. εἰξο: 2 perf. εἰκά, with the force of a present.—Observe that εἴκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἰκε, "it appeared proper, or fit." (II., xviii., 520.)

Line 48.

'Εξετο, 3 sing. imperf. indic. mid. of εξώ, "I set or place" another; in the middle ἔξομαι, "I seat myself;" "I sit."
The imperfect is here without augment, and aoristic in force: fut. ἐδεόμαι. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as εξώ, though, as it from it, we have the transitive tenses εἰσα, middle εἰσάμην, fut. mi. εἴσομαι, perf. pass. εἴμαι.

Νεών, gen. plural of νήνς, νής, ἦ, "a ship." Epic and Ionic for νάυς, ναύς.—Observe that νεών is also the Attic form of the gen. plural.

'Ἰόν, accus. sing. of λός, οὖ, ὁ, "an arrow."—Probably from λέναι, i-re, "to go," like the Sanscrit ishu, from ish. (Pott, Etym. Forsch., vol. i., p. 269.)

"Εγκεν, 3 sing. Epic 1 aor. indic. act. for ἤκε, from ἤμι, "to send;" "to shoot;" "to throw;" fut. ἤςω: perf. εἴκα.—The root ἤω is found in ἀνέοντα, Herodot., ii., 165.

Δεινή, nom. sing. fem. of δεινός, ἦν, ὁν, "fearful," "terrible."—Related to δειλός, as act. to pass. frightful to fearful, but often confounded with it. (Porson, ad Eurip., Orest., 767)

Κλαγγή, gen. ἦς, ἦ, "a twang," of a bow, "a clang."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of γίγνομαι, "to become;" "to be;" &c. For γένετο, the augment being dropped.—Akin to γεινομαι, γεννάω, genot, gigno: Sanscrit jan, "to be born," and γεννή.

'Αργυρόιοι, Epic and Ionic for ἀργυροῦ (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρός, α, ον (Attic ἀργυροῦς, ἂ, οὖν), "silver," "of silver." From ἀργυρος, "silver," which is akin to ἄργος, ἄργης, i. e., the white metal.
HOMERIC GLOSSARY.

Line 49-52.

Βοιω, Epic and Ionic for βιού, from βιος, ου, ο, "a bow."—Observe the evident analogy of meaning in this word and βιος, ου, ο, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase.

Οὐρης, Epic for ὤρες, accus. plur. of ὤρεις, ἐως, ὤ, "a mule." Probably from ὤρος, "a mountain," as mules are chiefly used in mountainous countries.

Επηχητο, 3 sing. imperf. indic. of middle deponent ἐποιχομαι, "to go toward," or "against," "to attack."—From ἐπι and οἰχομαί; fut. οἰχήσομαι; perf. ὑχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὤ, ἂ, "a dog." Consult line 4.

Ἀργοῦς, accus. plur. masc. of ἀργός, ᾗ, ἐν, properly, "shining," "bright," &c., most frequently, however, in Homer, an epithet of dogs, "swift," "swift-footed," because all swift motion causes a kind of glancing, flashing, or flickering, which thus connects the notions of white and swift.

Αὐτάρ, conjunction, Epic for ἀτάρ, "but," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From αὐτ' (for αὐτε) and ἄρ (for ἄρα).

Αὐτός, Epic and Ionic for αὐτός, from αὐτός, ἂ, ὦ.

Βέλος. Consult line 42.

Ἐχευνέκες, accus. sing. neut. of ἐχευνυκής, ἐς, "sharp-pointed," from ἐχω, and πεύκη, "a pine" or "fir-tree," and then any thing made of the wood, &c., of the pine or fir; hence "a spine of the fir-tree," "any thing pointed," &c.—Buttmann makes it appear probable that the radical notion of πεύκη is not, as usually supposed, that of bitter ness, but of sharp-pointedness, the fir being so called either from its pointed shape or its spines. The same root appears in πικρός; Latin pugio, pungo, and the English pike, peak. (Lexilogus, s. v ἐχευνυκής.)

Ἐφείκεσ, pres. part. act. of ἐφίημι, "to discharge," "to send against;" fut. ἐφήσηκα, Epic ἐφήσηκα.—From ἐπι and ημι.

Βάλλε, 3 sing. imperf. indic. act. of βάλλω, "to smile;" Line 52. without the augment, for ἐβάλλε: fut. βαλω: perf. βέβαληκα: 2 aor. ἐβαλον.

Αλεί, adverb, "always," "ever," &c., Ionic and poetic for αέί. — Kühner deduces αλεί from a substantive αλον, αλιον (Latin annum), like άθεί, and the Doric όλεί for όλω. (Gr. Gr., § 363, Anm. 2.)

Πυρά, nom. plur. of πυρῆ, ἂς, Epic and Ionic for πυρά, ἂς; ἂ, "a funeral-pile."—From πυρ, "fire."
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Line 52-55.

Νεκών, gen. plur. of νέκυς, νος, ὦ, "a dead body," "a corpse." Nom. plur. νέκυς, "the dead."—The root νεκ appears in the Sanskrit naca, "to perish," and in the Latin nec, nec-is, and noc-co.

Καίοντα, without the augment, for ἐκαίοντα, 3 plur. imperf. indic. pass. of καίω, "to burn;" fut. καίω: perf. κάεκαι, in composition with κατα, &c.—The Sanscrit root is cusk, "to be dry," which compare the fut. καίσω: hence cuskha, Latin siccus.

Θαμεία, nom. plur. fem. of θαμεῖος, ἐν, ὀν, "crowded," "close," "standing closely together."—From θαμα, "together," in crowds," "close," "thick."—Akin to ἄμα, and perhaps derived from it.

Line 53. Ἐννύμαρ, adverb, "for nine days." An Epic form. From ἐννέα, "nine," and ἴμαρ, "a day."

Ἀν. Consult line 10.

Ὥμετο, 3 sing. imperf. indic. of middle deponent ὀίχομαι, "to go, "to make one's way;" fut. ὀίχόσωμαι: perf. ὀίχωμαι: imperfect ὀίχῶμην, or, with initial capital, Οἰχόμην.

Κῆλα, nom. plur. of κῆλον, ox, τό (Attic κῦλον), "a shaft," "an arrow." Properly, the wooden shaft of an arrow. In Homer, always used of a god's arrows, e.g., of Apollo, i.e., pestilence; or of Jupiter, i.e., tempest.—Akin, probably, to καυλός, "a shaft," "handle," &c.

Θεοῖα, Epic and Ionic for θεοῦ, from θεός, oǐ, ὦ, "a god." Consult line 28.

Δεκάτη, dat. sing. fem. of δέκατος, ἤ, ὄν, "the tenth," and agreeing with ἡμέρα understood, and implied, in fact, from ἐννύμαρ which precedes: hence τῇ δεκάτῃ δὲ = "on the tenth (day), however."—From δεκα, "ten,"

Ἀγορίνονε, "to an assembly." Adverbial form of expression, compounded of ἀγορῆν (Attic ἀγορών), accus. sing. of ἀγορῆ (Attic ἀγορά, "an assembly," and the suffix δὲ denoting motion toward.—Observe that this suffix, δὲ, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, ῶς is used in place of ὅς; as, ἐκεῖ-ος, ὧμό-ος, ἅλλο-ος, αὐτό-ος, &c. (Kühner, § 377, 5.)

Καλέσσατο, poetic for ἐκαλέσσατο, the augment being dropped; 3 sing. 1 aor. indic. mid. of καλέω, "to summon," "to call;" fut. καλέω (usually syncopated by the Attics, and contracted καλῶ); perfect κέληκα.

Line 54. Λαῶν, accus. sing. of λαός, οὐ, ὦ, "the people," "the forces." Ἐπι. Adverb. (Consult note.)

Φρεάτι, dat. plur. of φρῆν, φρενός, ἦ, "the mind."—Strictly speaking, φρῆν means the "midriff" or "diaphragm" (for which, at a later pe-
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Line 55-57.

rod, the term διάφραγμα was employed), i. e., the muscle which parts the heart and lungs from the lower viscera. It then denotes the "heart" and "parts adjoining the heart," "the breast," like the Latin præcordia. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, φρήν becomes equivalent to "the mind."

Θήκε, for ἥθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, "to place," "to put," "to suggest;" fut. θήκω: perf. τέθηκα: 1 aor. ἥθηκα.

Δευκόλενος, on, "fair-armed," "white-armed," epithet of Juno; from λευκός, "white," and ὤλένη, "an arm."

Ἡρη, ης, Ionic and Epic for Ἡρα, ας, ἡ, "Juno," queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἡρος, with which compare the Latin heros and héra. Jove will thus be the master, and Juno the mistress (héra) of the skies.

(Consult line 4.)

Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, "to vex;" middle κήδομαι, "to be concerned for," "to care for" (i. e., "to vex one's self"); fut., with reduplication, κεκαθήσομαι: 2 perf., in a present sense, κέκηδα, "I mourn," "I sorrow."

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θηγακοντας, accus. plur. masc. pres. part. of θηγάκω, "to die;" fut. mid. θανόμαι: perf. τέθηκα.—Lengthened form from a root θαν-, which appears in the fut. mid. and in the 2 aor. θανον.—The root θαν is akin to θεν in θείνω, "to strike," or "wound," and both are related to the Sanscrit han, "to strike," or "wound."

Ὀράτο, for ἐωράτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὄραω; fut. ὄψωμαι (from the root ὄπτω); perf. ὄφρακα, and without the reduplication, ὄραξα, "to see."—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψωμαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὄραω had the digamma, for the Sanscrit root is vṛi, with which compare our ware, a-ware; German währen, Wehr, wahr.; and Latin verus.

Hypsebhen, Epic and Æolic for ἡγερθησαν, 3 plur. 1 aor. indic. pass. of ἡγερω, "to bring together," "to collect;" fut. ἡγερῖ: perf. pass., with Attic reduplication, ἡλλερμαι.—From ἡγι, "to bring together."

Ομηγερεῖς, Epic and Ionic for ὀμηγερεῖς, nom. plur. masc. of ὀμη
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Line 57–61. 

Line 58. Ἄνοστάμενες, pres. part. mid. of ἀνίσομαι: fut. ἀναστήσω, “to make to stand up,” in the middle ἀνίσομαι, “to stand up,” “to arise.”—Observe, however, that the aorist middle is transitive; as, ἀναστήσασθαι πόλιν, “to raise a city for one’s self” (Herod., 1.165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, “to speak among.” Only used by Homer in this part of the verb.—From μετά and φημί.

Πόδας, accus. plur. of πόις, ποδός, ὃ, “the foot.”—The Sanscrit root is pad, “to go,” hence Sanscrit pad; Latin pes, ped-is; English pad, foot; German fuss, &c., akin to πέδον = Sanscrit pada.

'Ωκός, ὀκεία, ὀκό (Epic and Ionic fem. ὄκεα), “swift,” “quick.” The word is poetic, and mostly Epic.—Akin to the Sanscrit ac, “to pass through,” and also to δέξις, ἀκή, ἀκῆ, and the Latin acer, acutus.

Line 59. Ἁμμε, Ἑολίκ, Doric, and Epic, for ἡμᾶς.

Παλμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλμπλάζω, “to cause to wander back,” fut. παλμπλάγω: passive, in a middle sense, παλμπλάζομαι, “to wander back,” “to wander away from.” From πάλιν, “back,” and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλμπλαγχθείς, as occurring here and in Od., xiii., 5.

'Οἰω, Epic active, pres. indic. for οἰμαί, “I think.”—Observe that this form οἰόω is only used in the first person.

'Αψ, adverb of place, “back,” “away from,” &c. Akin to the Latin abs, through the Ἑολίκ ἄπς.

'Ἀπονοστήσεως, fut. infin. act. of ὑπονοστέω, “to return,” “to come home.” fut. ἡσώ.—From ἄπο, and νοστέω, “to return home.”

Κεν. Equivalent to the prose ἰν, so that ei kev is the same as ἐκν.

Θάνατον, accus. sing. of θάνατος, ov, ὁ, “death.”—As regards the root θαν, consult remarks under θῆνοκοντας, in line 56.

Φύγομεν, 1 plur. 2 aor. opt. act. of φεῦγω, “to escape,” “to free.” Consult φεῦγε, line 173, where the parts of the verb are given.—The root is strictly φυγ, as appears in φυγεῖν, ἐφυγον, φυγῆ, the Latin fugēa, fugio, &c.—Akin either to the Sanscrit bhudsh, “inflectere,” “curare,” with which compare the English budge; or else to bhi, “to fear.”

'Ομοῦ, adverb, “together.” Strictly, gen. sing. neut. ὁ ὑμός.
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Line 61-64.

Πόλεμος, ov, ð, "war."—From πέλω (radical form), akin to πολεμ-ˈ, πόλος, πολέω: Latin pello and bellum.

Δαμά, 3 sing. pres. indic. act. of δαμάω, "to subdue,;" fut. δαμάσω · 1 aor. δάμασα: perf. δαμήσα. A post-Homeric form of the present is δαμάϊζω, which is not found before Euripides, though we have δαμαύεις, as if from δαμάζω, in the Iliad (xvi, 816).—Compare the Sanscrit dam, "to be tame;" Latin dom-e-re; English tame; German zahm.

Διμός, ov, ð, "a pestilence."—Supposed to be akin to λίμα, "ruin," "destruction," but very unlikely. More probably of the same family with the Latin lue-s, and the Sanscrit lü, "seindere," "evellere."

Ἀγε. Originally, imperative of ἀγω, but subsequently used as an adverb, like φέρε, "come," "come on," &c.

Τινά, accus. sing. masc. of the indefinite τίς, neut. τί, "some one," &c.—Compare the Ἑol. κίς (for τίς), Latin quis (i. e., κς), and Sanscrit kas.

Μάντιν, accus. sing. of μάντις, Ionic ις, Attic ες, ð, "a seer," "a soothsayer," "a diviner."—The derivation from μάντινας, "to rave," is found as early as Plato (Tim., 72, B.), who distinguishes μάντεις from προφήται, the former being persons who uttered oracles in a state of divine phrenesy; the latter, the interpreters of those oracles.

Ερείρινε, Epic for ἐρείρινε (the mood-vowel being shortened), 1 plur. pres. subjunct. of ἐρέω; Epic present for ἑρομαι, ἑρομαι, "to interro-gate," "to ask," &c.

Ἰηρή. Consult line 23.

Ὅνειροπόλον, accus. sing. of ὅνειροπόλος, ov, ð, "an interpreter of dreams." Literally, "one occupied with dreams." From ὅνειρος, "a dream," and πολέω, "to be conversant with."

Ὅναρ, nom. sing. of ὅναρ, τό, "a dream." Opposed to a waking vision, ὑπαρ. Only used in nom. and accus. sing., the other cases being supplied from ὅνειρος and ὅνειρον, &c.

Δός. Consult line 5.

Ἑστίν, 3 sing. prest. indic. of ἐμί, "to be."

Line 64. Ὡς κέ. For δς άν.

Ἑπα, 3 sing. 2 aor. opt. act. from a radical form ἑπω, for which φημ is used as a present; indicative ἑπομ, "I spoke," "I said;" imperative ἑπέ: part. ἑπών: infin. ἑπέιν. We have also a first aorist ἑπα, and imperative ἑπον, though the accentuation ἑπον seems better. This latter form of the aorist is especially Homeric and Ionic; but it also frequently occurs in Attic. The future and perfect are supplied by ἑπη, namely, fut. ἑπῶ, perf ἑπηκα.—Observe that the
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Line 64-66.

radical ἐπω may be traced in ἐπος. And as ἐπον is properly a digrammed word, Feinov, and the root, therefore, strictly speaking, is Fép, we may trace an analogy between this root Fép, the other form βτ (i. e., Fbt), which appears in ὑφ, "the voice," the Αἰolic Fōx, the Latin voc, in vox, voc-is, "the voice," and voc-are, "to call," and, finally, the Sanscrit washt, "dicere."

Τόσον, Epic for τόσον, accus. sing. neut. used adverbiaⅰⅰly, of τόσος, η, ov, Epic τόσος, η, ov, "so much," &c. Compare the Latin usage in tantum, and observe that τόσον is here employed without an answering δόσον.

Ἐχώσατο, 3 sing. 1 aor. indic. of the middle deponent χώσαι, "to be incensed," "to be wroth," fut. χώσοιμαι: 1 aor. ἱχωσάµην.—Akin to χάλη.

Line 65. Eitε, "whether," answered by εἰθ (i. e., εἰτε) at the close of the line; as in Latin, sive, sive.

Εὐχωλής, gen. sing. of εὐχωλή, ἡς, η, "a vow."—Akin to εὐχή and εὐχος, in same signification, the root of which εὐχ (eiv) compare with the Sanscrit uc (another form of vaç), "to pray for," "to desire," "to wish." (Pott, Etymol. Forsch., vol. i., p. 235, 263.)

Ἱππεύμφεται, 3 sing. pres. indic. of middle deponent ἱππεύμφοιμαι, "to have a complaint against one," "to impute to one as matter of blame," fut. ἱππεύμφοιμαι.—From ἱππ and μέφοιμαι, "to blame."

Ἐκατόμβης, gen. sing. of ἐκατόμβη, ης, η, "a hecatomb." Strictly speaking, an offering of a hundred oxen (from ἐκατόν, "a hundred," and βοῦς, "an ox"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi., 93, 115, we find a hecatomb of twelve oxen; in Od., iii., 59, of eighty-one. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (II., i., 315: Od., i., 25); nay, we find hecatombs without any oxen, e. g., of fifty rams (II., xxiii., 146). The word ἐκατόμβη, therefore, even in Homer's time, would seem to have signified, in general, "a large sacrifice offered publicly."

Αἱ, Epic and Doric for ei, "if." In Homer, only αἴ and αἴ τεν, Doric αἴκα. — It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, αἰ, an exclamation of strong desire, "would that!" "O that!" (Consult note.)

Πῶς, enclitic adverb, "in any way." On the other hand, πῶς, an interrogative adverb, "in what way?", "how."

Ἀρνῶν, gen. plur., "of lambs." The nom. sing. ἀρς (according to S.}
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Line 66-67.

Kühner, ἄφνη or ἄφην) is out of use, and its place is supplied by ἄναυσ. Early authors have, gen. sing. ἄρνος; dat. ἄρνοι; accus. ἄρνα dual, ἄρνε: plural, nom. ἄρνες; gen. ἄρνων; dat. ἄρνος (Epic ἄρ

veçon); accus. ἄρνας.—The root appears to be ἄβεν, with which we may compare the English ram, while in the first two letters of ἄρνος we detect a sort of resemblance to the Latin ar-icus.

Κνίσση, gen. sing. of κνίσση, Epic for κνίσσα, ης, η, “the steam and odor of fat,” which exhalés from meat roasting; especially “the smell or savor of a victim,” “the steam of a burnt sacrifice,” which ascends to heaven as a grateful gift to the gods.—Observe that κνίσση and κνίσσα are the more correct forms for the common κνίσση, κνίσσα (Draco, de Metr., p. 21, 4, ed. Hermann.—Eustath., 1766, 30).—From κνιγώ, “to irritate,” “to nettle,” “to chase,” as expressive of the effect produced upon the olfactory nerves by the odor that arises With the root of κνιγώ (i. e., κνιδ-αω) compare the Latin nid-or, “savor,” the Greek νύτ-ω, “to prick,” and the English nettle and needle.

Ἀλγών, gen. plur. of ἀίξ, ἀλγός, ο, η, “a goat.” (Consult line 41.)

Τελείων, gen. plur. of τέλειος, a, on, “perfect,” “without spot or blemish.” Literally, “having reached its end,” i. e., complete, perfect.—From τέλος, “an end.”

Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι, Line 67. with shortened mood vowel, “to will,” “to be willing,” “to wish;” fut. βούλήσουμαι: perf. βεβούλημαι.—Observe the following difference between θέλω and βούλομαι, in that θέλω expresses choice and purpose; but βούλομαι, a mere inclination toward a thing, a willingness. (Buttmann, Lexion., i., p. 26.—Opposed, however, by Donaldson, New Cratylus, p. 561.)—Earlier form βόλομαι, and in the active (Aeolic) βόλω, whence the Latin volo. A much less satisfactory explanation is given by Donaldson (New Cratylus, p. 565, seqq.), who traces βούλομαι to βούλή.

'Αντίάσας, 1 aor. part. act. of ἀντιάω : fut. ἀντιάσω : 1 aor. ἀντιάσα. (Consult line 31.) “To go to meet,” “to go in quest of;” said especially of the gods, “to come (as it were) to meet an offering,” i. e., accept gracefully of it; and hence, “to partake of,” “to enjoy.”


'Αμύνα, 1 aor. infin. act. of ἀμύνω, “to ward off;” fut. ἀμύνων : 1 aor. ἀμύνα.—The root μυν appears akin to that of the Latin mun-ire, man-ia (mun-ia), and to the Sanscrit man, “to check,” “to restrain.”
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Line 68-70.

Line 68. 'Htou. (Consult note.)

Kará. In Homeric Greek an adverb, "down." Subsequently, a preposition.

'Ektó. Consult line 48.

'Avásth, "stood up," "arose," 3 sing. 2 aor. indic. act. of ávásthmi, "to make to stand up," "to raise up." fut. ávásthso: perf. ávásthka, "I stand up." 2 aor. ávásth, "I stood up."—From ává and iásthmi, "to place."

Kálxhs, gen. Kálxhotos, &c. "Calchas," the Greek seer at Troy.—Supposed to come from kálxainw, "to make dark and troublous, like a stormy sea," and then "to turn over or revolve in one's mind, to search out," &c. Hence Kálxhs will signify, strictly, "the Searcher."

Θεστρόπις, ou, d, "the son of Thistor." A patronymic appellation of Calchas. From Θέστωρ, oros, d, "Thistor," son of Idmon, and father of Calchas.

Ωιωνοπόλων, gen. plur. of οϊωνοπόλος, ou, d, "an augur," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οϊωνοπόλος, ou.—From οἰωνός, "a bird," and πολέω, "to be conversant. with."

'Όκη, "by far," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἐξοκή. — Probably from ἐκω, "to seize" or "grasp;" for, as Doederlein remarks, οκή is to θυερός, as the old German fasti, "very," to fest, "fast," "tight."

'Ηδη, or ὑδή, 3 sing. pluperf. indic. of εἶδω, "to know," a signification, however, which εἶδω, which properly means "to see," gets, in reality, from its perfect, ὁδα, for what one has seen and observed, that one knows, and so ὁδα means "I have seen into it," and, consequently, "I know it." The common form of the pluperfect is ὑδεῖων, ὑδείς (or ὑδειαθα), ὑδεῖ, &c., for which the Epic writers said ὑδα, ὑδας, ὑδεω, &c. The third person ὑδεω becomes here ὑδη by contraction, whereas in Il. ii., 409, the uncontracted form occurs. The Attics said ὑδη, ὑδης, ὑδειν, and ὑδη, but with regard to this last form, namely, the 3d person ὑδη, in Attic, strong doubts exist. (Consult Kühner, § 123, Anm., and Buttmann, Ausf. Sprachl., vol. i., p. 434, not.)

'Eōnra, Epic and Ionic for ὄντα, accus. plur. neut. of ὄν, ὄντα, ὄν pres. part. of εἶμι, "to be."

Ἐσούμενα, accus. plur. neut. fut. participle of εἶμι, "to be."
HOMERIC GLOSSARY.

Line 70–73.

Πρό. Homeric adverb, "before," "on before." Subsequently, a preposition.

Line 71. Νήσσα, Epic and Ionic for vadal, dat. plur. of νῆσος: gen. νῆος, ἦ, Epic and Ionic for νάις, νεώς, ἦ, "a ship."

Ὑγνατό, 3 sing. 1 aor. indic. of middle deponent ὑγόμαι: fut. ὑγόμαι: 1 aor. ἤγομαίνη, "to lead," "to be a guide unto."

Ἰλιον, accus. sing. of Ἰλις, ov, ἦ, "IIum," or Troy. Another form is Ἰλιον, ov, τό, but ἦ Ἰλιος is the form employed by Homer and the poets, with the exception of I., xv., 71, where τό Ἰλιον alone occurs. The later prose writers, on the other hand, usually give τό Ἰλιον the preference.

Εἰςω, more rarely ἐσω, adverb, "to," "unto," "into," "within."—From εἰς, ἐς, "into."

Line 72. ἴν, accus. sing. fem. of the possessive pronoun, δς, ἦ, δν, "his, her," for ἐκς, ἐς, ἐν, which last is the Epic and Ionic form.

Μαντοσύνη, accus. sing. of μαντοσῦνη, ης, ἦ, "skill in divination." Properly, "the art of divination."—From μάντις, "a diviner." Consult line 62.

Τήν, Epic and Ionic for ἴν, accus. sing. fem. of δς, ἦ, δ, relative pronoun, "who, which, or that."

Οι, dat. sing. of the personal pronoun of the third person masc. for αὐτός, "on him," "to him." Nom. wanting; gen. οὖ: dat. ol: accus. ο.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form Ι or Ι, with which we may compare the Latin is, ea, id; the Gothic is, is, ita ("he, she, it"), and the Sanscrit aj-am, ij-am, id-am. (Kühner, § 334.)

Πόρε, for ἐπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πῶρω, "to bestow," "to grant," "to give."—The root in πῶρω appears to be the preposition πρό (Doric πόρ, πορτί), the literal meaning of the verb being "to give forth." With this compare por-rigo, "to stretch forth;" par-io, "to bring forth;" por-tio, "a portion," something given forth from a whole, &c.

Ο. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφις, dat. plur. of σφείς, which is itself the nom. plur. masc. of the personal pronoun of the 3rd person, "they."—Observe that σφιν is also used for the dat. sing., but much less frequently.

Εὐφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed
HOMERIC GLOSSARY.

Line 73-76.

as a present, no such form in reality occurring: "being favorably disposed," "meaning well" — Observe that ἐφρονεῖων is Epic for ἐφρονεῖον.

'Αγορόθατο, for ἡγορόθατο, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent ἀγοράμαι: fut. ἥσουμι, "to har- ange" in full assembly. Properly, "to meet in assembly." From ἄγορά, "an assembly."

Μετέείπεν, Epic for μετείπεν, 3 sing. 2 aor. of μετάφημι, "to speak among:" 2 aor. μετείπον, ες, ε. Consult remarks on εἰπον, in line 64.

Line 74. 'Αχιλεύ, voc. of 'Αχιλλεύς, the shortened and earlier form of the name of Achilles; the longer one being 'Αχιλλεύς, the λα being adopted for the requirement of the verse. The same remark applies to 'Οδίσεύς and 'Οδύσσευς. So Αἴνεας is the earlier form for Αἰνείας, and was retained by the Doriens.

Κέλεα, 2 pers. sing. pres. indic. of the middle deponent κέλωσαι, "to bid," "to urge," "to set in motion," &c.; fut. κέλησομαί: 2 aor. κεκλόην and κεκλήμην.—Observe that κέλεα is Epic and Ionic for κέλεη. Thus, κέλωσαι, 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλεαι: (Attic) κέλεί: (common dialect) κέλη.

Δί, dat. sing. of Δείς. Consult remarks on Δίος, line 4.

Φίλε, voc. sing. masc. φίλος, η, ου, "dear," "beloved."—Originally an adjective; afterward used as a substantive, φίλος, ου, ὁ, "a friend." A similar change takes place with amicus in Latin.—Compare the Sanscrit pālas, "a friend." (Eichhoff, Vergleich., p. 239, n. 475.)

Μνθήσαρθαι, 1 aor. infin. middle of the deponent μνθέωμαι, "to tell," "to mention;" fut. μνθήσομαι.—From μθὸς. Consult line 25.

'Εκατηβέλετα, Epic for ἐκατηβελέτον, from ἐκατηβελέτης, ες, "far darting." From ἐκάς, "asūr," and βελός, "a missile," "a dart."—Observe that, originally, the genitive singular of masculine lines in ᾶς and ας, of the first declension, ended in ᾶο. (Kühner, § 261, 2.)

Line 75. Τογάρ, a strengthened form of the enclitic τοι; "there-fore," "accordingly," "so then," &c. Usually employed at the beginning of a speech or clause.

'Εγών, Epic and Εolic for ἐγώ.

'Ερέω, Epic and Ionic for ἔρω, fut. of the rare present ἔρω, "to speak," "to declare." 'Ερώ is commonly assigned as a future to εἰπεῖν, with a perf. ἔρημα: perf. pass. ἔρημαί (as if from a form ἐρέω); 1 aor. pass. ἔφηβην and ἔφήθην, of which the former is the
better. There is no form of the present such as ἵρω, but Homer has ἔλος and ἕρωμαι, for which the Attics use φημι.

Σύνθεο, Epic and Ionic for σύνθεν, 2 aor. imperat. mid. of συντιθημι, "to put together;" middle συντιθημα, strictly, "to put together for one's self;" and so, "to observe a thing," "to take heed to it;" and hence, "to agree," "to promise," after taking due heed of the probable consequences of an affair.—2 aor. συνεδίημν : 2 aor. imperat. (old form) σύνθεο : (Epic and Ionic) σύνθεο : (Attic) σύνθων.

'Ομοσσον, Epic and poetic for ομοσσον, 1 aor. imperat. act. of ομνώμι or ὄμνω, "to swear;" fut. mid. ομνώμαι : perf., with redup., ομώμοκα : 1 aor. ομοσσα. The future ομώσω belongs to the impure age. The common future ομνώμαι proceeds by a very anomalous inflection, as if it were syncopated and contracted from ομέσσομαι, namely, ομέσσομαι, ομέσσαμαι, ομέσσαμαι.

'H μὲν, Epic and Ionic for ἦ μὴν, the two particles combined expressing a strong affirmation, "in very truth," &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the oratio obliqua.

Πρόφρων, ονός, ὄ, ἦ, "willing," "ready," &c., often translated as an advb., "readily," "willingly," &c. From πρό and φρών, or φρονέω, and hence the literal meaning is, "with forward soul."

'Επεσών, dat. plur. of ἐπος, εσo, τό, "a word." From a root ἔπ, or, rather, ἔπ, which recurs in εἰπον.—Consult line 64.

Χερόν, dat. plur. of χειρ. χειρός, ἦ, "the hand."


'Ολοματ, Epic for ολομαι, deponent verb, "to think," "to be of opinion," &c. Radical significiation, "to fancy," "to suppose," always of something as yet doubtful; "to think and believe," as opposed to knowing : fut. ολομαται : 1 aor. Ἴθην.

Χόλωτεμεν, Epic, Doric, and Æolic for χόλωσεν, fut. inf. act. of χόλω, "to make angry," "to incense," &c.; literally, "to stir one's gall or bile;" from χόλος, "gall," "bile:" fut. ὄσω.—The original termination of the infinitive was μεναι, and with the mood-vowel, ἐμεναι. This was sometimes shortened into μεν (i. e., ἐμεν), and sometimes into ναι. (Kühner, § 123, 21.)

Μίνα, neuter sing. of μέγας, taken adverbially. Consult note, and also remarks on μετίζων, line 167.
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Line 79—81.

'Argelw, gen. plur. of 'Argelos, ov, ó, "an Argive," i.e., a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence a Greek generally. Consult note on 'Ajaxois, line 2.

Kratéet, Epic and Ionic for kratéi, 3 sing. pres. indic. act. of krateîn, "to rule over," "to hold under one's sway;" fut. kratéisow: perf. kékratíka.—From krátos. Consult remarks on krateoros, line 25.

Oî, dative plural of the personal pronoun of the third person. Consult line 72.

Péidountai, 3 plur. pres. indic. mid. of peidw, "to persuade;" in the middle, peidomai, "to obey."—Consult line 33.

Kreiáson, ov, gen. oinos, "more powerful," "stronger," Line 80. "mightier," &c.; later Ionic kreíson, ov; later Attic kreítow, ov. Usually called an irregular comparative of áyabos: but krateiws, from krátos, must be reckoned as the root, as if the comparative were kratáson, the superlative krástitos being regularly akin also to kreiw, kreíounsa.

Xósetaí, regarded by some as the 3 sing. fut. indic. of the middle deponent xósmai, "to be incensed," "to be enraged at;" fut. xósmosai: 1 aor. éxosímai. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for xósetai. The latter opinion is the preferable one.

Xérpi, dat. sing. of xérps, which is commonly regarded as an old positive, furnishing the irregular comparatives xeírow and xerelw to kakós. But in all the passages that occur in Homer, the word seems to have a comparative signification, and no real example with a positive signification can be here found, notwithstanding the opinion of Buttmann (Ausz. Spr., vol. i., p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as xeiros, upoxeiwos, "inferior," "subordinate," "subject" to another.

Eípep, "if, indeed." More literally, "if, at all events." Used also like kai el, "even if," as, for example, in the present passage.

Xólovw, accus. sing. of xólos, ov, ó, "wrath," "anger;" literally, "gall," "bile." 

Aúthmap, adverb, "on the self-same day," "for the self-same day." Equivalent to aúthmeros.—From aútós and ēmap, "day."

Katapeýp, 3 sing. 1 aor. subj. act. of katapeýsw, "to boil down," "to digest thoroughly," "to digest," "to keep under," "to restrain," &c.; fut. katapeýsw.—From kata, "down," and písos, "to boil"—
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**Line 81-85.**

Observe that all the tenses formed from πέσσω, namely, πέσω, perf. pass πέσσομαι, &c., have the π, and that the present πέπτω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (Buttmann, Lexil., p. 127, ed. Fishl.)

**Line 82.**


Κότος, acc. sing. of κότος, ov, ὦ, "secret resentment," "grudge," &c.—The idea implied in κότος is that of secret wrath, boiling fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit ku-athita, "coetus," κοτήθα, "churning," and the Gothic hvotho, "foam."

"Οφρα. Alverb of time, and equivalent to the Latin donee, "until."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "that," "in order that."

Τελέσιος, Epic for τελέσιος, 3 sing. 1 aor. subj. act. of τελέω, "to bring about," "to complete," "to fulfill," &c.; fut. τελέω: more At. τελέω: perf. τετελέσα: 1 aor. τέτελεσα. A strengthened Epic variety is τελεώ. From τέλος, "an end accomplished!"

**Line 83.**

Στήθεσιος, Epic for στήθεσιος, dat. plur. of στήθος, εός, τό, "the breast." Used by Homer in both sing. and plur.—Probably from ίστήμι, as referring to that which stands up.

"Εστία, Epic and Ionic for ἔστι, dat. plur. of ἔστις, ἔς, ἐν, Epic and Ionic for δς, ἦ, ὃν, possessive pronoun, "his, her," &c.

Φράσια, 2 sing. 1 aor. imper. mid. of φράζω, "to speak," in the middle, "to consider" (consult note): fut. φράσω: 1 aor. ἐφάσα: 1 aor. mid. ἐφάσαμην: 2 aor. act. ἐφάσαν.

Σαώσεις, 2 sing. fut. of σαώ, "to save:" fut. σαώσω: 1 aor. καώσα. The present is not found in Homer, except in the contracted form σώ. —From σάως, σάς, "safe."

**Line 84.**

Ἀπαμείβομενος, pres. part. of the middle deponent ἀπαμείβομαι, "to answer," "to reply," fut. φομαι.—The simple verb ἀμείβω means, properly, "to change," "to exchange." In the middle, "to change one with another," "to do in turn or alternately;" said especially of dialogues, and hence, "to answer," "to reply," &c., as in the compound, where ἄπο merely strengthens the meaning.

Προεφή, 3 sing imperf. indic. act. of πρόφημι, "to speak to," "to address."—From πρός and φημι.

**Line 85.**

Θαρσήσας, 1 aor. part. act. of θαρσέω, "to be of good courage," "to take courage:" fut. ἥσω In the new Attic,
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Line 85-88.

*θαρρέω.—From *θάρρος, "courage," "confidence," &c.—Akin to the English *dare, through the old German *tharen, *tharen, *thuren, with which we may compare the Sanscrit *dhars, "to venture," "to brave."

*Ελπίς, 2 sing. 2 aor. imperat., from *ελπίν. (Consult line 64.)

*Θεοπρόπιον, acc. sing. of *Θεοπρόπιον, ov, τό, "a heavenly sign," "an oracle," &c. From *θεός, "a god," and πρόπω, "to send a sign."

(Consult note, and Buttman, Lexiz., vol. i., p. 19.)

*Οἶδα, 2 pers. sing. 2 perf. of *éoω, "to see:" 2 perf. *οίδα, "I know" (i.e., I have seen and observed, and therefore I know). The form *οἶδα is made up of *οίδ and the Doric ending *οία, and then, according to the general rule, the *σ of the ending is thrown out, and the *δ changed into *σ. (Kühner, § 239, Anm., 3.) Bopp considers the Greek suffix *οία (or *οία) as akin to the Sanscrit *tha or *dha, with which we may compare the English pronoun of the second person, "thou."

Line 86. *Μά. A particle used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to; in itself neither affirmative nor negative, but made so by some word added to it, as ναὶ, οὐ, &c., or, in Attic, merely by the context: "By," "I swear by," &c.—According to Donaldson, *μά contains the element of the first personal pronoun; it bears the same relation to *υε-τά that κά or *κτιν does to *κα-τά, and signifies "with," or "by," which is our preposition for expressing an oath: the leading idea is that of absolute nearness to the subject. (New Cratylus, p. 253.)

*Οίτε, or *οίτε, the dative singular of the relative *ὅς, *ὁ, *δ, joined with the particle τέ.

*Κάλχαν, voc. sing. of *Κάλχας, *αντός, ὅ, "Calchas." Consult line 69.

Line 87. *Ευχόμενος. Consult line 43.

*Δαναός, Epic and Ionic for *Δαναός, dat. plur. of *Δαναός. Consult note on line 42.

*Τεοπροπίας, acc. plur. of *Τεοπροπία, *ας, *ὁ, a term the same in effect as *Τεοπρόπιον. Consult line 85.


*Εμεῖ, Epic and Ionic for *εμοῦ, gen. of *εγὼ.

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Line 88-92.

ἐξήκα The future, 1 aorist (ἐξηκο), and perfect are rare, these tenses being supplied in good Attic writers by βιώ. Homer always uses the Ionic ζωω.—Compare the Sanscrit jīv, “to live,” ζ and j changing; and so, perhaps, also akin to viv-ere, &c. (Pott, Etymol. Forsch., vol. i., p. 265.)

χθονι, dat. sing. of χθών, οὐς, ἦ, “the earth,” “ground.”—Akin to χαμαλ, humi, &c. (Pott, Etymol. Forsch., vol. i., p. 142.)

Δερκομένων, Epic and Ionic for δερκομένου: gen. sing. pres. part. mid. of the deponent δερκομαί (for the active present δερκω only occurs in the grammarians), “to see,” “to look.” Strictly speaking, used not merely of sight, but of sharp sight, perf., with present signification, δέρσεα: 2 aor. ἐδράκων: also in passive form ἐδράκην and ἐδέρχθην; all in an active signification. Homer uses only part. δερκόμενος: imperf. δερκέσκετο, with aorist ἐδράκον and perfect.—The Sanscrit root is dric, “to see,” which we may compare with ὅρα in ἔδοξαν.


Βαρείας, acc. plur. fem. of βαρύς, εί, ὑ, “heavy,” &c.—Compare the Sanscrit guru, Latin gravis, with which βαρύ becomes akin, on the supposition that the g has been supplanted by β. So the Latin ‘bru-tum,” respecting which Festus remarks, “brutum antiqui gravem dicabant.”

Ἐφώσετε, 3 sing. fut. act. of ἐπιφέρω, “to bring upon,” “to lay upon,” &c.: fut. ἐπιφώσω.

Συμμάντων, gen. plur. masc. of σύμπας, σύμμασα, σύμπαν.

Line 90. “all together,” “all at once,” &c.

Ἐπήρες, 2 sing. 2 aor. subj. act. of ἐπίνυ. Consult line 64.


Πολλόν, acc. sing. neut. of the adjective πολλός, ἦ, ὁν: Epic and Ionic for πολύς, πολλή, πολύ, taken adverbially. (Consult note.)

Θυχεταί, 3 sing. pres. indic. mid. of the deponent εὐχομαι. (Consult line 43.) 1. “to pray;” 2. “to vow.” 3. From the signification of vowing or pledging we have in gen. “to speak confidently, proudly of one’s self;” “to boast;” not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than “to possess,” “to maintain.”

ὁρῶσας, for ἐθάρωσε, the augment being dropped, 3 sing.

Line 92. 1 aor. indic. act. of ἐθάρσω. Consult line 85.

Ηδία, 3 sing. imperf. indic. act. of αὐδάω, “to speak,” “to say: fut. ἡδω· Attic ἡω. —From αὐδή, “a voice.”
Line 92–98.

Ἀμιμων, ov, gen. ὄνος, "blameless," "irreproachable." An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in Od., i., 29, it is given even to Ἀγισθος.—From α, priv., and µῶος, "blame," which, by an Ἄeolic change, becomes µῖος, just as χελώνη becomes χελώνη.

Line 93. Εὔχωλός. Consult line 65.

'Ἀρτηρος, gen. sing. of ἄρηρ, "a priest."—Consult line 11.

'Ητίμησε, 3 sing. 1 aor. indic. act. of ἀτίμω, "to treat with indignity," "to insult!" fut. ἄτιμησω: 1 aor. ἡτίμησα.—From α, priv., and τιμάω.

'Ἀπέλυσε, 3 sing. 1 aor. indic. act. of ἀπόλω, "to release," "to free!" fut. ὑσω.—From ὑπό and λώ.

Θυγατρα. Consult line 13.

'Ἀπεδέξατο, 3 sing. 1 aor. indic. middle of the deponent ἀποδέχομαι, "to receive," "to take," Ionic ἀποδέχομαι: fut. ἀποδέχομαι: 1 aor. mid. ἀπεδέξαμην: perf. ἀποδέδεγμαι.

'Ἁποινα. Consult line 13.

'Τοῦνεκα, for τοῦ ἕνεκα, i. e., τούτου ἕνεκα, "on this account."

'Εδώκεν, 3 sing. 1 aor. indic. act. of δίδωμι, "to instict," literally, to give; fut. δῶσω: 1 aor. δόθηκα: perf. δίδωκα.—From the root δο, which appears in the derivative forms, as also in the Latin do, &c.

'Εκτρόλος, "the far-darting one," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.


Δώσει, 3 sing. fut. of δίδωμι, δῶσω, &c.

Line 97. Πρίν...πρίν. Consult note.

Λοιμοῦ, Epic and Ionic for λοιμοῦ, gen. sing. of λοιμός. Consult line 61.

Βαρεῖας. Consult line 89.

'Αφέξει, 3 sing. fut. act. of ἀπέχω, "to keep away," "to hold off," &c.; fut. ἀφέξω.—From ἄπο and ἔχω.

Φίλος, dat. sing. of φίλος, η, ὦν, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, "her." Consult line 20.

Δόμεναι, Epic, Doric, and Ἀeolic for δοῦναι, 2 aor. inf. act. of δι
**HOMERIC GLOSSARY.**

**Line 98-102.**

δόμεν. "to give," &c.; another Epic form is δόμεν. Consult remart under χολωσίμεν, line 78.

"Ελικώπτιδα, accus. sing. of ἐλικώπτιος, ιδος, ἱ, "of quick-rolling eye." Feminine form of ἐλικώψυ, ὁπος. (Consult note.)—From ἐλισσω, "to roll," and ὑψι, "the eye."

Κόρην, Epic and Ionic for κόρην, acc. sing. of κούρη, ης, ἱ, Attic κόρη, ης, ἄ, "a maiden," "a girl," answering to the Latin puella.—The root of κόρη, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "satuity," "abundance;" namely, κόρ, the idea of "fullness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κόρ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (Donaldson, New Cratylus, p. 415.)

'Απριάτην, adverb (not accus. fem. of ἀπριλατος), "without price," "without purchase-money, or ransom."—From a, priv., and πρίαμα, "to purchase." The more analogical form would be ἀπριάδυν. (Consult Buttmann, Lexil., p. 162, ed. Fishl.)

'Ανάποινον, neuter of the adjective ἀνάποινος, ón, taken adverbially, "without ransom."—From a, priv., and ἄποινα, "a ransom."

'Αγεν, pres. infn. act. of ἀγω, "to conduct," "to lead," &c.

'Ιερήν, accus. sing. fem. of λερός, ἴ, ὡν, Epic and Ionic for λερός, ὑ, ὡν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἰημ, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἀφετος) until the time for sacrificing it arrived.

'Εκατομβην. Consult line 65.

**Line 99.** Χρυσὴν. Consult line 37.

Κέν, Epic and Ionic for ἄν.

'Ιλασώμενοι, Epic for ἱλασώμενοι, nom. plur. masc. 1 aor. part. of middle deponent ἱλάσκομαι, rarely ἱλάσμαι, "to propitiate;" fut. ἱλά σομαι: 1 aor. ἱλασάμην.—From ἱλας, "propitious," "soothed," "ap peased."

Πεπιθομεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείσω: 2 aor. ἐπιθον, with Epic reduplication, πε- πιθον.

**Line 100.** Εζητο. Consult line 48.

**Line 102.** Ηρως, ως, ὁ, "a hero." Consult line 4.

Εὐφυκρείνων, οντος, ὁ, "wide-ruling," a constant epithet of Agamemnon in Homer.—From εὐφυ, neuter of εὐφυς, taken adverbially, and κρείω. "to rule."
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Line 103-105.

Line 103.  ἀχνύμενος, pres. part. of the middle deponent ἀχνύμαε, “to be deeply troubled.” Used only in the present and imperf.—From ἄχος, “pain,” “distress,” “trouble.” Compare the Sanscrit āgkan, and the English ache.

Μένος, gen. sing. of μένος, εως, τό, “anger.” Literally, force or strength, in active exercise. 1. As applied to the body, force or strength, as shown in quick movement and exertion. 2. As applied to the mind, denoting force or strength of soul, as acting on the body, and giving rise to hold or passionate exertion; hence, usually in Homer, “spirit,” “warlike rage,” “ardor,” “passion,” “wrath,” &c.—Compare the Sanscrit manas, “spirit,” &c.

Μέγα, neut. sing. of the adjective μέγας, taken adverbially, “greatly.”

Φρένες, nom. plur. of φρύν, φρενός, ἦ, “the diaphragm.” Consult remarks on φρεσί, line 55.

Ἄμφιμέλαιναι, nom. plur. fem. of ἄμφιμέλαις, μέλαινα, μέλαν, “black all around.”—From ἄμφι and μέλαις. (Consult note.)

Line 104.  Πυμπλαύντο, Epic for ἐπιμπλαύντο, the augment being dropped, 3 plur. imperf. ind. pass. of πτιμπλήμει, “to fill;” fut πλήσω : 1 aor. ἐκλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, “full,” πλήσω, &c.—Compare the Sanscrit pul, “to heap up.” (Pott, Etym. Forsch., i., p. 364.—Eichhoff, Vergleich, p. 239.)

Ὀσσε, nom. dual neut., from a supposed nominative ὄσσος, εος, τό, “an eye.” The nom. and acc. dual frequently occur in Homer, who however, adds the adjective plural (Il., xiii., 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (Hes., Th., 826), also a dative ὄσσους, ὄσσουσι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τό ὄσσος and ὃ ὄσσος, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root iksh, “to see,” and regards the σσ as arising from assimilation, the primitive form having been ὄσσε, with which we may compare the Servian otsi, “the eyes.” (Etyomol. Forsch., p. 269.)

Lambdaτέωντι, Epic lengthened form for λαμπτεῶντι, dat. sing. pres. part. act. of λαμπτεύω, “to shine brightly,” “to blaze.”—From λάμπου, “to shine.”

Ἐικτήν, Epic syncopated form for ἐκείκτην, 3 dual, pluperf. indic. of ἐήκα, “to be like;” an assumed present for the 2 perf. ὅτικα, “I am like;” pluperf. ἐήκευν, “I was like.” Compare line 47.

Κάλκασσα, acc. of Κάλκας, αυτος, ὃ, “Calkas.” Consult line 69.

Line 105.
**HOMERIC GLOSSARY.**

**Line 105–111.**

Πρώτιστα. "First of all." Acc. plur. neut. of πρώτιστος, ἦ, ὁν, taken adverbially.

Κακά. "Sternly," "with evil look." Acc. plur. neut. of κακός, ἦ, ὁν, taken adverbially.

"Οσόμενος, pres. part. of deponent ὁσομαῖ, "to eye," "to look at," &c. Only used in the present and imperfect, without augment.—From ὁσός, in relation to which consult line 104.

Μάντις, voc. sing. of μάντις, Ionic gen. ἦς, Attic εἰς, ὁ, "a diviner," "a soothsayer." Consult line 62.

Πώποτε. "Ever as yet." Compound adverb, from πῶ, "as yet," and ποτε, "ever."

Κρήγνον, neut. accus. sing. of κρήγνος, ὁν, "good," "useful," "pleasing," &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from χρήσθαι, χρύσμος.

Φίλα, nom. plur. neut. of φίλος, ἦ, ὁν, "dear." (Consult note.)

**Φρεσι.** Consult line 55.

Μαντεύεσθαι, pres. inf. of the middle deponent μαντεύομαι, "to predict." fut. σομαί. From μάντις, "a diviner," "a predictor."

'Εδοθὸν, acc. sing. neut. of ἐδόθης, ἦ, ὁν, "favorable," "good." Equivalent to ἄγαθος, and a term used merely in poetry.—According to Hermann, the root was ἐθλός, akin to the German edel, "noble," &c. Both, perhaps, may be traced to the Sanscrit ᵇ直辖, "to increase."

'Ετέλεσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, "to do," "to accomplish;" fut. τελέσω: perf. τετέλεσα.—From τέλος Consult line 82.

**Θεοπροτέων, pres. part. of θεοπροτέω, "to reveal signs from on high."—From θεοπρότος.** Consult line 85.

'Αγορεύεις, 2. sing. pres. ind. act. of ἀγορεύω, "to harangue," "to hold forth;" fut. εὐσώ.—From ἄγορα, "a public assembly."

**Σφιν.** Consult line 73.

Τεῦχετ, 3 sing. pres. indic. act. of τεῦχω, "to inflict." More literally, "to make," "to bring about;" fut. τεῦξω: perf. τέτευχα: 1 aor. τεῦχα.—Nearly akin to τυχάνω, the notion implied in which has grown out of the passive perfect of τεῦχω: hence, in Epic, the passive forms τέτυγμαι, τετύγμην, τύχθην, are substantially the same with τυχάνω, τυχόν: and the active perfect τέτευχα, when taken intrinsatively, is used exactly like τυχάνω: farther, τεῦχεν is manifestly akin to τίκτω: Germanzeugen, "to produce," "to beget."

**Line 111. Oδνεκα** "Because." The antecedent τοῦνεκα omitted.
LINE 111-115.

Χρυσῆς, gen. sing. of Χρυσής, ἴδος, ἴ, "Chryseis;" more literally, "the daughter of Chryses." A female patronymic, from Χρύς, ον, ὄ, "Chryses." The real name of the female in question was Ἀστυνομη.

Ἀγκαί. Consult line 23.

Εθελων, Epic for ἠθελον, the augment being dropped, 4 plur. imperf. ind. act. of ἠθέλω, "to be willing," &c.; fut. ἠθέλησα: 1 aor. ἠθέλησα.—Observe that ἠθελον here can not be made the imperfect of ἠθέλω, with the augment, because the shorter form ἠθέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "to receive." Consult line 20.

Βούλωμαι, 1 sing. pres. ind. of deponent βούλωμαι, "to wish." Consult line 67.

Οἶκοι. "At home," "at my home." Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἶκῳ.

Κλυταμνήστρης, gen. sing of Κλυταμνήστρη, ἴς, ἴ, Epic and Ionic for Κλυταμνήστρα, ἄς, ἴ, "Clytammnestra," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβοῦλουμαι, 1 sing. 2 perf. of a supposed form προβοῦλουμαι, "to prefer," "to wish rather," which, however, does not occur.—(Consult note.)

Κουρίδης, gen. sing. fem. of κουρίδος, ἴ, ov, Epic and Ionic for κουρίδος, ἄ, ov, "wedded." An Ionic and poetie term, the true force of which is shown by Buttmann (Lexil., s. v.), who refutes the ordinary explanation of "youthful," "wedded in youth." The same grammarian, rejecting the common derivation of the term, namely, from κοῦρος, κοῦρη, "a youth," "a maiden," hints at a connection with κύριος, "a lord or master," κυρεῖν, "to obtain," and the German Heurath, "marriage." The same idea is carried out by Diezelerlein, Lect. Hom., iii., p. 9.—(Consult note.)

Ἀλόχον, gen. sing. of ἄλοχος, ov, ἴ, "a wife," "the partner of a couch." From a copulative and λέχος, "a couch."

'Eθέν, Epic gen. sing. for ἐο, which, again, is Epic for ὕ, "of her," (i. e., to her, in the present passage), &c. Nom. wanting; gen. ὅ: dative ol: acc. ἐ, &c. (Consult note.)

Χερείων, ov, gen. ovos, Epic for χείρων, ov, ovos, "inferior," irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρη, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "person," "frame," &c
Lane 115–118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that δέμας, when opposed to σῶμα, means strictly the living body, and σῶμα, a corpse, though δέμας itself is sometimes used in the latter signification.—The root is the same as that of δέμω, "to build," the idea involved being that of building up and developing the human frame.

Φών, accus. sing. of φων, ὄς, ὦ, "mien," the natural air and carriage. From φῶ. (Consult note.)

Τι, accus. sing. neut. of the indefinite pronoun, τις, τί, "any," &c. Here it means "at all."

"Εργα, accus. plur. of ἐργον, ον, τό, "work," "accomplishment."—With the digamma Ἐργον, Ἐλεικ and Doric Ἐργον (Böckh, Corp. Inscript. Graec. facs., i., p. 29), with which forms compare the German werk and work, and the English work.

Line 116. 'Εθέλω. Consult line 112.

Δόμενατ. Consult line 98.

"Ἀμεινον, nom. sing. neut. of ἀμελον, on, "better," "more advantageous." Irregular comparative of ἀγαθος.—The original root has, perhaps, been preserved in amatus.

Line 117. Λαόν, accus. sing. of λαός, οὐ, ὁ, "the people." Consult line 10.

Σόν, accus. sing. of σώος, σῷς, σῶν, "safe" Epic shortened form of σώος.—We have also, in Homer, the form σός, contracted from the obsolete σώς, which last has been preserved only in the Homeric comparative σῳτέρος.

"Εμμενατ, Epic, Doric, and Ἐλεικ for elnai, pres. inf. of elμι. Consult remarks on χολαστεν, line 78.

'Απολέσθαι, 2 aor. inf. mid. of ἀπολλέμι, "to destroy;" middle ἀπολλὲμι, "to perish;" fut. ἀπολέσσω: perf. ἀπόλεκα: Attic ἀπολύλεκα: 2 aor. mid. ἀπολύμην.—From ἄπο and ὄλυμι.

Γέρας, accus. sing. of γέρας, ας, τό, never γέρας, ατός, τό.

Line 118. In the nom. plur. γέρα, not γέρατα, "a prize," "a gift of honor," such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit gri, "to take," or "receive," and is one of common occurrence in all the languages of the Indo-Germanic family. (Donaldson, New Craises, p. 376.)

Ἀντικα, "straightway." Adverb.—Buttmann (Lexil. s. v., eβε, note 1) derives it from τὴν αὐτὴν ἱκα. assuming an old word ἵκ, ἱκός, with the digamma Φίς, and correspondent to the Latin vice, vices.

'Ετοιμάσατε, 2 plur. 1 aor. indic. act. of ἐτοιμάζω, "to prepare."
Line 118-122.

"to get ready;" fut. ἄσω.—From ἐτροίμος, "ready," probably akin to ἐτροίμος.

"Οφρα. "In order that." Equivalent here to ἑνα. A conjunction, marking an end, &c. Consult line 82.

Οἶος, οἶῳ, οἶον, "alone."—Akin to λος, la, Epic for ἐξ, μία, "one," and to the Latin unus, of which the earlier form was oinos, as appears from oinom for unusum, which occurs in the inscription found in the tomb of the Scipios.

Line 119. 'Αγέραστος, ὁν, "without a prize," from a priv., and γέρας, "a prize."

"Εω, Epic and Ionic for ὣ, 1 sing. pres. subj. of ἐμι, "to be."

"Εσικεὺς, 3 sing. 2 perf. of the obsolete ἐκω, "to be fitting." Literally, "to be like."

Λεόστετε, 2 plur. pres. indic. of λεύσω, "to see," "to behold." Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. ἔλευσα, being very late, if not barbarous.—Akin to ἔλυς, "light;" the Latin lucceo and lux, lucis, the Sanscrit ὅκ, "to look," or "see," &c.

"Ο, neuter of the relative, ὃς, ἦς, ὅς, used for ὅς, "that." (Matthiae, G. G., § 486, 3.—Kühner, § 800, ed. Jelf.)

'Ερχεται, 3 sing. pres. indic. of ἔρχομαι, "to come," or "go," fut. ἐρέσσομαι: perf. ἔφηλθα: Epic ἔπηλθοθα, and so always in Homer: 2 aor. ἔπηλθον, but from Homer downward, and in Attic, more usually ἔπηλθον: Doric ἔπηλθον.—The root of ἔρχομαι, namely, ἐρχ, is akin to the Sanscrit arch, "to go."—The 2 aor., fut., and perf. belong to a root ἔνθ, or ἐνθ, but the Doric form of the 2 aor., namely, ἔπηλθον, with the digamma prefixed, ἐπηλθον, shows a striking affinity to the old English verb "to wend," a tense of which, namely, "he went," &c., supplies a part of the verb "to go."

"Ἀλλη. (Consult note.)

"Ημείθετο, 3 sing. imperf. indic. mid. of ἐμείθω, "to change;" "to exchange;" in the middle, "to answer." Consult remarks on ἀπαμείθομενος, line 84.

Ποδάρκης, ἐς, "swift-footed." Literally, "sufficient or able with the feet." From πούς and ἀρκῶ, "to suffice."

Διὸς, διία, διόν, more rarely, ὁς, ὁν. Literally, "from, sprung from, belonging to, or sacred to Ζεύς." Then said, 1. Of goddesses, "divine;" "noble;" 2. Of illustrious men or women, "noble," "princely," "high born."—Contracted from the less common διος, and this from Δις, old stem of the genitive Διός of Ζεύς.

Line 121. 'Ατρέιδῆ, vocative of 'Ατρέ'δης. Consult line 7.
HOMERIC GLOSSARY.

Line 122–126.

Kúdaiete, voc. sing. of κυδιστος, η, on, “most conspicuous for station.” Superlative of κυδρός, ἂ, ὅν (formed, in reality, from κύδος, as αἰσχυστος, from αἰσχος). Other meanings are, “most glorious,” “most honored,” “noblest”

Φιλοκτεανώτατε, voc. sing. of φιλοκτεανώτατος, “most greedy,” “most covetous.” Superlative of φιλόκτεανος, ον, “loving possessions,” from φίλος and κτέανον, “a possession.”

Δώσουσι, 3 plur. fut. of δίδωμι, “to give,” “to bestow;” fut. δίδω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγάθυμος, ον, “high-souled,” “great-hearted.” From μέγας and θυμός.

Line 124. Πούν, enclitic adv., “any where.”—With the circumflex, πού, interrogative, “where?”

Ἰδον, 1 plur. syncopated form for ὀλδον; 2 perf. of ἐδώ. Consult line 70. (Matthiae, G. G., § 198, 3, vol. i., p. 444, of the German work.)

Ἐνθία, nom. plur. neut. of ἐνφύς, η, on, Epic and Ionic for ἔνυς, which, probably, no where occurs, “in common.” From ἐνφύς, “common,” &c.

Κεῖμενα, nom. plur. neut. pres. part. of κεῖμαι, “to lie.”

Line 125. Τὰ. (Consult note.)

Πολλῶν, gen. plur. of πόλις, ὅς, ἡ, Epic and Ionic for πόλις, ἑως, “a city.”

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρσῳ, “to sack,” “to ravage,” &c.; fut. πέρσῳ: 1 aor. ἔπερσα: 2 aor. ἐπράθων. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρσῳ and πιθός, “to burn,” as plainly perceptible in the 2 aorist ἐπεράθον, and he instances a parallel case in the old German berner, “to burn,” where a transposition of two letters connects it with brennen, having the same signification. Other etymologists, however, make πέρσῳ akin to the Latin perdo.

Διδάσσαται, 3 sing. perf. ἅ-1. pass. of δαῖω, “to divide.” The form δαιω, however, is merely assumed, since δαίζω takes its place in the active; and, besides, the middle δαιομαι is more frequently found in an active sense. Moreover, the 1 aor. ἐδαύσα, used in the sense of “to feast,” from Herodotus downward, though formed from δαῖω, belongs, by strict analogy to δαίνυμι.—The Sanscrit root is dá, “to cut off,” hence δαίζω, δάις, gen. δαιός, δαινύμ, δαιτρός, δατέωμαι, and perhaps also akin to δάπτω, and Latin dapes.

Ἐπείκυκε, 3 sing. 2 perf. of the supposed form ἐπείκω, 2 perf. ἐπείκα, ω, ε, “it is fitting.” From ἐπι and έικα. Consult remarks on έικώς, line 47.
Homeric Glossary.

Line 126–132.


Ἕπαγείρω, pres. infin. act. of ἐπαγείρω, “to heap up.” Literally, “to gather upon.” (Consult note.)—From ἐπι and ἄγειρω.

Πρόει, 2 sing. 2 aor. imper. act. of προίημι, “to send on,” Line 127. “to send forth,” or “forward,” &c.; fut. προήσομαι: 1 aor. πρόηκα, in Homer also προήκα: 2 aor. πρόην.—From πρό and ἵημι, “to send.”

Line 128. Τριμπῆ, “threefold,” used as an adverb, but, in reality, the dative sing. fem. of τριπλῆς, η, ον, contracted τριπλῶν, τριμπῆ, τριμπλῶν. So τριμπῆ here is contracted from τριπλῆς.

Τετραπῆ, “fourfold,” used as an adverb, but, in reality, the dat. sing. fem. contracted for τετραπλῆς, ον τετραπλῶς, η, ον, contracted τετραπλῶν, τετραπῆ, τετραπλῶν.

Ἀποτίσομεν, 1 plur. fut. indic. act. of ἀποτίνω, “to recompense,” fut. σω. From ἄπω and τίνω.

Ποθί, adverb of time, “ever.” The corresponding prose form is ποτέ.

Δώσι, Epic for δῷ, 3 sing. 2 aor. subj. act. of δίδωμι, “to grant,” “to give.” The third person singular of the subjunctive has in the Epic language the termination σι appended to the regular form; as, ἵστῃσι, ἵστῃ, δῶσι for δῷ.

Τροίην, acc. sing. of Τροίη, ης, Epic and Ionic for Τροία, ας, ἦ, “Troy,” the city of Priam.


Ἐξαλαπάζω, 1 aor. infin. act. of ἐξαλαπάζω, “to sack,” “to storm.” fut. ἤω. From ἐξ and ἄλατε, “to empty,” “to drain,” and this last from a euphon., and λαπάζω, “to empty out,” “to plunder.”

Κρείων, οὐτός, δ, “the ruler,” said usually of kings and chiefs, but also of the gods. Ionic and poetic for κρέων. —Akin to κράς, κράτος, κρείττων. Compare the Sanscrit kri, “facere.”

Line 131. Πηρ, enelicite particle, “very.” Consult note.

Ἐὼν, Epic and Ionic for ὄν, pres. part. of εἰμί, “to be.”

Θεοεἰκέλε, voc. sing. of θεοεἰκέλος, ov, “godlike.” From θεός and ἐκελός, “like.”

Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, “to conceal;” Line 132. fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, “a thing stolen,” and in the Latin clep-ere.
Line 132-136.

Now, Epic and Ionic for νο, dat. sing. of νος, νόον, Attic νος, νον, ὅ, "the mind," &c. The root νο appears to be softened down from an earlier one γνω, and from this last come γνωναι, γιγνωσκω, Latin nosco, novi, &c. (Pott, Etymol. Forsch., vol. i., p. 126.)

Παρελέσσαι, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελέβεσαι. Thus, fut. παρελέσσαι: 2 pers. (old form) παρελέσσαι: (Ionic and Epic) παρελέσσαι: (Attic) παρελέβεσαι.—"To over-reach." Literally, "to go by," "beside," or "past," "to pass by."

Line 133. 'H. Interrogative particle. (Consult note.)

'Εχεις, 2 sing. pres. subj. of ἔχω, "to have."

Αὐτῶς. "Thus." (Consult note.)

Line 134. Ἡθαί, pres. infin. of ἡθαι, "I sit!" imperf. ἡθην : imper. ἡθο, ἡθαθω, &c. : infin. ἡθαί : part. ἡθενος. —This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἔχω, "I seat," and signifies, when strictly considered, "I have been seated," or "placed," so that ἡθην, in like manner, is a regular pluperfect passive. In the secondary force, I sit, am in a sitting posture, it differs, along with its compound κάθηαι, from ἔζωαι, καθεδομαι, "I seat myself," "take my seat." As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἡθενος), like the genuine perfect, but on the antepenult (ἡθενος), like the present.

Δεῦμενον, Epic for δεῦμενον : pres. part. of δεῦμαι, Epic for δεομαι: deponent pass., with fut. mid, "to want," "to need:" fut. δεῦμαι : perf. δεῦμαι : 1 aor. ἐδεῦθην.

Κέλει, Epic and Ionic for κέλει : 2 sing. pres. indic. of middle deponent κέλουμαι, "to bid," "to urge," "to exhort," "to command:" fut. κέλησαι : 2 aor. κεκλήμην and ἐκεκλήμην. Poetic form for κέλεων. —Present κέλουμαι : 2 pers. (old form) κέλειαί : (Epic and Ionic) κέλεαί : (Attic) κέλευ.—Akin to κέλλω, "to urge on," "to drive on," and to the Latin cello, as appearing in percello and procella.

Ἀποδίδοναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀποδώμαι. — Consult line 98.

Line 135. 'Αλλ' el μέν, κ. τ. λ. Compare line 123.

Line 136. Ἀροντες, Epic and Ἐολικ, 1 aor. part. act. of ἄρω, "to adapt," "to fit:" fut. (Epic and Ἐολικ) ἀροσω : 1 aor. ἀροσα : 2 aor. ἀρομαν : 2 aor. inf. ἀραφεῖν, &c. : fut. Attic, ἄρω.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἄρεσκο, ἄφτω, ἄρ- τω, ἄριω, ἄρω, ἄρμοζω, ἄρνυμαι, springing immediately from it, the
radical signification being "to join," "to fit," both transitive and intransitive.

Θεμών. Consult line 24.

\'Αντάξιον, nom. sing. neut. of ἀντάξιος, a, ov, "fully equivalent," "worth just as much." From ἀντί, denoting comparison, and ἄξιος, "of like worth," &c.

Δώσων, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

*Ελώματι, 1 sing. 2 aor. subj. mid. of ἀλέω, "to take," "to seize;" fut. ἀλήσω : perf. ἔρηκα : Ionic ἄρηέν : 2 aor. ἔλλον : 2 aor. mid. εἴλομαι.—The root of ἀλέω is akin to the Sanscrit hri, "to seize," whence, also, we have χείρ, "a hand," and the old Latin hir, together with the English grip. Again, with the root ἔλω, whence we have ἔλλον, ἔλειν, &c., we may compare the Sanscrit radical al, "to take," "to receive," &c. (Eichhoff, Vergleichung, &c., p. 199.)

Τέόν, accus. sing. neut. from τέος, ή, ὅν, Epic and Ionic for σος, σή, σόν, "thy," "thine." Compare the Latin tuus.

Ἀλάντος, gen. sing. of Άλας, αντος, ὁ, "Ajax," son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus, who commanded the troops of the Locri, and was hence called the Locrian, as the former was styled the Telamonian.

'Ιὼν, pres. part. of ἐλμ, "to go;" "to receive;"

'Οδυσσής, gen. sing. of 'Οδύσσευς, "Ulysses," earlier form for 'Οδυσσέως.

\Line 138. "Αξό, fut. of ἄγω, "to lead away;" fut. ἄξω

\'Ελόω, 2 aor. part. act. of ἀλέω, "to take," "to seize." Consult remarks under Ἐλώματι, line 137.

Κεχωλόσεται, 3 sing. 3 fut. pass. of χολόω, "to make angry," &c. Consult note, and compare remarks on χολωσεμέν, line 78.

\Line 139. "Αξό, fut. of ἄγω, "to lead away;" fut. ἄξω

\'Ελόω, 2 aor. part. act. of ἀλέω, "to take," "to seize." Consult remarks under Ἐλώματι, line 137.

\Line 140. mid. of μετάφρασμαι, "to deliberate upon." Consult note.

—Observe that the ending μεσθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic.
HOMERIC GLOSSARY.

Line 140–143.

poets. It is, in fact, the original and stronger form. (Kühner, ¶ 123, 15.)

Aῦτις, Epic and Ionic for ἄνως, “again,” “hereafter.”

Line 141. Ἀγερ. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νῆς, νησός, Epic and Ionic for ναῦς, νεός, ἦ, “a ship.”

Μέλαινα, accus. sing. fem. of μέλας, μέλαινα, μέλαν, “black.”—Pott traces an affinity between μέλας and the Sanscrit mala, “soridés,” “lutum.”

Ἐρύσσομεν, Epic for ἐρύσσομεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, “to draw?” fut. ἐρύσω: 1 aor. ἐρυσ-σα, &c.

Αλα, accus. sing. of ἄλς, ἄλος, ἦ, “the sea.” Often used in Homer and the poets, rare in prose. Not to be confounded with ἄλς, ἄλος, ὃ, “salt.”


Line 142. Ἐρέτας, accus. plur. of ἐρέτης, ou, ὃ, “a rower,” usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσω, “to row.”

Ἐπιτηδεῖς, “as many as are proper,” adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπιτηδεῖς, and employ it usually in the sense of “on purpose,” “advisedly.” Latin, consultor, de industria. Hence cunningly, deceitfully, &c.—Buttmann derives it from ἐπί and τάδεια, old form for τάδε, “as is necessary for that thing,” “for that very purpose.” (Lexil., p. 299, ed. Fishl.)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρομεν: 1 plur. 1 aor. subj. act. of ἀγείρω, “to collect,” “to bring together,” fut. ἄγερω: 1 aor. ἄγερα.

Ἐκατάμβην. Consult line 65.

Θείομεν, Epic for θέωμεν, and that for θέμεν, the mood-vowel being shortened: 1 plur. 2 aor. subj. act. of τιθημι, “to place,” “to put,” fut. θῆσο: perf. τέθεικα: 1 aor. θηκα: 2 aor. θην.

Ἀν. Old form for ἄνα.

Χρυσῆδα, accus. of Χρυσῆς, ἵδος, ἦ, “Chrysesis.” Consult line 111.

LINE 144–148.

**Line 144.** ἥσομεν, with the shortened mood-vowel, Epic for βήσο- 
muεν, 1 plur. I aor. subj. act. of βίω, "to cause to go." fut. 
δήσω: 1-aor. ἥθησα. (Consult note.)

Else, μία, ἕν, "one." The root is ἕν, as appearing in the genitive 
ἐν-γις, and also in the Latin un-us; the English one, only (i. e., one- 
ly); the Sanscrit demonstrative ē-na (aina); the Gothic aina, &c.

'Ἀρχός, οὐ, ὁ, "a commander." From ἀρχή, "authority," &c.

Βουληφόρος, οὖν, "counsel-bearing," "counseling." Hence, ἄνηρ 
βουληφόρος, "a counsel-bearing man," "a counselor."—From βουλή, 
"counsel," and φέρω, "to bear."

"Εστώ, 3 sing. pres. imper. of εἰμί.

**Line 145.** Αἰας. Consult line 138.

'Ἰδομενεὺς, Epic and Ionic ἰδός and ἕος, Ἀττικ ἔως, ὁ, "Idomeneus," 
King of Crete, and leader of the Cretan forces against Troy.—On 
his return home, he found his kingdom in the hands of a usurper, 
and retired in consequence to Italy, where he founded a city on the 
coast of Calabria, which he called Sallenfia.

**Line 146.** Πηλείδη, voc. of Πηλείδης, οὖν, "Pelides." Consult line 1.

'Εκκαγλότατε, voc. sing. of Εκκαγλότατος, οὖν, "most formidable.
Superlative of Εκκαγλός, οὖν, "striking," "terrible." Consult note.

'Εκάεργων, accus. sing. of Εκάσωγος, οὖν, ὁ, "the far-working 
one." An epithet of Apollo. From Εκάς, "afar," and 
ἔργον. Compare remarks on 'Εκτόθολος, l. i. e 14.

'Ιλάσσεαι, with shortened mood-vowel, Epic for Ιλάσσοι: 2 sing. 
1 aor. subj. mid. of the deponent Ιλάσκοιαι, "to propitiate." (Consult 
line 100.)—Observe that Ιλάσσει is Epic for Ιλάσια; thus, 1 pers. 
Ιλάσκοιαι: 2 (old form) Ιλάσσαι. (Epic and Ionic) Ιλάσσαι, or Ιλάσ- 
σεαι: (Attic) Ιλάσια.

'Iερά, accus. plur. neut. of λερός, ἵ, ὑν, Epic and Ionic for λερός, ἀ, 
ὅν, "sanctified." (Consult note.)

'Ρεξας, 1 aor. part. act. of ἰδιω, "to perform," "to offer up:" fut. 
ῥέξω: 1 aor. ῥέξα and ῥήξα. Of the passive, only the aor. infin. 
ῥέξθηναι is used.—According to Buttmann (Lexil., s. v. χαλινός, 5), 
ῥέξω is the same word with ἰδιω, being formed from it by the trans- 
position of ἐ and ρ. Be this as it may, the root ἰδ of ἰδω is plain- 
ly akin to ἔργιν εἰς ἐργον; just as ἰδιω, with its root ἰδή, shows an 
affinity to the English "wreak."

'Ὑπόθρα, poetic adverb of frequent occurrence in Homer, 
but always in the phrase ὑπόθρα ἰδόν, "having eyed stern- 
ly," "grimly," "gloomily."—From ὑπό τιλ ὐπα, the obsolete root 
of ἱδρακον (2 aor. of ἱδρκω), so that the original form was probably

υπόδο,ς,ξ, and the ξ was finally thrown away, as the κ from γόνας. (Thiersch, Gr. Gr., § 197, 2.) Lexicographers generally regard υπό
dρας as a later form of υπόδρα, but with evident incorrectness.

Line 149. ἀναιδεύν, Epic and Ionic for ἀναιδεύν, accus. sing. of ἀναιδεία, ἡ, ἡ; Epic and Ionic for ἀναιδεία, ας, η, “shamelessness.” From ἀναιδής, “shameless,” and this from the negative prefix ἄ and αἴδως, “sense of shame.”

Ἐπιείμνυε, voc. sing. perf. part. pass. of ἐπιείμνυμι, Epic and Ionic form for ἐφέσσεται, “to put on another, as an additional or outer covering:” middle ἐπιείμνυσαι, “to put on one’s self, as an upper or outer garment,” “to clothe one’s self.”—Observe that the form of the perf. part. pass., from ἐφέσσεται, would be ἐφεμένος.

Κερδαλεόφρον, voc. sing. of κερδαλεόφρων, on, “lusting after gain,” “whose thoughts turn continually on gain.” From κερδαλέος, “looking sharply after one’s interests,” and this from κέρδος, “gain,” and φρύ, φρονέω.

Line 150. Τοί, Epic, Ionic, and Doric for σοί.


Πείθησαι, 3 sing. pres. subj. middle of πείθω, “to persuade;” middle πείθομαι, “to obey.”—Consult remarks under ἐπίθεσθο, line 33.

Line 151. Ἐλθέμεναι, Epic, Doric, and Αἰolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ἰφί. Consult line 38.

Line 152. Ἐνεκα, “on account of.”

Ἠλθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsyncopated form, common in Epic, rare in tragic poetry, whence ἐλθεῖν comes by syncope.

Αἰχμητῶν, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οῦ, ὁ, “a warrior.” Literally, “a spearman.” From αἰχμή, “the point of a spear.”


Δεῦρο, “hither,” an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, “until now,” “up to this time.”

HOMERIC GLOSSARY.

Line 153-156.

Obrí, “not at all,” accus. sing. neut. of obris.

Atríou, nom. plur. masc. of atrious, a, ov, more rarely oç, ov, “in fault.” From atría, “blame,” “fault.”

Bovs, accus. plur. of bovis, boös, ö, ö, “cattle.” Contract ed form for boas. The stem is Boś (bov, bov), which, with the appending of the gender-sign ö, becomes boös (böös-s), and this, boös, answering to the Latin bov, in the genitive of which, namely, bov-is, the digamma reappears. (Kühner, § 272, 2)—Akin to the Sanscrit gò, nom. goux, and through that with the English cow, the change of β into a g-sound, and vice versa, being very frequent in the cognate languages. Thus, βapós and gravis: βavá in Corinna, and γυνή, &c.

"Hléasav, 3 plur. 1 aor. indic. act. of ἐλαίνω, “to drive away.” Radical signification, “to set in motion,” “to drive,” more in bodily than mental relations, especially said of driving flocks: fut. ἐλαίω, Epic ἐλάσω: 1 aor. ἐλασα, poetic ἐλασα, and ἐλάσσα.—From ἐλάω, and this akin to the Sanscrit il, “to arouse,” “to set in motion.”

(Eichhoff, Vergleichung, &c., p. 211.)

"Iπνους, accus. plur. of ἰπνος, ov, ö, “a horse.”—Through the diaetec form ἰπνος we trace its identity with the Sanscrit aca (Latin equus). The Persian esp also is between both. (Pott, Etymol. Forsch., vol. ii., p. 256.)

Line 155. Ποτέ, “ever.” Enclitic particle of time

Φθις, dat. sing. of Φθις, ης, ö, Epic and Ionic for Φθία, άς, η, “Phthia,” the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Oeta and the Malic Gulf.

Ἐριβόλακε, dat. sing. of ἐριβόλαξ, akeš, ö, ö, “deep of soil.” More literally, with large clods of rich, loamy soil, which does not crumble away, like sand, under the plough; hence “fertile,” “rich-soiled.”

—From ἐρι, intensive prefix, and βόλαξ, same as βόλος, “a clod of earth.”

Βοτανείρη, dat. sing. of βοτανείρη, Epic and Ionic for βοτανέωρα, ö, “nurse of heroes.” More literally, “man-feeding.” An epithet of fruitful countries; as, for example, Phthia. No such adjective as βοτανέως, ov, seems to have been used.—From βότης, fem. of βός, and this from βόσκω, “to feed,” and ἄνηρ.

Καρποῦ, accus. sing. of καρπός, oû, ö, “fruit,” “produce tions of the earth.”—Perhaps from the same root as κάρφω, “to make dry,” &c., and κάφρος, “any small dry body;” and hence, strictly, that which is dry, and so ripe.
Line 156–159.

"Εδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλέωμαι, "to injure," "to destroy"; fut. δηλήσωμαι: 1 aor. εδηλησόμην: perf., in a passive signif., δεδηλήματι. — Akin to the Sanscrit dal, "to hew," "to cleave," &c. (Eichhoff, Vergleich., p. 205.)

Μετασύν, "between." Radical signification, "in the midst." Used also of time, "during," "while." — From μετά.

Ωφέεα, Epic and Ionic for ὄρη, nom. plur. of ὄφρος, ἔος, τό, Epic and Ionic for ὄρος, ἔος, τό, "a mountain." — Perhaps from the radical ὄρω, "to arouse," "to make to rise," and hence any thing rising up.

Θάλασσα. Consult line 34.


'Αναιδής, voc. sing. of ἀναιδῆς, ἐς, "shameless." — From the negative prefix ἄν and αἰδῶς, "shame."

"Αμα, "together with," "along with." — Akin to the Sanscrit preposition sam. (Donaldson, New Crat., p. 236.)

'Εσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἐπομαι, "to follow;" imperf. εἰπόμην: fut. ἐφομαι: 2 aor. ἐπομην. — The active ἐπω, "to be about or with," belongs solely to the old poetry; only some compounds, especially διεπω and περιεπω, having established themselves in prose. — The deponent ἐπομαι is the Latin sequor, the letter s taking the place of the aspirate, as in Ὠλη, νυσσα; and q that of p, as in πέτορες (Æolic for τέσσαρες), quatuor.

"Οφρα, "in order that." Conjunction, marking the end or object in view.

Χαϊρῆς, 2 sing. pres. subj. act. of χαίρω, "to rejoice," "to be glad;" fut. χαίρησω: 2 aor. ἔχωρην: perf., with present signif., κεχάρηκα, the usual perfect being κεχάρημαι.

Line 159. Τιμῆν, accus. of τιμῇ, ἦς; h. (Consult note.)

'Αριστευναι, pres. part. of the deponent ἀρνωμαι, "to seek to gain," "to gain by one's own exertions," "to acquire." Used only in the present and imperfect, and taking its other tenses from αἱρομαι: fut. ἀροῖμαι. — A lengthened form of αἴρω, as πτάρωμαι is of πταιρω.

Μενελάω, dat. sing. of Μενέλαος, ou, ὁ, "Menelaus," brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνώτα, voc. sing. of κυνώττης, ou, ὁ, "dog-eyed," "dog-faced," 1. e., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery. — From κών, "a dog," and ὤς, "look," "visage," &c.
LINE 160-164.

Line 160. "Μετατρέψε, 2 sing. pres. indic. middle of μετατρέπω, "to turn round." In the middle, μετατρέψομαι, "to turn one's self round toward any thing," "to turn one's self and go after a thing," and hence "to regard," &c.; fut. ζωομαι.—From μετά and τρέπω.

'Αλεγίζεις, 2 sing. pres. indic. act. of ἀλεγίζω, "to care for," "to trouble one's self about a thing."—From ἀλέγω, "to trouble one's self.

Line 161. Γέρας. Consult line 118.

'Αφαίρεσαι, fut. infin. middle of ἀφαίρεω, "to take away," "to take from:" fut. ἄσω: fut. middle ἄσομαι. From Homer downward, the middle is more frequent than the active.—From ἄπο and αἱρέω.

'Απειλεῖς, 2 sing. pres. indic. act. of ἀπειλέω, "to threaten:" fut. ἄσω.—The common notion is that of speaking loud, whence, with ἀπελλάξω, it is referred to ἄπω.

'Εμύγγεσαι, 1 aor. indic. act. of μογέω, "to toil:" fut. ἄσω.—From μόγος, "toil."—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγ-ας, mag-nus, &c., the idea implied in μόγ-ος and μόχ-θος, especially the latter, being that of something great placed or laid upon one.

Δίσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from ὀδίσωμι, "to give:" fut. ὄσω: 1 aor. ὄσκα: 2 aor ὄσων: perf. ὄσκα. (no ὄσκα)

γίς, Epic nom. plur., as from a stem γίς, "a son:" gen. γίς: dat. γίς: accus. γίς: dual γίς: plur. nom. γίς, &c. The Epic dialect also declines in another way as from a stem γίς: gen. γίς: dat. γίς: accus. γίς, &c.

'Ιγος, accus. sing. neut. of Ιγος, η, ον, "equal to," "the same as."—Observe that the ε in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ιγος, &c.

'Οπότε, Epic for ὅπότε, "when."

'Εκπέροσι, 3 plur. 1 aor. subj. act. of ἐκπερθω, "to sack."

Line 164. Consult line 19.

Εὐναύμονον, accus. sing. neut. of εὐναύμονος, η, ον, "well-inhabit-ed," "well-peopled." Properly an adjective, and not a participle, since we find no such verb as εὐναῖω or εὐναιμαι.—From εὖ and ναίω "to inhabit."

Πολιθρον, ου, το, "a city." In form a diminutive from πόλις (old form) for πόλις, but, in usage, equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra distinguished from the capital.
HOMERIC GLOSSARY.

Line 165–168.

Line 165. 
πλείον, accus. sing. neut. of πλείων, πλείον, "the greater (part)." Literally, "more." Comparative of πολύς, "many."—Homer, like Hesiod, uses πλείον or πλέον, as his verse requires. In Attic prose, on the other hand, πλείον is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.


Line 166. 
Διέποντι, 3 plur. pres. indic. act. of διέπω, "to dispatch." More literally, "to manage," "to be busied upon a thing:" fut. ψω.—From δια and ἐπ. Consult line 158, remarks on ἐπόμην.

'Ατάρ, conjunction, "but," "yet," "however," "nevertheless." Like the Latin at, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form ἀτάρ is Epic only.

Δασμός, οὖ, ö, "a division," "a sharing of spoil."—From δαίω, "to divide." Consult remarks on δέδασται, line 125.

'Ικηται, 3 sing. 2 aor. subj. mid. of ἱκνέομαι, "to come." Consult remarks on ἰκεσθαι, line 19.

μείζον, nom. sing. neut. of μεῖζων, on, irregular comparative of μέγας. Homer and the Attics use μείζων, on, &c., but in Ionic prose we find μέζων, on: Doric μέσων: Boeotian μέσων.

—The root μέγ-ας appears in Latin mag-nus, Sanscrit mah-at, Persian maht or meak, German mach-t, English mickle, much, mighty, &c.

'Ολίγον, accus. sing. neut. of ὀλίγος, ἤ, on, "small."—Akin to the Sanscrit laghu, and English light; and through laghu, with ἐλαχίς, and the Latin levis. (Pott, Etymol. Forsch., vol. i., p. 87.)

Line 168. 
Νήσας. Consult line 12.

'Επήν, Epic and Ionic for ἐπάν "whenever." Contracted from ἐπεί and ἦν, for ἦν.

Κεκάμω, 1 sing. 2 aor. subj. act., with Epic reduplication, for κάμω, from κάμω, "to become weary," "to be tired or worn out." More literally, "to work," "to labor hard," and then "to work one's self weary," fut. mid. καμοῖμαι, Epic καμεῖμαι: 2 aor. ἐκάμων: perf. κέκημα, which Homer mostly uses in the Epic participes κεκημῶ, κεκημῆτι, κεκημήτα, but also κεκημῆτα.—Pott connects κάμω with the Sanscrit kṣham, "tolerate," "perpetu." 

Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, "to wage war," "to war": fut. ἕω, Doric ἐῳ, which last is the only future used by Homer.
HOMERIC GLOSSARY

Line 169-174.

Line 169. E"mu. Present in a future sense. (Consult note.)


Φέρτερον, nom. sing. neut. of φέρτερος, a, ov, "better," assigned as an irregular comparative to ἵγαθος: superlative φέρτατος.—From φέρω, like foris from sero in Latin.

Line 170. Οίκαδε. Consult line 19.

"Ιμεν, Epic for ἵαται, pres. infin. of ε"μι, "to go." Earliest form ἵμενα.—Consult remarks on χολωμένεν, line 78.

Κορωνίουν, dat. plur. of κορωνίς, ιδος, ἵ, "of bending-stems." Hence, in a general sense, "curved," "bent," &c. In Homer always said of ships. (Consult note.)

Οἶα. Consult line 59.

"Ατιμος, ov, "unhonored," "dishonored."—From ἄ, priv., and τιμή.

'Εων, Epic and Ionic for ἐων, from ε"μι, "to be."

"Αφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἐνος or ἐνος, "a year," and hence denoting "annual income," or "produce." Buttmann, however, condemns this etymology, and deduces the word from an old form ἀφυς, εία, ὦ, of which, according to him, ἀφετος was a lengthened form. (Lexil., p. 177, ed. Fishl.)

"Αφύζεω, fut. infin. act. of ἀφύσω, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἀφύζω: 1 aor. ἐφύζα, or, Epic and without augment, ἐφύζα.—Middle, ἐφύζομαι, "to draw for one's self."

Φεύγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert:"

Line 173. fut. φεύξομαι, Doric and Attic φεύξομαι: 2 perf. τέφεγα: 2 aor. ἔφεγαν. Later authors have also a so-called 2 fut. φεύγω.—Compare remarks under φύγομεν, line 60.


Τοί, for σοί. Epic and Ionic.

'Επέσαοντας, 3 sing. perf. indic. pass. of ἔπεσεώ, "to set in motion," either against a person, or for the accomplishment of a certain object (i. e., toward any thing). Hence, "to incite," "to set on," &c.; perf. pass. ἐπέσαομαι: pluperf. ἐπεσαομην, &c.—From ἔπι, "against," or "toward," and σεώ, "to put in quick motion," "to urge," &c.

Line 174. Διασαμαί, "to entreat," "to beseech," &c. Middle depo-

ment. Consult line 15.

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HOMERIC GLOSSARY.

Line 174-179.

Εἶνεκα, Epic and Ionic for ἐνεκα.

'Εμείο, Epic for ἐμοῦ, gen. of ἐγὼ.

Μένειν, pres. inf. act. of μένω, "to remain:" fut. μενῶ : perf. αἰμένεια : 2 perf. μέμονα : 1 aor. έμενα. The Epic and Ionic future is μενέω.— The 2 perf. μέμονα occurs only once as a connection of μένω: every where else it has the meaning of "I desire strongly," "I long or yearn for," "I strive," &c., and conveys the idea of a steadfast, fixed purpose.—Compare with μένω the Latin manco, &c.

Τιμήσουσαι, 3 plur. fut. act. of τιμῶ, "to honor:" fut. τιμήσα : 1 aor. τίμησα, &c. From τιμή.

Μητίετα, Epic and Aeolic for μητιέτης, ov, ὁ, "the counselor," "the adviser." An epithet of Jove, equivalent, in effect, to "all-wise."—Formed from μῆτης, "counsel," "advice," and this last akin to the Sanscrit mati, "thought," "counsel," with which compare the German muth.

"Εχθριστος, "most hateful," "most odious." Irreg. super. lative of εχθρός : comparative ἔχθριος.—From εχθρος, "hatred," which Buttmann derives from ἐκ, ἐξ, ἐκτός, just as the original signification of hostis was a "stranger," one from without.

'Εσί, Epic and Doric for εἰς or εἶ, "thou art," 2 pers. sing. of εἰμι. Strictly speaking, ἑσί is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφέων, Epic and Ionic for διοτρεφόν, gen. plur. of διοτρεφής, εσ, "Jove-nurtured," "cherished by Jove." (Consult note.)—From Ἴενε, gen. Δίος, and τρέφω, "to nurture," &c.

Βασιλέων, Epic and Ionic for βασιλέων, gen. plur. of βασιλεῦς, "a king."

Line 177. Τοι for σοι.

"Ερις, gen. ἵδος, ἴ, "strife."—Probably akin to the Sanscrit rush, Latin iras-ci.

Καρπερός, ἄ, ἄν, another and perhaps earlier form of κρατερός, "powerful," "valiant." Commonly regarded as Epic and Ionic for κρατερός.—From κάρτος, Epic and Ionic for κράτος, with which compare the German hart, and English hard.

'Εσι. Consult line 176.


'Ετύροισιν, Epic and Ionic for ἐτύροις, dat. plur. of ἐτύρος, ov, ὁ, "a foilence," "a companion." Epic and Ionic for ἐταίρος, ov, ὁ, same signification.—Probably from ἰδος, "custom," &c., or else from the
HOMERIC GLOSSARY.

Line 179—182.

same root with this, and denoting one accustomed to be with an other, and, therefore, sure, trusty.

Mvmmiônesov, Epic and Ionic for Mvmmidovu, dat. plur. of Mvmmidov, ónvo, ó, "a Myrmidon." In the plural Mvmmidôvês, óm, "the Myrmidons," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repopulate his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called Myrmidones, as having sprung from ants (μύρμηκες), a story founded merely upon the resemblance between the two terms Mvmmidov and μύρμης. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

"Anasoe, pres. imperat. of ἀνάσσω, "to rule over." fut. ἕω. From ἄναξ, "a king," &c.

Σίθεν, Epic, poetic, and Attic for σοῦ, gen. of σύ, "thou." Consult Excursus V., on the suffix θεν, and its genitive force.

'Αλεγίζω, "to regard," "to trouble one's self about a thing." Frequentative form from ἀλέγω, same signification.

"Οθομαί, "to care for," "to take heed." Deponent verb, Line 181. only used in the present and imperfect. The radical meaning of this verb appears to relate to shyness or timidity. "Οθομαί will then be akin to δοσομαί, ντρομαί, "to look at," &c., just as in German we have scheuen, "to be shy," and schauen, "to look at;" and as a provincialism, moreover, the latter word is used instead of the former.

Κότενρ, gen. sing. pres. pat. of κοτέω, "to be angry," "to bear one a grudge." The middle κοτεμαί is also used, in the same signification with the active.—From κότος, "grudge," "rancor," "ill will."

'Απειλήσω, 1 sing. fut. of ἀπειλέω, "to threaten." (Consult line 161.)

Line 182. 'Εμε, emphatic form of the accus. of ἐγώ.

'Αφαιρέται, 3 sing. pres. indic. mid. of ἀφαιρέω, "to take away." Consult line 161.
HOMERIC GLOSSARY.

**Line 182-188.**

Χρονιδά. Consult line 111.

**Line 184.** Ἄγω, 1 sing pres. subjunctive (not indicative) of ἀγω (Consult note.)

Βρισῆδα, accus. sing. of Βρισῆς, τοῦς, ἥ, "Brisēs." Literally, "the daughter of Briseus." A "female patronymic from Βρισῆς, Epic gen. ἥς, for ἄς, ó, 'Briseus,' according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lynnessus.

Καλλίπρων. Consult line 143.

Κλισινδε, "to thy tent." Adverb, compounded of the accus. of κλισίν, ἥ, ἥ, Epic and Ionic for κλίσια, ας, ἥ, "a tent," and the suffix ἐ of denoting motion toward. Consult, as regards the true force of κλίσια, the remarks on κλίσια, line 306.

"Οσσον, Epic for ὅσσον, "how much," accus. neut. of ὅσσο, ἥ, ὅσ, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγῆ, Epic for στυγῆ, 3 sing. pres. subj. act. of στυγέω, "to hate," "to dread," fut. ἱσσο. Lengthened from a root στυγ, whence the derivative tenses used by Homer are formed; namely, 1 aor. στυγά: 2 aor. ἑστυγον, &c.

**Line 187.** Ἡσσον. Consult line 163.

Φάσατ, pres. infin. middle of φημί, "to say," "to declare."—Middle ἑμαι, "to call one's self," &c. (Consult line 33.)

"Ομοιωθήμεναι, Epic, Doric, and Ἑλλ. for ὁμοιωθήμεναι, 1 aor. inf. pass., with a middle signification, from ὁμοιῶ, "to make like," "to liken," "to compare;" fut. ὁμοιώσω. Middle ὁμοιόμαι, "to liken one's self," "to compare one's self unto another."—From ὁμοιος, "alike."

"Ἀντιν, "openly," adverb. More literally, "face to face, "in front," "over against."—From ἀντι.

Φάτο, Epic and Ionic for έφατο, the augment being dropped, **Line 188.** 3 sing. imperf. indic. middle of φημί, "to speak." Middle φάμαι: imperf. ἐφάμην, Epic and Ionic φάμην.

Πηλείων, dat. sing. of Πηλεῖων, ὕνος, ó, "the son of Peleus." Poetic form of patronymic in place of the more usual Πηλείδης. (Consult line 1.)

"Αεις. ἐας, τό, "indignant grief." Consult remarks on ἀχνύμενος, line 103.

Γένετο, Epic and Ionic for ἔγενετο, the augment being dropped, 3 sing. 2 aor. indic. mid. of γίνομαι.

Ol, "unto him," i. e., "his," dat. sing. of the pronoun of the third person: nom. (wanting): gen. oû: dat. ol, &c. (Consult line 72)
HOMERIC GLOSSARY.

Line 188-193.

'Ἡτόπ, τό, "the heart." In Homer always in the nominative or accusative; but the dative ἡτοπά occurs in Simonides (7, 7).—From II., xxi., 386, ἐνὶ φρεσὶ θυμὸς ἁπτο, it has been inferred that ἡτόπ has ἁπτο for its root, and so, like animus and anima, strictly denotes the breath.

Line 189. Στήθεσιν, Epic for στήθεσιν, dat. plur. of στήθος, εος, το, "the breast."—Probably from ἱστημι, "that which stands up."

Δασίοσι, Epic and Ionic for λασίος, dat. plur. of λάσιος, ia, iou, "hairy." (Consult note.)—Probably akin to λαίνα, χλαίνα, and Latin lana and lena.

Διώνιχα, "two ways." Adverb, from δι, ὄν, and δίχα, "in two," "asunder."

Μερμηρίζεν, Epic and Ionic for μερμηρίζεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "to meditate," "to ponder." More literally, "to be full of cares;" fut. ἤω.—From μέρμηρα, ἄς, ἦ, collateral form of μέρμηρα, "care," "trouble," and this from μέρμερος, on, "care-laden," which last is probably connected with μερίζω, "to divide," and μέρος.

Φύσγανον, on, τό, "a sword."—Said to be changed from φύσγανον, and to come from φύς, "to slay."

Οὔν, accus. sing. neut. of ὄς, εῖα, ὑ, "sharp," "keen-edged."—Akin, probably, to ὕκυς, "swift," and denoting that which makes its way swiftly through opposing obstacles.

'Ερυσόμενος, Epic for ἐρυσόμενος, 1 aor. part. middle of ἐρύω, "to draw;" fut. ἐρύω, Epic ἐρύσω: perf. pass. ἐρύθημα.—Epic and Ionic present ἐρύω: fut. ἐρύσω, &c.—Middle ἐρύμαι: fut. ἐρυσαί.

Μηροί, gen. sing. of μηρός, οὖ, ὅ, "the thigh."

'Αναστήσεν, 3 sing. 1 aor. opt. act. Ἀeolic form for ἀνα στήσαι, from ἀνίστημι, "to cause to rise up;" fut. ἀναστήσω, &c.

'Εναρίζων, 3 sing. pres. opt. of ἑναρίζω, "to slay;" fut. ἤω. Properly, "to spoil a slain foe," from ἑναρα, "the arms of a slain foe."

Πάσατεν, 3 sing. 1 aor. opt. act. Ἀeolic form for πάσαται, from παῦω, "to cause to cease;" fut. σω. In the middle πάσαται, "to cause one's self to cease," "to cease."

'Ερηπτύσετε, 3 sing. 1 aor. opt. act. Ἀeolic form for ἐρηπτύσαι, from ἐρητύνω, "to check," "to restrain," fut. σω.—Akin to ἐρυώ, ἐρύκω, ἐρώτω.

'Ορμαίνε, 3 sing. imperf. indic. act. of ὀρμαίνω, "to deliberate" (consult note): fut. ὀρμαῖν. Used by Homer only in the present, imperfect, and 1 aor. ὀρμάνα, always with the augment.—From ὀρμάω, "to urge," "to incite."
HOMERIC GLOSSARY.

Line 194–196.

*Elketo, Epic and Ionic for *elketo, the augment being dropped, 3 sing. imperf. indic. middle of *elkwa, “to draw;” fut. *elxó: 1 aor. *elxa, but only among later writers, the derivative tenses being mostly formed from *elkω: fut. *elkws: 1 aor. *elkwsa. 1 aor. pass. *elkwséthi: perf. pass. *elkwsami: whereas the present *elkω itself is only used by later writers. In early Epic, *elkew,—Akin to *eléin, and also to *éllegein. (Donaldson, New Crat., p. 564.)

Koleou, Epic and Ionic for *koleó, gen. sing. of *koleós, oú, ó, “a scabbard,” “a sheath.” Homer uses both *koleós and the Ionic *kouleós, but in Attic it must always be *koleós.—Akin to *kolos, the German hohl, English hollow.

Ξίφος, eós, tó, “a sword.” Homer usually represents it as large (μέγαν) and sharp, or pointed (δύο), also as two-edged (άμφηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαων). In Homer, a sword is also called φώσγανον and άορ. Among later writers, the ξίφος was a straight sword, and the μάχαιρα (or Homeric knife) was a sabre.—According to the Etymol. Mag., from *ξιό, and so ξίφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic ssaiif, “a sword.” (Pott, Etymol. Forsch., vol. ii., p. 215.)

'Αθήνη, ἑ, ἱ, “Minerva,” the goddess of wisdom. The Laconian form of the name, 'Aσώνα, connects this deity with the Asi of Oriental and Scandinavian mythology.

Οὐράνοθεν, “from heaven.” Adverb, compounded of οὐρανός, “heaven,” and the suffix θεν, with a genitive force.

Consult Excursus V.

'Ηκε, 3 sing. 1 aor. indic. act. of ἵημι, “to send;” fut. ἤσω: perf. ἰκα: 1 aor. ἰκα.

Λευκόλενος. Consult line 55.

'Ηρη. Consult line 55.

*Αμφώ, τώ, τά, τό, and also ol, al, ta: gen. and dat. *αμφοίν. “Both.” Compare the Latin ambo. Both ambo and άμφω are akin to the Sanscrit oubha, “both.” Buttmann traces an affinity also between *αμφί, “around,” and *άμφω, the idea of aroumus having become limited, in later writers, to “on two sides,” “on both sides.” (Lexilogus, p. 96, ed. Fishl.)

'Ομώς, “equally,” “alike.” But ὤμως, “nevertheless,” “notwithstanding.”

Φίλεως, nom. sing. fem. pres. part. act. of φιλέω, “to love;” fut ἰσω. From φίλος, ἑ, on.
HOMERIC GLOSSARY.

Line 193–199.

Κηθομένη, nom. sing. fem. pres. part. of κηθομαι, "to care for."

(Consult line 56.)

Στη, Epic and Ionic for Ιστη, 3 sing. 2 aor. indic. act. of

Line 197.

Της, "to place." fut. στησω : perf. Ιστήκα, "I stand."

2 aor. Ιστην, "I stood."

"Οπιθεν, Epic for οπιεθεν, "behind," "at the back."—Probably from οπις, akin to ούντιν, κατόπιν, μετόπιν, οπίσω, οψέ.

Ξανθίς, gen. sing. fem. of ξανθός, ἡ, ὁ, "auburn," "golden-colored."

In Homer, Achilles always has ξανθή κόμη. The same is also as-

signed to females; and hence, perhaps, as fair, blonde hair was rare

in the South, this may have belonged to the ancient ideal of youth-

ful beauty. For example, Apollo always has it; and on the Attic

stage it marked princely youths. — Perhaps ξανθός, i.e., ξανθός,

may have some affinity to the German and Swedish sand, and the

original meaning of the term may have been, "of sandy color."

Κόμης, gen. sing. of κόμη, ἡς, ἡ, "the hair," «Latin coma.

"Ελε, Epic for εἴλε, the augment being dropped, 3 sing. 2 aor.

indic. act. of αἱρέω, "to catch," "to seize." fut. αἱρήσω : perf. ἠρηκα

2 aor. εἰλον, &c.

Πηλείωνα, accus. sing. of Πηλεῖων, ονος, δ. Consult line 188.

Line 198. Οἴφ, dat. sing. of oλος, οἶφ, οἶν, "alone." Consult line 118.

Φανομένη, nom. sing. pres. part. middle of φαίνω, "to show;" middle φαίνομαι, "to appear" (i.e., "to show one's self") : fut. φανώ : 1 aor. ἐφήνα : later perfect πέφαγκα : 2 perf. πέφηνα : fut. mid. φανοῦ-

μαι : 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which


i., p. 194.)

"Οπάτο, 3 sing. imperf. indic. middle of ὑράω, "to see." Homer al-

ways uses the middle in an active signification : fut. ὑφομαι, middle

in form, but always active in signification : perf. ἡφάκα, &c.—Con-

sult, as regards the etymology of the word, line 56.

Θάμβησεν, Epic for θάμβησεν, augment dropped, 3 sing.

1 aor. indic. act. of θαμβεω, "to be astonished," "to be

amazed." fut. ἡσο-. From θάμβος, "astonishment," and this akin to

θάμαι and θαφέα.

"Ετρέπετο, 3 sing. 2 aor. indic. middle of τρέπω, "to turn." fut.

τρέψα : perf. τέρσαφα : and later τέρσαμ : 2 aor. ἐτραπον : middle

τρέπομαι, "to turn one's self." 2 aor. ἐτραπόμην.

"Εγνυ, 3 sing. 2 aor. indic. act. of γυναικω, "to know," fut. min.

γυνώσομαι : perf. act. ἐγνυκα : 2 aor. ἐγνων.—Reduplicated from the

root γυναι (γυνικω, Latin nescio), γ-γυνώσω. Observe that γυνω, the
root of γίγνοσκω, which appears in ἀγνοεω, and in νοει, νοεω, &c., recur in most of the kindred languages: Latin, nosco, nosi: English, know: German, kennen, &c.

Παλλάδα, accus. sing. of Παλλάς, ἀδος, ἦ, "Pallas," an epithet of Minerva; hence, in Homer, always Παλλάς Ἀθηνη, or Παλλάς Ἀθηνάη, but after Pindar it is also used alone. Usually derived from πάλλω, "to brandish," hence "the Brandisher" of the spear or aegis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from πάλλαξ, in the most ancient signification of the term, namely, "the maiden," "the virgin," being related to it, as ὀρυξ to ὄρυξ.


Δεινό, nom. dual neut. of δεινός, ἦ, ὢν, "dreadful," "scarful." Consult line 49.

"Osee. Consult line 104.

Φάνθηθ, Epic lengthened form for φάνθη, and this Epic and Doric for ἐφάνθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of φαίνω, "to show;" middle φαίνωμαι, "to appear."

Mν, Epic and Ionic for αὐτήν.—Μν is, in fact, the Epic and Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτοὺς, αὐτάς, αὐτά.—Consult line 29.

Ἐξεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, "a word." Consult line 77.

Πτερόεντα, accus. plur. neut. of πτερόεις, ὀεσσα, ὀεν, "winged." (Consult note.)—From πτερόν, "a wing."

Προσηθά, 3 sing. imperf. indic. act. of προσαντάω, "to address unto one." From προς and αὐνάω.

Tίπτε, for τίπτε, "why, then," compounded of the interrogative τί, and the adverbial ποτέ. It answers to the Latin quid tandem.

Ἀλγούχω, Epic and Ionic for ἀλγούχω, gen. sing. of ἀλγόχος, on "aegis-bearing." An epithet of Jupiter.

Τέκος, eis, τό, "offspring." (Consult note.)

Ἐλήλυθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἔρχομαι, "to come;" suf ὑπεύχομαι: 2 perf. ἐλήλυθα: Epic εἰλήλυθα. Consult line 120.

Line 203. Ὕβριν, accus. sing. of ὕβρις, ἦ, Epic ὑβρις, ἦ, "in-
Line 203–207.

violence,” “wanton violence,” arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority over others.

'ίδο, 2 sing. 2 aor. subj. middle of ἔδω, “to see,” “to witness;” 2 aor. ἔδω, in Epic often without augment, ἔδω: 2 aor. mid. ἔδομην, in Homer, more frequently, ἔδομην, without augment.—Ἔδω (ἔδω) is a radial form wholly obsolete in the present, which is supplied by ὑπά. Its tenses form two families, one exclusively in the signification “to see,” and the other “to know.” The meaning “to know” comes through the 2 perf. οἶδα, for what one has seen and observed, that one knows.—The root ἔδω, or, with the digamma, Φίδο, has a direct affinity with the Latin videt. So, again, Φίδ-ω, Φοίδ-α, connect themselves with the English “to wit,” “wot;” the German wissen, and the Sanscrit vid, “to know.”

Ἀρτέιδος, old form of the genitive, for the later Ἀρτέιδος. This genitive form in ἀο appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into α). This ω, again, was made more open by inserting an ε before it, and hence we have, in Homer, from the nominative Ἀρτέιδης, the two genitive forms Ἀρτέιδος and Ἀρτέιδω.

Ἐρέω, Epic and Ionic for ἐρά, fut. of the rare present ἐρα, “to declare,” “to tell,” &c. Consult line 76.


Οἶω. Consult line 59.

Ἡς, or ὐς, Epic and Ionic for αὶς, dat. plur. fem. of the possessive pronoun ὅς, ᾗ, ὅν, “his,” “her” “its.” — Observe that the Epic and Ionic form for ὅς, ᾗ, ὅν, itself, is ὅς, ᾗ, ὅν.

Ὑπερπλήρα, Epic and Ionic for ὑπερπλήρας, dat. plur. of ὑπερπλήρας, ὅς, ᾗ “arrogance,” “proud confidence,” especially in arms.—From ὑπέρ and ὑπλα, “arms.”

Τάχα, “soon,” “at some early period.” Adverb, from ταχύς, εἰα, υ, “swift.”

Οἶλος, Epic for ὀλός, 3 sing. 1 aor. subj. act. of ὀλλυμι, “to lose,” “to destroy;” fut. ὀλέω: perf., with reduplication, ὀλλέκα: 1 aor. ὀλεσα.

Γλαυκόπις, ἴδος, ᾗ, “bright-eyed.” (Consult note.)—From γλαυκός, “shining,” “silvery,” and ὤψ, “the eye.”

Παύουσα, fut. part. act. of παύω, “to cause to cease.”

Line 206. Consult line 192.
Line 207-214.

Μένος, εος, τό, "excitement."—Consult line 103.

Ajax, Epic and Doric for ei, "if."—Consult line 66.

Πιθανή, Epic and Ionic for πιθή, 2 sing. 2 aor. subj. mid. of πειθω, "to persuade." Middle πιθομαι, "to obey;" 2 aor. mid. ἐπιθόμην : 2 aor. subj. πιθομαι : 2 pers. (old form) πιθασαί : (Epic and Ionic) πιθανή : (Attic) πιθή.

Line 208. Οὐφρανόθεν, &c. Consult lines 195, 196.

Line 210. Ἀγε. Consult line 62.

Δῆτε, 2 sing. pres. imperat. of λῆγω, "to cease from," "to leave off;" fut. ξώ. It occurs also, though less frequently, in a transitive sense, "to still," "to appease," "to stay."—Akin to the English "to lay," i.e., "to lay off," and probably the same originally as λέγω, in the signification "to cause to lie down," &c.

'Εμιδος, gen. sing. of ἔμις, ἵδος, ἦ, "strife," "contention." Consult line 177.

Σίφος. Consult line 194.

'Ελκεο, Epic and Ionic for ἐλκον, 2 sing. pres. imperat. middle of ἐλκω, "to draw;" fut. ξώ. (Consult line 194.)—Old form of 2 pers. ἐλκέο: Epic and Ionic ἐλκεο: Attic ἐλκον.

Line 211. ὄνειδισον, 2 sing. 1 aor. imper. act. of ὄνειδισσω, "to reproach," "to abuse," fut. ἱσω. From ὄνειδος, "reproach." The Sanscrit root is nid, "vituperare," so that ὑ seems to be euphonic. (Pott, Etymol. Forsch., vol. ii., p. 164.)

'Εσεται, Epic for ἐσται, 3 sing. fut. of ἐστί, "to be."

'Εξερέω, Epic and Ionic for ἐξερέω, fut. of ἐξερεύνω, "to de-

Line 212. clore openly." Homer has only this form; but in later writers we find a perfect ἐξερήσασθαι; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἔρεω. Consult remarks on ἔρεω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, "to accomplish;" fut. τελέω: perf. τετελεσθαι: perf. pass. τετελεσμαι.—From τέλος, "an end accomplished."

Line 213. Τόσα, Epic for τώσα, from τόσος, η, έν, "so many."

Παρέσεται, Epic and Ionic for πάρεσται ; 3 sing. fut. ind. of πάρ-

εσμέναι, "to be present."—From παρά and εστί.

'Αγλαία. Consult line 23.

Line 214. 'Οδος, gen. sing. of ὄδος, εος, ἦ, Epic and Ionic for ὄδος, εος, ἦ. Consult line 203.

'Ενεκα, Epic and Ionic for ἐνεκα.

'Ισχεο, Epic and Ionic for ἴσχον, 2 sing. pres. imper. middle of ἴσχω, "to hold," "to check," another in the middle, ἴσχομαι, "to re-
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urain one's self."—Observe that ἵσκω is, in reality, only a form of ἵχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἵχω.—Formed from the 2 aor. of ἵχω, namely, ἵσκον.

Πεἶθω, Epic and Ionic for πεἶθον, 2 sing. pres. imper. middle of πεῖθω, "to persuade:" in the middle πεῖθομαι, "to obey."

Χρῆ, "it behooves;" impersonal verb: imperf. ἵχρη, commonly without augment, ἵχρην, the form ἵχρην being rare in Attic: fut. χρῆσαι: infin. χρῆναι: part. χρεών.—Strictly, from χρώ, in the sense of "to deliver an oracle:" thus, χρῆ (scil. ὁ θεός), but always used impersonally: "it behooves;" "it is fated;" "it is necessary;" "it is meet," &c.

Σφώτερον, accus. sing. neut. of σφωτέρος, a, on, pronominal adjective of the 2 person dual σφώ, "of or belonging to you two."—Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφω, "of or belonging to them two, or both of them."

Εἰρύσσασθαι, Epic and Ionic for ἐρύσσασθαι, 1 aor. infin. middle of ἐρύω, "to draw:" middle ἐρύμαι, "to obey" (consult note): fut. ἐρύσω, Epic and Ionic ἐρύσω: perf. pass. ἐρήμαι, &c.

Κεκολωμένον, accus. sing. masc. of perf. part. pass. of χολο-λῶ, "to incense:" fut. ὡμο: perf. pass. κεκόλωμαι: 1 aor. pass. κεκόλωθην.—From χολᾶς, "gall," " bile," " wrath."

*Αμεινον. Consult line 116.

Line 218. 'Επιπειθήσαι, 3 sing. pres. subj. middle of ἐπιπείθομαι, "to obey."—From τί and πεῖθω, "to persuade," in the middle "to obey." The preposition expresses the end gained by the persuasion.

'Εκλον, 3 plur. imperf. indic., with aoristic signification, of κλω, "to hear." Consult line 37.

*Η, Epic for ἤ, 3 sing. imperf. indic. of φημι, "to say."—

Line 219. Observe that ἦ comes, in reality, from ἤμι, a shortened form of φημι: thus, ἤμι, ἦς, ἦσι, &c., imperf. ἤν, ἦς, ἦ, &c. This ἤμι arose from φημι in the language of ordinary life, and was used in quick repetitions among the Attic writers.

'Αργυρέῃ, Epic and Ionic for ἀργυρῇ, dat. sing. fem. of ἀργύρεος, η, on, contracted ἀργυροῦς, ἀργυρῆ, ἀργυρῶν, Epic and Ionic for ἀργύρεος, a, on, contr. ἀργυροῦς, α, αὖν, "silver."—Consult line 49.

Κώπη, dat sing. of κώπη, ἦς, ἦ, "a hill." Literally, "the handle of any thing," as, for example, of an oar, a torch, &c.—From a root κατ, which appears in κάπω, and the Latin cap-io.

Σχῆθε, Epic for ἠχέθε, 3 sing. 2 aor. indic. αἰτ., from ἤσχεθον, a
poetic lengthened form of ἔχων, 2 aor. of ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔχεθον, σχέθον, &c., come from a present σχίθω, but, according to most modern scholars, this present σχίθω is a mere fiction. (Consult Ellendt, Lex. Soph., s. v. ἐκαθεῖν.)


Κουλέον, Epic and Ionic for κολέον, accus. sing. of κουλέος, oū, φ, Epic and Ionic for κολέος, oū, φ, "a sheath." Consult remarks on κολέος, line 194.

'Ωςε, Epic and Ionic for ἐωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὦθεω, "to drive," "to push," "to thrust;" fut. ὦθησω, and (as if from a present ὦθω) ὦσω. The other tenses follow the future ὦσω, namely, 1 aor. ἐωσα, and, as in the present instance, without the augment, ἐσα: perf. ἐσκα: perf. pass. ἐσμαί: 1 aor. pass. ἐσώσαν.

Σίφος. Consult line 194.

'Απίθησεν, Epic and Ionic for ἥπειθησεν, with augment dropped, 3 sing. 1 aor. indic. act. of ἀπίθεω, Epic and Ionic for ἄπειθεω, "to disobey"; fut. ἴσθω.—From a, priv., and πειθω.

LINE 221. 'Αθηναίης. Consult line 200.

Οὐλυμπόντε, "to Olympus." Literally, "Olympus-ward." From Οὐλυμπός, Epic and Ionic for Ὀλυμπός, and the suffix δε denoting motion toward. Consult Exercursus V.

Βεβήκει, Epic and Ionic for ἐβεβήκει, with augment dropped, 3 sing. pluperf. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα: pluperf. ἐβεβήκειν. (Consult note.)

LINE 222. Δώματα, accus. plur. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέδομα. Akin to δύμος, and the Latin dom-us.

Ἀλήχειον. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, φ, ἦ, "a deity," "a god or goddess."—Derived by some from δαίμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," i. e., destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit dāmin, or damanas, "a conquer or," "lord," "master." (Eichhoff, Vergleich., p. 204.)

LINE 223. 'Αταρπηρός, dat. plur. neut. of ἀταρπηρός, ἁ, ἐν, strength ened poetic form of ἀτρήρος, ἁ, ἐν, "injurious," "hurtful."—From ἄτη, "harm," "mischief," &c.
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Line 223–228.

Ἐπεέσσαν, Epic and Ionic for ἐπέσσαν, dat. plur. of ἐπος, εος, τό, "a word."

Line 224. Οὔπω, "not yet." Adverb, compounded of ὅ and πω. Ἀῆγε, Epic and Ionic for ἀήγε, 3 sing. imperf. indic. act. of ἀήγω, "to cease from."—Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ὁ, "gall," "bile," "wrath."

Οἰνοβάρης, voc. sing. masc. of οἰνοβάρης, ἦς, "one heavy with wine," "a drunkard." Compare the Latin vino gravis.—From οἶνος, "wine," and βαρύς, είς, ὁ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ὁ, ἦς, "a dog."—Consult remarks on κύνεσσαν, line 4.

Κραδίνη, Epic and Ionic for κράδιν, accus. sing. of κραδίη, ης, ἦ, for κραδίνα, ας, ἦς, "the heart." Compare the Sanscrit hrid, the Greek κραδία, Latin cor, cord-is, English heart, Gothic harto.

Ἐλάφοιο, Epic and Ionic for ἐλάφου, gen. sing. of ἐλαφός, ου, ὁ, ἦς, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφρός, Latin īv-is, and also lepus, lepōris, and probably, also, to the German laufen, and English leap.


Θωρηχθῆναι, 1 aor. inf. pass. of θιωρήσαι, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness." fut. θωρηξεῖ: 1 aor. pass. θιωρῆχθην.—From θώρηξ, Epic and Ionic for θώραξ.

Δόχοντε, "to an ambuscade." Adverb, compounded of λόχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

'Iέναι, pres. inf. act. of εἰμι, "to go."

Ἀριστήσασαι, Epic and Ionic for ἀριστεσάσαι, dat. plur. of ἀριστεύς, ἐως, ὁ, Epic and Ionic ἀριστεύς, ἡς, ὁ, "the bravest." In the plural ἀριστεῖς, Ionic ἀριστής, "the bravest; chiefstains."—In these words in εύς, gen. ἐως, &c., where the v (i.e., the digamma, ϒ) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an η instead of v, in order to compensate, by the length of the vowel, for the v (or digamma) that has been dropped. (Kühner, § 296, 2.)

Line 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present tense ταλὼ, contracted ταλῶ, "to endure;" fut. ταλησμαι: pres. ταληκα: 2 aor. ἐτλην (as if there were also a present ταλῆμι, which there is not).—Observe that ταλ-ω is radically the same as τολ-μω, and akin to the Sanscrit tul, Latin, tol-erare, and also (f) latus. Hence, too, τελ-αμων, ταλ-αντων.

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Line 228–232.

Κήρ, gen. κηρός, η, "death." Properly, "the goddess of death;" also, "the goddess of fate," especially as bringing violent death. Hence, the "fate of death," "death" itself, especially when violent.
—Observe the difference of accentuation between κήρ, κηρός, "fate," and κήρ, κυρος, "the heart."

Εἰδέναι, 3 sing. pres. indic. passive of the obsolete radical present εἶδω, "to see:" passive εἴδομαι, "to be seen," "to appear."—Consult remarks on ἴδῃ, line 203.

Line 229.  Λόιον, nom. sing. neut. of λωίων, ov, gen. ονος, ὁ, ἦ, τό, "more desirable," "more agreeable;" hence, in general, "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λώιον: and he also has a second comparative λωτέρος, ov, only in the neuter. At a later period, λωίων was used generally as a comparative of ἀγαθός, and, in Attic, λώιων, λώιον, were contracted into λών, λων: superlative λωίστος, contracted λωστός.—The root appears to be λω, "I will, wish, or desire," a Doric defective verb, the only trace of the older radical λώ, "to wish," "to be willing."

Εὐρήν, accus. sing. masc. of εὐρύς, εία, η, "wide," θ wide-spread," "broad."

"Ἀποστείρειθαι, Epic and Ionic for ἀφαρείσθαι, pres. inf. middle of ἀποστείρω, for ἀφαιρέω, "to take away;" in the middle ἀποστείρειμαι, for ἀφαιρεῖμαι, "to take away unto one's self;" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφεῖλον: 2 aor. mid. ἀφελόμην.—From ἀπο and αἰρέω.

Σέθεν. Consult line 180.

Ἄντιον, "in opposition to," neuter of ἄντιος, τα, ov, taken adverbially, and governing the genitive.—From ἄντι, denoting opposition.

Εἶπη, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

Δημοδόρος, ov, "people-devouring," as referring to a prince that grinds his people down. (Consult note.)—From δή- νος, and βορά, "food."

Οὐτιδαινωκαίν, Epic and Ionic for οὐτιδαινωκαί, dat. plur. of οὐτιδαινός, ι, ὁν, "of no worth," "cowardly."—From οὐτίς, "nobody," referring, as it were, to a mere collection of nobodies; -δανος being a mere suffix, as in ἡπεδανός, &c.—Some make -δανος come from δάνος, "a gift," "a present," "a thing of value."

"Τωταρα, "for the last time." Accus. plur. neut. of οὐσταρα, η, ov, "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Αὐδήσαιο, 2 sing. 1 aor. optative middle of the deponent verb ἀυδά-
Line 232–236.

"to be insolent toward one," "to insult," "to outrage," fut. ἕποι–

Mέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty"

"σολημν.""Orkν., accus. sing. of ὅρκος, on, ὧ, "an oath."—"Orkνος was origi

'Ομούμας, 1 sing. fut. indic. middle, with active signification, of ὁμνύμι, or ὁμνὺ, "to eivcear," fut. ὅμοιμας, et, eivtai. Consult line 76.

Σκῆπτρον, on, το "a sceptre." (Consult note on line 15.)—From σκήπτω, "to lean uroς," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. o ὄλλον, on, το, "a leaf." Homer, like He

Τομῆς, accus. sing. of τομῆ, ἡς, Ἡ, "the trunk," or "stump," of a

"Oρεσι, Epic and Ionic for ὄρεσι, dat. plur. of ὅρος, ρος, το, "a

Aλεοπετέν, 3 sing. perf. act. of λειπω, 'to leave," fut. λειπω: perf. Aλεοπετα: 1 aor. ἔλειψα: 2 aor. ἔλειψον.—The root λιπ is akin to our leave, the Anglo-Saxon laef-an, and Icelandic leif-a. Changing into lIk through the AEolic dialect, it passes into Latin, and becomes, with the n-sound, inserted through euphony, the root of lingo.

"Ἀναβηλάζει, 3 sing. fut. indic. act. of ἄναβηλεω, "to bloom afresh," fut. ἕσω. From ἄνα, "anew," and ἕσω, "to flourish."


Χαλκός, ὦ, ὧ, "brass," more literally, "bronze," a mixture of
copper and tin, in which case the copper is rendered harder, and
formed the chief metal used by the ancients in the arts; whereas
our brass, a mixture of copper and zinc, was quite unknown to them.

"Ελέφεν, 3 sing. 1 aor. indic. act. of λέπω, "tolop away," "to
strip off," "to remove the outer covering of any thing;" fut. λέψω : 1
aor. ἐλέφα.

**Line 237.**

Φλοίων, accus. sing. of φλοιός, oū, o, "the bark," "the rind
of a tree."

**Line 238.**

Μίν, Epic and Ionic for αὐτό. Consult line 201.

**Line 239.**

γίς. Consult line 162.

Παλάμης, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ,
"the hand." Literally, "the palm of the hand."

Φορέως, 3 plur. pres. indic. of φορέω, "to bear," "to carry;" fut.
ήσω. A collateral form of φέρω, frequently employed from Homer
downward. Strictly speaking, however, φορέω implies a constant
repetition of the simple action of φέρω, and is therefore very often
used in the signification "to wear clothes, armor," &c.

Δικαστόλου, nom. plur. of δικαστόλος, on, o, "a dispenser of jus-
tice." (Consult note.)—From δίκη, "justice," "judgment," and πολέω,
"to be conversant with," "to be employed about."

Θέμιστος, accus. plur. of θέμις, old and Epic genitive θέμιστος, and
in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμισ-
tος: Attic gen. θέμιστος: accus. θέμιν: common Greek, gen. θέμιδος:
Ionic θέμιος, "law." In the plural, θέμιστες, in Homer, are the "sen-
tences which have the force of law," and also "existing laws," and "or-
dinances" themselves.—Probably from the root θε (found in θησμι, 
&c.), and implying something laid down and established.

**Eιρθαται, Epic and Ionic for εἰρθαται, 3 plur. perf. indic.
pass., in a middle sense, of εἰρθω, Epic and Ionic for ἐρθω, for
the meaning of which consult line 216.

*Εσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

*Ορκος. Consult line 233.

**Line 240.**

'Αχιλλῆς, gen. sing. of 'Αχιλλεύς. Consult, as regards
this form of the genitive, remarks on ἄριστησεν, line 227.

Ποθή, ἡς, ἡ, "desire," "regret for the absence of one." Same as
πόθος, and of frequent occurrence in Homer.

*Ιοται, 3 sing. fut. of ινεκόμαι, "to come;" fut. ινομαι: perf. ιγμαί.

Τίας. Consult line 162.

**Line 241.**

Δυνάσαι, Epic and Ionic for δυνᾶσαι, 2 sing. fut. indic. of
δυναμαι, "to be able;" fut. δυνησομαι, 2 pers. (old form)
δυνῆσεαι: (Epic and Ionic) δυνῆσεα: (Attic) δυνῆσει.
Line 241-245.

'Ἄχνυμενος. Consult line 103.

Χραίσμενος, 2 aor. infin. act. of Χραίσμενος, "to aid," "to succor." Strictly speaking, "to ward off something destructive from one."—Observe that Χραίσμενος, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. Χραίσμηνος: 1 aor. Χραίσμηνας: and 2 aor. Χραίσμου. —The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χρώμαι, χρώμαις, χρήσιμος, χρήσιμος, is clear enough.

Εὗτε, Epic adverb, equivalent to ὁδε, "when."—Either an old dialect form of ὁδε, or, as some think, an Ionic form of οὗτε, from ὅτε, like the Latin quum, from qui.

'Εκτορός, gen. sing. of "Εκτώρος, ὅς, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἕξω, ἕω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in Leon. Tarent.

'Ανδροφόνος, Epic and Ionic for ἀνδροφόνος, gen. sing. of ἀνδροφόνος, ou, "man-slaughterer."—From ἀνήρ and φόνος, "slaughter."

Line 243. Θυσίακοντες. Consult line 56.

Πίπτωναι, 3 plur. pres. subj. of πίπτω, "to fall;" fut. πεσοῦμαι: Ionic πεσέμαι: 2 aor. κεποῦν: perf. πέτωκα.—Reduplicated from a root πετε, with which compare the Sanscrit pat, "to fall," whence κέπον, &c., and the poetic form πίπτω. Hence, by reduplication, πιπέτω, πιπτό; as, βιπτω from βεπω: μίμων from μένω: γίγνομαι from γενώ. "Ενδοθα, adverb, "within." Consult Excursus V.

'Αμύδες, 2 sing. fut. indic. of ἀμύδωσ, "to tear," "to lacerate;" fut. ἔω.

Line 244. Χωδένος. Consult line 46.

Οὐδέν, "in no respect," accus. sing. neut. of οὐδείς, taken adverbially.

'Ετίοςας, 2 sing. 1 aor. indic. act. of τίω, "to honor;" fut. τίων: 1 aor. τίσα: perf. pass. τέτιμαι.—Observe that τίω is to pay honor to a person; whereas τίνω is confined to the signification of paying a price, &c. Consult remarks on τίτικαν, line 42.

Line 245. Φύτο. Consult line 188.

Ποτι, Doric for πρός, and frequent also in Homer, Hesiod, &c.—Ποτι is akin to προτι, an old, and especially Epic, form for πρός, and προτι is itself akin to the Sanscrit prati. (Consult Donaldson, New Cratylus, p. 218.)

Βάλε, Epic and Ionic for ἱδαλε, augment dropped, 3 sing. 2 aor.
indic. act. of ἐβάλλω, "to hurl;" fut. ἐβαλό: μετ. βίβλημα: 2 aor. ἐβαλον.

Ταῖρ, dat. sing. of γαῖρ, ης, ἥ, Epic and Ionic for γαῖα, ας, ἥ, "the ground," "the earth." Poetic for γῆ.—With γαῖα and αἷα Deedlelein well compares the German Gau and Au, "a country," &c.—Donaldson considers the root γα as affording the primary idea of firmness and support, hence the earth as yielding such. (New Crat., p. 403.)

Χρυσείως, Epic and Ionic for χρυσείως, and this for χρυσοῦς, from χρύσες, χρυσεία, χρυσείου, contracted χρυσοῦς, χρυσῆ, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phoenician origin, from χάρατς, "gold." (Pott, Etymol. Forsch., vol. i., p. 141.)

"Δίκαι, Epic and Ionic for ἰδίως, from ἰδιος, ου, ὁ, "a nail;" in Homer never used to fix or fasten, but only for ornament; hence "a stud," "a nail-head."

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "to pierce through and through;" fut. περῶ: 1 aor. ἐπείρα: 2 aor. ἐπάρων: perf pass. πεπαρμαί.—From πείρας, poetic for πέρας, "an end."

"Εξετο. Consult line 48.

Ετέρωθεν, adverb, "from the other side;" "on the other side." Consult Excursus V.

'Εμνήνε, 3 sing. Imperf. indic. act. of μηνίω, "to rage," "to be wroth," fut. ἔσω. A later form is μηνίω.—From μῆνις, "wrath." Consult line 1.

Νέστωρ, gen. orος, ὁ, "Nestor," son of Neleus, and king of the Pylians. With regard to this people, consult note.

'Ηνεψής, ἐς, "sweet of speech," "sweet-speaking."—From ἰός, "sweet," and ἔπος.

Ἀνθρωπε, 3 sing. 1 aor. indic. act. for ἀνθρωπε, augment dropped, from ἀνθρώπον, "to start up;" fut. ὀσώ.—From ὄν, "up," and ὄρος. "to more quickly," &c., with which compare the Latin ruo.

Ἀγνός, εία, ψ, "clear-toned." (Consult note.)—The root of λγις, namely, λγω, would appear to connect it with our English term light (i. e., as opposed to a heavy, or rough tone of voice), and also with the Greek λακεύς (ἐ-λαχ-φικ), and the Sanscrit tag-hus.

Πυλιων, gen. plur. of Πύλιων, ον, ο, "the Pylians." (Consult note.) Αγορητής, ου, ὁ, "a speaker." An haranguer before an úgōra or public assembly.

"Χλώσις, gen. sing. of χλώσα, ης, ἥ, "the tongue."—Supposed to be of the same family with χλώς, χλών, "an projecting point."
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", \"sweet.\"

'Pen, Epic and Ionic for ἥφεσιν, and this for ἥφεσι; 3 sing. imperf. indic. of ἦμι, \"to flow\": fut. ἥφεσομαι: 1 aor. ἥφεσα: but in Attic more usually ἥφησομαι: 2 aor. pass. ἥφησεν, always in active signification; and hence is formed the perf. ἥφησεν, \"to flow,\" \"to stream,\" \"to gush.\"

Ἀὔδα, ᾿ἡς, ᾿ἡ, \"speech.\"—Properly, \"the voice,\" not so much the words as the utterance and tone. (Consult note.)—Strictly, ᾿Αὔδη, akin to the Sanscrit vad, \"to speak,\" the ᾿ο or ᾿υ being transposed; as in αὐξών, where we trace a resemblance (through the transposition of the ᾿υ or ᾿ω) with the German wacks-en, \"to grow,\" &c., and the English \"to wax.\"

Teveai, nom. plur. of γενεά, ᾿ας, ᾿ἡ, Epic and Ionic γενεύη, ᾿ἡ, \"a generation,\" of which, according to Herodotus, three made a century: γενεαί τρεῖς ἀνδρῶν ἐκατόν ἐκεί ἑστε (ii., 142).

Μεροπαν, gen. plur. of μέρος, ὄπος, ᾿ό, \"articulate-speaking.\" Literally, \"dividing the voice,\" i.e., speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From μελο-\u03b5ς, μεριζω, \"to divide,\" and ὅψ, \"the voice.\"

'Eφθασά, Epic and Ionic for ἐφθινός, 3 plur. syncopated 2

Line 251.
aor. passive of φθιω, \"to destroy\" (consult note): fut. φθιωσο: 1 aor. ἐφθίωσα: perf. pass. ἐφθίμαι: pluperf. ἐφθίμην, which, however, is the form also of the syncopated 2 aor. passive. (Kühner, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists when it retains its augment, is not to be distinguished, as to form from the pluperfect; thus, ἀρμην, ἐκτάμην, ἐκσύμην, ἐφθιμην. (Bustmann, § 110, n. 4.)—Observe that φθιω is here given as the present, because φθιω is always intransitive in Homer.

Οἴ, οἴ. Observe, here, the difference of meaning: οἴ is the relative (ἢς, ᾿ἡ, ᾿ὅ), whereas οἰ is enclitic, and the dative of the pronoun of the third person.

Πρόθεν, \"before this.\" Adverb of time.

Τράφεν, Epic, Poetic, Doric, and ᾿Eolic for ἐτράφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, \"to rear,\" \"to nurture,\" fut. θρέψο: 1 aor. ἐθρέψα: perf. τέρπο: 2 aor. pass. ἐτράφην: 1 aor. pass. ἐθρέψη-θην.—Radical meaning, \"to make thick,\" \"firm,\" or \"solid,\" then, \"to make fat,\" \"to fatten,\" &c. Pott connects the root with the
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Line 251-257.

Sanskrit "trip," "to satisfy," but it rather comes from the same family with τρέπω, "to turn," and implies the idea of "turning, or coagulating, or congealing of a liquid: thus we have γάλα θρέφαι, "to curdle milk" (Od., ix., 246), and τυρόν τρέφειν, "to thicken cheese." (The- scrit., xxv., 106.)

Πύλω, dat. sing. of Πύλος, ου, ἦ, "Pylos." (Consult note.)

Ὑγάθε, Epic and Ionic for ὑγάθεα, dat. sing. fem. of ὑγάθεος, ἦ, ου, for ὑγάθεος, ἦ, ου, "very divine," "sacred."—From ἰαν, and θεῖος, "divine."

Τριτάτοις, Epic and Ionic for τριτάτοις, dat. plur. of τριτάτος, η, ου, lengthened form of τρῖτος, like μέσσαρος for μέσος.

Ἀνασσεν, Epic and Ionic for ἀνασσεν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "to reign."—Consult line 38.

Line 253. Ο σφῶν, κ. τ. λ. Consult line 73.

Πόποι. Commonly regarded as an exclamation merely; but, in reality, a nom. plural, from an obsolete nom. sing τόπος. (Consult note.)

Πένθος, ες, τό, "grief," "sorrow."—Collateral form of πάθος, as δένθος of βάθος, and so from the same root as πλονθ-α, perfect of πέθανον.

Ἄχαυίδα, accus. sing. fem. of Ἄχαινς, ἴδος, ἦ, "Achaean."—From Ἄχαις, ἤ, ὅν, "Achaean."

Ταῦα, accus. sing. of γαῖα, ας, ἦ, "land," "country."—Consult line 245.

Ἱκάνει, 3 sing. pres. indic. act. of ἱκάνω, "to come." Epic lengthened form for ἱκω.

γεθεῖσαι, 3 sing. 1 aor. opt. act. of γηθέω, "to be delighted:"

fut. γηθήσω: perf. γηγηθα.—Akin to γηθος, Doric γυθος.

Latin gaud-ium, gaudeo, &c.

Πρίαμος. Consult line 19.

Παίδες. Consult line 20.

Τρώες. Consult line 52.

Κεχαριστατο, Epic and Ionic for κεχαριστατο, and this, by reduplication, for χάροινται, 3 plur. 2 aor. opt. middle of χαίρω, "to rejoice;" fut. χαρήσω-σ: perf. with pres. signification, κεχάρηκα: 2 aor. middle ἱξαρέσθην, with reduplication κεχαριστατο.

Line 257. Σφῶν, gen. dual of σφώ, the pronoun of the 2d person.

Nom. σφῶ (shortened form σφω), gen. and dat. σφῶ (shortened form σφω).
HOMERIC GLOSSARY.

Line 257—263.

**Πυθοιατο**o, Epic and Ionic for πυθοιατο, 3 plur. 2 aor. opt. middle of πυθοιαιναμαι, “to learn,” properly, by making inquiries: fut. πυθοιαιναμαι: 2 aor. mid. ἐπυθοίμην.—According to Ernesti and Pott, akin to πῦνδαξ, πυθοίμην, and so, strictly speaking, “to search to the bottom.”

Μαρναμένοιν, gen. dual. of μαρναμένος, pres. part. mid. of μάρναμαι, “to contend,” Epic and Ionic for μαρναμένον.

**Περί,** “superior to.” Homeric adverb. Subsequently, a line 259. preposition.

Μάχεσθαι. Consult line 8.

**Πίθεσθε,** 2 plur. 2 aor. imper. middle of πιθώ, “to persuade;” in the middle, “to obey;” fut. πιθώ: 1 aor. ἔπιθεσις: 2 aor. ἐπίθον: compare the Latin fido, fides.

"Ἀμφω. Consult line 196.

**Νεώτερος,** nom. dual, comparative νεώτερος, of νέος, “younger.”

"Εστών, 2 pers. dual of εἰμί, “to be.”

"Εμείον, Epic and Ionic for ἐμον, emphatic genitive-form of ἐγώ.

"Ἀρίσσων, dat. plur. of ἀρίστων, ov, gen. ἀρίστος, "braver," “better.” Assigned as an irregular comparative to ἀγαθός.—From the same root with Ἀρχς, the first notion of goodness being that of manhood, and bravery in war.

"Ωμλζα, 1 sing. 1 aor. subj. of ὠμλζω, “to associate with,” line 261. “to hold converse with;” fut. ἤςω. The verb, according to its derivation (ὁμλζος), denotes, properly, “to be with or in company with a large throng;” but it soon lost this meaning, and took a more general one.

"Θερίζων, Epic and Ionic for θερίζων, the augment having been cropped: 3 plur. imperf. indic. act. of θερίζω, “to slight,” “to make light of;” fut. θερίσω, and also θερίζω: 1 aor. θερίσα and θερίζα —Probably from a, priv., and θέρω, “to cherish,” i. e., to regard.

Τοίον, accus. plur. masc. of τοῖος, η, ον, Epic and Ionic line 262. for τοῖος, α, ον, “such.”

"Ιδον, Epic and Ionic for εἶδον, the augment having been dropped; 1 sing. 2 aor. indic. act. of εἶδω, “to see.” Consult line 203.

"Αιαράς, Epic and Ionic for ἀνάρας, accus. plur. of ἀνάρα: gen. ἀναρας, Epic and Ionic for ἀνάρας, &c. Consult line 7.

"Ιδοματι, 1 sing. 2 aor. subj. middle of εἶδω, “to see.” Consult line 203.

οἴλος, accus. sing. masc. of οἴλος, η, ον, Epic and Ionic for oίος a, ον, “as.”—Observe that here, in place of οἴλος, we would expect οἰος ἃν, with the proper names following each in the Y v.
nominative. In place of this, however, we have the relative in the accusative, depending on ἰδον and ἰδωματι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (Kühner, Ὠ 788 - Bernhardy, p. 299, 15.)

Πειρίδοον, accus. sing. of Πειρίδους, ov, ὰ, “Pirithous.” (Consult note.)


Πομένα, accus. sing. of πομήν, ἐντ, ὰ, “a shepherd.” In a general sense, also, “one who keeps, or tends,” and hence a king is called “the shepherd of his people,” πομήν λαῶν.—Probably akin to πέπαμα, perf. pass. of the unused radical form πώ, “to feed,” and also to πόα, ποτῆ, “grass,” “fodder,” &c.

Kaiνέα, accus. sing. of Καινώς, ἦς, ὰ, “Cæneus.” A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, Ἀν., vi., 448.

Ἐξάδιον, accus. sing. of Εξάδιος, ov, ὰ, “Exadius,” a chief of the Lapithæ.

Ἀντίδεον, accus sing. of ἀντίδεος, π, ov, “equal to the gods.” In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c.—From ἄντι and ἰδὸς.

Πολύφημον, accus. sing. of Πολύφημος, ov, ὰ, “Polyphemus,” a chief of the Lapithæ, and brother of Cæneus. (Consult note.)

Θησία, accus. sing. of Θησεύς, ἦς, ὰ, “Theseus,” son of Line 265. Ἀγευς, and King of Athens. He was the friend of Piri-thous, and aided him in his contest with the Centaurs.

Algeiδης, accus. sing. of Αλγείδης, ov, ὰ, “son of Αἰγες,” a patro-nymic appellation of Theseus.—From Ἀλγές, ἦς, ὰ, “Αἰγες.”

Ἐπιεικελον, accus. sing. masc. of ἐπιεικελος, ov, “like.”—From ἐπί and ἐκελος, “like.”

Ἀθανάτωσιν, Epic and Ionic for ἄθνατοι, dat. plur. of ἄθνατος, η, ov, and, in later writers, ἄθνατος, ov, “immortal.” In the plural, ἄθνατος, “the immortals;” an epithet of the gods.

Κάρτερος, Epic and Ionic for κάρτιστος, nom. plur. of κράτιστος, η, ov, an isolated superlative from κράτις, “bare,” “strong,” “mighty.”—Consult remarks on κάρτερος, line 178.
Line 266-271.

Κεῖνοι, Epic and Ionic for ἐκεῖνοι, non plur. of ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, &c. Κεῖνος is the usual form both in Homer and the Attic poets: Ἑλληνικός κύνος: Doric τίνος.

'Επιχθονίων, gen. plur. of ἐπιχθόνιος, ov, “upon the earth,” “earth ly.”—From ἐπι, and χθόν, “earth.”

Τράφεν. Consult line 251.

Line 267. "Ἐσαν, Epic and Ionic for ἦσαν, the augment having been dropped, 3 plur. imperf. indic. of εἰμι, “to be.”

'Εμώχοντο, 3 plur. imperf. indic. middle of the deponent verb μύχομαι, “to fight.” Consult line 153.

Φηρσίθ, dat. plur. of φήρ, φήρος, ο, ᾿Ελληνικό θήρ, θήρος, ο Line 268, “a wild creature.” In the plural, φήρες, “the Centaurs.”

(Consult note.) Hence the Latin fera.


Εκπάγως, “in a terrific manner,” “frightfully.” Adverb, from ἐκπαγλος, with regard to which consult line 146.

’Ἀπόλεσαν, Epic and poetic, for ἀπώλεσαν, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of ἀπολέλυμι, “to destroy;” fut. ἀπολέσω, poetic (especially Epic) ἀπολέσσω: ἄντι ἀπολέω, Attic ἀπολῶ: perf. ἀπολέλεικα: 1 aor. ἀπώλεσα, poetic (especially Epic) ἀπόλεσσα.—From ἀπέ and ὀλλυμι.

Μεθομίλευ, Epic and Ionic for μεθομιλοῦν, 1 sing. imperf. indic. act. of μεθομίλεω, “to associate with;” fut. ἦσω.—From μετά and ὁμίλεω, with regard to which consult line 261

Πόλον, gen. of Πόλος, ov, ἦ. Consult line 252.


Consult Excursus V.

’Ἀπίς, gen. sing. fem. of ἀπίς, ἦ, ov, “distant,” “far away.”

(Consult note.) From ἀπό.

Ταῖς, gen. sing. of γαῖς, ἦ, ἦ. Consult line 245.

Καλέσαντο, Epic and poetic for ἐκαλέσαντο, 3 plur. 1 aor. indic. middle of καλέω, “to call;” fut. καλέσω: Epic and poetic καλέσω: 1 aor. ἐκάλεσα, Epic and poetic καλέσσα: 1 aor. mid. ἐκαλέσμην, Epic and poetic καλέσμην καλέσσαμην.—Probably akin to κέλ-ομαι, and certainly to the old Latin cal-are, and English call.

Line. 271. Μαχόμην, Epic and Ionic for ἦμαχόμην, the augment
having been dropped, 1 sing. imperf. indic. middle of μάχομαι, "a fight." Consult line 153.

Κείνοις, for ἐκείνοις. Consult line 266

Βροτός, nom. plur. of βροτός, oυ, ὁ, "a mortal man," opposed to ἄθωνας or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός. Latin mori, mors, and Sanscrit mri.

'Επιθύμων. Consult line 266.

Μαχόμεθα, Epic and Ionic for μαχοίμα, 3 sing. prés. opt. middle of μαχόμαι, Epic and Ionic for μάχομαι. Consult line 153.

Line 273. Με, Epic and Ionic for μοū.

Βοιλῶν, Epic and Ionic for βοιλῶν, gen. plur. of βοιλή, ἦς, ἡ, "counsel," "advice."


Πείθομαι, Epic and Ionic for ἐπείθομα, 3 plur. imperf. indic. middle of πείθω, "to persuade;" in the middle, "to obey."

Line 274. Πληκεῖσθε. Consult line 259.

'Τιμεῖς, Εὐλοίων and Epic for ἐμεῖς.

Πείθεσθαι, pres. infin. middle of πείθω, "to persuade;" in the middle, "to obey."

'Αμεῖνον. Consult line 116.

Line 275. 'Αποάρεος, Epic and Ionic for ἄφαιρον, 2 sing. pres. imper middle of ἀποαιρέω, for ἄφαιρεω. Consult line 161.

Κούρην. Consult line 98.

Line 276. 'Εα, 2 sing. pres. imper. act. of καίω, "to let," "to permit;" fut. καίσω : 1 aor. καίσα.

Δόσαν. Consult line 162.

Τέρας. Consult line 118.

Τῆς. Consult line 162.

Line 277. 'Εθέλε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.

'Εριτίζωναί, Epic, Dorian, and Εὐλικ for ἐρίζεων, pres. infin. act. of ἐρίζω, "to contend;" fut. ἐμω.—From ἐρίς, "strife."

Βασιλεῖ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλέως, ἡς, Attic ἔως, ὁ, "a king." Consult remarks on ἀριστήσασαι, line 227.

Line 278. 'Αντίδικην, "in direct opposition;" adv.; strictly speaking, an accus. fem. of αντίδικος, η, ου, "opposing force to force"—From ἀντί, and ιδία, "force."
Line 279-284.

Ομοθέτις, Epic and Ionic for ὁμοθέτης; gen. sing. fem. of ὁμοθύτης, η, oν, Epic and Ionic for ὁμοθύτης, α, oν, “equal,” “like to.” — From ὁμός, ἡ, ὁν, “one and the same.”

"Εμπορε, 3 sing. 2 perf. indic. of μείρομαι, to obtain as one’s portion:" 2 aor. ἐμπόρον: 2 perf. ἐμπορα. Observe that of this 2 perf. the third person, ἐμπορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation πετεύχασι.—Perf. pass. ἐμπάρμαι, only as an impersonal, “it is allotted,” i. e., decreed by fate: perf. part. pass. ἐμπαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ ἐμπαρμίνη (scil. μοῖρα), “that which is allotted,” “destiny.”

Σκητοῦχος, oν, “sceptre-bearing.” From σκῆπτον, for σκῆπτρον, “a sceptre,” and λέον.

Κύδος, εος, τό, “glory,” “fame,” “renown,” or, more freely, “high office.”

Line 280. Κάρπερος. Consult line 178.

Γείβαρο, Ερῶ and Ionic for ἵείβαρο, 3. sing. 1 aor. indic. middle of γείβαρα, poetic passive form from obsolete active γείω, for which last γεννάω is in use. In the passive, “to be engendered,” “to be born;” hence γεινήμενος, “one that is born;” often occurring in Homer. In the 1 aor. middle it has an active signification, like γεννάω, “to beget,” “to bring forth.”—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, geno, which supplies gens to gigno.

Line 281. Φίντερος. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλεῖόν, neut. πλέον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλεῖών, as his verse requires, and so, also, πλείοσι and πλεόνεσσι.

Παύε, 2 sing. pres. imperat. act. of παύω, “to cause to cease.”

In the middle, “to cause one’s self to cease,” i. e., “to cease.”

Μένος, εος, τό. Consult line 103.

Line 283. Λίσσομαι. Consult line 15.

Μεθέμεν, Epic, ἕλικ, and Doric for μεθείκαι, 2 aor. infin. act. of μεθήμη, “to lay aside;” fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἤπιμι.

"Ερκός, εος, τό, “an inclosure,” “hedge,” “fence,” “wall.”

Hence, metaphorically, any fence, or ἡμένε, “a rampart.”

—from ἠργῳ, old form of ἐργῳ, “to inclose,” “to shut in.” Com-

Y ν 2
pare the Sanscrit arc, "to cover," "to shut in," and the Latin
arc-eo.
Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, "to be." Hence, πέλεται is here equivalent to ἐστί. The original meaning of
the verb is, "to be in motion," but this seems to have been soon lost.
—An active form πέλω occurs, which is much less frequent than
πέλομαι.—Akin to πάλλω.
Πολέμων κακόν, Epic and Ionic for πολέμου κακόν.
Line 285. Κρείων. Consult line 130.
Μοῖραν, accus. sing. of μοῖρα, ας, ἡ, properly, "a part," as opposed to
the whole: then the part or party which a man chooses, especially
in politics: again, the part or portion which falls to one: hence, one's "portion in life," "lot," "fate," &c., and so, eventually, of
"that which is one's due," "that which is right" and "fitting." Hence, κατὰ μοῖραν, "rightly."
"Εείπες, Epic and Ionic for εἰπές, 2 sing. 2 aor. indic. act. εἰπον,
eἴπες, &c.
Line 287. Ἐμμεναι, Epic, Ἑλικ, and Doric for εἰναι.
Κρατέων, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω,
Line 288. "to bear rule over:" fut. κράτησω : perf. κεκράτηκα.—From
κράτος, "strength," "might," &c., the original meaning of the verb
having been "to be strong, mighty, powerful."
Πάντεσσαι, Epic and Ionic for πᾶσαι, dat. plur. of πᾶς.
Σημαίνειν, "to prescribe," fut. σημαίνω, Ionic σημανέω : 1
Πείθομαι, fut. inf. middle of πείθω, "to persuade:" in the middle,
pείθομαι : fut. πείθομαι, "to obey."
Ὁίω. Consult line 59.
Line 290. Μίν, for αὐτόν.
Αἰχμητής, accus. sing. of αἰχμητής, οῦ, ὁ, "a warrior." Consult
line 152.
"Ἐθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "to make;" literally,
"to place," i. e., to place before the eyes of all: fut. θῆσο : perf.
tέθεικα : 2 aor. θῆν.
Αἶν, poetic form for aἰεί, used when the last syllable is to be
short.
Line 291. Τοῦνεκα, "on this account." Compounded of τοῦ (for τού-
του) and ἑνεκα.
Προθέωνων, 3 plur. pres. indic. act. of προθέω, old radical form,
whence comes προτίθημι : found only once in Homer, namely, in the
present passage, “to give one the right to do a thing,” “to let,” “to permit.”

'Oveldeα, accus. plur. of ὄνειδος, εος, τό, “abuse,” “disgraceful calumnies,” Epic and Ionic for ὄνειδος.—Consult remarks on ὄνειδος, ine 211.

Μυθοσάσθαι, “to utter.” Consult line 74.

Τυπολήδης, adverb, “interrupting.” We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne’s annotations on the present passage, and also on II. xix. 90. Hermann, however, contends for a very different interpretation (Opusc., v., p. 305). According to this latter scholar, the term means properly here “by way of caution,” “warning,” or “reproof,” i. e., with a “warning air.”

LINE 293. Δειλός, ὡν, “cowardly,” “a coward.”

Οὐτιδανός. Consult line 231.

Καλελμήν, 1 sing. pres. opt. pass., Epic and Ionic for καλελμήν, from καλέω, “to call.” Consult line 270.

Τυπελέωμαι, 1 sing. fut. indic. middle of ὑπελέω, “to yield,” “to give way,” “to comply:” fut. ὑπελέω, and also ὑπελέωμαι.—From ὑπό and εἴκω, “to yield.”

Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing pres. imperat. mid. of ἐπιτέλλω, “to command,” “to give orders to,” Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτέλλω: perf. ἐπιτέλλακα: perf. pass. ἐπιτέλλακα.—From ἐπί and τέλλω, with regard to which last consult line 25.

Σήμαντε, 2 sing. pres. imper. of σημαίνω, “to prescribe.” Consult line 289.

Πεισθαῖ. Consult line 289.

'Όω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεώ. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλον, 2 sing. pres. imper. middle of βάλλω, “to cast,” &c. Consult note, and also line 52.

Σήµαινε, Epic and Ionic for σαιείν, dat. plur. fem. of the possessive σος, σή, σόν, “thy.”

LINE 298. Οὕτω, ‘not, indeed.’ From οὗ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τῷ, enclitic for τῷ, dative sing. of τίς.

Ἄφέλέσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαίρεω: fut. ἀφαίρησα: perf ἀφήσακα: 2 aor. ἀφέλον.—From ἀπό and αἱρέω.
HOMERIC GLOSSARY.

_LINE 300-303._

**Line 300.**

THOJ, dat. sing. fem. of θοός, η, ον, "swift."—Probably from ἥκω, "to run."

**Line 301.**

Φέρως, 2 sing. pres. opt. act. of φέρω, "to bear away;" fut. οίως: perf. ἐγνύχα: 1 aor. act. ἐγνύχα: 2 aor. ἐγνύχον.

'tAnελών, 2 aor. part. act. of ἀναίρεω, "to take up," "to take up and carry off," like the Latin follo: fut. ἀναίρησα, &c.—From ὄνα, "up," and αἱρέω, "to take."

'Αλκοντός, gen. sing. masc. of ἄκων, ἄκονσα, ἄκον, Epic and Ionic for ὁκών, ὁκονσα, ὁκον, which last is the Attic form: "unwilling," "against the will."—From a, priv., and ἐκών, "willing."—Εκώ appears to be akin to ἔκα, "afar," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "one by himself," "one for himself," "each of his own accord." Compare ἐκα-τερος, ἐκα-τος, and our English each.

'Εμείο, Epic and Ionic for ἔμω, emphatic genitive of ἐγώ.

**Line 302.** Aγε. Consult line 62.

Πειράσατ, Epic and Ionic for πειράσατ, 2 sing. 1 aor. imper. middle of πειρῶ, "to make trial:" fut. πειράω, Epic and Ionic πειρήσω. Much more frequently, however, used as a d. -ponent, πειρόματι, fut. πειρόμαι: perf. πειρήσαμι, and Epic and Ionic πειρήσματι.—From πείρα, "trial." The Latin and earlier root is peri, as found in peritus, periculum, compierio, &c.; and this, again, seems to have an affinity to the Greek πείρι and the Sanscrit pari, in their rarer signification of "going through," "piercing," "boring," i. e., in order to make full trial of a thing.

Γνώσι, Epic lengthened form of γνῶσι, 3 plur. 2 aor. subj. act. of γνωνικο, "to know:" fut. γνώσω, &c.: 2 aor. ἐγνως. Consult line 199.

**Line 303.**

Αγα, "soon," "quickly." Adverb, rare in other poets, and never used in prose.

Κελαινόν, nom. sing. neut. of κελαινός, η, ον, "black," "dark;" Poetic for μέλας, μελαινα, μέλαν.—Κμέλας has been assumed by Buttman as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (Lexil., p. 377, ed. Fishl.)

'Ερωθας, 3 sing. fut. indic. act. of ἔρως, "to stream," "to flow:" fut. ἦςω. The latent idea appears to be that of a quick bursting forth; hence the substantive ἐρως, derived from it, refers to any quick, violent motion.—From ἔρως, "to flow," akin to ὀδομαί, "to rush."

Δορή, Epic and poetic for δόρατι, dat. sing. of δόρω, "a spear." gen. δόρατος: Epic and Ionic, δόρατος and δορός: dat. δόρατε: Epic
and Ionic, δύπατος and δυπί, Attic δοτί, &c., "a spear." Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δόρο, "to remove the outer covering of a thing," and hence δόρον will mean, strictly, "a spear-handle, with the bark taken off from the wood."

Τώγε, "these two," compounded of τό, nom. dual of ὁ, ἢ, τό, and the limiting particle γε.

Ἀντιβίως, Epic and Ionic for ἀντιβίως, dat. plur. of ἀντίβιος, η, Att. a, on, "opposing."—From ἀντί and βι. Consult line 278.

Μαχεσαμένω, Epic for μαχεσαμένω, nom. dual 1 aor. part. middle μαχσομαι, "to contend;" fut. μαχέσομαι, Epic μαχέσομαι: 1 aor. ἐμαχεσάμην, Epic ἐμαχεσάμην.—Consult line 153.

Ἐπέσσειν, Epic and Ionic for ἐπισσειν, dat. plur. of ἐπος, eos, τό, "a word."

Ἀναιστήσῃ, Epic and Ionic for ἀναιστήσῃ, 3 dual 2 aor. indic. act. of ἀναιστῆσθαι, "to raise up;" but 2 aor., perf. act., &c., "to arise;" fut. ἀναιστήσαθο, perf. ἀναιστήκα, "I stand up;" 2 aor. ἀνείστηθο, "I arose."—From ἀνά and ἵστημι.

Λύσαν, Epic and Ionic for ἔλυσαν, 3 plur. 1 aor. indic. act. of λύω, "to dissolve," "to break up;" fut. λύω: perf. λέλυκα: 1 aor. ἔλυσα. —Original signification, "to loose:" akin, therefore, to the Latin luo, and English lose.

Ἀγορῆν, Epic and Ionic for ἀγορᾶν, accus. sing. of ἄγορῆ, ἢς, ἢ, for ἀγορά, ἢς, ἢ, "an assembly."—From ἀγεῖρω, "to collect together."

Νησίων. Consult line 12.

Κλισίας, accus. plur. of κλίσια, ἦς, ἢ, Epic and Ionic for κλῖσια, ἢς, ἢ, "a tent."—Original meaning, "a place for lying down or reclining," from κλίνω, "to recline;" then, a hut or any slight dwelling, used as a temporary dwelling-place. In Homer, these κλισίαι are of two kinds: 1. For use in time of peace: the huts, or cots, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey; but in the Iliad only once (xviii., 509). 2. For use in war: huts, or cots, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabin corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of "tents;" but it appears, from ll., xxiv., 448, seq., that they were of wood. Hence, also, an army, on breaking up, did not strike the κλισίαι and take them away, but burned them on the spot. (Od., viii., 501.) The κλισίαι all together
formed a camp. Among the post-Homeric writers the word σκηνή
tame up instead, and κλασία remained in use only among the poets.
'Είσος, Epic and poetic for ίσος, acc. plur. fem. of ήισος, ήιση, ήισον,
for ίσος, η, on, “equal.” (Consult note.)
LINE 307. 'Ητε. Consult line 47.
Μενοιτάδη, dat. sing. of Μενοιτάδης, οὐ, ὁ, “the son of Μενετίος,
a patronymic of Μαρκύλος. Μενετίος, the father of Παρθένος, was
son of Ακτών, and one of the Αργοναυτῶν. (II., xi., 765.)
Οἷς, dat. plur. of the possessive ὦς, ἦς, ἔν, the Epic and Ionic form
for which is ἔς, ἑς, ἑν, “his,” “her.”
’Ετάροις, Epic and Ionic for ’Ετάροις. Consult line 179.
"Ἀλαδε, “to the sea.” Adverb, compounded of ἀλς, “the
sea,” and ὦς, “toward.” Consult Excursus V.
Προθρύσεν, Epic and Ionic for προθρύσεν, 3 sing. 1 aor. indic. act.
of προθρύσαω, “to drag forward,” “to launch.” In Homer, always said
of ships, “to move a ship forward,” whether by hauling from the
beach to the sea, or by means of rowing. In the latter case, how-
ever, the dative, ἐπτομοῖς, “with oars,” is added: fut. προθρύσω, Epic
προθρύσαω: 1 aor. προθρύσαω, Epic and Ionic προθρύσαω.—From πρό,
“forward,” and ἐφί, “to drag.”
LINE 309. Ἐρέτας, accus. plur. of ἔρετης; οὐ, ὁ, “a tower.”—From
ἐρέσω, “to row.”
’Εκρίνεν, 3 sing. 1 aor. indic. act. of κρίνω, “to select.” fut. κρίνω:
1 aor. κρίνα: perf. κέρκικα.—Akin to the Sanscrit κρί, “to separate,”
the Latin cerno, crimen, &c.
’Εικόσων, Epic for εἰκόσων, “twenty.”—The Doric form is εἰκάτι,
with which compare the Sanscrit vîcâti, and Latin viginti.
’Εκατόμβην. Consult line 65.
Βῆς, Epic for Βῆσε, the augment having been dropped:
1 aor. indic. act. of βῶ, “to cause to go;” fut. Βῆσω: 1
aor. Βῆσαι.—(Consult note on line 144.)
LINE 311. Eἴσαν, 3 sing. 1 aor. indic. act. usually referred to a pres-
ent, ἔω, “to cause to sit,” “to seat,” but which does not
occur; the tenses that are wanting are supplied from ἐδρύω. The
Ionians have also a fut. ἐσομαι, Epic ἐσομαι, and perf. pass. ἔμαι
The Attics, however, have only the 1 aor. mid. εἶσάμην, “to sound,”
“exact,” in the strict middle sense “for one’s self.”
’Αρχός. Consult line 144.
Πολύμνως, άκο, ὁ, ἦς, “sagacious,” “of many counsels.”—From πολ-
νες, and μήτες, “counsel,” “advice.”
HOMERIC GLOSSARY.

Line 312–315.

'Αναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "to embark": fut. ἀναβήσομαι: 2 aor. ἀνέβην.—From ἀνά and βάλω.

'Επέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, "to sail upon:" fut. ἐπιπλέονσομαι.—From ἐπι, and πλέω, "to sail."

Τυρά, accus. plur. neut. of ὑγρός, ἡ ὑγρή, "humid," "wet," "fluid." (Consult note.)—From ὑ, and akin to ὑδρό.

Κέλευθα, accus. plur. neut. of κέλευθος, οὗ, ἢ, "a way," "a path." Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "to come," "to go."

'Απολυμαίνοντα, pres. infin. med. of ἀπολυμάινω, "to purify another:" in the middle ἀπολυμαίνομαι, "to purify one's self." Commonly regarded as a middle deponent.—From ἀπό and λυμαίνω, "to cleanse one's self," and this last from λύμα, "fifth removed by washing," probably from λούω.

"Ανωγεν, 3 sing. of an old Epic perfect with a pres. signification, "I command," "I bid," "I order," which, with the augment, would be ἧμωγε: thus, ἄνωγα, ας, ε, or with the augment ἧμωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθε, ἄνωγέτο, ἄνώγετε, and irreg. ἄνωχθω, ἄνωχθε, as if from ἄνωγμι: pluperf. ἄνώγειν, and, without augment, ἄνώγειν, Ionic ἦμώγεα, &c.

Line 313. Consult ἀπολυμαίνοντα, as given above.

"Ἀλα, accus. sing. of ἄλα, ἄλος, ἡ, "the sea." Observe the distinction between ἄλα, ἄλος, ἡ, "the sea," and ἄλα, ἄλος, ὑ, "salt."

Δύματα, accus. plur. of δύμα, ὀτος, ὑ, "fifth removed by washing," "the washings themselves."—Probably from λούω, "to wash."

"Ερδόν, 3 plur. imperf. indic. act. of ἔρδω, "to work," "to do," "to accomplish." With ἐρέω, ἐκατέρωμαι, &c., "to sacrifice," "to offer up." This verb derives its formations from the oblique ἔργω, fut. ἔρξω: 2 perf. ἐργά: pluperf., with augment on the second syllable, ἐργεύν: 1 aor. ἐρξα.—As ἔργα is entitled to the digamma, Εέργω, we see at once the affinity between it and the English verb work.—Observe that ἔρξω is merely a transposed ξήμ of ἔρδω.

"Απόλλων. Consult line 14.

Τελθέσσας, accus. plur. fem. of τελθείς, τελθεσσα, τελθεν, "perfect (Consult note.) An Epic adjective, from τέλεω, "to make perfect," "to make complete," and this from τέλος, "an end," &c.
HOMERIC GLOSSARY.

Line 315–321.

'Εκατόμβας. Consult line 65.

Line 316. 'Αργυρέως, Epic and Ionic for 'Αργυρέων, gen. sing. fem. of 'Αργυρέως, on, "barren." More literally, "yielding no harvest," from α, priv., and τρυγόω, "to gather in the harvest or vintage."

Line 317. Κνίση, "the savor." Consult line 66.

'Ικευ, 3 sing. imperf. indic. act. of the Epic form ικω, "to come," "to go;" imperf. ικον: aor. ιξον, a mixture of the 1 and 2 aor.
(Buttmann, Irreg. Verbs, p. 132, ed. Fishl.)

'Ελισσομένη, nom. sing. fem. pres. part. middle of έλισω, "to whirl," fut. ξω.—From έλεω, "to turn," "to whirl," "to roll," with the digamma Φείλεω, akin to the English weily.

Καπνός, dat. sing. of καπνός, οῦ, ο, "smoke."—Originally καπνός, the v-sound having followed the κ. So ναφορ in Latin was originally κανοφορ. The Greek word drops the v-sound and retains the κ, whereas, in the Latin word, the direct reverse to this takes place.
(Pott, Etymol. Forsch., vol. ii., p. 205.)

Πένουρ, Epic and Ionic for έπένουρ, the augment having been dropped; 3 plur. imperf. indic. of the middle depo-

nent πένουμαι, "to be busyly employed upon a thing," "to toil," "to work."—From the root πεν comes not only πένωμαι, but also πένης, πενία, the Latin penuria, &c. Compare the Sanscrit pan, "to handle," "to transact," &c.


'Επιειλής, 3 sing. 1 aor. indic. act. of έπιειλέω, "to threaten one with a thing," fut. έπιειλήσω: 1 aor. έπιειλήσα. — From έπι and άπειλέω, "to threaten."

Ταλθύλιος, accus. sing. of Ταλθύλιος, ου, ο, "Talithylius,

Line 320. a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (Herodot., vii., 134.—Hoeck, Kreta, vol. ii., p. 407.)

Εύρυβάτης, accus. sing. of Εύρυβάτης, ου, ο, "Eurybates," a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in II., ii., 184, and Od., xix., 247. Compare the scholiast: δι ου Κύρος Εύρυβάτης, 'Οδυσσέως κήρυξ.

Line 321. Τό, nom. dual for ο.

'Εσαυ, Epic and Ionic for ήσαυ, 3 plur. imperf. indic. of ειμι.

Κήρυκε, nom. dual of κήρυκ, νκος, ο, "a herald." From κηρύσσω. In general, a public messenger, partaking of the character of an ambassador, an honorable office in early times They summoned the assembly (II., ii., 50, &c.), and kept order in it (II., ii., 280, &c.).
they separated combatants (II., vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private enter-
tainments (II., iii., 245, &c.): as public officers they are called δημοσεργοὶ (Od., xix., 135): their insignia were staves, or wands, σκῆπτρα From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was κήρυξ of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

'Oτρηρῶ, nom. dual masc. of ὀτρηρῶς, η, ὁ, Epic and Ionic for ὀτρηρῶς, ο, ὁν, "active," "quick," "zealous."—Akin to ὀτρύνω, "to stir up," "to rouse."

Θεράπωντε, nom. dual of θεράπων, ὁντος, ὁ, "an attendant." In Homer and old authors it always differs from δοσίς, as implying free and honorable service, and yet, in Chios, θεράπωντες was the name for their slaves. (Arnold, Thucyd., viii., 40.)

**Line 322.** ἔρχεσθον, 2 dual pres. imper. of ἔρχομαι, "to come," "to go" (consult line 120): imper. ἔρχον, ἔρχεσθω, &c.

Κλισίν. Consult line 306.

Πηλλιάδεω. Consult line 1.

**Line 323.** ἔλοντε, nom. dual, 2 aor. part. act. of ἀλέω, "to take."

**Line 324.** fut. αἰρήσω: 2 aor. ἐλών, 2 aor. part. ἐλών. Consult line 137.

'Αγέμεν, Epic, Doric, and Æolic for ἀγέων, pres. infin. act. of ἀγω, "to lead away." Consult remarks on καλωσάμεν, line 78.

Βροσίδα. Consult line 184.

Δώσιν, Epic for δῷ, 3 sing. 2 aor. subj. act. of δίδωμι: 2 aor. indic. ἐδώ: 2 aor. subj. δῶ, δῇς, δῇ, &c. Observe, however, that this δῶ, δῇς, δῇ, &c., is the result of contraction: thus, δῶ-ω = δῶ: δῶ-γς = δῇς: δῶ-γ = δῇ, &c. To the uncontracted form, δῶ-γ, the syllable σι is added by the Epic language, and hence we have in the text the form δῶσι.

*Ελωμαὶ, 1 sing. 2 aor. subj. middle of αἰρέω: 2 aor. indic. middle ἐλώμην: 2 aor. subj. middle ἐλωμαὶ.

**Line 325.** Πλεόνεσσι. Consult line 281.

'Ρήγον, "more fearful." Literally, "more frosty, or cold," i. e., more calculated to make one shudder. A comparative, formed, as it were, from ρήγος, "frost," "cold."—The masculine, ρήγων, seems not to occur, but the superlative, ρήγιστος, is found; and, therefore, it is better to regard ρήγον, in the text, as an adjective, and not to take it for an adverb, as some do.
PROIET, 3 sing. Epic imperf. indic. act. from PROIAT, Epic and Ionic for PROIEMI. Consult remarks on APET, line 25.

XEROPETON sE KTE, K. T. L. Consult line 25.

To "they two." More literally, "these two." Nom. dual of ö, ë, tô.

'AKOONOE, nom. dual masc. of ÌKOKON, ÌKOKUAE, ÌKOV, Epic and Ionic for ÌKON, ÌKOUAE, ÌKON, which last is the Attic form. So ÌKONOE, here, for ÌKONOE, "reluctant." Consult remarks on ÌKONTOC, line 301.

BÁTEN, 3 dual 2 aor. indic. act. Epic for ÒHÒTEN, the stem-vowel Ë being shortened into a.—From BÁLTON, "to go!" fut. BÁTOS: 2 aor. ÒTEN.

PAPOTE ÒN, K. T. L. Consult line 34.

MYRMIDON, gen. plur. of MYRMIDON, ÒNOS, Ò, "a Myrmidon." Consult line 180.

IKÉSOTE, 3 dual 2 aor. indic. middle of INKÖMAT, "to come." Consult remarks on INKÖTHAT, line 19.

EÚRON, 3 plur. 2 aor. indic. act. of EÚRISKO, "to find." fut. EÚRHTOH: perf. EÚRHTHA: 2 aor. EÚRON. This 2 aor. is often written ËRÔN in post-Homeric writers, an orthography approved of and applied by Elmsley.

KLISET, Epic and Ionic for KLISET. Consult line 306.

HMEON, "sitting," accus. sing. part. of HMAI, HSAI, ÌSTAI, 3 plur. ÌSTAI: part. HMEOS: imperf. HMIÈN, HSO, ÌSTO, 3 plur. ÌSTO (these being in reality, however, a perf. and pluperf. passive of ËGAUAI, "to sit," "to lie," &c. Literally, "I have been set and I remain set," i. e., I sit.)

ÒTANE, compounded of ÒTAE, accus. dual masc. of ó, Ë, TÔ, and the -elicity Œ.

ÌDÔN, 2 aor. part. act. of ËTÔ, "to see." Consult line 203.

ÌTHÈS, 3 sing. 1 aor. indic. act. of ÒTHÈW, "to be delighted," "to rejoice." Consult line 255.

TAPHTEN, nom. dual 1 aor. part. act. of TAPHTAIA, "to be confused," "to be troubled," "to be alarmed:" fut. ËSÀW.—From TÔPÒS, "alarm," "fright," "terror."

ALDÔMAE, nom. dual pres. part. middle of ALDOUM, Epic for ALDOUMAI, "to regard with looks of awe," or "reverence." More literally, "to stand in awe of one," "to reverence."

STÈTEN, Epic and Ionic for ÈTÔTEN, the augment having been dropped: 3 dual 2 aor. indic. act. of ÈSTHMI, "to place:" fut. ÈTHÒW: perf. ÈTHKA, "I stand:" 2 aor. ÈTHY, "I stood."

PROXPHÒNOWEN, 3 plur. imperf. indic. act. of PROXPHYNEW, "to address:" fut. ËSÈW.—From PÔSKE, "unto," and ÌPHNÈW, "to speak," "to call."

HOMERIC GLOSSARY.

Line 326–332.
Line 332–336.

'Ερέντρο, 3 plur. imperf. indic. middle of ἐρέω, "to interrogate," "to ask:" middle ἐρέωμαι. This ἐρέω, ἐρέωμαι, is an exclusively Epic form, and must not be confounded with ἐρέω, ἅρω, the fut. of ἐπείν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἐρομαί: 2 aor. ἥρομην: fut. ἐρόσομαι. But, though this verb commonly occurs in the lexicons and grammars as a present, ἐρομαί, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, ἐρεθαί. (Carmichael's Greek Verbs, p. 117.)

Line 333. "Ο, "he," Homeric for δς, and this an old form of the demonstrative. (Kühner, § 343.)

Ἐγνώ. Consult line 199.

Ἡσιν, or ἢσιν, Epic and Ionic for αἰς, dat. plur. fem. of the possessive, δς, ἢ, ἢν, "his."

Φωνήσει, 3. sing. 1 aor. indic. act. of φωνέω, "to say," "to speak; fut. ἤσω.—From φωνή, "voice," &c.

Χαίρετε, 2 plur. pres. imper. act. of χαίρω, "to rejoice," "to be glad:" fut. χαρήσω: perf. κεχάρηκα.—The imperative of this verb is used as a common form of greeting, either at meeting, "hail," "welcome;" or at parting, "farewell."

Ἀγγελοι, nom. plur. of ἄγγελος, ον, ὁ, "a messenger."

Ἀσσεκ, "nearer." Adverb, and comparative degree of ἀγχύς, "near." This is the Homeric and Epic comparative; the common form is ἀγχύον.

'Ite, 2 plur. pres. imper. of ἐλμ, "to come," "to go:" 2 sing. pres. imp. is ἤλθεν.

Τύμης, Epic and Αeolic for ύμεῖς.

'Επαιτίου, nom. plur. of ἐπαιτίος, ον, "in fault," "blamable."—From ἐπί, "upon," and alrία, "blame," as indicative of blame resting upon one.

"Ο, Epic, Ionic, and Doric for δς, the relative pronoun


Σφῶτι, accus. dual of σφόν, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφό, which some write with subscript iota, as having risen, according to them, from contraction. (Kühner, § 331, 5.)

Προέει. Consult line 326.

Βρισηδος. Consult line 184.

Ελεκε. Consult line 174.

Κούρης. Consult line 98.
Διογενές, voc. sing. of διογενής, ἐς, "noble." Literally, "Jove-born," "sprung from Jove," i. e., of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "noble," "illustrious," &c.
Πατρόκλεις, voc. sing., as if from a nominative Πατρόκλης, which does not, however, appear. The regular nominative is Πάτροκλος, ou.
*Εξαγε, 2 sing. pres. imper. of εξάγω, "to lead or bring out."—From ἐξ and ἀγω.
Σφῶν, dat. dual of the pronoun of the third person, nom.
Line 338. (wanting): gen. οὐ, &c. Observe that σφὼν is here enclitic, whereas σφῶν, from σύ, has the accent, and may be thus told apart from it.
Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give:" fut. δῶσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδωκα.
Τῶ, nom. dual masc. of ὁ, ἦ, τό.
Αὐτῶ, nom. dual masc. of αὐτός, αὐτή, αὐτό.
Μάρτυροι, nom. plur. of μάρτυρος, ou, o, older Epic form for μάρτυς, "a witness." Homer uses the singular only in Od. , xvi. , 423, with the collateral signification of "helper," "protector," but the plural often.
*Εστῶν, abbreviated form for ἔστωσαν; 3 plur. pres. imper. of εἰμι, "to be." Used, also, by the Attic writers. The form ὄντων is more rare.
Μακάρων, gen. plur. of μάκαρ, gen. ἄρος, ὁ, ἦ, "blessed,"
Line 339. "happy." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of everlasting, heavenly bliss. There is a peculiar poetic form, of the feminine gender, μάκαρα, "the blessed one," an epithet of Latona, in the Hymn to Apollo, 14.
Θνητῶν, gen. plur. of θνητός, ἦ, ὧν, "mortal," "liable to death." Hence οἱ θνητοί, "mortal s."—From the same root with θνῆσκω, as appearing in 2 aor. θνῆναι.
Line 341. Χρεία, gen. δος, contr. οὐ ἦ, Epic and Ionic for χρεία
HOMERIC GLOSSARY.

Line 341-345.

οις, contr. οὖς, ἢ, "want," "need," "desire." Observe that χρεόω itself is only a poetic form, the more common prose expression being χρεά.

Ἐμεῖο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Τενηταί, 3 sing. 2 aor. subj. mid. of γιγνομαι.

Ἀεικέα accus. sing. masc. Epic and Ionic for ἀεική, from ἀεικής, ἕ. "unseemly," for which the Attics employ αἰκής, ἕ. Probably from σ, priv., and εἰκω (radical form), "it seemed," "it appeared good."

Δοιγυν δὲμναι. Consult line 67.

Line 342. Ὀλοθραί, Epic and Ionic for ὀλοαίς, dat. plur. fem. of ὀλόους, ἢ, ὄν, "destructive."—From ὄλω, ὀλέω, radical forms of ὀλ-λυμ, "to destroy."

Θύει, 3 sing. pres. indic. act. of θύω: fut. θύσω, "to rage." Said literally of any violent motion, "to rush on, or along," as referring to rivers, tempests, &c.; hence, "to storm," "to rage," as said of a man distraught with passion.—The Sanscrit root is āhu, "to agitate."

Line 343. Οἴδε, 3 sing. of οἶδα, a second perfect with the force of a present, "I know," from the radical ἐιδω, "to see," for what one has seen and observed, that one knows.—Observe that in οἶδα the augment is thrown aside, like εἰκώ, 2 perf. ἐικα, Ionic ἐκα. (Buttmann, Irreg. Verbs, p. 77, ed. Fishl.) The verb οἴδω (ἴδω, Lat. vid-ec) is obsolete, and its place has been supplied by ὁρέω. The tenses formed from it compose two distinct families, of which one has the meaning of "to see," the other exclusively the meaning of "to know," the latter signification coming from the perfect.

Νοίσαι, 1 aor. infin. act. of νοεῖν, "to observe," "to reflect upon," &c.: fut. νοέσω: perf. νενόηκα: from νόεσ, contr. νοῖς, "the mind."

Πρόσω, Epic and poetic for πρόςω, adverb, literally, "forward;" more freely, "as regards the future." From πρό.

Οπίσω, Epic and poetic for ὀπίσω. Adverb, literally, "backward," "behind." more freely, "as regards the past." Line 344. Οππως, Epic and poetic for ὀππως, "in order that."

Σωκ.Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέωμαι, Epic and Ionic for μά-χομαι, "to fight."—Consult line 8.

Line 345. Φήτο. Consult line 188.

Φῆφω. Taken for the possessive pronoun, "his." Consult line 20.

Ἐπεπέθετο, 3 sing. imperf. indic. mid. of ἐπιπέθομαι, in the passive, "to be persuaded," in the middle, "to obey." The active ἐπιπε-θῶ, "to persuade," "to convince," is rare and late.

Ἐταίοω dat. sing. of ἐταίοος, ou, ό, "a friend," "a companion."

Z z 2
Line 346-350.

'Agaye, 3 sing. 2 aor. indic. act. of ἂγω, Epic and Ionic for ἴγγαγε, the augment being dropped.

Δώκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἐδώκε, the augment being dropped.

Tώ. Consult line 338.

'Iτην, 3 dual imperf. indic. of εἴμι, "to go," Epic for ἑίτην οἱ ῥγν. (Kühner, § 215.)

'Αέκουσα, Epic and Ionic for ἀκουσά, fem. of ἀέκων, -ουσα, ov, for ἄκον, ἀκουσά, ἄκον. Consult line 327.

"Αμα, "along with." Consult line 158.

Κίε, 3 sing. imperf. indic. act. of κίω, "to go," Epic and Ionic for ἐκίειν, the augment being dropped. The first person of the imperf. is κιων, or, without the augment, κιον.—Κίω seems to belong to ἱω, the root of εἴμι, "to go," and from it come κιάω and κινέω, and, probably, the Latin cilo and cieo.

Δακρύσας, 1 aor. part. act. of δακρύω, "to weep," "to burst into tears." From δάκρυ, "a tear." Consult line 42.

'Ετάρον, gen. plur. of ἐταυος, ov, ὁ, "a companion," &c. Consult line 179.

"Αφαρ, "forthwith." Adverb, either from ἀπτῶ, or from ἀπό and ἄρα.

"Εξέτο. Consult line 48.

Νόσθι, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφι (Herm., Opusc., i., 222). But this is condemned by Donaldson among the analogies between the first syllable of this word, the Greek νόθῳ, and Latin nos, and makes νόσφι mean, properly, "by himself," the leading idea in νόθς, nos, and νόος(φι) being that of "separation," "unity." (New Oratylus, p 168.)

Λιαισθείς, 1 aor. part. pass. (in a middle sense) of λιαζόμαι, "to bend sideways," "to go aside," "to turn away." Buttman expresses his conviction that λιαζόμαι is etymologically akin to κλίνεω, just as κνέφας is to νέφος, κλαιρός to λαιρός, &c. (Lexilib., vol. i., p. 75, not.)

Line 350. Thīva. Consult line 34.

"Αλός. Consult line 314.

Πολυῆς, Epic and Ionic for πολυάς, gen. sing. fem. of πολύς, ἦ ὅν, Epic and Ionic for πολυός, ὁ, ὅν, "hoary."—(Consult note.)

"Ορών, Epic lengthening for ὁρῶν, pres. part. act. of ὁρῶ, "to look," "to see." Consult line 56.

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Line 350-354.

Πόντον, accus. sing. of πόντος, ov, ο, "the deep," "the open sea."—
akin to βένθος, βάθος, βυθός, "depth," and the Latin fundus.

Πολλά, neuter plur. accus. of πολύς, taken adverbially,

Line 351. "earnestly."

Φίλα, taken as a possessive pronoun, "his." Consult line 20.

'Ηράσατο, Epic and Ionic for ἱράσατο, 3 sing. 1 aor. indic. of the
middle deponent ἄραμαι, "to pray:" fut. ἄραμαι, Epic and Ionic
ἱράμαται, 1 aor. ἱραμάμην, Epic and Ionic ἱραμάμην.—From ἱρά, "a
prayer."

'Ορέγνυς, nom. sing. pres. part. of ὁρέγνυμι, "to stretch out." The
more usual form is ὤρεγω: fut. ὁρέξω.—Akin to the Latin rego, erigo,
portigo; German reichen, reichen; and English reach.

'Ερεκῖς, 2 sing. 2 aor. indic. act. of τίκτω, "to bring forth:"

Line 352. fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέ-
toκα: 2 aor. τέκνον.—Lengthened from a root τεκ.

Μινυθάδιον, accus. sing. masc. of μινυθάδιος, a, ov, "short-lived."
—From μίνυθα, "a little," "very little," which is itself to be traced
to μινύς, "little," "small," and Latin minus.

'Οφέλλεν, 3 sing. imperf. indic. act. of ὁφέλλω, "to owe," "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὁφεῖλω, "to owe." We must not, however, confound this ὁφέλλω with the old poetic word ὁφέλλο, "to increase," "to enlarge."

'Ολύμπιος, "the Olympian," "Olympian Jove," nom. sing. masc. of
'Ολύμπιος, a, ov, "Olympian," "of or belonging to Olympus."—From
'Ολύμπως, "Olympus." Consult line 44.

'Εγγαλίζαι, 1 aor. infin. act. of ἐγγαλίζω, "to bestow." Literally,
"to put into the palm of one's hand;" hence "to put into one's hands,
"to grant," "to bestow:" fut. ἐγγαλίζω.—From ἐν, and γάλαιον, "a
hollow," "the hollow of the hand."

'Ὑψιρεμετής, "high-thundering," "who thunders on high,"

Line 354. nom. sing. of υψιρεμετής, ἐς.—From ἐπι, "on high," and
βέρμω, "to roar like a thunderbolt."

Τυτθὼν, Adverb, "in a small degree." Probably the accus. sing.
neut. of τυτθός, 6ν, later τυτθές, ἣ, 6ν, "little," "small."

'Ερίσεν, 3 sing. 1 aor. indic. act. of τίω, "to honor:" fut. τίων:
perf. τέτικα: 1 aor. ἔτισα. The verb τίων, "to pay or suffer (the pen-
alty of an offence)," forms, like it, a future, τίων: 1 aor. ἔτισα: perf.
τέτικα, &c., but the Attics make the i short in all the tenses of this
utter verb, and the passive takes σ; as, perfect τέτικα: 1 aor
ἔτισθην: whereas τίω makes, in the perfect passive, τέτιμαι.
LINE 356. 'Ἡτίμησεν. Consult line 11.
'Ελόν. Consult line 137.
"Αποφέρας, Epic I aor. part. act. of ἀπανρᾶω, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποφημαι is found. Consult the remarks of Buttman (Lexil., s. v. ἀπανρᾶν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀποφέρας, by syncope, for ἀποφημιας, from ἀφορίζω. (Compare, also, Buttman's Irreg. Verbs, p. 31, ed. Fishl.)
Δακρυζέων, ονσα, ου, "shedding tears." More literally, "pouring forth tears." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυζέσκε.-From δάκρυν, "a tear," and χέω, "to pour forth," "to shed."
"Τοῦ ὅ ἐκλε. Consult line 43.
Πότνια, non. sing. fem. of πότνιος, a, ov, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πός, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit pati, "lord," "husband;" patn, "wife;" "lady;" and both of these to pā, "tueri." Compare the Latin potens, potis. (Pott, Etymol. Forsch., vol. i., p. 189.)
LINE 358. Ἡμένη, fem. of ἡμενος. Consult line 330.
Βέβεθεσιν, Epic and Ionic for βέβεθεσιν, dat. plur. of βένθος, eος, το (poetic for βάθος, as πένθος for πάθος), "depth," especially of the sea.
Καρπάλιμως, "quickly," "speedily." Literally, "with tearing speed." From καρπάλιμος, "tearing," "swifl."—From ἀρπάζω, with which compare the Latin carpo. So rapidus in Latin.
'Ανέδω, 3 sing. 2 aor. indic. act., assigned, along with the perfect, ἀναδέδυκα, to the middle deponent ἀναδύομαι, "to emerge," "to come out of." The active, ἀναθώ, is only used in late writers.
"Ἡτε, Epic for εὐτε, "like," "as."
"Ομίλην, ἦ, ἥ, "a mist." Derived by Pott from the Sanscrit miḥ, "to pour."
LINE 360. Πάροιδε, adverb, "in front of," "before."
Κάθεζο, 3 sing. imperf. indic. mid. of καθέζομαι, "I sit myself."
"I sit down." Observe that καθέζο is Epic for ἐκκαθέζε, the augment having been dropped. Buttman doubts the existence of such a present as καθέζομαι, and makes ἐκκαθεζόμην a 2 aor., from καθεζόμαι; but this opinion seems to want confirmation.
Line 361–366.

**Katēpēζεν,** 3 sing. 1 aor. indic. act. of καταρέζω, saue as καταφρέζω, "to soothe." Literally, "to cause to lie down," especially, "to pat with the hand;" hence, generally, "to fondele," "to soothe." fut. καταρέζω: 1 aor. κατέρεξα.—From κατά and βέζω.

'Oνόμαζεν, Epic and Ionic for ὄνομαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὄνομαζω, "to utter," "to name:" fut. ὄνομαζω.—From ὄνομα, "a name."

**Kλαίεις,** 2 sing. pres. indic. act. of κλαίω, "to weep:" fut. κλαίωσ (Theocr., xxiii., 31), more commonly κλάισωμαι: 1 aor. κλαίανσα. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

**Line 363.** Ἐξανῦ, 2 sing. pres. imper. of ἔξανῦμι, "to speak out:" fut. ἔνω.—From ἐξ and αὐνῦ.

**Kεῦθε,** 2 sing. pres. imper. act. of κεῦθω, "to conceal," "to hide:" fut. κεῦσα: perf. κέκευθα: 2 aor. ἐκέθω.—Akin to κῦω and κνέω.

Νόφ, Epic and Ionic for νῷ, dat. sing. of νός, contracted νοῦς "the mind;" gen. νοῶν, νοῦ: dat. νῷ, νῷ.

Εἰδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἰδομεν, from εἰδω, "to see," "to know." Consult line 203.

"Αμφώ. Consult line 196.

Εὐρυτυνάχων, ονωσαι, ον, "deeply groaning," pres. participle of a form βαρνατυνάχω, which, however, does not occur.—From βαρύς and στενάχω, "to groan."

**Line 365.** Οἴσθα. Consult line 85.

Τί, strengthened form for τί, "why?" Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὤτι from ὤτι, and ἐπει from ἐπεί.

Τοῦ, Epic and Ionic for σοῦ.

Εἰδῶν, dat. sing. fem. of εἰδῶς, εἰδών, εἰδός, perf. participle, and assigned to οἶδα, "I know." Consult line 203.

"Αγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, "to tell," "to declare:" fut. εὗσω.—From ἀγορά, "a public assembly," the verb literally meaning to speak in an assembly, though afterward used in a general sense.

"Ωιχάμεθα, or ὀιχάμεθα, 1 plur. imperfect. indic. of the middle deponent οἰχαμαι, "to go:" fut. οἰχάμημα: perf. οἰχήματι.

Ὁῆνυν, accus. sing. of ὅηνθη, ὑ, ἦ, "Thebe."—(Consult note.) Homer uses also the plural form ὅηθαι, &c. Later writers mention merely τὸ ὅηθης πεδίον, a fruitful district, south of Ida, and near Pergamus.

Ὶερην, Epic and Ionic for ιεράν, accus. sing. fem. of ἱερός, ἴ, ὄν, Epic and Ionic for ἱερός, ἴ, ὄν, "sacred."—(Consult note.)
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**Line 366-384.**

*Ἡτίωνος, gen. of *Ἡτίων, gen. ὦνος, "Eäton, King of Thebe, and father of Andromache.—(Consult note.)

**Line 367.**

Διεπράβομεν,1 plur. 2 aor. indic. act. of διαπέρω, "to sack," "to destroy utterly:" fut. διαπέρσω: 2 aor. διέπρωθων.—From δια and πέρσω.

*Ἡγομεν, 1 plur. imperf. indic. act. of ἀγω, "to bring."

ERVED, "hither." Adverb of place. Sometimes, also, of time, "then," "thereupon."

**Line 368.**

Δάσαντα, Epic and Ionic for ἐδάσαντα, 3 plur. 1 aor. indic.

mid. of δαίω, more usually, middle δαιμαί, "to divide;" fut. δαίμοι: 1 aor. ἐδασάμην. Observe that δαίμοι is commonly assumed as a present to form some of the tenses of δαιω.

**Line 369.** Χρυσίδα. Consult line 111.

**Line 370.**

*Εκατηδόλων, gen. sing. of ἐκατηδόλος, ev, "far-darting."—From ἐκας, "afar," and βάλλω, "to hurl," or "dart."

**Line 371.**

Χαλκοχιτώνων, gen. plur. of χαλκοχιτῶν, ωνος, ὦ, ἦ, "arrayed in tunics of brass," "brass clad," "brazen-mailed."—From χάλκος (consult note on line 236, and χιτῶν, "a tunic," "an under garment."

**Line 380.**

Χώμενος, pres. part. of the middle deponent χώμαι, "to be incensed:" fut. χώσομαι: 1 aor. ἐχώσαιμην.—Akin to χόλη.

Πάλω. Consult note on line 59.

Τοιο, Epic and Ionic for τοῦ.

**Line 381.**

Εὐχαίμενον, gen. sing. 1 aor. part. mid. of εὐχομαι. Consult line 43.

*Ηκοουσεν, 3 sing. 1 aor. indic. act. of ἰκόω, "to hear:" fut. ἰκούσοιμαι: perf. (Attic) ἰκήκασα: (Doric) ἰκούσα: (later) ἤκοουσα: The form ἰκόουσω first occurs in Alexandrine Greek.

Φίλος, ἦ, ev, "dear." Taken here in its ordinary sense, not as a possessive.

*Ἡν, Epic for ἦν, 3 sing. imperf. indic. act. of ἔμι, "to be."

*Ἡκε, 3 sing. 1 aor. indic. act. of ἢμι, "to send:" fut. ἢω: perf. ἤκα: 1 aor. ἤκα.

Θηυδικοι, 3 plur. imperf. indic. act. Epic and Ionic for ἥθηδικον, the augment being dropped, from θηδικω, "to die:" fut. θανοῦμαι: perf. τέθηκα.

Επασοῦτεροι, nom. plur. masc. of ἐπασοῦτερος, ἀ, ev, "one after another." This word is a comparative only in form, and comes from ἐπι and ἀσοῦτερος, which is itself formed from ἀσοῦν.
Line 384-392.

LINE 384. Πάντη. Adverb, less correctly written πάντη. Doric form πάντα, not πάντη.—From πάς.

'Αμμι, Epic and Ἐολικ for ἠμῖν. Another Ἐολικ form for the same is ἀμμές.

LINE 385. Εἶδος. Consult line 365.

'Αγόρευε, 3 sing. imperf. indic. act., Epic and Ionic for ἡγόρευε, the augment being dropped; from ἄγορεύω. Consult line 365.

Θεοπροπίας. Consult line 87.

Κέλῳν, 1 sing. imperf. indic., Epic and Ionic for ἐκελο-μην, the augment being dropped; from the middle deponent κέλομαι, "to bid," "to exhort." Literally, "to set in motion," and hence of the same family with κέλλω.

Ἰλάσκεσθαι, pres. infn. of middle deponent ἰλάσκομαι (rarely ἰλάσ-μαι), "to propitiate:" fut. ἰλάσκομαι.—From ἰλας, "propitious."

'Ατρείωνα, accus. sing. of Ἀτρείων, gen. ὁπος, ὁ, "the son of Δείος." A patronymic, the same in meaning as Ἀτρείδης.

Δάδεν, Epic and Ionic for ἐδαδεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize upon," "to take possession of:" fut. λάψομαι : perf. ἐλλῆψα, &c.

Ἤψα. Consult line 303.

'Ἀναστάς, 2 aor. part. act. of ἀνισθημι, &c.

LINE 388. Ἡπείλησεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, "to threaten;," fut. ἥπω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἐλίκωπες, nom. plur. of ἐλίκωψι, gen. ὁπος, ὁ, "of the quick-rolling eye." Consult note on line 98.

'Αχαιοί. Consult line 2.

LINE 390. Χρίσιν. Consult line 37.

Πέμποναι, 3 plur. pres. indic. act. of πέμπω, "to send," "to escort;" fut. πέμψω : 1 aor. ἐπέμψα. The perfect πέμπομαι is later in origin.

Νέων, neuter accus. sing. of νέος, taken adverbially, "but just now."—(Consult note.)

Κλαίκηθαν. Adverb, "from my tent." Literally, "out of or from a cot or hut." Consult remarks on κλιόας, line 306.

'Εδαν, Epic and Ἐολικ for ἐδασαν, 3 plur. 2 aor. indic. act. of βάι-νω, "to go;" fut. βήσομαι : perf. βέθηκα : 2 aor. ἐβην.

Βρισάς, Epic and Ionic for Βρισαῖς, gen. sing. of Βρισάτις.

"Brisans." Consult note on line 184.

Δόσαν, Epic and Ionic for δόσαν, 3 plur. 2 aor. indic. act. of δίδω μι, "to give;" fut. δόσω : perf. δέδωκα : 1 aor. δόωκα : 2 aor. δόω.
Line 393–399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "to be able," &c. Περιέχει, Epic and Ionic for περιέχω, 2 sing. 2 aor. imper. mid. o. περιέχω, "to encompass," "to embrace," "to surround;" in the middle, "to hold one's hands around another," and so "to aid, protect, defend," &c.—From περί and ἐχω.

'Ενος, gen. sing. masc. of ἐν, "valiant," "gallant." This genitive, it will be perceived, is irregularly formed. The adverb ἐν is merely the neuter of this adjective. The Ionic form for ἐν is ἡ. ϊς.

LINE 394. Οὐλυμπόντε. Consult line 221.

Αἶσα, 2 sing. 1 aor. imper. mid. of λίσομαι, "to supplicate," "to entreat;" fut. λίσομαι: 1 aor. ἔλισόμην. Consult line 15.

'Ωνησα, 2 sing. 1 aor. indic. act. of ὄνυμη, "to gratify," "to profit," "to aid," &c.: fut. ὄνυσω: 1 aor. ὄνησα. There is no such present as ὄνυμη. In the middle, "to have gratification," "to enjoy aid, help," &c.

Κραδίνη, Epic and Ionic for κραδίνα, accus. sing. of κραδή, for κραδία, ἄς, ἡ, "the heart." Compare the Sanscrit hrīd with the poetic κραδία, another form for κραδία, and also the Latin cor, cord-is, English heart, &c.

LINE 396. Πολλάκι, Epic and Ionic for πολλάκις, "often."

Σέο, Epic and Ionic for σοῦ.

Μεγάροισιν, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, ὁ, τό, "a hall," "a large room."—From μέγας.

'Ακουσά, Epic and Ionic for ἄκουσα, 1 sing. 1 aor. indic. act. of ἄκονω, "to hear." Consult line 381.

Εὐχομένης, gen. sing. fem. pres. participle of εὐχομαι, "to boast:" fut. εὐχόμαι: 1 aor. θυξύμην. Compare line 91.

LINE 397. 'Εφησά, Epic and Ἑλικ for ἑφης, 2 sing. imperf. indic. act. of φησι, "to say." As regards the ending θα, consult line 85, remarks on οἴθα.

Κελαίνεσθεί, Epic and Ionic for κελαίνεσθεί, dat. sing. masc. of κελαίνεσθε, "dark cloud-enveloped."—From κελαίνος, "black," "dark," and νέφος, "a cloud."

Κρονίων, dat. sing. of Κρονίων, ὁ, ς, the "son of Saturn." Another form for Κρονίδας.

Οἶα, Epic and Ionic for ὁ ὦ, nom. sing. fem. of ὁ ὦ, ὦ, οὐ, LINE 398. Epic and Ionic for ὠς, ὦ, οὐ, "alone."—Akin to ὤς, ὦ, Epic for εἰς, μία, and also to the Latin unus, old form oinus.

'Αελκέα. Consult line 341.

LINE 399. Ξυνώσαι, 1 aor. infin. act. of ξυνώ, "to bind," "to bind
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Line 399-404.

Firmly." fut. ἢσω.—From ξύν, for σύν, and δέω, "to bind." As regards the employment of ξύν for σύν, consult line 8.

Ἡθελὼ, 3 plur. imperf. indic. act. of ἥθηλω, "to will," "to wish," "to be inclined," &c.: fut. ἢσω. The synonymous and shorter form, ἥθηλω, never occurs in Homer or the later Epic writers.

Line 400. 'Ηρη, Epic and Ionic for Ἰρη, gen. ας, Epic and Ionic τις, ἦ, "Juno." Consult remarks on ἡρως, line 4.

Ποσειδών, gen. ἁρων, ὁ, Epic and Ionic for Ποσειδᾶον, ὁνος, ὁ, "Poseidon," the Latin "Neptune," son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδᾶον is in Doric Greek not only Ποσειδών, but also Ποσειδᾶον. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμός, and has the same reference, in all likelihood, to water and fluidity. (Müller, Prolegom., p. 289.)


Ἄθναινη. Consult line 200.

Ὑπελύσαο, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic.

Line 401. mid. of ὑπολύω, "to rescue." Literally, "to loosen," "to untie:" fut. ὑπολύσω : 1 aor. ὑπέλυσα : 1 aor. mid. ὑπελυσώμην.—Old form of the second person ὑπελύσασο: Epic and Ionic ὑπελύσαο : Attic ὑπέλυσω.—From ὑπό and λύν.

ἲκα, "quickly," poetic adverb of ὁκυς. Very frequent in Homer; never occurring in the tragic writers.—Formed from ὁκυς, "quick," as τάχα is from ταχύς.

ἲκατόγγχειρον, accus. sing. masc. of ἲκατόγγχειρος, ὅν, "hundred-handed."—(Consult notes.)—From ἲκατὸν and χεῖρ, the final ν of ἲκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ὁ, ὁν, "lofty," "tall."—From ὑικὸς, Doric for μήκος, "length," &c. The root of μήκ-ος, μήκ-ος, is akin to that of μέγ-ας, Latin mag-nus, Sanserit mah-at, Persian mih, or meah, German macht, &c.

Βριάρεως, accus. sing. of Βριάρεως, gen. εως, ὁ, "Briareus."

Line 403. —(Consult note, and compare Buttmann's Lexilogus, vol. 1., p. 231, not., where the name Βριάρεως is made equivalent to the German "Starkevich.")

Καλέως, Epic and Ionic for καλοῦς, 3 plur. pres. indic. act. of καλέω, "to call:" fut. καλέσω : perf. κέκληκα. Consult line 54.

Algyaiwν, accus. sing. of Αλγαίων, gen. ἁρων, ὁ, "Algaion," properly, "the stormy one."—From ἠίς, "a storm," "a tempest."—(Consult note.)
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Line 404-409.

Ἄθε. Consult note.

Βῆ, Epic and Ionic for βῆ, from βῆ, ης, ἦ, Epic and Ionic for βη, ας, ἦ, "strength," "might."  

Os, gen. sing. of the possessive pronoun ὅς, ἦ, ὡς, "his, her, its."

'Αμείνων. Consult line 116.

Line 405 Καβέλετο. Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κύδος, gen. εος, το, "high renown," "glory."

Ταίων, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίων. Akin to, and perhaps derived from it, are γαφρος, "exulting in," γαφριῶ, γάννυμ, &c. Compare the Latin gaud-ēo, &c.

Line 406. "Ὑπεδείσαν, Epic for υπεδείσαν, 3 plur. 1 aor. indic. act. of ὑποδείδω, "to dread." More literally, "to fear secretly," "to have a secret dread of:" fut. σω.—From ὑπό and δείδω, "to fear."

'Εδοσαν, 3 plur. 1 aor. indic. act. of δέω, "to bind.": fut. δῆσω: perf. δέδεκα (but rare): 1 aor. ἐδόσα.

Μνῆσασαι, nom. sing. fem. 1 aor. part. act. of μμνήσκω, "to remind:" fut. μνήσω: 1 aor. ἐμνήσα. The middle deponent, μνάομαι, is used in the sense of "to remember." Μνήσκω is merely a reduplicated form of the radical μνάω, like the Latin me min-i; and its root is akin to that of moneo, and to the Sanscrit man, "cogitare." (Pott, Etymol. Forsch., vol. i., p. 254.)

Παρέξεια, Epic and Ionic for παρέξουν, 2 sing. pres. imper. of the middle deponent παρέξομαι, "to sit by the side of one:" fut. παρέδοσαι.-From παρά and ἐξομαι.

Δαλέ, 2 sing. 2 aor. imper. of λαμβανομαι, "to take hold of:" fut. λήψομαι: 2 aor. ἐλάβον.


'Εθέλησαν, Epic for ἐθέλη, 3 sing. pres. subj. act. of ἐθέλω.

Line 408. (Kühner, ṣ 206, 5.)

Τράωσαν, Epic and Ionic for ὁρῶσαι, dat. plur. of ὁρῶς, gen. ὧς ὑ, "a Trojan."

'Αρήξατ, 1 aor. inf. act. of ἀρήξω, "to lend aid.": fut. ἀρήξω: 1 aor. ἄρηξα.—Akin, perhaps, to ἄρκεω, ἄρικω, αρεεο, αρξ, area. (Pott, Etymol. Forsch., vol. i., p. 271.)

Line 409. Πρόμυγνη, accus. plur. of πρόμυγνη, ἦς, ἦ, Epic and Ionic
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Line 409-413.

for πρόμα, ης, ἦ, "the stern of a ship." Strictly speaking, a fem-
inine from προμόν, ἦ, ὑν, "hindmost," and hence πρόμη or πρόμα-
va will be equivalent, literally, to προμή (or προμώ) ναῦς, "the hind-
most part of a ship." Homer has it often in full πρόμη νης, where
we might expect the accent to be προμή, oxyton.

"Ἀλα. Compare line 314.

"Ελασα, 1 aor. infin. act. of ἐλαω (more frequently ἐλέω), "to hem
in," "to press hard." Radical signification, "to roll," or "twist tight
up." In the active, Homer has only ἐλαω, never ἐλω. The same
poet forms the first aorist and some other parts from the simple
stem or root ἐλ-, thus: 1 aor. ἔλασα: perf. pass. ἐλμαι, &c. (Butt-
mann, Irreg. Verbs, p. 83, ed. Fishl.)

Κτεινόμενους, accus. plur. pres. part. pass. of κτεῖνω, "to
slaughter," "to slay." fut. κτενῶ: Ionic κτάνω, but in Ho-
mer always κτενῶ, ἔκτεν, ἔκτι, &c.: 1 aor. ἔκτενα: 2 aor. ἔκτανον:
perf. ἐκτονα: perf. pass. ἐκτάμαι, but post-Homeric. Still later are
the unattic perf. ἐκτάκα and ἐκτόνηκα.—Akin to καίνω, καίνομαι.
Sanserit ksht, "to destroy."

"Ἐπαυρρυμαται, 3 plur. 2 aor. subj. middle of ἐπαυρρυμοῖμαι, "to en-
joy." fut. ἐπαυρρυσμαί: 2 aor. ἐπαυρρύμην. Unattic writers have a 1
aor. ἐπαυρρῦμν, infin. ἐπαυρράσθαι. No present ἐπαυρρῶ occurs. The
supposed root is αὐρω.

Βασιλῆς. Consult line 9.

Γνῦ, 3 sing. 2 aor. subj. act. of γνώσκω, "to know." fut.
Line 411. γνωσμαί: perf. γνωσκα: 2 aor. ἐγνών. Consult, as re-
gards the root, line 199.

"Ήν, accus. sing. fem. of δς, ἦ, ἤν, "his, her, its."

"Ἀτη, accus. sing. of ἀτη, gen. ἦς, ἦ, "evil folly."—(Consult note.)
—The original meaning of the term ἀτη appears to be "distraction,
"bewilderment," "folly," "blindness," "deception," especially "a judi-
cial blindness," sent by the gods, and usually ending in guilt, and al-
ways in misery. Hence, in general, "ruin," "bane," "mischief."—
Ἀτῃ, personified, is the "goddess of mischief," author of all blind,
rash actions, and their results.

"Ετσεν. Consult line 354.

Θετίς, gen. τιθε, and τος, ἦ, "Thetis," one of the Nereids,
Line 413. wife of Peleus, and mother of Achilles.

Χένσα, nom. sing. fem. pres. part. act. of χέω, "to pour forth:"
fut. χέσα. The form of the first aorist, χενσα, from the usual fu-
ture, χέσω, though still quoted now and then, is probably not Greek
HOMERIC GLOSSARY.

Line 413-418.
The Epic aorist is ἔχεα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in II., xxiv., 799.

Ἐτρεφον, 1 sing. imperf. indic. act. of τρέψω, "to rear."


Consult line 251.

Αἶνα, accus. plur. neut. of αἴνος, ἡ, ὅν, used adverbially, "unhap-
pily," "fearfully," &c. The more common adverbial form is αἴνως.

Τεκόσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "to bring forth."

Consult line 352.

Ἄθικ, Epic and Doric for ἅθι, "would that!" "O that!"

Line 415. Observe that ἅθι, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὀφελες, Epic and Ionic for ὄφελες, the augment being dropped, 2 sing. 2 aor. indic. act. of ὄφελω, "to owe;" fut. ὄφελήσω: 2 aor. ὄφελων. The phrases ἐθ' ὄφελες and ἦς ὄφελες denote a wish, liter-
ally, "O how thou oughtest," &c.

Ἀδάκρυτος, οὐ, "without tears." Sometimes used in a passive
sense,"unwept," as in Soph., Ant., 881.—From α, priv., and δακρύω, "to weep."

Ἀπῆμων, οὖ, gen. ὄνος, "uninjured."—From α, priv., and πῆμα,
"injury," "harm."

Line 416. Ἡσώαι, pluperf. infin., in sense of an imperfect, from ἡσαι, ἡσα, ἡσται, &c., pluperf. ἡσην, ἡσο, ἡστο, &c. These two

Aisoa, ης, ἤ, "a fated portion of existence," "one's appointed lot,"
"destiny, "fate, "&c. Akin to ἀνος, αἰνεω, Latin aio, as fatum to

ἀννοθα, adverb, "a little," "a very little."—(Consult note.)—Said,
by some, to be, in fact, the accusative of an old nominative, μιννος,
which is to be compared with the old adjective form μινος, and the
Latin minus.

Δὴν, adverb, "long," "for a long while." Akin to δη, ἄδη.

Ἀκρύφος, οὖ, "swift-fated," "early to die."—From ἀκυς,
"swift," and μόρος, "fate."

Ὁἰκυρός, οὐ, "to be pitied," "unfortunate."—From οἰκύς, "wo,
"misery." Though the penult of this word is always long in Homer,
yet he forms the comparative and superlative, for the sake of the
metrical, in -ὁτερος and -ὁτατος, instead of -ὑτερος, -ὑτατος.

Line 418. Ἐπλες, Epic and Ionic for ἔπλου, and this for ἐπέλου
Line 418-423.

2 sing. imperf. indic. mid. of πέλος, for which, however, is much more usually employed the middle deponent πέλομαι, "to be." Consult line 284.

Ajax, dat. sing. of αίσχος, ης, η. Consult line 416.

Τέκνον, Epic and Ionic for τεκνόν, 2 aor. of τίκτω, &c.

Μεγάρονε. Consult line 396.

'Ερέωνα, nom. sing. fem. fut. participle, belonging to ἐρεῖ. Consult line 76.

Τερπικεραύνφ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραύνος, "a thunderbolt."

Line 420. Εἰμί. Consult line 169.

'Αγάνυφος, accus. sing. masc. of ἁγάνυφος, ον, "very snowy."—From άγαν and νύφο, "to snow."

Πίθηκα, 3 sing. 2 aor. subj. mid. of πείθω, "to persuade;" middle πείθομαι, "to obey;:" fut. πέπειθομαι : 2 aor. κεπίθομην.

Παρήμενος, pres. part. of πάρημα, "to sit by," or "beside."

Line 421. —From παρά and ἡμας, with regard to which last consult line 416, remarks under ἡσαν.

'Οκυπόροσιν, Epic and Ionic for ὁκυπόρος, dat. plur. fem. of ὁκύ̔-

πορός, ον, "swift-going," "swift ocean-traversing."—From ὠκύς and πόρος, "a passing," "a way," &c.

Mήνιος, 2 sing. pres. imper. act. of μηνίο, "to rage," "to indulge in wrath against."—From μήνις, "wrath." Consult, as regards μήνις, line 1.

'Αποσαῦνο, Epic and Ionic for ἀποσαῦνο, 2 sing. pres. imper. mid.
of ἀποσαύω, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀπό and παῦω

Πάμπαν, "altogether," adverb, euphonic form for πάνπαν. —From παῦς. The more common prose form is πάνω or παντελῶς.

'Ωκεανόν, accus. sing. of'Ωκεανός, οῦ, ὃ, "Oceanus."—(Consult note.)—Probably from ὁκύς and νάω, "the rapid-flowing." According to some, however, akin to Ἡγήν, Ἡγενός, Ἡγύγης. Others, again, make ἡγένος equivalent to παλαιός. Consult Anthon's Class. Dict., s. v. Oceanus, sub fin.

Ἀμαλάνας, accus. plur. of ἀμάλαμ, ον, ὃ, "blameless." Consult line 92.

Αἰθιοπῆς, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπέας, gen. Αἰθιοπέας, Epic and Ionic Αἰθιοπῆς, "an Ethiopian." No such nominative, however, as Αἰθιοπείς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆς must be assigned, as an irregular accusative, to

A λ Α 2
Line 423-428.

Αἴθιοψ, ὁπος, ὁ.—From αἴθω, "to burn," and ὑψ, "the visage," as indicating a sunburned race.—(Consult note.)

Χυδίος, ἦ, ὄν, "of yesterday," and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χυδίος ἔθη, "he went yesterday;" χυδίος ἥλιθες, "thou camest yesterday."—From χθές, "yesterday." Observe that χθές itself is the Sanscrit ḫyas, with which compare the Latin hēsi, hesternus, afterward hēri and hesternus; as also the German gestern, English yester-teen, yester-day, &c.

Δαῖτα, accus. sing. of δαῖς, gen. δαῖτος, ἦ, "a banquet," "a feast," "a meal."—From δαίω, "to divide," or "distribute," as referring to each guest's getting his share, and hence the Homeric δαῖς ἔθην.

'Εποντό, Epic and Ionic for εἰποντό, plur. imperf. indic. of the middle deponent ἐπομαι, "to follow." Consult line 158

Δωδέκατα, dat. sing. fem. of δωδέκατος, ἦ, ὄν, "the twelfth."

Line 425. —From δωδεκα.

'Ελεύθεραι, 3 sing. fut. indic. of ἐρχομαι, "to come," or "go"; fut. ἐλεύθεραι: perf. ἐληθέρα.

Ποί, Doric for πρός, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβάτες, accus. sing. neut. of χαλκοβατῆς, ἄς, "brazen-founded," i. e., standing on brass; with brazen (i. e., solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ἄτος, τό, "a mansion." Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρῆ in place of κριθή: ἀλφή in place of ἀλφιτόν, &c. (Kühner, § 303, Anm. 4.)

Tουνάσκομαι, 1 sing. fut. indic. of the middle deponent γον-νάσκομαι, "to embrace one's knees," i. e., to entreat, to supplicate: fut. σουμαι.—From γόν, "the knee."

Πείσεσθαι, fut. infin. middle of πείθω, &c.

Οἶ. Consult line 59.

'Απεθάνερο, 3 sing. 2 aor. indic. middle of ὑποβάλλω, "to depart;" fut. ὑποβάλλομαι: 2 aor. mid. ὑπεβάλλομην. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way, while others form their 1 aor. with the characteristic of the 2 aor. (Buttmann, § 96, note 9.) It was formerly the custom to regard such
forms as ἑθοτο, ἑθοτο, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (Carmichael's Greek Verbs, p. 49.) Such a formation, however, is contrary to the analogy of the language.

"Ελίπε, 3 sing. 2 aor. indic. act. of λείπω, "to leave;" fut. λείψω: 2 aor. Ελίπων.

Αὐτοῦ, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "at the very place."

Line 429. Χωδεύενος. Consult line 44.

'Εξιζώνοιο, Epic and Ionic for εξιζώνοι, gen. sing. fem. of εξιζώνος, ov, "well-cinctured." (Consult note.) — From εὖ and ζώνη, "the lower girdle," in female attire. (Müller, Archæol. d Ἤης, § 339, 3.)

Bip, Epic and Ionic for βις, dat. sing. of βις, ἅ, ἢ, Epic and Ionic for βία, ας, ἢ, "force," "violence."

'Αέκοντος. Consult line 301.

'Απηφρων, 3 plur. imperf. indic. act. of ἀπαφρῶ, "to take away," "to wrest from," &c. Observe that the present ἀπαφρῶ, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηφρων, ἀπηφραί, ἀπηφρά, &c. We have, however, also the aorist forms ἀποφωρῶ and ἀπουρόμενος. Consult line 356.

'Ικάνεν, 3 sing. imperf. indic. act. of ἵκανο, "to come," "to proceed to," &c. An Epic and lengthened form of ἰκώ.

'Εκατομφόνης. Consult line 65.

Αμένον, gen. sing. of λιμήν, ὦ, "a harbor," "a haven."—

Line 432. Ακίν to λίμη.

Πολυβενέθος, gen. sing. masc. of πολυβενθής, ἐς, "very deep."

From πολὺς and βένθος, "depth."

'Ικοντο, 3 plur. 2 aor. indic. mid. of the deponent ἰκνέομαι, "to come;" fut. ἰκνοίμα: perf. ἰκναί: 2 aor. mid. ἰκόμην.—Lengthened form of ἰκώ.

Line 433. 'Ιστία, accus. plur. neut. of ἵστιον, ὦ, τό, "a sail" of a ship. Properly a diminutive, but only in form, of ἵστος, "a web," and meaning, originally, any web, cloth, or sheet.—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for κατείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "to arrange," "to equip," &c.: fut. στέλω: 1 aor. κατείλα: 1 aor. mid. κατείλαμεν.—The radical meaning of this verb is, "to set," "to place," i.e., make to stand up, fix; especially "to set in order," "to arrange." Then, collaterally, "to furnish," &c. So στέλλειν νῆα, "to rig or fit out a ship." From the sense of getting
Line 433-436.

a ship ready, and the like, comes that of “to dispatch on an expedition;” and, in general, “to dispatch,” “to send,” &c. In the middle it here, as elsewhere, appears as a nautical term, ἵστα ἱλλεσθαι, “to take in or foul the sails,” &c.

Θέσαν, Epic and Ionic for ἱθεσαν, 3 plur. 2 aor. indic. act. of ἰδήμι, ‘to place;” fut. ἰθώ: perf. τείεικα: 1 aor. ἰθηκα: 2 aor. ἰθην.—From a radical form ἱςω, whence ἰθυμι, and, by reduplication, ἰθήμι, changed, for euphony sake, into ἱδήμι.

Line 434. Ἰστόν, accus. sing. masc. of ἵστος, οὐ, ὁ, “the mast of a ship.” —From ἱστημι, “to place or set upright.”—Another meaning, which we have seen elsewhere, is, “the bar or beam of the loom,” &c. Consult line 31.

Ὑπέσαν, Epic and Ionic for ἱπέσαν, 3 plur. 1 aor. indic. act. of πελάζω, “to bring near,” “to cause to approach,” “to bring unto.”—Used, also, in an intransitive sense, “to approach,” “to draw near;” fut. πελάσω: 1 aor. ἱπέσα. —From πέλας, “near.”

Προσόνωσιν, Epic and Ionic for προτόνωσιν, dat. plur. of πρότονος, οὐ, ὁ, “a rope, or main-stay,” passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, “in front,” and πείνω, “to stretch.”

Ὑφέντες, nom. plur. 2 aor. part. act. of ὑφήμι, “to let down,” “to lower;” fut. ὑφήσω. —From ὑπό and ἰθημι, “to send.”

Line 435. Καρπαλλόμοι. Consult line 359.

Οἰνον, accus. sing. of ὄμος, οὐ, ὁ, “a mooring,” “an anchorage,” “a berth for a ship.”—Belongs to the root εἰρω, Latin securus, “to tie,” “to fasten,” and akin to εἰρμός, “a series.”

Πρόφέρεσαν, Epic and Ionic for προφέρεσαν, 3 plur. 1 aor. indic. act. of προφερέσω, “to row forward;” fut. προφέρεσω: 1 aor. προφέρεσα. —From πρό, “forward,” and ἐφέσω, “to row.”

Ἐρετμοίς, dat. plur. of ἐρετμός, οὐ, ὁ, “an oar.” In the plural, however, the neuter form ἐρετμαί, ὁν, is usual.—From ἐρέσσω, “to row.”

Line 436. Ἐυνύς, accus. plur. of εἰνυ, ἤ, ἂ, “a sleeper,” a large stone used to secure a ship in her place. (Consult note.) Original meaning, “a couch,” “a bed;” then, “a bedfellow,” “a sleeper,” &c.—Akin to εὔνω.

Ἐθάλον, 3 plur. 2 aor. indic. act. of βάλλω, “to cast;” fut. βάλω perf. βεβληκα: 2 aor. ἐθάλον.
HOMERIC GLOSSARY.

Line 436-444.

Προμνήσια, accus. plur. neuter of προμνήσια, ὠν, τι, "the stern fasts," the ropes from a ship's stern to fasten her to the shore. The term is, in fact, an adjective, προμνήσιος, α, ον, "of, or belonging to a ship's stern," so that προμνήσια, in the plural, has δεσμὰ or σχοινία, "ropes," properly understood.—From πρύμνη, "the stern of a ship."

ἲδήσσαν. Consult line 406.

Βαίνων, Epic and Ionic for ἱθαίνων, 3 plur. imperf. indic. act. of βαίνω, "to go;" fut. βῆσσαμαι, &c.

Προμήνι, dat. sing. of προμῆ, or, rather, προμῆς, ἵνα, ὁ, properly, "the sea breaking on the beach," "breakers," "surf." This meaning is plainly marked in Ἰ., xx., 229, and Ὀδ., xii., 214. In other places it is needlessly taken to mean "the rugged beach," and as equivalent to βιοχία, but even βιοχία has only this sense in Attic. Homer always joins it with ἀλός or θαλάσσης, in which cases we may render it by the term "edge." Thus, καὶ βρομίν θαλάσσης in the present passage may be rendered, "upon the edge of the sea."—From βῆσσα or βήγινω, "to break."

Βῆσσαν, Epic and Ionic for ἱθήσαν, 3 plur. 1 aor. indic. act. of βαίνω. Consult line 310, remarks on βῆσσε.

Βῆ, Epic and Ionic for ἱθῆ, 3 sing. 2 aor. indic. act. of βαίνω.

Ποντοπόροντα, Epic and Ionic for ποντοπόρον, gen. sing. fem. of ποντοπόρος, οῦ, "ocean traversing," "sailing over the deep."—From πόντος, "the deep," and πελώ.

Βωμὸν, accus. sing. of βωμός, οὗ, ὁ, "an altar." Properly, any elevation whereon to place a thing, "a stand," "base," "step," &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From βῶο, βαίνω, conveying the idea of ascent.

Πολύμνης. Consult line 311.

Line 441. Φίλω. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for τίθει, 3 sing. imperf. indic. act. of τίθεω, "to place," poetic and Ionic form for τίθημι, used by Homer only in the 3 sing. imperf., τίθει, and, as here, τίθει. Never occurs in Attic Greek.

Line 442. Χρύσις, voc. sing. of Χρύσος, οῦ, ὁ, "Civysses."

Line 443. Ἀγέμεν, Epic, Doric, and Αἰολικ for ἄγεω. Consult line 78.

Πέζα, 1 aor infin. act. of ἡπζα, "to offer up?" fut. ἡπζω

Line 444. 1 aor. ἐπέζα. Consult line 315.
HOMERIC GLOSSARY.

Line 444-450.

'Ιλασόμεσθα, Epic for ἱλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἱλάσκομαι, “to propitiate;” fut. ἱλάσομαι. — From ἱλας, “propitious.”

Πολύστονα, accus. plur. neut. of πολύστονος, on, “productive of many groans,” “causing many groans.” — From πολύς and στένω, “to groan.”

Κήδεα, accus. plur. of κῆδος, eos, τό, “we,” “sorrow,” especially mourning for one dead.—From κῆδω, “to trouble,” “to distress.”

'Εφήκεν, 3 sing. 1 aor. indic. act. of ἐφήμι, “to send upon,” “to inflict;” fut. ἐφήσο : perf. ἐφείκα : 1 aor. ἐφῆκα.—From ἐπι, “upon,” and ἤμι, “to send.”

Line 446.

'Εδέξατο, 3 sing. 1 aor. indic. middle of δέχομαι, “to receive.”

Χαίρων, pres. part. of χαίρω, “to rejoice.”

Τοῖ, Epic and Ionic for οἱ, nom. plnr. of ὁ, ἡ, τό, the clá form for which was τος, τή, τό, nom. plnr. τοῖ, ταῖ, τά.

'Ωκα. Consult line 402.


'Εξείς, adverb, “in continued order,” “in a row,” “one after another.” Poetic for ἐξίς, and this from ἐξω : fut. ἐξω, “to hold on,” i. e., to continue, &c.


'Εφύμητον, accus. sing. masc. of ἐφύμητος, on, “well-built,” or “fashioned,” of stone work.—From εὖ and δέμω, “to build,” “to construct.”

Χερνίφαντο, Epic and Ionic for ἔχερνιφαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίφημαι, “to wash one’s hands,” i. e., with lustral or holy water, especially before sacrifice: fut. χερνίφαιμαι : 1 aor. χερνίφαμην.—From χεῖρ and νίπτω, “to wash.”

Οὐλοχύτας, accus. plur. of οὐλοχύται, ὧν, αἱ, “bruised or coarsely-ground barley-meal” (mixed with salt), and sprinkled over the head of the victim at a sacrifice.—From οὐλαῖ, “coarse barley,” and χέω, “to pour,” “to sprinkle copiously.”

'Ανέλοντο, Epic and Ionic for ἀνέλοντο, 3 plur. 2 aor. indic. mid. of ἀναρέω, “to take up;” fut. ἀναρέσα : 2 aor. ἀνέλον : 2 aor. mid. ἀνελόμην.—From ἀνά and ἄρεω, “to take.”

Line 450.

Εὐχετο, Epic and Ionic for ἔχετο, 3 sing. imperf. indic. middle of εὐχομαι, “to pray.” — Consult line 43.
**Line 450-460.**

**Διασχόν,** 2 aor. part. act. of διάνευω, "to uplift," "to hold up;" fut. διάνευσα and διασχίσω: perf. διάσκηπτα : 2 aor. διάνεχον.—From ἀνά and ἔχω.

**Πάρος, adverb, "before," "formerly."—In form, πάρος stands between παρά, πρό, and πρός, though, in signification, it belongs to πρό.**

"Εκλαίες, 2 sing. imperf. indic. act., with aoristion signification, of κλείω, "to hear;" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit cru, Latin cluo, aus-culto, &c.

**Εὐξαμένοιο, Epic and Ionic for εὐξαμένου. Consult line 43.**

**Τίμησας, Epic and Ionic for ἑτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, "to honor;" fut. τιμήσω : 1 aor. ἑτίμησα.**


**Line 455. Ἐπικρήσιον. Consult line 41.**

**Ἐλδώρ. Consult line 41.**

**Δαναοῖς. Consult note on line 42.**

**Εὐξαντο, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὐ-
χομαι, "to pray."**

**Προβάλοντο, Epic and Ionic for προβάλλοντο, or, rather, προνβάλλον-
to, 3 plur. 2 aor. indic. middle of προβάλλω, "to cast forward," "to sprinkle;" fut. προβαλῶ : perf. προβάλληκα : 2 aor. προβάλλον : 2 aor. midd. προβαλόμην or προβαλόμην.**

**Ἀθέρναν, Epic and Ionic for αὐθέρναν, 3 plur. 1 aor. indi-
cat. act. of αὐθέρω, "to draw back;" fut. αὐθέρνω : 1 aor. αὐθέρνα.—From αὖ, "back," and ἔρω, "to draw."**

"Εσφαζαν, 3 plur. 1 aor. indic. act. of σφαίω, "to cut the throat" of a victim, "to slay;" hence, "to offer in sacrifice."—The root is probably σφαγ, as it appears in the 2 aorist. ἐσφαγον, and in σφαγη, &c.

"Εὐδέραν, 3 plur. 1 aor. indic. act. of δέρω, "to flay," "to skin," said of animals, &c.: fut. δέρω : 1 aor. δεῖρα : perf. δέδερκα.—Compare the Sanscrit dṛt, "to cut asunder."

**Μηροῦς, accus. plur. of μηρὸς; οὗ, ὁ, "the thigh;" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροῦς ἐξέταμον. Consult line 40, remarks on μηρλα.
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**Line 460-464.**

'Εκτέμων, 3 plur. 2.aor. indic. act. of ἐκτέμνω, "to cut out;" μην οὖν ἐκτέμνειν, "to cut the bones out of the thighs before offering them;" fut. ἐκτεμὼ: perf. ἐκτέμησα.—From ἐκ, "out," and τέμνω, "to cut."

Κνίσα, dat. sing. of κνίσα, ἦς, ἤ, "the fat" in which the flesh of the victim was wrapped and burned. — Consult line 317, where it occurs in its primitive sense of the savor of a burned sacrifice.

'Εκάλυψαι, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut. καλύψω.—The root is καλυβ or καλυπτο, which appears in καλύβη, κελυφή, κοίλος.

**Δίπτυχα, accus. sing. fem. (agreeing with κνίσαν understood), from δίπτυς, gen. δίπτυχος, an adjective of one termination. (Consult note.)—From δίς, "twice," and πτύσσω, "to fold."

'Ωμοθέτσαν, 3 plur. 1 aor. indic. act. of ομοθέτω, "to place the raw pieces" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane: fut. ἤσω. Only a poetical word.

—From ὤμος, "raw," and τίθημι, "to place."

**Καίει, Epic and Ionic for έκάει, 3 sing. imperf. indic. act. of καίω, "to burn." Consult line 52.**

Σχίζῃ, Epic and Ionic for σχίζαυς, dat. plur. of σχίζῃ (Epic and Ionic σχίζη), gen. ἦς, ἤ, "a stick of cleft wood."—From σχῖζω, "to cleave."

**Αἶθον, accus. sing. masc. of αἴθω, gen. ἀιθός, adjective of one termination, "dark-red," as an epithet of wine.—From αἴθω, "to burn," and ὑφι, "look." Consult remarks on Ἀλκιστής, line 423.**

Λείβε, Epic and Ionic for έλείβε, 3 sing. imperf. indic. act. of λείβω, "to pour a libation;" fut. ψω. Compare the Latin libare, libatio.

Νέον, nom. plur. of νέος, νέα, νέων, Epic and Ionic νέος, νή, νέον, "new," "young." In the plural, νέοι, and ol νέοι, "youths," "young men."—The word νέος must have been, originally, νέος. Compare the Sanscrit nara, Latin novus, German neu, and English new.

"Εἴχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω, "to hold."

Πεπόδολα, accus. plur. neut. of πεπόδολον, οὐ, τό, "a fire-pronged fork," used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From τέμπτε. Αἰολικ for τέρνε, "fire," and θεόλας, same as ὃθελός, "a spit," "a prong."

**Mῆρα, οὐ, τά, "the thighs."** Rarer Homeric plural from μήρος, οὐ, ο, the plural being formed here in the neuter by a species of metaplasm; like οδημος, plur. τὰ ὅσιμα.
Line 464—467.

Σπλάγχνα, accus. plur. of σπλάγχνον, ov, τό, "an inward part, " an entrail." In the plural, σπλάγχνα are the "inward parts" or "entrails," i.e., the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the visceræ thoracis, as distinguished from the bowels, or visceræ abdominis.—The term is probably akin to σπλήν, "the mill," or "spleen."

Ἔπάσαυτο, 3 pln.: 1 aor. indic. of the middle deponent πατέομαι, "to eat," "to feed on," and simply "to taste." 1 aor. ἐπάσαμην: perf. πέπασμαι. An Epic and Ionic verb. The a in the radical syllables is always short, which at once distinguishes the aorist ἐπάσαμην, part. πασάμενος, of πατέομαι, from ἐπασάμην, πασάμενος, aor. of πάομαι, "to get, acquire," &c.

Mιστυλλος, Epic and Ionic for ημιστυλλος, 3 pln. impert. indic. act. of μιστύλλο, "to cut into small pieces," "to cut up," always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μινυλός, μινύλος, and Latin mutilus.

Ὀθελαῖσιν, Epic and Ionic for ὀθελοῖς, dat. plur. of ὀθελός, oū, ὁ, "a spit."—Ὀθελός is merely ἄθλος, with o prefixed.

Επειραν, 3 pln. 1 aor. indic. act. of πεῖρα, "to pierce through and through;" fut. περῷ: 1 aor. ἐπερα: 2 aor. ἐπάρα: perf. pass. πέπεραμαι.—From πέρος, "an end," "the last or highest point," &c.

Ὤπτησαι, 3 pln. 1 aor. indic. act. of ὄπτω, "to roast;" fut. ὄπτησο: 1 aor. ὄπτησα.—Akin to ἔψω.

Περιφράδεως, adverb, "carefully."—From περιφράδος, and this from περιφράζομαι, "to think about," "to consider on all sides," "to be careful about." Consult remarks on φράσαι, line 83.

Ερύσαντο, Epic and Ionic for ἑρύσαντο, 3 pln. 1 aor. indic. mid. of ἔρω, "to draw off;" fut. ἔρυσο: 1 aor. ἔρυσα. The Epic and Ionic present is ἐρύω, fut. ἐρύσω, &c.

Παύσαντο, Epic and Ionic for ἑπάσαντο, 3 pln. 1 aor. indic. mid. of παύω, "to cause another to cease." Middle, "to cause one's self to cease," "to cease;" fut. παύσω, but no perfect active seems to have been used.

Τετυκόντο, 3 pln. of the reduplicated 2 aor. mid. of τεύχω, "to prepare;" fut. τεύξω: 1 aor. τεύξα: 2 aor. τευκον, and, with reduplication, τετυκόντω: 2 aor. mid. τετυκόμην, and, with reduplication, τετυκόμην.

Δαιτα, accus. sing. of δαῖτα, δαίτος, ἦ, "a banquet," "a feast," "a meal."—From δαιω, "to divide," "to distribute," &c., as a share at banquets, &c.
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Line 468-472.

Δαλνυντο, Epic and Ionic for ἐδαλνυντο, 3 plur. imperf. indic. middle of δαλνυμι, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets: fut. mid. δαλνομαι.—From δαιω, "to divide," "to distribute."

'Εδειντο, 3 sing. imperf. indic. mid. of the deponent δενομαι, "to feel the want of," "to be deprived of;" fut. δενομαι. There is also an active form δενω, but of less frequent occurrence.—Observe that δενω and δενομαι are Epic and Ἐολικ for δεσω and δεσμαι.

'Ελος, gen. sing. fem. of ἐλος, ἐλη, ἐσον, Epic and poetic lengthened form from ἡς, η, ov, "equal," "like."

Πόσιος, gen. sing. of πόσις, ὁς, ἦ, "drinking."—From πινω, πίω, "to drink."

'Εδητως, gen. sing. of ἐδητως, ὁς, ἦ, "eating," "food."—From ἔδω, "to eat."

'Εξ, "away." Adverb in Homer. Afterward a preposition.

'Ερων, accus. sing. of ἐρως, ὁ, the oldest, but a merely poetic form of ἐρως, "desire," "love."

'Εντο, 3 plur. 2 aor. indic. middle of ἐνμι, "to send," "to send away;" more freely, "to take away;" fut. ἣσσω: 1 aor. ἡκα: 2 aor. mid. ἣμνην, ἢςν, &c.

Κοῦρος, nom. plur. of κοῦρος, ὁ, ὃ, "a youth," "a boy."

Line 470. Epic and Ionic for κόρον, from κόρος, ὁ, ὃ. As regards the derivation, consult remarks on κοῦρον, line 98.

Κρητήρας, accus. plur. of κρητὴρ, ἡρα, ὁ, Epic and Ionic for κρατήρ, ἡρα, ὁ, "a mixer." (Consult note.)—From κεραννυμι, "to mix."

'Επεστέψαιντο, 3 plur. 1 aor. indic. mid. of ἐπεστέψω, "to fill brim high" (consult note): fut. ἐπεστέψω: 1 aor. ἐπεστέψα: 1 aor. mid. ἐπεστέψαμην.—From ἐπι and στέψω, "to crown," &c.

Ποτοία, Epic and Ionic for ποτός, gen. sing. of ποτόν, ὁ, τό, τε, "drink." Observe the distinction between this form and πότος, οι ὃ, "a drinking-bout," &c.—From πίνω, πίσσω, "to drink."

Νώμησαν, Epic and Ionic for νημήσαν, 3 plur. 1 aor. in dic. act. of νωμάω, "to distribute;" fut. νωμήσω: 1 aor. νωμήσα.—From νέμω, "to distribute."

'Επαρχάμενοι, nom. plur. 1 aor. part. middle of ἐπάρχω. (Consult note.)

Δεπάσσον, Epic and Ionic for δέπασσιν, dat. plur. of δέπας, aος, το, a eur."

Πανλέροι, nom. plur. masc. of παλίριος, ὁ, ov, "all day long," "toing a king all day."—From πάς, "all," and ἡμέρα, "a day."
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Line 472—477.

Μολυ, dat. sing. of μολυ, μη, η, "song." Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From μελπω, "to sing," &c 'Ιλάσκοντο, 3 plur. imperf. indic. of the middle deponent ἦλασκομαι, "to propitiate," "to appease;" fut. ἦλασκομαι.—From ἦλαιος, "propitious."


Παιήνα, accus. sing. of παιήνων, όνος, ὁ, "a psan," "a festive hymn." (Consult note.)—From Παιών, an appellation of Apollo as the healing deity; the burden of the song being ἦ or ἦ Παιών, in thanking for deliverance from evil.

Line 474. 'Εκύργον, "the far-working one." Consult line 147.

Τέρπετο, Epic and Ionic for ετέρπετο, 3 sing. imperf. indic. pass. of τέρπω, "to delight;" fut. τέρψω: 1 aor. τέρψα.—The Greek τέρπω is the Sanserit trip, "gaudere," "satiari." Probably akin to τρέφω.

'Ημος, "when," Epic, Ionic, and poetic adverb. Doric form ἄμος. The Attics employ ήξε in its place. Not to be confounded with ἠμος, Αεόλ. ἄμος, for ἦμετερος.

'Ηλιος, Epic, Ionic, and poetic for ἥλιος, ον, ὁ, "the sun."

Κατέδυ, 3 sing. 2 aor. indic. act. of κατάδυω, or κατάδυνα, "to go down," "to go under;" fut. κατάδυουσα: 1 aor. κατέδυνα: 2 aor. κάτε
dυν.—From κατά, "down," and άνω or άνω, "to go," &c.

Κνέφος, αος, τό, "darkness." In Attic the genitive is κνέφος: in later writers, also κνέφας. Attic dative κνέφα, but Epic always κνέφαι.—From νέφος, "a cloud," "mist," &c.: akin to γνώφος and δνόφος.

Line 475. Κομψάντο, Epic and Ionic for ἐκομψάντο, 3 plur. 1 aor. indic. middle of κομψάω, "to lull another to sleep." In the middle, "to lull one's self to sleep," "to lie down to sleep;" fut. ἥσα.—Akin to κείμαι, κώμα, and Latin cubito and cubo.

Пρωμήσσα. Consult line 436.

'Ηρεγένεα, "child of the morning," "daughter of the dawn." Line 477. Feminine form of ἡρεγενής, and always employed as an epithet of Ἦρας, or "Aurora."—From ἥρι, "early," "at early dawn," and the radical γένω.

Φάνη, Epic and Ionic for θάνη, 3 sing. 2 aor. indic. pass. in a middle sense, of φαίνω, "to show another;" in the middle, "to show one's self," "to appear." fut. φανώ: Ἰω. mid. φανοῦμαι: 2 aor. act. ἰρα—
Line 477–482.

VOV: 2 aor. pass. ἐφάνειν.—Lengthened from the root φα-, which appears in φαος, "light;" Sanscrit bhā, "lucere."

Ῥοδοδάκτυλος, ov, "rosy-fingered," an epithet of Ἡώς, "Aurora, or the morning-red.—From ῥόδον, "a rose," and δάκτυλος, "a finger."

Ἡώς, gen. ήός, contr. Ἦος: dat. Ἦώ, contr. Ἦοι: accus. Ἦος, contr Ἦς, "Aurora," "the morning-red," "daybreak," "dawn," &c. In the present passage, Aurora, the goddess of the morning, i. e., the morning personified.

Line 478. Ἀνάγωντο, Epic and Ionic for ἀνήγωντο, 3 plur. imperf. indic. middle of ἀναγω. (Consult note.)

Ἰκμενον, accus. sing. mase. of ἰκμενος, η, ov, "fair," "favorable." Used only in the phrase ἰκμενος οὐρος, "a fair breeze."—Probably from ἰκμός, ἰκμάινω, "smooth," "softly gliding," opposed to a rough, boisterous wind. According to others, who write ἰκμενος with the rough breathing, it comes from ἰκνέωμα, and denotes a following, and so a favorable wind. Compare the Latin ventus secundus.

Οὐρον, accus. sing. of οὐρος, ov, ὅ, "a fair wind or breeze," right astern, and best derived, therefore, from ἀφρά, "a tail-wind," "a stern-wind."

Ἅεν, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἵω), of ἴημι, "to send." Compare remarks on ὑψεῖ, line 25.

Στήσαντο, Epic and Ionic for κεσθσαντο, 3 plur. 1 aor. indic. mid. of κεσσαμι, "to place," "to set up," "to erect."

Πέτασαν, Epic and Ionic for κεπτασαν, 3 plur. 1 aor. indic. act of πετάνυμι, "to spread," "to expand;" fut. πετάω: 1 aor. ἐπέτασα—Akin to πέτωμα, πέτωμα, "to spread the wings in flight."

Πρῆσαν, Epic and Ionic for ἐπησην, 3 sing. 1 aor. indic. act. of πρῆθω, "to blow," "to stream powerfully;" fut. πρῆσω: 1 aor. ἐπησησα. Hence πρηστήρ, "a violent wind."

Στείρη, dat. sing. of στείρη, ης, ἥ, Epic and Ionic for στειρα, as, ᾦ, "the keel of a ship." More literally, "the stout beam of a ship's keel," especially the carved part of it, the cutwater—Strictly speaking, the feminine of στείρος, α, ov, "firm," "stout," "solid."

Πορφύρεον, "dark," nom. sing. neut. of πορφύρεος, α, ov, Epic η, ov: Attic πορφυραίς, ἡ, οὐ. The first notion of this adjective was probably of the troubled sea, "dark," "purple," as coming from πορφύρω (probably a reduplicated form of φύρω), "to grow dark," and said especially of the sea; as in the following: Δὲ δεῖ σεποφύρη πελαγος μέγα κύματι κωπο, "as when the vast sea grows dark with its
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Line 482-488.
dumb swell" (i.e., with waves that do not break; opposed to κολή ἤλε), II., xiv., 16.—Afterward used to indicate dark-red, but varying in shade, &c. The common derivation from ὑρ and φέρω is erroneous.

Megála, neut. accus. plur. of μέγας, taken adverbially.

'Ιαίχε, 3 sing. imperf. indic. act. of ἵαχω, "to roar;" fut. ἵαχησω perf. ἵαχα.

'Εθεν, 3 sing. imperf. indic. act. of ὶεν, "to run," fut.

Line 483. ὑεύσομαι.

Διαπρήσσουσα, Epic and Ionic for διαπρᾶσσον, nom. sing. fem. pres. part. of διαπρῆσω: fut. διαπρῆζω, Epic and Ionic for διαπρᾶσσω, fut. διαπρῆζω, "to accomplish," "to perform."—From δία and πᾶσσα.

Κέλευθος, accus. sing. of κέλευθος, ου, ἦ, "a route," "a course," &c. In the plural, τά κέλευθα.—According to some, from κέλλω, κέλευθο to but more naturally from the radical κέλευθ, "to come or go."

'Ηπείρω, Epic and Ionic for ἦπειρω, gen. sing. of ἦπειρος, ου, ἦ, "the shore." Literally, "the main-land," but in Homer usually said of the land as opposed to the sea.—Usually derived from ἦπειρος, "boundless," &c., scil. γῆ.

'Ερυσσαν, Epic and Ionic for ἐρυσσαν, 3 plur. 1 aor. indic. act. of ἐρω, "to drag," "to draw." Consult line 466.

Line 486. 'Υψόν, adverb, "high," "high up."—From ὑψός, "height."

'Εχάδος, dat. plur. of χάδος, ου, ἦ, "sand," especially of the sea-shore; also the sandy shore itself.—A poetic form of χῦμος which last is from ψῶς, "to crumble away," "to comminute."

'Ερμασα, accus. plur. of ἔρμα, ἀτος, τό, "a prop." (Consult note.)

'Τάνυσαν, Epic and Ionic for τάνυσαν, 3 plur. 1 aor. indic. act. of τάνυ, "to extend," fut. τάνυσω: perf. pass. τετάνυσαμαι.—This verb, like many others in -ω, passes into -μι, as τάνυμι, whence the passive τάνυμαι, in II., xvi., 393.—From a root ταν, akin to τεν, as in Sanscrit tan, "extendere." Compare τένω, fut. τεν-ω, and τένος, τένων, as also the Latin ten-do, ten-co, ten-us, ten-or; the German dünn, and English thin.

'Εσκίδναντο, 3 plur. imperf. indic. mid. of σκίδνημι, "to be scattered."—In the middle, "to scatter themselves." A collateral form of σκεδάννημαι. The active σκίδνημι seems to remain only in compounds.

Мινε, Epic and Ionic for ἐμίνιε, 3 sing. imperf. indic. act. of μινιω, "to cherish wrath;" fut. μινισω.—From μινις "wrath."

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Line 488-495.

Παρῆμενος. Consult line 421.

Ωκυπόροισιν. Consult line 421.

Line 489.Διογένης. Consult line 337.

Πηλέος, gen. sing. of Πηλεύς, gen. ἐως, Ionic ἤς, "Peleus." The
Epic poets sometimes, as in the present instance, shorten the final
long vowel in the genitive, for the sake of the verse. Thus, Πηλέος,
for Πηλεύς.

Πωλέσκετο, Epic and Ionic iterative imperfect, 3 per-
son singular for ἐπωλεῖτο, from πωλέσαμα, "to go or
come frequently to a place." The Ionic, but more especially the Epic
dialect, and frequently, in imitation of these, the tragic style, form
a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in
the middle or passive -εσκόμην, -έσκω, -έσκετο, to indicate an action
often repeated, and hence this is called the iterative form.—(Kühner
§ 110, 1.)

Κυδάνειραν, accus. sing. fem., as if from a masculine in -άνορ,
"making men illustrious." (Consult note.)—From κύδος, "repose,
and άνηρ.—Compare βωτιανείρη, line 155.

Φιλονύθεσκε, 3 sing. imperf. indic. act.: iterative form for
Line 491.φθίνουσε, from φθίνων, "to pine away," and also transitive,
"to waste away," "to cause to pine."—Observe that φθινόω is a po-
etic form for φθίνω, and, as regards the termination -εσκε, consult
line 490.

Φιλον, "his." Taken as a possessive. Consult line 20.

Line 492.Αἶθι. Adverb, shortened from αὐτόθι, "there," "on the
spot."—Said, also, of time, "forthwith," "straightway.

Ποθέσκει, 3 sing. imperf. indic. act.: iterative form for ἐπόθει,
from ποθεώ, "to long for," fut. usually ποθῆσω, also ποθέσαι, 1 aor.
ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "a longing.
"Αὔτην, accus. sing. of αὐτῆ, ἦς, ἦ, "a battle-cry." Homer is fond
of joining ἦν τε πτόλεμος τε, as in the present passage.

Line 494. Ἰσαν, 3 plur. imperf. indic. act. of ἤμι, "to go.

Line 495. Πρέξε, 3 sing. imperf. indic. act. of ἄρχω, "to begin," "to
begin for others," "to take the lead," &c.; fut. ἄρξα.

Ἀθέτε, 3 sing. 2 aor. indic. mid. of λανθάνω, "to escape notice.
Middle, "to forget," i.e., to cause a thing to escape one's own no-
tice: fut. λήσω; perf. λεληθα. Middle, λανθάνομαι, fut. λήσομαι, 2
aor. λελαθήμην.—Lengthened from the root λαθ. Compare Latin
lat-co.

"Εφετμέων, Epic and Ionic for ἐφετμῶν, gen. plur. of ἐφεμ., ἤς, ἤ
"an injunction." —Poetic word, from ἔφημ
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Line 496-502.

'Ενυ, gen. sing. masc. of the possessive ές, ἦ, έν, Epic and Ionic for δς, ἦ, έν, "his, her, its."

'Ανεθοσετο, 3 sing. 2 aor. indic. mid. of ἀναθάμαται, "to emerge;" fut. ἀναθάμομαι. Consult remarks on ἀπεβησετο, line 428.

'Ἡρηη, "among the mist of the morning" (consult note):

nom. sing. fem. of ήρηης, η, έν, Epic and Ionic for δέρος, ά, έν, from ύρηη, in the sense of "mist," "haze."

Line 498. Εθερεν. Consult line 329.

Εὐρύπα, accus. sing. of εὐρόν, -όνος, ὣ, "the wide thundering," from εὐρός, and ϑή, "the voice:" better than ϑψ. If, however, ϑψ be adopted as one of the component parts, the term will then signify, "far-glancing," "far-seeing."—Voss defends the derivation from ϑψ, which must be taken in Orph. Lith., 18, 60.

Κρονίδην, accus. sing. of Κρονίδης, ού, ὣ, "the son of Saturn," i. e., Jove. A patronymic from Κρόνος, "Saturn."

"Ἀτερ. Adverb, construed with the genitive, "apart from." Only poetic.

Κορφή, dat. sing. of κορφῆ, ᾧ, ἦ, "a summit," "a peak."

Line 499. —From κόρος, "the head," and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυθετάδος, gen. sing. of πολυθετάρας, -άρος, ὥ, "many-peaked." (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

Line 500. Πάροιθ. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι. Consult line 48.

Γόνων. Consult line 407.

Σκαΐη, dat. sing. fem. of σκαίος, η, έν, Epic and Ionic for σκαίος, ἦ, έν, "left," and answering to the Latin seactus, which last comes from its digammatized form σκαϊός. Compare the English skew, and low German schief.—With σκαϊη here understand χειρ.

Δεξιτερήη, dat. sing. fem. of δεξιτερής, η, έν, Epic and Ionic for δεξιτερό-ς, ἦ, έν, lengthened form for δεξιό-ς, "right."—Supply here χειρ, as in the previous word.

'Ανθερεώνος, gen. sing. of ἀνθερεών, -όνος, ὥ, "the chin," especially the under part. Some derive it from ἀνθέω, others from ἀθηρ, "the beard or spike of an ear of corn," whence ἀνθηρίς, in same signification; but the former is more probable, since Homer himself uses ἀνθέων of the sprouting of the beard (Od., xi., 320).

HOMERIC GLOSSARY.

Line 503–510.

"Ονησα, Epic and Ionic for Ωνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of δύνημι, "to aid," "to profit of advantage to," "to help;" fut. δύησω: 1 aor. Ωνησα.—Reduplicated from a root 'ON-', which appears in the derivative tenses and forms.

Line 504. Κρήνων ἐκλαδωρ. Consult line 41.

Line 505. Τίμησων, 2 sing. 1 aor. imper. act. of τιμᾶω, "to honor," fut. τιμῆσω: 1 aor. τίμησα.—From τιμῆ, "honor."

'Ωκυμορώτατος, superlative degree of ωκυμόρος, and this from ωκυς, 'swift,' and μύρος, "fate."

'Επλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Miv. Consult line 29.

Line 507. Consult line 356.

Line 508. Περ. Consult note on line 131.

Τίσων, 2 sing. 1 aor. imper. act. of τίσω, "to honor," fut. τίσω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

'Ολύμπε, voc. sing. masc. of 'Ολύμπιος, on, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίτης, voc. sing. of μητίτης, -ας, -ες, Epic and Æolic form for μητίτης, on, Æ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "all-wise."—From μητίς, "counsel," "advice," like ὕφις, from ὕφς, and πολίτης, from πόλις.

Tόφρα, adv., "for so long a time." Corresponding to the relative form δόφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρόβεσσ. Consult line 408.

Τιθει, 2 sing. pres. imper. act. of τιθέω, "to place." Consult line 441.

Κράτος, accns. sing. neut. of κράτος, -ες, τό, "might," "power," "strength."—Probably akin, in its poetic form κάρτος, to the German hart, and English heart.

Τίσωσιν, 3 plur. 2 aor. subj. act. of τίσω, "to honor."—

Line 510. Consult line 508.

'Οφέλλωσιν, 3 plur. pres. subj. act. of ὁφέλλω, "to increase;" fut. ὁφέλλω: 1 aor. ὁφέλλα. An old poetic verb, not to be confounded with ὁφέλλω, "to owe." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὁφέλλειν.—Compare line 353.
Line 510-513.

E, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. - Frequent in Homer, but rare in Attic, as there the compound ἐαυτῶν is used for ἐ when the latter is reflexive, and otherwise the simple αὐτῶν.—Consult, as regards the old nominative of ἐ, Anthon’s enlarged Greek Grammar, p. 203.

Nεφεληγερέτα, nom. sing. of νεφεληγερέτα, gen. -ας, ὦ, Epic and Æolic for νεφεληγερέτης, -ου, ὦ, “the cloud-collector,” used here as an epithet, “cloud-collecting,” from νεφέλη, a cloud,” and ἄγετρω, “to collect.”—The genitive-form νεφεληγερέτας, employed by Homer (Il., v., 631, &c.), is from νεφεληγερέτας, Doric for νεφεληγερέτης.

Line 512. ἀκέων, “in silence,” “silently.” In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, ἀκέων δαίνωθε (Od., xxii., 89). We find it also in the dual, ἀκέωντε (Od., xiv., 195), but never in the plural. Although ἀκέωσα occurs in the Iliad and Odyssey, yet ἀκέων stands also with feminines (Il., iv., 22).—Akin to the Latin taceo. Buttmann supposes an adjective ἀκάο, “non hiscens” (a, priv., and χάο, χαίνω, hisce), i. e., silent: then, from the feminine ἀκών would have come into the Ionic dialect ἄκέν and ἄκην, and from the neuter singular ἀκαον would be formed ἀκέων, according to the analogy of ἱλαο, ἱλεων.—(Lexil., p. 73, ed. Fishlake.)

Δῆν, adv., “long,” “for a long time.”—Akin to δῆ and ἡδη.

Ἡστο, “he sat,” 3 sing. imperf. indic. of ἦμαι, “I sit:” thus, ἦμην, ἦσο, ἦστο, & c.—Strictly speaking, however, ἦμαι is a perfect, and ἦμην a pluperfect of ἔρομαι: and the literal meaning of the former is, “I have seated myself, and remain seated,” i. e., “I sat;” and of ἦμην, “I had seated myself, and remained seated,” i. e., “I sat:” fut. ἔδοβμαι. There is no such active as ἔξω, “to set,” “to place;” though, as if from it, we have the transitive tenses, ελσα, mid. εἰσάμην: fut. mid. εἰσομαι, &c.

Ἡψητο, 3d sing. 1 aor. indic. mid. of ἄπτω, “to attach,” “to connect;” in the middle, “to attach one’s self to any thing,” “to touch;” fut. ἄψω: 1 aor. act. ἄψα: 1 aor. mid. ἄψαις. —Root probably the same as the Sanscrit ap (compare the Latin ap-isco), with the copulative prefix ἄ = sa: hence, also, cap-ia, ap-to; and hence the German haften, heften.

Line 513. ὑς, for ὑντας. Observe the accentuation.

Έχερο, 3 sing. imperf. indic. mid. of ἔχω, “to hold,” “to have;” in the middle, “to hold one’s self to,” “to cling to;” fut ἔξω.

Ἐμεπεφυνία, Epic for ἐμεπεφύνια, nom. sing. fem. perf. part. act of
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Line 513—518.

ἴμφω, "to grow on," "to grow unto," "to be in," &c., "to be rooted in;" fut. ἰμφώσω, &c., from ἐν and φῶ.

Εἰπέρα, "said," "spoke," 3 sing. imperf. indic. mid. of ἐἰπέρα, "to speak," "to say;" in the middle, besides these meanings, it signifies "to cause to be told unto one," "to ask."

ημερτές, "for certain." Properly the neuter sing. of the adjective ημερτής, -ής, "unfailing," "unerring," but used here, and more frequently, also, elsewhere, as an adverb.—From νηρ-, negative prefix, and ἀμαρτάω, "to err," "to fail," &c.

'Τυόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑποσχέομαι, -όμαι, "to promise;" fut. ὑποσχέομαι : 2 aor. ὑπεσχόμην : 2 aor. imper. ὑπόσχεο, old form ὑπόσχεο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανεύω, "to nod," especially "to nod assent," "to ratify a promise with a nod;" fut. κατανεύσομαι.—From κατά and νεύω.

Line 515. 'Ἀπόειπε, Epic for ἀπείπε, 2 sing. 2 aor. imper. act., from ἀποειπέναι, for ἀπειπέναι, "to refuse." Literally, "to speak, say, or tell out boldly or bluntly:" from ἀπό and ἐπιεῖν.

'Οχθόσας, nom. sing. masc. 1 aor. part. act. of ὀχθεῖω; Line 517. strictly, "to be heavy laden," but only used in a metaphorical sense, "to be heavy or big with anger, wrath, grief," &c., "to be vexed or greatly disturbed in spirit," especially in so far as this is expressed in words (consult note); fut. ὀχθόσα.—An Epic term, probably from ὀχθός, "a burden," "a heavy load," only differing from ὀχθομαί in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθεῖω only metaphorically.

Λοίγα, nom. plur. neut. of λοίγος, -ίων, "mischievous.


'Εχθοδοπήσα, 1 aor. infin. act. of ἔχθοδοπέω, "to quarrel with," "to become an enemy to;" fut. ἔχθοδοπήσω : from ἔχθοδοπός, "hateful, "hostile." According to Buttmann (Lexil., s. v. ἔχθοδοπήσας), the form ἔχθοδοπός comes from ἔχθρος and ὀπτώ, ὀφομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἔχθρος, like ἄλλοπατος, ἴμεδαπός, &c., a view which appears to be confirmed by the accent.

'Εφήσεις, 2 sing. fut. indic. act. of ἐφήμι, "to incite," "to stir up;" fut. ἐφήσω : 1 aor. ἐφήκα : Ionic and Epic ἔφήκα : from ἐπι and ἦμα.
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**Line 519—526.**

Line 519. Ἡρρ. Consult line 400.

'Ερέθισεν, Epic and Ionic for ἐρέθη, 3 sing. pres. subj. act. of ἐρέθω, "to provoke," for which its derivative ἐρέθισο is more usually employed.—Akin to ἐρικ.


'Επέέσσεν, Epic and Ionic for ἐπεέσσεν, dat. plur. of ἐπος, ἄκος, τό, "a word."

Nekei, 3 sing. pres. indic. act. of νείκω, "to taunt," "to vex," "to annoy;" and also, "to wrangle with," &c.; fut νεικέω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νείκος is used by the tragic writers, and now and then in Attic prose.

'Αρήγευν, pres. infin. act. of ἀρήγω, "to aid," "to help," &c.; fut ἀρήγος.—Akin to ἀρκέω, ἀρύκω, ἀρκεω, arceo, arx, arca. (Pott, Etymol. Forsch., i., 271.)

Line 521.

'Απόστιχε, 2 sing. 2 aor. imper. act. of ἀποστίχω, "to go away," especially, "to go back," "to go home;" fut. ἀπο στίχου : 2 aor. ἀπόστιχον : from ἀπό and στίχω, "to go."

Νοήσα, 3 sing. 1 aor. subj. act. of νοέω, "to perceive," "to ob serve;" fut. νοήσω, &c. Consult line 343.

Melhsētai, 3 sing. fut. indic. mid. of μέλη, "to be an object of care;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλητε, μέλευσαι : imperf. μέλε : fut. μελήσει : inf. pres. and fut. μέλεται and μελήσσεται. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τελέσσω, Epic and Ionic for τελέω, 1 sing. 1 aor. subj. act. of τε λέω, "to accomplish;" fut. τελέω : 1 aor. τελέσα, &c. : from τέλος, "an end," "an accomplishment."

Πεποίθησ, 2 sing. 2 perf. subj. act. of πείθω, "to persuade;" fut. πείσω : 1 perf. πέπεικα : 1 aor. πέέσα : 2 perf. (intransitive), πέποιθα, "I trust," "I rely."

'Εμέθεν, poetic genitive for ἔμοι, in Homer and the Attic writers: never enclitic.

Line 525.

Τέκμωρ, τό, Epic indeclinable form for the more usual τέκ μαρ, τό, also indeclinable: "a sign," "a token."

Παλινάγρητος, nom. sing. neut. of παλινάγρητος, -ος, "reversible; more literally, "capable of being taken back;" from πάλιν, "back;" and ἀγρέω, "to take."
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Line 526–530.

'Απατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "accustomed to deceive," "guileful." from ἀπάτη, "deceit," "guile."

Line 527. 'Ατελεύτηνος, nom. sing. neut. of ἀτελεύτητος, -ον, "not to be accomplished," "not coming to an end or issue." from ἀ, priv., and τελευτάω, "to accomplish."

Κατανεώ, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514

Line 528. 'H. Consult line 219.

Κανάγαυ, Epic and Ionic for κανάεως, dat. plur. fem. of κνάος, κανά, ov, "dark;" strictly, "dark blue," "glossy blue."—From κνάος, "a dark-blue substance," used in the heroic age to adorn works in metal, especially weapons and armor.—Akin, perhaps, to the Sanscrit जंम, "dark," "livel." (Pott, Etymol. Forsch., i., p. 116.)

'Οφρύς, dat. plur. of ὄφρος, -ός, ὡς, "the eyebrow."—Akin to the Sanscrit ब्रु, Persian abru, and English brow.

'Αμβρόσια, nom. plur. fem. of ἀμβρόσιος, κυνη, ov, "immortal," "divine," "divinely beauteous;" strictly, "ambrosial," τ. c., of or belonging to ambrosia, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called ambrosial, that is, divine, or divinely beauteous; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "godlike," "divine."—From ἀμβρόσια, "ambrosia," with which compare the Sanscrit amrita, or cup of immortality, through the intermediate ἀμ βρός, "immortal." Consult line 598.

Χαίται, nom. plur. of χατη, ης, ὡς, "a lock of hair," "long, loose, and flowing hair," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the significance of mane (Xen., Eq., v., 5 and 7).—Probably akin to χέω, "to pour out," &c.

'Επεθρόσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπεθρόσαμαι, "to flow," "to roll downward upon a thing," "to stream one upon the other."—From ἐπι and βόσαι, "to rush," &c.

Κρατής, gen. sing., assigned with the dative κρατή, &c., as a collateral and poetic form of κάρα, "the head." No nominative κρά is found except in the grammarians. (Cramer, Anecd., iii., 385.) Sophocles has τὸ κράτα as nom. and accus. neuter. (Philoct., 1001, &c.) In Homer, also, we have a lengthened genitive and dative κράτας, κράτος, and nom. plur. κράτας, but no nominative κόας is found.—Akin to the Sanscrit śiras, "the head," and to be traced in the Latin cere-brum, "the brain."
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Line 530–535.

Ελελείζεν, 3 sing. 1 aor. indic. act. of ἐλελιζω, "to whirl, spin, or twirl round," "to make to tremble" (consult note); fut. ἐλελείζω: 1 aor. ἡλελείζα.—Potic form of ἤλεσον.

Διετμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of διατμήγω, "to cut in twain," "to separate;" fut. διατμήζω: 1 aor. διετμήζα: 2 aor. διετμάγων: 2 aor. pass. διετμάγην.—Epic form for διατέμνω, from δι and τμήω, "to cut."

'Αλετο, Epic syncopated form for ἁλετο, and this for ἁλετο, 3 sing. 2 aor. indic. midl. of ἀλλομαί, "to leap," "to plunge;" fut. ἀλλομαί: 1 aor. ἡλάμων: 2 aor. ἡλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the indicative (Ad. Soph., O. T., 1311).

Ἀγγελύντος, gen. sing. masc. of ἀγγέλυς, ἐσσα, εν, "radiant," "bright."—From ἀγγέλη, "brightness," &c., and this akin to λάω. ἀγγαλεύς, &c.

'Εόν, accus. sing. neut. from ἔς, ἐς, ἔν, Epic and Ionic for δς, ἐς, δς, possessive pronoun of the 3d person, ἀς, ἀς, her, its.

'Ανέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of ἀνεστημι, "to make to stand up;" fut. ἀνεστήσας: 2 aor. ἀνέστην, "I stood up," "I arose."

'Εδέων, gen. plur. of ἔς, ἔς, τό, "a seat." The word is rare in prose, and is there, in general, only used of temples; as, ἔδη θεάω.—Akin to Sanscrit sad, "to set," "to place;" Latin sed-es; Lithuanian sed-zin; Doric ἑδομαι (ξουμαι).

Σφεῖ, gen. sing. of σφες, σφή, σφεν, possessive pronoun "their," like σφέτερος. In later poets, also, σφεῖ.—From σφεῖς.

'Εφάνη, 3 sing. 2 aor. indic. act., as if from a present τλήμι, which however, does not exist. (Pors., Phæn., 1740), "to dare," "to venture." Strictly, "to take upon one's self;" hence, "to bear, to suffer to endure, to dare."—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect τέτλακα, or the verbs τολμῶ, ἀνέχομαι, ὑπομένω, &c.

Μείναι, 1 aor. infìn. act. of μένω, "to remain," "to await;" fut. μενό: 1 aor. ἔμεναι.

'Αντίοι, nom. plur. masc. of ἀντίος, α, ov, "opposite," "over against," "in one's presence," "before one."—From ἄντι, "over against," &c.
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Line 535–545.

'Εσταν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἐστι, "to place;" fut. στήσω : 2 aor. ἔστην, "I stood." Compare ἀνέσταν, line 533.

Line 536. Καθέτο. Consult line 360.

'Ἡγολογεῖν, Epic and Ionic for ἤγνωσεν, 3 sing. 1 aor. in dic. act. of ἤγνωσ, "to be ignorant of;" "not to know;" fut. ἤγνωσομαι, but also ἤγνωσώ in Isocrates and Demosthenes 1 aor. ἤγνωσα, Epic and Ionic ἤγολοςα.—From ἦ, priv., and νεώ.

Συμφράσαι, Epic and Ionic for συμψφάσαι, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one;" fut. συμψφάζομαι: perf. συμψψφάσαι.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

Line 538. Ἀγγυρόπεζα, ἦ, "the silver-footed," a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀγγυρόπεζος, -ων.—From ἀγγυρος, "silver," and πέζα, "the foot," originally Doric and Arcadian for ποδός.

'Αλλοιο, Epic and Ionic for ἄλλοιον, gen. sing. masc. of ἄλλος, ἂ, ὁν, and also ἄλλος, ὁν, "of or belonging to the sea."—From ἄλς, ἄλς, ἦ, "the sea."


Κερτομίωυ, Epic and Ionic for κερτόμιος, ὁν, "heart-cutting." Observe that here κερτομίωυ appears without a noun (ἐπειο οικεσσί) expressed, as if it were the dative of ἄτα κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίωυ ἐπειοσα, is employed.—From κειρ, "the heart," and τέμνω, "to cut."


Line 541. Ἀπονδόσαοι, adverb, "far away from," "apart from."—From ἀπο and νόσσφι, "apart."

Kρυππάδια, accus. plur. neut. of κρυππάδιος, ὁν, "secret," "clandestine."—From κρυππάζω, frequentative form of κρύπτω, "to hide."

Δικαζεῖν, Epic, Doric, and Ἀεolic for δικάζειν, pres. infin. act. of δικάζω, "to decide," &c.; fut. δικάζω.—From δίκη, "right," &c.

Line 543. Πρέφρων. Consult line 77.

Τέτηκας. Consult line 228.

'Επιέλπεο, Epic and Ionic for ἐπιέλπειν, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for
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Line 545-554.

ἐκέλπομαι, “to hope,” “to build hopes upon.”—From ἐπι and ἐπιω, “to hope.”

Line 546. ἔδοχεν, fut. infin. act. of the obsolete radical form ἔδω.

Consult line 203.

'Αλόχω, dat. sing. of ἀλόχος, ου, ἦ, “the partner of one’s couch.”—From ἄ, copulative, and λέχος, “a couch.”

'Επιεικὲς, nom. sing. neut. of ἐπιεικῆς, ἐς, “fitting,”


'Ακούειν, Epic, Doric, and ΑEolic for ἀκούειν. Consult line 381.

Eλσεται, 3 sing. fut. indic. of the radical εἶδο, “to know.”

This form of the future is rarer than εἶδοσ, and mostly Epic: fut. εἰσομαι : perf. οἶδα.

'Εθέλουσι, Epic and Ionic for ἐθέλω, pres. subj. act. of θέλω, “to be willing;” fut. ἐθέλησα : 1 aor. ἔθελησα. The synonymous shorter form ἔθελω never occurs in Homer, or the other Epic writers.

Διείρεω, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, “to question thoroughly,” “to interrogate closely.”—From διά and εἰρομαι, for ἔρομαι, “to question.”

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, “to pray,” “to inquire curiously into.” Strictly, “to inquire or seek after other things” (μετ’ ἄλλα); fut. μεταλλήσα.

Βοώπις, nom. sing. of βοώπις, ιδος, ἦ, “large-eyed;” literally, “ox-eyed” (consult note), from βοῦς and ὦψ. The masculine βοώπης is post-Homeric.

Πόνμια. Consult line 357.

Αινώτατος, voc. sing. masc. of αινώτατος, superlative of αἰνός, ἦ, ὁν, which last is an Epic form equivalent to δεινός, “dread,” “fear-inspiring,” &c.—Probably, as δεινός comes from δεῖσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (Bullmann, Lexil., p. 46, ed. Fishlake.)

Κρονίη, voc. sing. of Κρονίς, ου, ὁ, “son of Saturn,” a patronymic formed from Κρόνος, “Saturn.”

Line 553. Εἰρομαί. Consult remarks on διείρεω, line 550.

Εὐκηλός, ου, and (in Apollonius Rhodius) εὐκηλός, η, οὐ, Ι. Line 554. ΑEolic lengthened form of ἐκηλός, “quiet,” “calm,” “gentle,” and also “undisturbed,” “uninterrupted,” &c.—Nothing to do with εἰ, but probably from the same root with ἐκωφ. The idea im-
HOMERIC GLOSSARY.

Line 554-561.

Pieid ου εὐκήλος and ἐκήλος, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (Lexil., p. 280, ed. Fishlake.)

Φράζει, Epic and Ionic for φράζει, 2 sing. pres. indic. mid. of φράζω. "to speak;" in the middle "to consider." (Consult line 58, and also note on φράσατ.) Old form φράζεσα: Epic and Ionic φράζεσα: Attic φράζεσ, &c.

"Ασσα, Ionic for ατίνα, accus. plur. neut. of δοτις, "which," &c.—Observe the distinction between this and ἄσσα with the soft breathing, which is Ionic for τινά, "some," &c., or for τίνα, interrogative, "what?" (Od., xix., 218.)

'Εθέλροθα, Epic, Doric, and Æolic for ἔθελρος, 2 sing. pres. subj act. of ἔθελρο. (Kühner, § 123, 3.) Consult line 549.

Line 555. Αἰνώς, adv. "greatly."—From αἰνος. Consult line 552

"Δείδοικα, Epic for δείδοικα, 1 sing. perf. indic. act. of δείδω, "I fear;" fut. δείσω: 1 aor. δείσα, but in Homer always in the Epic form ἔδεισα: perf., (with present signification, "I fear,") δείδοικα, also δείδα, with synchroned forms δέδων, δέετε, &c.

Παρείπτρι, 3 sing. 2 aor. subj. act. of παρειπτεῖν. Consult note

Line 557. Ἡρην. Consult line 497.

'Απέξτο. Consult line 407.

Line 558. 'Οιώ. Consult line 59.

'Ετήνυμον, neuter of the adjective ἐτήνυμος, on, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of ἐτύμος: as, ὀταρτηρός for ὀτηρός.

Πολέας, Epic for πολλοῦς, accus. plur. masc. of πολύς πολλή, πολύ, "many." (Kühner, § 297, 3, b.)

Δαιμονίη, Epic and Ionic for δαιμονία, voc. sing. fem. of δαιμόνιος, η, on, Epic and Ionic for δαιμόνιος, ο, on: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "strange one," "my good sir," "fellow;" in Attic Greek, ironical, usually "my fine fellow!" like ὁ βέλτιστε.—From Herodotus and Pindar downward, "any thing depending on or proceeding from the Deity or Fate."—The literal meaning is, "of or belonging to a δαίμων," i. e., to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From δαίμων.

'Οισε, 2 sing. pres. indic. of οἴομαι, "to imagine," "to think," &c.

Old form of the 2d person, oīsai, Epic and Ionic ἰεαυ, Attic οἰεῖ.
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Line 561-564.

Ληθω, 1 sing. pres. indic. act. of ληθω, "to escape observation." Collateral form of λαθάω, and whence the latter borrows the fut. λησω: perf. Λεληθα, &c.

Line 562. Πράζαι, Epic and Ionic for πράζαι, 1 aor. infinit. act. of πρᾶσω, Epic and Ionic for πράσω, "to do," &c.: fut. πράζω: 1 aor. ἐπράζα, &c.

"Εμπης, adverb, Epic and Ionic for ἐμπας (strictly ἐν πᾶς), "wholly," "altogether," "at any rate," "after all," "nevertheless," &c. Of frequent occurrence in Homer, though he usually puts ὅλ or ἀλλά before it. The adverb ἐμπας never occurs in Attic prose; but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "however much," "ever so much." Besides ἐμπας, Pindar has the exactly equivalent forms ἐμπὼν and ἐμπᾶ.

Δυνησεα, 2 sing. fut. indic. of δύναμι. Old form δυνήσασαι, Epic and Ionic δυνήσαι, Attic δυνήσει.

"Εσεα, 2 sing. fut. indic. of εἰμ, "to be." Old form έσσαε, Epic and Ionic έσσαι, Attic έσαι.

"Ριγνον, comparative neuter, formed from "Ριγος ("frost," "cold"), and hence literally signifying "more frosty," "colder;" whence figuratively, "more unpleasing," "more painful," &c. The masculine form ῥιγὼν seems not to occur; but the superlative ῥιγιστος does occur. (H., v., 873.)—Used also adverbially, "more unpleasantly," "more painfully."

Μέλλει εἶναι. "It is very likely to prove." Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "to be on the point of doing something, or of suffering something." This is its radical signification; fut. μελλήσω: 1 aor. μελλῆσα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes an action as yet incomplete, rather than wholly future. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "I will," "would," &c.; sometimes it expresses mere possibility; sometimes, as in the present instance, a high degree of probability, &c.—As the radical sense of μέλλω often passes into that of "to have a mind," "to intend to do," like φοινιζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολέιν, "to be going to do." Donaldson, again, compares μέν-ω, μελλ-ω, and the impersonal μελ-ει, in the general sense of thinking or caring about a thing, with the Gothic mnan, German meinen, and old Nordish man. (New Cratylus, p. 573—Grimm, i., p. 926.)
LINE 565. 'Aktousa, "in silence," "silently." Feminine form of \( \acute{\alpha} \kappa \varepsilon \omega \nu \). Consult line 512.

Káthsa, 2 sing. pres. imper. of káthmai, "to sit;" inf. káthathai: imperf. káthāmīn. But observe, that káthmai is in strictness the perf. of káthē. Compare line 512, remarks on \( \acute{\epsilon} \sigma \tau o \).

'Epiteídeo, 2 sing. pres. imper. mid. of épiteíðomai, "to obey;" Old form épiteíthē, Epic and Ionic épiteídeo, Attic épiteíson.

Χραίσμως, 3 plur. 2 aor. subj. act. of χραίσμεω, "to aid;"

LINE 566. Consult line 242.

LINE 567. 'Aσσων. Consult line 335.

'Iōνθ. Consult note.

'Aáptωs, acc. plur. fem. of áaptos, on, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From α, priv., and áptos, "to touch;"

'Eφέω, Epic and Ionic for εφώ, 2 aor. subj. act. of εφίμω, "to lay upon;" more literally, to fling upon: 2 aor. subj. εφώ: uncontracted form εφώ: Epic and Ionic εφέω, ης, ης, &c.

LINE 568. 'Εδδείσεων. Consult line 33.

Βοώπης. Consult line 551.

LINE 569. Káthστα, 3 sing. imperf. indic. of káthmai, Epic and Ionic for kátḥsta, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on káthσσa, line 565, and also on \( \alpha \sigma \tau o \), line 512.

'Επιγνάμψασαι, nom. sing. fem. 1 aor. part. act. of επιγνάμπτω, "to bend,;" "to bow down;" fut. επιγνάμψα.—From επι and γ̣νάμπτω, "to bend;"

'Ωχθσαν, 3 plur. 1 aor. indic. act. of εχθέω. Consult line 517.

Δώμα, accus. sing. of δώμα, aros, τό, "a mansion," "an abode."—From δεμω, "to build." 2 perf. δέ-δομ-α.

Οὐράνιων, nom. plur. of οὐρανίων, ωνος, ο, "the heavenly one," like οὐρανίδης.

'Ηφαιστος, on, o, "Hephaestus," the Latin "Vulcanus," or

LINE 571. Vulcan, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλαυστεχνης. He was the son of Jupiter and Juno, and lame from his birth. (Π., xviii., 397.)—Schwenk makes the name 'Ηφαιστος to be properly Φαιστος, with the prefixed η, like λύγη, Ἴλυγη; and Φαιστός he deduces from φαῖω (φαίνω), "to be bright," "to shine;" making it, therefore, signify "the bright one." (Etymol. Andeut., p
HOMERIC GLOSSARY:

Line 571–577.

167.) Others see in it a resemblance to the name of the Egyptian god Phthas. (Compare Prichard, Egyptian Mythology, p. 172.)

Κλυτωτέχνης, ou, ó, "illustrious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἡφαίστος.—From κλυτός, "illustrious," "famous," and τέχνη, "art," "skill."

Ἡρξε, 3 sing. imperf. indic. act. of ἄρχω, "to begin." Consult line 495.

Ἀγορεύειν. Consult line 109.

Ἐπινα, accus. plur. neut. of ἐπίνος, ou, "agreeable."

Line 572. The neuter sing. is found in Lesch. (Fr. Hom., 56), and the masculine in Empedocles, v. 208. Buttmann, however, rejects the word entirely. (Consult note.)—From ἐπι and ἐρῶ, probably.

Δευκαλένυς. Consult line 55.

Line 573. Δολία. Consult line 518.

Ἀνέκτα, nom. plur. neut. of ἀνεκτός, ὁν, later ἀνεκτός, ὁ, ὁν, "to be endured," "to be borne," "bearable," &c.—From ἀνέχομαι, "to endure."

Line 574. Σφό, nom. dual of personal pronoun σ.ν.

Ἐριδαλντον, 2 dual, pres. indic. act. of ἐριδαλνω, "to wrangle," "to quarrel," "to contend;" fut. ἐρίδησω.—From ἐρις, ἐριός, "strife.; ἐρίζω, "to contend."

Colwhv, accus. sing. of κολῷος, όν, ὁ, "a disturbance," "a wrangling."—Poetic only. Akin to κολετός, "a jackdaw;" κολοταίω, "to scream like a jackdaw;" and κολοσσύρτος, "noise;" "din," &c. The common root of all these words is, according to Buttmann, to be found in καλέω, κέλομαι. (Lexil., p. 390, seqq., ed. Fishlake.)

Ἐλαυνετον, 2 dual, pres. indic. act. of ἐλαυνω, "to excite;" fut. ἐλαίω: 1 aor. ἐλαία: perf. ἐλαίάκα, &c. The present ἐλαίω, whence ἐλάω, &c., are borrowed, is very rare. The fut. ἐλάεω is contracted by the Attics into ἐλαίω.

Δαιτός. Consult line 467.

Line 576. Ἐσθήλης. Consult line 108.

Ἡδος, εος, τό, "enjoyment," "delight." Akin to ἡδώς, "sweet," and ἡδομαί, "to enjoy," "to delight."

Χερελοβα, nom. plur. neut. of χερελών, ὁν, Epic and Ionic for χελβαν, ὁν, irregular comparative of κακός, formed from the radical χέρνης. "worse," &c. Χερελοβα is, therefore, for χελβαν.

Paraphr., "I recommend;" properly, I sit by the side of one and urge a thing upon his or her attention.—From παοί and φνυ
584. HOMERIC GLOSSARY.

Line 577-584.

Νοεούσχ, Epic and Ionic for νοούσχ, dat. sing. fem. pres. part. o. νοέω, “to think,” “to exercise intelligence,” &c.; fut. νοήσω, &c.


Ταράξη, 3 sing. 1 aor. subj. act. of ταράσσω, “to disturb;” fut. ταράξω: 1 aor. ταράζα.—Akin to ἀράσσω, ῥάσσω, βήσσω, ῥήγνυμι.

Line 580. Ἑθέλησιν. Consult line 408.

'Αστεροπητῆς, oū, ὁ, “the flasher-forth-of-the-lightning,” “the lightener.” An epithet of Jupiter.—From ἄστεροπη, poetic for ἄστραπη, στερόπη, “lightning.”

Line 581. Ἐδῄσων. Consult line 534.


—From στυφελῶς, “close,” “solid,” “hard,” “rough;” and this last from στύφω, “to contract,” “draw together,” “make firm, solid, hard,” &c.

Φέρτατος, nom. mase. superlative, from φέρω, like fortis from fero, in Latin, “most powerful,” “mightiest,” &c. Another form is φέρτιος, and the comparative is φέρτερος.

Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτω-μαι, “to soothe.” More literally, “to lay hold of;” “to fasten upon,” and then “to accost,” “to address one in words,” for the most part in the sense of soothing, and hence most commonly joined with μαλακοίς or μειλιχοίς ἐπέσσαι, but sometimes, also, to attack with harsh and angry words (ἀντιβίως or χαλεποίς ἐπέσσα καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἄπτομαι, “to touch.”

Μαλακόσιν, Epic and Ionic for μαλακός, dat. plur. neut. of μαλα-κός, ἦ, ὄν, “soft.”—Akin in root to βλάξ, “sack,” “inactive,” “slug-gish,” the letters μ and β being interchangeable. Compare also the Latin moll-is.

Line 582.


Line 583. Ἀναλέας, nom. sing. mase. 1 aor. part. act. of ἀναλέσω, “to start up,” “to spring up;” fut. ἀναλέω: Attic ἀνάσσω. ἀφέναι.—From ἀνά, and ἀφέω, “to move with a quick, shooting motion,” “to shoot,” “to rush,” &c.

Δέπας, αος, τό, “a cup,” “a goblet.” In Homer it is always of gold, and richly wrought; but, in later writers, of earthenware also. (Anthol.)
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Line 584—590.

Ἀμφικυπέλλων, accus. sing. neut. of ἀμφικυπέλλος, on, in Homer always joined with ὅπετας, "a double cup," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἄμφι and κύπελλον.

Line 585. Τέτλαθι, Epic and Ionic for ἐκτείθει. Consult line 441.

Tέτλαθι, poetic syncopated form of the perfect infinitive active of the radical τήλω, "to endure," which last is never found itself in the present, this being replaced by the perfect τέτλη-κα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.: fut. τέλησομαι: perf. τέτληκα: perf. plur. τέτλαμεν, τέτλατε, τέτλάσι: dual τέτλατον: imperative τέτλαθι, τέτλάτω, &c. Consult line 534.

'Ανάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up;" fut. ἀνέξω or ἀνασχέω: perf. ἀνασχήκα. In the middle, ἀνέχομαι, "to hold one's self up or upright," and so "to hold or bear up against a thing;" "to endure," "to restrain one's self;" fut. ἀνέξωμι or ἀνα-σχήκομαι: 2 aor., with double augment ἤνασχέομην: 2 aor. imper. ἀνάσχον: old form ἀνάσχεο, Epic and Ionic ἀνάσχεο. Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, "to be afflicted," &c. Consult line 56.

Thεινομένην, accus. sing. fem. pres. part. pass. of θείνω, "to beat," "to strike," "to wound;" fut. θενώ: 1 aor. θείνα: 2 aor. (θεῖνην), probably used only in the infin. θείνειν, part. θείνων, subj. θένω, and imper. θένε. —Akin to κτείνω and ἤθείν.

'Ανέμενος. Consult line 103.


'Αργαλέος, nom. sing. masc. of ἀργαλέος, a, on, "hard," "difficult." —From ἄλγος, and for ἄλγαλέος, like στόμαρχος for στόμαλχος. Compare the German Arg, Ἱργερ.

'Αντιφέροσθαι, pres. infin. pass. of ἀντιφέρομαι, "to carry or set against," "to bear up against." In the passive, ἀντιφέρομαι, "to be borne up against," "to be opposed." —From ἀντί and φέρω.

'Αλλοτρε, adverb of time, "at another time," "on another occasion."

'Αλεξέμεναι, Epic, Doric, and Æolic for ἀλέξεμεν, pres. inf. act. of ἀλέξω, "to aid;" more literally, "to ward," "to keep off." —Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλέξω, from which several of the tenses are formed, but which is itself found in the present only (Pind., Ol., xiii., 12); fut. ἀλέξησω.

Μεμαχορα, accus. sing. masc. perf. part. of the radical μαίος, "to desire;" perf., with present signification, ἦσαν: fut μέςσομαι: 1 aor. mid. ἑμασάμην.
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Line 591–593.

Line 591. 'Pithe, Epic and Ionic for ἔφιψε, augment being dropped,

3 sing. 1 aor. indic. act. of βίπτω, "to fling;" "to hurl;"

fut. βίψω: 1 aor. ἔφιψα.

Tεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "having seized."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (Lexil., s. v.), who assume TA—as the root, which also appears in the old Epic imperative τη, "take," in the Latin tango, and the English take.

Βηλοῦ, gen. sing. of βηλός, οὐ, ὁ, "a threshold," on which one treads, and hence probably from βαίνω.

Θεσπεσίῳ, Epic and Ionic for θεσπεσίον, gen. sing. masc. of θεσπεσίας, a, ov, and also ος, ov, "divine."—Strictly and originally said of the voice, "divinely sounding," "divinely sweet." Then, "that can be spoken by none but a god," and so, "unspeakable," "unutterable." Hence in most of the Homeric passages it has the general signification of θείος, "divine." It is also said of any thing "sent, caused, or proceeding from a god," and so, "unspeakable," "awful," "fearful," &c.—From θεος, and εἰπεῖν, εἶπετε.

'Ημαρ, accus. sing. of ημαρ, ἡμάτος, τό, poetic form for ἡμέρα, "day," especially in Homer, though sometimes he also uses ἡμέρι. Compare the Hebrew yum.

Φερόμεν, Epic and Ionic for θερόμεν, 1 sing. imperf. indic. pass. of φέρω, "to bear along," "to carry."

'Ηλίῳ, Epic and Ionic for ἡλίῳ, dat. sing. of ἡλιος, οὖ, ὁ, "the sun." The term ἡλιος often occurs also in Homer as a proper name for Helios, or the sun-god, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, Helios was identified with Apollo or Phæbus, but certainly not before Æschylus.

Καταδόντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "to go down," "to go under the ocean," said here of the sun setting; fut. καταδύωσι: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and ὁδυ or ὀδυν.

Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπέπτω, "to fall down;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πέπτω, "to fall."

Αῆμνω, dat. sing. of Αῆμνος, οὖ, ἦ, "Lemnos," an island in the
HOMERIC GLOSSARY.

Line 593–598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Λήμνον πῦρ became proverbial. The modern name of the island is Stalimene.

"Εφίνεμ, Epic and Ionic for ἐνήν, 3 sing. imperf. indic. act. of ἐνεμι, "to be in," "to remain in."

Line 594.

Σίντες, nom. plur. of Σίντες, τος, δ, "a Sintian." Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, "tearing," "ravenous," and this from σίνομα, "to tear away," "to seize and carry off as booty;" for the Sintians are said to have been pirates. (Consult note.)

"Αφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζειν, "to take up and carry away." The middle here denotes that they hore the god to their own homes, and did this with kindly feelings; fut. κομίσω: 1 aor. ἐκομίσα: 1 aor. mid. ἐκομισάμην.

Meidēsa, Epic and Ionic for ἡμείδησαν, 3 sing. 1 aor. indic. act. of μειόδω, "to smile;" fut. μειόδησα: 1 aor. ἡμείδησα, in which tense Homer always uses it.—Compare the Sanscrit s-mi, and English s-mile. (Pott, Etym. Forsch., i., 206.)

Line 595.

Κύπελλον, ου, το, "a cup," "a goblet." Strictly speaking, a diminutive from κῦπη, "a hole," "a hollow."

"Ενδέξια, accus. plur. neut. of ἐνδέξιος, a, ov, used adverbially.—From ἐν and δέξιος. (Consult note.)

Line 596.

Οἰνοχέες, Epic and Ionic for ὠινοχέας, the augment being dropped, 3 sing. imperf. indic. act. of οἰνοχέω, "to pour out wine for drinking;" fut. οἰνοχόφω. Homer elsewhere uses ὠινοχέας, with double augment. (U., iv., 3.)

Nektar, ἄρος, το, "nectar," the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Alcan (16) and Sappho, nectar is their food and ambrosia their drink. (Consult Meineke, Com. Fragm., iii., p. 198.) Homer's nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from νε- (for νη-; "not") and κτέινω (radical κτάω), "to kill," and so, strictly, like ambrosia, an elixir vitae; but this etymology is very doubtful. Pott deduces it from νέκ-ταρ, comparing νεκ- with the Latin nec-em, and making the term mean necem effugiens. This, however, is rather worse than the other. (Etymol. Forsch., i., 228.)

Krattīros, Epic and Ionic for κρατήρ, ἄρος, δ, "a mixer," Epic and
Ionic form κρητήρ, ἑροῦ.—From κεράννυμι, "to mix." (Consult note on line 470.)

'Αφύσσων, nom. sing. masc. pres. part. act. of ἀφύσσω, "to draw," said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

"Ασβεστός, ov, and also η, ov, "inextinguishable," from α, priv., and σβέννυμι, "to extinguish." Homer uses the term here in a metaphorical sense, as endless, ceaseless.

'Ενώρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνώρνυμι, "to arouse;" fut. ἐνώργα: 1 aor. ἐνώργα.—Middle ἐνώργυμα, "to arouse one's self," "to arise;" 2 aor. mid. ἐνώρμυμ, ἐνώρα, ἐνώρτο, &c., for ἐνωρύμυν, ἐνώρεσο, ἐνώρητο, &c.—From ἐν and ὀρνυμι.

Μακάρεσαι, Epic and Ionic for μύκαρσαι, dat. plur. of μύκαρ, apoς,
"blessed," "happy;" strictly speaking, an epithet of the gods, who are constantly called μύκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

Ποινινώντα, accus. sing. masc. pres. part. act. of ποινῶ, strictly, "to blow," "puff," "be out of breath," from haste or exertion; hence, in general, "to hasten," "hurry," "bustle." (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πεπνυμαι, like πατίπνιλλα from πάλλω, πατίφωσω from ΦΑ- (φώς), πατίφωσα from φυσίω, and hence its original signification.

Line 602. Δαινυτ', κ. τ. λ. Consult line 468.

Φόρμυγγος, gen. sing. of φόρμυγξ, ἕγγος, ἴ, "a lyre," "a phorminx," a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φέρω, φορέω, φόρεμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλόνς, gen. sing. fem. of περικαλλής, ἢ, "very beautiful."—From περιλ, in its strengthening sense, "very," and κάλλος, "beauty."

'Εχε, 3 sing. imperf. indic. act. of ἵχω, "to hold," &c., Epic and Ionic for ἐχε, the augment being dropped.
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Line 604-608.

Line 604. Μουσάων, Epic and Ionic for μουσῶν, gen. plur. of μοῦσα, ης, ἥ, "a Muse."—Probably from the radical μῶ, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

"Αειδον, Epic and Ionic for ἡειδον, 3 plur. imperf. indic. act. of ἄειδω, "to sing." Consult line 1.

"Όπτ, dat. sing. of ὤψ, ὅπος, ἥ, "the voice."—From (ἐπ), ἐπος, εἰπεῖν.

'Αμετομενα:, nom. plur. fem. pres. part. mid. of ἀμετίβω. Consult line 84.

Κατέδω, 3 sing. 2 aor. indic. act. of καταδύω or καταδύω. Consult line 592.

Φῶς, εος, τό, "light," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φῶς: plur. φάεα, rarely φώτα.—Homer uses φῶς and φῶς, never φῶς, and forms the oblique cases from φῶς only. Pindar has only φῶς, and so the tragic writers almost always in lyrics, while in dialogue they have both φῶς and φῶς, whereas φῶς alone is used in Attic prose.—From φῶς, "to shine," "to be bright."

'Ηλιος, Epic and Ionic for ἥλιος, gen. sing. of ἥλιος, ου, ὁ, "the sun." Consult line 592.

Κακκελοντες, nom. plur. Epic for κακακελοντες, pres. part. of κακακείω, desiderative form of κακακείμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down." From κατά and κείω, Epic desiderative from κείμαι.

'Εδαν. Consult line 391.


Line 607. 'Ηχι, Epic for ἕ, adverb "where."

'Ερικλυτός, ἦ, ὄν, "famous," "renowned." Strictly, "heard of all around."—From περί, "around," and κλυτός, "heard of," which last from κλυο, "to hear."

'Αμφιγινης, ὁ, Homeric epithet of Vulcan, "he that halts in both legs," "lame of both legs."—From ἀμφί, "around," and γνιμος, "lame." Not from γνίον, "a limp."

'Ιδυνις, Epic and Ionic for εἴδυνις, dat. plur. fem. part. of εἶδο: thus, εἴδως, εἴδυνα, εἴδος or εἴδος. As regards the terminations of the neuter -ός and -ός, consult Anthon's enlarges Greek Grammar, p. 153.

Πραπίδαςς, Epic and Ionic for πρόπισς, dat. plur. of πραπιδες, at strictly, "the midriff," "the diaphragm" (equivalent to ἐπωτις); and since this was deemed the seat of the understanding, her usually
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like φρένες, "the understanding," "mind," "skill," &c.—Probably from φράζω, φρόν.

Line 609. Epic form ἐκς, ἐξ, ἐκν, which last is more usual in Homer.

"Hie. Consult line 47.

Ἀστεροπτητής. Consult line 580.

Ἐνθα, relative adverb for δι, "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin hic, ibi.—From ἔν.

Κομιάω', Epic and Ionic for ἐκομιάτω, 3 sing. imperf. indic. mid. of κομιάω, "to lull or hush to sleep," "to put to sleep;" fut. κομιήσω: in the middle, "to lie down," i.e., to put one's self to sleep, to go to rest.—Akin to κεῖμαι, "to lie down;" κῶμα, "deep sleep;" and the Latin numbo, cubo.

"Ικάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

Καθεῦδ', Epic and Ionic for ἐκαθεῦδε, 3 sing. imperf. indic. act. of καθεῦδω, "to lie down to repose" (consult note); fut. καθεύδησω.—The Attic forms of the imperfect are ἐκάθενδον and καθηδόν.

BOOK II.

Line 1. Ἰπποκόρυσταλ, nom. plur. of Ἰπποκόρυστής, οὐ, ὅ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἰππος and κόρυσω, "to arm," "to equip." (Consult note.)

Line 2. Ἐυδοῦν, Epic and Ionic for ἔδοῦν, 3 plur. imperf. indic. act. of ἐυδού, "to sleep;" fut. εὐδόσω.—The root is the same as that of λαύω, ἀωτέω, namely, ἀω, ἀημι, ἀνω, "to breathe."

Παννύχιος, nom. plur. masc. of παννύχιος, ά, οῦ, and also ὀς, οῦ, "during the whole night," "all night long."—From πᾶς, and νυς, "the night."

"Έχε, Epic and Ionic for εἰχε, 3 sing. imperf. indic. act. of ἔχω.

Νῆδυμος, οῦ, "sweet," "refreshing." For a discussion relative to this term, consult Buttman’s Lexilogus, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νῆδυμος, as most do, from ἡδος, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νῆ, "not," and ἡδος. Buttman inclines to the opinion that for νῆδυμος and νῆδυμον, wherever they occur in the Homeric text, we ought to read ἦδυμος and ἠδυμον. Now, as ἦδυμος was entitled to the digamma, ἦδυμος,
no difficulty as to hiatus could possibly occur; and even when the
digamma had disappeared from the language, the hiatus which then
occurred was at first tolerated by the ear of the rhapsodist; while
wherever the ν εφελκυστικῶν could be introduced, as in Δία δ' οὖν εἶξε
ηδύμος ὑπ'ος, the later reciters did not scruple to soften the hiatus in
this natural manner; they spoke it ἐξενήδυμος. At a later period
again, when the old adjective ηδύμος was no longer in common use,
and the ear knew not how to separate the words in the Homeric
passages, whether ἐξε νήδυμος or ἐξεν ηδύμος, the error of using νή-
dύμος for ηδύμος easily arose.

Μερμηρίζε, Epic and Ionic for ἐμερμηρίζε, 3 sing. imperf. in-
dic. of μερμηρίζω, "to ponder," "to be full of cares," &c.;
fut. μερμηρίζω.—From μέρημα, η, poetic colletal form of μέρμημα,
"care," "trouble."


Οἶλον, accus. sing. masc. of οἶλος, η, ον, "pernicious;"

Line 6. "danger." Epic adjective, from δλω, δλλυμε, "to destroy."

Another form is ὄλος, of frequent occurrence in both Homer and
Hesiod.

"Ονειρον, accus. sing. of ονειρος, ου, ο, "a dream." The plural is
usually the irregular form ὀνειράτα.


Βύσκε, 2 sing. pres. imper. of an obsolete form βύσκω, "to
go," akin to βιβαζω, βαίνω. (Consult note.) Pott compares
βύσκειν with the Sanscrit gatshtshh, the combination tshh corre-
sponding to σκ, σχ. (Etymol. Forsch., i., 169.)

"θι, 2 sing. pres. imper. of εἰμι, "to go."


"Ἀρεκέως, adverb, "truly."—From ἀρεκῆς, "strictly true;"

Line 10. "real," "certain." This latter word and its derivatives
are rare in Attic, though Euripides has it once or twice, ἀκριβῆς be-
ing used instead.

Ἀγορευέμεν, Epic, Doric, and ΑΕolic for ἄγορευεν. Earliest form
ἄγορευέμεναι.

'Επιτελλω, 1 sing. pres. indic. act. of επιτελλω, "to enjion." Lit-
erally, "to put upon," hence "to lay upon," "to enjion;" fut. επιτελῶ
—From ἐπι and τέλλω.

Θωρήζα, 1 aor. inf. act. of θωρῆσο, "to arm;" properly,

Line 11. "to arm with a breast-plate or cuirass;" fut. θωρηζῶ.—From
θώρηζ, Ionic and Epic for θώραξ, "a cuirass," &c.

Καρηκομώντας, accus. plur. Epic lengthened form for καρηκομών.
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τας, pres. part. of a supposed form καυνηκομάω, "to have long hair," "to let the hair grow long." As there is no such form as καυνηκομάω in use, some think that the word ought to be written διείσιμα, namely, κάρη κομάω, κάρη κομίντες, &c.—From κάρη, Epic and Ionic for κεῖς, "the head," and κομάω, "to cherish long hair," "to have long hair."

Line 12. Πανυδίγι, adverb, "with all energy," "with all one's might," &c.—From πᾶς and σεύω, "to urge on," "to drive."—Strictly, the dative from a noun πανυδίγι, not in use, from which, also, we have the accusative πανυδίγην or πανυδίνην, in same signification. (Apoll., Rhod., iii., 195.)

Εὐρνάγιναν, accus. sing. fem. of εὐρνάγινος, α, ὦν, "wide-streetered," "with wide, roomy streets," an Homeric epithet for great cities; as, in this case, of Troy.—From εὑρέσις and ἀγών, "a street," "a way."

Ἀμφίς, strictly the same with ἀμφὶς, like μεχρίς and μεχρί, but mostly used as an adverb, "around," "all around."

(Consult note.)

Line 14. Φράζοντα, 3 plur. pres. indic. mid. of φράζω, "to speak;" in the middle, "to deliberate," i.e., to speak to or with one's self; fut. φράσω : 1 aor. ἔφρασα.

Ἑπέγναμψεν. Consult book i., line 569, ἐπιγναμψασα.

Κήδεα, nom. plur. of κήδος, εος, το, "trouble;" more literally, "care," "concern."—Akin to κηδῶ, "to make anxious," "to trouble."

Εδηπταὶ, 3 sing. perf. indic. of ἐφάπτομαι, "to be hung over," "to impend over." Homer has only ἐφάπτομαι (not ἐβάπτω), and this only in the 3 sing. perf. and pluperf. ἐδηπταί, ἐδηπτό—From ἑπί and ἀπτομαι, "to be connected or fastened to."

Ἄκουσεν, Epic and Ionic for ἡκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω. Consult book i., line 381.


Ἑκλάειν, 3 sing. imperf. indic. act. of κεῖμαι, "to find."

Line 18. "to come upon," "to light upon." Observe that κεῖμαι is a present used in the indicative only, the other moods following a collateral form κλέημι: Homeric subjunctive κείμαι, optative κείμειν, infinitive κείμαι, participle κείμε, &c. The Attic form is κείμαι. Ἀμπρόσιος. Consult remarks on ἀμπρόσια, book i., line 529.

KEYTO, Epic and Ionic for ἥκεχυτο, 3 sing. pluperf. indic. pass. of χέω, "to diffuse," "to pour;" fut. χένωσα: 1 aor. ἔχεσα: Attic ἔχεω perf. κέικω, perf. pass. κέκωμαι: pluperf. pass. ἐκεχύμην, &c.

Book 2. Line 20–25.

Νηλῆιος, cat. sing. masc. of Νηλῆιος, α, ου, "Nelian," "of or belonging to Neleus." Neleus was the son of Neptune and Tyro, and the father of Nestor. (Od., ii, 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (Il., xi., 691, seqq.)

Τί, Epic dative of νίος, as if from a stem Τίς, gen. νιος, dat. νιν, accus. νία: dual νία (distinguished from the vocative singular νιοί by the accent): plur. νιος, dat. νιῶι, accus. νιας.

Έοικός. Consult book i., line 47.


Τῆ, Epic and Ionic for ἔτε, 3 sing. imperf. indic. act. of τίω, "to honor."

'Εοισάμενος, nom. sing. masc. Epic and Ionic for εισάμενος,

Line 22. 1 aor. part. mid. of εἴδω, "to see."—In the middle, "to make one's self like to," "to liken one's self to:" fut. εἰσομαι: 1 aor. εισάμην

Θείος, α, ου, Epic and Ionic η, ον, "divine."—From θεός.

Line 23. 'Ατρέως, gen. sing. of 'Ατρέος, ἡ, ὁ (Attic ἡς, ὁς, "Atreus"

Consult book i., line 7.

Δαιφρονος, gen. sing. of δαιφρον, ον, "of warlike mind," "eager for the fray," and hence "warrior."—From δαίς, "war," "battle," and φήν, "mind."

'Πιποδάμου, Epic and Ionic for ἰπποδάμου, gen. sing. masc. of ἰππόδαμος, ου, "tamer of steeds."—From ἰππος and ὅμω, "to tame," "to subdue."

Βουληφόρον, accus. sing. masc. of βουληφόρος, ον, "counsel-bearing," "counseling," a constant epithet of princes and leaders.—From βουλή, "counsel," and φέρω, "to bear."

Line 24. 'Ωι, i. e., ὄ, dat. sing. masc. of ος, η, ὅ.

'Επιτετράφαται, Epic and Ionic for ἐπιτετραμένοι εἰσ, 3 plur. perf. indic. pass. of ἐπιτρέπω, "to confide." Strictly, "to turn over," "to throw upon:" fut. ἐπιτρέψω: 1 aor. ἐπιτρέφα: passive ἐπιτρέπομαι: 1 aor. ἐπιτράφθην: perf. ἐπιτρέπομαι.—From ἰ-ί and τρέπω, "to turn."

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "are a care," for the Attic μεμέληκε, from μέλω, "to be an object of care;"

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υτ. μελήσω —After Homer, we now and then find the active μελώ, and middle μελᾶραι in an active signification, “to care for,” “to take care of,” “to tend,” like ἐπιμελᾶραι.

Line 26. Ἐμέθει, poetic genitive for ἐμοῦ.

Ξόνες, 2 sing. 2 aor. imper. act. of ξύνημι for συνίημι, “to understand.” Strictly, “to send, bring, or set together;” fut. ξυνῆσω: 1 aor. ξυνῆκα: 2 aor. ξύνην.—Consult, as regards the interchange of ξ and σ, book i., line 8.


'Ἀνεβήν, adverb, “away,” “apart from.” Only poetic, and never Attic.—Consult ἀνευ, “without.”

Κῆδεται, 3 sing. pres. indic. mid. of κήδω. Consult book i., line 56.

Ἐλεαίρει, 3 sing. pres. indic. act. of ἔλεαιρω, poetic for ἔλεεω, “to take pity upon;” “to have compassion on.”—From ἔλεος, “pity,” “compassion.”

Line 34. Αἱρεῖο, 3 sing. pres. imper. act. of αἰρέω, “to take,” “to seize upon;” fut. αἱρῆσω, &c.

Μελίφων, ov, “honeyed,” “sweet;” more literally, “honeyed or sweet to the mind.”—From μέλι, “honey,” and φῶν.

'Ἀνή, Epic and Ionic lengthened form for ἀνη, 3 sing. 2 aor. subj. act. of ἀνίημι, “to send away,” “to release,” fut. ἀνήσω: 1 aor. ἀνῆκα: perf. ἀνέκεια: 2 aor. ἄνην, not used in sing. indicative.

Ἀπεθάνετο, 3 sing. 2 aor. mid. of ἀποθάνω, “to depart;”

Line 35. fut. ἀποθάνομαι: 2 aor. απεθανόμην, the 2d aorist being formed with the characteristic (σ) of the first. Consult book i., line 428.

Αὐτός, adverb. Originally the genitive of αὐτός, and, in full, ἐπιαὐτόν τὸν τόπον, “at the very place, there, here, on the spot.”

Τελέσθαι, Epic and Ionic for τελέσθαι, fut. infin. mid. (ir. a passive sense) of τελέω, “to accomplish;” fut. τελέσω, &c

'Ἐμελλόν. Consult book i., line 564.

Line 37. Φη, Epic and Ionic for φη, 3 sing. imperf. indic. act. of φημί, “to say.” (Consult note.)


Νῦνος, a, ov, Epic and Ionic η, ov, and also Attic ος, ov; Line 38. strictly, “not speaking” (from negative νη- and ἕνος), and so precisely equal to the Latin infans, our “infant.” Frequently used in Homer, especially with reference to one still unfit to bear arms, i. e., until about the 15th year, as Il., ix., 440. Employed also figuratively of the understanding, “child,” “childish,” “uk-
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Book 2. Line 38-43.

μαθ,” &c. and frequently strengthened in Homer by the addition of μέγα, as μύγα νήπτως (Il., xvi., 46, &c.).

'Ήδος. Consult book i., line 70.

Μόδερο, Epic and Ionic for ἤμοδερο, 3 sing. imperf. indic. of the middle deponent μήδομαι, “to meditate;” fut. μήδομαι.—From μήδος, “plan,” “resolve,” “counsel.”


Στοναχύς, accus. plur. of στοναχής, ἃς, ἃ, “a groan,” “a groaning,” “a weeping.”—From στενάχω, “to groan.”

"Χαμίνας, accus. plur. of ὑμίνιν, ἢς, ἃ, “a battle.” An Epic word, with which compare the Sanscrit judh-ma, “a battle.”—(Pott, Etymol. Forsch., i., 252.)

'Εγῴετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, “to arouse;” in the middle, ἐγείρομαι, “to arise,” “to awake,” “to rise from sleep;” 2 aor. ἐγείρόμην, syncopated ἐγείρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἐγρόμαι, which, according to them, is a shortened form for ἐγείρομαι, but this is opposed by Buttmann. (Irreg. Verbs, p. 75, ed. Fishlake.)

'Αμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμφικέχυτο, from ἀμφικέχω, “to pour around,” “to diffuse around;” fut. ἀμφικέχευσ: perf. pass. ἀμφικέχειμα: pluperf. pass. ἀμφικέχευμα.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

"Ομφή, ἃς, ἃ, “a voice.” In Homer always θείη ὁμφή, ὁμφῇ θεόν or θεός, “a divine voice, prophecy, oracle,” especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root EII—, εἰκ-εἰν, ὕψ, with μ inserted, like στράμβος, from στρέφω.

Line 42. Ἐξερο. Consult book i., line 49.

"Ορθωθεῖς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὅρθω, “to raise;” fut. ὁρθώσω. (Consult note.)—From ὅρθος, “erect.”

Μαλακόν. Consult book i., line 582.

"Ενδόν, Epic and Ionic for ἐνέκνυ, 3 sing. imperf. indic. act. of ἐνέκνυω, “to put on;” strictly, “to go or get into.”—From ἐκ and ὄνω.

Χιτόνα, accus. sing. of χιτόνων, ὄνος, ὀ, “a tunic.” (Consult note.)—It appears to be an oriental word, in Hebrew קְתָנָה. Gesenius compares cotton.

Line 43. Νηγάτος, accus. sing. masc. of νηγάτος, ἃ, ὁ, “newly-made.” Probably for νεγάτος, from νέος and γάς, γέγας and substituted for it metri gratia.

Φάρος, eoc, to, "a cloak." (Consult note.)

Line 44.

Ποσι, Epic for ποσι, dat. plural of ποις, ποδός, o, "a foot."

Λιπαροίς, dat. plur. masc. Epic and Ionic for λιπαρός, dat. plur. of λιπαρός, ἂ, ἄν, Epic and Ionic ἱ, ὄν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the palaestra, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "sleek," answering to the Latin nitidus. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "bright," "white," as above.—From λίπας, "fat," "oil."

'Εδήσαρο, 3 sing. 1 aor. indic. mid. of ἐδώ, "to bind;" fut. ὑσω

1 aor. ἐδήσα: 1 aor. ἐδησάμην.

Πέδιλα, accus. plur. neut. of πεδίλον, ov, to, mostly used in the plural (always so in Homer and Hesiod), "sandals," "a pair of sandals." (Consult note.)—From πέδη, "a covering for the foot," "a fetter," "a tie," &c.

Line 45.

'Ωμον, Epic and Ionic for ὠμός, dat. plur. of ὠμός, ov, o, "the shoulder."—From the same root comes the Latin humerus.—(Compare Poll, Etymol. Forsch., ii., p. 290.)

'Αργυρόγλου, accus. sing. neut. of ἀργυρόδος, ov, "silver-studded."

—From ἀργυρος, "silver," and ἦλος, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

'Αφθιτον, accus. sing. neut. of ἀφθιτος, ov, "imperishable."

Line 46.

—From ἀφ, priv., and φθινο, "to perish."


'Ηώς, gen. ἱώς, contracted ἴος, &c., "Aurora," goddess of the dawn. (Consult note.)

Line 48.

Προσεβάινο, 3 sing. 2 aor. indic. mid. of προβάινω, "to draw near," "to approach;" fut. προσβάισμαι, &c. Observe that here, as in ἀπεβάε, the 2d aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

Line 49.

Ζην, dat. sing. of Ζεις, "Jupiter." The forms Ζηνός, Ζηλ, Ζήνα, &c., are more poetic than Δίς, Δί, Δία, &c.

Φῶς, Epic lengthened form for φῶς, which is itself contracted from φός, "light." Consult book i., line 605.

'Ερευνα, nom. sing. fem. Epic future participle act. for ἐρεῦνα, from ἐρέω, Epic and Ionic for ἐρέω, fut. of the rare present εἰρω, "to declare," "to announce." Consult book i., line 76.

Κρύκεσσα, Epic and Ionic for κήρυξ, dat. plur. of κήρυξ, ekoí, o, "a herald."

Δυροδόγγοις, Epic and Ionic for λιγυροδόγγοις, dat. plur. of λιγυροδόγγος, on, "clear-voiced." —From λίγος, "clear," "shrill," and φθογγός, "a voice," "a cry."

κηρύσσω, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

'Αγορήνε. Consult book i., line 54.

Καρπηκομώντας. Consult line 11.

'Ηγείροντο, 3 pler. imperf. indic. mid. of ἀγείρω, "to collect," "to bring together;" fut. ἀγείρω: 1 aor. ἁγείρω. In the middle, ἀγείρωμαι, "to assemble," "to come together." —From ἁγω.

'Ιζε, 3 sing. imperf. indic. act. of ἵζω, "to sit." (Consult note.)

Νεστορεί, dat. sing. fem. of Νεστόρεος, η, ov, Epic and Ionic for Νεστόρεος, α, ov, "of or belonging to Nestor." —From Νέστως, ὄρος, ὁ, "Nestor."


—Consult, as regards Pylos, the residence of Nestor, the note on Πύλος, book i., line 252.


'Ηρτύνετο, 3 sing. imperf. indic. mid. of ἄρτυνω, "to arrange," fut. ἄρτυνω, &c. In the middle, ἄρτυνομαι, "to arrange for one's self," i.e., to arrange, having some particular object in view.—From ἄρω, "to fit," "to adapt."

Κλύτε, 2 plur. Epic 2 aor. imper. of κλύω, "to hear." Thus, κλεθί, κλύτω, &c. Compare βηθί, γνώθι, and consult book i., line 37.

'Ενύπνιον, neuter of ἐνύπνιος, α, ov, "in sleep," taken adverbially.

'Αμβροσίαν, Epic and Ionic for ἄμβροσίαν, accus. sing. fem.

of ἄμβροσος, η, ov, Epic and Ionic for 'Αμβρόσιος, α, ov.—From ἄμβροσια, "ambrosia." Consult remarks on book i., line 529.


'Αγχίστα, adverb, superlative of ἀγχίζει, "very closely," "very nearly."

'Εφίκει, 3 sing. 2 pluperf. act. of the radical εἰκω, "to be like." 2 perf. εἰκάκε, with present signification: 2 pluperf. ἐφίκειν, for ἐφίκειν.

"Ωξετο, i.e., Ωξετο, 3 sing. imperf. indic. of the middle deponent Ωξομαι, "to go," or, rather, "to be gone," "to have
Book 2. Line 71-79.

gone," and so opposed to ἦκο, "to have come," ἔρχομαι, "to go or come," being the strict present to each of them: fut. οἰχύσομαι: perf. ὁχύμας: Ionic οἴχυμα. (Consult note.)

'Αποτίπαμος, nom. sing. masc. 2 aor. part. mid. of ὑπόταμα, "to fly away," and assigned to ὑποτέμαται.—From ὑπό and ἱπταμαι. This present ἱπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (Porson, ad Eurip., Med., 1.—Buttmann, Irreg. Verbs, p. 205, ed. Fishlake.)

'Ανήκεν, 3 sing. 1 aor. indic. act. of ἄνήκα, "to send away," "to release," &c. (consult note on line 34); fut. ἄνηκεν: 1 aor. ἄνήκα, &c.

Θωρήςομεν, Epic for θωρήςεμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσω, "to arm."

Consult line 11.

Tλα, accus. plur. of νίς, as if from a stem νις. Consult line 20.

Line 73. Ἑγών, Epic and Αεolic for ἐγώ.

Πειράσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid. of πειράω, "to try:" fut. πειράω. But much more frequently as a middle deponent, πειράω, fut. πειράσομαι, &c.—From πείρα, "a trial," "an attempt," &c.

Θέμις, ἢ, old and Epic genitive θέμιστος, and in Homer the only form: accus. θέμις (Æsch., Agam., 1431), &c. So, too, Homer declines the proper name Θέμις, θέμιστος: accus. θέμιστα: but Attic Θέμις, accus. Θέμι. Common Gr. Θεμίς, Ionic θέμις, voc. Θημι (probably from root ΘΕ-, τίθημι), "that which is laid down or established," "law," like θεμίς, not as fixed by statute, but as established by old usage; answering to the Latin jus or fas, as opposed to lex: hence, generally, "what is right," "right," &c.

Πολυκλῆς, dat. plur. of πολυκλής, ἄδος, "of many benches," "many-benched."—From πολύς and κλῆς, "a tawing-bench," Epic and Ionic κλῆς.

'Ερητήρειν, pres. intrans. act. of ἔρητον, "to restrain." Consult book 1, line 192.

'Ημαθέντος, gen. sing. masc. of ἡμαθέους, ἰδέα, ἰδέα, "sandy" (consult note), Epic and Ionic for ἡμαθέντος, from ἡμαθεῖς, &c.—From ἡμαθίς, "sand," and this from ἡμος, lengthened form ἡμος.

'Ηγήτορες, nom. plur. of ἡγήτωρ, ὁρος, ὁ, "a leader," "a commander;" often occurring in Homer, who usually joins ἡγήτορες ὃς μέσων, "leaders and guardians," i. e., chiefs in the field and in council.—From ἡγεμόνει, "to lead."
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Μέδουνες, nom plur. of μέδων, oντος, ὁ, "one who provides for," "a guardian," &c. (Consult remarks on preceding word.)—From μέδω μαι, "to provide for."

"Ενταπεν, 3 sing. 2 aor. indic. act. of ἐνίπω, "to tell," "to declare," a strengthened form of the root or stem of ἐπεί. (ENP—, ἐνίπω, like ΛΑΚ—, ΛΑΕΚ—, and ΟΡΤ—, ὁρέγω). The imperfect (according to form) is ἐνεπον: the 2 aor. ἐνισκόν, ἐνιστείν ἐνίπω, ἐνισσομαι: fut. ἐνίψω and ἐνισσήσω. Observe that the aorists here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as ἐνεπόμεν, from ἐπομαι.

Φαίμεν, Epic for φαίμεν, 1 plur. pres. optative of φημί, "to say," "to pronounce."

Νοσφιώμεθα, 1 plur. pres. optative middle of νοσφίζω, "to put away," "to remove," fut. νοσόλωσ.—In the middle, νοσφιζομαι, "to turn away from," "to become estranged."—From νόσος, "away," "apart."

Line 82. Εὐχεταί. Consult book i., line 91.

Nέεθάι, Epic and Ionic for νείδθαί, pres. infin. of the middle deponent νέομαι, "to go," "to depart," "to come." Only used in the present and imperfect. In the present usually, like ελμι, with future signification: to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is π, "to lead," with which compare the lengthened forms νέσσομαι, νέσσομαι, νισσομαι.

Line 85. Σκηπτοῦχοι, nom. plur. of σκηπτοὺχος, ον, "sceptre-bearing."

Consult book i., line 279.

Βασιλῆς, nom. plur. of βασιλέως, ἔως, Ionic ἕως, ὁ, "a king."

'Επεσεσέντο, 3 plur. imperf. indic. mid. of ἐπισεύω, "to put in motion against one."—In the middle, ἐπισεύμαι, "to advance hastily?" Epic ἐπισεσέναι: imperf. indic. ἐπισεσένῃς.

"Εθνεα, Epic and Ionic for ἐθνη, from ἔθνος, εος, τό, "a nation."

Line 87.

Μελισσαῖ, Epic and Ionic for μελισσῶν, gen. plur. of μελισσα or μελίττα, ης, ἤ, "a bee."—From μέλι, "honey."

'Αδινῶν, Epic and Ionic for άδινῶν, gen. plur. of άδινός, ὁ, ὁν, radical signification, "close," "thick." Hence, in Homer, "crowded," "thronged," "closely-thronging."—From άδην, "enough," "to one's fill."

Πέτρας, gen. sing. of πέτρα, ης, ἤ, Epic and Ionic for πέτρα,

Line 88. ας, ἤ, "a rock."

Γλαφυρός, gen. sing. fem. of γλαφυρός, ἦ, ὁν, Epic and Ionic for
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γλαφυρός, ú, ón, “hollow,” “hollowed.”—From γλάφω, “to dig out,” “to hollow out,” &c.

Line 89. Ботрονδών, adverb, “in clusters,” “cluster-like.”—From βότρυς, “a cluster.”

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, “to fly.” Original meaning, “to spread the wings to fly;” fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Εἰαρινοῖς, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ἦ, ὄν, Epic and Ionic for εἰαρινῶς, ἦ, ὄν, “ernal,” “of spring.”—From ἀρ, “spring.”


Πεποτηρῶσαί, Epic and Ionic for πεποτηρῶσα, 3 plur. perf. indic. pass. of the deponent ποτάμαι, Epic and Attic poetic form for πέτομαι, “to fly,” “to wing one’s way;” fut. ποτήσωμαι : perf. πεπότημαι, with present signification.—In Epic we find also ποτάμαι.


"Ἡιώνως, gen. sing. of θεών, ἄνω, ἦ, “the shore,” “a sea-bank,” “a river-bank.”

Βαθείες, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἰα, ἕ, &c.

"Εστιχώντο, Epic and Ionic lengthened form for ἕστιχώντο, 3 plur. imperf. indic. middle of στιχάω, “to march,” usually in the middle.

—From στείχω, στῆς, στῆς, the literal meaning of the verb being, “to set or place in rows or ranks.”

:"Ιλαδών, adverb, “in squadrons,” “in troops.” Analogous to the Latin turmatim.—From ἱλη, “a squadron,” “a troop.”

"Οσσα, ἕς, ἦ, “rumor.”—Properly, “a voice,” “report,” or “rumor,” which, its origin being unknown, is therefore held divine; a word noised abroad, one knows not how; hence Ὀσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὄσσεσαι. But observe, that ὄσσει has nothing in common with ὄσσα.

Δεδῆς, Epic and Ionic for ἐδέδης, 3 sing. 2 pluperf. act. of ὀδίω, “to light up,” “to kindle,” and then “to blaze.”—The Sanscrit root is ḷah, “to burn,” whence, probably, ὀδίς, ὀδίς, “a torch, &c.

"Ωτρύσωσα, nom. sing. pres. part. act. of ὀτρύνω, “to urge on,” “to encourage;” fut. ὀτροῦν : 1 aor. ὀτρόνα. Always with collateral notion of zeal and activity.

"Αγγελός, οὐ, ὅ, “a messenger.” In general, “one that announces or tells.”—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is
con.pared, by Pott, with the root of gallus, the Latin term for the domestic fowl, the reference in either case being to proclaiming or announcing. (Etymol. Forsch., i., 184.)

'Αγέροντο, Epic and Ionic for ἡγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "to gather together," fut. ἄγερω: in the middle, "to gather themselves together," "to assemble." 2 aor. ἡγερόμην.—From ἄγω.

**Line 95.** Τετρήκει, Epic and Ionic for ἑτετρήκει, 3 sing. 2 pluperfect of τάρασσαμ, "to disturb," "to stir up," &c.; fut. ταράξω: 1 perf. τετάρασα, "I have disturbed?" 2 perf. (intransitive) τέτρηκα, "I am disturbed," "I am in confusion," &c. The common opinion, that τέτρηκα is perfect of a verb τράχω (from τρηχύς, "rough"), is refuted by Buttmann (Lexil., s. v.), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήκω, "to be rough or stiff;" as Nicand., Ther., 551; and Apollonius Rhodius (iii., 1393) uses τέτρηκα in this signification.—The process of formation in τέτρηκα appears to be as follows: ταράσσω, by transposition τραίνω, contracted, with τ absorbing the latent aspirate of the ρ, into ὑράσσο (Attic); fut. ὑράξω: perf. τέτρασα: Epic and Ionic τέτρηκα. (Carmichael's Greek Verbs, p. 278.)

Στεναχίζετο, Epic and Ionic for ἑστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "to groan," "to resound."—From στενάχω, and with a species of frequentative meaning.

"Ομαδὸς, ou, ὁ, "a loud din," "an uproar," &c., said especially of the confused voices of a large crowd.—From ὄμος, ὄμας, "the whole," "together," &c.

**Line 97.** Βοῶντες, enlarged Epic form for βοῶντες, nom. plur. masc. pres. part. of βοῶ, "to cry aloud;" fut. βοήσω.—From βοή, "a cry," "a shout."

Έρητνον, 3 plur. imperf. indic. act. of ἐρητύω, "to restrain," "to hold back;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "to draw," "to keep in," "to check."

Ἁυτῆς, gen. sing. of ἄυτῆ, ἦς, ἦ, "a clamor," "a cry," "a shout."

**Line 98.** Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. opt. mid. of ἱχω, "to hold," "to restrain."—In the middle, "to restrain one's self," "to restrain." 2 aor. mid. ἐχόμην.


**Line 99.** Σπουδῇ, dat. sing. of σπουδῆ, ἦς, ἦ, "pains," "trouble," "difficulty," taken adverbially. (Consult note.)

Έρητνθέν. Epic contracted form for ἐρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "to restrain." Consult line 97.

"Εδρας, accus. plur. of ἐδρα, ἅς, ἦ, Epic and Ionic ἐδρη, ὡς, ἦ, "a seat," "a division or row of seats." (Consult note.)
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Line 100. Κρητων. Consult book i., line 130.


Κάμε, Epic and Ionic for ἐκάμε, 3 sing. 2 aor. indic. act. of κάμω. "to bestow labor upon," "to labor;" fut. καμοθέη: 2 aor. ἐκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root kṣham, "to endure," &c.


—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεῦξω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυμα, ἔτετύμην, ἔτυχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτυεξα, when used intransitively, is used exactly like τυγχάνω. Farther, τεῦξειν is manifestly akin to τίκτω, and the German zeugen.

Διακτόρω, dat. sing. of διάκτορος, ov, ὁ, "a messenger."

Line 103. The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify "the conductor," "the guide," which would suit II., v., 390, where Mercury releases Mars; and II., xxiv., 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted "the messenger," as if ὁ διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (Fr., 164), of the owl, as Minerva's attendant. Buttmann (Lexil., s. v.) derives it from διάκω, as a collateral form of διάκω, and makes it simply equivalent to διάκων.

'Αργειφόντη, dat. sing. of 'Αργειφόντης, ov, ὁ, for 'Αργοφονευτής, ov, "the slayer of Argus." (Consult note.)—From 'Αργος, and φονέω τ ρ' φονεύω, "to slay."

'Ερμείας, ov, ὁ, Epic for 'Ερμῆς, ov, ὁ, "Mercury."—As a technical term, any four-cornered post ending in a head or bust was called 'Ερμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, "a prop," "post," "support," &c.

Πέλοπτ, dat. sing. of Πέλοπη, ὁ, ὁ, "Pelops," son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πέλος, "dark," and ὑπ, "visage;" and hence Pelops means "the dark-faced," or "swarthy" one, as indicative of an Asiatic. (Donaldson, Varro. p. 25.)

Πληξίππω, dat. sing. masc. of πληξίππης, ov, "the wrangler, o,
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Book 2. Line 104–110.

steeds;" more literally, "steed-smiting," i. e., with the lash. An Homerian and Hesiodean epithet of heroes, like ἵπποδαμος.—From πλήσσω, "to smile," and ἵππος, "a courser."

Line 105. Ἄρτει, dat. sing. of Ἀτρέως, ἕος, ὁ, "Atreus."—Probably from ἀ, priv., and τρέω, "to tremble," "to fear." Hence Atreus may mean, "the unfearing."

Ποιμέν, dat. sing. of ποιμήν, ἕος, ὁ, "a shepherd."—In general, one who keeps or tends, and hence a king is called the shepherd (i. e., the keeper or guardian) of his people.—Probably akin to πέπαιμαι, perf. of πῶμαι, "to acquire," "to possess," πῶμα, "possession," πῶν, "a flock," &c.

Πολύαρν, dat. sing. of πολύαρνος, ὁν, "rich in lambs or sheep," "with many lambs or sheep." Observe that πολύ- αρν is here a metaplastic dative. (Consult, on Metaplastic Nouns, Anthon’s enlarged Greek Grammar, p. 120.)—From πολύς and ἄρνος, genitive assigned to ἄρνος, "a lamb."

Θυέστωρ, dat. sing. of Θυέστης, ὁ, "Thyestes," son of Pelops grandson of Tantalus, and brother of Atreus, whom he succeeded according to the present passage, in the government of Mycenae.

Line 107. Θυέστωρ, Εἰολικ nominative, gen. Θυέστης, for Θυέστης, ὁν, ὁ. (Consult note.)

ℱορέω, Epic pres. infin. of φορέω, "to wield," "to bear." Another Epic form of the pres. infin. is φόρημαι. Compare γνήμαι, κολβη- μεναι, ποθήμεναι.

Line 103. Πολλήσων, Epic and Ionic for πολλάς. Ἀργεῖ, dat. sing. of "Ἀργος, ἕος, τό, "Argos." (Consult note.)

Line 109. Ἐρεσιμένος, I aor. part. mid. of ἔρειδω, "to make one thing lean against another;" fut. ἔρειδω.—In the middle, "to prop one’s self," "to lean upon."


Θεράποντες, nom. plur. of θεράπων, ὄντος, ὁ, "a servant," "an attendant," &c. In Homer and old authors it always differs from ὁδόλος, as implying free and honorable service. In Chios, how- ever, θεράποντες was the name for their slaves. (Arnold, Thucyd. viii., 40.)

Ἀργος, gen. sing. of "Ἀργης, ἕος, ὁ, Epic and Ionic for "Ἀργης, ἕος, ὁ, "Mars," son of Jupiter and Juno, god of war and slaughter, repre- sented by Homer as a gigantic warrior. Hence, taken as an ap- pellative for "war," "slaughter," "murder," &c.—Akin to ὄμην
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'άρσην, as Mars to mas; perhaps, also, to ἄνηρ, ἰρως, and German *kerr*; perhaps, also, to *άρω*, *ἐνάρω*, Latin *arma*, and to the prefix ύαι . . . . From the same root come ἄρτη, ἀρέω, ἀριστος, the first notion of goodness being that of manhood, bravery in war. (Donaldson's *New Cratylus*, p. 365.)

**Line 111.** 'Αγγ. Consult book i., line 412.

'Ἐνέδησα, 3 sing. I aor. indic. act. of ἐνέδω, "to bind in," "to entangle;" fut. ἐνδήσω: 1 aor. ἐνέδησα.—From ἐν and δέω, "to bind."

**Line 112.** ly of persons doing and enduring, daring, obstinate, rash, reckless, &c.—From ἔξω, σχειν, in the sense of holding on, enduring. 'Τπέσχετο καὶ κατενευεν. Consult book i., line 514.

**Line 113.** 'Ιλιον. Consult book i., line 71.


Εὐνείχεον. Consult book i., line 129.

'Απονεῖσθαι, Epic and Ionic for ἀπονείσθαι, pres. infin. of the middle deponent ἀπονείματι, "to depart," "to return home."—From ἄπό and νέομαι, "to go."

**Line 114.** 'Απάτην, accus. sing. of ἀπάτη, ἦς, ἦ, "deceit," "fraud," &c.—From ἄπτω, ἀφώ, "to touch," i. e., "to cheat," answering to the Latin *palpare*. (Buttmann, Lexil., ed. Fishlake, p. 118.)

Βουλέυσατο, Epic and Ionic for έβουλέυσατο, 3 sing. I aor. indic. mid. of βουλέω, "to deliberate with another;" fut. βουλεύσω: 1 aor. βουλεύα: in the middle, βουλέωμαι, "to deliberate with one's self," "to resolve upon," &c.; fut. βουλεύσομαι: 1 aor. έβουλεύσόμην.—From βουλή, "counsel," "advice," &c.

**Line 115.** Δυσκλέα, Epic and Ionic for δυσκλέα, accus. sing. masc. of ὁδυσκλής, ἦς, "inglorious."—From δυς- and κλέος, "glory," "fame."


'Ωλεσα, 1 sing. I aor. indic. act. of ὄλλυμι, "to lose," "to destroy;" fut. ὄλεω: 1 aor. ὄλεσα.

**Line 116.** Μέλλει. Consult book i., line 564.


**Line 117.** Πολλάων, Epic for πολλῶν
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Κατέλυσε, 3 sing. 1 aor. indic. act. of καταλύω, "to destroy," "to ay low."—From κατά and λύω, "to loosen," "to relax," &c.

Κάρπια, accus. plur. of κάρπην, ov, τό, "a head," "a summit." By the "summits of cities" are meant, properly, the fortresses or citadels of places, that is, their loftiest and strongest parts.


'Εσομένοις, Epic and Ionic for ἐσομένοις, fut. part. mid. of εἰμί, "to be."

Μάψ, adverb, "to no purpose," "in vain." This word, with all its compounds, is solely poetic, and mostly Epic.

—From α, priv., and πρήςω (Epic and Ionic for πράςω), "to accomplish," "to effect."

Line 122. Παυροτέροις, Epic and Ionic for παυροτέρους, dat. plur. masc. of παυρότερος, α, ov, "fewer," comparative of παβος, α, ov, "few."—Compare φαύρος, φαύλος, and the Latin paulus and paucus.


'Ορκια, accus. plur. of ὁρκιον, ov, τό, "a league." (Consult note.)

Ταμόντες, nom. plur. masc. 2 aor. part. act. of τεμνω, "to cut," "to strike;" fut. τεμω: 2 aor. ἔταμον later ἔτεμον.—Lengthened from a root TEM-, TAM-.

'Αριθμηθήμεναι, Epic and Ionic for ἀριθμηθήναι, 1 aor. infin. pass. of ἀριθμέω, "to number," "to count," fut. ἀριθμήσω.—From ἀριθμός, "number."

Line 125. Λέξασθαι, 1 aor. infin. mid. of λέγω, "to select;" fut. λέξω. (Consult note.)

'Εφέστοι, nom. plur. masc. of ἐφέστος, ov, "an inhabitant." Literally, "on the hearth," i. e., at home, by one's own fireside; and hence, "settled in a place," "having a house and home," "a house.
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*keeper* (in the legal sense), or "householder," "an inhabitant," &c.
—From ἐπί, "upon," and ἔστια, "a hearth."

*Éasiv,* Epic for *eisíl,* 3 plur. pres. indic. of *eimí,* "to be."

**LINE 126.**

Δεκάδας, accus. plur. of δεκάς, ἀδός; ἥ, "a decad," "a body of ten men." Corresponding to the Latin decuria.—From δέκα, "ten," with which compare the Sanscrit *dacan,* our ten, and the German *zehn.*

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθεῖμεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "to distribute in order;" fut. διακοσμή-σω.—From διά and κοσμέω, "to arrange in order."

*Ελοιμέθα,* 1 plur. 2 aor. opt. mid. of αἰρέω, "to choose."

**LINE 127.**


Δενοίατο, Epic and Ionic for *deúnoiro,* 3 plur. pres. opt. of the middle deponent δενόμαι, poetic form for δένομαι, "to want."

Οἶνοχόω, Epic and Ionic for οἶνοχόω, gen. of οἶνοχός, οὗ, ὁ, "a cup-bearer."—From οἶνος, "wine," and χέω, "to pour."

Πλέας, accus. plur. of πλέες, Epic comparative of πολύς,

**LINE 129.** only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλείς.

Τλάς, accus. plur., as from a stem *vla.* Consult line 20, and also book i., line 162.

**LINE 130.**

Ναίοσι, 3 plur. pres. indic. act. of ναίω, "to dwell;" fut.

mid. ναίσαμαι: 1 aor. ναίσαμην: perf. νάσαμαι. The 1 aor. act. ἐνασσα (for ἐνασσα) is used in a transitive sense, especially in poetry, "to make to dwell in or inhabit," "to give one to dwell in," but this occurs also in the 1st aor. pass. and mid. ; as, πατὴρ ἐμὸς Ἀργεί νάσαθη, "my father settled at Argos" (Il., xiv., 119); and νάσασιο άγχ' Ἑλικόνος. (Hes., Op., 637.)

*Επίκουροι,* nom. plur. of επίκουρος, οὗ, ὁ, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, of επίκουροι are "mercenary troops," also called ἕνεοι, opposed to the national army, and literally μεθοδόροι, "hirelings," a less honorable name than σύμμαχοι. —From ἐπί and κοῦρος, "a youth," "one in youthful prime." Some distinguished επίκουροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.
HOMERIC GLOSSARY.


\[\lambda\lambda\epsilon\omega, \text{ Epic for} \ \pi\lambda\lambda\omega. \ \text{Homer takes} \ -\omega, \ \text{arising by} \]

**Line 131.** contraction from the old form in \(-\omega n\), and opens it again by the insertion of \(\epsilon\), producing thus an ending in \(-\epsilon\omega\), which, regularly, must be pronounced as one syllable by synizesis. (Kühner, G. G., § 261, 3.)

'Еγχεσπαλοι, nom. plur. masc. of \(\epsilon\gamma\chi\epsilon\sigma\pi\alpha\lambda\omega\), on, "spear-brandishing," "wielding the spear or lance."—From \(\epsilon\gamma\chi\omega\), "a spear," and \(\pi\alpha\lambda\\omega\), "to brandish," "to wield."

**Line 132.** Πλαξωνι, 3 plur. pres. indic. act. of \(\pi\lambda\alpha\zeta\omega\), "to cause to wander," fut. \(\pi\lambda\alpha\gamma\zeta\omega\) : 1 aor. \(\epsilon\pi\lambda\alpha\gamma\zeta\alpha\).—In the middle, "to cause one’s self to wander," i. e., "to wander."—As if from a root \(\Pi\lambda\alpha\zeta\zeta\).-

Είωσι, 3 plur. pres. indic. act. of \(\epsilon\iota\omega\), \(\epsilon\iota\omega\), Epic and Ionic for \(\epsilon\omega\), \(\epsilon\omega\), "to permit," "to allow." Hence ειωσι is for \(\epsilon\omega\).-

Βεβαλασι, Epic and syncopated form for \(\beta\beta\epsilon\alpha\kappa\alpha\iota\) (another syncopated, and, at the same time, contracted form for which is \(\beta\beta\alpha\iota\)), 3 plur. perf. indic. act. of \(\beta\alpha\iota\omega\), "to go." Homer has \(\beta\beta\alpha\iota\alpha\), part. \(\beta\beta\alpha\h\omega\), \(\beta\beta\iota\alpha\iota\), and infin. \(\beta\beta\iota\iota\iota\). Later writers have also \(\beta\beta\iota\), \(\beta\beta\iota\alpha\), \(\beta\beta\iota\iota\), \(\beta\beta\iota\iota\) — All these forms, however, are rare, except in poetry.

'Ευκαντοι, nom. plur. of \(\epsilon\nu\kappaα\tau\omega\), \(\epsilon\nu\), \(\sigma\), "a year." This word, though common in all Greek, is most frequent in the poets. It meant any complete space, or period of time; and hence we have \(\epsilon\nu\alpha\), i. e., \(\epsilon\nu\alpha\), \(\epsilon\nu\alpha\), \(\epsilon\nu\alpha\), \(\epsilon\nu\alpha\), \(\epsilon\nu\alpha\), in the year came round."—From \(\epsilon\nu\zeta\), "a year," with which compare the Latin annum. The derivations \(\epsilon\nu\) \(\alpha\nu\), "self-contained," and \(\epsilon\nu\), \(\lambda\iota\omega\), are mere subtleties.

Δομα, contracted from \(\delta\omega\mu\alpha\), and both these Epic and

**Line 135.** Ionic forms for \(\delta\omega\mu\alpha\), nom. plur. of \(\delta\omega\mu\), \(\alpha\rho\zeta\), \(\tau\), "wood," and any thing made therefrom, "the timbers" of a ship, "a spear," &c.—Compare the Sanscrit \(\text{da}ru\), "the stem of a tree." (Eichhoff, Vergleich., p. 205.)

Σεσημε, 3 sing. 2 perf. indic. act. of \(\sigma\iota\pi\omega\), "to make rotten," "to corrupt," fut. \(\sigma\iota\\eta\iota\) : 2 perf. as a present, with intransitive or passive force, \(\sigma\iota\eta\iota\), "I am rotten."—The root, strictly, is ΣΑΠ-, as it appears in the second aorist passive \(\iota\-\sigma\iota\-\eta\iota\), \(\alpha\alpha\iota\-\eta\iota\), and in the adjective \(\sigma\alpha\-\rho\iota\-\). The adjective \(\sigma\alpha\-\rho\iota\-\) is akin.

Σεπφρα, nom. plur. of \(\sigma\pi\alpha\rho\iota\), \(\nu\), \(\tau\), "a rope," "a cable."—From \(\sigma\pi\epsilon\iota\omega\), "to twist," according to some, although this same \(\sigma\pi\epsilon\iota\omega\) is found only in the grammarians. Not, certainly, from \(\sigma\pi\alpha\rho\iota\), "Spanish broom," which was unknown to the Greeks in Homer's time. (Consult: οτε.)
HOMERIC GLOSSARY.

Book 2. Line 135–144.

Ἀθνται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to un- twist;" fut. λύω: perf. λέλυκα: perf. pass. λέλυμαι, &c.

Line 136. line 546.

 nipples. Consult line 38.

Elapæ, Epic and Ionic for ἠ탵αι, 3 plur. of ἤμαι, "I sit."


Μεγάρος, dat. plur. of μέγαρον, ou, τό, "a hall;" properly, any large room or chamber. Mostly used in the plural, like ædes in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποσιδέγγεναι, nom. plur. fem. Epic and Doric for προσδέγγεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέγγεναι is for προσδεγγεμεναι, perf. part. of προσδέχομαι; but consult Buttman, Irreg. Verbs, p. 63, ed. Fishlake, and compare book i., line 22, remarks upon δέξαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of waiting for, expecting. (Buttman, l. c.)

'Αμμι, Epic and Æolic for ἢμιν.


'Ακράαντον, nom. sing. neut. of ἀκράαντος, ou, "unfinished," "without result." —From ἅ, priv., and κραῖνω, "to accomplish;" Epic engthened form for κραίνω: fut. κράω: so that ἀκράαντος is itself a lengthened form for ἀκραῖνον. Consult book i., line 41.

Εινεκα, Epic and Ionic for ένεκα.

'Εφύγωμεν, 1 plur. pres. subj. act. of φεύγω, "to flee." Consult book i., line 173.

Πατρίδα, accus. sing. of πατρίς, ἵδος; strictly, poetic feminine of τάτριος, "native," "of one's fathers." Used especially in conjunction with γαία, ἀλα, &c., "one's native land," "one's fatherland."—From πατήρ, "a father."


'Ορνεν, Epic and Ionic for ὄρνεν, 3 sing. 1 aor. indic. act. of ὄρνηω, "to arouse."—From ὄρνη, ὄρνης, "to arouse," "to excite."

Line 143. Πληθῶν, accus. sing. of πληθύς, ὑν, ἂ, "a throng," Ionic and Epic form for πληθός, εος, τό.—From πλήθω, "to fill."

Line 144. Κινήθη, Epic and Ionic for κινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "to move," "to agitate," "to excite," fut. κινήσα: 1 aor. κινήσα, &c.—From κιώ, "to go," the literal meaning of κινέω being "to set a going."
**HOMERIC GLOSSARY.**

**Book 2. Line 145–148.**

**Line 145.** Ἡότου, gen. sing. of πόντος, ou, ὁ, "the deep," "the open sea."—Akin to βένθος, "depth," βάθος, βθός, and Latin fundus.

'Ἰκαρίωο, Epic and Ionic for 'Ικαρίω, gen. sing. masc. of 'Ικαρίως, η, ou, Epic and Ionic for 'Ικάριως, α, ov, "Icarian," "of or belonging to the island of Icaria."—From 'Ικαρία, Epic and Ionic 'Ικαρίη, "Icaria." (Consult note.)

Ἐφρος, ou, ὁ, "the southeast wind," the Latin Eurus or Vulturnus. —According to some, from αὔπα, "the fresh air of morning;" according to others, from ἡώς, ἐως, "morning," as indicating the morning wind.

Νότος, ou, ὁ, "the south wind," or, strictly, "the southwest wind," the Latin Notus. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότος, "wet," "damp;" νότις, "moisture;" νοτίζω, "to moisten," &c.

**Line 146.** Ὄροπε, 3 sing. 2 aor. of ὄρνυμι, "to raise," "to excite," re-duplicated form for ὄρε, according to the analogy of ὅροπε, ἡκαχε, &c. Consult the remarks of Buttmann (Irreg. Verbs, p. 193, ed. Fisherlake), who controversy the earlier opinion, that Ὄροπε is a perfect with the quantities transposed.

Ἐπαλίζας, nom. sing. masc. 1 aor. part. act. of ἐπάλιζω, "to rush," "to burst forth;" fut. ἐπαλίζω.—Attic form, ἐπάλιζω or ἐπάλτω; fut. ἐπάλζω.—From ἐπί and ἦλεσσα, "to rush."

Κωνίςας, 3 sing. 1 aor. subj. act. of κυνέω. Consult line 147.

**Line 147.** 144.

Ζέφυρος, ou, ὁ, "the northwest wind;" strictly, "the north-northwest." (Consult note.)—Commonly derived from ωφος, "darkness," "gloom," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "the west wind," and, deriving it likewise from ωφος, consider it equivalent to "the evening wind;" but consult note as above.

Ληίον, ou, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from λήια, for λεία, "booty," "spoil," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be borne away by the husbandman.

**Line 148.** Δάμφος, ou, "impetuous," "blustering."—Probably from a root ΛΑΒ—(compare λαμβάνω), as referring to that which seizes and bears forcibly away.
HOMERIC GLOSSARY.


Ἐπαγγέλον, nom. sing. masc. pres. part. act. of ἐπαγγέλω, "to make known."—From ἐπι and ἀγίς, "a rushing storm," "a hurricane."

Ἡμέεν, 3 sing. pres. indic. act. of ἧμιο, "to bend," "to bow down," "to sink," &c.; fut. ἡμεύοσα: 1 aor. ἡμεύσα: perf., with reduplication, ἰματικά; without it, ἰμακα.—Akin to μῶ, "to close," &c.

Ἀσταχέσον, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἀσταχυς, voc, ὧ, "an ear of corn."—From ἁ, euphonic, and στάχυς, "an ear of corn;" and this last akin to the German achel, stachel.

Line 149. Ἀλαλητῶ, dat. sing. of ἀλαλητός, ὢν, ὦ, "a shouting;" strictly, "a war-cry."—From ἀλαλά, "a war-cry."

Ἐσσεύνοντο, 3 plur. imperf. indic. mid. of σεύω, "to put in quick motion," "to drive," "to urge on;" in the middle, "to rush," "to urge one's self on."—Akin to θεω, θεύσομαι, "to run;" just as the Laconian dialect changed ὡ into ὂ.

Ὑπένεβο, adverb, "from beneath," "beneath."

Korly, Epic and Ionic for κοβία, ἂς, ἦ, "dust," especially as stirred up by men's feet.—From κώνις, "dust."

Line 151. Ἰστατο, 3 sing. imperf. indic. mid.—of ἵστημι, "to place;" in the middle, "to place one's self," "to stand."


Line 152. Ἑλκέμεν, Epic, Doric, and Ἑλληνικόν for ἑλκεῖν, pres. intrans. act. of ἑλκόω, "to drag." Consult book i., line 194.

Εἰς ἄλα διαν. Consult book i., line 141.

Οὐροῖς, acc. plur. of οὐρός, ὦ, ὧ, "a trench" or "channel" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὄλκός.—Probably from ΟΡ-, the root of ὄρνυ.

Ἐξεκάσαιρον, 3 plur. imperf. indic. act. of ἐκκάσαιρω, "to clean out;" fut. ἐκκάσαιρο: 1 aor. ἐξεκάσηρα.—From ἐκ and καθαίρω, "to clean."

Ἄνθ. Consult line 97.

Ἰκεῖν, 3 sing. imperf. indic. act. of ἰκώ, "to go," &c., which is the root of ἱκνεύμαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

Ἰτεύνων, gen. plur. pres. part. mid. of ἴτοι, "to send;" in the middle, ἴταυ, "to send one's self after a thing," "to desire," &c. (Consult note.).

Ὑπεροῦν, i.e., ἄπρον, Epic and Ionic for ὅπρον, 3 plur. imperf. indic. act. of ἀπείρω, "to take."

Line 153.

Line 154.
HOMERIC GLOSSARY.

Book 2. Line 154–162.

*Ερματα, accus. plur. of ἐρμα, ατός, τό, "a prop." Consult book 1., line 486.

Line 155. Τπέρμωρα, accus. plur. neut., taken adverbially, of ἄπερμωρος, ov, "contrary to fate," "over, above, or beyond fate;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of addition to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, to that extent, decree. (Consult note.)

Νόστος, ov, ô, "a return," usually home or homeward.—Akin to νέομαι.


'Ατρυπόνη, voc. sing. fem. of ἄτρυπωνος, η, ov, "unwearied," "tameless," an epithet of Minerva. (Consult note.)—From ἄτρυπος, priv., and τρύπω, "to weary."

Line 159. Φευξομαί, 3 plur. fut. indic. of φευγω, "to flee." Observe that φευξομαι, though middle in form, is active in meaning; and that φευξομαι (Doric) is also occasionally employed in Attic, along with φευξομαι.

Εὔρεα, accus. plur. neut. of εὔρις, εῖα, ὦ, "broad."

Νότα, accus. plur. of νότος, οὐ, ό, "the back." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, Anthon's enlarged Greek Grammar, p. 59.

Line 160. Κάδ. Consult note.

Εὐχωλήν, accus. sing. of εὐχωλή, ἥ, ἦ, "a boast."—From εὐχωμαί.

Line 161. Ἐλένην, accus. sing. of Ἐλένη, ἦν, ἦ, "Helen," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἐλένη from ἐλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

Line 162. Τρόλη, Epic and Ionic for Τρολη, dat. sing. of Τρολη, ἦ,
HOMERIC GLOSSARY.


ἡ, Epic and Ionic for Τροία, ας, ἤ, “Troy,” “the plain of Troy,” which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπόλοντο, 3 plur. 2 aor. mid. of ἀπόλλυμι, &o.

Αἴγα, Epic and Ionic for ἀλας, gen. sing. of ἀλα, “land,” “earth,” collateral form for γαῖα.—Döderlein well compares with ἀλα, γαῖα, the German Au, Gau.


Ἀγανοῖς, dat. plur. neut. of ἀγανός, ἤ, ὡ, “mild,” “bland.”

—from γάνος, “brightness,” “beauty,” &c., the ὡ being merely euphonic.

Ἐψιτε, 2 sing. pres. imper. act. of ἐψτιῶ, “to restrain,” “to detain.”

Φῶτα, accus. sing. of φῶς, φωτός, ὁ, “a man,” i. e., a brave and good one; much like ἄνηρ.—Probably from φῶ, φημι, “one who has the gift of speech,” like μῆρος.

Ἐλα, 2 sing. pres. imper. act. of εἰλῶ, “to suffer,” “to permit,” Epic and Ionic for εἶλω, imperative εἶ. Consult line 132.

Ἀμφιέλλοσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, “impelled on both sides by oars,” “rowed on both sides.”

But, as Rost remarks, the signification of ἐλλοσα (the word coming from ἄμφι and ἐλλισα, “to roll,” &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of “twisting in all ways,” “wavering,” “doubtful;” and so in Homer, probably, τάς ὁμφελλοσα may mean the ship “swaying to and fro,” the “rocking ship.”

Line 166. Ἀπίθησε. Consult book i., line 220.


Ἀτικά, nom. sing. fem. 1 aor. part. act. of ἀτίσω, “to rush;” fut. ἄτιξ. Consult line 146.


Μῆτων, accus. sing. of μῆτις, ης, ἤ, “counsel,” “the faculty of advising.”—Compare the Sanscrit maiti, “thought,” “counsel;” from men, “to think;” and also the German muth, and Latin mens.

Ἀτάλαντον, accus. sing. masc. of ἀτάλαντος, ὁ, “equal to,” “equivalent to.” Strictly, “equal in weight.”—From ἀ, copulative. πᾶ τάλαντον, “weight”
HOMERIC GLOSSARY.

Book 2. Line 170-183.


'Ευσέλμων, Epic and Ionic for εὐσέλμον, gen. sing. fem. of εὐσελμός, on, "well-bench'd," "with good banks of oars."—From εὖ and σέλμα, "a rowing-bench."


'Αγχό, adverb, "near," equivalent to ἀγχι.—The form Ἀχος, which is found in Hesychius, comes nearest the root: hence ἐναγχως, ἐγγύς, as also ἀγχω, and Latin ango. Compare the German eng, engen.

'Ισταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "to place."—In the middle, ἴσταμαι, "to place one's self," "to stand," &c.


Line 175. Πολυκλήσι. Consult line 74.

'Ερέτι, 2 sing. pres. imper. act. of ἐρωέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἔρωθη, of any quick motion, but the verb has this signification only of sudden cheeks; whence the meanings first given, namely, "to retreat," &c.


'Οπα, accus. sing. of ὄψ, ὀπός, ἡ, "the voice," whether speaking, calling, or singing.—From ἑπόω (radical form), ἑπος, εἰπέω.

Θέειν, Epic and Ionic for θεῖν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θεός, "swift."—Akin to σεῖο, where the v or F appears as in the future θεύσομαι. Compare Sanscrit dhāv.

Χλαῖναν, accus. sing. of χλαίνα, ης, ἡ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin lana. "wool;" lena, with χ prefixed; whence also λίνος, λίχνη, λάχνος, λίσσως: hence, likewise, χλαίνες and χλαίμες.

'Εκώμισεν, Epic for ἐκώμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομώ: 1 aor. ἐκώμισα.—From κομέω, "to take care of," &c.

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HOMERIC GLOSSARY.


Line 184. Ἰδακήσιως, a, ov, Epic and Ionic η, ov, "the Ithacensian," i. e., native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephalenian. It was the home of Ulysses. On the question whether the modern Thiaki is Homer's Ithaca, consult Nitzsch, Pref. ad Od., xviii.

'Ὁπηδει, 3 sing. imperf. indic. act. of ὁπηδέω, "to accompany," "to follow after," Epic and Ionic for ὁπαδέω.—From ὁπαδός (Epic and Ionic ὁπηδός), "an attendant."—Homer uses only the 3 sing. pres. ὁπηδέω and the 3 sing. imperf. ὁπηδει, as in the present passage; the latter always without the augment.

'Ατρείδω, Epic for 'Ατρείδον, gen. of 'Ατρείδης, ov, "Atrides." The old genitive form 'Ατρείδαιος is contracted into 'Ατρείδω, and then the final syllable is opened again by the insertion of e. (Kühner, § 261, 2.)


Line 186. Πατρώιον. Consult note on line 46.


'Εξοχον, accus. sing. masc. of 'Εξοχος, ov, "distinguished," "prominent;" more literally, "standing out," "having my self standing forth to view."—From ἐξ and ἐχω.

Κιχαί, 3 sing. pres. opt. of κιχήμι, a collateral and unused form of κιχάω, "to meet with," "to light upon," "to find," &c. Observe, however, that κιχάω itself is a present used in the indicative only, the other moods following κιχήμι. The Attic form is κιχάω. Consult book i., line 26.

'Εφητύασε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐφήτω, "to check," "to restrain," and, consequently, for ἤρητως. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (Anthon's enlarged Greek Grammar, p. 379.)—Consult, as regards ἐφήτω, line 97.

Δαμόνε, voc. sing. masc. of δαμόνως. Consult note, and also book i., line 561.

Δειδοσεσθαι, pres. inf. of the middle deponent δειδοσομαι, used only in this passage in a passive sense, "to be terrified;" every where else as an active transitive, i. e., deponent verb, "to terrify;" fut. δειδοσομαι.—From δείδω.


'Ιδρυε, 2 sing. pres. imper. of ιδρύω, "to cause to sit down;" ιδρύω.—In the passive, "to be seated," "to be still."—From ιζω, "to cause to sit."
**HOMERIC GLOSSARY.**

**Book 2. Line 192-199.**

**Πω, adverb, “as yet.”** With the circumflex, (πω,) it signifies *where?* and is then said to be Sicilian Doric for που;
—This πω appears to be a Doric genitive from the old radical ΠΟΣ, for που or πόθεν.

Σάφα, poetic adverb, “clearly,” from the adjective σαφής, “clear,” &c. The common form is σαφώς.


‘Ατρείωνος, gen. sing. of ’Ατρείων, ωνος, “the son of Atreus.” A patronymic, the same in force as ’Ατρείδης.

**Line 193.** Πειράται, 3 sing. pres. indic. mid. of πειράω, “to make trial of;” fut. πειράσω, &c.: in the middle, πειράμαι, “to make trial for one’s self” i.e., for purposes best known to one’s self, or for one’s own private advantage.—From πείρα, “trial.”

‘Ιψεται, 3 sing. fut. of the middle deponent ἱψομαι; strictly, “to press hard upon,” “to press down,” and then figuratively, “to afflict,” “to harm,” “to hurt,” “to smite;” fut. ἱψομαι.—From the root ἰπος, “a burden,” “a heavy pressure.”


‘Ρέξη, 3 sing. 1 aor. subj. act. of ἰξώ, “to do;” fut. ἰξω. —Observe that ἰξώ is merely a transposed form of ἵρω, and consult book i., line 315.


**Line 198.** Δήμον, gen. sing. of δήμος, ου, ὁ, “the common people.”

Probably, at first, this word meant “a country district,” “a tract of enclosed or cultivated land,” and hence was opposed to πόλις: and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify the lower orders, the commons, &c.—According to some, from δέμω, “to build,” “to settle;” but better, perhaps, from δέω, “to bind,” “to connect.” (Consult Arnold, Thucyd., vol. i., Append. 3.)

Μολωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βάω. Consult line 97.

‘Ελάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, “to strike;” strictly, “to drive or urge on,” and hence “to strike,” as the most effectual mode of driving on; fut. ἐλάω: 1 aor. ἠλάσα: and hence ἐλάσασκεν is for ἠλάσευ Consult remarks en ἐρημύσασκε, line 189.
HOMERIC GLOSSARY.

Book 2. Line 199-205.

'Ομοκλήσαςκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὠμοκλέω, "to reprose;" strictly, "to call out, shout to," whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, "to call out together;" though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὠμοκλήσω: 1 aor. ὠμόκλησα: and hence ὠμοκλήσαςκε is for ὠμώκλησε. Homer however, never uses the augment. A rarer form of the verb is ὠμοκλώ.—From ὠρός, ὠμοῖ, and κἀλεῖ.

'Ατρέμας, adverb, "quietly;" literally, "without trembling," and so moveless, fixed, &c. Before a consonant it is written ἀτρέμα, and before a vowel ἄτρέμα.—From ἄτρέμω, "to tremble."

'Ήσσο, 2 sing. imperative of ἡμαί.


'Ανάλκις, ἰδος, ὁ, ἡ, "weak," "cowardly."—From ἄ, priv., and ἀλκή, "strength."

'Εναρίθμος, ov, "counted in," "reckoned in," "taken into account," "valued."—From κν and ἄριθμος, "number."

'Eνί, poetic form for κν, both Epic and Attic, and occurring also in Ionic prose.

Πως, adverb, "by any means," "at all." With the circumflex it is interrogative, "how?" "in what way?"—Strictly speaking, τὸς is the adverb of τὸς, whence ποῦ, τῷ, ποί, &c.

Βασιλεύσωμεν, 1 plur. fut. indic. act. of βασιλεύω, "to be king," "to rule;" fut. βασιλεύω.—From βασιλεύς.

Πολυκορανίνη, ἦς, ἡ, Epic and Ionic for πολυκορανία, ας, ἡ, "the government of many."—From πολῶς and κοίρανος, "a ruler."

Κοίρανος, ov, ὁ, "a ruler," "a leader," "a commander."—From κυ-ρος, "supreme power," "authority," &c., like κοινός, from κυνός. Akin to κόρα, κάρανος, as also to τίρανος.

Κρόνος, gen. sing. of Κρόνος, ov, ὁ, "Saturn," son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, "time."

'Αγκυλόμητεω, Epic and Ionic for ἀγκυλομήτησα, gen. sing. of ἀγκυλόμητης, ov, ὁ, ἡ, "crafty," "wily;" more literally, "crooked of counsel."—From ἀγκύλος, "crooked," and μῆτις "counsel." (Consult note.)
HOMERIO GLOSSARY.

Book 2. Line 206-213.

Θέμιστας, accus. plur. of θέμις, ἵστος, ἦ, “a privilege,” &c.

Consult book i., line 238, and book ii., line 73.

Κολπάνως, pres. part. of κολπάνω, “to act as chief,” “to be the leader,” &c.—From κολπάνος, “a leader,” “a chief,” &c.

Δίπε, Epic and Ionic for διέπε, 3 sing. imperf. indic. act. of διέπω, “to arrange,” “to manage an affair;” fut. διέψω.—From διά and ἐπω, “to be about or with,” “to be busied with,” &c.

Line 208. Επεσιόντο. Consult line 86.

‘Ηχύς, dat. sing. of ἴχυς, ἴς, ἦ, “a tumult,” “a noise” of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas ἴχος is more frequently in prose.

Πολυφωλοσθώ. Consult book i., line 34, and also note on the same.

Line 210. Αἰγιαλῶ, dat. sing. of αἰγιαλός, οὗ, ὅ, “the shore,” “the seashore.” According to some, from ἀγνωμ, “to break,” and ἂλς, “the sea,” and so, like ἀκτῆ, that on which the sea breaks; better, according to others, from ἁίσσω, and ἂλς, like αἰγίς, that over which the sea rushes.

Βρέμεται, 3 sing. pres. indic. mid. of βρέμω, “to roar,” said of the waves, and corresponding in both form and meaning to the Latin frena: in the middle βρέματα, with same signification as the active.

—Akin to βρόντη. Compare the Latin frena, as above.

Σμαραγδέω, 3 sing. pres. indic. act. of θοραγέω, “to crash,” said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence “to echo again,” “to re-echo.”—The word appears to be an onomatopoeia, that is, formed in imitation of the sound to which it refers.


Eρήτυθεν. Consult line 99.

Line 212. Μοῦνος, Epic and Ionic for μώνος, ἦ, ὁν, “alone.”

Ἀμετροετής, ἐς, “intemperate of speech,” “immoderate in words;” or, according to Döderlein, “not measuring his words.”—From ὁ ἄνω, μέτοκον, “a measure,” and ἐπός.

Εκλόγα, 3 sing. imperf. indic. act. of κολλάω, “to be loudly clamorous,” “to cry,” “shout,” “bawl,” &c.—Akin to κολλοίω, “to scream like a jackdaw,” and this from κολλοίς, “a jackdaw.”

Line 213. Ἰσιν, i.e., ἵσιν, Epic and Ionic for αῖς, dat. plur. fem. of ἄγις, ἦ, ὅν, “his,” “her,” “it.”
HOMERIC GLOSSARY.


"Ἀκοσμα, accus. plur. of ἂκοσμος, on, "indecorous." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indecorous," "unseemly," "indecent," &c.—From ἄ, priv., and κόσμος, "order."

Ἡδη, i. e., ἢδη. Consult book i., line 70.

Line 214. Μάψ. Consult line 120.

Ἐρίζεμεναι, Epic, Ἀσθε, and Doric for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend," fut. ἐρίσω.—From ἐρίς, "strife."

Εἰςατο, 3 sing. 1 aor. opt. mid. of the radical εἴδω, "to see."—Epic and Ionic, passive and middle, εἴδομαι, "to be seen," "to appear," "to seem."

Γελοιον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, a, ov, "laughable," "absurd," "a subject or cause for laughter."—From γέλως, "laugher."

Φολκός, ὁν, "bandy-legged." (Consult note.) A verbal form, which may be referred to ἐλκα, ὅλκας, as φοις to δέξας, φοίτος to ὁίτος, &c. Compare the Latin valgus. The old derivation of the term, in its supposed sense of "squinched," was from φάς, "the eye," and ἐλκω, "to twist," "to distort."

Χωλός, ἡ, ὁν, "lame," "halting," "limping."—From the same root as the Sanscrit hval, "titubare," "vacillare;" our "halt," "halting;" Latin clodus, claudus. (Pott, Etymol. Forsch., p. 265.)

"Ωμω, nom. dual of ὄμος, ov, ὀ, "the shoulder."

Line 218. Κυρτώ, nom. dual masc. of κυρτός, ἡ, ὁν, "crooked," "curved," "bent."—Akin to the Latin curvus, English curb, &c.

Συνοχωκότε, nom. dual masc. of the part of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχα, "to hold together;" 2 perf. συνόκωχα: and hence συνοχωκότε is, by transposition, for συνοκωχότε. The 2 perf. is supposed to have been originally σύνωχα, whence, by reduplication, came συνόκωχα, and by transposition συνόχωκα.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication δκωχα, by transposition δχωκα.

Φοξός, ἡ, ὄν, "pointed," "tapering to a point," applied to

Line 219. Thersites, and indicating, according to some, a species of sugar-loaf head.—From δξός. Compare the remarks on φολκός, line 217.

"Ἐπν, Epic and Ionic for ἤν, 3 sing. imperf. indic. of ελμι.

Σεδύνη, nom. sing. fem. of σεδυνός, ἡ, ὄν, "rubbed off," and so 'spare," "thin," "scanty."—From ψέω, "to rub off."

"Ἐπεύνοθε, 3 sing. perf. indic. of ἐπεύθηθα or ἐπευθύθα, "to lie upon." Consult Buttmann, Irreg. Verbs, p. 95, ed. Fishlake: Lexil., p. 110, seqq.
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Book 2. Line 219-223.

Δαχνη, ης, η, "soft woolly hair."—The same as δαχνη, akin to χλαίνα, χλαίς, Latin lana, lana.

Νεικείσκε, 3 sing. imperf. indic. act. iterative form for νείκει, from νέικεω, "to revile;" fut. νεικέω.—From νέικος, "railing," "reproach," &c.

Line 222. Οξέα, accus. plur. neut. of δόξης, είσα, ὑ, taken adverbially.

Κέκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, "to cry out," "to make a loud clamor," &c.; fut. κλάγως: 1 perf. κέκλαγα: 2 perf. κέκληγα, but only Epic. Consult book i., line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "to utter."


Line 223. Ἐκπάγλος. Consult book i., line 263.

Κούσεντο, Epic and Ionic for ἐκοσέντο, 3 plur. imperf. indic. pass. of κοσέω, "to be incessed." Consult book i., line 181.

Νεμέσσοθεν, Epic and Doric for ἐνεμεσσόθησαν, 3 plur. 1 aor. indic. pass. of νεμέσσος, Epic and Ionic for νεμεσσός, "to be indignant," "to be wroth." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νέμεσσω.—From νέμεσσις, "anger at anything unjust or unsatisfying," &c.

Line 224. Νεικείς, Epic and Ionic for νείκεις, 3 sing. imperf. indic. act. of νεικέω, "to revile," "to abuse." Consult line 221

Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

'Επιμεύσεαι, Epic and Ionic for ἐπιμεύσει, 2 sing. pres. indic. of the middle deponent ἐπιμεύσομαι, "to complain;" fut. ἐπιμεύσομαι.—From ἐπί and μεύσομαι, "to blame."

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, "to want," "to have need of."—From χατίζω, "to want."

Πλεία, Epic and Ionic for πλέα, from πλεῖος, for πλέος, "full."


'Εξαίρετον, nom. plur. fem. of ἐξαίρετος, on, "selected from."—From ἐξ and ἀλήω, "to take," "to choose."

Προσίστο, dat. sing. masc. of προσίτος, ἂν, ὁν, poetic superlative of πρῶτος, "first of all," "first of the firs."

(Consult note.) Πτολεβρον, on, τό, "a city." In form a diminutive from πτολεις
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Book 2. Line 228–237.

Poetic for πόλις; but in usage just equal to πόλεις. Frequent in Homer and Hesiod, never found, however, in the form πολιεθρόν.

Line 229. Ἐπιδεύειται, Epic and Ionic for ἐπιδεύεται, 2 sing. pres. indic. of the middle deponent ἐπιδεύομαι; fut. ἐπιδεύσομαι, "to be in want of," Epic and Ionic for ἐπιδέομαι; fut. ἐπιδεύσομαι.

Line 230. Ἰπποδήμων. Consult line 23.


Line 231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἁγώ, "to lead away."

Line 232. Ἡ, poetic, and especially Epic, for ἥ, "or."

Μίσγεαι, Epic and Ionic, with the shortened mood-vowel, for μίση, 2 sing. pres. subj. mid. of μίση, "to unite." Old form μίσησαι: Epic and Ionic μίσησαι (μίσγεαι): Attic μίσησαι.—Akin to Latin miscaro, German mischen, English mix, Sanscrit mischita.

Ἀπονόσφη, adverb, "apart."—From ἀπό and νόσφη, "apart, "aloof."

Κατίσχεαι, Epic and Ionic for κατισχὺ, 2 sing. pres. subj. mid. of κατίσχω, "to hold back," "to retain;" collateral form of κατέχω, the mood-vowel being shortened; consult note.

Ἀρχὼν, accus. sing. of ἀρχός, οὗ, ὁ, "a leader," "a ruler."

Ἐπιθασκέμεν, Epic, Doric, and Æolic for ἐπιθαύσκειν, pres. inf. act. of ἐπιθάυσκω, "to lead on," &c. (Consult note.)

Πέπωνες, voc. plur. of πέπω, ον, gen. ονος, "faint-hearted." Strictly, said of fruit, "cooked by the sun," i. e., ripe hence, in general, "mellow," "soft," and so, figuratively of persons, "faint-hearted," "effeminate," &c.—The root is the same as πέσω, "to soften," of which πέπω, "to cook," is another form.

Ἐλέγχεαι, voc. plur. of ἔλεγχος, εος, τά, "a reproof," "a disgrace." In Homer especially, "shameful cowardice," the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ου, ὁ, "proof," "trial," &c.

Ἄχαιδες, Epic and Ionic for Ἀχαίδες, voc. plur. of Ἀχαῖς, ἰδος, ἡ (Attic Ἀχαῖς, ἰδος, ἡ), "a Grecian woman." The term is properly an adjective, γυνῇ being understood. So, Ἀχαῖς, "the Achaian land." Supply γαῖα or γῆ.

Line 236. Νέωμεθα, 1 plur. pres. subj. of νέμειμι, "to go back," "to return."

Ἐδομεν, 1 plur. pres. subj. act. of ἔδω, οῦ, "to permit," &c.


Πεσόμεν, Epic, Doric, and Æolic for τέσσεϊν, pres. infin. of τέσσω.
HOMERIC GLOSSARY.


to enjoy. Original meaning, "to soften," "to make soft;" hence, ot the sun "to ripen;" and of artificial means, "to boil," "to cook," "to dress." then, of the action of the stomach, "to digest;" and hence, "to feed on," "to brood over," "to enjoy." fut. πέψω: perf. pass. πέπεμμα. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πάτ-ανον, "any thing baked." It occurs, also, in the Sanscrit nāch, with which compare the German bachen, and the Phrygian υέκ-ος.

Line 238. Προσαμύνομεν, 1 plur. pres. indic. act. of προσαμύνω, "to aid," "to come to the aid of one;" fut. προσαμύνω, &c.—From πρός and ἀμύνω.

Line 239. 'Εο, Epic and Ionic for οὗ, pronoun of the third person in a reflexive sense.

Φωτα. Consult line 164.


Μεθίκω, ov, gen. ονος, "careless," "remiss."—From μεθίμα, "to be remiss."


Line 244. 'Οκα. Consult book i., line 402.

Παριστάτα, 3 sing. imperf. indic. mid. of παρίστημι, &c.


'Ηνίππατε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίππω, "to rebuke;" fut. ἐνίψα: 2 aor. ἐνίσσω, lengthened by the Epic writers into ἐνίσσαν. Homer has also another 2d aorist, ἐνίππατε, for which Buttmann, with Wernicke (ad Tryphiod., p. 355), proposes every where to follow several MSS. in reading ἐνίπτη. (Lexil., s. v. ἐνίπτεν.)

Line 246. Θερσιτα, voc. sing. of Θερσίτης, ov, ὤ, "Thersites."

'Ακριτόμβθε, voc. sing. of ἀκριτόμβθεν, ov, "recklessly or confusedly talking," "a random babbler." (Consult note.)—From ἀκριτός, "unarranged," "confused," and μβθς, "any thing delivered by word of mouth."

Διγύς. Consult note, and also book ῖ., line 248.

'Αγορητής, ov, ὤ, "a declarer;" generally, "a speaker," "an ha-
ranguer," before an ἄγορα, or public assembly.


Οὐς. Consult book i., line 118
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Xeréipótervo, accus. sing. masc. of χερείότερος, a, on, Epic and Ionic η, on, "baser," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Brotón, accus. sing. of βροτός, oí, o, "a mortal."—Akin to μώρος, uortóς, Latin mori, morr, Sanscrit mri.

Line 251. Σφιν. Consult book i., line 73.

Φυλάσσως, 2 sing. pres. opt. act. of φυλάσσω, "to be on the watch for." More literally and commonly, "to guard;" fut. φυλάξω.

Line 252. Ἰδοῦν, Epic, Doric, and Ionic for ἴδομεν, 1 plur. of οἶδα, "I know," &c.—The regular forms, οἶδαμεν, οἶδαρε, οἶδας, appear only seldom in the Ionian and later writers. (Kühner, § 240, 1.)

Line 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστέω, "to return home;" fut. νοστήσω.—From νόστος, "a return."

"Ονειδίζων, nom. sing. masc. pres. part. of ονειδίζω, "to heap abuse upon;" fut. ονειδίσω.—From ονειδός, "abuse," "reproach."

"Κρητομέων, nom. sing. masc. pres. part. act. of κρητομέω, "to taunt, mock, or sneer at," "to scoff," &c.; fut. κρητομήσω.—From κρητομος, on, strictly, "heart-cutting," hence "stinging," "taunting."


'Αφραινότα, accus. sing. masc. pres. part. of ἀφραίνω, "to play the fool," "to be silly;" ἀφραῖνω.—From ἀφρῶν, "silly," "foolish."

Κηρεσομαι, 1 sing. fut. indic. mid. of κηρύνω, "to catch," "to find."

Consult note, and also line 188.

Line 259. Κάρη, Epic and Ionic for κάρα, τό, "the head." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρη were of the 1st declension, namely, κάρης, κάρη, κάρην.—Sanscrit ciras, cirsha (compare κόρη, "the side of the head," "the temple"), with which compare Latin cren-brum, German gekirn, &c.

Line 260. Τηλεμάχου, Epic and Ionic for Τηλεμάχου, gen. of Τηλεμαχος, on, o, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (ad Od., iv., 11), because rear-
ed when his father was fighting afar; from τήλε, "afar," and μαχομαι, "to fight." When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἶν, 1 sing. perf. opt. pass. of καλέω, "to call;" fut. καλέσω.

**Line 261.**

Εἴματα, accus. plur. of εἶμα, ατος, τό, "a vestment," "a garment."—From ἐννυμ, "to attire."

Δύσω, 1 sing. fut. indic. act. of ὑσω, "to enter;" fut. ὕσω: 1 aor. ἔδωσα. Observe that ὑσω has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of "to wrap up," and hence in the present passage, when united in translation with ἄπα, we have the signification "to strip."

**Line 262.** Χλαίναν. Consult line 183.

Χιτώνα, accus. sing. of χιτών, ὁνος, ὃ, "a tunic," "an under-garment or frock," answering in some measure to the Latin tunica, and said both of men and women. Consult note on line 42.

Αἶδω, accus. sing. of αἰδως, ὃς, contracted ὦς, ἡ, "nakedness."

"Αμφικαλύπτει, 3 sing. pres. indic. act. of ἀμφικαλύπτω, "to cover," "to cover all around."—From ἄμφι and καλύπτω.

**Line 263.** Ἀφίσω, 1 sing. fut. indic. act. of ἀφίσμη, "to send away;" fut. ἄφισο, &c.

Πεπληγός, nom. sing. masc. part. 2 perf. of πλήσω, "to strike," "to whip," "to chastise;" fut. πλήξω: 2 perf. πε- πληγα.


Πληγής, Epic and Ionic for πληγαῖς, dat. plur. of πλήγῃ, ἡς, ἡ, "a blow," "a stripe."—From πλῆσω, "to strike," &c.

**Line 265.**

Μετάφρενον, ou, τό, "the back;" strictly, "the part behind the midriff" (from μετά, "after," and φρένες, "the midriff"); hence "the part between the shoulder blades," and in general, "the back."

"Ωμος, accus. dual of ὦμος, ou, ὃ, "the shoulder."

Πλήξει, 3 sing. 1 aor. indic. act. of πλῆσω, "to strike;"

**Line 266.** fut. πλήξω: 1 aor. ἐπιλήξα: Epic and Ionic πλῆξα, with out augment.

"Ιδνόθη, 3 sing. 1 aor. indic. pass. of ἵνώνω, "to bend," "to crook," "to bow."—Observe that the passive aorist has here a middle force.

"to bend one's self," "to double one's self up."
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Book 2. Line 266–273

Θαλέρον, nom. sing. neut. of θαλέρος, ú, ón Epic and Ionic ý, ón. Consult note.—From θάλλω, "to bloom," "to be luxuriant," &c.

"Εκπεσα, Epic and Ionic for εξέπεσα, 3 sing. 2 aor. indic. act. of έκπεπτω, "to fall from," &c.; fut. έκπτώσω: 2 aor. εξέπεσαν.

Σμώδις, γγος, ἦ, "a veal," "a swollen bruise," especially from a blow, answering to the Latin vibex.

Αἰματιώσσα, Epic and Ionic for αἷματοισσά, nom. sing. fem. of αἷματος, οἵς, ἄν, Epic and Ionic for αἷματος, αἷματοισσά, αἷματον "bloody."—From αἷμα.

Τάρβησαν; Epic and Ionic for ἡτάρβησαν, 3 sing. 1 aor. indic. act. of ταρβέω, "to be terrified," "to be alarmed," "to fear," fut. ταρβέσω. An intransitive verb.—From τάρβος, "fright," "alarm," "terror."

"Αλγήσας, nom. sing. 1 aor. part. act. of ἄλγεω, "to suffer pain."—From ἄλγος, any pain, whether of body or of mind.

"Αχρεῖον, accus. sing. neut. of ἀχρεῖος, ov, rarely α, ov, "useless," "unprofitable," "good for nothing." Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, "having looked foolishly," or, more closely, "having given a helpless or puzzled look" (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασα, "she laughed without use or cause," i. e., made a forced laugh. (Od., xviii., 163.)—From ἄ, priv., and χρέα, "use."

"Απομόρφασατο, Epic and Ionic for ἀπεμόρφασα, 3 sing. 1 aor. indic. mid. of ἀπομόρφυμαι, "to wipe away," fut. ἀπομόρφω.—In the middle, ἀπομόρφυμαι, "to wipe away from one's self," fut. ἀπομόρφομαι: 1 aor. ἀπεμορφάσατο.—From ἀπό and ἰμόρφυμαι, "to wipe."

"Αχνύμενον, nom. plur. masc. pres. part. mid. of ἀχνύμαι, "to grieve," "to trouble one's self." Only used in present and imperfect.—From ἄχος, "grief," &c.

Τέλασαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, "to laugh," fut. γελᾶσα: 1 aor. ἐγέλασα.

Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical έπω, "to say," "to speak," 2 aor. εἶπον, iterative εἶπεσκον.

Consult remarks on ἐρημύσασε, line 189.


"Εοργεν, 3 sing. 2 perfect of ἔρω, to do," "to perform," fut. ἔρω: 2 perf. ἔργα.

"Εξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, "to originate," "to begin," &c.; fut. ἐξάρξω.—From ἕ and ἀχω, "to begin."

Κορόσαων, nom. sing. masc. pres. part. act. of κορούσαω, "to arouse." Strictly, "to arm with helm," "to helm" (consult note); fut. κορούσω —From κόρος, "a helmet."

**Line 274.** Ἑρέξεν, 3 sing. 1 aor. indic. act. of ἑρέξω, "to do," &c.; fut. ἑρέξω : 1 aor. ἑρέξα. Consult book i., line 444.

**Line 275.** Ἀλβητήρα, accus. sing. of Ἀλβητήρ, ἤρος, ὁ, "a slanderer," "a reviler." —From λαβάδομαι, "to insult," "to revile," "to outrage;" and this from λάβω, "outrage," "insult," &c.

Ἐπεξεβόλων, accus. sing. masc. of ἐπεξεβόλος, ὁν, "of unbridled tongue," "abusive." Strictly, "throwing words about." —From ἐπος and βολῶ.

Ἑσχε, 3 sing. 2 aor. indic. act. of ἕχω, "to restrain," &c. More literally, "to hold in," i. e., "to check."

'Αγορώνων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ἄς, ἥ, "an harangue," &c.

Οὖν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to ὅ, and expressing strong conviction; "assuredly." (Consult note.)

'Ανησει, 3 sing. fut. indic. act. of ἀναίμη, "to excite." Literally, "to send up or forth," hence, "to let go," "to let loose" (as a dog); "to set upon," "to excite," &c.; fut. ἀνέμηω, &c.—From ἀνά and ἐμή.

'Αγημώρω, ὁρός, ὁ, ἥ, "insolent." Literally, "manly" (from ἀγας and ἄνηρ); but, in Homer, frequently with the collateral notion of "headstrong, haughty, insolent," &c.

**Line 276.** Ὀνειδείως, dat. plur. masc. of Ὀνειδείως, ὁν, "abusive," &c.


Φάσαυ, Epic and Ionic for φάσαω, 3 plur. imperf. indic act. of φήμι.

Πτολίπορθος, ὁν, "city-sacking." —From πτόλις, old form for πόλις, and πέρθω, "to sack."

**Line 277.** Τλαύκωπις. Consult book i., line 206.

Εἶδομένη, nom. sing. fem. pres. part. mid. of εἶδω

—sult line 22.

Σωπᾶν, pres. infin. act. of σωπᾶω, "to be silent;" fut. σωπῆσομαι: 1 aor. σωπῆσας.

'Ανώγει, Epic and Ionic for ἠνώγει, 3 sing. pluperf. indic. act. assigned to ἄνωγα, an old Epic perfect with a present signification, "I command," "I order;" hence ἄνωγει, "I commanded," "I ordered."

—Derivation uncertain. Buttmann derives it from an old root ἄγαω, hus connecting it with ἀγάλλω.

**Line 278.** Ἐπιφρασσαῖατο, Epic and Ionic for ἐπιφράσσαιν, 3 plur G ο
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1 aor. opt. mid. of ἐπιφύσκω, "to say besides." But more usually ἐπιφύσκομαι, in the middle, "to ponder upon," "to perceive," "to understand."—From ἐπὶ and φύσις. Consult book i., line 38.


Line 285. Ἑλέγχιστος, accus. sing. masc. of Ἑλέγχιστος, ἡ, ov, irregular superlative of Ἑλέγχοις, "most disgraced," "most visited with reproach."—From Ἑλέγχος, "reproach," &c.

Θείναι, Epic, Æolic, and Doric for θεῖναι, 2 aor. infin. act. of θίνημι, &c.

Μερόπησσι, Epic and Ionic for μέροψι, dat. plur. of μέροψ, ὁπος. Consult book i., line 200—

Ἐκτελεόναιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "to fulfill," "to perform," fut. ἐκτελέω.—From ἐκ and τελέω.

Ὑποσχεσιν, accus. sing. of ὑπόσχεσις, εὼς, ἡ, "a promise."—From ὑποσχέομαι.

Ὑπέσταιν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑπέστημι, "to stand under," "to undertake," fut. ὑπόστημι: perf. ὑπόστησα.—From ὑπὸ and Ἰστήμι.

Στέιχον, nom. plur. pres. part. act. of στέιχω, "to come," "to go," "to proceed," especially, "to go one after another," "to go in line or order," i. e., to battle, &c.; fut. στείχω: 1 aor. στείξα: 2 aor. στειχοῦ.—The root appears to be found in the Latin se-stig-ium.

Ἰπποδότον, Epic and Ionic for ἰπποδότον, gen. sing. of ἰππόδοτος, οὐ, "steed-nurturing;" more literally, "fed on by horses," i. e., good for their grazing.—From ἰππός and βόσκω, "to feed."—


Neapolis, nom. plur. masc. of νεαρός, ἀ, ὁ, "young." Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χήρα, nom. plur. fem. of χήρος, α, ov, also ὁς, οὐ, "widowed," literally, "bereaved," "bereft."—The root XH-, XHP-, occurs in the Sanscrit ḫa, ḫt, "to desert," "to abandon," so that χήρος is strictly "deserted," "left."—

Line 290. Ὀδύρωνται, 3 plur. pres. indic. of middle deponent ὄδυρο-ματι, "to veil," "to mourn," &c. No active ὄδυρω occurs. —From the same root as ὄνη, "misery," &c., and ὄνην, "pain," "distress."—

Line 291. Ἀνιεθέντα, Epic and Ionic for ἀνιεθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω; "to distress," "to trouble," "to


**Line 292.**
Mήν, accus. sing. of μήν, μνος, ὦ, "a month."—From μήν comes μήν, and these, with our \textit{mou}, the German mond, and Latin \textit{men-sis}, may all be traced to the Sanscrit \textit{má}, "to measure." The Persian word for month is also \textit{māh}. (Pott, \textit{Etymol. Forsch.,} i., p. 194.)

'Η, gen. sing. fem. of the possessive ὅς, ἥ, ὢν, "his, her, its."

'Ασχάλα, Epic and Ionic for ᾠσχάλα, 3 sing. pres. indic. act. of ᾠσχάλαω, "to be vexed," "to be grieved," &c. Only used in the present, of which Homer has, besides ᾠσχάλα, the following irregular forms: 3 plur. ᾠσχαλώσαι : infin. ᾠσχαλάων : part. ᾠσχαλόων. He also once has the form ᾠσχάλλω. (Od., ii., 193.) Both forms occur now and then in the tragic writers. The form ᾠσχάλλειν is found in Herodotus (iii., 152), and late prose: sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ᾠς, as ἵσχω to ἐξω.

Πολυζύγω, dat. sing. fem. of πολύζυγος, ov, "of many benches," "many-bunched;" referring to the rowers' benches.—From πολύς and ἄγγων, "a rowing bench."

"Ἀκλα, nom. plur. of ἁκλα, ἡς, ἢ, "a blast," "a tempest."—Probably akin to ἑλω, "to drive."

Χειμερίας, nom. plur. fem. of χειμέριος, a, ov, "wintry,"

"stormy."—From χεῖμα, "winter," the root of which is XI-, or χι-, which appears in χίων, "snow." Compare the Sanscrit \textit{himan}, "snow," whence the Himalaya mountains, i.e., \textit{the house of snow}; also Mount Imäus, and likewise Emodus. The Latin \textit{hiems} is related to χεῖμα, as hir to χεῖρ, heres herinaceus to χηρ.

Εἰλέωςιν, Epic and Ionic for εἰλῶςιν, 3 plur. pres. subj. act. of εἰλέω, ὧ, "to hem, shut, or coop in" (consult note) ; fut. εἰλῆω.

'Ορινομένη, nom. sing. fem. pres. part. pass. of ὑρίω, "to agitate;" fut. ὑρίνω.—In passive, ὑρίνωμαι, "to be agitated," "to be troubled."—Akin to ὁρα, ὁρνύμι.

**Line 295.** Εὐναρός, Epic and Ionic for ἐναρός, "the ninth."


**Line 296.**
Μυνόντεσσι, Epic and Ionic for μύνοντες, dat. plur. pres. part. of μύνω, "to remain," lengthened by reduplication from μένω, and, therefore, shortened from μυνώ. It is used for
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μενω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νευαιοιμαι, 1 sing. pres. indic. of middle deponent νευαισιμαι (like νευαισαι), "to be angry with one," "to blame one."—Compare remarks on νευαισαι, line 223.

LINE 297. Κορώνιαν, dat. plur. of κορωνίς, ἰδός, ἤ, "of bending stern," "curved," "bending," "crooked-beaked," in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.


Δηρόν, accus. sing. neut. of δηρός, ἦ, ὅν, "long," used adverbially, which is commonly the case in Homer.—From δῆν, "long," "for a long time."

Κενεόν, accus. sing. neut. of κενεός, ἦ, ὅν, Epic and Ionic for κε

νός, ἤ, ὅν, "empty," "empty-handed," used adverbially.

Τλῆτε, 2 plur. 2 aor. imper. act.of τλᾶω, "to endure," "to bear," "to take upon one's self."—Observe that τλᾶω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμᾶω, ἄνεχομαι, ὑπομένω, &c., fut. τλῆσαι: 2 aor. ἔτλην (as if there were a present τλῆμι, which there is not. Pors., Phan., 1740): 2 aor. imper. τλῆθει: perf., with present signification, τέτληκα.—Τλ-άω is radically the same as τολ-

μᾶω, Sanscrit tul, Latin tulisse, til-erare, (t)latus, &c.

Μειναρε, 2 plur. 1 aor. imper. act. of μεῖνω, "to remain;" fut. μενω: 1 aor. ἔμενα.

Δαδεῖν, 1 plur. 2 aor. subj. pass. of δᾶω, an old root, with the signification of "to teach," "to learn," the latter of which meanings applies here. To this sense of "to learn" belong the future δαδο-

ναι: the perfect forms δαδᾶκα, δεδαδᾶκος, δεδαδᾶμενός: the 2 aor.

pass. ἔδαν, subj. δᾶω, δαῖω, infin. δαῖναι, δαῖμεναι, part. δαῖς.—


'Eτεν, accus. sing. neut. of ēτεός, ὦ, ὅν, "true." Homer

LINE 300. only employs the neuter, and usually as an adverb, "in

truth," "really," "verily," answering to the Latin re vera; more rarely, as in the present passage, with the meaning of "truly." Seem-

ingly never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ēτεῖ as an adverb, "in truth."

Μαντεύτω, 3 sing. pres. indic. of the middle deponent μαντεύομαι:

"to divine," "to predict;" fut. μαντεύσομαι.—From μήν, ni

 Vinci, "a predictor."
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Mάρτυρος, nom plur. of μάρτυρος, ou, ὂ, "a witness." Older:

Line 302. Epic form for μάρτυς. The grammarian Zenodotus wholly rejected this form.

Κήρες, nom. plur. of Κήρ, κηρός, ἥ, "the goddess of death," also "goddess of fate," especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κήρες, "the Fates."


Line 303. Χθιζό, adverb, "yesterday."—From χθιζός, ἥ, ὄν, "of yesterday," and this from χθές. —Observe that χθές is the Sanscrit hyas, Latin hēsi and hesiternus, afterward heri and hesternus. Compare the German gestern, English yestreen, yesterday, &c.

Πρώιζα, adverb, "the day before yesterday."—From πρώιζος, and this from πρότ.

Ἀδλίδα, accus. sing. of Ἀδλίς, ἰδος, ἥ, "Aulis," a small place in Bœotia, near which was a large harbor, where the Grecian fleet had their rendezvous before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamenmon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Eubœa. The modern name of the harbor is Vathi.

Line 304. 'Ηγερέθνου, 3 plur. imperf. indic. of ἡγερέθομαι, Epic form of ὑγείρομαι, as a passive verb, "to be gathered together." Homer uses it only in the 3 plur. present and imperfect.

Κρύνη, accus. sing. of κρύνη, ης, ἥ, "a spring," "a fountain."—From the same root as κρουνός, "a spring," and perhaps κάρα, κάρηνον, like the Latin corput aqua.

Βωμοῦς, accus. plur. of βωμός, οῦ, ὄ, "an altar." Consult book i., line 440.

'Eρδομεν, 1 plur. imperf. indic. act. of ἐρδω, "to offer up."


Πλατάνιστω, dat. sing. of πλατάνιστος, ou, ἥ, "a plane tree." Same as πλατάνως, "the Oriental plane." Latin platānus, a tree of the maple kind.—From πλατός, "breadth;" πλατύς, "broad," because of its broad leaves and spreading form.

'Ρέω, Epic and Ionic for ἱρέων, 3 sing. imperf. indic. act. of ἱέω, "to flow;" fut. ἱέσιμοι: 1 aor. ἱέσιμα. In Attic, more usually, fut ἱέσιμοι and 2 aor. ἱέσιν, always in an active signification.

G o o 2
hence is formed the perfect ἐφύηκα.—The root is PE-, PY-, Sanscrit srn.

'Αγλαῦν, nom. sing. neut. of ἀγλαῦς, ἦν, ὄν, “limpid,” “clear.” An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἰγή, “brightness,” and ἄγιλλομαι.

LINE 308. Ἐφύνη, 3 sing. 2 aor. indic. pass., in a middle sense, of φαίνω, “to show;” fut. φανῦ: 1 aor. ἐφύνα: later perfect πέφαυξα. In the middle, φαίνομαι, “to appear,” i.e., to show one’s self: 2 aor. pass. ἐφύνην.—Lengthened from root ΦΛ-, which appears in φάος, “light.” Compare Sanscrit bhā, “lucere.” (Pott, Etymol. Forsch., i., 194.)

Σῆμα, atος, τό, “a sign,” “omen.”—Probably connected with Θέα and Θέωμαι, by the common Laconian change of θ into σ, and so, strictly, “that by which something is seen.”

Δράκον, οντος, ὃ, “a dragon,” “a large serpent.” A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red color, or shot with many changing tints: indeed, in Π., xi., 40, he describes a three-headed one.—Supposed to come from δέρκω, “to look earnestly or piercingly;” 2 aor. δέρακων: part. δέρακον, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ου, τό, “the back.” Consult line 159.

Δαφνός, ὄν, late also ἦ, ὄν, “all blood-red.”—From δα, intensive, and φαῖνος, “blood-red,” and this from φῶς, “bloodshed,” &c.

LINE 309. Σμυρδαλές, α, ον, Ionic η, ον, “fearful to the view,” “terrible to behold.”

’Ηξε, 3 sing. 1 aor. indic. act. of ἤμι, “to send;” fut. ἤσω: 1 aor. ἤκα.

Φῶςδε, adverb, “to the light,” “into the light.”—From φῶς, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

Τ’παίσιας, nom. sing. masc. 1 aor. part. of ὑπαίσιος, “to glide from under;” fut. ὑπαίσιον.—From ὑπό and ἄλωσιν.

’Οροῦσεν, Epic and Ionic for ὄρουσεν, 3 sing. 1 aor. indic. act. of ὄρω, “to dart forward;” fut. ὄροῦσο: 1 aor. ὄροῦσα.—From ὄρω “to arouse,” “to excite.”

LINE 311. Ἔσαν, Epic and Ionic for ἔσαν, 3 plur. imperf. of εἶμι. Στροφθοῖο, Epic and Ionic for στροφθοῦ, gen. sing. of στροφθός, οὗ, ὁ and ἦ, “a sparrow.”

Νεοσσοὶ, nom. plur. of νεοσσός, οὗ, ὁ, “a young bird;” hence νεοσσοivirus, “the young ones.”—From νεός.

LINE 312. Ὀζῷ, dat. sing. of ὦζος, οὗ, ὁ, “a bough,” “a branch.”—
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Perhaps akin to δαχος, the German ast, and, according to Pott, to angere. (Etymol. Forsch., i., 223.)

Πεταλοντας, dat. plur. of πεταλον, ov, τα, "a leaf." In the dative plural it forms πεταλοι as well as πεταλονς. (Buttmann, Ausf. Gr., § 56, Anm., 13, n.)—From πετανυμι, "to spread out," "to expand."

'Τυποπατητος, Epic and Ionic syncopated form for ὑποπατητος nom. plur. masc. perf. part. act. of ὑποπάτησω, "to cower beneath," "to crouch under," fut. ὑποπάτησω: perf. ὑποπάτητα.—From ὑπό and πάτησω, "to crouch," "to cower down."

'Ελεεινα, accus. plur. neut. of ἐλεεινος, νη, ὑν, "pityous."


Κατῆσθιε, 3 sing. imperf. indic. act. of κατεσθια, "to devour," "to eat up," fut. κατεσθομαι.—From κατά and ἔσθιω, "to eat."—To this verb κατήφαγον is assigned as a second aorist.

Τετριγώτας, Epic and Ionic for τετριγώτας, accus. plur. masc. perf. part. of τρίζω, "to twitter," "to cry sharp and shrilly;" fut. τρίζω: perf., with present signification, τέτριζα.

Line 315. ἄμφεστοτο, 3 sing. imperf. indic. of the middle deponent ἄμφηστομαι, "to fly or flutter around."—From ἄμφηλ, and πτωμαι, Epic and Attic-poetic form for πέτωμαι, "to fly."

'Ελελιζόμενος, 1 aor. part. mid. of ἐλελίζω, "to wind," "to twirl round," &c.; fut. ἐλελίζω.—In the middle, "to wind one's self round," "to form one's self into a coil."

Πτέρντος, gen. sing. of πτέρνυς, νυς, η, "a wing."—From πτερόν, "a wing."

'Άμφιαχύναι, accus. sing. fom. irregular perfect participle of ἄμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἄμφιαχύσω: perf. ἄμφιαχα: perf. part. ἄμφιαχως, νια, ὅς.—From ἄμφι and ἰάχω, "to cry aloud."

'Εφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in use, but used as the 2d aor. of ἐσθιω, "to eat," which is itself only used in the present and imperfect ἐσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἐφαγον.

Line 317. Ἀριζηλον, accus. sing. neut. of ἀρίζηλος, 6ν, also η, 6ν, Epic form for ἀριζήλος, "very conspicuous."—From ἄρι-, intensive, and ὄζηλος, "manifest," &c. (Consult note.)

'Εφερνεν, 3 sing. 1 aor. indic. act. of φαινω, "to show," "to display to view."
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Δανυ, accus. sing. of λαος, gen. λαος, dat. λαυ, accus. λανυ,

"a stone."

'Αγκυλομήτεω, Epic and Ionic for ἀγκυλομήτης, ov, ὥ. Consult line 205.

'Εσταότες, Epic and Ionic syncopated form for ἐστηκότες, nom. plur. masc. perf. part. act. of ἕστημι, "to place," &c.; fut. στήσα: perf. ἑστήκα, with intransitive force, "I stand."

Θαυμάζωμεν, Epic and Ionic for θαυμάζωμεν, 1 plur. imperf. indic. act. of θαυμάζω, "to wonder;" fut. θαυμάσω: perf. τεθαμάσακα.

'Ετύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to do," &c. Consult line 101.

Πέλωρα, nom. plur. neut. of πέλωρον, ov, τό, "a prodigy."

—From πέλωρ, τό, indeclinable, "a monster," "a prodigy," and this probably from πέλω.


'Ανέω, adverb, "without a sound," "mute." Less correctly written ἄνεω, as if a nominative plural from the obsolete adjective (Attic form) ἄνεος, gen. ἄνεω, ὅ, ἥ. (Consult note.)

Καρποκομώντες. Consult line 11.


'Οψιμον, accus. sing. neut. of ὀψιμος, ov, "late in coming."

Line 325. Poetic form of ὄψιο.—From ὄψι, "late."

'Οψιτέλεστον, accus. sing. neut. of ὀψιτελεστος, "late of fulfillment," "to be late fulfilled."—From ὄψε and τελέω, "to fulfill," "to accomplish."

'Ολείται, 3 sing. fut. mid. of ὀλλυμι, "to destroy."—Middle, ὀλλύμαι, "to perish," "to pass away," fut. ὀλλυμαι: 2 aor. ὀλλύμην.

Line 328. Τοσαῦτα, Epic for τοσαῦτα, accus. plur. of τοσοῦτος, τοσο- αὐτο, τοσοῦτο, "so many," "so much."

Πολεμίζουμεν, 1 plur. fut. indic. act. of πολεμίζω, Epic form for πολεμίζω, "to war," "to wage war;" fut. πολεμίζω.—From πόλεμος, Epic form for πόλεμος.

Line 330. Τελείται, 3 sing. pres. indic. pass. of τελέω, "to accomplish;" fut. τελέω.

Μένυετε, 2 plur. pres. imper. of μένω, "to remain." Consult line 293.
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Line 332. Elpókev, conjunction, "until." In Homer usually joined with the subjunctive or future indicative.—Compounded of eis ὅ ἐν or ἐκ.

Line 333. Ἰαχνόν, 3 plur. imperf. indic. act. of λάχω, "to shout;" fut. Ἰαχνήσαν: perf. Ἰαχνᾶ.—Probably from Ἰα, "a voice," "a cry."

Kοὐλήσαν, Epic and Ionic for ἐκοὐλήσαν, 3 plur. 1 aor. indic. act. of κοὐλῆσον, "to resound," "to ring;" fut. κοὐλήσα: 1 aor. ἐκοὐλήσα.—From κοὐλάος, "a resounding," "ringing," and this, according to Buttmann, from κόμπος, "a noise," "a din," &c.

Ἀὔσάντων, gen. plur. masc. 1 aor. part. act. of αὐω, "to shout;" fut. Ἀὔσω: 1 aor. Ἀὔσα (for, in the present and imperfect, αὐν- is a diphthong; but in the future αὔ, and in aor. two syllables).—The root in Sanscrit is wa, "to blow," &c.

Γερήνιος, ὁ, "the Gerenian," an Homeric epithet of Nester.

Consult note.)

Ἰππότα, Epic and Aeolic nominative (gen. Ἰππότας) for Ἱππότης, οὖ, ὁ, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From Ἰππός.

Ἀγόράσσεθε, Epic lengthened form for ἄγοράσσεθε, 2 plur. pres. indic. of the middle deponent ἄγοράσσω, "to hang," more literally, "to meet in assembly," "to sit in debate," &c.; fut. ἄγοράσσωμαι: Epic and Ionic ἄγοράσσομαι, &c.—From ἄγορά, "an assembly," Epic and Ionic ἄγορή.


Μέλει, 3 sing. pres. indic. act. (impersonal form) of μελῶ, "to be a care to," "to be an object of concern to;" fut. μελήσω.—Akin to μέλλω. Consult book i., line 564.

Πολέμιος, Epic and Ionic for a supposed form πολέμειος, nom. plur. neut. of πολεμήσις, οὖν, "warlike," "pertaining to war," Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμος.

Pie, interrogative adverb, "whither," equivalent here to ποι, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.

Σύνθεσια, nom. plur. of σύνθεσια, ας, ἥ, "an agreement."—From συντίθημι.

"Ο και, nom. plur. of ὄκτεον, ὦν, τό, "a sworn pledge." (Consult note.—From ὄκτιος, "an oath."
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Line 340. \(\gamma\nu\nu\iota\lambda\rho\alpha\), Epic and Ionic for \(\gamma\nu\nu\iota\nu\iota\nu\-\iota\), 3 plur. 2 aor. opt. of \(\gamma\nu\nu\iota\mu\alpha\).  

Μῦδεα, nom. plur. of μῦδος, εος, τό, "a plan," "a resolve," "any thing planned and done cunningly or skillfully." Hardly found save in the plural Μῦδεα.—Akin to μῦτς.

Line 341. Σπονδαί, nom. plur. of σπονδή, ης, η, "a libation," "a drink-offering," the Latin libatio.—From the same root come the Latin spondeo, sponsus, sponsio, originally used of solemn covenants.  

"Ακρητοί, Epic and Ionic for ἄκρατοι, nom. plur. fem. of ἄκρητος, ον, Epic and Ionic for ἄκρατος, ον, "pure," "unmixed." (Consult note.)—From ἄ, priv., and κεράννυμι, "to mix."

"Ηίς, i. e., ἡς, Epic and Ionic for αἷς, dat. plur. fem. of δς, η, δ, "who which, what."

"Επέτειθεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of πέλθω, "to persuade," &c., for ἐπετείθεμεν. The 2 perf. πέποθα has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἐπετείθεν, "I confided in," "I relied on."


Μῦχος, εος, τό, "a remedy," "an expedient." An old poetic root of μηχανή.—Akin, in all likelihood, to μῦδος, μῦδομαι, μῆτις.

Εὐρήκεναι, Epic, Doric, and ἈΕolic for εὑρεῖν, 2 aor. infin. act. of εὑρίσκω, "to devise;" fut. εὑρίσκω, &c.

Δενύμεθα, Epic for δύναμθα, 1 plur. pres. indic. of δύναμαι, "to be able."

Line 344. Ἀστεμφεά, Epic and Ionic for ἄστεμφή, accus. sing. fem. of ἀστεμφής, ἐς, "unshaken," "firm."—From ἄ, priv., and στέμα, "to shake by stamping." Compare the Sanscrit stabh, "niti;" stambha, "columna;" and the English stamp, step.

Line 345. Ἀρχεῖα, 2 sing. pres. imper. act. of ἄρχεῖον, "to rule over," "to command," "to lead." Poetic form for ἄρχω.

"Τομίας, accus. plur. of τομίνη, ης, η, "a conflict," "a fight." In this same book of the Iliad (v. 863), and also in viii., 56, we have a metaphorical Epic dative τομίν, as if from τομίν or τομίς.—Pott compares the Sanscrit judh, "to fight," and judh-ma, "a battle." (Etym. Forsch., i., p. 252.)

"Εα, 2 sing. pres. imper. of έαω, "to suffer," "to let," "to permit," fut. έαω: 1 aor. είσαι, &c.

Φθόνδειν, pres. inf. act. of φθόνδω, "to perish," "to waste away," &c. Poetic form for φθίνω, the more usual present for φθίω, "to perish," &c.; fut φλίσω.
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Ἀνασις, εως, ἢ, "an accomplishment."—From ἀνῶ, "to accomplish."


Line 349. Γνώμενα, Epic, Doric, and ἈΕolic for γνώμαι, 2 aor. inf. of γνώσκω, "to know;" fut. γνώσμαι, &c. Consult book i., line 199.

Ὑπόσχεσις, εως, ἢ, "a promise."—From ὑποσχέωμαι, "to promise."


'Ωκυπόροισιν. Consult book i., line 421.

Φόνον, accus. sing. οί φόνος, ο, ή, "slaughter," "carnage," "to slay."

Κῆρα, accus. sing. of Κηρ. κηρός, ἢ, "Fate," "death." (Consult note, and compare book i., line 229.)

'Αστράπτων, nom. sing. masc. pres. part. of ἀστράπτω, "to flash forth lightning," "to lighten;" fut. ἀστράψω.—From ἀστράπτη, "a flash of lightning."

'Επιδέξια, accus. plur. neut. of ἐπιδέξεος, ου, "to the right," taken adverbially.—From ἐπι and δέξιος.—In Homer the term always carries with it the meaning of motion toward, namely, "from left to right," "toward the right," &c. But with the post-Homeric writers the signification of motion toward died away, and the word became equivalent, in general, to ὑετός, "on the right;" as, τάπιδεξία (Arist., Av., 1493), "the right side." (Compare, however, Arist., Pac., 957.)

'Εναίσμα, accus. plur. neut. of ἐναίσμας, ου, "auspicious," "favorable." Literally, "sent by destiny," "fated," but especially in a good signification.—From ἐν and ἵσμα, "fate," "destiny."

'Επειγόθω, 3 sing. pres. imper. middle of ἐπείγω, "to urge or drive on another;" fut. ἐπείγω: in the middle, ἐπείγομαι, "to hasten," "to make haste;" i.e., "to urge one's self on."

Τίσασθαι, 1 aor. infin. mid. of τίσω, "to pay a price," by way of a return or recompense (whereas τίω is confined o the signification of paying honor); fut. τίσω: 1 aor. τίσα: perf. τίσεικα: in the middle, τίσωμαι, "I make another pay the price or penalty of a thing," "I take vengeance," "I avenge;" fut. τίσομαι: 1 aor τίσομαι.

'Ορμυματα, accus. plur. of ὄρμυμα, atos, τό, "excitation," "any violent act or feeling," &c. (Consult note.)—From ὄρμας.
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Στοναχίς, accus. plur. of στοναχί, ἢς, ἦ, "a groan."—From στενάχω, "to groan."

'Εκπάγλως, adverb. The special meaning, "terribly,"

Line 357. "fearfully" (consult book i., line 268), frequently passes, as in the present instance, into the general notion, "greatly," "exceedingly," "beyond measure." Among the post-Homeric writers it implies merely the notion of something astonishing, wonderful.

Line 358. 'Απτέσθω, 3 sing. pres. imper. middle of ἄπτω, "to connect;"

"fasten to," &c.: in the middle, ἄπτομαι, "to touch," "to lay hands upon."

'Ης, gen. sing. fem. of δς, ἦ, ἄν, "his, her, its."

'Εὐσέβλιμος. Consult line 170.

Line 359. Πρόσθε, adverb, "before," "sooner than."

Πότνων, accus. sing. of πότνος, ου, ὅ, "fate," "destiny," especially, "an evil fate," "a mishap," in which sense Homer always employs it.—From a root ΠΕΤ-, analogous to the Sanscrit pat, "to fall," i. e., "to fall out," "to befall," and whence we have ἐπεσον, &c., πέπω, πέπτω, &c.

'Επίστυ, 3 sing. 2 aor. subj. act. of ἐφέσω, "to go after," "to seek after," "to pursue." A frequent Homeric phrase is θάνατον καὶ πότνων ἐπιστεῖν, "to seek out death and fate," i. e., "to incur" them: 2 aor. ἐπεσον.

Μῦδος, Epic and Ionic for μύδων, 2 sing. pres. imper. of μύδομαι, "to deliberate" (consult note); fut. μύδομαι.—From μύδος, "plan," "deliberation," &c.

'Αποδῆληγος, nom. sing. neut. of ἀποδῆληγος, ου, "deserving of being rejected;" more literally, "to be thrown or cast away as worthless."—From ἄπο and βάλλω.


Φῦλα, accus. plur. of φῦλον, ου, τό, "a tribe." More generally, "a stock, race, kind." (Consult note.)

Φῶτηρας, accus. plur. of φῆτηρας, ἤς, ἦ, Epic and Ionic for φράτρα, ἢς, ἦ, "a family," "a kindred," "a body of persons of kindred race" (consult note), and forming a component part of a φῦλον, or tribe. This appears to have been its meaning in heroic times. In historical times it denoted a political division of people, which no doubt took its first rise from ties of blood and kinship. Every φῦλη at Athens consisted of three φῶτα or φατρία, whose members were called
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φρατερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin frater, Sanscrit bhratri, English brother, the original sense of the word φρατρια will be "brotherhood."

Φρηστηρηφυς, dat. sing., with the suffix -φυς, of φρηστήρης, ης, ᾦ.

Line 362. Consult page 283, seqq., remarks on the suffix φυς or φυς.

'Αρηγυ, 3 sing. pres. subj. act. of ἀρηγυ, "to lend aud." Consult book i., line 521.

Line 364. 'Ερεγγ, 2 sing. 1 aor. subj. act. of ἔρως, "to do." Consult book i., line 315.

Γνώση, 2 sing. fut. indic. mid. of γνωσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

'Ερηηπ, Epic and Ionic for ἤ (intermediate form ἐη), 3 sing. pres. subj. of εἰμι, "to be."

Σφιας, Epic and Ionic for σφας, accus. plur. of σφες.

Μαχεύναι, Epic and Ionic for μακέαυαι, 3 plur. fut. indic. of μάχομαι, "to fight;" fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχούμαι.

Γνώσεαι, Epic and Ionic for the common form γνώση (Attic γνώσει), 2 sing. fut. indic. of γιγνώσκω.—Old form γνώσεαι, Epic and Ionic γνώσεαι, common form γνώση, Attic γνώσει.

Θεσπεσιη, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, "divine." Consult note, and also book i., line 591.

'Αλαπαύζεις, 2 sing. fut. indic. act. of ἀλαπάζω, "to sack;" more literally, "to empty," "drain," especially of power and strength; fut. ἀλαπάζω: 1 aor. ἀλαπάζα.—From ἄ, euphonic, and λαπάζω, "to empty."

Line 368. Κακότητι, dat. sing. of κακότης, ητος, ἤ, "cowardice;" literally, "badness," "unfitness for a thing;" hence of men, and especially warriors, "cowardice."—From κακός.

'Αφραδίη, Epic and Ionic for ἀφραδίη, dat. sing. of ἀφραδίη, ης, ἤ, Epic and Ionic for ἀφραδία, ας, ἤ, "inexperienced," "want of proper liberation," "ignorance." Epic word for the prose term ἀφοσίωσι, —From ἄ, priv., and φραζω, "to reflect, consider," &c.

Line 370. Μᾶς, Epic and Doric for μᾶ, an affirmative particle, "in truth," "verily." Not rare in the Iliad, but occurring in the Odyssey only once (xvii., 170). It is sometimes, as in the present instance, strengthened by the addition of ἤ.—It is probable that μᾶς, and μᾶ the particle of swearing, are near of kin.

Ἀτ, adverbial exclamation of strong desire, "would that!"

Line 371. "O that!" and answering to the Latin utinam. Home Ηνη
always joins at γάρ, at γάρ ὅτ' ; the Attics have el γάρ or ἦ γάρ: it is only in Ἀεolic and Doric that at stands by itself.

Line 372. Συμφράδμονες, nom. plur. of συμφράδμων, onoc, ὁ, "a fellow-counselor." Properly an adjective, "advising with one."
—From συμφράζομαι, "to counsel with one," "to deliberate together."
Elev, contracted form for εἰπέμαι, 3 plur. pres. opt. of εἰμί. Very common afterward in Attic Greek.

Line 373. Ἡμύσειε, 3 sing. Epic and Ἀeolic 1 aor. opt. act. of ἡμύω, "to sink in ruins," "to bow down," &c. Consult note, and also line 148.

Line 374. Ἡμετέρησιν, Epic and Ionic for ἡμετέρας, dat. plur. fem. of ἡμετέρος, &c.
Ἀλοϊςα. nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἄλισκομαι, "to be taken," a defective passive, the active (ἄλισκω) being supplied by αἰρέω: fut. (with passive signification) ἄλισκομαι : 2 aor. act. (with passive signification) in the form ἢλων, Attic usually ἓλων: 2 aor. part. ἅλως, ("taken"): perf. ἤλωκα, ἓλωκα, also passive in meaning, "I have been taken," &c.

Περθομένη, nom. sing. fem. of pres. part. pass. of πέρθω, "to sack."
Consult book i., line 125.

Line 376. Ἀπρήκτος, accus. plur. masc. of ἀπρήκτος, or. Consult line 121.
Neίκεα, accus. plur. of νείκος, εος, τό, "a quarrel," "a contention."
Μαχεσίμελα, Epic and Ionic for ἑμαχεσάμεθα, 1 plur. 1 aor. indic. med. of μάχομαι, "to contend;" fut. μαχέσομαι. 1 aor. ἑμαχεσάμην.—From μάχη.
Κούρης. Consult book i., line 98.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of χαλεπαίνω, "to become angry;" strictly, "to be hard, severe, grievous;" then used metaphorically of men, "to deal severely, harshly," especially from anger, "to be harsh," "to be ill-tempered," "to become bitterly angry," &c.—From χαλεπός, "harsh," "severe," &c.

Line 380. Ανάβλητος, εως, ἦ, "a deferring," "a putting off."—From ὑπαβάλλω, "to defer."

Ἡβαῖος, accus. sing. neut. of ἡβαιός, ἦ, ὅν, Epic and Ionic for βαῖος, "small," "little," &c., taken adverbially: hence ὅτῳ ἡβαῖον, "not even in a small degree," i. e., not in the least.

Δείπνον, ὄν, τό, "a meal," used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δύρτον the afternoon or
evening meal. Nitzsch regards it as the principal meal, whenever taken: in Attic certainly it means the chief meal, and answers to our dinner, or the Latin cena, begun toward evening, and often pro-
longed till night.

Ενενάγομεν, 1 plur. pres. subj. act. of ξυνάγω, "to join;" fut. ξυνάζω, &c.

"Ἀρης, Epic and Ionic for Ἀρεά, accus. sing. of Ἀρης, ἔος, ὁ "Mars," god of war; put here, figuratively, for the fight itself.

Οπεύσθω, 3 sing. 1 aor. imper. middle of θήγω, "to sharp
Line 392.
en;" fut. θήξω: 1 aor. θήξα: in the middle, θήγομαι, "to sharpen something belonging to one's self;" fut. θήξομαι: 1 aor. θήξω-
υν.—Compare the Sanscrit ṯῇ, "to sharpen," which points to a connection with θέγειν, ἔγγειν, &c.

Ἀσπίδα, accus. sing. of ὀσπίς, ἵδος, ἶ, "a shield," a round shield, in Homer large enough to cover the whole man, usually of bull's hide, and overlaid with metal plates, with a boss (δυφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὅπληται), as opposed to the Thracian πέλτη, and Persian γέριον.

Line 393. Ὡκυπόδεσσιν, Epic and Ionic for ὡκυπόδεσιν, dat. plur. of ὡκυπόδης, ἐς, "swift-footed." Poetic term for ὡκύπονς, ποδός.

Ἀρματος, gen. sing. of ἀρμα, ατός, τό, "a chariot," espe-
Line 394. cially "a war-chariot," with two wheels, in Homer used very often in the plural for the singular.

Μεθόθω, 3 sing. pres. imper. of μέθομαι, "to think of," "to pre-
pare for."—Observe that μέθομαι is an older form than μέθομαι, the latter being merely an Ionic form for the former.


Στυγερῷ, dat. sing. masc. of στυγερός, α, ὦν, "hateful."—From στυγέω, "to hate."

Κρενώμεθα, 1 plur. pres. subj. mid. of κρίνω, "to separate:" in the middle, κρίνομαι, "to single out for one's self," i. e., a combatant or opponent, and thus "to contend."

"Ἀρθι, dat. of Ἀρης. Consult line 381.

Πανσολῆ, ἤς, ἤ, "rest," "a respite."—From πάω, "to cause to cease."

Μετέσσεται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτεμψι, "to be between." "to intervene."

Line 387. Διακρίνειτ, Epic and Ionic for διακρίνει, 3 sing. fut.
ind. act. of διακρίνω, "to part," "to separate." Old form: διακρίνει, Epic and Ionic διακρινεῖ, Attic διακρινεῖ
Μένος. Consult book i., line 103.

Line 388. 'Ιδρώσει, 3 sing. fut. indic. act. of ἱδρύω, "to sweat," "to perspire"; fut. ἱδρώσω.—From ἱδρος, "sweat."

Τευ, Epic, Ionic, and Doric for τευ.—Observe that τευ, on the other hand, is used for the interrogative τίνος.

Τελαμών, ὤνος, ὅ, "a strap," "a belt." (Consult note.)—No doubt from τλήναι, "to bear," whence, also, the hero Telamon probably took his name.

Line 389. 'Αμφίθρότης, gen. sing. fem. of ἀμφίθροτος, ἦ, ov, "man-pro
tecting," "covering the whole man." Consult remarks on the Grecian άπτις, line 382.

"Εγκεῖ, dat. sing. of ἐγκχος, ἐκς, τό, "a spear," consisting of two parts, ἀλχυ and δόρυ, head and shaft, Ἰλ. vi., 319, where its length is eleven cubits: the shaft was usually ashen. The ἐγκχος served for both throwing and thrusting; but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honorable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, "to toil," "to labor," "to be fatigued," fut. καμώμαι: perf. κέκμηκα.

'Εὐξοος, accus. sing. neut. of εὐξοος, ov, "well-polished,"
Line 390. "bright."—From εὐ and εξω.

Τιτανών, nom. sing. masc. pres. part. act. of τιτανόω, "to draw;" fut. τιτανῶ: 1 aor. τιτηνα. An Epic verb synonymous with τεινω, τανῦ, and signifying, literally, "to stretch."

Μυμνάζειν, pres. infin. act. of μυμνάζω, "to linger," "to stay," "to remain," "to loiter." Poetic form for μυμνω.

Koponiv. Compare line 297.

Line 393. "Αρκινον, nom. sing. neut. of ἁρκίνος, a, ov, and ος, ov, "on which one may rely," "safe," "sure." (Consult note.)—From ἁρκεω, "to be of use," "to suffice," &c.

'Eσσείται, Epic and Doric 3 sing. fut. indic. of εἴμι, from a Doric form ἐσσοῦμαι, for the common ἐσσοῦμαι.

Ψυγεί, Epic and Ionic for ψυγέω, 2 aor. infin. act. of φεῦγω, "to escape," fut. φεῦξομαι: perf. πέφευγα: 2 aor. κεφυγον.

Line 394. 'Ιαχον. Consult line 333.

'Ακτῆ, dat. sing. of ἁκτῆ, ἦς, ἥ, "the shore," "the beach,"
Line 395. "the strand;" strictly, the place where the waves break, and thus opposed to λιμην. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἀγγίμοι. "to break."
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'Ὑψηλῇ, dat. sing. fem. of ὑψηλός, ἥ, ὄν, "lofty," "high-towering."
—From ὑψι, "on high;" whence, also, ὑψος, "heigt;"

Νότος, ὄν, ὁ, "the south wind." Consult line 145.

Line 396. "projecting," "putting;" strictly, "thrown before or forward."—From πρό and βαίλω.

Σκοπέλῳ, dat. sing. of σκόπελος, ὄν, ὁ, "a rock;" "a lofty rock;" strictly, like σκοπία, "a look-out place." Compare the Latin scopulus.—From σκοπέω, "to take a survey," &c.

Line 397. Παντοίον, gen. plur. masc. of παντοῖος, ἄ, ὄν, "of all kinds," "of all sorts."—From πᾶς.

Line 398. 'Αναστώντες, nom. plur. masc. of the Epic shortened form (for ἀναστάντες) of the 2 aor. part. act. of ἀναστήνω, "to place up," &c.; fut. ἀναστήσω: 2 aor. ἀναστήσαμ, "I arose;" "I stood up."

'Ορέωντες, Epic and Ionic for ὄρεύντω, 3 plur. imperf. indic. mid. of ὄρευμαι, "to make a rush."—From ὄρω.

'Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι oi κεδάω, "to disperse," "to scatter;" fut. κεδάω. A poetical form for κεδάννυμι.

Line 399. Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "to make a smoke," "to raise a smoke;" fut. καπνίζω. —From καπνός, "smoke."

'Ελώντω, Epic and Ionic for εἶλωντο, 3 plur. 2 aor. indic. mid. of αἶρω, "to take;" 2 aor. mid. εἶλόμην.

Line 400. Ερεῦζε, 3 sing. imperf. indic. act. of ἐρεύζω, a transposed form for ἐρῶ, "to sacrifice." Consult book i., lines 444 and 315.

'Αἰειγενετῶν, Epic for ἀειγενετῶν, gen. plur. of ἀειγενετής, ἡς, "ever-lasting," "immortal."—From αἰεῖ, Epic and Ionic for ἀεί, "ever," and the radical γέω.


Μῶλον, accus. sing. of μῶλος, ὄν, ὁ, "teal."—Referred by Pott to the same root as μῶλυ: perhaps, also, akin to μολεῖν, and the Latin moles, molior; and so, again, to μόγος, μύχος.

'Αρης, Epic and Ionic for Ἀρεός, gen. sing. of Ἀρης. Consult line 381.

Line 402. Τέρευσων, 3 sing. 1 aor. indic. act. of τερεύω, "to offer up," "to sacrifice;" fut. τερεύσω: aor. τερεύσα, Epic τερεύσα. —From τερός, "sacrificed."


Σκόλιος, i.e., "skeu."
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Ἡ πενταύετηνον, accus. sing. masc. of πενταύετηρος, ον, "five years old." Poetic form for πενταύετης, ἤς.—From πέντε and έτος, "a year."

Κϊκλησκεν, Epic and Ionic for κϊκλῆσκεν, 3 sing. imperf. indic. act. of κϊκλῆσκω, "to ineite," Ionic form for καλέω, used only in the present and imperfect.

'Αριστής, accus. plur. of ἀριστεύς, ἄως, ὁ, Epic and Ionic ἦς, and hence ἀριστής, for ἀριστέας. Consult book i., line 227.

Παναχαίων, gen. plur. of Παναχαῖοι, οἱ, "all the Greeks." Literally, "all the Achaians." (Consult note.)

'Ιδομενή, Epic and Ionic for 'Ιδομενέα, accus. sing. of 'Ιδομενέως, ἄως, ὁ, Epic and Ionic ἦς, "Idomeus." Consult book i., line 145.


Τυδεός, gen. sing. of Τυδεύς, ἄος, ὁ, Epic for Τυδεύς, ἄως, "Tydeus," father of Diomed. He was the son of Οἰνεus, king of Calydon in Αἰτωλία, and, having slain his uncle Alcathous, fled to Adrastus at Αργος. Here he received in marriage Deiphyle, one of the daughters of the Argive monarch. He went with Polynices to the Θεβαν war, and was slain by Melanippus.

"Εκτον, accus. sing. masc. of ἐκτος, η, ου, sixth."—From ἐξ, "six."

'Οδυσσῆα, κ. τ. ι. Consult line 169.

Ἀντόματος, η, ου, and Attic ος, ου, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αντός, and the radical μῶ (μῦάα), "to strive after," "to attempt," "to desire," &c.

Βοήν, accus. sing. of βοή, ἦς, ἦ, "a cry," whether of joy or grief, "shout," "cry for succor." In Homer, however, it is usually "the battle-cry," "the alarm," and even the battle itself. (Consult note.)

"Ηδις, i.e., ἤς, 3 sing. uncontracted form of the pluperfect for ἤδη. Consult book i., line 70.

'Επονεῖτο, 3 sing. imperf. indic. of the middle deponent πονεῖμαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Περιστήσαντο, 3 plur. 1 aor. indic. mid. of περιστῆμι, "to place around:" in the middle, "to place one's self around," &c. Observe that περιστήσαντο is Epic and Ionic for περιεστήσαντο.


'Ανέλοντο. Consult book i., line 449.

Line 412. Κύδιστε, voc. sing. masc. of κύδι στος, η, ου, "most glo-
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*τομα" Supenative of κυνός, á, ón (formed, however, in reality, from κῦνος: as, αλαχιστος, from αλαχος). Compare book i., line 122.


*Ατθήρι, dat. sing. of αὐθήρι, ἔρως, ὦ, "ether," "the upper regions of air," "the pure sky," as opposed to ἀήρ, the lower atmosphere. Hence "heaven," as the abode of the gods.—From αἰθω, "to light up," "to kindle."

*Ναυον, nom. sing. masc. pres. part. of ναῦω, "to inhabit." Consult line 130.

Δεναι, 2 aor. infin. act. of δέω, "to enter," i. e., in the present case, the ocean, "to go down," as said of the sun;

 fut. δένω: 1 aor. δένσα: 2 aor. δένυν.

*Κνέφας. Consult book i., line 475.

Πρηνής, accus. sing. neut. of πρηνής, ς, "headlong," 

*προνε. Observe that πρηνής is Epic and Ionic for the Doric and Attic πρανής, with which compare the Latin prunus.

*Βαλέων, Epic and Ionic for βαλέω, 2 aor. infin. act. of βάλλω, "to hurl."

*Μέλαβρων, accus. sing. of μελαβρῶν, ρω, τό, "a palace," "a hall," &c. Properly, "the ceiling of a room," especially the large cross-beam which bears it. Then, generally, "a roof," "a house," "a mansion," &c.—Derived by some from μελάινω, "to blacken," as referring to the blackening effects of the smoke in passing through the καπνοδόχη, or hole in the ceiling for that purpose. Compare the Latin atrium, similarly derived from ater.

*Αἴθαλέον, accus. sing. neut. of αἴθαλέως, δέσσα, δέν, "blazing," "wrapped in flames."—From αἴθαλος, and this from αἴθω.

Πρήσα, 1 aor. infin. act. of πύρησι, "to burn," fut. πρήσω: 1 aor. ἐπρησα, as if from πρήθω.—Lengthened from the root ΠΗΡ-, which root appears in the German brennen and English burn.

*Δηλοιο, Epic for δηλον, gen. sing. of δηλος, η, ρον, Epic and Ionic for δίλος, "hostile."

*Θύρετρα, accus. plur. of θύρετρον, ρο, τό, "a gate," "a door."—From θύρα.

*Εκτόρδοι, accus. sing. masc. of ἔκτορος, α, ρο, "of Hec- tor."—From diektar.

Δαιξα, 1 aor. infin. act. of δαίξω, "to sever," fut. δαίξω: 1 aor. ἴδαιξα. From δαίω, "to divide."

*Ρωγαλέον, accus. sing. masc. of ρωγαλέος, α, ρο, "rent."
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"torn," "broken."—From Ṛός, ρογός, ἕ, "a rent," "a clef t:" akin to ῥῆγνυμι, ῥῆσω.

Πολέες, Epic and Ionic for πολλοὶ, and so πολέων, πολέεσσι, πολέας for πολλῶν, πολλῶσι, πολλοῦς.

Line 418. Πρηνεῖς, Epic and Ionic for πρηνεῖς, and this for the Doric and Attic πράνεις. Consult line 414.

Κονίσιν, Epic and Ionic for κονίας, dat. plur. of κονίη, ης, ἕ, Epic and Ionic for κονία, ας, ἕ, "dust." Consult line 150.

โอδίς, adverb, "with the teeth," "by biting with the teeth."—From δάζ, "with the teeth," akin to δάκω. Compare the Latin mordicus.

Λαζόιςτο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "to seize," poetic deponent for λαμβάνω.—Observe that the future λάζομαι (Herod. vii, 144), "to receive," does not belong to this verb, but to λαμβάνω.—From ΛΑΒ-, λαμβάνω. Compare νιξ νιπτω, δίξμη, διβάω.

Line 419. Ἐπεκραίαναι, 3 sing. imperf. indic. act. of ἐπικραίανω, Epic lengthened form of ἐπικραίων, "to accomplish," "to fulfill;" fut. ἐπικραιανῶ, for ἐπικραίνω, &c.—From ἐπί and κράινω, "to accomplish," &c.

Δέκτο, Epic and Ionic for ἐδέκτο, 3 sing. syncopated 2 aor. of δέχομαι, "to receive;" fut. δέξοιμα: perf. δέδεγμαι: 2 aor. δέδεγμην, ἐδέξο, ἐδέκτο, &c.

Ἀμέγαρτον, accus. sing. masc. of ἄμεγαρτος, ον, "severe," "unhappy," "wretched." Strictly, "unnerving," "unenviable." The meaning "abundant," "large," &c., which some interpreters assign to this word, is refuted by Buttmann, Lexil., s. v.

Ὁφελλεν, Epic and Ionic for ὠφελλεν, 3 sing. imperf. indic. act. of ὠφέλλω, "to increase;" fut. ὠφέλω: 1 aor. ὠφείλε. An old poetic word.

Line 435. Δεγάμεθα, 1 plur. pres. subj. middle of ἡγώ. (Consult note.)

Ἀμβαλλόμεθα, Epic and Ionic for ἀναβαλλόμεθα, 1 plur. pres. subj. mid. of ἀναβάλλω, "to put off," "to delay."—From ἀνί and βάλλω.

Ἐγγαλίζει, 3 sing. pres. indic. act. of ἐγγαλίζω, "to put into one's hands," "to bestow;" fut. ἐγγαλίζω. Consult book i., line 333.

Ἄγειρότων, for ἀγειρέτωσαι, 3 plur. pres. imper. act. of Ἀγείρω, "to gather together," "to assemble."—This abbreviation of ἐτοσαίν into ὀντοσαί occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τὸ for τῶν, answering to the Latin termination of
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the 3 pers. plural of the imperative; as, πωνυτα (feciunto): λευνυτω (legunto). &c.

Line 439. 'Αθρόαι, nom. plur. masc. of άθρός, a, ov, very rarely ὁ, ov, "assembled," "gathered in crowds, heaps, masses," "crowded together." Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἄ, copulative, and θρός, "a noise as of many voices."

'Ιομεν, Epic and Ionic for τομεν, the mood-vowel being shortened, 1 plur. pres. subj. of ελμ, "to go."

'Εγειρομεν, Epic and Ionic for ἑγείρομεν, 1 plur. pres. subj. act. of ἐγείρω, "to arouse," "to excite," the mood-vowel being shortened.

Line 441. 'Απίθνησεν. Consult book i., line 220.

Line 442. Αὐτίκα κηρύκεσσι, κ. τ. λ. Consult line 50, seqq.

θύνων, Epic and Ionic for ἔθυνον, 3 plur. imperf. indic. act.

Line 446. of θύνω, "to move rapidly to and fro," "to rush fast and furious," "to dart to and fro."

Aιγίδα, accus. sing. of Αἰγίς, ἱς, ἡ, "the Ἀκής." (Consult note.)—From αἰς, αϊγός, ὥ, ἡ, "a goat," i. e., according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

'Ερίτυμον, accus. sing. fem. of ἐρίτυμος, ov, "highly prized," "precious."— From ἐρι, inseparable prefix, "very," "abundantly," and τυμ, "value."

'Αγήραον, accus. sing. fem. of ἀγήραος, ov, "uninfluenced by age," "never growing old"—more freely, "undying," "undecaying."—From ἄ, priv., and ἴρας, "age."

θύσανον, nom. plur. of θύσανος, ov, ὁ, "a tassel."—From Line 448. θύω, from their constant motion.

'Ηρέθονται, 3 plur. pres. indic. (with aoristic force) of ἥρεθομαι, "to hang waving in air," "to wave in air." This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of ἑρεμομαι.

'Εντπλεκές, nom. plur. masc. of ἐντπλεκχ, ἐς, "well-twisted," and Epic and Ionic for ἐντπλεκεῖς, from ἐντπλεκχ, ἐς.

—From ἐν and πλέκω.

'Εκαστύμβιος, nom. sing. masc. of ἐκαστύμβιος, ov, "of the value of a hundred oxen," "worth a hundred oxen."—From ἐκατὸν and βοῦς.

Παιφάσσωνα, nom. sing. fem. pres. part. act. of παιφάσσω

Line 450. "to look fiercely around," "to look wildly," "to stare wildly.
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*about.* Among later writers, in general, “to run wildly about,” “to rush.”—A reduplicated form from Φά-, φαῖω.

Διέσωνο, 3 sing. syncopated 2 aor. mid. of διασεύσομαι, “to move rapidly through,” “to rush through;” 2 aor. mid. διεσώμην, &c.—From διά and σεύω, “to put into quick motion,” “to drive;” in the middle, “to put one’s self into quick motion,” “to rush,” &c.

*Otrόνουσα, nom. sing. fem. pres. part. act. of οτρόνω, “to urge,” “to rouse,” “to stir up,” &c.; fut. οτρόνω: 1 aor. οτρόνα.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, “strength,” “might.” Chiefly poetical.


"Αλληκτος, accus. sing. neut. of ἀλληκτός, ον, poetic for ἀληκτός, ον, “unceasing,” “incessant.” The form ἀληκτόν is here used adverbially, “unceasingly,” “without ceasing.”—From ἀ, priv., and λήγω, “to cease.”


Γλαφυρῆς, Epic and Ionic for γλαφυρᾶς, from γλαφύρος ἄ, ὄν, “hollow.” Consult line 88.

"Αίδηλος, nom. sing. neut. of ἀίδηλος, ον, “invisible,” and then “destructive.” (Consult note.)—From ἀ, priv., and ιδεῖν.

"Επιφλέγει, 3 sing. pres. indic. act. of ἐπιφλέγω, “to consume;” fut. ἐπιφλέξω.—From ἐπί and φλέγω, “to burn up.”


Line 456. ὁδρος, Epic and Ionic for ὀρος, from ὀδρος, εος, τό, for ὀρος, εος, τό, “a mountain.”—Perhaps from the same root as ὕπως: and so, strictly, “any thing rising.”

Κορυφής, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ἦς, ἦ: “a summit,” “a top.”

"Εκαθεν, adverb, “from afar.”—From ἐκάς, “afar.”

Αἰγᾶ, ἦς, ἦ, “light,” “glare,” &c.—Perhaps from the same root as the Latin oc-ulus, German aug-e, Sanscrit ike, “to see.”


Παμφανώσα, Epic lengthened form for παμφανώςα, as if from παμμανώςα, of which, however, no other forms but παμφανώςων and
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παμφανώσα occur, "all-resplendent," "all-beaming."—From παµ-

φαϊνω, "to shine brightly," and observe that παµφαϊνω itself is not

derived from παν and φαλνω, which would be against all analogy, but

is a poetic form of φαίνω, strengthened by reduplication, like παινά-

λω from πάλλω: παφλαίζω from φλαίζω: παιφάσω from φώω, &c.


**Line 459.**

Πετεννων, gen. plur. of πετεννος, ἦ, ὦν, Epic lengthened

form for πετεννος, "able to fly," hence "winged," "flying;"

a frequent epithet, in Homer, of birds in general.—From πετομαι,

"to fly."

Χυνών, gen. plur. of χῦν, χυνὸς, ὥ, ἦ, "a gander," "a

goose," so named from its wide bill.—Probably from ΧΑ-,

χαλνω, "to gape." With the Doric χαν compare the Sanscrit hanas,

German gans, English gander, Latin anser, &c. The n is dropped

in the Persian kay and Scandinavian gaas, as well as English
goose.

Γεράνων, gen. plur. of γέρανος, οὐ, ἦ, later also ὦ, "a crane."

Κύκνων, gen. plur. of κύκνος, οὐ, ὦ, "a swan."

Δολιχοδέερων, gen. plur. of δολιχόδεερος, οὐ, Epic and Ionic for

dολιχόδεερος, οὐ, "long-necked."—From δολιχός, "long," and δειρή,

"the neck."

'Ασίω, dat. sing. of 'Ασίος, α, οὐ, "Asian." (Consult

note.)

Λειμών, dat. sing. of λειμών, άνος, ο, "a mead," "any moist or

grassy place."—Probably from λείβω, "to pour forth," "to flow," as

gεμνός from σάμω.

Καῦστριον, gen. sing. of Καῦστριος, οὐ, ὦ, Epic for Καῦστρος, οὐ, ὦ,

the Caister," a river of Ionia, rising in Lydia, and emptying into

the sea near Ephesus. Near its mouth was the Asian meadow.
(Consult note.)

'Ρέθρα, accus. plur. of ῥέθρων, οὐ, τό, Epic and Ionic for ῥεύθρον.

οὐ, τό, "a stream," "a river;" in the plural, "waters."—From ἰέω

"to flow."

Ποτώνται, 3 plur. pres. indic. of ποτόμαι, Epic and Attic

form for πέτομαι, "to fly," "to be on the wing;" fut. ποτή-

σαι: perf. πεπότημαι.—In Epic we also find ποτέμαι.

Αγαλλόμενα, nom. plur. neut. pres. part. mid. of ἀγάλλω, "to make

glorious," "to glorify," "to honor;" fut. ἀγαλλω: 1 aor. ἠγειλα. In the

middle, ἀγάλλομαι, "to pride one's self in," "to exult," "to rejoice."

The middle is not found beyond the present and imperfect; and the

active is not earlier than the age of Pindar.—Commonly, but errone-
ously, derived from ἄγαν and ἄλλουαι.—Akin, according to Deederlein, to γελάω

**Line 463.**
Кλαγγηδόν, adverb, "with a loud noise," "with a clang or clamor."—From κλαγγή, "a clang," "a clamor," &c., and this akin to κλάω, fut. κλάγξω.

**Line 465.**
Πεδίον, accus. sing. of πεδίον, ou, το, "a plain," "flat, open country," &c.
Προχέωντο, Epic and Ionic for προχεοῦντο, 3 plur. imperf. indic. mid. of προχέω, "to pour forth," fut. προχεῦνα.—From πρό and χέω.
Σκαμάνδρος, accus. sing. neut. of Σκαμάνδρος, η, ον, "Scamanderian," "lying along the Scamander," "watered by the Scamander."—From Σκάμανδρος, "the Scamander," a river of Troas. (Consult note.)

**Χθών.** Consult book i., line 88.

**Line 466.**

**Line 467.** Ἐστάων. Consult book i., line 535.
Ἀνθεμώεται, dat. sing. masc. of ἀνθεμώεις, ἐσσα, ἐσα, "flowery," "blooming."—From ἀνθεμοῦ, "a flower," and this from ἀνθέω.
Μυίαν, Epic and Ionic for μυίων, gen. plur. of μυία, ας, ἡ, "a fly."—Compare the Latin musca, Sanscrit makika, German mücke, English midge.

Ἀθωνάω, Epic and Ionic for ἀθώναν, gen. plur. of ἀθώνος, ὡς, "thickly swarming," "crowded," "thronged." Radical signification, "close," "thick." (Buttmann, Lexil., s. v.)—From ἄθων, "to one's fill," "enough."

**Line 469.** Σταθμόν, accus. sing. of σταθμός, ου, ὃ, "a pen," "a fold," "a standing place;" as shelter for men and animals, &c.
—From ἱστημι.

Ποιμνίον, Epic and Ionic for a supposed form ποιμνεῖον, accus. sing. masc. of ποιμνήιος, η, ον, "of or belonging to a shepherd," &c., for ποιμνεῖος, α, ον.—From ποιμνή, "a herd of cattle," "a flock of sheep."

"Ἡλάσκουσιν, 3 plur. pres. indic. act. of ἥλασκα, Epic form of ἀλάσκω, "to wander," "to stray."

**Line 471.**
Εἰλαρνή, Epic for ἐλαρνή, from ἐλαρνῖος, ἡ, ὡν, Epic and Ionic for ἐλαρνός, ἡ, ὡς, rarely ὡς, ὡν, "of spring," "vern."—From ἐλαρ, Epic for ἐλαρ, "the spring."
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Γλάγος, εος, τό, "milk." Poetic form for γάλα, "milk."

'Αγγεα, accus. plur. of ἄγγος, εος, τό, "a vessel," "a pail.

Δέω, 3 sing. pres. indic. act. of δεῦω, "to fill" with liquid; fut. δεῦω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "dew," "bedew."

Line 473. 'Ισαντρο, 3 plur. imperf. indic. mid. of ἵσημι, "to place;" middle, "to place one's self," "to stand."

Διαφάιασαι, 1 aor. infin. act. of διαφαίαω, "to break through." (Consult note.)—From διά and παίω, "to break," "to smash," "to shiver," which is probably akin to δήγνυμι.


Αἰπόλια, accus. plur. of αἰπόλιον, ον, τό, "a flock of goats."

Line 474. — From αἰπόλος, "a goatherd," and this from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

Πλατέα, accus. plur. neut. of πλατύς, εία, ύ, "broad," "wide spread."—Compare German platt, English flat, whence plate, &c.

Αἰγόν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of αἰπόλος, ον, δ, "a goatherd." Observe that αἰπόλος is for αἰγοπόλος, from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

Line 475. 'Ρέα, Epic for ἴεα, adverb assigned to βίδιος, "easily."

Διακρίνωσαι, 3 plur. pres. subj. of διακρίνω, "to separate."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομός, dat. sing. of νομός, οῦ, δ, "a pasture."—From νέμω, "to pasture."

Μυγώσων, Epic and Ionic for μύγωσιν, 3 plur. 2 aor. subj. pass. οί μύγω, "to mingle." Homer and Herodotus, for the present μύγνωμαι, μύγνωμαι, always use μύγω, μύγωμαι, which also occur in Attic: fut. μύξω: fut. mid. μίξομαι: 2 aor. pass. ἐμύγην.

Διεκόσμον, Epic and Ionic for διεκόσμον, 3 plur. imperf. indic. act. of διακοσμεῖω, "to marshal," "to arrange in order."

Line 477. 'Τριμήννω, adverb, "to the fight." Consult line 40.

Line 478. 'Εκελος, η, ον, Epic for ελκελος, η, ον, "like," "resembling."

Τερπικεραύνω. Consult book i., line 419.

Line 479. 'Αρεί, dat. sing. of 'Αρης, gen. eos, δ, "Mars."

Σώμην, accus. sing. of ζωμή, η, "a belt." (Consult note.)
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LINE 480. Ἀγέληφτ, Epic dative singular of ἄγελη, ης, ἡ, "a herd."
*Εξοχός. Consult line 188.
'Επλετο, 3 sing. imperf. indic. of πέλομαι, "to be." Consult book i., lines 284, 418, and note on this last.

Line 481. Βοῦσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βοὸς, &c.
'Αγρομένης, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἄγρομενος, syncopated pres. part. pass. of ἄγελω, "to assemble," for ἀγειρόμενος, &c.

Line 483. Εκπρετά, Epic and Ionic for ἐκπρετῆς, accus. sing. masc. of ἐκπρετής, ης, "distinguished."—From ἐκ and πρέπω.

Line 484. Ἐσπετε, Epic imperative of εἰπεῖν, for εἰπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.

Line 485. Πάρεστε, 2 plur. pres. indic. of πάρεμι, "to be present;" fut. παρέσομαι.

'Ιστε, 2 plur., from οἶδα. Consult Anthon's enlarged Greek Grammar, p. 375.

Line 486. Κλέος, accus. sing. of κλεός, τό, "report," "rumor."—No cases except the nom. and accus. sing. and plur. seem to occur.
Ολος, accus. sing. neut. of ὀλος, η, ον, "alone."—Akin to ὅς, ἡ, same as εἰς, μία; also to the Latin unus, the old form of which was vīnus.


Line 487. Κολπανος. Consult line 204.

Line 488. Πληθύν, accus. sing. of πληθύς, υς, ἡ, Epic and Ionic for πλῆθος, ες, τό, "the multitude," "the main body."
Μνήσομαι, 1 fut. indic. of the middle deponent μνήσομαι, "to tell," "to declare;" fut. μνήσομαι.—From μνήθος, "any thing delivered by word of mouth," &c.

Ονομάζω, 1 sing. 1 aor. subj. act. of ὄνομαζω, "to name;" fut. ὄνομαν: 1 aor. ὄνομαν.—From ὄνωμα, "a name."

Elev. Consult line 372.

'Αρήκτος, ου, "not to be broken."—From ἄ, priv., and ἄρη-
νυμαι, "to break."
Χάλκεος, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic η, ον,
BOOK III.

Κοσμηθεν, Epic contracted form for ἱκοσμηθησαν, 3 plur. &
LINE 1. aor. indic. pass. of κοσμεω, "to arrange," "to marshal."—
From κόσμος, "order."

'Ηγεμόνεσσών, Epic and Ionic for ἡγεμόσιν, dat. plur. of ἡγεμόν, ὁνος, ὁ, "a leader."—From ἡγείσαται, "to lead."

Κλαγγῇ, dat. sing. of κλαγγή, ἡς, ἡ, "a clamor."—From κλάζω, fut. κλάγγω, "to make a loud outcry," &c.

'Ενοπῇ, dat. sing. of ἐνόπη, ἡς, ἡ, "a battle-cry;" in general, "a call," "a cry."—From ἐνέπω.

"Ισαν, Epic for ἱσαν (intermediate form ἱσαν, Epic and Ionic), 3 plur. imperf. indic. of εἰλε, "to go."

Πέλει, 3 sing. pres. indic. of πέλω, for which the deponent
LINE 3. πέλομαι is much more commonly employed. The original meaning of the verb is "to be in motion," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles ἐπιπλύμενος and περιπλύμενος. The more usual meaning is "to be i;" but it is usually distinguished from εἰλε in implying a continuance, "to be wont to be," &c., and is hence often used in similes, as in the present instance.

Οὐσανόθι, Epic for οὐρανοῦ. (Consult note.)
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Book 3. Line 4-8.

Χειμώνα, accus. sing. of Χειμῶν, ὤν, ὁ, "a wintry storm;" "wintry weather."—From χεῖμα, "winter."

Φύγων, Epic and Ionic for ἕφυγων, 3 plur. 2 aor. indic. act. of ἕφυγω, "to flee;" fut. φεύξομαι: 2 aor. ἑφυγόν.

Ἀθέσφατον, accus. sing. masc. of ἀθέσφατος, ὁ, "immense," "vast," "inexpressibly large;" literally, "beyond even a god's power to express."—From ἀ, priv., θεός, and φατός, from φημι.

Ὀμφρον, accus. sing. of ὀμφρός, ὁ, ὁ, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from νέρος, a common rain.—Pott compares the Sanscrit abhra, "nubes," from ab, "aqua." (Etymol. Forsch., i., 3.)

Πέτονταί, 3 plur. pres. indic. of the middle deponent πέτομαι, "to spread the wings to fly," "to wing one's way," "to fly;" fut. πετὺσμαι, in Attic prose usually shortened πετὺσμα: 2 aor. (syncopated) πτύμην, &c.—Akin to πετάννυμι, the original signification being that of "to spread the wings to fly," as first given.

Ὀκεανοίο, Epic and Ionic for Ὀκεανοῦ, from Ὀκεανός, ὁ, ὁ, "Oceanus." (Consult note.)—Probably from ὕκως and ναῦς, "the rapid-flowing." Perhaps, also, akin to Ὀγὺς, Ὀγνός, Ὀγνύς. Others, however, make ὄγνος equivalent to παλαῖος, and hence deduce Ὀκεανός. (Consult Anthon's Classical Dictionary, s. v. Oceanus, sub fin.)

Ῥόδων, Epic for ῥόδων, gen. plur. of ῥόδι, ἦς, ἡ, "a river," "a stream," "a flood:" in the plural, ῥοῖα, "waters."—From ῥέω, "to flow."

Πυγμαίοιος, Epic and Ionic for Πυγμαίος, dat. plur. masc. of Πυγμαίος, a, ὁ, "Pygmean." Hence ἀνέρες Πυγμαίος, "the Pygmy-men." (Consult note.)


Ἑριμαίοιος, nom. plur. fem. of Ἑριμαίος, a, ὁ, Epic and Ionic for ἄριμος, a, ὁ, "early in the morning," as indicating the time when all things are yet wrapped in mist (ἄηρ).—From ἄηρ, "mist," &c., as Voss first rightly explained the term. Buttmann, however, derives it straight from ἴρι, "early," and connects this with ἴφις.

Ἐρίδα, accus. sing. of ἐρίς, ἐδος, ἡ, "strife." Homer has usually the accusative form ἐρίδα: the strict form, however, is ἐρίνυ which he also has four times in the Odyssey.

Line 8. Ἰσαν. Consult line 2.

Μένεα, accus. plur. of μένος, εος, το. (Consult book i., line 103.) Rarely occurring in the plural in Homer, and that mostly in the
phrase μένεα πνεοντες, where, perhaps, the number of μένεα follows that of πνεοντες.

Πνεοντες, Epic and Ionic for πνεοντες, nom. plur. masc. pres. part. act. of πνεω, "to breathe," fut. πνεύω, and later πνεύσματα, usually πνεύσματα: 1 aor. ἐπνεοσα: 1 aor. pass. ἐπνεύσθην.—Tho root is PNE-, or PNY-, whence πνεύμα, πνόη, &c.: πνέω is probably akin


'Αλέξεμεν, shortened from ἀλέξεμεναι. Consult book i., line 590.

Κατέχενεν, Epic for κατέχενεν, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχέυσω: 1 aor. κατέχεα: Epic κατέχενα.—From κατά and χέω, "to pour." Observe that the forms ἔχενσα, ἐχέσαι, of the 1st aorist, from the fut. χέσω, now and then still quoted (as, for example, by Carmichael, p. 309), are probably not Greek. Hence no such form as κατέχεσα ought to be imagined.

'Ομίχλην, accus. sing. of ὀμιχλη, ης, ἡ, "a mist."—Derived by Pott from the Sanscrit mih, "to pour."

Ποιμέσιν, dat. plur. of ποιμήν, ἔνος, ὁ, "a shepherd." Consult book ii., line 105.

Κλέπτη, dat. sing. of κλέπτης, ou, ὁ, "a thief."—From κλέπτω, "to steal," the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπος, "a theft;" 2 aor. pass. κλαπ-ήναι: Latin clep-ere: probably akin to κρύπτω and καλύπτω.

Line 12. 'Επιλεύσαι, 3 sing. of ἐπιλέυσω, "to look upon or over a space."—From ἐπιλευ and λέυσω.


'Ησιων, 3 sing. pres. indic. act. of ἵσω, "to send;" fut. ἤσω: perf. εἰκα.

Line 13. Κονίςαλος, ou, ὁ, "dust," "a cloud of dust."—From κόνς.

'Ωρυντο, 3 sing. imperf. indic. middle of ὥρνω, "to rouse;" fut. ὥρσω: 1 aor. ὥρσα.—In the middle, ὥρνυμι, "to rouse one's self," "to rise."—From a root OP-, from which come also ὥρων, ὥρνω, ὥρνος, ὥρνως, the Latin orior, ortus, horat, &c.

'Αελλης, ἐς, "eddying."—From ἂελλα, "an eddy." (Consult note.)

Διεπρήσσον, Epic and Ionic for διεπρήσσον, 3 plur. imperf. indic. act. of διεπρῆσῳ, for διαπρᾶσῳ, "to accomplish," "to accomplish a route," "to traverse," in which sense κλεβεθον, "a way," "a route," is supposed to be understood. Hence διεπρῆσον πεδίον, "they traversed the plain."

Line 10. Προμάχιζεν, Epic and Ionic for προεμάχιζεν, 3 sing. imp.
perf. indic. act. of πρωμαχίζω, "to fight in front of," "to advance to battle in front of."—From πρωμαχος, ou, ó, "a foremost combatant." Properly, an adjective, "fighting before," "fighting in front," and this from πρό and μάχομαι.

'Αλέξανδρος, ou, ó, "Alexander," the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence 'Αλέξανδρος means "defending men," or "man-defender," and comes from αλέξω, "to defend," and ἀνήρ.

Θεοειδῆς, ες, "godlike:" in Homer always said of outward form; as, "divine of form," "beauitiful as the gods," and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and εἶδως, "form," "appearance."

Παρδαλένη, accus. sing. of πάρδαλη, ης, η, "a panther's skin." Properly, an adjective, having δόρων, "a skin," understood.—From πάρδαλις, "a panther."—The older form was πόρδαλις, which is every where found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained πάρδαλη. According to Apion and Hesychius (ii., p. 1006), πόρδαλις was the male, and πάρδαλη the female.

Καμπύλα, accus. plur. neut. of καμπύλος, η, ον, "curved."—From κάμπτω, "to bend."

Δόφρη, Epic and Ionic for the regular form δόρατε, accus. dual of δόρυ, "a spear." (Consult Anthon's enlarged Greek Grammar, p. 108.)

Κεκορφυμένα, Epic and Ionic for κεκορφυμένα, accus. plur. neut. perf. part. pass. of κορύσσω, "to head," "to tip;" fut. κορύζω: perf. pass. κεκορφυμένα: part. κεκορφυμένος.Observe that κορύσσω strictly signifies "to helm," "to furnish with a helmet." Then, "to make crested," "to raise to a head," and hence "to head," "to tip," &c.

Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, "to brandish," "to wield;" 1 aor. ἐπιλα: Epic 2 aor. part. πε-παλῶν, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin pello, palpo, palpito, &c.

Προκαλίζετο, Epic and Ionic for προκαλίζετο, 3 sing. imperf. indic. of the middle deponent προκαλίζομαι, "to challenge;" more literally, "to call forth for one's self," i. e., to meet one's self. Probably only found in the present and imperfect.

'Aντίθεον, accus. sing. neut. of ἄντιθεος, ης, ον, "opposing;" taken adverbially, "face to face."—From ἀντί and βία.
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Διοιστής, dat. sing. of διοιστής, ὑτος, ἡ, "fight," "battle," "combat."
—From δίος, Epic and Ionic for διος, "hostile."

Line 21. 'Αρηφίλος, ov, "dear to Mars," "favored of the god of war."

A frequent epithet of warriors in Homer. The active signification, "loving Mars," is very doubtful.—From 'Αρης, "Mars," and φίλος, "dear."


'Ομίλος, gen. sing. of ὁμίλος, ὑ, ὅ, "a throng," "thick array." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the mêlée.—Derived by some from ὁμός, ὁμός, and ἐλη, "a band or body of men."

Μακρός, accus. plur. neut. of μακρός, ὁ, ὑ, "long," taken adverbially.

Βιθώντα, accus. sing. masc. pres. part. act. of βιθώ, poetic collateral form of βαίλω, "to stride."

'Εχύρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "to rejoice;" fut. χαίρησα: 2 aor. pass. ἐχύρην.

Κύρας, nom. sing. masc. 1 aor. part. act. of κύρω, "to light upon;" fut. κύρωσα: 1 aor. ἐκυρᾶ. Radical form of κυρέω, very rare in the present active, and only poetic.

'Ελαφον, accus. sing. of ἐλαφός, ὑ, ὅ, ἡ, "a stag." Consult book i., line 225.

Κεραιόν, accus. sing. masc. of κεραῖος, ὁ, ὑ, and later ὅς, ὑ, "horn-ed," "horn-bearing."—From κέρας, "a horn."

"Λγριον, accus. sing. masc. of ἄγριος, ὁ, ὑ, also ὅς, ὑ, "wild," literally, living in the fields or open air; and hence "wild," generally of animals.—From ἄγριος, "a field," &c.

Πεινών, nom. sing. pres. part. act. of πεινάω, "to be hungry;" fut. πεινήσω, more rarely πεινώσω; but, from Aris- totle downward, we also find the un-Attic forms πεινψ-, -φ, ὁν, &c.

Κατασθει, 3 sing. pres. indic. act. of κατασθίω, "to devour;" fut κατέδομαι. Always said of animals of prey.

Line 26. Σενοννατι, 3 plur. pres. subj. pass. of σενόω, "to put in quick motion," "to drive," with σ doubled in the augmented tens-es; 1 aor. ἐσενα: perf. pass. ἐσεύμα. In the middle, "to stir one's self," &c., 1 aor. mid. ἐσευμάν: syncopated 2 aor. mid. ἐσύμην, ἐσύν (for ἐσυνο), ἐσύντο (Epic εύνο), &c.

Ταχεῖς. Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, η, ὑ, "swift."

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\( \theta \alpha \lambda \rho \omicron \rho \), nom. plur. masc. of \( \theta \alpha \lambda \rho \omicron \sigma \), \( \dot{\alpha} \), \( \dot{\omega} \), "vigorous;" literally, "blooming," and so "fresh," "young," "youthful," &c. Not used by Homer in its original sense of plants, but frequently of men.—From \( \dot{\alpha} \lambda \lambda \gamma \omega \), "to bloom."

\( \alpha \lambda \gamma \omicron \iota \), nom. plur. masc. of \( \alpha \lambda \gamma \omicron \delta \), \( \dot{\alpha} \), "lively," "active," in Homer always said of youths, and, in the present passage, taken as a noun, "a youth."—From \( \zeta \omega \), \( \dot{\zeta} \omega \). According to Döderlein, however, akin to \( \alpha \delta \omega \), \( \zeta \delta \omega \).

Line 28. \( \phi \lambda \tau \omicron \), Epic and Ionic for \( \epsilon \phi \sigma \tau \omicron \), 3 sing. imperf. indic. mid. of \( \phi \eta \mu \iota \), "to say." In the middle, \( \phi \delta \mu \iota \), "to say unto one's self," "to think;" imperf. \( \epsilon \phi \mu \mu \gamma \nu \).

\( \tau \iota \sigma \sigma \theta \alpha \), fut. infin. mid. of \( \tau \iota \nu \omega \). Consult book ii, line 356.

\( \alpha \lambda \epsilon \tau \eta \nu \), accus. sing. of \( \alpha \lambda \epsilon \tau \eta \tau \nu \), \( \dot{\alpha} \), "one who leads or goes astray," "a sinner," "a wicked one."—From \( \alpha \lambda \gamma \eta \), "a wandering," "a roaming."

\( \epsilon \chi \epsilon \omega \nu \), gen. plur. of \( \delta \chi \omega \), \( \epsilon \zeta \), \( \tau \dot{\alpha} \), "a chariot;" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. "Strictly speaking, an old neuter collateral form of \( \delta \chi \omega \), \( \epsilon \zeta \), \( \tau \dot{\alpha} \) ("any thing which holds"), but always in the special signification of a chariot.—From \( \epsilon \chi \omega \), "to hold," "to contain."

\( \tau \epsilon \nu \chi \epsilon \sigma \iota \nu \), dat. plur. of \( \tau \epsilon \chi \omega \), \( \epsilon \zeta \), \( \tau \dot{\alpha} \); strictly (like \( \delta \tau \pi \lambda \nu \) and \( \epsilon \nu \tau \nu \), "a tool," "implement," "utensil."—In the plural, "arms," i. e., implements of war.—The German \( \epsilon \zeta \varphi \gamma \) is from the same root, namely, \( \tau \epsilon \chi \omega \), \( \tau \chi \epsilon \chi \epsilon \nu \).

\( \alpha \lambda \tau \alpha \). Consult book i., line 532.

\( \chi \alpha \mu \alpha \zeta \), adverb, "to the ground."—From \( \chi \alpha \mu \alpha \lambda \), "on the ground." Formed like \( \epsilon \rho \alpha \zeta \), \( \theta \iota \rho \alpha \zeta \), \( \alpha \theta \nu \alpha \zeta \), but with different accent. Arcadius, indeed, writes it \( \chi \alpha \mu \alpha \zeta \), but Draco and others expressly quote \( \chi \alpha \mu \alpha \zeta \) as an exception.

\( \epsilon \nu \theta \iota \sigma \sigma \nu \), 3 sing. 1 aor. indic. act. of \( \nu \theta \sigma \omega \), "to perceive," "to be aware of one's presence," &c.; fut. \( \nu \theta \sigma \sigma \omega \).—From \( \nu \delta \zeta \), \( \nu \delta \zeta \), "the mind."

\( \pi \rho \delta \mu \chi \alpha \sigma \iota \nu \), Epic and Ionic for \( \pi \rho \mu \chi \alpha \sigma \iota \nu \), dat. plur. of \( \pi \rho \mu \chi \alpha \zeta \), \( \dot{\alpha} \), "a foremost combatant." Properly an adjective, "fighting before," "fighting in front."—From \( \pi \rho \delta \) and \( \mu \chi \alpha \sigma \iota \nu \).

\( \kappa \alpha \tau \epsilon \lambda \lambda \iota \gamma \gamma \), 3 sing. 2 aor. indic. pass. of \( \kappa \alpha \tau \epsilon \lambda \lambda \zeta \sigma \sigma \omega \), "to strike with dismay;" fut. \( \kappa \alpha \tau \epsilon \lambda \lambda \zeta \gamma \zeta \), (Consult note.)

Line 31. \( \epsilon \chi \zeta \zeta \eta \), Consult book i., line 60.

\( \epsilon \tau \alpha \rho \omega \). Consult book i., lines 349 and 179.

\( \epsilon \chi \zeta \zeta \epsilon \tau \), 3 sing. imperf. indic. of the middle deponent \( \chi \zeta \alpha \sigma \iota \nu \), "to

retreat;" strictly, "to leave an opening," "to give way;" fut. χάσομαι.
The present active χάω is very rare.—Lengthened form from the
root ΧΑΔ-, ΧΑ-, which latter appears in χά-ος, χαί-νω, χά-σκω:
Latin hi-o, hisco, and the former in χανδάω.


'Αλεεινω, nom. sing. masc. of ἀλεείνω, "to avoid," "to shun."—From ἀλη, "wandering."

LINE 33. Δράκουτα, accus. sing. of δράκων, οντος, ὤ. Consult book
ii., line 308.

Πάλινωρος, οὐ, "springing back," "rushing back."—From πάλιν.
"back," and ὄρνυμη.

'Απέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "to remove out of the
way;" fut. ὀπιστώθω: 2 aor. ἀπέστην, &c.

Οὔρος, Epic and Ionic for ὄρος, gen. sing. of ὄρος, εος, τό,
for ὄρος, εος, τό, "a mountain."—From ὄρω, perhaps, and
so, strictly, "any thing rising."

Βόσσας, Epic and Ionic for βόσσας, dat. plur. of βόσσα, ης, ἡ, "a
glade," "a woody glen." √

Τρόμος, οὐ, ὤ, "a trembling."—From τράμω, "to tremble."

'Ελαβε, Epic and Ionic for ἐλαβε, 3 sing. 2 aor. indic. act. of λαμ-
βάνω, "to seize;" fut. λήψομαι, &c.

Γυία, accus. plur. of γυίον, οὐ, τό, "a limb." Of frequent occur-
rence in Homer, but always in the plural. √

'Ωρχος, οὐ, ὤ, or perhaps better, εος, τό (Buttmann's Ausf.
LINE 35. Gr., § 119, 41, d., note), "paleness."—From ὠχρός, ὤ, ὤν,
"pale."—'Οχρος (i. e., ὤ-χρος) is probably the same as the Sanscrit
hari, with prefixed ω. (Pott, Etymol. Forsch., i., p. 141.)


Εἰλε, 3 sing. 2 aor. indic. act. of ἀλήω, "to seize upon;" fut. ἀλήσω:
2 aor. εἴλον.

Παρεια, accus. plur. of παρειά, ἄς, ἡ, "a cheek."—Probably from
παρά, as indicating the side of the face.

'Εδυ, 3 sing. 2 aor. indic. act. of δύω, or δύων, "to enter,"

"to plunge into;" fut. δύων: 2 aor. εἴδυν.

'Αγέρζον, gen. plur. of ἀγέρζος, οὐ, "haughty." (Consult note.)
According to the old grammarians, equivalent simply to γεράζος,
but the etymology is very doubtful.

Νείκεσσεν, Epic and Ionic for ἐνεκεσσεν, 3 sing. 1 aor. indic
act. of νείκεω, "to upbraid;" fut. νείκεσσα: 1 aor. ἐνεκέσσα.

Αἰσχροίς, dat. plur. neut. of αἰσχρός, ὁ, ὃν, "reproachful," "dis-
grace-inflicting." More literally, "shame-causing."—From αἰσχρος
"shame," "disgrace."
Book 3. Line 39-44.


Ὑγναμανές, voc. sing. of γυναμανής, ἡς, "licentious.* Literally, "mad after women."—From γυνή, "a woman," and μανικα, "to av." — "Ὑπεροπευτά, voc. sing. of ἀπεροπευτής, ὁ, ἐλ., "a deceiver."—From ἀπεροπευω, "to deceive," "to cajole." Properly, "to mislead by bland words."—From ἐπος, εἰπεῖν, ἥπω, "to talk over;" not from ἄπαθη, "deceit."


'Οφελες, Epic, Ionic, and also later, in Attic prose, for ὄφελες, 2 sing. 2 aor. indic. act. of ὄφελω, "to owe."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "I ought to have," &c. (Consult note.) Another Epic form for this tense is ὄφελλον, often occurring in Homer; and ὄφελλον in Od., viii., 312.

'Αγονος, on, "unborn." (Consult note.)—From ἄ, priv., and γόνος.

'Αγαμος, ὁ, "unmarried."—From ἄ, priv., and γαμέω, "to marry."

'Απολέοσαυ. Consult book i., line 117.

Κέρδον, nom. sing. neut. of κερδόων, on, gen. onος, a com parative (with no positive in use), formed from κέρδος ("gain," "advantage"), "better," "more advantageous," "more gainful." The first of these meanings is the more common one.

'Ἡν, Epic for ἤν, 3 sing. imperf. indic. act. of εἰμί, "to be."

Δύσον, accus. sing. of λόβη, ἦ, ἥ, "a scandal." Literally, "outrage," " maltreatment," "dishonor:" then, an outrage to the feelings of others, by reason of dishonorable conduct; and hence, "a scandal," "an object of foul reproach."—Akin to λύμη. From λόβη comes the Latin labes.

Τπόψιον, accus. sing. masc. of ὑπόφος, on, "viewed with looks of angry distrust." Literally, "viewed from under." (Consult note.)—From ὑφοράω, fut. ὑπόφωμαι.

Καγχαλώσαι, Epic lengthened form for καγχαλώσι, 3 plur. pres. indic. act. of καγχαλώω, "to laugh aloud," "to raise a loud laugh," the idea of scorn being frequently implied, as in the present instance.—From καγχάζω, "to laugh aloud," or more correctly, perhaps, καχάζω. The root is probably found in χάω, χαίω, "to gaze," unless it be rather formed by onomatopoeia, like χλάζω, καχ- λάζω.

Line 44. Φύρες, nom. plur. masc. imperf. part. (in an aorist
Book 3. Line 44–49.

sense) of φημι, “to say,” “to suppose;” fut. φησι: 1 aor. ἤφησα. imperfect ἤφη was used just like an aorist; and the infinitive φάνα: was so generally referred to ἤφη in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered “having supposed,” the active having a sort of middle force; “having said to themselves.” Consult lino 28.

\ 'Ἀριστή, Epic and Ionic for ἁριστίς, accus. sing. of ἁριστικός, τος (Epic and Ionic ἱς), ὃ, “a warrior.”—From ἁριστεῖν, “very brave.”


"Επτε, for ἔπτετε, “is upon (thee),” 3 sing. pres. indic. of ἔπεμι, “to be upon.”


Ποντοπόρος, Epic and Ionic for ποντοπόρος, dat. plur. of ποντόπορος, ὃν, “ocean traversing;” “sailing over the sea”
—From πόντος, “the deep,” and πέλας, “to pass through.”


From ἔπτε and πέλας, for πέλας.

Ἐφήρας, accus. plur. of the metaplastic plural form ἐφήρες, assigned to ἐφήροις, ὃν, “faithful,” “true.” Literally, “fitting exactly.”—From ἔπτε, “very,” and ἄρο, “to fit.” (Consult note.)


Εὐειδέα, accus. sing. fem. of εὐειδῆς, ἐς, “beauteous,” “fair of mien,” &c.—From εὖ and εἶδος.

Ἀνύγηκε, 2 sing. imperf. indic. act. of ἀνύγω, “to lead away.”

Line 49. Ἀπικος, gen. sing. fem. of ἀποκος, “distant.” (Consult note.)

Νυνό, accus. sing. of νυός, ὃν, ἦ, “a daughter-in-law”;” here, however, taken in a wider sense, “a female related by marriage unto.” (Consult note.)—Compare the Sanscrit snuca, Latin nurus, Anglo-Saxon sneru, old German schnur.
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Ἀίχμητάων, Epic for ἄιχμητῶν, gen. plur. of ἀίχμητις, οὐ, ὥ, "a spear-man," "a warrior."—From ἀίχμη, "a spear-point," "a spear."

Πήμα, ατός, τό, "a source of evil," "a harm," "an injury," &c.—Akin to πάμχη, πήσομαι, τέπηθα, &c.

Πόλη, Epic and Ionic for πόλει, dat. sing. of πόλις, "a city," gen. εἰς, and εἰς, ἡ, Epic and Ionic, gen. πόλης, dat. πόλη, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.


Χάρμα, ατός, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice."

Κατηφεῖν, accus. sing. of κατηφείς, ἦς, ἡ, Epic and Ionic for κατηφεῖα, ἄς, ἡ, "a source of shame;" strictly, "a casting of the eyes downward:" hence, in general, "dejection, sorrow, shame."—From κατά, "down," and φῶς, "the eye," like κατωπός, "with downcast look," from κατά and ὑψ.

Μείνας, 2 sing. Ἀρίη 1 aor. opt. act. (for μεῖνας) of μενω, "to await;" fut. μενῶ: 1 aor. ἔμεναι.


Θαλήρης, accus. sing. fem. of θαλέριος, ἢ, ὅν, Epic and Ionic for ἄ, ὅν, "blooming."—From θάλλω, "to bloom."—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ἦς, ἡ, "a wife," "a spouse."—From παρά and κοίτη, "a couch."

Χραίσμα, 3 sing. 2 aor. subj. act. of χραίσμω, "to aid."

濯ωρις, ὅς, ἡ, "a lyre;" same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin cithara, whence our guitar.

Ἀφροδιτῆς, gen. sing. of Ἀφροδίτη, ἦς, ἡ, "Venus," goddess of love, grace, and beauty. The name is commonly derived from ἄφρος, "foam," as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "foam-born," except in Hymn V. Others, again, seek to connect the name Ἀ-φροδίτη with that of Frida, the Scandinavian goddess of love.

(Consult Anthon's Class. Dict., p. 1377.)

Κόμη, ἦς, ἡ, "locks," "hair," answering to the Latin comma.

Line 55. Rarely occurring in the plural.

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Μιγένης, 2 sing. 2 aor. opt. pass. of μίγω, "to mingle." Consult book ii., line 475.

Lambda, nom. plur. masc. of λάδος, "coward, timid."—From δείδω, "to fear."

Δά νος, accus. sing. masc. of λάδος, η, ov, "of stone, stony," &c.—From λάς, "a stone," like λίθος, from λίθος.

"Ερω, 2 sing. pluperf. pass. of ἐκνυμ, "to put on;" fut. ἔσω: 1 aor. ἔσα. In the middle, ἐκνυμαι, "to put on one's self;" "to clothe one's self with," fut. ἐσομαι: 1 aor. mid. ἐσώμην: perf. pass. ἐκαι, ἐσα, ἐσαι, &c. pluperf. pass. ἐκνυμ, ἔσα, ἔσα, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 221, 1.)


Ἀλας, accus. sing. of ἀλας, ης, ἢ, "one's appointed lot, fate," "destiny;" hence "a measure and term," and so "that which befits one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to το καθίκον.


"Απειρής, ἢς, "unweared," literally, "not to be rubbed or worn away." (Consult note.)—From ἦ, priv., and τείρω, "to rub."

Line 61. Ἐλαυ, 3 sing. pres. indic. act. of ἐμι, "to go."

Δορός, Epic and Ionic for δόρατος, gen. sing. of δόρον, "wood." Thus, gen. δόρατος, Epic and Ionic δοράτος, contracted δορος (in Attic poets, also, δορος): dat. δόρατι, δοράτῳ, δορι, δορί.—Elsewhere, "a spear," i. e., the wood or shaft of a spear.

Line 62. Νόμος, accus. sing. neut. of νῆς, η, ov, later, also, ος, ov, "naval:" in Homer usually joined with δόρον: as, νησον δόρυν, "ship timber," "naval timber." In the present passage, however, it has this meaning without the addition of δόρον, the latter being easily implied from δορος, which precedes.

Εκτάμην, Epic and Ionic for ἐκτάμην, 3 sing. pres. subj. act. of ἐκτάμιον, Epic and Ionic for ἐκτάμην, "to hew out," "to shape," "to fashion;" fut. ἔκτεμνω.—From ἐκ and τέμνω.

"Οφέλει, 3 sing. pres. indic. act. of ὧφέλλω, "to increase." Consult book ii., line 420.

’Ερων, accus. sing. of ἐρω, ἢς, ἢ, "the force;" properly said of any quick, violent motion. Thus, δορος ἐρω, "the rush of a spear" (II., xi., 357): λαμπρότερον ἐρω, "the force or swing of the winnower's shovel" (II., xiii., 590). So in the present passage, "the force

or impetus of the man.”—From ἐρωτευμα, “to flow, stream, burn out,” &c.


‘Ἀταράς, ὦν, “intrepid,” “undaunted.”—From ἀ, priv., and ταρ-

τέω, “to be terrified.”

Line 34

’Ερατή, accus. plur. neut. of ἐρατός, ἡ, ὦν, poetic for ἐραστής,

ἡ, ὦν, “beloved,” “much desired,” “yearned after,” or, more

freely, “lovely,” “charming.”—From ἔραω, “to love.”

Line 65.

’Ἀπόθληστα, nom. plur. neut. of ἀπόθλητος, ὦν, “to be reject-

ει,” “to be cast away as worthless.”—From ἀπό and βάλλω.

’Ἐρυκυνδέα, nom. plur. neut. of ἐρυκυνδής, ἔς, “very glorious,” an epi-

thet in Homer of the gods and their descendants, and, in the present

instance, of the gifts which they bestow.—From ἔρυ, “very,”

and κύδος, “glory,” “renewed.”

Line 66.

‘Εκών, ἐκοῦσα, ἔκὼν, “of one’s own free-will,” “willingly.”

Opposed to άκών, and akin to ἐκητή.

Line 68.

Καθίσων, 2 sing. 1 aor. imper. act. of καθίζω, “to cause to

sit down;” fut. καθίζω: 1 aor. καθίζω.

Συμβάλλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, “to

match,” “to bring together.”

Κρείσσων, ὦν, “superior.”—Κρείσσων is usually called an

irregular comparative of ἄγαθός, but consult book i., line 80.


Line 74.

’Ερυδώλακα, accus. sing. of ἐρυδώλαξ, άκος, ὦ, ἡ, “very fer-

tile.” Consult book i., line 155.

Νεέσσων, Epic, Ionic, and Doric for νεέσσωσαν, 3 plur. pres. im-

per. of νέσσαι, “to return.”

Line 75.

’Ιππόβοτον, accus. sing. neut. of ἵπποβοτος, ὦν. Consult

book ii., line 287.

’Σαλλυνάκα, accus. sing. of καλλυνάκα, άκος, ὦ, ἡ, “abounding

in beauteous women.” More literally, “of beauteous women.” Homer

uses only the accusative. Sappho (135) has the genitive, and Pin-

dar (Pyth., ix., 131) the dative. The nominative seems never to

have been used.—From κάλλος, “beauty,” and γυνῆ, “a woman.”

Line 77.

’Ἀνεύργε, Epic and Ionic for ἀνεύργε, 3 sing. imperf. ind.

act. of ἀνεύργω, “to keep back.”—From ἄνα and ἔργον, “to

keep off.”

Φάλαγγας, accus. plur. of φάλαγξ, άγγος, ἡ, “a line,” “a rank,”

“an order of battle.” Always used by Homer in the plural (“the

lines,” or “ranks,” of an army in battle array) except in Ἰ., vi., 6.

The term φάλαγξ was also applied in a later day to a special mode
of arranging the Greek infantry, namely, in a close, compact mass drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word φάλαγξ has also the meaning of “a roller,” for moving heavy loads, in Latin palangae; and it has been suggested that this sense of “rollers” was the first, and that hence arose the Homeric usage of φάλαγγες, namely, “ranks of men rolling one behind another.” But the sense of rollers occurs too late to allow us to adopt this conjecture.

Line 78. ἰδρύθησαν, 3 plur. 1 aor. indic. pass. of ἰδρύω (a supposed present), “to make to sit down.” Hence ἰδρύθην is assigned commonly, along with ἰδρύθην, to ἰδρύω. Dindorf thinks that ἰδρύθην, in Homer, is so written, for ἰδρύθην, through ignorance of the fact that the ν is long by nature. But consult Lobeck, ad Phryn., 37.

Line 79. ἐπιτοξύζομαι, “to direct or bend the bow at one.” —From ἐπὶ and τοξύουμα.

Line 80. ἱοῖαν, Epic and Ionic for λοίας, dat. plur. of λός, ou, “an arrow,” with the heterogeneous plural τὰ ἱά (Il. xx., 68).— Probably from ἱ-ἐναι, i-re, “to go;” like the Sanscrit ishu, from ish. (Pott, Etymol. Forsch., i., p. 269.)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, “to take aim,” “to aim at.” This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω: hence, like τυγχάνω, “to aim at,” which is its more frequent meaning; and, also, like τεύχω, “to make,” “make ready,” “prepare.” —In the Alexandrian poets, such as Aratus and Lyceophron, we find an active form τιτύσκω, as also in Antim., Fr., 26.


Line 81. Μακρῶν, accus. sing. neut. of μακρός, ἁ, ὁν, taken adverbially, “from afar,” i. e., so as to be heard afar.


Line 82. ἵσεσθε, 2 plur. pres. imper middle of ἵσω, “to hold,” “to restrain.” Consult book i., line 214.
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Στειναί, 3 sing. pres. indic. of the Epic deponent στείμαι.

Line 83. (Consult note.)—From ἵστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στειναί, στείνα, and by Αἰσχylus (Pers., 49) in the 3 plur. στείναναι.


'Αρνθαίλος, on, “moving the helmet quickly,” i. e., “of the glancing helm.” A frequent epithet of Hector, as an active, restless warrior. —From κόρνος, “a helmet,” and αἰλός, “quickly moving,” “easily turning.”

Line 84. Ἐσσοντο, 3 plur. imperf. indic. middle of ἐσχω. Consult line 82.


Ἐσαντένως, adverb, “quickly,” “hastily,” &c.—From Ἐσαύ-μενος, part. of σεῦω (according to signification and accent, a present, but reduplicated as if a perf. part.), “driven,” “urged on,” “hurried,” &c.

Kεκλυτε, 2 plur. 2 aor. imper. of κλύω, “to hear,” with poet. reduplication for κλύετο: so, κέκλυθι for κλύθι.


Τεῖχεα. Consult line 29.

Ἀποθέοιται, 2 aor. infin. middle of ἀποτίθημι, “to lay aside (for another):” in the middle, “to lay aside for one’s self or what belongs to one’s self.”

Πολυβοστείρα, Epic and Ionic for πολυβοστείρα, dat. sing. of πολυβο-τείρα, ἐ, “nourisher of many,” an epithet of the earth.—From πολύς, for πωλυς, and βότεορα, fem. from βοτήρ, “she that feeds or nourishes.”

Line 86. Ἀκόν, originally an accusative from ἄκον, but only found as an adverb, “still,” “quite still,” “stilly,” &c. Used by Homer only in the phrase ἄκον ἐγένοντο σωτῆ. Pindar has a Doric dative ἄκα, or, as an adverb, ἄκα, in the signification of “quietly,” “gently.” (Pind., Pyth., iv., 277.) For Buttmann's etymology, consult note.

Line 87. Ἐμεῖα, Epic and Ionic for ἐμοῖ, gen. sing. of ἐγὼ.


Line 88. Διακριβήνειαί, Epic, Doric, and Αἰolic for διακριθήναι, 1 aor. inf. pass. of διακρίνω, “to separate.” (Consult note.)

Line 89. Πέποοθε, 2 plur. 2 perf. of πάσχω, “to suffer,” syncope 0
for πεπόνθατε, like ἐγρήγορθε for ἐγρηγόρατε. This is done by an imitation of the passive termination: that is to say, as soon as in πεπόνθατε the θ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the a, τέποστε: a transition was then made to a passive form τέποσθε.


Διακριβείτε, Epic for διακριβεῖτε, 2 plur. 1 aor. opt. pass. of διακρίνω, “to separate.” Consult line 98.

Oiσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἰσω, as some maintain, nor from a new theme οἰσω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as ἐδόσετο, ἐδέσετο. (Buttmann, Ausf. Gr., p. 419.—Id., Irreg. Verbs, ed. Fishlake, p. 251.—Kühner, Ὅ 176, 2.)

'Αρνε, accus. dual of ἄρνος, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἄμνος, for which later authors, such as Αἰσοπ, have ἄρνος. Early writers give gen. ἄρνος, dat. ἄρνι, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἄρνων, dat. ἄρνια (Epic ἄρνεσαί), accus. ἄρνας: “a lamb,” answering to the Latin agnus, agna.—Akin to aries, and probably to the English ram. The Sanscrit अर्नाजु means “woolly.” (Pott, Etymoi. Forsch., i., 223, and ii., 407.)

Oiσομεν, 1 plur. fut. indic. act. of φέρω, “to bring;” fut. οἰσω, &c.

'Αζετε, 2 plur. Epic aoristic imperative, formed anomalous-ly from the stem of ἀγω. (Consult remarks on oisete, line 103.) The poet by this means avoids the obstruection to the metre which ἀγωγετε, the regular form, would have occasioned. (Buttmann, Ausf. Gr., p. 418.)

Τ.περφίαλοι, nom. plur. masc. of ἄπερφιάλος, of, “overbear- ing,” “overweening,” “haughty,” “arrogant.” It is prob-a-ble, however, that the word originally meant only “exceeding in power,” “most puissant,” without any bad signification, as would appear from Od., xxii., 289, where Antinous uses it of himself and the
rest of the suitors; and so, in Pindar (Fr., 93), it is simply "most huge," "mighty." This original notion appears most clearly in the adverb ὑπερφυλῶς, "exceedingly," "excessively," whence the adverb also passes into the signification of "haughtily," "arrogantly." It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes excess. (Consult Buttmann, Lexil., s. v.)
—The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρθης (quasi ὑπερθιαλος); second, by ΑEolic change of v for ὑπερφυλῆ, which is maintained by Buttmann (Lexil., s. v.). Others, again, deduce it from φιάλη, "a cup," i. e., running over the cup's brim; but this is very far-fetched. That of the old grammarians, perjured, breakers of truces made by libations, from φιάλας, is worst of all.

Ὑπερβαίη, dat. sing. of ὑπερβαίη, ης, ἥ, Epic and Ionic

Line 107.
for ὑπερβαίη, ας, ἢ, "an act of transgression," "any wanton violence."—From ὑπέρβαιος, "an overstepping," and this from ὑπερβαινω.

Ἀγνήσηται, 3 sing. 1 aor. subj. of the middle deponent δηλέωμαι, "to break," "to destroy," more literally, "to injure," fut. δηλήσσω.

Ὁπλότερων, gen. plur. of ὅπλότερος, α, ον, superlative ὅπλο-
taton, η, ον, without any positive in use; poetic for νεώτε-
ρος, νεώτατος, "youngest," "youngest." The superlative is not found in the Iliad, whereas Hesiod uses the superlative merely, though only in the Theogony. The original signification, as is evident from the root ὅπλον, was "more, most fit for bearing arms," and so we find ὅπλότερος, simply "the youth," "young men," i. e., those capable of bearing arms, the serviceable men, just like μάχηματι, and opposed to the old men and children. But as the youngest are the last born, ἄνδρες ὅπλότεροι also means "the latter generations," "men of later days." (Theocrit., xvii., 46.)


Line 109. Μετέφησιν, Epic for μετῆ, 3 sing. pres. subj. of μετειμφ.
Πρόσωσι καὶ διάσωσι. Consult book i., line 343.

Line 110. Consult book i., line 120.

Ὁχα, adverb, "by far." Consult book i., line 69.

Εὐχάρισιν, 3 plur. 2 aor. indic. pass. of χαίρω, "to re-
joice," &c.

Line 111. Εὐπόμενοι, nom. plur. masc. pres. part. mid. of ἐλπιω, "to
cause to hope." In the middle, ἐλπομαι, "to hope."
Book 3. Line 112–121.

'Oικεωθε, gen. sing. of διχωρος, υ, ου, "mournful," "unfortunate."

Consult book i., line 417.

'Ερυξαν, Epic and Ionic for ἕρυξαν, 3 plur. 1 aor. indic.

Line 113. act. of ἐρύξω, "to rein back;" fut. ἐρύξω: 1 aor. ἕρυξα: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

Στιξας, accus. plur. of στιξ, στιχος, η, "a rank," "line," "file."—Observe that the nominative στιξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στιξες, στιξας, the other cases being taken from στιχος, ου, ο, which is, in general, most used in prose.—From a root ΣΤΙΧ-, which appears in a lengthened form in στειχω.

'Ελαυ. Consult book i., line 391.

'Εξεδώντο, 3 plur. imperf. indic. middle of ἐκδύω, "to take off," "to strip off;" fut. ἐκδύσω: 2 aor. ἐξέδων (with intransitive meaning), "to go out," "to come out" of a thing. In the middle, ἐκδύομαι, "to take off from one's self."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of καταστίθημι, "to put down."

'Αρναρα, ας, η, "a space of ground." The proper meaning of the word is, "tiled or arable ground," "seed-land," "corn-land;" then, generally, like γη, "ground," "land," "soil."—From ἰρόω, fut. ἱρόσω, "to plough," "to till."

Πορτι, an old, and, especially, Epic and Doric form for προς, of frequent occurrence in Homer. In the Cretan dialect, πορτι.—Compare the Sanscrit prati.

Line 117. 'Αρνας. Consult line 103.

Καλεσαν, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "to sum mon;" fut. καλέω.


'Αρνα, accus. sing. Consult line 103.

Ολαμεναι, Epic, Doric, and Æolic for ολεσων, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with ολησε (line 103) and ολησετε (line 105). (Consult Buttmann, Irreg. Verbs, ed. Fishlake, p. 251, note.)

'Απιθης. Consult book i., line 220.

Line 121. 'Ιρις, ιδος, η, accus. 'Ιρων, voc. 'Ιρι, "Iris," the messenger of the gods among themselves, or, more frequently, from gods to men. But, conversely, in Η . xxiii . 198, she is the carrier.
of Achilles's wishes. Her epithets all point to swiftness; as, ῥαχευα ἀελλότος, ποδήνεμος, πόδας ἱκέα, χρυσόπτερος, &c. In the Odyssey she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumas (Wonder).—Usually derived from ἵρω, ἐρω, the speaker, announcer. Hermann deduces it from ἔρω, sero, as if Seritia.

Δευκάλενός, dat. sing. fem. of ἄνυδαλενος, ov, "fair-armed."—From ἄνυκός, "white," "fair," and ὀλένη, "an arm."


Γαλόφω, dat. sing. of γάλους, gen. γάλωυ, ἥ, "a sister-in-law." Compare the Latin glos. The corresponding masculine form is δαρό. (Consult Pott, Etymol. Forsch, i., p. 131.)

'Ἀντήνωρίδας, Epic for 'Ἀντήνωρίδον, gen. sing. of 'Ἀντήνωρίδης, ov, ἤ, "son of Antenor." Patronymic noun.—From 'Ἀντήνωρ. Consult line 148.

Δάμαρτι, dat. sing. of δάμαρ, αργός, ἥ, "a wife," "a spouse."—From δάμας, "to tame," "to subdue;" strictly, therefore, "one that is tamed or yoked;" like the Latin conjux, whereas an unwedded maiden was ἄδαμαςτος, ἄδημης.

'Ελικάων, ονός, ὄ, "Heliacón," son of Antenor, and husband of Laodice, daughter of Priam.


'Ιστόν, accus. sing. of ἰστός, οὔ, ὅ, "a web;" properly, "the bar or beam of the loom;" then, generally, "the loom;" hence "the warp that was fixed to the beam;" and so, "the web." Consult book i., line 31.

"Τύφανεν, 3 sing. imperf. indic. act. of ὑφαίνω, "to weave;" fut. ὑφαίνω: 1 aor. ὑφηνα.—Lengthened from the root ὑφ-, which appears in ὑφή, ὑφώ, Sanscrit vé, var, and our weave, web. (Pott, Etymol. Forsch., i., p. 230, 259.)

Διπλάκα, accus. sing. of διπλαξ, ἄκος, ἥ, "a double cloak;"

Line 126. i. e., of double fold. (Consult note.)—From διπλάξω, "to double."

Πορφυρέν, Epic and Ionic for πορφυρέν, accus. sing. fem. of πορφυρός, α, ov, Epic and Ionic η, ov, "purple;" strictly, "dark-red" but varying in color. Consult book i., line 452.

Πολέας, Epic and Ionic for πολλοῦς. Consult book i., line 559.

"Ἐνέπασσα, 3 sing. imperf. indic. act. of ἐμπάσσω, "to sprinkle in or on." fut. ἐμπάσα: 1 aor. ἐνέπασσα.—Metaphorically employed to
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Book 2. Line 126-137.

\-note the working or weaving in of rich patterns. (Consult note.)
.-From \(\varepsilon\nu\) and \(\nu\acute{\alpha}\\nu\omega\,\!\,, "to sprinkle." 
'A\(\epsilon\)\(\theta\)\(\lambda\)\(\nu\)\(\nu\), Epic and Ionic for \(\acute{\alpha}\\theta\)\(\lambda\)\(\nu\)\(\nu\), accus. plur. of \(\acute{\alpha}\\theta\)\(\lambda\)\(\rho\)\(\sigma\), \(\acute{o}\), \(\delta\), for \(\acute{\alpha}\\theta\)\(\lambda\)\(\rho\)\(\sigma\), \(\acute{o}\), \(\delta\), "a contest," "toil," "trouble." 
-Ε\(\theta\)\(\nu\). Consult book i., line 114, and the note on that passage.

Παλαμ\(\acute{\iota}\)\(\mu\)\(\omega\), Epic and Ionic for \(\pi\alpha\lambda\acute{\alpha}m\omega\), gen. plur. of \(\pi\alpha\lambda\mu\mu\), \(\eta\), \(\acute{\iota}\), "the palm of the hand:" in general, however, "the hand" merely, as in the present passage.—Compare the Latin palma.

\(\Omega\)\(\kappa\)\(\acute{\iota}\)\(\alpha\), Epic and Ionic for \(\omega\kappa\iota\alpha\), nom. sing. fem. of \(\omega\kappa\iota\), e\(\iota\).

Line 129.

-Ι\(\delta\)\(\eta\), 2 sing. pres. imperf. of \(\epsilon\iota\mu\), "to come."

Ν\(\acute{\iota}\)\(\mu\)\(\rho\)\(\alpha\), voc. sing. of \(\nu\acute{\iota}\)\(\mu\)\(\rho\), with short final vowel. (Consult note.)

Θ\(\acute{\iota}\)\(\acute{\iota}\)\(\kappa\)\(\epsilon\)\(\lambda\)\(\rho\)\(\omicron\), accus. plur. neut. of \(\theta\)\(\acute{\iota}\)\(\kappa\)\(\epsilon\)\(\lambda\)\(\rho\)\(\omicron\), \(\omicron\). Originally, "godlike," "divine;" but as early as the time of Homer, this sense was confined to the full form \(\theta\)\(\acute{\iota}\)\(\kappa\)\(\epsilon\)\(\lambda\)\(\rho\)\(\omicron\)\(\lambda\), so that \(\theta\)\(\acute{\iota}\)\(\kappa\)\(\epsilon\)\(\lambda\)\(\rho\)\(\omicron\)\(\lambda\) was only used, in general, for "strange," "supernatural," "marvelous," "wondrous," and always of things, as \(\theta\)\(\acute{\iota}\)\(\kappa\)\(\epsilon\)\(\lambda\)\(\rho\)\(\omicron\)\(\lambda\) always was of persons.—From \(\theta\)\(\acute{\iota}\)ς and \(\epsilon\iota\kappa\omega\,\!, "to liken," "to make like."

-Ι\(\delta\)\(\eta\)\(\alpha\), Epic and Ionic for \(\iota\delta\)\(\eta\), 2 sing. 2 aor. subj. mid. of the radical \(\epsilon\iota\omega\,\!, "to see."

-Φ\(\eta\)\(\rho\)\(\omicron\), Epic and Ionic for \(\iota\phi\rho\)\(\omicron\), 3 plur. imperf. indic. act. of \(\phi\rho\)\(\omicron\).

Πολ\(\acute{\iota}\)\(\acute{\iota}\)\(\alpha\)\(\acute{\iota}\)\(\kappa\)\(\rho\)\(\omicron\), accus. sing. of \(\pi\)\(\omicron\)\(\lambda\)\(\acute{\iota}\)\(\alpha\)\(\acute{\iota}\)\(\kappa\)\(\rho\)\(\omicron\), \(\omicron\), \(\delta\), \(\acute{\iota}\), "tearful," "productive of many tears."—From \(\pi\)\(\omicron\)\(\lambda\)\(\upsilon\) and \(\delta\)\(\acute{\iota}\)\(\kappa\)\(\rho\)\(\omicron\). 

-Ο\(\lambda\)\(\omicron\)\(\omicron\)\(\omicron\), Epic and Ionic for \(\omicron\)\(\lambda\)\(\omicron\)\(\omicron\), gen. sing. of \(\omicron\)\(\lambda\)\(\omicron\)\(\omicron\), \(\acute{\iota}\), \(\omicron\), "destructive."—From \(\omicron\)\(\lambda\)\(\omicron\), \(\omicron\)\(\lambda\)\(\lambda\)\(\omicron\).

Α\(\lambda\)\(\alpha\)\(\lambda\)\(\omicron\)\(\omicron\)\(\omicron\)\(\omicron\), nom. plur. masc. pres. part. of the deponent verb Λ\(\lambda\)\(\alpha\)\(\iota\)\(\omicron\)\(\omicron\)\(\omicron\), "to long for," "to desire."

-Ε\(\acute{\iota}\)\(\alpha\)\(\alpha\), Epic and Ionic for \(\eta\)\(\nu\)\(\tau\)\(\alpha\), 3 plur. of \(\eta\)\(\mu\)\(\alpha\), "I sit," &c.

Line 134.

-Κε\(\kappa\)\(\lambda\)\(\lambda\)\(\iota\)\(\mu\)\(\epsilon\)\(\nu\)\(\nu\)\(\nu\), nom. plur. masc. perf. part. pass. of \(\kappa\)\(\lambda\)\(\iota\)\(\nu\), "to recline;" fut. \(\kappa\)\(\lambda\)\(\iota\)\(\nu\)\(\omega\)\(\omicron\)\(\nu\), perf. \(\kappa\)\(\lambda\)\(\lambda\)\(k\)\(\lambda\)\(k\)\(\lambda\)\(k\)\(l\)\(a\)\(k\), perf. pass. \(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\).

-Ε\(\gamma\)\(\chi\)\(\epsilon\)\(\alpha\). Consult book ii., line 339.

Πε\(\pi\)\(\nu\)\(\gamma\)\(\nu\)\(\nu\), 3 sing. 2 perf. of \(\pi\)\(\gamma\)\(\nu\)\(\nu\)\(\nu\)\(\nu\), "to fix," "to make fast;" fut \(\pi\)\(\acute{\iota}\)\(\z\)\(\omicron\)\(\omicron\)\(\omicron\)\(\omicron\), 1 aor. \(\epsilon\)\(\nu\)\(\gamma\)\(\nu\)\(\nu\)\(\nu\), 2 perf. \(\pi\)\(\gamma\)\(\nu\)\(\nu\), "I am fixed," "stand fixed," "stick fast."—Lengthened from a root \(\pi\)\(\gamma\), which appears in 2 aor. pass. \(\epsilon\)\(\nu\)\(\gamma\)-\(\nu\).

Μα\(\kappa\)\(\rho\)\(\rho\)\(\omicron\), Epic and Ionic for \(\mu\)\(\kappa\)\(\rho\)\(\rho\)\(\omicron\), dat. plur. fem. of \(\mu\)\(\kappa\)\(\rho\)\(\rho\)\(\omicron\), \(\acute{o}\), \(\omicron\), Epic and Ionic for \(\acute{o}\), \(\omicron\), "long."
**HOMERIC GLOSSARY.**

**Book 3. Line 137-143.**

"'Εγγείροντ, Epic and Ionic for ἐγγείρως, dat. plur. of ἐγγείρη, ης, ἣ, "a spear."

**Line 138.** Κεκλήσω, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. καλέως: 3 fut. pass. κεκλήσωμαι.—(Consult note.)

"Ακουτς, ος, η, "a wife," "a spouse."—From ἂ, copulative, and κοίτη, "a couch."

**Line 139.** ἰμερων, accus. sing. of ἰμερός, ου, θ, "desire," "longing for."—From ἰμείρω, "to desire," "to long for," and this, perhaps, from ἰεμαί, middle of ἰμαι.

"Εμβάλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμβάλλω, "to infuse into," more literally, "to fling into."

Τοκῆς, Epic and Ionic for τοκών, gen. plur. of τοκείς, ἐως (Epic and Ionic ἱος), θ, "one who begets," "a father."

In Homer always, and in Hesiod usually, in the plural τοκής, τοκείς, "parents." Homer and Hesiod usually have the Ionic forms τοκής, τοκήω, &c., yet in the Iliad we have also the gen. τοκεών. The dative τοκέοι occurs in an epigram in Boeckh's *Inscript*, i., p. 535.

'Αργεννύσσε, Epic and Ionic for ἀργεννύσσις, dat. plur. of ἀργεννύς, ἡ, ὀν, Ἑλικικόντικος, ἑ, "white."

Κάλυψανεν, nom. sing. fem. 1 aor. part. mid. of κάλυπτω, "to envelop," "to hide from view," fut. κάλυψω: 1 aor. κάλυψια. In the middle, καλύπτομαι, "to envelop one's self."

'Οθόνεσσε, Epic and Ionic for οθόναις, dat. plur. of οθόνη, ης, ἣ, "a linen robe."—(Consult note.)—Always used in the plural by Homer.

"Ορμάο, 3 sing. imperf. indic. mid. of ὀρμάω, "to set in motion," "to urge on;" fut. ὀρμήσω. In the middle, ὀρμάομαι, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμαιοι, Epic and Ionic for θαλάμων, gen. of θαλάμος, ου, θ, "an apartment," "the women's apartments," in the interior of the house.

Τέρνεν, accus. sing. neut. of τέρνην, είναι, εν, &c., "tender;" strictly, "rubbed down" (from τείρω, "to rub"), and so, "smooth," "soft," "delicate," "tender," &c.—Akin to τέρνος, τεράμων, as also to the Latin teres, tener, from tero.

**Line 143.** 'Αμφίπολον, nom. plur. of ἀμφίπολος, ου, strictly, "being about," "busied about;" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλων, "a handmaid."—From ἀμφίς and πόλεω, "to be busied about."

"Εποντο, Epic and Ionic for εἴποντο, 3 plur. imperf. indic. of the middle deponent ἐπομαι, "to follow," fut. ἐφομαι: 2 aor. (with aspirate) ἐσπόμην, &c.
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Book 3. Line 144–150.

**Line 144.** Ἄθρη, ης, ἵ, Epic and Ionic for Ἀθρα, ας, ἵ, "Æthra." (Consult note.)

Κλυμένη, ης, ἵ, "Clymene." (Consult note.)


Ἰκανόν, 3 plur. inperf. indic. act. of ἰκάνω, 'to come.' Epic lengthened form for ἰκώ.

Ὅθι, adverb, poetic for ὅ, "where."

Σκαιαί, nom. plur. fem. of σκαίος, ὁ, ὅν, "left," "on the left hand or side." Then, "western," "westward," as explained in the note. Hence the name Σκαιαί πύλαι, "the Scæan gates," given to the western gate of Troy. (Consult note.)

Πάνθοος, accus. sing. of Πάνθοος, οῦ, ὁ, "Panthous." (Consult note.)

Θυμοίτης, accus. sing. of Θυμοίτης, οῦ, ὁ, "Thymates." (Consult note.)

**Line 146.** Ἰκετάωα, accus. sing. of Ἰκετάων, ονός, ὁ, "Hicetaon." (Consult note.)

Οἶνον, accus. sing. of οἶνος, οῦ, ὁ, "a branch," "a scion or shoot." Consult book i., line 234.

**Line 147.** Ὀβαλέγων, ουτος, ὁ, "Ucalegon." Ἀντήνωρ, ορος, ὁ, "Antenor." (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of πνέω, with present signification, "to have breath or soul;" usually, however, employed metaphorically, "to be wise," "discreet," "prudent." Hence πεπνυμένος, "discreet," "prudent." —From an old root ΠΝΥ-, some remains of which are to be found in the compounds ἀμπνιώ, ἀμπνιμι, i. e., ἀναπνώ, ἀνάπνυμι.

Ἐλατο, Epic and Ionic for ἤντο, 3 plur. of ἤμην, assigned as an imperfect for ἤμαι, but in reality a pluperfect. Consult book i., line 512.

Δημογέρωντες, nom. plur. of δημογέρων, ουτος, ὁ, "an elder of the people." —From δήμος and γέρων.

Σκαίησι πύλησιν, Epic and Ionic, for Σκαιαίς πύλαις.

Γῆραι, dat. sing. of γῆρας, τό, "old age;" Homeric gen.

**Line 150.** γήρας, Attic contracted γήρως, and very late γήρας; dat. γῆρατ, Attic contracted γήρα.—The Sanscrit root is jri, "sene cere," "conteri."

Πεπανυμένοι, "having ceased," nom. plur. masc. perf. part. of πανω, "to cease;" middle voice of πανω.
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Book 3. Line 150-158.

'Ἀγορηταί, nom. plur. of ἀγορητής, φίλος, ὁ, "a speaker."—From ἀγορή, to speak in public, "to harangue."

Line 151. ἑττήτεος, Epic and Ionic for τέττιξ, dat. plur. of τέττιξ, ἦγος, ὁ, "a cicada." (Consult note.)

'Εὐκότες, nom. plur. masc. of ἔοικως. Consult book i, line 47.

Line 152. δένδρεω, dat. sing. of δένδρεον, ov, τά, Epic and Ionic for δένδρον, ov, τό, "a tree."

'Εφεσώμενοι, nom. plur. pres. part. of the middle deponent ἐφεσμένοι, "to sit upon;" fut. ἐφεσώμεναι.—An active is only used in the aorist ἑφέσα.

"Οπα, accus. sing. of ὰψ, ὀπός, ἥ, "a voice," "a note;" dat. ὰπὶ. accus. ὀπα.—From ἐπα, ὀπος, ἐπέειν.

Λειρίδεοςαν, accus. sing. fem. of λειρίδεος, ὀσσα, ὄν, "delicate." Strictly, "of or belonging to a lily," "of the nature or color of a lily;" but as early as Homer used in a metaphorical sense, χρῶς λειρίδεος, "lily skin;" and in the present case, speaking of the note of the cicada, "delicate."—From λειρίον, "a lily."

'ιέσων, 3 plur. pres. indic. act. of ἕμι, "to send forth," "to emit."

Line 153. Ἡντο, 3 plur. imperf. (strictly pluperfect) of ἕμαι, for which the Epic and Ionic form ἐταύρο occurred in line 149.

Πύργω, dat. sing. of πύργος, οὗ, ὁ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργαμος, also to the German burg, old German purg, English burgh, which words are probably akin to berg, "a hill." (Pott, Etymol Forsch., ii., p. 118.)

Line 154. Εἶδοντο, 3 plur. 2 aor. indic. middle of ἐιδῶ, "to see," "to behold." Homer more frequently employs the Epic form of the same tense, namely, ἐδόμην.

"Ἡκα, adverb, "in a low tone." (Consult note.)—The radical signification is "not much," "slightly," and the word must be akin not only to ἕκιστος, with initial lenis, "gentilest," but also to ἕσσων, ἕκιστος, being, in truth, their positive; also to ἀκέων, ἀκην, ἀκαλος. (Bullmann, Lexil., s. v.)

'Αγόρευνον, Epic and Ionic for ἠγόρευνον, 3 plur. imperf. of ἀγορεύω, "to utter."

Line 155. ἑνίσεις, ἱος, ἥ. (Consult note, and also remarks on νημεύσαμαι, book ii., line 296.)

'Ανώς, adverb, "wonderfully," "greatly." Consult book

Line 156. i., line 555.

'Ἀδανάταις θέος, Epic and Ionic for ἄδανάταις θεάς.

'Οπα, accus. sing. of ὰψ, ὀπός, ἥ, "look."
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Line 160. Τεκέσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, ές, τό, poetic term for τέκνον, έν, τό, and often employed thus in both Homer and Hesiod.

Line 161. 'Εφαν, Epic and ΑEolic for ἐφασαν, 3 plur. imperf. indic. act. of φημι.

Line 162. 'Ιέν, Epic and Ionic for Ιζου, 2 sing. pres. imper. middle of Ιζω, "to cause to sit;" in the middle, Ιζομαι, "to sit."

Line 163. Ἰδή, 2 sing. 2 aor. subj. middle of ειδω, "to see," &c.

Πηνύς, accus. plur. of πηνός, ό, ὦ (Doric πάος, which became the common form), "a kinsman," especially by marriage; "a marriage relation or connection." Never used by the ancients expressly of blood-relations.—From πενύ, the παο, being ἐπικτητον συγγενείς.

Αἰτία, Epic and Ionic for αἰτία, nom. sing. fem. of αἰτίος, η, οι, Epic and Ionic for α, οι, "in fault," "bearing the blame," &c.

Line 164. 'Εφόρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμᾶω, "to stir up against one;" fut. ἐφορμήσω.—From επί and ὀρμῶ, "to urge on."

Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.

Πελώριον, accus. sing. masc. of πελώριος, α, οι, "extraordinary," "remarkable."—From πέλμω, τό, "a prodigy."

'Εξονομήνης, 2 sing. 1 aor. subj. of ἐξονομάω, "to mention by name;" fut. ἐξονομάων : 1 aor. ἐξονόμηνα.—From ἐξ and νόμολος.


Line 166. Τεραπόν, accus. sing. masc. of τεραπός, α, οι, Epic and Ionic ἦ, οι, "of stately bearing."—From γεραίπω, "to honor," "to reward."

Βασιλεύς, Epic and Ionic for βασιλείτ, dat. sing. of βασιλεὺς, ές, ὦ, Epic and Ionic ἦς, &c. Taken here as a kind of adjective.

Δῖος, α, οι, "divine," "noble." Contracted for the less common δίος.—From Ζές, gen. Δίος.

Line 167. Αἰδοῖος, οἶα, οἶον, "an object of veneration," "regarded with reverence."

'Εσσι, Epic and Doric for ἔς or εί, 2 sing. pres. indic. of εἰπί.

'Εκφρός, voc. sing. of ἐκφρος, οὐ, ὦ, "a father-in-law," and equivalent here to πενθερός. Strictly, however, "a step-father."—Compare the Sanscrit evacā, and the Latin socer.

Line 168. Ὀφελείς, Epic and Ionic for Ὀφελείς, 3 sing. 2 aor. indic. act. of ὀφείλω, "to owe." Consult line 40.
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Αδείν, 2 aor. infin. act. of ἀνδίνω, "to please"; fut. ἀδηνῶ: 2 aor ἄδειν, besides which Homer has εὐδεῖν and ἄδειν: perf. ἅδεια.

Τείη, dat. sing., as if from a nominative τείης, gen. τείης:

Line 174. dual τείη, τείην: plur. τείη, τείην, τείην, τείην, "a son."

Ἐπόμην, Epic and Ionic for εἰπόμην, 1 sing. imperf. indic. of the middle deponent ἐπομαί, "to follow."

Θάλαμος, accus. sing. of θάλαμος, οῦ, ὁ, "a nuptial chamber," i. e., the marriage bed. Consult line 142.

Γνωστός, accus. plur. of γνωστός, ἦ, ὁ, generally, "known," "well known;" but in Homer, especially, often used as a substantive, "a relation," "a kinsman," "a brother," and so in the present instance.

Line 175. Τηλυγέτην accus. sing. fem. of τηλύγητος, ἦ, οὐ, "in the bloom of early life." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, "afar off," and γίγνομαι, hence "born afar off," i. e., when the father was away, like τηλέγονος: or "born at a distant time," "late-born," like ὕψιγονος. But the former interpretation with not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τῆλε is unexampled, except in the late word τηλεθανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttman's is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλυγέτης (with Orion, ap. Etym. Gud., p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, "one born at the end," "the last-born."

Ὀμηλικίνη, accus. sing. of ὀμηλικίη, ἢς, ἦ, Epic and Ionic for ὀμηλικία, ἂς, ἦ, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὀμηλίς, "of the same age," and this from ὀμὸς and ἥλις, "of age," "of the same age."

Ἐρασεινή, accus. sing. fem. of ἐρασεινός, ἦν, ὅν, "lovely," "beloved."

—From ἐρατός, ἦν, ὅν, poetic for ἐραστός, "beloved."

Line 176. τῇξη, 1 sing. perf. indic. act. of τῇξω, "to pine away;"

τῇξη: perf. τῇξη, which has here, as often elsewhere, an intransitive signification, "to be in a melting state," "to pine away." The primitive meaning of τῇξω is "to melt," "to melt down," "to cause to melt," especially "to smell" metals; and hence "to let the heart melt," "to pine away."—Probably akin to τῆγω from a like root comes the Latin tabeo, tabescio.

Line 177. Ἄνελπεται, Epic and Ionic for Ἄνελπετ, 2 sing. pres. indic
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of the middle deponent ἀνέρομαι, Epic and Ionic for ἀνέρομαι, "to ask," "to interrogate about;" so that ἀνεθεὶμαι is, in fact, for ἀνέρομαι.


Line 179. Ἀμφότερον. (Consult note.)

Ἀμφητής. Consult book i., lines 290 and 152.

Line 180. Δαήρ, ἔρος, ὄ, "a brother-in-law" "a husband's brother," answering to the feminine γάλως, "a sister-in-law."—Strictly, a digammatized word, δαῇρ, with which compare the Sanscrit dévri, and Latin levir; and for a similar change of d into l, compare δάκρυ and lacryma.

"Εσκε, Epic and Ionic for ἵν, 3 sing. imperf. indic. act. of εἰμί

Κυνωπίδος, gen. sing. of κυνόπις, ὁ, ἡ, "a shameless woman;" literally, "a dog-eyed woman." The term "dog," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote shamelessness or audacity, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (II., viii., 423), and Juno Diana (II., xxxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

"Εὖν, Epic and Ionic for ὑν, 3 sing. imperf. indic. act. of εἰμι

Line 181. Ἡγόσατο, Epic and Ionic for ἠγόσατο, 3 sing. 1 aor. indic. of the middle deponent ἡγομαι, "to regard with looks of admiration," "to wonder at," fut. ἡγόσαμαι: 1 aor. ἡγοσάμην. The more usual aorist, however, is ἡγοσάμην, though ἡγοσάμην occurs even in Attic, as in Dem., 296, 4.

Μάκαρ, voc. sing. masc. of μάκαρ, ἄρος, ὄ, ἡ, "happy."


Μοιρηγενές, voc. sing. masc. of μοιρηγενής, ὃ, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From μοῖρα, "destiny," and γένος.

"Ολυμοδαμόν, voc. sing. of ὀλυμοδαμόω, on (gen. oνος), ὃ, ἡ, "a fortunate man," more literally, "of blessed lot."—From ὄλυς, "happy," "blessed," and δάμον.

Line 183. Δέδηματο, Epic and Ionic for ἐδέδηματο, 3 plur. pluperf. indic. pass. of δαμαίω, "to make subject," "to subject;" fut. δαμάο: 1 aor. δαμάσα: perf. δαμήκα: perf. pass. δέδημαι: pluperf. ἐδέδημην.—Compare the Sanscrit dam, "to be tame," the Latin dom-are, English tame, German zehm.

Φρυγίν, accus. sing. of Φρυγίν, ὑ, ἡ, Epic and Ionic for Φρυγία, ἄς, ἡ, "Phrygia." (Consult note.)

'Εισέπληθεν, Epic for εἰσέπληθον, 1 sing. 2 aor. indic. act. of εἰσέρχομαι, "to go into"; fut. εἰσελθόμαι, &c.

'Αμπελόσεσα, accus. sing. fem. of ἀμπελός, ἰδέα, ἰδέα, ἰδέα, "abounding in vines."—From ἀμπελός, "a vine."

Aλόλοπωλος, accus. plur. masc. of αλόλοπωλος, on, "actively managing steeds;" more freely, "of fleet steeds."


'Οτρήσαι, Epic and Ionic for 'Οτρέω, gen. sing. of 'Οτρέως, τέω, τό, Epic and Ionic ἡνος, ὁ ὁ, "Otreus." (Consult note.)

Another Ionic form for the genitive is 'Οτρέος.

Μύγδονος, gen. sing. of Μύγδων, ονος, ὁ "Mygdon." (Consult note.)

'Αντίθεοι, Epic and Ionic for ἀντιθέοι, gen. sing. of ἀντίθεος, ὁ, "equal to the gods." Consult book i., line 264.

'Εστρατῶντο, Epic and Ionic lengthened form for ἐστρατῶντο, 3 plur. imperf. indic. middle of στρατῶ, as if from a form στρατῶ, "to encamp." (Consult the remarks of Buttman Ausf. Gr., § 105, Anm. 6.) The regular form would be ἐστρατεύοντο, from στρατεύω.

"Οξθας, accus. plur. of οξθῆς, ἦς, ἦ, older form of οξθος, ό, ό, "any height or rising ground," natural or artificial. In Homer usually plural, "the banks" of a river, more or less elevated. Many, both ancients and moderns, have thought that οξθῆ is always the "bank of a river," &c., and οξθος always "a hill;" but consult the remarks of Mehlhorn, ad Anacr. xxii., 2, p. 98 : still it is true that οξθος does not seem to be used of a bank.

Σαγγαρίων, Epic and Ionic for Σαγγαρίου, gen. sing. of Σαγγάριος, ον, ὁ, "the Sangarius," a river of Bithynia. (Consult note.)


'Ελέχθην, 1 aor. indic. pass. of λέγω, original signification "to lay" (German legen); in the passive, "to lie" (German liegen). Hence all the other significations may be derived; so that it is needless, as Buttman (Lexil., s. v.) does, to assume a separate root λέχω for this signification. Then, "to lay in order," "to arrange," &c.; and hence, "to lay among," "to count," &c., fut. λέξω.

'Αμαζόνες, nom. plur. of 'Αμαζών, ὁνος, ἦ, "an Amazon."

(Line note.) More usually, as here, in the plural, "the Amazons," a warlike nation of females. The name is usually derived from ά, prep., and ματός, "the breast," from the fable that they either took off, or checked the growth of, the right breast, that it might not inter
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Book 3. Line 189-197.

"ере with the use of the bow. But consult Anthon's Class. Dict., s. v. Amazon.

'Αντιάνειρα, nom. plur. of ἀντιάνειρά, ἡ (liko βωτιάνειρά, κυδιάνειρά), a feminine form of a masculine in -άνειρα, ἤ (for the shows that it can not come from a nominative in -ος), "a match for men." In the Iliad always as an epithet of the Amazons; but in Pindar (Ol., xii., 23), στάσις ἀντιάνειρά, "faction, wherein man is set against man."—From ἄντι and ἄνηρ.

Line 190. 'Ελίκωπες. Consult book i., lines 98 and 388.

Line 191. 'Ερείνε, Epic and Ionic for ἡρείνε, 3 sing. imperf. indic. act. of ἤρεινω, "to ask," like ἄρωμαι, and derived from it.

Γεραιός. Consult book i., line 35.

Line 193. Ἐυένω, neut. μείνω, gen. μείνον, irregular comparative of μικρός and ὀλίγος, "less," "smaller," "shorter."—According to Pott, the earlier form was μεινών, from an old positive μινύ traces of which remain in the Latin minus. (Etymol. Forsch., ii., p. 66.)

Line 194. 'Ιδέ, Epic and Ionic for ἵδε, conjunction, "and," "and also." Often occurring in Homer; but only once in the tragic writers (Soph., Ant., 669).

Στέφνοια, Epic and Ionic for στέφνος, dat. plur. of στέφνων, ὦ, τό, "the breast." Used by Homer in both singular and plural. — Akin to στερεώς, "hard," "firm." The root is probably ΣΤΑ—

Line 195. Πολυνοσείρη. Consult line 89.

Line 196. Κτίλος, ὦν, ὁ, "a ram."—Akin to κτιζω, "to produce," "to generate."—Not to be confounded with κτίλος, ὦν, "tame;" and yet this also appears to come from the same verb, in the sense of "to inhabit," and to denote that which is accustomed to dwell among men. (Pott, Etymol. Forsch., i., p. 203.)

'Επιπωλεῖται, 3 sing. pres. indic. middle of κτιπωλέωμαι, "to move about among," said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

'Αρνεύω, dat. sing. of ἄρνειός, ὦ, ὁ, "a young ram," just full-grown. (Consult note.) Originally a masculine adjective, as appears from ὄρνειός δώς, "a male sheep." (Od., x., 572.) —Akin to ὕφθυν.

'Είσκω, 1 sing. pres. indic. act. of εἴσκω, "to liken," "to think like." An Epic word.—From ἱος, Epic ἂνος, whence also ἂσκω. According to others, from ἄοικα, like εἰκάζω.

Πηγεσθήλω, dat. sing. masc. of πηγεσθήλλω, ὦ, "thick-fleeced."—From πῆγαναι and μαλλός, "a fleece."

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Line 199. 'Oïow, Epic and Ionic for oïôv, gen. plur. of ðïê, gen. ðïôs, accus. ðiv : nom. plur. ðïêç, gen. ðïôv, dat. oïôi, but usually in Homer ðêôai, Epic shortened form ðêôai : accus. ðïâs : contracted nom. and accus. ðïê, "a sheep." The Attics, on the other hand, contract all cases : nom. oïç, gen. ðôòs, dat. oïî, accus. ðôw : nom. plur. ðôëç, gen. oïôv, dat. oïîl, accus. oïôs : and the nom. and accus. are still farther contracted into oïç. Of these Homer has only oïôs and oïôv.—From ðïê, with the digamma, ðïêç, comes the Latin ovis.

Πôî, eôs, tô, "a flock;" plural ðôêa, tôa.—Akin to ποûêîv, πâûc, πêpâûai.

'Arêgêvâîvôv, Epic and Ionic for ãregêvnoxî, gen. plur. of ãregêvnoç, ÿ, ùv. "white," "white-nued." Consult line 141.

Line 199. 'Ekêgyàvâ, nom. sing. fem. part. of the Epic perfect êkêgyàvâ, assigned to êkêgyóvomai, "I spring from;" fut. êkêgyóvûomai : perf. êkêgyôvôa : Epic perfect êkêgyàvâ : part. êkêgyâç, êkêgy, ãgaç, êkêgyôvôs, "sprung from."—From êk and ãgyàv, and this from the radical ãyw, but assigned to ãgyûvomai, as an Epic form for ãgyôvôa.


Line 201. 'Tràfî, Epic and Ionic for êtràfî, 3 sing. 2 aor. indic. pass. of trèfô, "to nurture," "to rear." Consult book i., line 251.


Kranâç, gen. sing. fem. of krâvûç, ÿ, ùv, "rocky," "rugged."—Derivation uncertain. The word is akin, perhaps, to krâv-ôv, the cornel-tree, the idea of hardness of wood and stony fruit being implied in the latter name.


Piûvû, accus. plur. neut. of piûvûç, ÿ, ùv, "prudent," for which we have also the Epic lengthened form piûvûç, ÿ, ùv. Consult line ii., line 55.


'Eîêlîvîsôa, Epic and Ionic for êêlîvîsôa, 1 sing. 1 aor. indic. act. of êêlîvîçô, "to entertain," "to receive as a guest." Fut. Êêlîvîçô : 1 aor. Êêlîvîsôa Observe that Êêlîvîçô itself is Ionic for
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ξενίζω, which last is the Attic form.—From ξεινός, Ionic for ξένος, "a stranger."

Φιλέα, Epic and Ionic for φιλέα, 1 sing. 1 aor. indic. act. of φιλέω, "to receive kindly," literally, "to love."

Line 208. "talents." Employed poetically here for φύσις.—From φύς.

'Εδάνυ, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, "to become acquainted with," "to learn," &c.

'Αγρομένοις, Epic and Ionic syncopated form for ἀγετρό-μένοις, dat. plur. pres. part. pass. of ἀγετρῶ, "to assemble;" "to collect;" fut. ἀγετρᾶ.—From ἀγω.

'Εμιχθεν, Epic for ἐμιχθέναν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγγμι, "to mix," "to mingle among or with;" fut. μίξω: 1 aor. pass. ἐμιχθήν.—Compare Latin misc-eo, German misch- en, Sanscrit misch-ta.

'Τείρεξεν, Epic for ὑπερείξεν, 3 sing. imperf. indic. act. of ὑπερέξω, "to overtop," i. e., "to have or hold one's self above;" fut. ὑπερέξω.—From ὑπέρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

'Εξομίνω, nom. dual masc. pres. part. of ἐξομαί, "to seat one's self," "to sit;" fut. ἐδομαί. Observe that there is, in fact, no such active as ἐξω, "to set" or "place," in Greek, though, as if from it, we have the transitive tenses ἐλασ, mid. ἐλῶμι: fut mid. ἐδομαί: perf. pass. ἐδοίμαι.

Γεραρώτηρος, α, ου, comparative of γεραρός, ù, ón, "of stately bearing," "of dignified mien."—From γέρας, "rank, prerogative, dignity," &c.

Line 212. Υφαίνειν. Consult line 125.

'Επιτροχαύδην, adverb, "with rapid conciseness;" literally, "runningly."—From ἐπι and τρέχω, "to run."

Παῦρα, accus. plur. neut. of παῦρος, α, ου, "little," "small."

Line 214. Usually in the plural, of number, as in the present instance, "few," "a few things or words."

'Αλγέω, adverb, from λιγοῦ, είσα, ε. (Consult note.) Πολύμνοσ, ου, "of many words," i. e., wordy, talkative.—From πολύς and μῦθος.

Line 215. "Ἀφαμαραγετής, ες, always missing the point," "a random talker."—From ἀπό, ἀμαρτάω, and ἐτος.

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Line 217. Στάσκεν, 3 sing. Epic iterative form of 2 aor. indic. act. ίστήμε, and put for έστή.

'Ταλ, poetic, especially Epic form for ούπο.

'Ιδέσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of εἶδω, "to see," "to look," and put for άδε.

Πήξας, nom. sing. 1 aor. part. act. of πήγνυμι, "to fix," fut. πήζω: 1 aor. ἐπήξα.


'Ενώμα, 3 sing. imperf. indic. act. of νομίῳ, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. νομίσω: 1 aor. ἐνώμησα.—From νέμω, the original meaning of νομίω being "to deal out," "to distribute," &c.


'Εχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of έχω, and put for εξεχεν.

'Αδρεί, Epic and Ionic for άδρεί, dat. sing. of άδρίς, ι, gen. άος and έος, "ignorant," "unskilled in art."

'Αύκοτον, accus. sing. masc. of άύκοτος, ον, "exceedingly angry."—From ζα-, intensive prefix, and κότος, "anger," "wrath."

Line 220. Ὄπα, accus. sing. of ὅψ, gen. ὄπος, ή, "a voice."

'Ιεί-3 sing. imperf. indic. act., from a radical form λέω, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of ἱμ. 

'Ηφάδεςεν, Epic and Ionic for ηφάδεν, dat. plur. of ηφάς, ύδος, έ, "a snow-flake."—From νίφω, "to snow."

Χειμερίςεν, Epic and Ionic for χειμερίας, dat. plur. fem. of χειμέρις, ά, ον, "wintery."—From χείμα, "winter."


'Αγασάμεθα, Epic and Ionic for ἀγασάμεθα, 1 plur. 1 aor. indic. of the middle deponent ἀγαμαί, "to wonder;" fut. ἀγίσαμαι: 1 aor. ἀγασάμην: but usual aorist ἀγίσαθην.

Line 222. 'Εγέχός, ον. Consult note, and also book ii., line 188.

'Ανύπετλος, ον, "long-robed," "of flowing robe."—From ταυτω, "to stretch," "to extend," and πέτλος, "a female robe." The peplus was made of fine stuff, usually with rich patterns;
and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male ἱμάτιον or χλαίνα. That the peplus might cover the face and arms is plain from Xenophon (Cyr., v. 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

**Line 229** Πελώριος. Consult note, and also line 166.

"Ερχος, εος, τό, "the rampart," i. e., the great defender.—From ἔργω, ἔργω, "to shut out," "to keep or drive off."

**Line 230.** Κρήτεσσι, Epic and Ionic for Κρήται, dat. plur. of Κρῆς, Κρήτης, "a Cretan."

'Αγοί, nom. plur. of ἀγός, oú, ó, "a leader," "a chieftain."

**Line 231.**—From ἄγω.

'Ηγερέθωνται, 3 plur. pres. indic. of ἡγερέθωμαι, Epic form of ἡγείρομαι. Consult book ii., line 304.

**Line 233.** Κρήτηδεν, adverb, "from Crete."—From Κρήτη, ἂ, "Crete," now Candia.

**Line 235.** ὁνόμα, αῖος, τό, Epic and Ionic for ὁνόμα, αῖος, τό. In Homer, the form ὁνόμα is more frequent than ὁνόμα. Herodotus, on the other hand, employs the Ionic ὁνόμα alone.

Δοιό, accus. dual, "two;" strictly, the dual of δοιό. It is indeclinable in Homer, who usually has it masculine.

Κοσμητόρα, accus. dual of κοσμήτωρ, ὁ, "a leader;" "a commander;" literally, "one who marshals or arranges."—From κοσμέω, "to order," "to arrange."

**Line 237.** Κάστορα, accus. sing. of Κάστωρ, ὁ, "Castor," son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πῦς, adverb, "at the fast," "with clinched fast," i. e., in boxing or pugilistic encounters.—Hence πῦκτης, "a boxer;" πυγμή, "a boxing match," &c.

Πολυδεύκεα, accus. sing. of Πολυδεύκης, εος, ὅ, "Pollux," son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a πῦκτης, or boxer.—Consult Metrical Index.

**Line 238.** Αὐτοκασιγνητός, accus. dual of αὐτοκασιγνητός, ὅ, "an own brother." She calls Castor and Pollux her "on two brothers," because born of the same mother with her, namely Leda.

—From αὐτός and κασιγνητός, "a brother."

Τῷ, Epic and Ionic for ὅ, accus. dual of δῆς, ἂ, ὅ.

Γείναρο, Epic and Ionic for ἱγείναρο, 3 sing. 1 aor. indic. 1 pl. m. of γείνω, from an obsolete active γελν, for which γεννᾶω is in use. In the passive, "to be engendered," "to be born;" in the micile. "to
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bear," "to bring forth."—Observe that γένω is the common root of γείω, γείνομαι, and γίνομαι. Compare the Latinignon, genui.

Line 239. ἐπέσθην, 3 dual 2 aor. indic. of the middle deponent ἐπομαί, "to follow;" fut. ἐφομαί: 2 aor. ἐπισύμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίμων, ὦνος, ἥ, "Laedasmon," the capital of Laconia, also Laconia itself.

'Επατείνης. Consult line 175.

'Εποντο, 3 plur. imperf. indic. of ἐπομαί, and Epic and Ionic for ἐποντο.

Ποντοπόρος. Consult line 46.

Καταδέμαναι, Epic, Doric, and Ἀεolic for καταδάναι, 2 aor. infin. act. of καταδόω or καταδύνω, "to engage in." Properly, "to get deep into," "to get into the thorong or thick of a thing."
The literal meaning is, "to go under," "to sink;" fut. καταδύσσω: 1 aor. κατέδμα: 2 aor. κατελύνω.—From κατά and ὄν, or ὅνω.

Line 242. Αἰσχέα, accus. plur. of αἰσχος, εος, τό, "a disgrace."

Δεδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δέδω, "to fear;" fut. δεδομαί: 1 aor. δεδοσα: perf. δεδοικα, and also δέδο (which last is rare in Attic prose), with syncopated forms δέδυμεν, δέδετε, imperative δέδοιτε, part. δεδώς.


Κατέχεν, Epic and Ionic for κατείχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσίζος, ον, "life-bestowing," "producing or sustaining life."—From φύω, "to sustain," and ζωή, "life."

'Εφόρωνα, Epic and Ionic for εὐφόρωνα, accus. sing. masc. of εὐφρων, ονος, "gladdening," "cheering."—From εὐ and φρόν.

'Αρούρης, gen. sing. of ἀρούρη, νῆ, ἥ, Epic and Ionic for ἄρουρα, ἄρο, ἄρο. Consult line 115.

'Ασκό, dat. sing. of ἀσκός, οῦ, ὁ, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to σκύτος, with ἄ prefixed.

Αἰγείω, dat. sing. masc. of αἰγειος, α, ον, Epic and Ionic η, ον, lengthened form for αἰγεός, "of goat-skin," literally, "of a goat."—From αἰξ, αἰγός, "a goat."

Κρητῆρα, accus. sing. of κρητήρη, ἔρως, ὁ, "a mixer." Consult note, and also book i., line 470.

Φαενών, accus. sing. masc. of φαενός, ὦν, "bright "shining." From φῶς, "light," "brightness."
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Line 248. ἀργυρός, accus. plur. neut. of ἀργυρός, ἃ, ὧν, Epic and Ionic for ἀργύρος, ἃ, ὧν, Attic contr. ἀργυριός, ἃ, ὧν, "gold-
cr."—From ἀργυρός, "gold."


Line 249. οὐρνέων, 3 sing. 1 aor. indic. act. of οὐρνέω, "to urge;"
 fut. οὐρνεύω: 1 aor. οὐρνέω.

"Ορνέο, Epic for ὄρνεο, 2 aor. imper. middle of ὄρνευμι, "to
raise," "to arouse;" fut. ὄρνεω: 1 aor. ὄρνεω. In the mid-
dle, ὄρνευμι, "to arise," "to arouse one's self;" 2 aor. ὄρνευων: or,
generally, by syncope, ὄρνυμι, ὄρνεο, ὄρνεο, &c., 2 aor. imper.
ὄρσε, Epic ὄρσε (like ἀείσεο, λέξεο), contracted ὄρσει.

(Buttmann, Irreg. Verbs, p. 193, ed. Fishlake.—Consult, also, note.)

Αλαμεδινίδις, voc. sing. of Αλαμεδινίδις, ὅ, ὧ, "son of Laome-
don." Patronymic, from Αλαμέδων, οὐτος, ὧ, "Laomedon," father of
Priam.


Τάμις, 2 plur. 2 aor. subj. act. of τάμω.

Nώταται, with shortened mood-vowel, for νέωταται, 3 plur.

pres. subj. middle of νέωμαι, "to return;"

"Πρήγαος, Epic and Ionic for ἤπρηγάος, 3 sing. 1 aor. in-
dic. act. of βγέω, "to shudder;" fut. βγήσω: 2 perf. ἤβγί-
;α (with present signification). In Homer, only metaphorically, to
shudder with fear or horror; among the post-Homeric writers, to
shiver or shudder with cold.—From βγιος, "frost," "cold."

Zeγγύμενει, Epic, Doric, and Æolic for ζγγύμενει, pres.

infinit. act. of ζγγύμενο, "to yoke," "to harness;" fut. ζγήξα:
1 aor. ζγεξε. The root is ZYG—which, appears in the 2 aor. ζγγ-
ύμαι, and the substantive ζγγυ-ων, and recurs in the cognate languages;
as, Sanscrit yuj, Latin jung-ere, German joch, our yoke, &c. (Pott,
Etymol. Forsch., i., p. 237.)

'Οπραλέως, adverb, "quickly," "zealously."—From οπραλέως.

"quick," "zealous," and this akin to οὐρνέω, "to urge."

Line 261. Αρ, shortened Epic and Doric form of άνα, "up." Butt-
mann prefers άν (Ausz. Gr., § 117, An. 4); but consult
note.

Ηβία, ον, -ά, "the reins," often occurring in Homer, who uses
this newer form only, and always in the plural: the singular ἱβιον
is late. Strictly, "the bit." Another form, ἱβία, ον, ἴ, occurs in the
post-Homeric and tragic writers, and is usually, like the former, em-
ployed in the plural.

Τείνει, Epic and Ionic for τείνει, 1 aor. indic. act. of τείνω, "to


Line 262. Πάρ, shortened form for *παρά*. Consult previous line, remarks on ἄν.

Περικαλλέα, accus. sing. masc. of *περικαλλής*, ἐς, "very beautiful."
Consult book i., line 603.

*βῆσετο*, Epic and Ionic for *ἐβῆσετο*, 3 sing. 2 aor. indic. middle of *βαίνω*, with the characteristic (σ) of the first aorist. Consult book i., line 428.

*Δῖφρον*, accus. sing. of *δίφρος*, ςυ, ὅ, and later ἦ, with metaplastic plural τὰ δίφρα: properly, "the chariot-board," on which two could stand, the driver (Ἱνίαρχος) and the combatant (παραβάτης). But in the Iliad, the word often occurs, as in the present instance, in the sense of "a chariot," "a war-chariot."—From δίς and φέρω, from its carrying two.

Line 263. Τῶ, nominative dual of ὅ, ἦ, τό.

Σκαῖών. Supply πυλὼν, and consult line 145.

Περίονδε, adverb, "to the plain," i. e., from the high ground on which the city stood.

*Εχον*, Epic and Ionic for *ελχον*, 3 plur. imperf. indic. act. of *ἐχο*.


"Ωρνεύτω, 3 sing. imperf. indic. middle of ὄρνημι, "to raise," "to arouse." In the middle, ὄρνημαι, "to arise." Consult line 250.

'Αγανιλ, nom. plur. masc. of ἀγανῖς, ἢ, ὅν, "illustrious;" strictly, "admirable." In Homer almost always said of kings, heroes, &c., "illustrious," "noble," "high-born."—From ἀγαμαί.

Line 269. Σύναγον, Epic and Ionic for *σύνηγον*, 3 plur. imperf. indic. act. of συνάγω.

Line 270. Μίσαγον, Epic and Ionic for *ἐμισαγόν*, 3 plur. imperf. indic. act. of μίσα, "to mix," which present Homer always uses for μιγημαι.—Consult line 209.

*Εκεναν, 3 plur. 1 aor. indic. act. of χέω, "to pour;" fut. χείσω: 1 aor. Epic *εκενα* : 1 aor. Attic *ἐκεα*. The form έκενα of the 1st aorist, from the usual future χείσω, is probably not Greek.


Χειράσσει, Epic and Ionic for *χερσῖ*, dat. plur. of χείρ, χείρως, ἦ, "the hand"
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Μάχαιρα, accus. sing. of μάχαιρα, ας, η, "a large knife," worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the μάχαιρα was a sabre or bent sword, opposed to ξίφος, the straight sword.—Derivation uncertain.


Κουλεόν, οί, τό, same as κουλεός, ος, ὁ, "a sheath." These are the Ionic forms. The Attic writers, on the other hand, have κουλέος. Consult book i., line 194.

"Αυρτο, 3 sing. plur. perf. pass. (in the sense of an imperfect) αι ἄρτω, "to hang." The regular form would be ἄρτο or ἄρτο, but this is one of the verbs which change their vowel to ο in both perfects; as, ἔρωμα, from ἔρωμι: τέχνωσα, from τίπτω: εἰὼθα for εἰθα, from ἱθω: ἄρθω, ἄρθωκα (whence, in the New Testament, ἄφενται), for εἰκα, ἄφεικα, ἄφεινται, &c. (Bultmann, Irreg. Verbs, ed. Fishlake, p. 6, note.)


Τάμνω, Epic and Ionic for ταμνύε, 3 sing. imperf. indic. act. of τάμνω, "to cut," Epic and Ionic for τίμω.

Τρίχας, accus. plur. of τριξ, τριχός, ή, "the hair," both of man and beasts, "the hair of the head."

Neimán, Epic and Ionic for ἐνεμάν, 3 plur. 1 aor. indic. act. of νέμω, "to distribute," fut. νέμω: 1 aor. ἐνεμά.


Line 276. Ἰδνθεν, adverb, "from Ida."—From ἱδνη, ης, η, "Ida."

Μεδέων, onος, a participial form, though no present medéi is found "ruling."—Then, taken with a kind of substantive force, "a guardian," "a ruler," over special places.

Line 278. Γαία, ας, η, poetic form for γῆ, "earth."

Καμόντας, accus. plur. masc. 2 aor. part. act. of κάμω, "to labor;" fut. καμῶ: 2 aor. ἐκαμον.

Line 279. Τίνοσον, 2 dual pres. indic. of the middle deponent τίνο-μαι, poetic for τίνομαι, "to punish."

Οτις, Epic and Ionic for δοτις.

"Επιορκόν, accus. sing. neut. of επιορκός, ον, "swearing falsely," "perjured." In the present instance, however, it is taken as a substantive, and επιορκόν ὄνομα is "to swear falsely," "to take a false oath."—From ἐπί, denoting opposition, and ὄρκος, "an oath."

"Κωσθη, Epic and Ionic for ὄσθη, 3 sing. 1 aor. subj. act of δυ- νῆ, "to swear;" fut. ὄνομαι: perf. ὄνομακα: 1 aor. ὄσθα.


Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάζω: perf. πεφυλαξα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin caseo.

Kαταπέφυγε, 3 sing. 2 aor. subj. act., as if from a present καταπέφυνα, "to slay," which, however, is not in use. The aorist participle καταπεφυνον is accented like a present.—From κατά and ἐπεφυν (πέφυν being shortened from the reduplicated form πέφυν, like λελαδέσθη, λελαδείν, πεπίθειν), assigned to obsolete root φένω, "to slay."

Line 286. Ἀποτίνεμεν, Epic, Doric, and Ἐολικ for ἀποτίνειν, pres. infin. act. of ἀποτίνω, "to pay," "to render back."—From ἀπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

Line 287. Ἐσσομένοισι, Epic and Ionic for ἐσσομένοις, fut. part. of εἰμί.


Line 291. Εἶσα, Epic for ἐς, "until."


Line 292. Ἡ, for ἥ, Consult book i., line 219.

Στομάχον, accus. plur. of στόμαχος, on, ὅ, strictly, "a mouth," "an opening:" hence, 1. In the oldest Greek, "the throat," "the gullet:" 2. Later, usually, "the orifice of the stomach," and so, "the stomach" itself, frequently in Galen. In Hippocrates, also, "the neck of the bladder or uterus."

Αρνῶν. Consult line 103.

Τάμε, Epic and Ionic for ἑταμε, 3 sing. 2 aor. indic. act. of τέμω, "to cut;" fut. τεμῶ: 2 aor. ἑταμον.

Νηλεῖ, Epic and Ionic for νηλεῖ, dat. sing. of νηλῆς, ἐς, and this Epic and Lyric for νηλεῖς, ἐς, "cruel;" literally, "without pity," "pitiless," "ruthless."—From νῆ, "not," and ἐλεος, "pity," "compassion."

Line 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of καταστήσω, "to put down," "to deposit;" fut. κατάθεσω: 1 aor. κατέθηκα.

Ἀσπαίροντας, accus. plur. masc. pres. part. act. of ἀσπαίρω, "to gasp," "to struggle convulsively."—From ὄ, euphonic, and σπαίρω, "to gasp," &c.

Line 294. Δευομένως, accus. plur. masc. pres. part. of δεόμαι, "to want," Epic form for δεόμαι, fut. δεόσωμαι, &c.

Εἴλετο, 3 sing. 2 aor indic. mid. of οἰλέω, "to take;" fut. οἰλήσω: 2 aor. mid. εἰλίσμην.

'Αφυσάμενοι, Epic for ἄφυσάμενοι, nom. plur. 1 aor. part. middle of ἄφυσο, "to draw" (consult book i., line 598); fut. ἄφυσω: 1 aor. ἄφυσα: aor. mid. ἄφυσάμην.

Δεπάσεσιν. Consult book i., line 471.

'Εκχευν, Epic and Ionic for ἐκχευν, 3 plur. imperf. indic. act. of ἐκχῦω, "to pour out;" fut. ἐκχέοσο.

Αἰείγενέταις, Epic and Ionic for αἰείγενέταις, dat. plur. masc. of αἰείγενέτης, ου, ο, Epic for αἰείγενέτης, ου, ο, "everlasting," "ever-existing."—From αἰεῖ, for αἰεί, and the radical γεύω.

Εἰπεσσεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.

Πημήνειαν, 3 plur. Αἰolic 1 aor. opt. act. of πημαίνω, "to commit wrong," "to harm," "to injure;" fut. πημαίνω: fut. mid. (in an active senso by Aristophanes, Αch., 842: in a passive one by Sophocles, Αj., 1155) πημανοῦμαι: 1 aor. pass. εἰπημάνθην.—From πῆμα, "harm," "injury," &c.

'Εγκέφαλος, ου, ο, "the brain." Properly, an adjective, ἐγκέφαλος, ου, "within the head," where μελός is usually supplied, "head-marrow," for which Galen has μελός ἐγκεφάλης.

Χαμάδες, adverb, Epic for χαμάτε, "on the ground;" "to the ground." Compare οἰκαδε, for οἰκάδε.—From χαμαί, "on the ground."

'Ρέω, 3 sing. pres. opt. act. of βέω, "to flow;" fut. βέωσο.

Δαμείεν, for δαμείνασαν, 3 plur. 2 aor. opt. pass. of δαμώ, "to subjugate," "to enslave," &c. The shortened form of the optative in -έν, as here employed, came into regular use at a later day. (Kühner, Ι 115, 7.)


Δαρδανίδες, ου, ο, "descendant of Dardanus." Patronymic.


Proti. Consult line 116.

'Ηνεύβεσαν, Epic and Ionic for ἄνευβεσαν, accus. sing. fem. of ἄνευβεσες, ἑσα, ἑν, Epic and Ionic for ἄνευβεσες, ἑσα, ἑν, "lofty," "high;" literally, "windy," "airy," and so "high," "lofty," "situate on high."—From ἄνευος, "wind."

Τῆλησομαι, 1 sing. fut. indic. middle of the radical form τλάω, which is never found in the present, this being replaced by the perfect τέλθηκα, or the verbs τοῦμαι, ἄνεχομαι, ὑπομε- νώ, &c., "to endure," "to bear."

'Orāσθαι, pres. infn. middle of ὁράω, in an active sense, "to behold," "to see." Consult book i., line 198.

Line 307. Μαρναμένον, accus. sing. pres. part. of μαρναμαι, "to contend."

Line 309. Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πέρωμαι, strictly, "to bring to pass;" "to contrive;" hence "to give," "to offer," "to impart;" perf. pass. πέπρωμαι, "to be one's portion or lot," hence 3 sing. perf. pass. πέπρωμαι, "it has been fated, foredoomed," &c., and the perf. part. pass. πεπρωμένον, "fated," "decreed," "foredoomed."—Assigned by some to a root PIOP-, by others regarded as a syncopated perfect from περατώ: thus, πεπρωμαι for πεπεράτωμαι: but this is too far-fetched. The true root appears to be the preposition πρό, "before," "beforehand."


Θέτο, Epic and Ionic for θέτο, 3 sing. 2 aor. indic. middle of τίθημι.

'Ισόθεος, ov, "godlike;" literally, "equal to the gods." Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἵσος and θεός.

Φός. Consult book ii., line 164

'Αψφρος, nom. plur. of ἀψφρος, ov, strictly, a shortened form for ἄψφρος, ov, "back-flowing;" but in Homer usually in the general signification, "going back," "moving backward."—From ἄψ and βέω.

'Απονέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. of ἀπονέομαι.

Διεμέτρεον, Epic and Ionic for διεμέτρουν, 3 plur. imperf. indic. act. of διεμέτρεω, "to measure off." Literally, "to measure through or throughout;" fut. διεμέτρησον.—From διά and μετρέω.

Κλήρος, accus. plur. of κλήρος, ov, ὃ, "a lot."—Perhaps from κλάω, "to break," because twigs, potsherds, or other κλάσματα were used for the purpose.—At a later day dice were called κλήροι, because used to decide any thing doubtful.

Κυνέη, dat. sing. of κυνέη, νη, ἥ, "a helmet," contracted by the Attics into κυνῆ. Originally a feminine adjective from κόνεος, ἥ, ov, having δόρι, "a skin," understood, and signifying, therefore, "a dog's skin." But as this material was used for making soldier's caps, κυνέη is, in Homer and Hesiod, "a cap or helmet," not necessarily of dog's skin, for we find κυνέη ταυρείη, κτιδή, &c., nay, even κυνέη πάγχαλκας (Od, xviii., 378. Con seu note on line 336, p. 212.)
HOMERIC GLOSSARY.


Χαλκήρει, Epic and Ionic for χαλκήρει, dat. sing. fem. of χαλκηρής, ec., "brass-adorned;" more literally, "furnished or fitted with brass."

—Probably from χαλκός and ἀρω, "to fit." Consult remarks on κυνή preceding.

Βάλλων, Epic and Ionic for ἐβάλλον, 3 plur. imperf. indic. act. οὐ βάλλω, "to cast." (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

'Αφετι, 3 sing. 2 aor. opt. act. of ἀφίημι, "to hurl," "to send forth;" fut ἀφύομαι, &c.

'Ηρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἢράσομαι, "to pray;" fut. ἢράσωμαι, Epic and Ionic ἢράσομαι : 1 aor. mid. ἢρασίμην, Epic and Ionic ἢρασίμην, &c.—From ἢρα, Epic and Ionic ἢρη, "a prayer."

'Ανέδεον, 3 plur. 2 aor. indic. act. of ἀνέχω, "to hold up."

Line 320. Μεδεων. Consult line 276.

'Αποφθιμένον, "having perished," accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθινω or ἀποφθιο, "to perish," "to die away;" fut. ἀποφθιομαι : 1 aor. ἀπεφθιοσα, always transitive, "to destroy;" 2 aor. mid. syncopated ἀπεφθιόμην (same in form with the pluperfect passive): part. ἀποφθιμένος. (Buttmann, Irreg. Verbs, p. 256, ed. Fishlake.)


Line 324. 'Εφαν. Consult line 161.

'Ορθναλλος. Consult line 83.

Πάλλει, Epic and Ionic for ἐπάλλει, 3 sing. imperf. indic. act. οἱ πάλλω, "to shake;" 1 aor. ἐπηλη : Epic 2 aor. part., in reduplicated form, πετάλων, used by Homer only, in composition, with ἄνα, as in ἄμπεταλὼν.

Line 325. 'Ορῶν, Epic lengthened form for ὄρων, pres. part. of ὄρω.

Consult book i., line 56.

'Οδώς, adverb, "quickly."—From θοδός, ἕ, ἄν, "quick."

'Οροσέν, Epic and Ionic for ὄροσεν, 3 sing. 1 aor. indic. act. of ὄροω, "to rise and rush violently on or forward," "to leap," "to dart forward;" fut. ὄροσαμία : 1 aor. ὄροσα.—From ὄρω, ὄρωμι.

'Ισονεῖ, 3 plur. imperf. indic. mid. of ἵσω, "to cause to sit="

Line 326. in the middle, ἴσομαι, "to seat one's self," "to sit."—The root is ΕΔ—, which occurs in ἐδ-ος, "a seat," and in the Latin sedeo.

'Ηχή, Epic for ἥ, "where."
HOMERIC GLOSSARY.


Line 327. 'Aerolpodoes, nom. plur. of aerolpous, ὁ, ἥ, γεν. ποδός, "light-footed;" more literally, "lifting up the foot," i. e., fleet, briskly-trotting.—From aerípou, "to lift up," and πούς, "the foot."

'Εδώσεο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύω or δύνω, "to get into," &c. Hence, "to put on," said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

Πόσις, νος, ὁ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pati, "lord," "husband," and consult the remarks on πότνω, book i., line 357.

Kυμιάς, accus. plur. of κυμίς, ἰdos, ἥ, "a greave." (Consult note.)—From κυμη, "the bone of the leg from the knee to the ankle," the part protected by the greave.

Кυμηγυ, Epic and Ionic for κυματις, dat. plur. of κυμη, ης, ἥ, "a leg;" strictly, "the bone of the leg." Consult previous word.

'Αργυρέως, Epic and Ionic for ἀργυρός, dat. plur. of ἀργύρεος, α, όν, contracted ἀργυρούς, α, οὖν, "of silver."—From ἀργυρός, "silver."

'Επισφύριος, dat. plur. of ἐπισφύριον, οὖ, τό, "an ankle-ring," which secured the greave on the leg. (Consult note.) The term properly denotes "something laid or placed upon the ankle."—From ἐπι, "upon," and σφύρων, "the ankle."

'Aρανύς, "fitted," "secured," accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "to fit," &c. The active present in use is ἀρανίσκω, formed from the 2 aor.; fut. ἄροι, Ionic ἀρω: 1 aor. ἄρσα, Ionic ἄρσα: 2 aor. ἄραρον, Ionic ἄραρον: perfect active, with intransitive and present signification, ἄραρα, Epic and Ionic ἄρηρα, part. ἄραρῶ, Epic and Ionic ἄρηρως, fem. ἄρηρινα, but Epic (metri gratia) ἄρηρινα: pluperf. ἄρηρεν, Epic and Ionic ἄρηρεν.

Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for Line 332. θώρακα, ἀκος, ὁ, "a corselet."

'Εδυνεν, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.

Οτα, Epic and Ionic for οὖ, "his," gen. sing. of the possessive pronoun δς, ἥ, οὖ, "his, her, its.

Κασιγνύτοιο, Epic and Ionic for κασιγνυτος, οὖ, ὁ, "a brother."—From κασις, "a brother," and γεννάω.

'Ηρμοσε, 3 sing. 1 aor. indic. act. of ἠρμόζω, "to fit," fut. ἠρμόσω: 1 aor. ἠρμοσα.—From ἠρμός, οὖ, ὁ, "a fitting," and this from ἄρω, "to fit."


Σάκος, eōs, τό, "a shield." The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (II., vii., 222): hence the epithets χάλκεων, χάλκηρες, τετραθέλμων, ἐπαθείνων. It was concave, and hence sometimes used as a vessel to hold liquid. (Esch., Theb., 540.)

Στιβαρόν, accus. sing. neut. of στιβαρός, ἄ, ὄν, "strong," "stout;" strictly, "close-pressed," and hence "thick," "stout," &c.—From στείβω, "to tread with the feet," "to pack close by treading."—Akin to stipo, stipes, stappa, our step, step, stump, stump, &c.


Κυνηγ. Consult line 316.

Εὐτυκτος, accus. sing. fem. of εὐτυκτος, ον, "well-made."—From εὖ and τεῖχω.

"ἲππουρίων, accus. sing. fem. of ἰππουρίς, ἴδος, ἱ, "horse tailed," "decked with a horse-tail."—From ἰππός and ὤφρα, "a tail."

Λόφος, οὖ, ὀ, "the crest" of a helmet, usually of horse-hair. The term properly denotes "the back of the neck," "the neck," especially of draught cattle, because the yoke rests upon and rubs it (λέπει): then, metaphorically, "a ridge of ground," "a rising hill," like the Latin jugum and dorsum; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, "to rub," "to chafe," as above.

Ἔνευερ, 3 sing. imperf. indic. act. of νεύω, "to nod," fut. νέχων: perf. νένευκα, &c.—Compare Latin nuxo.

Παλάμφφων, Epic dative, with φι, suffixed, for the common Παλάμψην, from παλάμψη, ἵ, ἱ, "the hand;" strictly, "the palm of the hand." Consult, as regards the Homeric suffix φι or φιν, page 283, seqq.

Ἤρηςει, Epic and Ionic for ἥρησει, 3 sing. pluperf. indic. act. of ἄρω, "to fit," and having here the force of an imperfect. Consult line 331.

Ἔντεα, accus. plur. neut. ἕντεα, ων, τά, "armor," "arms;" properly, "instruments, gear, tools" of any kind. Homer, however, mostly uses it simply for "fighting gear, arms, armor," especially a coat of mail, like θώραξ. In the Odyssey, however, we have ἕντεα δαίρων, "the furniture, appliances of a banquet." Pindar has ἕντεα νησός, "rigging," "tackle." ἕντεα ἰππεία, "horse-trappings," &c.—From ἔννυμι, "to put on," &c., according to some.

**Line 340.** Ἐκάτερθεν, adverb, for ἐκατέρωθεν, “from each side.”—
From ἐκάτερος, “each of two,” &c., and the local suffix θεν.

`Ομιλον. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἑωρήχθησαν, 3 plur. 1 aor. indic. pass. of θωρήσω, “to arm;” properly, with a cuirass or corselet: then, in general, “to arm,” &c.; fut. θωρήζω: 1 aor. ἑωρήθην.—
From θώρηξ, Epic and Ionic for θώραξ.

**Line 341.** Ἡστιχώντο. Consult book ii., line 92.


Θάμβος, eosi, τό, “amazement,” answering to the Latin stupor.—
—From a root θάμμα, akin to τέθησαι and θάμμα.

Εἰςορόωντας, Epic lengthened form for εἰςορῶντας, accus. plur. pres. part. act. of εἰςορᾶω, &c.

Στίτην, 3 dual 2 aor. indic. act. of ἱστημι, Epic and Ionic for ἱστην.

Διαμετρητῷ, dat. sing. masc. of διαμετρητός, ὁν, “measured off.”—
From διαμετρέω, “to measure off.” Consult line 315.

Σείωντε, nom. dual pres. part. act. of σείω, “to brandish;”

**Line 345.** fut. σείοσ: perf. pass. σείεσιομαι: 1 aor. pass. ἰσείσεσθην.—
Akin to σείω, “to urge,” “to drive.”

Ἐγχελας. Consult line 137.

Κοτέαντε, nom. dual pres. part. act. of κότεω, “to cherish wrath,”
“to be incensed;” properly, “to bear one a grudge.”—From κότος,
“grudge,” “rancor.”


Δολιχόσκιον, accus. sing. neut. of δολιχόσκιος, ont, “long shadow-casting,” i. e., “long, tall.”—From δολιχός, “long,” and σκιά, “a shadow.” Some, however, derive it from δοχος, “the shaft or handle of a spear.” But consult note.

**Line 347.** Ἀτρειδας. Consult book i., line 203.

Πάντοσε, adverb, “every way,” “in all directions.”

ʼΕἰσην, Epic lengthened form for ἱσην, accus. sing. fem. of ἱσος, ἱση, ἱσον, Epic for ἱσις, ἱς, ἱον, “equal.”

ʼΕρήζεν, 3 sing. 1 aor. indic. act. of ἐρήνωμι, “to break,”
**Line 348.** “to rend;” fut. ῥήζω: 1 aor. ῥήσεια.—The root is ΡΗΓ-, ΡΑΓ-, or, rather, ΦΡΗΓ-, ΦΡΑΓ-. Compare the Latin frang-o, freg-i, our break, wreck, the German brechen, &c.

ʼΑνεγνάρβηθ, 3 sing. 1 aor. indic. pass. of ἀναγνάρβητο, “to bend

back;" fut. ἀναγνάψα: 1 aor. ἀνέγναψα: 1 aor. pass. ἀνεγνᾶμψην.
—From ἀνά and γνάπτω.

Ἄχυρη, ἥτις, ἥ, "the point of a spear."—Akin to ὄψαυ, as ὀραχύν to ὀρίσσω (Donaldson's New Cratylus, p. 224): also, perhaps, to ἀκή, ἀκρή.

"Ὅρνητο, 3 sing. imperf. indic. mid. of ὀρνητεῖ, "to rouse,"


"Ανα, voc. sing. of ἀναξ, ἀνακτος, ὁ, "king," "monarch,"

Line 351. used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὁ ἄνασσα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided.

(Herm. h. Apoll., 526.)

Τίσαυθαι, 1 aor. infin. mid. of τίνω. Consult book ii., line 356.


Line 352. "Εμῆς, Epic and Ionic for ἐμαίς.

Δύμασσαν, Epic for δύμασσαν, 2 sing. 1 aor. imper. act. of δύμασσω.

Consult book i., line 61.

"Εἱργίγας, Epic for ἔρχυγ (consult book i., line 129), 3 sing.

Line 353. 2 perf. subj. act. of ἄγεω, "to shudder;" fut. ἄγησα: 2 perf. (with present signification) ἔργας. Consult line 259.

"Οψιγόνων, gen. plur. masc. of ὀψιγονος, on, "late-born." Homer usually employs it in the plural, "they who are born afterward," "de- scendants," "posterity."—From ὄψε, "late," and γένος.

Line 354. ξεινοδόκοις, accus. sing. of ξεινοδόκος, on, ὁ, "a host," Epic and Ionic for ξεινοδόκος. Strictly, an adjective, ξεινοδόκος, on, "receiving guests," &c.—From ξεινος, Epic and Ionic for ξεινος, and δέχομαι, "to receive,"


Φιλότητα, accus. sing. of φιλότης, ητος, ἥ, "a friendly or hospitable reception."—From φίλος, "friendly."

"Ἀμπητάλων, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀνατάλλω, "to brandish," "to swing to and fro." Consult note, and also remarks on πάλλεν, line 324.

"Οδρυμον, nom. sing. neut. of ὄδρυμος, on, "powerful," &c

Line 357. The form ὄδρυμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix ὑπερ- (whence ὑπερής, ὑπερίω, ὑπερώ, &c.), with ὑ prefixed.

Πολυδαιδαλος, gen. sing. masc. of πολυδαιδαλος, on

Line 358. "wrought with much ingenious art."—From πολύς, and δαιδαλος, "cunningly wrought."
HOMERIC GLOSSARY.


"Hepheistos, 3 sing. pluperf. indic. pass. (with reduplication), for ἤρειστο, of ἐρέισα, "to force," "to drive;" strictly, "to make one thing lean against another;" then, "to prop or stay." Hence "to fix firm," "to plant," and, figuratively, "to hurl," "to drive," &c.; fut. ἐρέισω: perf. pass., without reduplication, ἤρεισμαι: with reduplication, ἐρήμεσαια: pluperf., without reduplication, ἤρεισμην: with reduplication and augment, ἤρηρεῖσμην, &c.

Line 359. 'Antikr, adverb, "right on," "through and through." If the old grammarians be credited, this is rather the meaning of ἀντικρός, while they assign to ἀντικρό the signification of "over against," &c. On this supposition, ἀντικρό must here be regarded as equivalent to ἀντικρός. But the rule above referred to has not as yet been established with certainty.

Παρά, Epic for παρά. Hence the Latin praet.

Δαπάρην, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, ἦ, Epic and Ionic for λαπάρα, ας, ἦ, "the soft part of the body between the ribs and the hips," "the flank," "the loins," corresponding to the Latinilia. Strictly, the feminine of λαπαρός, ας, ὁν, "soft," "slack," "loose," &c.

Διάμησης, Epic and Ionic for διήμησε, 3 sing. 1 aor. indic. act. of διαμάω, "to move through," "to cut through," "to pierce," fut. διαμήσα: 1 aor. διήμησα.—From διά and ἠμῶ, "to move," &c.

'Εκλίνθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, "to bend," "to bend sideways;" fut. κλινῶ: 1 aor. κλίνα: 1 aor. pass. κλίθθην. In the middle, κλίθομαι, "to bend one's self."—Homer uses both ἐκλίνθην and ἐκλίθθην, yet the former is exclusively Epic and poetic.

'Αλένατο, Epic and Ionic for ἡλενάτο, 3 sing. 1 aor. indic. of the middle deponent ἄλενομαι, same as ἁλέωμαι, "to avoid," "to shun."


Line 362. Πλήξεν. Consult book ii., line 266.


Κόρωθος, gen. sing. of κόρος, θς, ἦ, "a helmet," accus. κόρυθα and κόρων, both in Homer.—Akin, no doubt, to κόρα, κέρας, Latin cornu, &c.

Φιλόν, accus. sing. of φάλος, ό, ὁ, "the metal ridge of a helmet in which the plume was fixed." (Consult note.)

Line 363. Τρίξα, adverb, poetic form for τρίξια, "into three pieces."

Τετραχθά, adverb, poetic form for τέτραχα, "into four pieces."

Διαπρφην, nom. sing. neut. 2 aor. part. pass. of διαπρύπνυ, "to shiver," "to break into pieces;" fut. διαπρφηψα: 1 aor. διαπρφψα: 2 aor. pass. διαπρφφην.

'Εκπέσει, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπέσπω, "to fall out of," "to fall from;" fut. ἐκπέσωση: 2 aor. ἐξ- ἐπεσον.

"Ωμωξέν, i.e., ζωμωξέν, 3 sing. 1 aor. indic. act. of ολμώξω, Line 364. "to groan," "to raise the cry of grief," &c.; strictly, "to cry ολμων:" fut. ολμώξησα (for ολμώξω only occurs in the Orac. Sib.): 1 aor. ζωμωξά. — From ολμώι, "who is me!" like ολξω from οί, αλάξω from αι, φεύξω from φεύ, and many other Greek verbs formed from natural sounds. Compare the German üchzen, from ach!

Line 365. 'Ολοώτερος, a. ov, "more hurtful." Comparative of ολος, "hurtful." The moral signification, "malignant," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the θεος ολοώτατος (Il., xxii., 15) is not "the most malignant of the gods," but "the god who causes the greatest ill."
—From ολω, άλλωμαι.

Κακότητος, gen. sing. of κακότης, ητος, η, "wickedness," "worthlessness." — From κακός.

Line 366. Χεῖρεσαίν. Consult line 271.

'Αγη, 3 sing. 2 aor. indic. pass. of ἀγγείμ, "to break." (Consult note.)—The ordinary form of the 2 aor. pass is ἑγη, with the a long.

'Ηχηθή, 3 sing. 1 aor. indic. pass. of ἀλήθω, "to cause to start forth," "to rush," &c.; fut. ἄληξω: 1 aor. ἕχα: 1 aor. pass. ἕχθην. The Attic form is ἔσωσι or ἔστω: fut. ἔξω: 1 aor. ἔχα: 1 aor. pass. ἕχθην.

Παλάμηφν, Epic for παλάμης. Consult page 425, seqq.

'Ερώσιμον, nom. sing. neut. of ἐρώσιμος, ov, "without effect," "to no purpose," "in vain."—From ἑτός, "in vain," &c.


'Ιπποδασείς, Epic and Ionic for ἱπποδασείας, gen. sing. of a feminine ἱπποδάσεια, without any masculine ἱπποδάσης in use (Lobeck, ad Phryn., 538); in Homer always an epithet of κόρος, "with bushy horse-hair crest."

Line 370. 'Ελκε, Epic and Ionic for εἴλκε, 3 sing. imperf. indic. act. of εἴλκω, "to drag;" fut. εἴλξω: 1 aor. εἴλξα, but only late, the derivative tenses being mostly formed from εἴλκων, namely, fut. εἴλκωσα: 1 aor. εἴλκυσα, &c.
Book 2. Line 370-374

'Επιστρέφας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "to turn about;" fut. ἐπιστρέφω : 1 aor. ἐπέστρεψα.

'Αγγε, Epic and Ionic for ἦγγε, 3 sing. imperf. indic. act.

Line 371. of ἦγγε, "to press tight," especially the throat, "to choke," &c.

Πολύκεστος, ov, "richly embroidered."—From πολύς and κεστός, "embroidered," and this last akin to κεντώ, κένσαι, "to prick," &c.

'Ιμάς, ἀντος, ὃ, "a strap." (Consult note.)—The root is to be found in the Sanscrit si, "to bind," rather than in ἰμα. Compare the old Saxon simo, "a bond." (Pott, Etymol. Forsch., ii., p. 174.)

'Απαλήν, accus. sing. fem. of ἀπαλός, ἳ, ὁν, "tender."—Perhaps from ἀπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἦς, ἴ, "the neck," "the throat." (The Attic form is δέρη, ἰς.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.


'Οχεύς, ἔς (Ionic ἦς), ὃ, "any thing for holding or fastening," "the holder of a helmet." (Consult note.)—From ἕω, "to hold," a collateral form of which is ὑέω.

Τέτατο, Epic and Ionic for ἓτέτατο, 3 sing. pluperf. indic. pass. of τεῖνω, "to stretch;" fut. τενώ : perf. τέτακα : perf. pass. τέταμαι : pluperf. pass. τετεύμην.—The root, as before remarked, is TAN-, TEN-, as in Sanscrit tan, "extendere." Compare Latin tenuis, German dünn, English thin, &c.

Τρυφαλεῖς, Epic and Ionic for τρυφαλεῖας, gen. sing. of τρυφάλεια, ας, ἵ, "a helmet."—Usually derived from τρίς and φύλος, "a helmet with three φύλαι;" otherwise called τρυφάλεια : but Buttmann (Lexil., s. v. φύλος, fn.) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύς, "to pierce," "to perforate," as a helmet with a projection (φύλος), pierced to receive the plume.

Line 373. Ἐλφοσας, Epic and Ionic for ἐφοσας, 3 sing. 1 aor. indic. act. of ἐφύω, "to drag away," "to draw," &c.; fut. ἐφύσω. 1 aor. ἐφύσα, all Epic and Ionic forms for ἐφύω, ἐφύσω, ἐφυσα, &c. (Buttmann, Irreg. Verbs, ed. Fishlake, p. 103, seq.)

'Απετευς. Consult book ii., line 455.

'Ηρατο, 3 sing. 1 aor. indic. middle of αἱρω, "to take up;" fut. ἄρω : 1 aor. ἦρε. In the middle, αἱρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἦραμ. "

Line 374. "Οξη, accus. sing. neut. of ὀξής, εἶα, ὦ, "keen."
"sharp," "quick," taken here adverbially, "quickly." — Akin to ἐκός.

Ῥῆξεν, 3 sing. 1 aor. indic. act. of ῶγνυμι, "to break," and
line 375. Epic and Ionic for ἐρῆξεν: fut. ῶξω: 1 aor. ῶξηξα.


Κταμένων, Epic and Ionic for κταμένων, gen. sing. masc. 2 aor.
part. mid. (with passive signification) of κτείνω, "to slay;" fut.

Κενή, Epic and Ionic for κενή, nom. sing. fem. of κενός,
line 376. ἴ, ὑ, Epic and Ionic for κενός, ἴ, ὑ, "empty."

Ἐσπερο, 3 sing. 2 aor. mid. of ἐπομαι, "to follow," 2 aor. ἐπομην.
Παρείναι, Epic and Ionic for παρείναι, dat. sing. fem. of παρείς, εἰς, ἴ, "stout."—Akin to πηγνυμι, 2 aor. pass. παγ-ήναι.

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Ἠπεδυνάσας, nom. sing. 1 aor. part. act. of ἐπιδύνεω, "to whirl around," "to swing round before hurling or throwing."—From ἐτί and δύνεω, "to whirl," and this from δύνη, "a whirling."


Ερήμης. Consult line 47.

Ἐποροῦσα, 3 sing. 1 aor. indic. act. of ἐποροῦν, "to rush upon," fut. ἐποροῦσα: 1 aor. (without augment) ἐπόροσα.

Only a poetic verb.—From ἐτί and δρνυμι.

Κατακτάμεναι, Epic, Doric, and Αἰολικ for κατακτάναι, 2 aor. inf.
t. of κατακτεῖνα, "to slay at once," "to slay;" 2 aor. κατέκτην Consult remarks on κταμένων, line 375.

Μενεαίων, nom. sing. masc. pres. part. act. of μενεαίω, "to desire earnestly."—From μένος, with regard to which consult book i., line 103.

Ἑφραίσε, Epic and Doric for ἐφραίσε, 3 sing. 1 aor. indic. act. of ἐφραίσαω, "to snatch away;" fut. (Epic and Doric) ἐφραίσω: (Attic) ἐφραίσαω: 1 aor. ἐφραίσα (as always in Homer), but in Attic ἐφραίσασα: perf. ἐφραίσακα.—From ἐς and ἀποφαίω.

Peta, adverb; poetic, especially Epic, for ἰα, "easily."—
line 381. Ὁπα is regarded as the adverb of ἔρεω.

Θοῦς, ὑ, ἴ, "a goddess."'

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of καλύπτει, "to conceal." Consult book i., line 460.

Ἅρπα, Epic and Ionic for ὄρπα, dat. sing. of ὄρια, ὄρος, ἴ. (CON-
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-sult note.)—Observe that this word is feminine in Homer and He-
siod; but, from Herodotus downward, masculine. The passages in
It., v., 776; viii., 50; H. in Cer., 333, can not be quoted for the mas-
culine usage, since there πονής and βαθής need not be masculine.
So, αἷρ was feminine in Ennius. (Aul. Gell., xiii., 20.) The Epic
and Ionic form is ἄηρ, gen. ἄηρος, ἦ, in Hippocrates ἄηρ.—From ἄω,
ἄμω, as aἰθήρ from aἰθω.


Eἰλε, 3 sing. 1 aor. indic. act., as if from a present ἐξω, "to set,"
"to place," to which same supposed present are commonly assigned
such tenses as εἰσάμην (1 aor. mid.): εἰσομαι (fut. mid.): εἰμαι (perf.
pass.). In truth, however, they ought to be ranked under ἐξομαι.

Σαλάµω. Consult line 142.

Εὐώδε, Epic and Ionic for εὐώδες, dat. sing. masc. of εὐώδης, ες,
"fragrant."—From εὖ and ὧς, "to smell," perf. ὠδων.
Κηώντι, dat. sing. masc. of κηώμι, ἄσσα, ἄε, "smelling as of
burning incense."—Usually derived from καῦ, καλω, "to burn," and
ὁς, "to smell," but probably there was an old substantive κήος,
equivalent to θῦος, "incense," and which was to καλω as, in Latin,
fragro to flagro.

Line 333. Καλέουσα, Epic for καλέουσα, nom. sing. fem. fut. part.
of καλέω, "to summon," "to call," fut. καλέω.

*I, Epic for ἴε (intermediate forms, also Epic, ἴε and ἴε), 3 sing.
imperf. indic. act. of ἵμι, "to go,"


Line 334. Πύργος. Consult line 153.


Nεκταρέων, gen. sing. neut. of νεκταρέος, a, on, Epic and
Line 385. Ionic Ἕ, on, "nectarous," i. e., "fragrant, "sweet-scent-
ed," or, as others explain it, "divine," "beauteous." The former
is preferable.—From νέκταρ, with regard to which consult book i.,
line 598.

Ἐκανόν, gen. sing. of εκανόν, οὖ, τό, "a robe," usually a rich one, fit
for goddesses, ladies of rank, &c., to wear.—There is also an adjecti-
ve εκανός, ἦ, ὄν, "fit to wear," "fit to put on," &c. In the Iliad, the
 α of the adjective is long (εκανός), but that of the substantive short
'εκανόν). Later authors, however, use a or τ, as suits the metre.
Buttmann is led by this difference of quantity to assume a twofold
root: 1. εκνυμι for the substantive. 2. εἷο for the adjective, which
would then have for its original signification, "yielding," "giving
way," and so, "flexible," "pliant," "clasping." Nor is this very im-
probable, since the substantive, like ἕννυμι, has the digamma, whereas the adjective has not.

Ἑρίναζε, 3 sing. 1 aor. indic. act. of τινάζω, "to shake;" fut. τινάζω: 1 aor. ἕριναζα.—Akin to τελέω, τανώ.

Gamma, dat. sing. of γρηγόρις, gen. γρηγόρος; Epic and Ionic for γραῖτις, gen. γραῖτος, dat. γραῖτ, &c., "an aged female."—From the same root as γέρων, γεραιός, &c.

Εἰκύια, nom. sing. fem. of εἰκῶς, εἰκύια, εἰκός, shortened form for ἐκικώς. ἐκικώς, ἐκικός, part. of ἐκικω, 2 perf., with present signification, from the radical εἰκω, "to be like," "to resemble." Tho Attics preferred the form εἰκός, especially in the neuter εἰκός, and we find in Homer once εἰκός (Il., xxi., 254), and frequently the feminine εἰκύια.

Παλαυγενέλ, Epic and Ionic for παλαυγενέλ, dat. sing. fem. of παλαυγενής, ες, "far advanced in years;" more literally, "born long ago," or "long before."—From πάλαι and γήγορμι.

Εἴροκόμω, dat. sing. of εἰροκόμος, on, ἥ, "a wool-dresser."—Properly an adjectival, εἰροκόμος, on, "wool-dressing."—From εἴρος, "wool," and κομέω, "to dress."

Ναυετάωνη, dat. sing. fem. pres. part. act. (lengthened form for ναυετῶσῃ), from ναυετῶ, "to dwell."—Only an Epic word.

Ἡκεν, Epic for ἰκεν, 3 sing. imperf. indic. act. of ἄσκει, "to prepare," "to dress," fut. ἄσκησαι.—According to Pott, from σκένος or σένω, with a prefixed.

Εἴρων, accus. plur. of εἴρων, on, τό, Epic and Ionic for ἐρίων, on, τό, "a fleece."

Φιλέσκεν, 3 sing. imperf. indic. act. (iterative form for ἰφλείτι) of φίλεω, "to love;" fut. φιλήσω, &c.


Line 390. Δεῦρτιθ. Consult line 130.

Line 391. Διινώτοις, Epic and Ionic for διινώτος, dat. plur. neut. of διινώτος, ὑ, ὅν, "rounded." (Consult note.)—From διινῶ, "to round."

Κάλλει, Epic and Ionic for κάλλει, dat. sing. of κάλλος, εος, τό, "beauty."—From καλός.

Στιλβῶν, nom. sing. masc. pres. part. act. of στιλβω, "to glisten;" fut. στιλβψω.

Εἴμαιν, dat. plur. of εἶμαι, ατος, τό, "a garment," &c. In the plural, εἶμαι, "raiment," "vestments."—From ἐννυμι.

Χορόνδε, adverb, "to a dance."—From χορός, "a dance," with the suffix de, denoting motion toward.
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Line 395. θυμῶν ἐνι στήθεσαν, κ. τ. λ. Consult book ii., line 142. ἰμερόντα, accus. plur. neut. of ἰμερός, ὀσσα, ἰν, "love-ly," "exciting love or desire."—From ἰμερός, "desire."

Μαρμαρόντα, accus. plur. neut. pres. part. act. of μαρμαρῷ, "to flash," "to sparkle brightly;" fut. μαρμαρώ. Homer uses only the present participle.—From μαρμῷ, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαρῷ, again, come μύρμαρος, μαρμαρύσας, μαρμαρυγγ, &c., and to this same family belongs the Latin marmor, the idea involved in all these words being that of a sparkling brightness of surface.


Line 399. Λιλαίες, Epic and Ionic for λιλαίες, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "to desire," only used in the present and imperfect.—From the obsolete λάω, "to wish," by a sort of reduplication, as in μαρμαρῷ, line 397.

Ἡπεροπεένων, pres. infin. act. of ἥπεροπεέων, "to deceive;" fut. ἥπεροπεένω.—Probably from ἐπος, ἐπέειν, ἀπύνω, ἡπύνω, "to talk over;" not from ἀπάτη.

Προτέρω, adverb, "further on," "farther before." Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, eōs, Epic and Ionic eōs, ἡ, "a city."

Εὐναυομενῶν, Epic and Ionic for εὐναυομενῶν, gen. plur. fem. of εὐναύαμον, ἡ, on, "well-inhabited." A participle in form, though no such verb as εὖνω or εὐναύμα occurs.—From εὖ and ναίω, "to inhabit."

Keiθi, adverb, Epic and Ionic for ἐκείθι, "there," "at that place."


Line 401. Toùnēka, contracted for τοῦ ἐνεκα, "on this account," "for this reason," "therefore."

Δολοφρονέουσα, nom. sing. fem. of δολοφρονέων, ουσα, on, "meditating wiles," "planning craft." Participle in form, though no such verb as δολοφρονέω exists.—From δολοφρον, "wily-minded," and this from ἄλος and φρήν.


"Iōsα, nom. sing. fem. of ἰόν, ἱοσα, ἱόν pres. part. of ἱμι, "to go"
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Ἀποεῖκε, 2 sing. pres. imper. of ἀποεῖκω, "to withdraw from;" fut. ἀποεῖκω.—From ὑπό, and εἶκω, "to yield," "to retire."

Κελεύθων, gen. sing. of κέλευθος, on, ὶ, with the poetic heterogeneous plural τῷ κέλευθα, "a path," "a way."—According to Buttmann, from ἐλείθω.

Πόδεςσων, Epic for ποολ, dat. plur. of πούς, ποδός, ὶ, "the foot."—The Sanscrit root, as before remarked, is pad, "to go;" hence Sanscrit pad, Latin pes, ped-is, English pad, foot, German fuss, &c.—Akin, also, to πεδόν, which is equivalent to the Sanscrit pada, and probably to πηδῶ.

Τυποστρέψειας, 2 sing. Αἰολικ 1 aor. opt. act. of ὑποστρέψω, "to turn back;" fut. ὑποστρέψω : 1 aor. ὑπέστρεψα.—From ὑπό and στρέψω.

Ὅιζε, 2 sing. pres. imper. act. of οἴζω, "to wait," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἰζῶ.—From ol, exclamation of grief, pain, &c., "oh!" "ah!" &c.


Κείσε, Epic and Ionic for εἰκείσε, "thither."—From κεῖ

Line 410. "there."

Νεμεσσητόν, Epic for νεμέσσητόν, nom. sing. neut. of νεμεσσητός, ὴν, "causing indignation or wrath." (Consult note.)—From νεμέσσω, "to be wrath," &c., and this from νέμεσις, "anger" at any thing unjust or unfitting.

Πορσυνέουσα, nom. sing. fem. Epic and Ionic for πορσυνοῦσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνόω. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (Cyr., i, 6, 17; iv., 2, 47).

Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμόμαι (Ionic μωμέομαι), "to blame," "to find fault with,"

fut. μωμήσομαι.—From μῆμος, "blame," "ridicule."

Ἀξεα, accus. plur. neut. of ἄξος, εος, τό, "sorrow," "grief," &c

Ἀκρατα, accus. plur. neut. of ἀκρατός, ον, "unarranged," "con fused," "crowded together."—From ἀ, priv., and κρίω, "to separate," "to distinguish," &c.


Line 413. Επεθε, 2 sing. pres. imper. of ἐπέθω, "to provoke," "to stir to anger." The derivative ἐπεθῆκος is more usually employed.—Akin to ἐπέτες.
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Σχετλίη, Epic and Ionic for σχετλία, voc. sing. fem. of σχέτλιος, a, on, "wretched," "miserable." Compare book ii., line 112.

Χωσάμενη, nom. sing. fem. 1 aor. part. of the middle deponent χώσαιμα, "to be incensed," "to be enraged at;" fut. χώσομαι: 1 aor. εχωσάμην.

Μεθέω, Epic and Ionic for μεθέω, and this for μεθάω, 1 sing. 2 aor. subj. act. of μεθήµι, "to fling away," "to abandon;" fut. μεθήσω: 2 aor. μεθήνη.

Τώς, demonstrative adverb, answering here to ἦς, i. e., cútws, "so much," "as much."

'Απεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, "to hate;" fut. ἀπεχθαίρω: 1 aor. ἀπήχθηρα.—From ἀπό and ἐχθαίρω.

'Εκπαγλα, adverb, "greatly;" strictly, the accus. plur. neut. of ἐκπαγλος. Consult book ii., line 223.

Μέσω, Epic and Ionic for μέσω, dat. sing. of μέσος, η, on, &c.

Μητίσσωμαι, 1 sing. 1 aor. subj. (with shortened mood-vowel, for μητίσσωµαι) of the middle deponent μητίσσωι, "to devise;" fut. μητίσσωι.—From μῆτης, "skill," "cunning," "craft," &c.

Λυγρά, accus. plur. neut. of λυγρός, α, ón, "mournful," "gloomy."

—Akin to λευγαλεύς, λογύς, λογίς, and Latin lugeo, luctus.

Ολτών, accus. sing. of ολτός, οῦ, ὁ, "fate," "lot," "doom.

—Usually derived, like ὀμος, ὀμη, from the same root as ὀσω, fut. of φερω, like the Latin fors from fero; but better, perhaps, from ος, akin to οίκτος.

"Οληςα, Epic and Ionic for ὀλή, 2 sing. 2 aor. subj. mid. of ὀλλυµι.


Κατασχοµένη, nom. sing. fem. 2 aor. part. mid. of κατέχω.

Line 419. "to cover," "to envelop."

'Εανφό. Consult line 385.

'Αργήτι, dat. sing. of ἀργής, ήτος, ὁ, η, "white."—Akin to ἀργός.

Λάθεν, Epic and Ionic for ἐλαθεν, 3 sing. 2 aor. indic. act.

Line 420. of λανθάνω, "to escape observation;" fut. λάθω: 2 aor. ἐλαθον. The first aorist ἐλθσα is only found in the Homeric ἐπέληκεσ, and in later Epic. (Lobeck, ad Phryn, 719.)—Lengthened from root ΔΑΘ-, with which compare the Latin lat-co.

Line 422. 'Αμφίπολοι. Consult line 143.

Τράπαντο, Epic and Ionic for ἐτράπαντο, 3 plur. 2 aor. indic. middle of τρέπω, "to turn;" in the middle, "to turn one's self," "to turn one's attention;" fut. τρέψω: 1 aor. ἐτρέψα: 2 aor. ἐτράπαν: 2 aor. mid. ἐτοιμάσαµην.
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Line 423. 'Υψόροφος, accus. sing. masc. of υψόροφος, ov, "high-roof ed," "with high ceiling."—From ὑψι, "on high," and ῥοφή, "a roof," "a ceiling."


Δίφρον, accus. sing. of δίφρος, ov, ὅ, and later ἦ, "a seat,"

Line 424. "stool," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομειδής, ἐς, "smile-loving," an epithet of Venus.—From φιλεῖ and μειδᾶω, "to smile." (Consult note.)

Line 425. 'Αντία, accus. plur. neut. of ἀντίος, taken adverbially, "opposite," "over against."

Κάθις, Epic and Ionic for ἐκάθις (Kühner, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "to sit down."


Κλίνας, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλίνω: 1 aor. κλινάν.

Πόσις. Consult line 163.


'Οφέλες, 2 sing. 2 aor. indic. act. of ὅφελω, "to one."


Αὐτόθι, adverb, "there." Equivalent to αὐτοῦ.

Line 429. Δομεῖς, nom. sing. masc. 2 aor. part. pass. of δομᾶω, "to subdue." Consult book i., line 61.

Εὔχεος, Epic and Ionic for ήχου, 2 sing. imperf. indic. of the middle deponent εὐχομαι, "to boast;" fut. εὐχομαι: 1 aor. ήχομυν.—The common notion is probably that of loud speaking, for the word is clearly akin to αὐχέω, καυχάμαι.

Line 430. Προκάλεσσα, Epic for προκάλεσαι, 2 sing. 1 aor. imper. middle of προκάλω, "to call forth," "to challenge to the combat;" fut. προκαλέω: 1 aor. προκάλεσα: Attic προκάλεσαι.—From πρό and καλέω.


Σανθοῦ. Consult book i., line 197.

Line 432. 'Αντίδιον (consult line 20), to be taken here adverbially, "against," not as an adjective agreeing with πολεμόν.

'Αφράδος, adverb, "rashly," "foolishly."—From ἀφράδης.

Line 433. "thoughtless," "inconsiderate," "without reflection," and this from ἀ, priv., and φράζωμαι, "to reflect," "to deliberate."
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Δαμής, Epic lengthened form for δαμίς, 2 sing. 2 aor. indic. pass of δαμάω, "to subdue," &c.


Τραπείμεν, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for τραπόμεν (which, again, is, by metathesis, for τραπώμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τρέπω, "to delight," fut. τέρψα: 1 aor. τερψά: 2 aor. τερσαμαν, by metathesis τερσαμν: 2 aor. pass. τερσάμην, by metathesis τερσάμην. A similar metathesis takes place in ἑπαρθον, ἑπαθον, from πέρσω. (Consult the remarks of Buttman, Irreg. Verbs, Etc. Fishlake, p. 236, who successfully combats the formation of τραπεί

Εὐνήθιντε, nom. dual 1 aor. part. pass., in a middle sense, of ἐ

νῦν, "to lay on a couch," "to lull to repose," "to retire to the couch," "to lie on the couch," &c.; fut. εὐνήσω.—From εὖν, "a couch."

Line 442. Ἐροῖς, ὠτος, ὦ, "love."—Akin to ἱρᾶω.

'Ἀμφοκάλυψεν, 3 sing. 1 aor. indic. act. of ἀμφοκάλυπτω, "to en-

ωραρ," "to envelop;" fut. ἀμφοκάλυψα: 1 aor. ἀμφοκάλυψα.—From ἀμφί, "round about," and καλύπτω, "to cover."

'Επλευσεν, 1 sing. imperf. indic. act. of πλέω, "to sail;" fut. πλευσάμεν, or, usually, πλευσάμεν: 1 aor. ἐπλέυσα.

'Αρπάζεσαι, Epic and Doric for ἀρπάζως, nom. sing. masc. 1 aor. part. act. of ἀρπάζω, "to carry off." Compare remarks on ἐξορπαζε, line 380.

Line 445. Κρανάρη, dat. sing. of Κρανάρη, ἦς, ἦ, "Craanea," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helen, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now Marathonisi; and in this latter opinion Müller coincides. (Orchom., p. 316.)

Line 446. Ἐραμαί, 1 sing. pres. indic. of the deponent ἐραμαί, "I

love," &c.; fut. ἐραθησόμαι: 1 aor. ἡράθηθην. The usual prose form is ἑρᾶω.

'Αρχε, Epic and Ionic for ἄρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin;" fut. ἄρχω: imperf. ἄρχον.

Δέχοσθε, adverb, "to the couch."—From λέχος, "a couch."

Κιώ, nom. sing. masc. pres. part. of κιο, "to go." The present is not used in the indicative, but the verb is frequently employed by
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Homer and others in the optative κίομε, part. κιών, κιούσα: impert τκιν, without augment κλν. Κλω seems to belong to ιω, the root of εμ, and from it come κιάθω, κινέω, and the Latin cieo, cieo.

"Ακοίτης, ιστ, ή, "a spouse," "a wife," feminine of ἀκοίτης.—From ἀ, copulative, and κοίτη, "a couch."

Τρητοῖς, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρῆτος, ή, ον, "perforated." (Consult note.)—From τυτρῶ, "to perforate."

Κατεύνασθεν, Epic for κατεύνασθαιν, 3 plur. 1 aor. indic. pass, in a middle sense, of κατεύνω, "to lay down on a couch," &c.: in the middle, "to lie down." Consult remarks on εὐνθέντε, line 441.

Line 449. 'Εφώτα, 3 sing. imperf. indic. act. of φοιητόμ., "to move up and down," "to wander," &c.; fut. φοιήτως.

Θηρί, dat. sing. of θήρ, θηρός, ή, "a wild beast," "a beast of prey."

—Compare the German thier, English deer, and, with the Αίolic form, φηρ, likewise the German e-ber, English boar, bear.

'Εσαθρήσειεν, 3 sing. Αιolic 1 aor. opt. act. of ἐσαθρέω, "to espy;" fut. ἐσαθρῆσα, &c.—From ἔσεως (εἰς) and ἄθρεω, "to see," "to observe," &c., and this last from the same root as σαρπέω.

Κλειτῶν, gen. plur. masc. of κλειτός, ή, ον, "distinguishing," "illustrious."—From κλείω, "to celebrate," "to render famous."

'Επικούρων. Consult book ii., line 130.

Line 452. Δείξαι, 1 aor. inf. act. of δείκνυμι, "to point out," "to show;" fut. δείσα: 1 aor. δείξα.—Buttmann traces both this verb and δέχωμαι to a common root δεκ-, with the common notion of stretching out the right hand (δεξιά), either to point, as in δείκνυμι, or to welcome, as in δέχωμαι. The usual signification of δείκνυμι, "to show," is that of the Sanserit dic, with which compare the Latin dic-ere, doc-ere, in-dic-are, whence, perhaps, dig-i tus, δικ-τυλός.

'Εκείθανων, 3 plur. imperf. indic. act. of κεύδανος, "to conceal," a poetic form for καρδά.

Line 454. Απήχθετο, 3 sing. 2 aor. indic. of ἀπεχθώνομαι, "to be hateful;" fut. ἀπεχθήσαται: 2 aor. ἀπεχθήσαν. Some make ἄπήχθετο here the imperfect of ἀπεχθώμαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "had made himself hateful." (Consult Buttmann, Irreg. Verbs, ed. Fishlake, p. 110.)

Δύρδανανοι, ον, οί, "the Dardani." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Δeneas, occupied a small
district which lay between the territory of Abydus and the Rhetean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

**Line 459.** ἑκδοτε, 2 plur. 2 aor. imper. act. of ἐκδίδωμι, "to give up;" fut. ἐκδόω: 2 aor. ἐξέδω.—From ἕκ and ὕδωμι.

'Ἀποτινέμεν, Epic, Doric, and ἕλλεικ for ἀποτίνειν, pres. inf. act. of ἀποτίνω. Consult line 286.

**Line 460.** Ἦτε καὶ, κ. ῳ. λ. Consult line 237.

**Line 461.** Ἡνευόν, i. e., ᾧνευό, 3 plur. imperf. indic. act. of αἰνέω, "to applaud," "to give plaudits," "to praise;" fut. αἰνέω, Epic αἰνήσω: 1 aor. ἤνεα.

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**BOOK IV.**

**Line 1.** ἡγορώντο, 3 plur. imperf. indic. of the middle deponent ἡγοράμαι, "to hold converse together" or "with each other;" and Epic lengthened form for ἡγορώντο. Compare Glossary on book ii., 337.

**Line 2.** Δαπέδω, dat. sing. of δάπεδου, ov, τό, "land," "soil;" but usually "the floor of an apartment" or "hall," "a pavement," generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γάπεδου, γάπεδον, like Δημητήρ; but Dæderlein and Pott take it to be for ζάπεδον, and the quantity seems to be in favour of this.

**Line 3.** ἑφώνωξε, 3 sing. imperf. indic. act. of οἰνοξούω, "to be an οἰνοξός," "to pour out wine for drinking;" here, however, "to pour out nectar for wine." The form ἑφώνωξε is Epic, with the syllabic augment prefixed to the temporal, for the common ἑφώνωξε (Kühner, § 100, 8.)—From οἴνος, and χέω, "to pour."

**Line 4.** Δειδέχετο, 3 plur. pluperf. (in sense of imperfect) middle of δείκνυμι, and Epic and Ionic for δευδεγμένοι ἰσαν. The original idea appears to be that of stretching out and offering the cup, or, as it were, pointing with it to another. Many deduce δειδέχετο from δέξομαι, with the meaning of "to receive," "to welcome;" but this is condemned by Buttmann and others. (Buttmann, Irreg. Verbs, p. 59, ed. Fishlake.)


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**Line 6.** Παραβληθήν, adverb, "with sidelong look." Strict meaning, "thrown beside," from παραβάλλω, "to throw beside."

**Line 7.** Δως, nom. plur. fem., "two." Compare Glossary on book iii, 236.

'Αρηγόνες, nom. plur. of αρηγών, ὁ νοῦς, ὁς ὁ, ἡ, "a helper."—From αρήγω, "to help."


**Line 11.** ἐξεσώμαι, 3 sing. perf. indic. active of the assumed form παραβλάσκω, "I go," "I come;" fut. mid. παραμολογ-μαι. The form βλάσκω, instead of being an original present, was constructed upon ἐμολον, μόλω, the latter, by transposition, becoming μόλω. As, however, the concurrence of μῶς was offensive to euphony, the μ was changed to β, and μόλω thus became βλάσκω. So the perfect was originally μέμλωμα, from which, by the insertion of β between the two liquids, arose μέμλωμα.

(Kühner, § 179.—Buttmann, § 114.)

**Line 12.** ἔκσωμαι, 3 sing. 1 aor. indic. act. of ἐκσώμα, an Epic form of ἐκσώζω, "to save," "to bring off safe;" fut. ἐκσώ-ῶσα: 1 aor. ἔκσωσα.

Θανέσθαι, fut. inf. mid. of θνήσκω, Epic and Ionic for θανεῖσθαι.

Φύλοπος, accus. sing. of φύλοπτις, ὁς ἡ, "the din of battle," "the battle-cry," "the battle itself;" accus. φυλόποδα and φύλοπτων, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in Od., xi., 314. According to the grammarians, it is derived from φυλόν, "a people, nation, tribe," and ὧς in the sense of βοή, "a loud cry" or "din."


**Line 16.** Ὀφρομέν, Epic form, with shortened mood-vowel, for ὁφρομέν, 1 plur. 1 aor. subj. act. of ὄφρυμι, "to excite," "to arouse;" fut. ὄφρω: 1 aor. ὄφρα. Compare Glossary on book iii, 250, s. v. ὄφρω.

**Line 20.** Ἐπτέμνων, 3 plur. 1 aor. indic. act. of ἐπιμένω: fut. ὄμω. From ἐπί and μένω, "to make the sound μῆ, μῆ," &c. (Consult note; and compare the Latin mutire, missare, missitare, and the English "to matter.")

"Ὁσην, 3 dual, imperf. indic. of ἤμαι, "I sit;" imperf. ἤμην, ἤςο, ἤςτο, &c. Observe that ἤμαι is, in fact, a regular perfect, and ἤμων
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a regular pluperfect from ἔω, “I seat,” and signifies especially, when strictly considered, “I have been seated, or placed, and remain so,” i. e. “I sit,” and “I had been seated, or placed, and remained so,” i. e., “I was sitting.”

Mediēbθν, 3 dual, imperf. indic. of middle deponent μέδομα, “to devise,” “to plan,” &c.; fut. μεδύσωμα. Augment wanting. The future occurs in II., ix., 650; elsewhere Homer employs only the present and imperfect. The form μήδομα is originally only an Ionic one for μέδομα.


Σκυζομένη, present participle, nom. sing. fem. of the deponent σκυζομαι, “to be incensed” or “wroth with one.” An active σκύζω occurs only in the grammarians. Usually derived from κύω, and so, strictly, like κνύζομαι, “to snarl.”

Ἡρεί (ἡρεῖ), 3 sing. imperf. indic. act. of αἴρεω, “to take,” “to take possession of,” &c.; fut. αἰρήσω: perf. ἂρηκα: 2 aor. εἰλὼν, &c.

Ἐγάδε, 3 sing. 2 aor. act. of χαλώνω, “to hold,” “to take in,” “to contain,” &c.: fut. χείσωμα: 2 perf. with present signification κέχανα: 2 aor. ἕχαδον. This verb is lengthened from the root ΧΑΔ-, and is akin to χαίνω and χάσκω, “to gape.”

Ἀλιων, accus. sing. masc. of ἀλίος, a, on, “fruitless.”

Line 26. According to some, it is the same word with ἀλιων, “of” or “belonging to the sea,” and so, strictly, “like the sea,” “faithless,” “useless,” &c.; but this is too artificial for so early a word: according to others, akin to ἄλη, “wandering;” ὧλεσ, “astray;” ἡλίθιος, “idle,” “trifling,” “cain,” &c.

Ἀτέλεστον, accus. sing. masc. of ἀτέλεστος, on, “without end,” “incomplete,” “without effect.”—From ἄ, priv., and τέλος, “to bring about,” “to complete.”


Ῥέσωσαν, 3 plur. pres. indic. act. of ῥέζω, “to do,” &c.


Ἄσπερχες, accus. sing. neut., of ἀσπερχής, “unceasing,” taken as an adverb; “unceasingly.”—From ἂ, euphonic, and σπέρχω, “to sea in rapid motion,” “to urge on,” &c.

Line 33. Ἕωκρίμενον, accus. sing. neut. of ἕωκρίμενος, η, on, “we’
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Built," "lying beautifully," and also, "well-inhabited," "populous."—From ευ and κτισιω, "to build," "to found," "to people," &c.

Πόλις, accus plur. of πύλη, ης, ἕ, "a gate." Pott traces an analogy between this word and the Sanscrit pūr, "to fill."

Line 35. 'Ωμόν, accus. sing. masc. of ὀμός, ἕ, ὄν, "raw."

Βεβρῶσθαι, 2 sing. pres. opt. act. of the verb βεβρῶθω, a poetic form for βεβρώσκω, "to eat," "to devour." In this verb the stem, or root BΡΟΩ, is formed in -Ω, like κνώ, κνήθω, ἀλέω, ἀλήθω, and the reduplication is prefixed to increase the force of the word, as in τιτράω, from τράω; τετράω and τετετραίνω, from τρέω. It is altogether erroneous to make βεβρῶσθαι, as some do, a perfect optative. (Buttmann, Irreg. Verbs, p. 41, ed. Fishlake.)

Line 36. Ἐζακέσαο, 2 sing. 1 aor. opt. of the middle deponent ἐκα-κέομαι, "to cure," "to appease;" fut. ἑσομαι. The active voice is only used in later writers.


Νείκος, nom. sing. of νείκος, τος, τό, "an altercation," "a quarrel." Ἐρισμα, nom. sing. of τρισιμα, ατος, τό, "a source of contention," "that which is striven for."—From ἐρίζω, "to strive," "to contend."

Line 38. Μεμαώς. Consult Glossary on book i., 590, s. v. μεμαώτα.

Ἐγγεγάσιν, 3 plur. poetic, and especially Epic perfect of ἐγγίγνομαι, "to be born in," "to live in." Observe that γένα is formed from γάω, an obsolete present, for which γίγνομαι is employed.

Line 39. Διατρίβεων, pres. inf. act. of διατρίβω, "to retard;" fut. ψω.—From διά and τριβα, "to rub." Observe that δια- τρίβω properly means, "to rub between" or "against, rub away, consume," &c.

Ἐᾶσαι, 1 aor. inf. act. of εᾶω, "to permit," "to let," "to leave alone:" fut. άσο : perf. εῖσακα : 1 aor. εῖσασι.

Ἀστερέων, dat. sing. masc. of ἀστερέοις, ἐσσα, ἐν, "stared," "starry."—From ἀστήρ, "a star."

Line 44. Πόλις, Epic and Ionic for πόλεις, nom. plur. of πόλις, "a city:" gen. εως and εος, ἕ: Epic and Ionic gen. πόλης; dat. πόλης, &c. Another Ionic genitive is πόλιος, which is likewise found in Doric.

Τών, Epic and Ionic gen. plur. fem. of ὁ, ἕ, τό, for των.

Line 46. It is also called a Doric and Æolic form, but the more common Doric form is τῶν.
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Tiéskero, Epic and Ionic iterative imperfect ind. pass. 3 sing. for étter, from tía, "to esteem," "to honour:" fut. tíów. Not to be confounded with tíω, which merely means "to pay a price."

Line 47. "Εὐμελίον, Epic and Ionic for ἐυμελίον, gen. sing. of ἐυμελίς, ov, ὁ, "Good at the ashen-handled spear."—From εὖ and μελία, "the ash-tree." Consult note.

Line 49. Δούδης, gen. sing. of λούδη, ἦς, ἣ, "a pouring;" in a religious sense, "a libation."—From λείω, "to pour out," "to make a libation."


Δάχομεν, Epic and Ionic for ἐλάχομεν, 1 plur. 2 aor. ind. act. of λαγχάω, "to obtain by lot," "to have assigned to one by lot:" fut. λήσωμαι: perf. εἰλήξα: 2 aor. ἐλαχον.—Lengthened from the root ΛΑΧ.

Line 52. Ἀργος, εος, τό, "Argos," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenæ. It was situate on the River Inachus, and of Pelasgic origin.

Σπάρτη, ἦς, ἥ, "Sparta," the capital of Laconia, on the River Eurotas.

Μυκῆνη, ἦς, ἥ, "Mycena," the earlier capital of Argolis, and the residence of the Pelopidæ. It lay in a northeastern direction from Argos. Mycenæ was destroyed by the people of Argos. Homer uses both Μυκῆνη and Μυκῆναι, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name is Mycena, whereas Μυκῆνη would properly be Mycene.

Line 53. Διαπέρσα, 1 aor. inf. act. of διαπέρον, "to destroy:" fut. σώ: 2 aor. διέπρασον. The 1 aor. διέπερσα is less frequent.—From διά and πέρον, "to destroy."

Ἀπεχθόνται, 3 plur. 2 aor. subj. of the middle deponent ἀπεχθάνωμαι, "to be hateful:" fut. ἀπεχθόσωμαι: 2 aor. ἀπεχθόμην.

Megárióω, 1 sing. pres. ind. act. of μεγαίρω, strictly, "to look on a thing as great, or too great;" whence we get the notions of ill-will or envy, which soon became attached to it: hence, "to grudge" a thing to another, as too great for him: fut. μεγαρῶ: 1 aor. ἡμέγηρα.—From μέγας, "great."

Line 54. Elò, 1 sing. pres. ind. act. of εἶλω, εἶδο, Epic and Ionic for ἔω, ἐδό, "to permit," "to allow."

"Ἀνύω, 1 sing. pres. ind. act. of ἀνύω, "to effect," "to accomplish," "to gain:" fut. ἔνω: perf. ἤνυκα.

Line 56. Πρεσβυτάτης, acc. sing. fem. of πρεσβύτατος, ἦ, ὣν, "en-
Book 4. Line 59–79. 

tilled to very great respect.” (Consult note.) Superlative degree of πρέσβυς, comparative πρεσβύτερος.

Τέκετο, 3 sing. 2 aor. ind. mid. wanting augment, and Epic and Ionic for τέκετο, from τίκτω. Compare Glossary on book i., 36.

'Αγκυλομήτης. Consult Glossary on book i., 205.

Parάκοιτης, ος, ἥ, accus. ōn, feminine form of παράκοιτης, “a wife.”—From παρά and κοίτη, “a couch.”

Line 60.

'Ὑποείξομεν, Epic for ὑποείξωμεν, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of ὑποείκω, Epic and Ionic for ὑπείκω, “to retire,” “to withdraw,” and hence, figuratively, “to yield,” “to give up;” fut. ἤω: from ὑπὸ and εἰκὼ, “to yield.”

Line 62.

'Εφυνται, 3 plur. fut. ind. of the middle deponent ἐπομαί, “to follow;” fut. ἐφομαι: 2 aor. ἐσπόμην.

'Επιτείλαι, 1 aor. inf. act. of ἐπιτέλλω, “to command;” fut. ἐπιτελῶ: 1 aor. ἐπιτείλη: perf. ἐπιτέταλκα.—From ἐπὶ and τέλλω, with regard to which last, consult Glossary on book i., 25.

'Ὑπερκύδαντας, accus. plur. masc. of ὑπερκύδας, αὐτός, “exceeding in fame,” “far-famed.”—From ὑπέρ and κόνδος, “fame,” “renew.” Some take ὑπερκύδας to be contracted from ὑπερκύδης, ὑπερκύδης, Doric ὑπερκύδας, αὐτός, but then the accent should be ὑπερκύδαντα, ὑπερκύδαντας, for which there is no authority.

Line 66.

'Ἀρξεῖα, 3 plur. 1 aor. subj. act. of ἀρχεῖ, “to begin,” &c.: fut. ἤω: 1 aor. ἤρξα.

Δηλήσασθαι, 1 aor. inf. of the middle deponent δηλέομαι, “to injure,” &c.: fut. δηλῆσαμαι: 1 aor. δηλήσαμην.

Nαυτεῖα, Epic and Ionic for ναύταις, dat. plur. of ναύτης, ou, ὃ, “a seaman.”—From νοῆς, “a ship.” The old Ἑοlic form appears to have been σκυνῆρι, with the usual substitution of κ for π; and with this we may compare the Latin scintilla.

'Iενται, 3 plur. pres. ind. pass. of ημι, “to send;” fut. ἵω: perf. εῖκα.

Line 76.


'Hιζέν, 3 sing. 1 aor. ind. act. of ἄλεος, “to rush;” fut. ἄλεω: 1 aor. ἥζα. The Attic form is ἥσω, or ἦτω: fut. ἥσω: 1 aor. ἤζα.

'Εθόρε, 3 sing. 2 aor. ind. act. of θρόνω, “to leap;” fut. θερούμαι: 2 aor. θερόν.—Lengthened from a root ΘΟΡ-
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Line 84. Ταμίης, Epic and Ionic for ταμίας, ov, ó, "a dispenser."—Either from τέμων, τεμέ-ειν, "one who cuts for each his share," or akin to the Latin dare, dātō. (Compare Pott, Etymol. Forsch., i., 186.)


Line 88. Διζήμενη, nom. sing. fem. of διζήμενος, η, ov, pres. part. of the deponent verb διζήμαι, "to seek for," &c.


Line 94. 'Επιπροέμεν, Epic and Ionic for ἐπιπροεῖναι, 2 aor. int. act. of ἐπιπροέμη.

'Ιόν, accus. sing. of λός, ov, ó, "an arrow." In plural, τὰ λά.—Probably from ἄναι, i-re.

Line 95. "Αροῦ, 2 sing. 2 aor. opt. mid. of αἰρω, "to lift up," in the middle, "to lift up for one's self," "to gain," "to win." fut. ἀρῶ: perf. ἥρκα 1 aor. ἥρα: 1 aor. mid. ἥράμην: 2 aor. mid. ἥράμην. Homer uses the aorists ἥράμην and ἥράμην indiscriminately in the indicative: in the other moods he employs the latter only. The Attic poets have ἥράμην alone as an indicative, giving a preference to the other moods of the same form with ἄ, but resorting occasionally to those of ἄραμη when ἄ is required for the metre. Prose writers acknowledge ἥράμην only, with its forms.

Line 97. Πάμπρωτα, accus. plur. neut. of πάμπρωτος, taken as an adverb, "first of all."—From πᾶς and πρῶτος.


Δυνθέντα, accus. sing. 1 aor. part. pass. of δαμάω, "to subdue," "to overpower:" fut. σῶ: perf. δέθηκα: 1 aor. ἐδάμασα: 1 aor. pass. ἑὐδηθήν. Compare the Sanscrit dam," "to be tame," the Latin dom-are, the English tame, the German zahm. Hence, perhaps, also dammare, damnum, and ξημία.

'Αλεγενής, gen. sing. fem. of ἀλεγενός, ἦ, ὅν, "mournful," "sad."—From ἄλεγω, "to trouble one's self," "to have a care."

'Οταρεσσών, 1 aor. imper. act. of ὀτιστεώ, "to discharge an arrow at one."—From ὀτιστός, "an arrow."

Κυδαλίμου, Epic and Ionic for κυδαλίμον, gen. sing. masc. of κυδάλιμος, ov, "renowned," "glorious."—From κύδος, "renown," "glory."

Line 100. Λυκηγενεῖ, Epic and Ionic for Λυκηγενεῖ, dat. sing. masc. of Λυκηγενής, ἐος, contr. σῖς, "Lycian-born." Consult note
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Κλυτορόξω, dat. sing. masc. of κλυτοτόξος, ov, "famous for the bow," "renowned archer."—From κλυτός, "famous," and τόξον, "a bow."

Πρωτόγονον, gen. plur. masc. of πρωτόγονος, ov, "first-born."—From πρῶτος and γόνος, "offspring."—Observe the difference of meaning occasioned by change of accentuation between πρωτόγονος, "first-born," and πρωτόγονος, "bringing forth first."

'Αφρον, dat. sing. of ύφρων, oνος, "foolish," "senseless."—From ἀ, priv., and φόν, "mind."

'Εσύλα, 3 sing. imperf. ind. act. of συλώ, "to strip off," "to take," &c.: fut. ἢσω.

'Εὔξοον, accus. sing. neut. of εὔξοος, ov, Epic and Ionic for εὔξος, ov, "well-polished."—From εὖ and εἶω, "to polish."

'Ιξάλον, gen. sing. masc. of Ιξάλος, ov, an epithet of the wild goat, or chamois, and explained as equivalent to πρόχειτος, ὀρμητικός, "bounding," "springing," "darting," and usually derives from αἴσω, as if αἷξάλος.

Προδοκήαι, Epic and Ionic for προδοκαῖ, dat. plur. of προδοκή, ὑς, ὅ, "a place where one lies in wait."—From πρό and δοκῦ, "to lie in wait for."

Βεβλήκει, Epic and Ionic for ἐβεβλήκει, the augment being dropped; 3 sing. pluperf. ind. act. of βάλλω, "to strike," "to wound:" fut. βαλλω: perf. βεβλήκα: pluperf. ἐβεβλήκειν.

'Επιπέσω, Epic and Ionic for ἐνέπεσω, 3 sing. 2 aor. ind. act. of ἵππετω, "to fall on or in:" fut. ἵππετωσ: perf. ἵππετωσκα: 2 aor ἐνέπεσον.—From ἐν and πετω.

'Κέρα, nom. plur. of κέρας, gen. κέρατος, το, "a horn."—Observe that κέρα is contracted from κέρασα, and that this is contracted previously from κέρατα. As regards the root of the word, compare the Latin cornu, English horn, Hebrew keren, &c.

'Εκκαλιδεκάδωρα, nom. plur. neut. of ἐκκαλιδεκάδωρος, ov, "sixteen palms long."—From ἐκκαλιδεκα "sixteen," and δώρον, "a palm," "a hand's breadth." Consult note.

'Εφυκεῖ, Epic and Ionic for ἐπεφύκεῖ, the augment being dropped, 3 sing. pluperf. ind. act. of φύω, "to produce:" fut. φύω: perf. φύκα. In the passive, φύεωαι, "I am produced, begotten, spring up. ἐγείω, a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the Glossary on book i., 235.

Line 110 'Ασκῆας, 1 aor. part. act. of ἀσκέω, "to work raw

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materials,” “to work curiously,” “to exercise skill upon,” &c.: fut. ἤσω: perf. ἤσκηκα: 1 aor. ἤσκησα.—According to Pott, from κεινῶς, or κέω, with a prefixed.

Κεραοζός, nom. sing. masc. of κεραοζός, on, “horn-polishing.”—From κέρας, “a horn,” and κέω, “to polish.”

’Ἡμαρε, 3 sing. 2 aor. ind. act. (like ἤγαγον), with reduplication, from ἀραφίσκα (an Epic verb, strengthened upon an obsolete radical form, ἄραφ), “to adopt,” “to fit;” 1 aor. Αἰολικ, ἤσα: 2 aor. ἤφον: 2 perf. reduplicated and intransitive, with the force of a present, ἤφη, “I fit;” with the tragedians, ἄφα.

Line 111. Δεῖνας, nom. sing. masc. 1 aor. part. act., Epic and Ionic for δείνας, from λεῖνω, “to smooth,” “to polish;” fut. λεαινῶ: 1 aor. ἑλένα.—From λείος, “smooth.”

Κορώνη, accus. sing. of κορώνη, ης, η, “any thing hooked or curved,” “the tip of a bow.” Consult note.

Tαυνόσαμενος, Epic for ταυνοσάμενος, nom. sing. masc. 1 aor. part. mid. of ταύνω, “to stretch,” “to bend;” fut. σω: perf. pass. τετάνυσαμαι: 1 aor. mid. ταυνόσμην. This verb ταύνω is merely itself an Epic form from τείνω.—Observe that ταυνόν τόγον is “to bend a bow;” but ταυνόσθανυ τόγον, in the middle, “to bend one’s own bow.”

Πού, Doric and Epic for πρός. Consult Glossary on book i., 245.


Βλάσσαι, Epic and Ionic for βλάσθσαίαν, perf. inf. pass. of βάλλω, “to strike,” &c.

Line 115. Σύλα, Epic and Ionic for σύλα. Consult verse 105.
Πώμα, accus. sing. of πῶμα, ατος, το, “a cover,” “a lid.” Consult note.


Ἀθήνα, accus. sing. of ἄθλητης, ἄτος, ὤ, ἦ, “unshot.”—From Line 117. ὄ, πρίς, and βάλλω.

Μελανενώ, Epic and Ionic for μελανών, gen. plur. fem. of μέλας, μέλαινω, μέλαν, “black,” and hence, figuratively, “grievous.” The genitive plural originally ended in ὄν, which was contracted into ὄν (Doric, ὄν.) In Homer both these forms are used. The ὄν is

Also resolved, by the insertion of ε, into ἐων, which is generally pronounced as one syllable. Consult note.

"Ερμα, accus. sing. of ἔρμα, τος, τό, "a prop,” “a support,” and hence, figuratively, "a cause,” &c. (Consult note.) Usually derived from the radical ΕΡΔΩ, "to support." Compare ἐπεσομα, from ἐπείδω.

Line 118. Νευρη, dat. sing. of νευρη, ἤς, ἤ, Ionic and Epic for νευρα, ἄς, ἄ, "a string," "a bow-string." Compare the Latin nervus.

Πικρον, accus. sing. masc. of πικρός, ἄ, ὄν, "pointed," "sharp," "keen." Hence, in general, "piercing," "pungent to the sense," "sharp to the taste," "bitter," &c. (Consult note.) Compare, as regards the root, the English pike, peak; Latin pugo, pungo; Greek πεύκη, &c.

Line 122. Ἐλκε, Epic and Ionic for εἰλκε, 3 sing. imperf. ind. act. of εἰλκω, "to draw," fut. εἰλξα; but only late, the derivative tenses being formed mostly from εἰλκω, namely, fut. εἰλκυσα: 1 aor. εἰλκυσα, &c.

Γλυφίδας, accus. plur. of γλυφίς, ἰδος, ἤ, in good authors always in the plural, γλυφίδες, the notch of the arrow, which fits on the string.—From γλυφω, "to hollow."

Νεύρα, accus. plur. of νεύρον, ου, τό, "a string," "a bow-string." (Compare νευρη, verse 118.)

Βοεια, accus. plur. neut. of βοεῖος, α, ον, "of an ox" or "oxen," especially "of ox-hide" or "ox-leather."—From βοῖς, "an ox."

Μαζὸ, dat. sing. of μαζός, οι, ὁ, "the breast." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast (στέρνον and στήθος). Homer has it only of men in the Iliad. The distinction of the grammarians between μαζός as the man’s breast, and μαστός the woman’s, will at least apply only to late authors: the words originally differed only in dialect. Homer always uses the former; Pindar and the tragedians always the latter.

Πέλασεν, Epic and Ionic for ἐπέλασεν, 3 sing. 1 aor. ind. act. of πελάξα, "to bring near to," "to cause to approach:" fut. πελάσω: 1 aor. ἐπέλασσα.—From πέλαξ, "near."

Kυκλοτερές, accus. sing. neut. of κυκλοτερές, ες, "rounded," "completely round."—From κύκλος, "a circle," and τείρω.

Line 124. Αὐγξε, Epic and Ionic for ἐλγξε, 3 sing. 1 aor. ind. act. of λγγω, "to twang:" 1 aor. ἐλγξα. No other part but
the 1 aor. is found. Some refer ἐλιγγά to the verb λίζω, “to graze,” “to wound slightly;” but λίζω is only found in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace λιγγω to the adverb λίγα, “loudly,” “clearly,” and the adjective λιγύς, “clear,” “shriek,” &c.


Ἐπιπτέσθαι, 2 aor. inf. of the middle deponent ἐπιπτέσματα, which is only found in the 2 aor. ἐπιπτόμην, and 2 aor. inf. ἐπιπτέσθαι, “to fly over,” “to wing one’s way.”

Line 127. Δελαθόντα, Epic reduplication for λάθοντα, and this last Epic and Ionic for ἱλαθόντα, 3 plur. 2 aor. ind. mid. of λανθάνω, “to forget;” fut. λῆσω: 2 aor. ἱλαθόν: 2 aor. mid. ἱλαθόμην. Lengthened from a root ΑΛΘ-, with which compare the root lal- in the verb latoe.

Ἀγέλειψ, nom. sing. fem. of ἄγελελος, η, ον, Epic and Ionic Line 128. for ἄγελελος, α, ον, “plundering.” —From ἄγω, “to lead away,” and λεῖς, “plunder.” Some grammarians explain it as λεῖς ἄγουσα, “leading the people,” while others deduce it from ἄγέλη, “a herd,” and make it mean guardian of herds. But both of these explanations are decidedly inferior.


Ἄμνεν, Epic and Ionic for ἅμνεν, 3 sing. 1 aor. ind. act. of ἁμύνω, “to ward off.” Compare Glossary on book i., 67, s. v. ἁμάναι.

Ἐγρυγει, Epic and Ionic for ἐγρυγει, 3 sing. pres. ind. act. Line 130. of ἐγρυγει, for ἐγρυγει, “to keep off,” “to restrain;” fut. ἐγρυγέω: 1 aor. ἐγρύξα: fut. mid. ἐγρύγεμαι: perf. pass. ἐγρύγεμαι, &c. The early form was ἐγρυγει: fut. ἐγρύγει: 1 aor. ἐγρύξα: 2 aor. imperf. with aoristic force, ἐγραθόν. In reality, therefore, ἐγρυγει marks the transition state from ἐγρυγει to ἐγρυγει.

Χρῶς, heteroclitic genitive of χρῶς, χρωτός, ὁ, “the surface of any body,” especially of the human body; hence the “skin;” also, “the body itself,” especially the “flesh,” as opposed to the bone. (Consult note.) No nominative, ὁ χρῶς, χροῦς, seems to occur.

Line 131. Δέξεται, 3 sing. fut. ind. mid. of λέγω, “to lay,” “to
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*tay to sleep;* in the middle, "to lay one's self down to sleep." Compare the German *legen*; and in the middle and passive, where it has the meaning of, "to lie," &c., compare the German *liegen.*

*θυνεν, 3 sing. 1 aor. ind. act. of ἵθυνε, *to direct straight forward,* "to guide:" fut. ἵθυνω: 1 aor. ἵθυσ.—From ἵθυς, "straight."

Ζωστήρος, gen. sing. of ζωστήρ, ἄρος, ὁ, "a girdle," "a belt." Consult note.—From *ζωνυμῷ, *to gird.*

*Οχής, nom. plur. of ὀχεῖς, ἔως. Ionic ἕς, ὁ, "any thing for holding or fastening," "a clasp," &c.—From ὀχέω, "to hold," a collateral form of ἐχω.

Σύνεχον, Epic and Ionic for *συνείχον, 3 plur. imperf. ind. act. of συνέχω, "to hold together:" fut. συνέξω: perf. συνέσχηκα: 2 aor. συνέσχον.

*Ηντετο, 3 sing. imperf. ind. of the middle and defective deponent ἀντομαῖ, "to meet;" only used in the present and imperfect.—From ἁντὶ.


*Ελπίστρο, 3 sing. pluperf. ind. pass. of ἐλπίσων, "to drive;" fut. ἐλπώ: perf. ἐλπίσκα: perf. pass. ἐλπίσκαι: pluperf. pass. ἡλπισμήν, and without the superinduced augment, as in the present case, ἐλπίσμην.


*Mίτρα, gen. sing. of μίτρα, ἀ, ἧ, Epic and Ionic for μίτρα, ἅς, ἧ, "a brazen-plated belt." Consult note.

*Ερνα, accus. sing. of ἔρνα, τοῦ, τῶ, "a protection," "a guard." —From ἔρνομαι, "to protect," "to guard."

*Ακόντων, gen. plur. of ἄκων, οὐτος, ὁ, "a javelin," "a dart," smaller and lighter than the ἢρχος.—From ἢκη, "a point," "an edge."

*Ερνω, 3 sing. imperf. ind. mid. syncopated from ἐρνω, and this Epic and Ionic for εἰρνω, the augment being dropped, from ἐρνω, "to draw," &c.; in the middle, ἐρνομαι, "to guard," "to watch," "to protect." Some, less correctly, regard ερνω as a pluperfect passive, with the penult lengthened. (Consult Buttman, Irreg. Verbs, p. 105, ed. Fishlake.)

Εἰκατο, 3 sing. Epic 1 aor. ind. of εἰκατο, "to go;" Epic fut. εἰκατομαι: Epic 1 aor. mid. εἰκατομην.—From the radical ἑκατ, "to go."
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Book 4. Line 139-143.

Line 139. Χροά, heteroclite accus. sing. of χρόως, gen. χρωτός, accus. χρότα: Epic and Ionic, gen. χροος, dat. χροι, accus. χροά, &c., "the skin."

Line 140. ἔφθεεν, Epic and Ionic for ἔφει, 3 sing. imperf. ind. act. of ἐφέω, "to flow." fut. ἐφέσσωμαι, and ἐφήσσωμαι: perf. ἐφήσσα: 1 aor. ἐφέσσα. Compare Glossary on book i., 249, s. v. βέεν "Ωτειλῆς, gen. sing. of ὦτευλή, ης, ἦ, "a wound," especially "an open wound." Among later writers it means also a wound that is healed over, a scar.—Probably from οὔτως, "to wound," and therefore strictly a Doric form for οὕτευλή.

Line 141. Ἐλέφαντα, accus. sing. of ἐλέφας, αντος, ὦ, I. "the elephant." First in Herodotus.—II. "the elephant's tusk," "ivory." Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—Eleph, in Hebrew, is an ox. The old Latin name for the elephant was bos Lucas, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros ταῦρον Ἀλιβισικόν, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare Pott, Etym. Forsch., i., lxxi.)

Φώινκα, dat. sing. of φώινξ, ικος, ὦ, "purple," "purple-red," "crimson."—From φώινξ, "a Phœnician," because the discovery and earliest use of this color was ascribed to the Phœncians.

Μαγνη, Epic and Ionic for μαγνη, 3 sing. 1 aor. subj. act. of μαίνω, "to stain:" fut. μανῶ: 1 aor. ἐμάνη, but in Attic ἐμάνα. The original signification is, to paint over a white body with another color, and hence, "to stain," "to dye."

Line 142. Μανις, nom. sing. of Μανίς, ἰδος, ἤ, "a Maonian female." Μανία was the earlier name of Lydia, so that here 'Maonian' is the same as "Lydian." In a special sense, it meant a district of Lydia, lying to the east, in the direction of Mount Τmolus.

ΚάηΡα, nom. sing. of ΚάηΡα, ἤ, the feminine of Κάρ, "a Carian female." It comes, in fact, however, from the stem Κάρη.—Caria was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Μæander.

Πρόπιον, Epic and Ionic for παπείον, which last is not in use, "a cheek ornament." Strictly speaking, it is merely the neuter of παπή-ιος, on, "of or belonging to the cheeks," and has ἄγαλμα, or something equivalent, understood.—From παπεία, "the cheek."

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Line 144. ἵππης, nom. plur. of ἵππεις, ἵς, ὁ, Epic and Ionic for ἵππεις, ἵς, ὁ, “a charioteer,” “a horseman.” Homer always employs this term in the sense of “a driver of horses,” “a charioteer,” or, “the hero who fights from a car.” The signification of a horseman, i.e., rider, first occurs in Herodotus.

"Αγάλμα, nom. sing. of άγάλμα, τός, τό, “a treasure.”—From ἄγαλλω, “to adorn.” Consult note.

Line 145. ἔλατηρι, dat. sing. of ἔλατηρ, ἢρος, ὁ, “a driver, especially of horses,” “a charioteer.”—From ἔλατω, “to drive.”

Line 146. Μιύνθην, Epic and Ionic for ἤμιύνθην, the augment being dropped, and this, by syncope, for ἤμιύνθησαν, 3 plur. 1 aor. ind. pass. of μιαίνω, “to stain,” &c. Compare verse 141.

Eφίπες, Epic and Ionic for εὐφίπες, nom. plur. masc. of εὐφή, ἐς, “well-shaped,” “comely,” &c.—From εὖ and φὴ, “growth,” “shape.”

Σφυρό, nom. plur. of σφυρόν, ου, τό, “an ankle.” Akin to σφείρα, σφαίρα, from the notion of roundness common to them all.

Καταβήθω, accus. sing. neut. pres. part. act. of καταβῆθω.

Line 147. “to flow down.” Compare remarks on ἔββεεν, in verse 140.

"Ογκον, accus. plur. of ὧγκος, ου, ὁ, originally “a bend, bending, curve;” hence a hook, a barb, especially of an arrow or spear-head. Akin to ὧγκος, ὧγκυλος, ὧγκιστρον, ὧγκυρα, and the Latin unicus, ancus, angulus.

"Ἀφόθον, accus. sing. neut. of ἀφόθος, ου, taken as an adverb, “back,” “backward.” The adjective itself means properly “moving backward.” Observe that ἀφόθος is strictly a shortened form for ἀφόθρους. Derived probably from ἀφ ψ and β, “to flow,” &c.

"Ἀγέρθη, Epic and Ionic for ἀγέρθη, 3 sing. 1 aor. ind. pass. of ἀγείρω, “to collect,” “to gather ;” fut. ἀγερῶ: 1 aor. ἁγείρα.

"Εποστενάχαντα, 3 plur. imperf. ind. mid. of ἐποστενάχω.

Line 154. “to groan in unison with,” “to groan together with.”—From ἔπι and ἐστάω.

"Κασίγνητε, voc. sing. of κασίγνητος, ου, ὁ, “a brother.”—From κάσις, “a brother,” and γεννάω.

"Προστήσας, nom. sing. 1 aor. part. act. of προστησμί, “to set forward,” “to expose ;” fut. προστήσω, &c.—From πρό and ἵσμι.

Line 156. Πάτησαν, 3 plur. 1 aor. ind. act. of πατῶ, “to trample
upon:” fut. ἦσο: 1 aor. ἐπάτησα, and Epic and Ionic, without augment, πάτησα.

'Ετέλεσεν, Epic for ἐτέλεσεν, 3 sing. 1 aor. ind. act. of τελέω, “to bring to pass,” “to accomplish;” fut. τελέσω.

1 aor. ἐτέλεσα. Compare Glossary on book i., 82.


Τελεῖ, 3 sing. fut. ind. act. of τελέω, fut. τελέσω, contracted τελῶ.

This contracted form of the future became subsequently peculiar to the Attics.

'Ἀπέτισαν, 3 plur. 1 aor. ind. act. of ἀποτίνω, “to pay back,” “to pay a penalty,” &c.: fut. ἀποτίσω: 1 aor. ἀπέτισα.—From ἀπό and τίνω.

Σφῆσιν, Epic and Ionic for σφαῖς, dat. plur. fem. of σφός, σφῆ, σφῶν, “his,” “his own,” fem. “her,” “her own:” in the plur. for masc. and fem. “their,” “their own.”—From σφέ, σφεῖς, like Latin susis, from se.

Κεφαλῆσιν, Epic and Ionic for κεφαλαῖς, dat. plur. of κεφαλή, ἤς, ἦ, “the head.” There are dialectic forms κέλην, κεβάλη, with which compare the Sanscrit Kapāla, the Latin caput, Gothic haut-ih, German haupt and kopf, English hood, head, as in man-hood, Godhead.

'Ολώλη, 3 sing. 2 perf. subj. act. of ὄλλωμ, “to destroy:” fut. ὄλεσα and ὄλω: perf. ὄλλεσκα: 2 perf. ὄλολα. In the middle, ὄλλυμαι, “I perish,” “am undone.” The 2 perf. belongs to the middle signification.

'Ιλιος. Consult Glossary on book i., 71

'Iρῆ, Epic and Ionic for ierά, nom. sing. fem. of ἱρός, ἦ, ὦ, Epic and Ionic for ἱερός, ἄ, ὄν, “sacred.”

'Εὐμελίο, Epic and Ionic for εὐμελίον, gen. sing. masc. of εὐμελίς, Epic and Ionic εὐμελίς, ὦ, ὃ, “skilled in the ashen-handled spear,” “wielding a spear with tough ashen shaft.”—From εὖ and μέλλα, “the ash.” The gen. sing. of masculines in ἰς and ας was originally ὅ, which was converted into ω. Homer uses both forms; as, εὐμελίς: gen. εὐμελίον and εὐμελίω.

'Υψίζων, nom. sing. masc. of ὑψίζων, ὦ, “enthroned on high.” Strictly referring to the rowing benches in ships, “sitting high” or “albeit on the bench,” and hence figurative-ly applied to Jove, as sitting at the helm and guiding all things.—From ὕψι, “on high,” and γάγων, “a roucer’s bench.”

Line 166. 'Επισειδιησεν, Epic and Ionic for ἐπισέδιη, 3 sing. pres.
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subj. act. of ἐπισελθείν, "to shake at" or "against," with the view of striking terror.—From ἐπι and σέιω, "to shake."

'Ερεμώνιον, accus. sing. fem. of ἔρεμων, ἦ, ὅν, syncopated from ἄρεμων, ἦ, ὅν, "gloomy," "dark," "black."—From ἥρεμως, a place of nether darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew Ere, or Ereb, English evening.

Line 168. 'Ἀτελεστα. Consult Glossary on verse 26 of this book, s. v. ἀτέλεστον.

Line 170. Ἀναπλήρος, 2 sing. 1 aor. subj. act. of ἀναπλήρωμι, "to fill up," "to fill up the full measure of," &c.: fut. ἀναπλήρως : 1 aor. ἀνέπλαθον.—From ἀνά and πλήρωμι, "to fill."

Πολυδύσος, accus. sing. neut. of πολυδύσως, ov, "very thirsty," said of ill-watered countries. (Consult note.)—From πολύς and δύσα, "thirst."

Μνήσονται, 3 plur. fut. ind. mid. of μνήσκω, "to remind:" in the middle, "to remind one's self," "to bethink one's self," "to remember:" fut. μνήσομαι, &c.

Line 172. 'Οστέα, accus. plur. of ὀστέον, ov, τό, "a bone." For ὀστᾶ, the Attics have the contracted form ὀστᾶ. Compare the Latin os, and the Sanscrit asthi.

Πύσει, 3 sing. fut. ind. act. of πύσω, "to make rot," "to rot:" fut. πύσω : 1 aor. πύσα. In the passive, "to become rotten," "to rot," "to decay."—From a root πύ-, which appears in the Sanscrit पु, "to stink," in पुन, पुव, and Latin pus, puteo, putris, putridus, putulentus, &c.

'Ερέτι, Epic and Ionic for ἔρετι, 3 sing. fut. ind. act. of the rare present ἐρέω, "to speak," "to declare." Consult Glossary on book i., 76.

'Ὑπερνορεότων, gen. plur. of ὑπερνορεότων, οντος, ὅ, "haughty," "overbearing." The strict meaning appears to be, "exceeding manly," but always in a bad sense.—From ὑπέρ and ἴποτης, "manhood," "manly strength and spirit."

Line 176. Τύμβῳ, dat. sing. of τύμβος, ov, ὅ, "a tomb," "a mound of earth over the ashes of the dead."—Some derive it from τύφω, "to consume," "to burn," and make the primitive meaning to be, "the place where a body is burned;" but the root appears rather to be the same with that of the Latin tumeo, "to swell," and the term to refer properly to the swelling of the earth in forming the mound.

'Επιθρόσκων, nom. sing. masc. pres. part. act. of ἐπιθρόσκω, "to leap upon:" fut ἐπιθροθύμαι: 2 aor. ἐπιθύμων.—From ἐπι and θύμων.
HOMERIC GLOSSARY.


**Κυδαλίμωι,** Epic and Ionic for κυδάλιμον, gen. sing. masc. of κυδάλιμος, ὁν, “illustrious,” “noble”; a frequent epithet in Homer of heroes and of whole nations.—From κῦδος, “glory,” “renown.”

**Line 178.** Τελέσεις, 3 sing. Ἀεolic 1 aor. opt. act. of τελέω, “to accomplish,” “to consummate;” fut. ἔσω, &c.

**Line 181.** Κενύσαι, Epic and Ionic for κεναίς, dat. plur. fem. of κενός, ὁ, ὁν, Epic and Ionic for κενός, ὁ, ὁν, “empty.”

**Line 182.** Χανοῦ, 3 sing. 2 aor. opt. act. of χάσκω, “to yawn,” “to open the mouth;” fut. mid. χανοῦμαι: 2 perf. κέχνα: 2 aor. ἐχανοῦ. The present χαίνω belongs to a later age.

**Line 183.** Ἐπιθαραύνων, nom. sing. masc. pres. part. act. of ἐπιθαραύνω, “to encourage.”—From ἐπί and όρασον. The Attic form is ἐπιθαράφων.


**Line 185.** Πάγη, Epic and Ionic for ἐπάγη, 3 sing. 2 aor. ind. pass. of πάγνυμι, “to fix;” fut. πάγνω: 1 aor. ἐπάγα: 2 aor. ἐπαγοῦ: 2 aor. pass. ἐπάγην. Compare with the root of this verb, ΠΑΓ-, the Sanscrit pac, “to tie,” and the Latin pango (pago), pepīgi, pactum; as, also, pax, paco, pacisco.

**Line 186.** Εἰρύσατο, 3 sing. 1 aor. ind. mid. of ἐρύω; literally, “to draw;” fut. ἐρύσα: in the middle, ἐρύσμαι, “to protect;” fut. ἐρύσωμαι: 1 aor. εἰρυσάμην.

**Line 187.** Παναίόλος, nom. sing. masc. of παναίολος, ὁν, “all-flexible.”—From πᾶς and αἴολος. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of Buttmann, Lexil., p. 66, and the note on αἴολομίτην, book v., 707.

**Line 188.** Ζώμαι, nom. sing. of ζώμα, atos, τὸ, “a skirt,” “a kilt.”

**Line 189.** Consult note on verse 132, s. v. ζωτήρος.

**Line 190.** Χάλκης, nom. plur. of χάλκεις, ἦς, ὁ, Epic and Ionic for χάλκεις, ἦς, ὁ, “a worker in brass;” more literally, in bronze.—From χαλκός. Consult Glossary on book i., 236.

*Ελκος, accus. sing. of ἐλκος, εος, τὸ, “a wound.” Compare the Latin uicis.

**Line 191.** Ἰητήρ, nom. sing. of ἱητήρ, ἦρος, ὁ, Epic and Ionic for ἱατήρ, and this last a poetic form itself for ἱατρός, “a physician.” Originally “a surgeon.”—From λάμαι, “to heal.”
HOMERIC GLOSSARY.

Book 4. Line 190-211.

'Επιμασσεται, Epic and Ionic for επιμάσσεται, 3 sing. fut. ind. of an obsolete present, επιμάσσομαι, "to handle," "to feel," &c.; fut. επιμάσσεται.—From ἑπι and μάσσω, "to seek, touch, lay hold of."

Line 191. Φάρμακα, accus. plur. of φάρμακον, ou, τό, "a remedy."

The term properly denotes any artificial means, especially for producing physical effects: hence, I. a medicine, drug, remedy, whether applied outwardly or taken inwardly; II. a poisonous drug (as Shakspeare uses drug for poison): hence a deadly, mischievous expedient, or means; III. an enchanted potion, filter, &c.; also, a charm, spell, &c.; IV. in general, a remedy, usually metaphorically; V. a means for coloring, a dye, paint, color; VI. a stimulant to give a relish to food, a spice, a seasoning.—Akin to φύρω, "to mix," and meaning, in general terms, a mixture.

Παύσε, Epic and Ionic for πάνω, 3 sing. 1 aor. subj. act. of πᾶω, "to cause to cease." fut. πάσω: 1 aor. ἔπαυσα. In the middle, πάσοιμαι, "to cease."

Line 196. Ελδῦς. Consult Glossary on book i., 365, s. v. ελδῦς.

Παπταίνω, nom. sing. masc. pres. part. of παπταίνω, fut. ἄνω: 1 aor. ἔπατημα; in Homer always without augment.—As the word seems originally to express a timid peep, it is probably a reduplicated form from the root ΠΗΤΑ-, as occurring in πτῆσω.

'Ασπιστάων, Epic and Ionic for ἀσπιστῶν, gen. plur. of ἀσπιστής, of, ὁ, "shield-bearing," i. e., "a warrior."—From ἀστής, "a shield."

Line 202. Τρίκης, gen. sing. of Τρίκη, ἦς, ἢ, Trica, or, more commonly, Tricca, a city of Thessaly. (Consult note.) The prose form is Τρίκης.

"Ορσο, 2 sing. 2 aor. imp. mid. of ὀρνυμ, "to arouse;" in the middle, "to arise," "to arouse one's self." Compare Glossary on book iii., 250.

'Ασκληπιάδη, voc. sing. of 'Ασκληπιάδης, of, ὁ, "son of Ἀσκληπιαῖος," a patronymic noun, from 'Ασκληπιάς, "Ασκληπιαῖος."

Line 209. Επικ and Ἑλληνικ for ἔλησαν, 3 plur. 2 aor. ind. act. of βάςω, "to go;" fut. βῆσομαι: perf. βῆσηκα: 2 aor. ἔθην.

Βλημένος, Epic and Ionic for βεβλημένος, nom. sing masc. perf. part. pass. of βάλλω, "to wound;" fut. βάλλω: perf. βῆληκα: perf. pass. βῆλησα.

'Αγγείρατο, Epic and Ionic for ἁγγείρεμένοι ἔσαν, 3 plur. pluperf. ind. pass. of ἀγείρω, "to collect," "to gather together;" fut. ἀγείρω.
HOMERIC GLOSSARY.

Book 4. Line 211-222.

perf. pass. with Attic reduplication, ἀγγέγεμαι: pluperf. pass. ἡγη-

ρέμην.

Line 212. Κυκλόσε, adv. “into or in a circle,” “aound.”—From

κύκλος, “a circle,” with the suffix -σε, denoting motion
toward.

Παράστησι, 3 sing. imperf. ind. mid. of παρίστησιν, “to place by the
side of;” fut. παραστήσω: in the middle, παριστάμαι, “to place one’s
self by the side of,” “to stand by,” &c.

*Αγεν, Epic and ΑEolic for ἀγάγησαν, 3 plur. 2 aor. ind. pass. of
ἀγγυμ, “to break;” fut. ἀξω: 1 aor. ἐκα (Epic, ἔκα): perf. ἐκάγα:
2 aor. pass. ἐκάγην.

Εκμυξώσας, nom. sing. masc. 1 aor. part. act. of ἐκμύξω,

Line 218. “to suck out;” fut. ἤσω: 1 aor. ἐξεκμύξησα.—From ἐκ and
μύξω, “to suck,” and this from μῦξω, to make the sound μῦν, μῦν, to
murmur with closed lips; and hence to suck, from the closing of the
lips therein, &c. Consult Hemsterhuis, ad Luc. Tim. 8.

‘Ηπιά, accus. plur. neut. of ἡπίος, a, on, “soft,” “soothing,”
“mild.” In Hesiod (Theog., 407), and usually in Attic, it is merely
of two terminations.—Probably to be referred to ἦσω, ἐπος, εἰπεῖν,
and indicating originally a soothing or calming, brought about by
magic words and incantations.

Πασσε, Epic and Ionic for ἐπασσε, 3 sing. imperf. ind.
act. of πάσσω, Attic πάττω, “to sprinkle,” “to strew;”

fut. πάσω: perf. pass. πέτασσαται.

Χείρων, ωνος, Ὠ, “Chiron.” Consult note.

Line 220. Ἀμφιπέννυτο, 3 plur. imperf. indic. of the middle depo-
nent ἀμφιπέννυμαι, “to busy one’s self around a person or
thing.”—From ἀμφι and πέννυμαι.

*Εδών, Epic and ΑEolic for ἐδώναν, 3 plur. 2 aor. ind. act.
of δών, or δύνω, “to enter,” “to put on;” fut. δύσα: 2 aor.

*Εδών.

Μνήσαντο, Epic and Ionic for ημνήσαντο, 3 plur. 1 aor. ind. mid.
of μνήσκω, “to remind;” fut. μνῆσω. In the middle, “to remind
one’s self,” “to remember,” &c.

Χάρμεν, gen. sing. of χάρμη, Ἑ, ἢ, “battle,” “fight,” &c. It oc-
curs, also, in the sense of “joy,” in Pindar (Ol., ix., 129), and
Pseudo-Phocyl., 110; and if χάρμη be really the same word in both
significations, and so belongs to the root χαίρω, the signification
which is historically the second must be etymologically the first:
the connecting links would then be “a shout of joy,” and so “a
shout of victory,” “a battle-shout,” “a battle.”

Line 223. Βρίζοντα, accus. sing. masc. pres. part. act. of βρίζω, "to slumber," "to nod," "to sleep," and, in general, "to be sleepy, slow, and heavy;" fut. βρίζω (never βρίσω). Akin to βρίθω "to be heavy."

Line 224. Καταπτώσοντα, accus. sing. masc. pres. part. act. of καταπτώσω, "to cower" or "crouch down through fear" (like καταπτήσω): fut. καταπτώξα.—From κατά and πτώσω, "to cower," "to crouch."

Line 226. Εασε, Epic and Ionic for είσαι, 3 sing. 1 aor. ind. act. of εἶω, "to permit," "to let alone," "to leave;" fut. είσω: perf. είσκα: 1 aor. είσασα.

Line 227. Φυσιώντας, accus. plur. masc. pres. part. of φυσίαω, "to snort," "to pant," lengthened, according to the Epic custom, from φυσιώντας.—From φυσίω, "to blow," "to puff."

Εὐρυμέδων, οντός, ὦ, "Eurymedon," son of Ptolemæus, and charioteer of Agamemnon.

Πειραίδος, Epic and Doric for Πειραίδων, gen. of Πειραίδης, ov, o, "son of Peireus," a patronymic noun, from Πειραῖος, "Peireus."

Παρισχέμεν, Epic, &c., for παρισχεῖν, pres. inf. act. of παρίσχω, "to hold in readiness;" a collateral form of παρέχω. Κάματος, nom. sing. of κάματος, ov, o, "weariness."—From κάμω, "to labor."

Πεξός, nom. sing. masc. of πεξός, ὦ, ὦν, "on foot."—From πέξα, "the foot," a term originally Doric and Arcadian for πόδος.

'Επεσωλεῖτο, 3 sing. imperf. indic. mid. of ἐπισελέομαι, "to move about among;" fut. ἤσομαι. Compare book iii., 196.

Ταχυπόλων, gen. plur. masc. of ταχύπολος, ov, "with flee steeds."—From ταχύς, "swift," and πόλος.

Θαρσύνεσκε, Epic and Ionic for ἐθαρσύνεσκε, 3 sing. iterative imperf. of θαρσύνω, "to encourage," "to animate:" fut. θαρσύνω: 1 aor. ἐθάρσυνα: imperf. ἐθάρσυνον: iterative ἐθαρσύνεσκον, &c.

Μεσθετε, 2 plur. pres. imper. act. of μεθημι, "to remit,"

"to lay aside:" fut. μεθησώ: 1 aor. μεθήκα.—From μετά and ηπι.

Θούρυδος, gen. sing. of θούρις, ἴδος, ὦ, "impetuous," feminine form of θοῦρος, &c.—From θρόωκα, ὁρεῖν, "to leap:" also akin to ὁυῴ.

Πενόνθης, Epic for ψενόθη, dat. plur. masc. of ψενής, ἐς,

Line 235. "lying," and, as a noun, equivalent to ψενσηθ, "a liar."

Consult note.
HOMERIC GLOSSARY.


"Ἀρωγός, nom. sing. of ἄρωγός, οὗ, θ, "an assistant," "a helper." Akin to ἄργος, from ἄργος, "to aid."

Line 237. Γυρίς, nom. plur. of γυρ, γυρός, θ, "a vulture."

'Εδόοντας, 3.plur. fut. ind. mid. of ἐδώ, "to eat," "to devour." fut. ἐδομαί and ἐδόμαι, more rarely ἐδέω: perf. ἐδόθηκα: perf. pass. ἐδέθηκε: 1 aor. pass. ἐδέθην. The root is found in all the cognate languages: Sanscrit ad; Latin ed-ē, esse; English eat and ate; German ess-en, &c. (Pott, Etymol. Forsch., ii., p. 242.)

Line 240. Μεθέντας, accus. plur. masc. pres. part. act. of μεθίμη, "to remit," "to relax," &c.

Line 241. Χολωτός, Epic and Ionic for χολωτός, dat. plur. neut. of χολώτος, η, ο, "angry," "trenchant."—From χολώ, "to make angry:" in the passive and middle, "to be angry," &c.—From χόλος, "gall," "bile," but usually "bitter anger," "wrath."

Line 242. ἰόμωρος, voc. plur. of ἰόμωρος, ου, "braggart."—From ία, "a voice," and μῶρος, "raging," "furious," and indicative of men of big words, boasters, braggarts, &c. Some derive it from ἴος, "an arrow," and make it signify "fighting with arrows," as opposed to ἐχαίμωρος, "wielding the spear;" but in ἰόμωρος the ι is short, whereas in all the compounds of ἴος the ι is long. Others, again, deduce it from ἰέναι ἐπί τὴν μῶρον, "rushing on their fate;" and others from ἵον, "a violet," and μῶρος, "fate," as meaning "men of the destiny of a violet," i. e., short-lived; or "violet-," i. e., "dark-fated." But all these etymologies are inferior to the first. Consult note.

’Ελεγχες, Epic and Ionic for ἐλεγχες, voc. plur. of ἐλεγχής, ἔς, "fit subject of reproach;" more literally, "visited with reproach," i. e., shameful, cowardly.—From ἐλεγχει, ecc, το, "a reproach."

Σέβεσθε, 2 plur. pres. ind. of the deponent verb σέβομαι, "to bear ashamed." (Consult note.) The active form σέβω, fut. σέψω, is post-Homeric.

Line 243. Τίφθ', for τίπτ' before an aspirated vowel, and this latter for τίπτε, "why, then?" Compounded of the interrogative τι and the adverbial ποτε, and answering to the Latin quid tandem?

"Εστηι, Epic for ἐστήκατε, 2 plur. perf. ind. act. of ἐστημι, "to place:" fut. στήω: perf. ἐστηκα, "I stand;" 2 aor. ἐστην, "I stood."

(Buttmann, Irreg. Verbs, ed. Fishtake, p. 136, seq.)

Τεθητότες, nom. plur. perf. part. act. of τέθημα, a perfect with present signification, from a root ΤΑ-, of which no present is found, "to be astonished," "to be astounded," "to be amazed." Akin ... κλεμον. θάλαν. θάνται, θαύμα. &c.
HOMERIC GLOSSARY.


Nebroid, nom. plur. of νεβρός, πόλης, "the young of the deer," "a fawn." Probably from νέος, νεαρός, "young," &c.

Line 244. Polos, Epic for πολλον, gen. sing. neut. of πολύς, πολλή. πολύ, "large," &c.


Line 245. Εστάσι, 3 plur. syncopated perf. act. for ἐστάσασι, from ἵπποι, &c. (Buttmann, Irreg. Verbs, p. 136, ed. Fishlake.) Εὔπρομνοι, nom. plur. fem. of εὐπρόμνος, ov, "fair-sterned," "with well-built poop."—From εὔ and πρόμα, "a sterh" or "poop."

Line 251. Οὐλαμὼν, accus. sing. of οὐλαμώς, νώς, &c, "a throng of warriors," "a band," especially in battle, or on the eve of one. In Homer always οὐλαμώς ἄνδρων.—Probably from εἰλεῖν, as referring to dense bodies and crowds of people. Compare Buttmann, Lexil., s. v. εἰλεῖν, 21.

Εὐλογος, nom. sing. masc. of εἰκεῖος, η, on, "like."—From εἰκός, "like." Another and more poetic form is Ικελος.

Πεμάτος, accus. plur. fem. of πιγμάτος, η, on, "hindmost," "last."—From πυθήν, as if for πυθμάτος.

Μελλάσσων, Epic and Ionic for μελλίσσων, dat. plur. neut. of μελλός, a, ov, and also ὄς, ov, "bland," "soft," "gentle," "soothing."—From μελλάσσω, "to soothe," "to make gentle." Δαιτί, dat. sing. of δαίτης, δαίτος, η, "a banquet." Consult Glossary on book i., 424.

 Γερούσιον, accus. sing. masc. of γερούσιος, α, ov, "belonging to an elder" or "chieftain." (Consult note.)—From γέρων, "an old man."

Line 260. Κέρωντας, 3 plur. pres. subj. mid., and assigned to κέραν νυμ, "to mix," but belonging more analogically to a form κέραμα, which, however, is not found. (Buttmann, Irreg. Verbs, p 145, ed. Fishl.)

Line 262. Δαιτρόν, accus. sing. of δαίτρον, ὅ, τό, "an assigned portion."—From δαιω, "to divide," "to distribute."

Πλωσίων, 3 plur. pres. subj. act. of πλών, "to drink." fut. πώσαι, and, after Aristotle, ποίησια : perf. πέποικα, &c.
HOMERIC GLOSSARY.


Line 263. Πιέειν, Epic and Ionic for πιέων, 2 aor. inf. aor. of πίνω "to drink."

Line 264. 'Ορασε, Epic for ὀρασο, another Epic form for which is ὅρ σεο. Consult Glossary on book iii., 250.

Line 265. Ἀγός, nom. sing. of ἄγος, ὦ, ὥ, "a leader," "a chief."—From ἄγω, "to lead."

Line 266. Ὀτρώνε, 2 sing. pres. imper. act. of ὄτρωνο, "to urge on: fut. ὄτρένω: 1 aor. ὄτρένα.

Line 267. Γηθόσυνος, nom. sing. masc. of γηθόσυνος, ἦ, ὦ, "delight ed," "glad."—From γηθός, "joy," "delight."

Line 268. Αἰάντεσα, Epic and Ionic for Αἴασα, dat. plur. of Αἴας, an τος, ὥ, "Ajax."

Line 269. Κορυσσαέθην, Epic and Ionic for ἐκκορυσσαέθην, 3 dual, imperf. ind. mid. of κορύσσω, "to arm." Compare Glossary on book ii., 273.

Line 270. Νέφος, nom. sing. of νέφος, ἦ, τῷ, "a cloud," and also "a dense throng," "a cloud of men."—From the same root as νεφέλη, nebula, with which compare the German Nebel, and also the Latin nubes, and the Sanscrit naḷhas, "heaven."

Line 271. Σκοπή, gen. sing. of σκοπῆ, ἵ, ἢ, Epic and Ionic for σκοπώ, ἲ, ἢ, "a place whence one can look out," "a lookout place," in Homer always a mountain-peak, or hill-top.—From σκοπέω.

Line 272. Ἰος, gen. sing. of ἱος, ἴ, ἦ, "any loud sound," "the roar" or "whistling of the wind." Akin to ἱα, "a voice," "a cry," and ἤ.

Line 273. Μελάντερον, nom. sing. neut. of μελάντερος, ἓ, ὦ, comparative of μέλας, "black;" comparative μελάντερος: superl. μελάντατος. Observe that the comparative establishes the original form to be μέλανς; and both μέλανς and κελαινός appear to spring from another form, κμελανς. (Donaldson, New Crat., p. 136.)

Line 274. Πίσσα, nom. sing. of πίσσα (Attic πίττα), ἦ, ἢ, "pitch," whether solid or liquid.—From same root as πίστης, "a pine-tree."

Line 275. Λαλάστα, accus. sing. of λαλάστα, ἄτος, ἢ, "a hurricane," with clouds and thick darkness; hence, in Homer, usually joined with the epithets κελαινή, ἐρεμή. Pott detects in the latter part of λαλάστα a resemblance to the root of the Latin rap-ere, &c. (Etymol. Forsch., i., p. 258.)

Line 276. Σπέος, accus. sing. of σπέος, ἦ, τῷ, "a cave."—From σπέος are derived the forms σπέλαιον and σπέλανγε, and the Latin specus, spelæum, &c.
HOMERIC GLOSSARY.

Book 4. Line 279–301.

Μῆλα, accus. plur. of μῆλον, ov, τό, "a sheep." Homer always uses the plural, μῆλα, by which he means flocks of sheep or goats. The term μῆλον, in the sense here given, is not used in prose.

Line 281. Κίννυτο, Epic and Ionic for ἐκίννυτο, 3 plur. imperf. ind. of a poetic, and especially Epic passive, κίνυμαι (from an obsolete active, κίνυμι), "to be set in motion."—Akin to κινέω.

Σύκεσιν, dat. plur. of σάκος, εος, τό, "a shield." Compare Glossary on book iii., 335.

Πεφρυκταί, nom. plur. fem. perf. part. act. of φρύσω (Attic, φρύττω), "to be rough," "to bristle:" fut. φρύζω: perf. πέφρυκα. The root is strictly ϕΡΙΣ-: hence φρύς, φρύξη, φρύζος, &c. Akin, also, to βιγος, διγώ, διγώ, as also to the Latin rigo and frigoe, whence the French frissonner.

Line 285. Αἰαντε, voc. dual of Αἰας, αὐτος, ὁ, "Ajax."

Ἀνώγετον, 2 dual perf. ind. act. with present signification, ἀνωγα, ας, ἐ, or, with the augment, ἡνωγα, ἀς, ἐ. Consult Glossary on book i., 313.

Ἐτετμε, 3 sing. of an aorist without a present, ἐτετμον, ἐς, ἐς, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (Od., xvi., 15), "he found," "he overtook," &c.

Ὅς, accus. plur. masc. of the possessive ὅς, ὦ, ὅν, never.

Line 294. ὃ. Most usually of the third person, for ἦς, "his," "her."

Στέλλωντα, accus. sing. masc. pres. part. act. of στέλλω: radical signification, "to set, place," i. e., "make to stand, fix;" especially, "to set in order, arrange, array;" and often with collateral signification, "to furnish, equip, get ready," &c. Hence "to dispatch," "to send," &c.: fut. στελῶ: 1 aor. στελεία.—From a root, ΣΤΕΛ-, ΣΤΑΛ-.

Ἰππης, Epic and Ionic for ἱππεῖς, accus. plur. of ἱππεῦς.

Line 297. ἤς, Epic and Ionic for ἱππεῦς, ἐς, ὁ, "a charioteer."—From ἸΠΠΟΣ, "a horse."

Ὠχεσιν, Epic and Ionic for ὄχεσιν, dat. plur. of ὄχος, εος, τό, "a chariot."

Line 298. Ἐξοπτικε, adverb, poetic for ἐξοπτίσθεν, "behind."

Ἐλασεν, Epic for ἑλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω: fut. ἐλάσω: 1 aor. ἐλάσσα.

Ἐπετέλλετο, 3 sing. imperf. ind. mid. of ἐπιτελλῶ, "to order." The middle voice is here used in the same sense as the active. Compare Glossary on book i., 295.
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Line 302. Σφος, accr. plur. masc. of σφός, σφη, σφόν, possessive pronoun, "their," like σφέτερος. In later poets, also, σφές.—From σφες.

Κλονείσθαι, Epic and Ionic for κλονείσθαι, pres. inf. pass. of κλονέω, "to move tumultuously," "to move violently." The more usual signification, however, is "to drive an enemy in confusion before one;" and so, in the passive, "to be routed," "to flee in confusion." But observe that this meaning does not obtain in the present passage. —From κλόνος, "any violent confused motion," and in the Iliad always said of the throng and press of battle. Compare κλ-όνος with the root of the Latin cell-ı.

Line 303. ἵπποσώνυ, dat. sing. of ἵπποσώνη, ἦς, ἦ, "skill in chariot-riding," "the art of driving and using the war-chariot," in general, "driving."—From ἵππος.

'Ὑπορέφοι, Epic for ὑπορέφ, dat. sing. of ὑπορέφη, ἦς, ἦ, Epic and Ionic for ὑπορέα, ας, ἦ, "manly spirit," &c.—From ὑπόρη.

Πεποιθῶς, nom. sing. masc. 2 perf. part. act. of πείθω, "to persuade:" fut. πείθω: 1 aor. ἐπιθα: 1 perf. πεπεικά, "I have persuaded:" 2 perf. (intransitive) πέποιθα, "I trust," "I rely."

Line 304. Μεμάτω, 3 sing. perf. imper. act. of the radical μάω, "to desire:" perf. with present signification, μέμα: fut. μά-

μαι: 1 aor. mid. ἐμαμαῖν. Observe that the peninsula of μεμάτω is shortened by syncope; and so, likewise, in μέμαιν, μέματε, μέματον &c., of μέμα, but in 3 plur. μεμάσσι. The 3 plur. pluperf. is μέμασσαι.

'Αλαπαδόντερος, nom. plur. masc. of ἄλαπαδόντερος, α, οι (Epic and Ionic, η, ον), "more easily conquered." Comparative of ἄλαπαδός, ὥν, "easily conquered" or "mastered."—From ἄλαπάζω, "to empty," "to drain," "to drain of power and strength," "to conquer," &c.; and this from ἄ, euphonic, and ἄπαζω, "to drain." ὤν, gen. plur. neut. of ὅς, ἦ, ὅν, never δ; possessive pronoun, "his, her, its."

Line 305. Ορέξασθο, 3 sing. 1 aor. imper. mid. of ὄρεξω, "to stretch forward," &c.: fut. ὄρεξω: perf. pass. ὄρεγμαι and ὄρω-

σεγμαί: 1 aor. mid. ὄρεξαν. Pόλις, Epic and Ionic for πόλεις, accr. plur. of πόλις, "a city," &c.

Line 306. Else, adverb, with interjectional force, "would that!" "O that!" The Epic and Doric form, aíðe, is more fre-


Line 313. Τούνατα, nom. plur. of γόνυ, τό, "the knee." Ordinary genitive γόνατος, Homeric γούνατος and γονός. Ordi-
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_aarv_ nom. plur. _γόνατα_, Homeric _γούνατα_ and _γούνα_.—The form _γόν_ is akin to the Sanscrit _jānu_, Latin _genu_, English _knee_ and _kneel_.

'Επιτα, 3 sing. pres. opt. of the middle deponent ἔπομαι, "to follow."

'Επιθετος, nom. sing. fem. of ἔπιθετος, an, "firm." Literally, "in" or "on the ground."—From _év_ and _πέδον_, "the ground."

Τείρει, 3 sing. pres. ind. act. of _τείρω_, "to wear away."

Line 315. "to wear out," &c. With the exception of the _Æolic_ future, _τέρω_ (Theoc., _Id._, xxii., 63), this verb is found only in the present and imperfect active and passive. Akin to the Latin _ter_, and the Greek _τέρσομαι_, _τιτρῶ_, _τετράινω_, _τορός_, _τορέω_, _τορεύω_, _τρῦω_, _τρύχω_, _δρύπτω_, _πρίδω_, _δράω_, _τιτρώσκω_, _τρῶγω_, _τέρπω_ (Iucer).

'Ομολογω, nom. sing. neut. of ὁμολογός, ὄn, Epic and Ionic _fou_ ὁμολογός, _ον_, "like," "shared alike," "common alike to all," &c.—From ὁμός, "one and the same," "together," "united," &c.

Κοινοτέρωσι, Epic and Ionic for _κοινοτέρωσι_, dat. plur. 


Κατέκταν, 1 sing. of an Epic 2 aor. of _κατακτέω_, "to slay."

Line 319. fut. _κατακτάνα_: 2 perf. _κατέκτανα_: 1 aor. _κατέκτανα_: 2 aor. _κατέκταναν_, Epic _κατέκταν_, _κατέκτας_, _κακέκτα_, &c. This form of the 2 aor. is also used by the tragic writers.—From _κατά_ and _κτείνω_, which verb is akin to _καίνω_, _καίνυμαι_, and the Sanscrit _ksṛti_, "to destroy."

Κούρος, nom. sing. of _κόρος_, _ον_, ὁ, "a young man," "a youth.

"Ea, 1 sing. imperf. ind. act. of _εἰμι_, "to be," and Epic and Ionic for ἦν. Hence came the other Ionic form ἦ, and the old Attic ἦ. In Ionic prose, also, we find 2 sing. _έας_, and 2 plur. _έατρε_.

'Οπάζει, 3 sing. pres. ind. act. of _ὁπάζω_, "to press upon?" fut. _σω_. Used by Homer in the pres. imperf. _σω_, but mostly in the aorist, _ὁπάζα_. The passive he has only in the present; the middle in the aorist. The chain of meanings in this verb is as follows: 1. "To make to follow, send with one, give as a companion or follower." 2. "To add, attach to, grant," usually with the collateral notion of lasting. 3. "To follow, pursue, press upon, coo up," and absolutely, "to press on, force one's way." Usually derived from _πώ_, ἔπομαι. Pott considers the _o_ as _ὁθρωστικόν_, and the root _το_
be found in the Sanscrit pad, "to go," with which root compare πατ-είν, πόδ-ες, &c.

**Line 324.** Αἰχμαῖοναι, Epic and Ionic for αἰχμάοναι, 3 plur. fut. ind. act. of αἰχμάω, "to handle the spear," "to throw the spear," "to fight with the spear." fut. αἰχμάω.—From αἰχμή, "a spear," &c.

**Line 325.** Γεγάσαι, 3 plur. of γέγαι, an Epic perf. formed from an obsolete verb γάω, "to be born," "to come into being;" hence, in general, "to be," "to live." Observe that γέγαι is equivalent, in fact, to γέγονα, the perf. of γίγνομαι.

Πεποίθασιν, 3 plur. 2 perf. act. of πείθω. Compare Glossary on line 303, s. v. πεποίθασιν.

Βιθύν, Epic for βιθυ, dat. sing. of βιθυ, ης, η, Epic and Ionic for βία, ας, η, "might," "strength." Βιθυ, therefore, is for βιθυ.

Πετεώ, Epic lengthened form of Πετεώ, gen. sing. of Πετεώς, ο, ο. So we have Πνεύμω for Πνεύμω, in Il., xiv., 489. (Kähner, ε 88, 8, vol. i., p. 73, ed. Jelf.) Eustathius mentions another mode of formation besides this; namely, nom. Πετε ας, gen. Πετεοβ, Epic and Ionic Πετεοδ, and this, again, changed into Πετεώ. But the former is preferable.

**Line 328.** Ἐσταότα. Consult Glossary on book ii., 170.

Μῆστωρες, nom. plur. of μῆστωρ, ωρος, ο, "an adviser," "a counselor." (Consult note.)—From μῆστομαι, "to devise," "to plan," &c.

Ἐστήκει, 3 sing. pluperf. ind. act. of ἔστηκε, "to place;" fut. στῆσα: perf. ἔστηκα, "I stand:" pluperf. ἔστηκεν, and with strengthened augment ἔστηκεν, "I was standing:" 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

**Line 330.** Κεφαλῆναν, gen. plur. of Κεφαλῆ, ἦνος, ο, "a Cephalonian;" in the plural, Κεφαλῆνες, ον.

Ἐστάσαν, 3 plur. syncopated form of the pluperfect, for ἐστήκεσαν (lengthened form ἐστήκεσαν), "they were standing," from ἔστηκε, "to place." Observe the difference made by the breathing between the meaning of the two forms ἐστάσαν and ἐστάσαν, the latter being 3 plur. 2 aor. ("they stood"), and a shortened form of ἔστησαν, and this same ἐστάσαν, again, is abbreviated into ἔστιν. Compare Glossary on book i., 535.

Συνστασίμεναι, nom. plur. fem. pres. part. pass. of συνστασίμεναι, "to arouse;" fut. συνστασίμονο—From σύν and ὄριον, "to arouse," &c.

**Line 332.** Πύργος, nom. sing. of πύργος, ου, ο, "a tower," "a body of men drawn up in close column, with a depth much ex-
ceeding the front," and thus resembling a tower lying on its side. Consult note, and compare Glossary on book iii., 153.

**Line 335.** "Ορμήσετε, 3 sing. Αἰol. 1 aor. opt. act. of ὄρμα, "to rush;" fut. ἤσω: 1 aor. ὄρμησα.—From ὄρμη, "an on- set," &c.

"Δρέσσαν, 3 plur. Αἰol. 1 aor. opt. of ὄρχω, "to begin:" fut. ᾿ω: 1 aor. ῾ρέσα.


Κεκασμένε, voc. sing. masc. of κεκασμένος, η, οῦ, "excelling;" "surpassing," perf. part. pass. of an obsolete present κάζω, and assigned to the deponent καίνωμαι, "to excel," "to surpass:" perf. κεκάσμαι (Doric κεκάδμαι), with a present signification: pluperf. ἐκεκασμην (Doric κεκαδῆμεν), with an imperfect signif. The perf. and pluperf. most usually occur.

**Line 340.** Ἀφέστατε, 2 plur. syncopated form of the perfect ind. act. for ἀφεστήκατε; from ἀφιλητήμη, "to stand aloof:" fut. ἀποστήμη. Compare Glossary on line 329.

**Line 342.** Ἐστάμεν, Epic, &c., for ἐστάναι, and this the syncopated form of the perfect inf. for ἐστηκέναι, from ἐστημή. Observe, moreover, that ἐστάμεν is itself shortened from ἐστάμεναι.

Καυστερής, gen. sing. fem. of καυστερός, ἤ, ὅν, Epic and Ionic for καυστερός, ὁ, ὅν, "glowing," "burning," "raging." It occurs only in the genitive, καυστερής μάχης.—From καίω, "to burn."

"Ἀντιβολῆς, 1 aor. inf. act. of ἀντιβολέω, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἀντιβάλλω.

**Line 343.** Πρῶτος, nom. dual masc. of πρῶτος, ἡ, ὅν, "the first," &c; Ἀκονίζεσθον, 2 dual pres. ind. of the middle deponent ἀκονίζομαι, "to hear," &c. Consult note.—From ἀκοῦω.


"Εφοπλίζουμεν, 1 plur. pres. opt. act. of ἐφοπλίζω, "to prepare," "to get ready:" fut. σω.—From ἐπὶ and ὀπλίζω, "to get ready," and this from ὀπλοῦ, "a tool," "an implement," &c.

"Οπταλέα, accus. plur. neut. of ὀπταλέος, α, οῦ, "roasted."—From ὀπτᾶω, "to roast," which is itself akin to ἔψω.

Κρέα, accus. plur. of κρέας, κρέατος, τό, "flesh." Observe that κρέα is contracted from κρέας, and that this last is by syncope from κρέατα. Compare the Sanscrit kravya, and the Latin caro, when transposed into croa.
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'E día, Epic and Ionic form of ἔδεμνα, pres. inf. act. of the radical ἔδω, "to eat."—Compare Glossary on line 237, s. v. ἔδεναι.

Line 346. Meli'-hó, Epic and Ionic for μελι'θος, gen. sing. masc. of μελιθός, ἡ, "honey-sweet."—From μέλι, "honey," and ἡνίς, "sweet."


Line 348. Ἕρακλος, accus. sing. of Ἕρακλος, ἐς, τό, "an inclosure," "a barrier." Consult note.—From ἥρακλα, ἥραγω.

'Φυς, 2 sing. pres. ind. act. of φυλή, "to say." But φὖς for φῆς, 2 sing. imperf.

'Μεθίμην, Epic, Doric, and ΑEolic for μεθίναι, pres. inf. act. of μεθίνη, "to relax:" fut. μεθήσαται—1 aor. μεθήσκα.—From μετά and ἥμω.

Line 349. 'Οψει, Epic and Ionic for ὅψει, 2 sing. fut. ind. mid. of ὅρω, "I see:" fut. ὅψομαι (always in an active signification): perf. ὅψοκα (which Dawes, metri gratia, also wrote ὅρακα, but the more probable Attic, at least comic, form of which is ὅρακα. Buttm., Ausf. Gr., § 84, Ann. 12, not.).—For the derivation of ὅρω, consult Glossary on book i., 56. The form ὅψομαι comes from a root OPT.


'Ανεμόλατα, accus. plur. neut. of ἀνεμόλατος, ὁν, "windy,"

Line 351. "as idle as the winds."—From ἀνέμος, for ὀλίγος is merely an adjective termination.

'Βύζεις, 2 sing. pres. ind. act. of βύζω, "to speak," "to utter:" fut βύζω.—From a root ΒΑΔ, with which compare the Sanscrit ῦαδ, "to speak." (Pott, Etymol. Forsch., i., p. 243, 245.)

Line 352. 'Ερμειδής, nom. sing. masc. 1 aor. part. act. of ερμειδώ, "to smile upon:" fut. ἤςω.—From ἀπι and μειδώ, "to smile." Compare Glossary on book i., 595.


Line 353. 'Ενεκέω, Epic and Ionic for νεικέω, "to reproach," "to re-vile." Compare Glossary on book ii., 224.

'Επιώσιον, accus. sing. neut. taken adverbially of περιώσιον, ὁν

"immense," "vast," and here "beyond measure," "exceedingly."—Probably an Ionic form for περιούντος, from περεύμι, and equivalent, consequently, to περίων.

- Δίνεα, accus. plur., found only in the plural number, "intentions," "counsels," "plans," &c. The singular nominative was assumed by Hesychius to be τὸ δήνος, by Suidas τὸ δίνεων.—Akin to δίνω, "to find," &c.

- Ἀρεσόμεθα, Epic and Ionic for ἀρεσόμεθα, 1 plur. fut. ind. mid. of ἀρέσκω, "to make a thing good, make it up," and intransitively "to please, content, gratify?" fut. ἀρέσω: fut. mid. ἀρέσομαι: 1 aor. ἰσος: 1 aor. mid. ἰσοσκόπην.—From the radical ἰς, "to fit," &c.


- Μεταμόνια, accus. plur. neut. of μεταμόνιος, ον; strictly, "with the wind," "according to" or "borne by the wind," but only used by the poets, and always metaphorically, "rain," "idle," &c., like μάταιος.—In all likelihood, from μετά and ἄνεμος. In the older poets, μεταμόνιος, the reading of the best MSS., is to be preferred to μεταμώλιος, though this, too, is supported by the Homeric synonyms ἀνεμώλιος, and the frequent Attic interchange of ν and λ.

- Τρέβυμον, accus. sing. masc. of ὑπέρθυμος, ον, "high-spirited," "daring."—From ὑπέρ and θυμός.

- Διομήδεα, accus. sing. of Διομήδης, εος, ο, "Diomedes," son of Tydæus, and called otherwise Tydides.—From Διός, gen. of Ζεὺς, and μήδος, "counsel," "advice," hence equivalent in meaning to "Jove-counselled."

- Κολλητοίς, Epic and Ionic for κολλητοῖς, dat. plur. neut. of κολλητός, ἦ, ὁν, "compact," "well-fastened." Primitiv meaning, "glued together," from κολλᾶω, "to glue, cement, fasten together," and this from κόλλα, "glue," "cement."

- Καπανήδιος, nom. sing. masc. of Καπανήδιος, η, ον, "Capaneus," "of or belonging to Capaneus."—From Καπάνεψις, ὕφος, ὅ, "Capaneus."

- Πτώσεις, 2 sing. pres. ind. act. of πτώσω, "to cover," Line 371. "to crouch?" fut. ξα.—Akin to πτώσω.

- Ὄπιττευεις, 2 sing. pres. ind. act. of ὁπιττεύω, "to look around after," usually with the collateral notion of curiosity, "to gaze, gape, or stare at or about upon any thing?" fut. ο. A later form is ὁπιττεύω.—From the same root as ὁπομακ, the future middle of ὁπώω
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Book 4. Line 371–381.

Γεφύρας, accus. plur. of γέφυρα, ας, ἕ, "a dam," "a mouth of earth," especially to keep out water; and hence Pindar (Nem., vi., 67) calls the Isthmus of Corinth πότνον γεφύραν. In the had, usually the lane between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homeric writers, "a bridge."

Line 372. Πτωσκάζειν, Epic, Doric, and Æolic for πτωσκάζειν, pres. inf. act. of πτωσκάζω, "to cover," "to crouch," a poetic form (with somewhat of a frequentative meaning) for πτώσω.

Line 373. Δῆλος, Epic and Ionic for δήλος, dat. plur. masc. of δήλος, ἦ, ὁν, Epic and Ionic for δάλος, α, ὁν, "hostile," and substantively, "a foe."

Line 374. Ιδόντο, Epic and Ionic for εἴδοντο, the augment having been dropped, 3 plur. 2 aor. ind. mid. of εἰδω, "to see."

Compare Glossary on book i., 203.

Πονεόμενον, Epic, Ionic, &c., for πονούμενον, accus. sing. masc. pres. part. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Line 375. Ἡντῆσα, 1 sing. 1 aor. ind. act of ἀντέω, Epic and Ionic for ἄντα, "to meet."

Compare Glossary on line 52, s. v. Μυκήνη.

Line 376. Μυκήνας, accus. plur. of Μυκήναι, ὁν, αἱ, "Myceae."

Line 377. Πολυνεικεί, Epic and Ionic for Πολυνεικεῖ, dat. sing. of Πολυνεικής, εἰς, contr. οὖς, ὁ, "Πολυνίκης," son of Εδίπος, and brother of Ετέοκλες.—From πολλός and νείκος, "strife," "contention."

Line 378. Θῆβας, gen. sing. of Θῆβη, ἐ, ἕ, "Thebes," the chief city of Bœotia. Homer uses both this form and also the plural one, Θῆβαι, ὁν, αἱ.

Line 379. Δίσσωμο, Epic and Ionic for ἔλλισσωμο, 3 plur. imperf. ind. of the middle deponent λίσσωμαι, "to beseech," "to entreat."

Compare Glossary on book i., 15.

Δίμεν, shortened from δόμεναι, which occurs in the succeeding line, and Epic, Doric, and Æolic for δόναι, 2 aor. inf. act. of δίωμι, "to give."

Line 380. Επίγενο, Epic and Ionic for ἐπίγενον, 3 plur. imperf. ind. act. of ἐπιένω, "to assent."

Line 381. Παραίσιος, accus. plur. neut. of παραίσιος, α, ἡ, "inausp-
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..."..." unfavorable."—From παρά, as denoting something amiss or wrong, and αἷος, "auspicious."

Line 383.

Βαβύσχοινον, accus. sing. masc. of βαβύσχοινος, ov, "deep-grown with rushes."—From βαβύς, "deep," and σχοῖνος, "a rush."

Λεχεποινή, accus. sing. from λεχεποίνης, ov, ὁ, "of grassy banks." Observe that λεχεποινή is, in fact, a substantive, but is here employed as an attributive adjective. (Compare Kühner, § 439, 1, p. 93, Jelf.)—From λέχος, "a bed, couch, bank," &c., and ποία, "grass."

Line 384.

'Αγγελῆς, Epic and Ionic for ἀγγελίαν, accus. sing. of ἀγγελίη, ἦς, ἦ, Epic and Ionic for ἀγγέλλα, ἄς, ἥ, "an embassy." (Consult note.)—From ἀγγελος, "a messenger," "an envoy,"

Τυθή, Epic contracted form for Τυθέα, accus. sing. of Τυθεὺς, ἦς, Ὁ, "Tydeus." This form occurs also in Attic. (Kühner, § 96, 2, Obs. 2, p. 83, Jelf.)


Κιχῆσατο, Epic and Ionic for ἐκιχῆσατο, 3 sing. 1 aor. ind. mid. of κιχάνω, "to find," &c.: fut. κιχάω. Compare Glossary on book ii., 188, s. v. κιχεῖν.

Καμελώνας, accus. plur. of Καμελείς, ὁμος, ὁ, "a descendant of Cadmus," "a Theban." In the plural, Καμελώνες.—From Κάμος, "Cadmus."

Line 386.

Δαινυμένους, accus. plur. masc. pres. part. mid. of δαίνυμι, "to feast." Compare Glossary on book i., 468.

'Ετεοκλής, Epic and Ionic for 'Ετεοκλέας, gen. sing. fem. of Ετεοκλῆος, ἦ, ov, Epic and Ionic for 'Ετεοκλέος, a, ov, "Eteoclean," "of or belonging to Eteocles."—From 'Ετεοκλῆς, ἔως, Ep. and Ion. ῥο, ὁ, "Eteocles."

Σεῖνος, Epic and Ionic for ξεῖνος, ov, ὁ, "a stranger," "a guest," &c. Pott refers the word to the preposition ἐκ, Latin ex; compare the English strange, from extran-eus. (Etymol. Forsch., ii., p. 166, 247.)

Ἰππηλάτα, nom. sing. of ἰππηλάτα, ἄς, ὁ, Epic for ἰππηλάτης, ov, ὁ, "a driver of steeds," "one who fights from a chariot." An epithet of honor, like the English knight, and German Ritter.—From ἰππος and ἐλαυνω.

Τάρδε, Epic and Ionic for κτάρδε, 3 sing. imperf. ind act of ταρδέω, "to be alarmed," "to be troubled," fut. ὁσω.—From τάρδος, "alarm," "terror."

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Book 4. Line 388-400.

Πολέσιν, Epic and Ionic for πολλοῖς, dat. plur. masc. of πολύς.

Καδμειότατον, Epic and Ionic for Καδμεῖος, dat. plur. masc. of Καδ-

μεῖος, a, on, "a Cadmean," "a Theban."—From Κάδμος, "Cadmus."

Line 389. άθλενεν, Epic and Ionic for άθλενεν, pres. inf. act. of

άθλεν (Epic and Ionic άθλεν), "to contend for a prize,"

"to engage in matches."—From άθλος, "a contest."

'Ενίκα, 3 sing. imperf. ind. act. οφυκώ, "to conquer," "to over-

come:" fut. ἕσσ.—From νίκη, "victory."

'Ρηδίως, adv., "with ease," "easily," Epic and Ionic for

ραδίως.—From ρηδίος, Epic and Ionic for ράδιος.

'Επιθρόδος, nom. sing. fem. of επιθρόδος, on, "hastening to the

rescue," "aiding." Used here as a substantive, "an auxiliary," "a

helper."

Κέντρος, nom. plur. of κέντρον, oros, o, "a goader," "driv-

er," "impeller."—From κέντρον, "a goad." Consult

note.

Line 391. Ελέσαν, 3 plur. 1 aor. ind. act., usually referred to a pres-

te, έξω, "to cause to sit," "to place," "to plant," &c., but

which does not occur. The tenses that are wanting are supplied

from ιδρύω. Consult Glossary on book i., 311.

Line 392. Μαίων, nom. sing. of Μαίων, ὤν, ὸ, "Μαῖον," son of

Hemon.

Line 394. Πολυφόρης, nom. sing. of Πολυφόρης, ὤν, ὸ, "Polyphon-

tes," son of Antiphonnes.—From πολύς and φόρος, and

equivalent in meaning, therefore, to "many-slaying."

'Επέφενε, 3 sing. 2 aor. ind. act. of the obsolete radical

φένω, "to slay ;" 2 aor. επέφνον (shortened from the re-
duplicated form ἐπέφενον). No doubt akin to οφάξω.

"ει, 3 sing. imperf. ind. act. Consult Glossary on book iii., 221

Line 398. Προέπεκα, Epic and Ionic for πρόηκα, 3 sing. 1 aor. ind. act.

of προῆκι, "to send forth:" fut. πρόηκα: 1 aor. πρόηκα.

Epic and Ionic προήκα.—From πρό and ἑκα.

Τεράωσα, Epic and Ionic for τέρασα, dat. plur. of τέρας, ἄγος, τό,

"a sign," "a portent." Compare Glossary on book ii., 324.

Πιθήσας, nom. sing. masc. 1 aor. part. act. of a form πιθέω, col-
lateral to πέθω, but which does not actually occur; "to obey."—

From this same πιθέω, we have, in Homer, a future πιθήσω. In the

aorist, however, he only employs the participle.

Line 400. Εῖο, Epic and Ionic for ἐ, pronoun of the third person,
in a reflexive sense. Another Epic and Ionic form is ἐ, which occurs in book ii., 239.
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Χέρνα, accus. sing. of χέρνης, ης. Consult Glossary on book i. 80.

Aídeothe, nom. sing. masc. 1 aor. part. pass. of αἰδέομαι, "to respect," "to pay respect to." Compare Glossary on book i., 23.

Ἐνιπήν, accus. sing. of ἐνιπή, ἦς, ἦ, "a speaking to, speech, address," always, in Homer, with the accompanying idea of reproof. Hence "a reprimand."—From ἐνιπτώ, "to speak to."

Αἰδόιων, Epic and Ionic for αἰδοίων, gen. sing. masc. of αἰδοῖος, ολα, οίον, "august," "regarded with reverence."—From αἰδοίμαι, Epic for αἰδέομαι.

'Αμείψαρο, Epic and Ionic for ἡμείψαρο, the augment being dropped; 1 aor. ind. mid. of ὑμείθω, "to change," in the middle, "to answer." Compare Glossary on book i., 84, s. v. ἀπαμειψάμενος.

Φεύδεο, Epic and Ionic for ψεῦδον, 2 sing. pres. imper. of the middle deponent ψεύδομαι, "to lie." fut. ψεύσμαι: 1 aor. ἐψευδόμην. This deponent is of earlier, and more common use in Homer, as in later Greek, than ψεύδο.

Ἐπιστάμενος, nom. sing. masc. pres. part. of ἐπιστάμαι, "to know;" fut. ἐπιστήμοναι. Since the Attics use ἐφίσμη 

Σάφα, poetical adverb, formed from σάφ̣ς, "clearly," "accurately."

Ἐδος, accus. sing. of ἔδος, έος, τό, "a seat, abode, dwelling-place."—From ἔζομαι, "to sit."

Ἐπτατύλων, Epic and Ionic for ἐπτατύλου, gen. sing. fem. of ἐπτάτυλος, ον, "seven-gated."—From ἐπτά and πύλη, "a gate."

'Αγαγώντε, nom. dual, 2 aor. part. act. of ἀγώ, "to lead." Consult note.

"Ἀρευον, accus. sing. neut. of ᾳἄρεος, α, ον, and ος, ον, "of Mars." Consult note.—From ἄρης, "Mars."

'Αρωγή, dat. sing. of ἀρωγή, ἦς, ἦ, "protection," "aid;" "succor."—From ἀρέγω, "to aid."

Σφέτέρησιν, Epic and Ionic for σφέτερας, dat. plur. fem. of σφέτερος, α, ον, possessive adjective of the 3 pers. plur. from the personal pronoun σφεις, "their own," "their proper." The Latin vester is to σφέτερος as vespa is to σφης.

'Αρασθάλῆς, Epic and Ionic for ἀρασθάλῆς, dat. plur. of ἀρασ- 

θαλία, ας, ἦ, "blind folly," "mad violence," "presumptuous sin," "ar-
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rogance.”—From ἀτίθασιλος, “blindly foolish,” &c., and this from ἀτάω, “to harm.”

Line 410. Ἐνθέω, Epic and Ionic for ἐνθών, 2 sing. 2 aor. imper. mid. of ἐντίθημι, “to place in,” “to rank?” fut. ἐνθήσω, &c. Oldest form ἐνθέω.

Tέττα, a species of address from a younger to an elder person; “my friend.” Consult note, and compare τάτα, ἄττα, ἄππα, ἄπφα, πάππα.

Σωπη, dat. sing. of σωπή, ἥς, ἥ, “silence.” Observe that Homer frequently employs this term, but always in the dative, “in silence,” or “silently,” and mostly in the pleonastic phrase, ἦκην ἐγένοντο σωπη.

Line 413. Νεμεσῶ, pres. ind. act. of νεμεσιόω, ὁ, “to feel angry,” “to be angry with ?” fut. ἡσω. In the middle, νεμεσσάμαι, fut. ἥσσαι, “to be displeased with one’s self,” “to take shame to one’s self,” &c.—From νέμεσις. Compare Glossary on book ii., 223, s. v νεμέσσηθεν.

Line 416. Δηώσωσιν, 3 plur. 1 aor. subj. act. of δηώω (contracted from δηιώω), “to destroy,” “to slay,” literally, “to treat as an enemy” fut. δηώσω. From δήω, “an enemy.”

Δηωκέντων, gen. plur. masc. 1 aor. part. pass. of δηώ Line 417. Compare line 416.


Line 420. Ἐβραχε, 3 sing. 2 aor. ind. act. of the radical verb βράχω, “to rattle,” “to clash,” “to ring.” Mostly said of arms and armor; also of the roaring of a torrent (II., xxi., 9); the groaning of the battle-field (II., xxi., 387); the cracking of a heavy wagon (II., v., 838); the shriek of a wounded horse (II., xvi., 468). Always found in 3 sing. aor. as above. Less correctly taken by some as the perfect of βράζω, for βέβραχε.—Akin to βράζω, βύσσω, and an instance of onomatopoeia.


Line 421. Πολυχεῖ, Epic and Ionic for πολυχεῖ, dat sing. masc
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οτ πολυγχής, ἐς, "loud resounding."—From πολὺς and Ἰχος, "a sound." &c.

Line 423.

"Ορνυταί, 3 sing. pres. ind. pass. of ὄρνυμι, "to raise," "to rouse," &c. Compare line 421, s. v. ὄρνυμενον.

"Επασσάτερον, nom. sing. neut. of ἐπασσάτερος, a, ov, "in close succession." Compare Glossary on book i., 383.

Line 424.

Κορύσσαται, 3 sing. pres. ind. pass. of κορύσσω, "to raise to a head." Compare Glossary on book ii., 273, s. v. κορύσσων.

Χέρω, dat. sing. of χέρος, ου, ἦ, and also ὁ (Attic χέρ-βος), "the shore." Properly "dry land," "land," as opposed to water; but usually as opposed to the sea. In Homer always a substantive, though the gender can not be determined, and mostly so in the Attic poets. In post-Homeric writers it is used also as an adjective.—Akin to χήρος, χερός, χηρός, &c.

"Ρηγνύμενον, nom. sing. neut. pres. part. pass. of βήγνυμι, "to break." Compare Glossary on book iii., 375.

"Ακρος, accus. plur. of ᾧρα, ας (Epic and Ionic ἀκρῆ, ἦς), ἦ, "the end," "the point," especially the highest point, "the top of a hill," and also "a peak," "a headland," "a projecting point of land," &c. Strictly, the feminine of ἀκρος.

Line 425.

Κυρόν, nom. sing. neut. of κυρός, ἦ, ὁν, "curved," "arched," "swollen," "bent," &c.—Akin to the Latin curvus, the English curb, &c.

Κονυφώται, 3 sing. pres. ind. mid. of κορυφῶ, "to bring to a head," "to make peaked:" fut. ἱσσω. In the middle, "to bring itself to a head," "to rise."—From κορυφή, "the head, top, or highest point," and this from κόρης, "the head," &c.

"Ἀποστεί, 3 sing. pres. ind. act. of ἀποστεί, "to spit forth, or from:" fut. ἱσσω.—From ἀπό and πῦν, "to spit." "Ἀχνη, accus. sing. of ἄχνη, ἦς, Epic and Ionic for ἄχνα, ἦς, ἦ, "any thing shaved, or taken off, or that comes off the surface of a thing;" and hence, said of liquids, "foam," "spray," "froth," "chaff," &c.—Akin to χυός, λάχυ, and the Latin lanugo.

"Νωλεμέως, adv., "unceasingly," "without pause."—From Line 428.

νολεμές, also an adverb, "unceasingly." Homer, who always joins νολεμές αἰεί, except in II., xiv., 58, has no trace of an adjective νολεμής.—Usually derived from νω-, for νη-, and λείπω.

Σημάντορας, accus. plur. of σημάντωρ, ὁ, "a leader," "a commander." Properly, "one who gives a sign, signal, or command."—From σημαίνω, "to give a sign," &c.
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Line 432. "Ελαμπτε, 3 sing. imperf. ind. act. of λάμπω, "to shine."
Fut. λάμφω: perf. λέλαμπτα.

Εἰμένου, nom. plur. masc. perf. part. pass. of ἐννυμι, "to array,"
"to clothe," &c.: fut. ἐσο: 1 aor. ἐσα: Epic and Ionic fut. and aor.
ἐσω and ἐσα: perf. pass. (with augment ei) eiμαι.—Lengthened from a root 'ΕΩ.

"Oier, nom. plur. of δίς, "a sheep." Consult Glossary on
book iii., 198.

Πολυπάμονος, gen. sing. of πολυπάμων, on, gen. onos, "of great
possessions," "exceedingly wealthy."—From πολύς and πάμα, "pos-
session," "property."

Ἀλλη, dat. sing. of αλλή, ἦς, ἦ, "a court-yard," &c. Consult note
"'Αμελγόμενα, nom. plur. fem. pres. part. pass. of ἀμέλγω.
Line 434. "to milk." fut. ἀμέλξω.—From the same root as lac, ac-
cording to Donaldson (New Cratylus, p. 284). Compare the Latin
mulgeo, and the English milk, as also the German milch.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "milk." The same as
lac, as appears from the genitive, and from the form γλάγως. Com-
pare remarks on ἀμέλγω, preceding.

Line 435. 'Αξιχές, adv., "inecessantly," properly the neuter of the
adjective ἀξιχής, ἔς, "inecessant."—Derivation uncertain:
according to some, from ἰχεόω, "to sound," with an intensive prefix,
-x, ἔα-.

Μεμάκυια, nom. plur. fem. perf. part. of the middle deponent μη-
κόμαι, "to beat:" perf. with present signification, μέμηκα: part.
μεμηκός: shortened feminine μεμάκυια.—Formed from the sound
of sheep and goats, as μυκόμαι from that of oxen.

Line 436. "Αλαλητός, nom. sing. of ἀλαλητός, οὖ, ὦ, "a shouting," "a
war-cry."—From ἀλαλη, "a war-cry."

'Ορώρει, and, with superinduced augment, ὀρώρει, 3 sing. 2 plu-
perf. of ὄρωμι, "to raise," "to excite:" fut. ὄρω: 1 aor. ὄρωσα: in
the middle, ὄρωμαι, "to raise one's self," "to arise." 2 perf. ὄρωρα,
"I am risen up:" pluperf. ὄρωρεν, "I arose." (Bullmann, Irreg.
Verbs, p. 193, ed. Fishlake.) Compare, also, Glossary on book ii., 146.

Θρός, nom. sing. of ὁθός, οὖ, ὅ (Attic ὁθός, gen. ὁθοῦ),
Line 437. "a cry," "a noise," as of many voices. This is the only
instance where it occurs in Homer, and it refers here to the cries
of a number of people.—From ὁθεώ, "to cry aloud," whence the
middle deponent ὁθῶμαι.

'Ια, Epic and Ionic for μια, from τοι, ια, Epic and Ionic for eiς,
υια, "one." Of the neuter, however, only the dative ἵ, for ἔνι,
occurs, Ι., vi., 422.

Τῆρος, nom. sing. of γῆρος, voc. δ., "a voice."


Πολύκλητοι, nom. plur. masc. of πολύκλητος, ov., "called from many a land."—From πολύς and καλέω.

Δείμος, nom. sing. of Δείμος, ov., δ., "Terror." In the Iliad always personified as accompanying Phobos, Eris, &c., and so, for distinction's sake, written as a properisome, or with the circumflex on the penult. On the other hand, δειμός, ov., δ., fear," "terror," is oxytone in the nominative.—From δέος, "fear."

"Αμοτον, adv., "insatiably," "incessantly," properly the neuter of ἀμοτος, ov., "insatiate," "incessant." In Homer always joined with verbs expressing passion, desire, &c., especially with μεμάτις, μεμαίω, μεμαίων. The derivation from μότον, "shredded linen," "lint," is very unlikely. According to Rost, it comes from the same root as μέμαιω, with a intensive or euphonic.


'Ανδροφόνοιος, Epic and Ionic for ἀνδροφόνον, gen. sing. masc. of ἀνδροφόνος, ov., "man-slaying."—From ἄνήρ and φονεύω.


'Εστήριξε, 3 sing. 1 aor. ind. act. of στηρίζω, fut. στηρίζω, Line 443. Epic and Doric στηρίζω (Kühner, § 224, 2, p. 205, Jelf): 1 aor. ἐστήρισα, Epic and Doric ἐστήριζα,—From a root ΣΤΑ-, whence, also, ἱστημι, &c.


Στόνον, accus. sing. of στόνος, ov., δ., "a groaning."—From στένω, "to groan."

Ξυνίόντες, Epic and Attic (metri gratia) for συνίόντες, nom. plur. masc. pres. part. act. of ἕνωμι, "to go" or "come together," and hence "to meet."—From ἕνω (for σύν) and εἰμι, "to go."

'Ρίνοις, accus. plur. of ρίνος, οὐ, δ., "an ox-hide shield." Line 447. The term properly means, "the skin on the body of a liv.
ing person,” rarely of a dead one. Then, “the hide of a beast,” especially of an ox, and, finally, a shield covered with one.


Χαλκεοθάρηκων, gen. plur. masc. of χαλκεοθάρης, ᾦκος, ὦ, ἥ,

 LINE 448. “clad in brazen corselets,” Epic and Ionic for χαλκεοθάρη,

ων, ᾦκος, ὦ, ἥ.—From χάλκιος, “brazen,” and θάρη, “a corselet,”

Epic and Ionic for θάρης.

'Ομφαλόεσσα, nom. plur. fem. of ὀμφαλός, ὅσσα, ὄν, “bossed,”

“having a boss.”—From ὀμφαλός, “a boss.”

'Επελάντα, 3 plur. 2 aor. ind. pass. (Epic formation) of

πελάζω, “to bring near,” “to cause to approach:” fut. σώ .

1 aor. pass. (in Attic poetry) ἐπελέαθον: 2 aor. pass. (among the Epic

writers) ἐπέλημνη, regarded by Buttmann as a syncopated form from

ἐπελέμνη, and so, likewise, the perf. pass. πεπέλαμαι, from πεπέλαμαι.

(Reg. Verbs, p. 202, ed. Fishlake.—Compare Kühner, § 301, 2, p

235, ed. Jelf.) Some, less correctly, make ἐπελημνῆ an Epic abbreviated

form of the pluperfect passive ἐπεπελημνῆ. (Carmichael, Greek

Verbs, p. 230.)

'Ορυμαγός, nom. sing. of ὀρυμαγὸς, οὗ, ὦ, “a din,” “a loud noise,”
as of a throng of men fighting, working, or running about. The

word seems not to have been used of loud voices, shouting, &c., but

only of confused, inarticulate sounds, and hence we find it applied
even to horses and dogs; as, II., x., 185; xvii., 741. So, again, ἕ
is employed to indicate the sound of wood-cutters (II., xvi., 633);
the rattling made by throwing a bundle of wood on the ground (Od.

ix., 235); the roar of a mountain-torrent (II., xxi., 256), &c.—From

ὀρύγω, same as ὀρύγω, “to howl, bellow, roar.”

Οἰμωγή, nom. sing. of οἰμωγῆ, ἡς, ἥ, “a wailing,” &c.—

From οἰμάω, “to wail.”

Εὐχωλή nom. sing. of εὐχωλή, ἡς, ἥ, “exultation,” “boasting.”

Πέλεων, Epic and Ionic for ἐπελεῖον, 3 sing. imperf. ind. act. of πέλω,

“to be.” Compare Glossary on book iii., 3.

'Ολλύντων, gen. plur. of ὀλλύς, pres. part. act. of ὀλλύμαι,

 LINE 451. “to destroy:” fut. ὀλέσω: in the middle, ὀλλύμαι, “to per-

ish.” Pres. part. pass. ὀλλύμενος.

Χειμαρρόου, nom. plur. masc. of χειμαρρός, ὦν, Epic for

χειμάρρος, ὦν, which again is contracted by the Attics into χειμάρρον, ὄν, “winter-flowing.”—From χεῖμα, “winter,” and

béω, “to flow.”
'O ροφ, Epic for ὄρεων, gen. plur. of ὄρος, εός, τό, "a mountain.' Consult remarks on page 426, Excursus iv.

**Line 453.**  Μισγάγκειαν, accus. sing. of μισγάγκεια, ἄς, ἂ, "a place where several mountain-glens run together and mix their waters," "a meeting of glens," "a common basin."—From μάγω, "to mix," and ἄγκος, εός, "a mountain-glen."

Συμβάλλετον, with shortened mood-vowel (Thiersch, § 322, 6) for συμβάλλητον, 3 plur. pres. subj. act. of συμβάλλω, "to cast together" Κρονών, gen. plur. of κρόνος, οὔ, ὁ, "a spring," "a well-head," whence the πηγαί issue. Probably akin to κρήνη, "a well," "a spring."

Χαράδρης, gen. sing. of χαράδρη, ης, ἂ, Epic and Ionic for χαράδρα. ἄς, ἂ, "a ravine." (Consult note.)—From χαράσσω, "to cut by furrows," &c., the reference being to a deep gully, rift, or ravine, cut by some impetuous mountain-stream.

Τῆλος, adv., "far away." Literally, "to a distance."—Line 455. From τῆλος, "afar."

Δοῦνον, accus. sing. of δοῦσος, οὖ, ὁ, "the roar." Properly, "any dead, heavy sound," especially of bodies falling or knocking against each other. Homer frequently has δοῦνον ὑκόνων, "the hurrying of spears;" also of the measured tread of infantry (Od., xvi, 10); the hum of a multitude (Od., Χ., 556); the roar of the sea (Od., ν., 401), and, in the present instance, the roar of a mountain-torrent. It is often applied, moreover, to the din of war.

Οὕρεις, Epic and Ionic for οὕρειν, dat. plur. of ὄρος, εός, τό, Epic and Ionic ὄβρος, εός, τό, "a mountain."

'Ιαχύ, nom. sing. of 'Ιαχύ, ἵς, ἂ, "a shouting," "a cry,"—Line 456. "the shout of both the victor and the vanquished."—From 'Ιαχύω, "to shout," &c.

Κορωσίθης, accus. sing. of κορωσίθης, οὖ, ὁ, "a helmed man," hence "an armed warrior." Also, taken as an adjective in connection with ἀνήρ, "helmeted."—From κορώσσω, "to helm," &c., and this from κόρος, "a helmet."

Θαλυσιάδης, accus. sing. of the patronymic Θαλυσιάδης, οὖ, ὁ, "son of Thalysius."—From Θαλύσσω, "Thalysius." Μέτωπον, dat. sing. of μέτωπον, οὖ, τό, "the forehead."

Strictly, "the space between the eyes."—From μέτα and ὑψ. Πῆξ, Epic and Ionic for ἐπῆξ, 3 sing. 1 aor. ind. act. of πήγεω, "to fix," fut. πῆξ: 1 aor. ἐπῆξα.

Πέρασαι, Epic and Ionic for ἐπέρασε, 3 sing. 1 aor. ind. act. of περάω, "to go through," "to penetrate." fut. περάσω, Epic and Ionic
νερσῦ, 1 aor. ἐπέρασα, Epic and Ionic ἐπέρησα, and, without the augment, πέρση.

**Line 461.** Σκότος, nom. sing. of σκότος, ov, ὁ, "darkness." Of frequent occurrence in the Iliad, but there always of the darkness of death.—Akin to σκοῖα, a collateral form from σκιά, "a shadow."

Κάλυψε, Epic and Ionic for ἐκάλυψεν, 3 sing. 1 aor. ind. act. of καλύπτω, "to envelop." Compare Glossary on book i., 460.

'Ἡπεῖ, 3 sing. 2 aor. ind. act. of ἔρειπω, "to hrow or dash down," "to tear down:" fut. ἐρείψω: but in the 2 aor. ἔρειπον, intransitive, like the passive, "to fall," "to fall down." And so, likewise, in the 2 perf. ἔρημπα.—Akin to ἔχων.

Χαλκωδανιάδος, nom. sing. of the patronymic Χαλκωδωνιάς, ov, ὁ, "son of Chalcōdon."—From Χαλκῶδων, ὄντος, ὁ, "Chalcōdon."

'Ἀβάντων, gen. plur. of Ἀβαντες, ὄν, ὦ, "the Abantes," a people of Euboea.

**Line 465.** Ἀληθιμένος, nom. sing. masc. perf. part. from ἀλήθιμαι, an old Epic perf., "to strive eagerly," &c. Homer uses only the participle, and that only in the Iliad, like an adjective.—Probably ἀληθίμαι is for ἀληθῆμαι, and hence ἀληθιμένος for ἀληθησήμος, from ἀληθίμαι.

**Line 466.** Συλήσεις, 3 sing. Ξ. 1 aor. opt. act. of συλάω, "to strip off," &c.: fut. ἤσω.

'Ομή, nom. sing. of ὀμή, ἤ, ἢ, "any violent pressure toward," "the first stir or move toward a thing," "the first start in an undertaking," "an undertaking," "an attempt," &c.—From the radical ὀρω, "to arouse," "to stir up."

**Line 467.** Ἐρύννα, accus. sing. masc. pres. part. act. of ἐρύω, "to draw away," &c.: fut. ἐρύσω: 1 aor. εἰρύσα.

Πλευρά, accus. plur. of πλευρῶν, ὦ, τό, "a rib," but hardly found save in the plural, "the ribs," "the side."—An older and poetic form of πλευρά, ὃς, ἡ.

Κυβάντω, dat. sing. masc. 1 aor. part. act. of κύπτω, "to stoop:" fut. κύψω: 1 aor. κυψα.—Lengthened form from a root ΚΥΦ-, and akin to cubo, cumbo, incumbo.

'Εξεφάνθη, Epic lengthened form for ἐξεφάνθη, 3 sing. 1 aor. ind. pass. of ἐκφάνω, "to expose to view," "to show forth:" fut. ἐκφάνω: perf. pass. ἐκφάνησαμαι: 1 aor. pass. ἐξεφάνθην.

Οὐθήσε, 3 sing. 1 aor. ind. act. of οὐθύω, "to wound:" fut. οὐθῶ: 1 aor. οὐθε. Homer has besides this a pres
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ent ὀντάζω, with its aorist ὀντάζα, and perf. pass. ὀνταζμαί: also the imperf. ὀνταζκε, and 1 aor. ὀντάζασκε.

Ἐνστφ, dat. sing. of ἐστιν, ὦ, τό, properly, "the taper, polished shaft of a spear;" hence simply, like ὄρπυ, "a spear," "dart," "javelin," &c.—From ἔως, "to scrape," "to polish."

Λῖπε, Epic and Ionic for ἠλίπε, 3 sing. 2 aor. ind. act. of λείπω, "to leave." fut. λειψω: 1 aor. ἠλείψα (only occurs in later authors): 2 aor. ἠλίπων.—From the 2 aor. inf. λιπεῖν comes a post-Homeric collateral form λιμπάνω.

Δύκοι, nom. plur. of δύκος, ὦ, ὦ, "a wolf," the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin lupus, the Greek ἑλώπ-ης, the English wolf, Latin vulpes. The Sanscrit is varkas (compare Sabine hirpus), and in Scelavonic the k is retained, e. g., Russian wolk. (Winning, Comparative Etymology, p. 60.)

Line 472. Ἐδνοπάλιζεν, 3 sing. imperf. ind. act. of ὁποπαλίζω, "to swing or fling about," "to hurl back" (consult note): fut. ἔω.—Akin to δωνέω, as a sort of frequentative.

Line 474. Ὁίδες, accus. sing. of ἥθες, ὦ, ὦ (Attic contracted form ἥθες), "the youth," come to manhood, but not yet married, "a bachelor," answering to the feminine παρθένος.—Probably another form of αἰζής, and so from ἔως, ἔω. 

Κατσιδα, nom. sing. fem. pres. part. act. of κατεμι, "to descend," "to come down."


Συμόντες, gen. sing. of Συμώνες, ὕντος, ὦ, "the Simois," a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

Line 476. Τοκεῖσιν, dat. plur. of τοκεῖς, ἔως, ὦ, "one who begets," "a father," but in the plural τοκεῖς, "parents." Consult Glossary on book iii., 140, s. v. τοκῆς.

Κύλεων, Epic and Ionic for ἐκάλεων (Attic ἐκάλουν), 3 plur. imperf. ind. act. of καλέω, "to call:" fut. καλέω (Attic καλῶ): perf. κέκληκα.

Θρόπτρα, τά, like ἄρπτημα, "the returns made by children to their parents for their rearing," "the price of early nurture." The singular θρόπτρον seems not to be in use.—From τρέφω, "to nurture."

Line 479. Δαμέντι, dat. sing. 2 aor. part. pass. of δαμῶ, "to subdue."

Compare Glossary on book i., 61, s. v. δαμῆ.
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Book 4. Line 482-488.

**Line 482.** Χαμάλ, adv., "on the ground," but also, like χαμάζε, and the Latin humi, "to the ground."

Αγειρός, nom. sing. of αγειρός, ου, ἡ, "the black poplar," "a poplar." Opposed to λεύκη, "the white poplar."

**Line 483.** Εἰμαὲνυ, dat. sing. of εἰμαὲνυ, ἦς, ἡ, "a low, moist pasture," "moist grass-land." Usually derived from εἰςαῖ, ἦνται, ἦμαι, ἦμενος, whence some grammarians wrote εἰμαὲνυ. Buttmann, however, connects it with an old Epic word, ἨΙΟΝ, or -ΟΣ, or -Α, akin, as he supposes, to the German Αue, a tract or district of marshy or wooded land; and from which he also derives ἕιδες.

'Ελεος, gen. sing. of ἑλος, εος, τό, "a marsh," "wet, low ground," besides the collateral notion of richness and fitness for pastureage. Besides the present passage, the word also occurs in Il., xx., 221, and Od., xiv., 474.

Πεφύκη, 3 sing. perf. subj. act. of φύω. Compare Glossary on line 399, s. v. πεφύκη.

**Line 484.** Λεῆ, Epic and Ionic for λεία, nom. sing. fem. of λείος, η, ου, Epic and Ionic for λείος, a, ου, "smooth." It probably once had the digamma λεῖγος, with which compare the Latin lēvis or, as some write it, lēvis, and the Greek λευρός.

Πεφύσαυν, 3 plur. perf. ind. act. of φύω, Epic and Ionic for πεφύκεσαι.


Λίθωνα, dat. sing. masc. of λίθων, ονος, ὁ. Strictly, "fiery," "burning," said of lightning, fire, &c.; then of metals and the like, "bright," "shining," "glittering."—From λίθο, "to light up," "to kindle."

**Line 486.** ἵρυν, accus. sing. of ἱρν, νος, ἡ, "the edge or rim of a round body," in Homer always "the felly" of wheels. Elsewhere, the outer edge of a shield, &c. According to some, from λέναι, "that which goes round," but more probably connected with ἱέα, "a wicker-shield," &c.

Κάμψη, 3 sing. 1 aor. subj. act. of κάμπτω, "to bend;" fut. καμψω: 1 aor. καμπάμα. Lengthened from a root ΚΑΜΠ-, and akin to γνάμπτω, γαμψός.

"Line 487. Αἴρημενη, nom. sing. fem. pres. part. pass. of ἄρω, "to dry."

'Εξενάριζε, 3 sing. 1 aor. ind. act. of εξεναρίζω, "to slay." Strictly, however, and more commonly, "to strip or spoil a foe." fut. ἡω: 1 aor. εξενάριζα, and, without the augment, εξενά-
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Book 4. Line 489-497.

ριζα. A strengthened form of ἐναρίζω, "to strip or spoil," and this latter from ἐναρά, "the arms, &c., of a fallen foe."

Line 489. Αιολοθώρης, nom. sing. of αιολοθώρης, ἤκος, ὁ, "active in mail," said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (Buttmann, Lexil., p. 66, ed. Fishlake.) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare Glossary on line 186, s. v. παναίθολος.—From αίολος, "movable," "nimble," and θώρης, Epic and Ionic for θώρας, "a corselet."

Line 490. Ακόντισεν, Epic and Ionic for ἡκόντισεν, 3 sing. 1 aor. ind. act. of ἀκοντίζω, "to hurl a javelin," and then, simply, "to hurl," with the genitive, "to hurl at one."

Line 491. Αμαρίε, Epic and Ionic for ἡμαρτε, 3 sing. 2 aor. ind. act. of ἀμαρτάνω, "to miss," fut. ἀμαρτήσαμαι (ἀμαρτίσω only in Alexandrine Greek): 2 aor. ἡμαρτον, for which Homer has also ἡμβροτον. The 1 aor. ἡμάρτησα occurs only in later writers. Buttmann refers ἀμαρτάνω, with ἀμείρω, to the root μείρω, μέρος, and assumes, as the original signification, "to be without a share" (Lexil., p. 85, not., ed. Fishlake.)

Line 492. Βοῦδωνα, accus. sing. of βοῦδων, ὁνός, ὁ, "the groin." Strictly, "a gland in the groin." Probably, quasi βοῦδων any round, tumid protuberance.

Ετέρωσε, adv., "to the other side," "in another direction."—From ἔτερος.

Line 493. Αποκτάμενοι, Epic and Ionic for ἀποκταμένοι, gen. sing. masc. 2 aor. part. mid. (with passive signification) of ἀποκτεῖνω, "to slay." Compare Glossary on book iii., 375, s. v κταμένοι.

Line 494. Κεκορυθμένος, Epic and Ionic for κεκορυσμένος, nom. sing. masc. perf. part. pass. of κορύσσω, "to arm." Properly, "to helm," "to furnish with a helmet." Compare Glossary on book iii., 18, s. v κεκορυθμένα.


Line 495. Παπτήνας, nom. sing. 1 aor. part. act. of παπτάινω. Compare Glossary on line 200, and consult note.

Line 496. Κεκάδωντο, Epic and Ionic for κεκάδωντο, and this by reduplication for ἐκάδωντο, 3 plur. 2 aor. ind. mid. of χάζω, which however
is very rarely found in the present active, and probably only in composition. In the middle, χάσομαι, "to give way," "to recoil:" fut. χάσομαι: 1 aor. ἔχασσαν: 2 aor. ἔχασσαν, reduplicated κεχα-δόμην, and Epic and Ionic κεκαδόμην. Lengthened from a root ΧΑΔ-, ΧΑ-, which latter appears in χί-ος, χαί-νω, χά-σκω, Latin hi-eco, hi-o, and the former in χανδό-νω.

Νόδον, accus. sing. masc. of νόδος, η, ον (Attic ος, ον), Line 499. "illegitimate," "born out of wedlock, from a slave or concubine." It occurs frequently in the Iliad, and usually in the expression νόδος νιός, "a natural son." Never appears in the Odyssey. The derivation of the word is uncertain; it is akin, probably, to νεθός, "secret," "dark," and perhaps to νωβής, "dull," "stupid," i. e., un-ingenuous.

Line 500. Ὠκείων, Epic and Ionic for ὦκείων, gen. plur. fem. of ὦκεῖς, ὦκεῖα, ὦκό, "swift," "fleet."

Line 502. Κάραν, accus. sing. of κόρα, ης, η, "the side of the head," "the temple."—Akin to κάρα, "the head."

Κροτάφων, Epic and Ionic for κροτάφων, gen. sing. of κρόταφος, ου, ό, "the temple of the head." Usually in the plural, "the temples."
—From κροτεώ, "to strike," as referring to the pulsation perceptible there.

Δούντησεν, Epic and Ionic for ἐδούντησεν, 3 sing. 1 aor. ind. act. of δοῦνεω, "to make a heavy sound:" fut. ἥσω: 1 aor. ἐδούντησα.—From δοῦνας, with regard to which, consult Glossary on line 455.

Ἀράθησε, Epic and Ionic for ἡράθησε, 3 sing. 1 aor. ind. act. of ἱπαθεω, "to clang," "to ring," "to rattle."—From ἱραθος, "a clanging," "a ringing," &c., and this derived from the sound.

Φαίδμος, accus. sing. masc. of φαίδμως, ου, and also η, ου, "illustrious." In Homer never used in the feminine.
—From φῶ, φαίω.

Ἰθυσαν, 3 plur. 1 aor. ind. act. of ἰθω, "to go straight on," "to press right onward." fut. σω: 1 aor. ἰθυσα.—From ἰθυς, "straight," "direct," and probably an intransitive form of ἰθος.

Περγάμον, gen. sing. of Πέργαμος, ου, ἢ, "Pergamus," Line 508. "the citadel of Troy." In later writers, as, for example, Euripides, usually τὰ Πέργαμα, in the plural. Akin to πύργος, "a tower;" the German Burg, Berg; the English -burg, -bury. To this same class of words belong Βέργη in Thrace, and Πέργη in Pamphylia, and perhaps, also, the Celtic termination -briga, appended
to the names of places. Graeff even adds the Sanscrit giri, "a mountain." (Althochd. Sprachsch., vol. iii., col. 184.)

Kékleto, Epic and Ionic for ἐκέκλετο, 3 sing. 2 aor. ind. of the middle deponent κέλομαι, "to set in motion," "to urge on," "to exhort," &c. Homer usually adds the dative to the aorist, in the signification "to call," "to call to or on:" fut. κελήσσομαι: 2 aor. ἐκεκλόμην, and without augment, κεκλόμην. This aorist appears to be formed by syncope from ἐκεκλόμην. (Buttmann, Irreg. Verbs, p. 144, ed. Fishlake.)

"Ὀρνύθε, 2 plur. pres. imper. mid. of ὄρνυμ, "to rouse."

Eikere, 2 plur. pres. imper. act. of ἐικω, "to yield," "to retire from:" fut. ἦξ. This verb often has the digamma in Homer, so that it is well compared to the German weichen, the Anglo-Saxon étcan, and perhaps the English weak.

Χρώ, nom. sing. of χρῶς, χρωτός, ὁ, "the skin," "the flesh."

"Strictly, "the surface of any body," especially of the human body; hence the skin, and also the body itself, especially the flesh, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From χρῶ, "to touch the surface of a thing," χραῦ, χράινω: akin to χρίω, χρύμπτω.

Ταμεῖχροα, accus. sing. of ταμεῖχρως, οος, ὁ, ἥ, "flesh cutting," "skin-cutting."—From τέμνω (τουμον), and χρῶς.

Τυμαλγεῖ, accus. sing. masc. of θυμαλγη, ἥς, "soul-distressing."—From θυμός, and ἄλγεια, "to feel pain," "to be distressed."

Πέσσει, 3 sing. pres. ind. act. of πίσσω, "to brood over." Compare Glossary on book ii., 237.

Πτόλος, gen. sing. of πτόλις, ἵς, ἥ, poetic, and especially Epic form for πόλις, ἵς, ἥ (Attic πόλεως, and also πόλιος in the genitive).

Τριτογένεια, nom. sing. fem. of Τριτογένεια, ἂς, ἥ, "the Trito-born," an epithep of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the lake Tritonis (Τριτωνη), in Libya, near which the oldest legend represented the goddess as born. According to others, τριτώ was a Boeotian, Cretan, or Αεolic word, for κεφαλή, and so τριτογένεια would mean "the head-born," but the word τριτώ is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (Theog., 324); nay, it does not appear in its
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full form until Stesichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret τριτογένεια "born on the third day." Hence, too, the epithet τριτόμυρης given to the same goddess, as being produced on the third day of the month, which day, moreover, was sacred to her at Athens. (Weleker, Aesch. Tri-log., p. 65, note.) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bahr on this number (Symbolik Mos. Cult., vol. i., p. 138, seqq.).

Line 517. "Ἀμαρνυκεῖδης, accus. sing. of the patronymic ἸἈμαρνυ-

κεῖδης, or, ó, "the son of Amarnyceus."—From ἸἈμαρνυ-

κεῖς, "Amarnycus."

'Επίδησεν, 3 sing. 1 aor. ind. act. of πέδω, "to fetter," "to shackle:" fut. ἔσια: 1 aor. ἐπιθοσία.—From πέδη, "a fetter."

Χερμαδίως, dat. sing. of χερμάδιον, ov, τό, "a stone," "a Line 518. large pebble," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called μεγάλα, and also ἄνθραχθα, i. e., as much as a man can carry. See, also, the description of one in book v., 302, seqq. — Not a diminutive from χερμάς, but properly a neuter from χερμάδιος, ov, "of the kind, shape, or size of a χερμάς, or stone."

Βλιτό, Epic and Ionic for ἐνείτο, 3 sing. 2 aor. pass. (Epic formation) of βάλλω, "to strike." (Buttmann, Irreg. Verbs, p. 39, ed. Fishlake.)

Σφυρόν, accus. sing. of σφυρόν, ov, τό, "the ankle."—Akin to σπεύρα, σφαιρα, from the notion of roundness common to them all.

'Οκριώντα, dat. sing. neut. of οκρίωντες, οκριά, ον, "rugged," "having many points," "pointed." In Homer always an epithet of unhewn stone.—From οκρίς, "a point," "prominence," &c.

Θηρκόν, gen. plur. of Θηρίζ, ήκός, ó, Epic and Ionic for Θραξ, ήκός, "a Thracian."

Line 519. Ἰμβρασίδης, nom. sing. of Ἰμβρασίδης, ov, ó, "son of Im-

βρασός.—From Ἰμβρασός, "Imbrasus."


Line 520. Ἐνώτε, accus. dual of ἔνων, οντός, ó. Strictly, any tight stretched band, especially "a sinew," "a tendon."—From ἐνώ, "to stretch," &c.

'Αναιδής, nom. sing. masc. of ἀναιδής, ἐς, "shameless," "un-

shamed," "bold," "reckless."—From ἂ, priv., and αἰδόμαι, "to shame."
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Line 522. ἀχρις (and, before a consonant, ἀχρι), adv., "on the surface," like ἀκρως, "just touching," and then "even to the outermost," "utterly."—From ἀκρος, "outermost," &c., as μέχρι from ὑπός, μυκρός.

Ἀπηλοίησα, 3 sing. 1 aor. ind. act. of ἀπαλω TODO, Epic and poetic for ἀπαλω; strictly, "to thresh out," and hence "to pound, bruise, crush." fut. ἔσω: 1 aor. ἀπηλοίησα.—From ἀπό and ὁλοιῶ for ἁλοῶ, "to thresh."


Ἐπέδραμεν, 3 sing. 2 aor. ind. act. of ἐπιτρέχω, "to run upon one." fut. ἐπιθρέξμα: 2 aor. ἐπέδραμον.—From ἐπί and τρέχο.

Οὖτα, 3 sing. of a syncopated second aorist act. of οὖνω, "to wound." fut. ἔσω: 1 aor. ἔσω: 2 aor. οὖνα, οὖς, οὖτα, like ἐκτὰν, ἐκτὰ. (Buttmann, Irreg. Verbs, p. 196, ed. Fishlake.) Ὀμφαλόν, accus. sing. of ὀμφαλός, οὖ, ὁ, "the navel." Compare ὀ-μφαλός with the Latin u-mbil-icus, the German nabel, and Sanserit nabhi.—Akin, also, to ὀμβόλοις, umbo.

Χύντο, Epic and Ionic for ἡχύντο, 3 plur. syncopated 2 aor. pass. of χέω, "to pour," "to gush." fut. χεύω: perf. κέχυκα: 2 aor. pass. ἐχύμην, ἐχύντο, ἐχύντο. (Buttmann, Irreg. Verbs, p. 265, ed. Fishlake.)

Χολάδες, nom. plur. of χολᾶς, ὁδός, ἦ, usually in the plural, ai χολάδες, "the bowels."

Ἐπεσύμενον, accus. sing. masc. of ἐπεσύμενος, ἦ, on, "rushing on," perf. part. pass. of ἐπεσύμι, more frequently in the passive ἐπεσύμιμα, "to hurry, hasten to or toward, rush," &c.: perf. pass. ἐπεσύμιμα.—From ἐπί and σύμι.

Πνεῦμον, dat. sing. of πνεῦμον, ονος, ὁ (in common Attic also πνεῦμον), usually in the plural, πνεῦμας, "the lungs," "the organs of breathing." With the Ionic form πνεῦμα compare the Latin pulmo.

Ἀγχύμολον, adv. (strictly the neuter of ἀγχύμολος, ον), "coming near," "near."—From ἀγχύ, "near," and μολέω, "to come."

Ἄλνυρο, 3 sing. imperf. ind. of the defective middle deponent αἴνυμαι, "to take." Usually only in the present and imperfect, without augment.
LINE 532.
'Απέδυσε, 3 sing. 1 aor. ind. act. of ἀποδύω, "to strip off;" fut. ὁσω.—From ἀπό and δύω.
Περιστήσαν, Epic and Ionic for περιεστήσαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιστήσαμαι, &c.
LINE 533.
'Ακρόκομοι, nom. plur. masc. of ἀκρόκομος, ov, "hair-crowned." (Consult note.)—From ἀκρός, "at the top," and κόμη, "the hair of the head."
Δολιχά, accus. plur. neut. of δολιχός, ἦ, ὦν, "long."
LINE 535.
'Ωσαν, 3 plur. 1 aor. ind. act. of ὀθεῦ, "to drive," "to push," and Epic and Ionic for ὠσαν, the augment being dropped. Compare Glossary on book i., 220, s. v. ὠσε.
Χασάμενος, Epic and Ionic for χασάμενος, 1 aor. part. of the middle deponent χάζομαι, "to retreat," "to retire:" fut. χάσομαι: 1 aor. ἐχασάμην.
Πελεμίχθη, Epic and Ionic for ἐπελεμίχθη, 3 sing. 1 aor. ind. pass. of πελεμίζω, "to swing," "to shake:" fut. ἐξω. In the passive, "to be shaken," "to tremble," &c. In the aorist passive in Homer, always "to be shaken," i. e., driven back.—From πάλλω, "to swing," "to brandish," and akin to πόλεμος.
LINE 536.
LINE 537.
'Επειὼν, gen. plur. of Ἐπειόλ, ὕν, ᴏι, "the Epéi," the earliest inhabitants of Elis, and fabled to have derived their name from Epéus (Ἐπεύος), son of Endymion.
Κτείνοντο, Epic and Ionic for ἐκτείνοντο, 3 plur. imperf. ind. pass. of κτείνω, "to slay." Compare Glossary on book i., 410, s. v. κτεινομένως.
'Ονόσαιτο, 3 sing. 1 aor. opt. of the middle deponent ονομαί, "to blame," "to find fault with," &c.: fut. ὄνόσω-μαι: 1 aor. ὄνοσθην and ὄνοσάμην.—Pott compares the Lithuanian unniti, but thinks that there is no affinity between ονομαί and ὄνος-δος. (Etym. Forsch., i., p. 255; ii., p. 164.)
LINE 539.
'Αδλητός, nom. sing. masc. of ἀδλητός, ov, "unwound from a distance." (Consult note.)—From ἄ, priv., and βάλλω.
'Ανύσαιτος, nom. sing. of ἀνύσαιτος, ov, "unwound from near at hand." (Consult note.)—From ἄ, priv., and οὐτάω, "to wound."
Δινεῖος, 3 sing. pres. opt. act. of δινέω, "to whirl or twirl:" in general, "to wander," "to roam or stroll about:" fut. σω.—Akin to δινέω, from δίνειν. "a whirling," &c.
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BOOK V.

Line 2. Θάρσος, accus. sing. of θάρσος, εος, τό, “daring” (in new Attic, θάρρος). The German Trotz is, perhaps, akin in root; but certainly the English dare.


"Ακάματον, accus. sing. neut. of άκάματος, ον, “untiring,” “unreadied.”—From ά, priv., and κάματος, “toil,” and this from κάμνω, “to toil.”

"Αστέρι, dat. sing. of άστήρ, Ἕρως, ὁ, “a star.” The a is euphonic, as in ἄστρον, astrar. Compare the English star, and German Stern.

"Οπωρων, dat. sing. of δωρων, η, ὧν, “of or belonging to summer.”—From ὀπωρά, with regard to which, consult note.

"Εναλλικον, accus. sing. neut. of ἐναλλικος, ον (and in Apoll. Rhod., η, ον), “like.”—From ἐν and ἀλλικος, “like,” the derivation of which is uncertain; perhaps akin to ἥλις, ἥλικος, “of the same age,” “like.”

Παμφαίνησα, Epic and Ionic for παμφαίνη, 3 sing. pres. subj. act. of παμφαίνω, “to shine in every direction.” Some read παμφαίνησα, which will then be the 3 sing. pres. ind. act. of παμφαίνημι, but Thiersch (§ 346, 5, 6) and Buttmann (§ 106, 10) agree with Spitzner in retaining the e subscript, and παμφαίνησα must then be regarded as a freer use of the subjunctive.—From παῦν and φαῖνω.

Λελουμένος, nom. sing. masc. perf. part. pass. of λεῦν, “to bathe,” “to lave;” fut. σω. Observe that λεῦν is, in fact, contracted from λοῖν, from which old verb we have still several tenses remaining in Homer, such as λοῖσσαι, λοῖσσας, &c.—Akin to the Latin luo, díluo, eluo, lavo.
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Book 5. Line 8–23.


Line 9. Ἀφνείως, nom. sing. masc. of ἀφνείως, ὁν (and ἡ, ὄν), “rich,” “wealthy.” Buttmann regards Ἀφνείως as a lengthened form of an adjective ἀφνύς, eια, ν, and this last as an old abbreviation of ἀφθονος. (Lectil., p. 178, ed. Fishlake.)

Line 10. ἵπερ, ἵς, ὁ, Epic and Ionic for ἱπεύς, ἵς, ὁ, “a priest.”

Γιέες, Epic and Ionic for νιές, nom. plur. of νιέυς, gen. νιέος, &c. “a son.”

Ἡστην, Epic for ἣστην, 3 dual imperf. ind. act. of εἰμι, “to be.”

Εἰδότε, nom. dual of εἰδός, εἰδύς, εἰδός, perf. part. and assigned to οἶδα, “I know.” Taken here as an adjective, “skilled in,” “acquainted with.”


Ἐναντίω, nom. dual masc. of ἐναντίος, a, ov, “over against,” “full against,” &c.—From ἐν and ἀντίος.


Τυδείδεω, Epic and Ionic for Τυδείδου, gen. sing. of Τυδείδης, ov, ὁ, “Tydides.”

Ἀριστερόν, accus. sing. masc. of ἀριστερός, ἄ, ὄν, “the left.” As regards the derivation, consult Donaldson’s New Cratylus, p. 204, n.

Ἀκακή, nom. sing. of ἀκακή, ἡς, ἡ, “a point,” “an edge.”—From ἀκή, “a point,” “an edge.”

Line 13. Ἐκφυγε, Epic and Ionic for ἔξεφυγε, 3 sing. 2 aor. ind. act. of ἐκφεύγω, “to fly forth.”

Μεταμάζου, accus. sing. neut. of μεταμάζως, ov, “between the paps,” said especially of a man.—From μετά and μαζώ, “the breast.”


Σῶσε, Epic and Ionic for ἱσῶσε, 3 sing. 1 aor. ind. act. of σάω, “to save;” fut. σαύος: 1 aor. ἱσώσα. The present is not found in Homer, except in the contracted form σώμ.—From σάος, σώς, “safe.”
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Book 5. Line 24-36.

Line 24. ἀκαθήμενος, nom. sing. of ἀκαθήμενος, η, ς, perf. part pass. of the radical verb ἄχω, "to distress;" perf. pass. ἄκαθημαι.

Πάγχς, adv., "utterly," "altogether." Ionic, poetic, and especially Epic, for πάνη.—From πάν.

Line 27. ἱερ., accus. dual of νης, gen. νος, "a son." (Anthon’s New Greek Gr., p. 122.) Observe that νηε here is distinguished by its accent from νηε, the vocative singular of νης.

Line 28. Ἴλευνάμενον, accus. sing. masc. 1 aor. part. mid. of Ἴλευω (rarely found in the active): in the middle, Ἴλευμαι, "to keep away," "to remove." 1 asor. Ἴλευνάμην. Observe that Ἴλευω is, in fact, only another form for Ἴλεω, the n representing the digamma; as in ἵναμαι for ἴπομαι.

Line 29. Ὄρθυθ, Epic and Ionic for ὅρθυθ, 3 sing. 1 aor. ind. pass of ὅρθυ, "to arouse." Compare Glossary on book ii., 142.

Line 30. ῥοῦρον, accus. sing. masc. of ῥοῦρος, on (feminine form, ῥοῦρες, ὥς), "impatient," &c.—From ἱράκω, ἵρειν, "to leap," "to rush."


Μασφόνε, voc. sing. masc. of μασφόνος, ὁ, "blood-stained."—From μαίνω, "to stain," and φόνος, "slaughter." Τείχεισιπλῆτα, voc. sing. of τείχεισιπλῆτης, ὁ, ὁ, "approacher of walls," "stormer of cities."—From τείχος and πελάγω, "to approach."

Line 33. Μάρνεμαι, pres. inf. mid. of μάρναμαι, "to contend." pres. and imperfect (ἐμφανώμην) like λαταμαι.

"Ορεγγ, 3 sing. 1 aor. subj. act. of ὄργγ, "to reach out," "to extend," "to bestow." fut. ἡω. Compare Glossary on book i., 351, s. n. ὄργγνς.

Line 34. Χαζώμεσθα, Epic and poetic for χαζώμεθα, 1 plur. pres. subj. mid. of χάζω: in the middle, χαζόμαι, "to retire." Compare Glossary on book iv., 497, s. n. κέκαδουντο.

"Αλεωμέθα, 1 plur. pres. subj. of the middle deponent ἄλεωμαι, "to avoid," "to show." Compare Glossary on line 28, s. n. Ἴλευνάμενον.

Καθίσμεν, 3 sing. 1 aor. ind. act. from a present καθίζειξ, which is not used: "I made to sit down," "I seated." Compare Glossary on book i., 311, s. n. κάθειν. The deficient tenses are supplied from καθίζομαι.

"Ἠεδνητ, dat. sing. of ἥεδνης, δέσσα, έν, "grassy." (Consult note.)—Buttmann, following the analogy of other adjectives in ἥες, de
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rives it from an old noun, HION, or -ΩΣ, or -A, from which he also proposes to deduce ειμενη. Compare Glossary on book iv., 483.

Σκαμάνδρος, dat. sing. of Σκαμάνδρος, ου, ο, "the Scamander," the famed river of Troy, called Scamander by men, but Xanthus by the gods (II., xx., 74), and now the Bounâbashi. Consult note on book ii., 465.

LINE 37. έκλινων, 3 plur. 1 aor. ind. act. of κλίνω, "to bend," "to make to give way;" fut. κλίνω : 1 aor. εκλίνα. Compare Glossary on book iii., 360, s. v. εκλίνη.

'Αλιζώνων, gen. plur. of 'Αλιζών, ὄνος, ο, "a Halizonian;" in the plural, 'Αλιζώνες, ὄν, ο, "the Halizionians," a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Cianus. They were neighbors of the Paphlogonians. (II., ii., 856.) They must not be confounded with the 'Αλαζώνες, a nomadic people of Scythia.

Μεσημής, Epic and poetic for μεσημής (before a consontant, μεσημν), adv., "in the middle of," "between."—From μέσος.

Στήθεσσων, Epic for στηθέων, gen. plur. of στήθος, εος, τό, "the breast." Consult Excurs. iv., p. 426.

'Ελασσεν, Epic and Ionic for ἠλασσεν, 3 sing. 1 aor. ind. act. of ἑλαύνω, "to drive:" fut. ἑλάσω : 1 aor. ἠλάσα.

Εὐήρατο, 3 sing. 1 aor. ind. mid. of ἐναιρω, "to slay," "to kill:" fut. εὔρηρο : 2 aor. ἐναιρὼν : 1 aor. mid. ἐνηρώμην.—No compound of αἰρω, but derived from ἐνερω, and akin to ἐναρίζω, and so, strictly, "to send to the other world."

Δωρικλητός, nom. sing. masc. of δωρικλητός, η, ο', "famed for the spear."—From δόρον and κλητός.

Νύξε, Epic and Ionic for ἐνυξε, 3 sing. 1 aor. ind. act. of νύσσω, "to pierce," strictly, "to touch with a sharp point," "to prick:" fut. ξο : 1 aor. ἐνυξά.


Αἰμωνα, accus. sing. of αἰμων, ὄνος, ο, "clever," "skillful."

LINE 49. —According to Hermann, from ἄισσος, who gives it, however, the meaning of "eager."

Θηρης, Epic and Ionic for θήρας, gen. sing. of θήρα, ες, η, Epic and Ionic θηρης, ης, η, "a hunting of wild beasts," "the chase."—From θήρ, gen. θηρός, "a wild beast."

LINE 50. Οξυόεντι, dat. sing. neut. of οξυόες, οξεσσα, οεν, "sharp-

Ointed,” “sharp.”—Equivalent to ὄξυς, and derived from it. For other explanations, consult note.

Line 51. ὑπηρτήρα, accus. sing. of ὑπηρτήρ, ἥρως, ὦ, Epic and Ionic term for ὑπηράτης, ὦ, ὦ, “a hunter.”—From ὑπέρω, Epic, Ionic, and Doric for ὑπάρω, “to hunt.”

‘Ἀρτέμις, nom. sing. of Ἀρτέμις, έδος, ή, “Artemis,” the Roman “Diana,” goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds in it the Seythian ἀρα (ara), “a virgin,” mentioned in the tract about rivers, printed among Plutarch’s fragments, where ἀράξα is mentioned as equivalent to μισοπάρθενος, the termination ξα, “to hate,” being akin to the German scheu. With Ἀρ-τέμις we may also compare the Etruscan Ari-timi-s. (Varronianus, p. 39.)

Line 53. ἕρασμε, Epic and Ionic for ἕρασμε, 3 sing. 2 aor. ind. act. assigned to ἕρασμέω, “to prove of avail.” Compare Glossary on book i., 28, s. v. ἕρασμε.

Ἱοξέαρα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: “she who delights in arrows,” “the arrow-queen.”—From ἵος, “an arrow,” and χαῖρα, “to rejoice.”


Ἐκκαστο, 3 sing. pluperf. ind. pass. of καίνμαι, a verb without future and aorist; “to surpass,” “to excel.” perf. κέκασαμαι: pluperf. ἐκεκάσμην.—Though so like καίνω in form, it seems rather to belong to a root ΚΑΖ-, which appears in the perf. and pluperfect.

Δουρικελετός, nom. sing. masc. of δουρικελετός, έν, “famed for the spear.” Compare δουρικελετός, line 45.—From δόρω and κελετός, “famed,” “renowned,” and this last from κελεω, “to make famous,” &c.

Οὔτασε, 3 sing. 1 aor. ind. act. of οὔταξ, “to wound:” fut. οὔτασω: 1 aor. οὔτασα. Observe that οὔταξ is a collateral form of οὔτω, fut. ἴνω.

‘Ἀρμονίδεω, Epic and Ionic for ‘Ἀρμονίδου, gen. sing. of Line 60. ’Ἀρμονίδης, έν, έ, “Harmonides.”


Δαίδαλα, accus. plur. neut. of Δαίδαλος, η, έν, “ingenious,” “cunningly or curiously wrought.” Probably from a root ΔΑ-, by reduplication. Compare the radical διώ, “to teach,” “to learn;” and the English cunning, from to ken.

Line 61. Ἐφίλατο, 3 sing. 1 aor. ind. mid. assigned to φιλέω as
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an Epic form, and having the same signification as the active aorist ἐφίλησα. In reality, however, it is formed from the stem of φιλέω, and it differs from it likewise in having the i long. (Buttmann, Irreg. Verbs, p. 257, ed. Fishlake.)

Line 62. ἔτεκτήνατο, Epic and Ionic for ἐτεκτήνατο, 3 sing. 1 aor. ind. of the middle deponent τεκταίνομαι, "to build," "to construct." Properly, "to work as a τέκτων, or carpenter," but more usually in the transitive signification first given.

Line 63. Ἀρχειάκους, accus. plur. fem. of ἀρχέκακος, on, "source of ill," "breeding mischief."—From ὄψω and κακός.

Line 64. θέσωατα, accus. plur. of θέσωατον, on, τό, "a divine decree," "an oracle." Properly an adjective, θέσωατος, on, "spoken by God," and so "decreed," "appointed," "destined."—From τέως and φημ.

Line 65. Κατέμαρπτε, 3 sing. imperf. ind. act. of καταμάρπτω, "to overtake." Properly "to grasp," "to catch hold of:" fut. ψω.—From κατά and μάρπτω, "to seize," which last is akin to ἀρπη, ἀρπάζω, &c.

Line 66. Γλουτόν, accus. sing. of γλουτός, on, ὦ, "the buttcock." In later Greek its place is supplied by πύρ.—Akin to κλόνις, κλούνις, the os sacrum. (Benfey, Wurzellez., vol. ii., p. 170.)

Line 67. Κύστιν, accus. sing. of κύττις, eis and iox, ἤ, "the bladder."—From κύω, "to hold."

Line 68. Γνών, adv., "on bended knee."—From γόνν, "the knee," as if written originally γόννς.


Οἰμώξας, nom. sing. masc. 1 aor. part. act. of οἰμώξοι, "to groan," &c.: fut. ἔομαι: 1 aor. ἐμώξα. The future οἰμώξα occurs only in the Sibyline oracles. The aorist οἰμώξα is the only tense used by Homer.—From οἴμοι, like οἶς from οῖ, αἰλός from αἰ, ψεῦς from φεῦ, and many other Greek verbs formed from natural sounds: so the German ἄchez from ach!

Line 70. Πύκα, adv., "carefully." Poetic form; from πυκός, and equivalent to πυκνός or επιμελός.

Χαριζομένη, nom. sing. fem. pres. part. of the middle deponent χαριζομαι, "to gratify:" fut. ἴσομαι (Attic ἴσυμαι): 1 aor. ἱσαρισάμην.—From χύρις, "a favor," &c.

Φυλείδης, nom. sing. of Φυλείδης, on, ὣ, "son of Phyleus," a patronymic appellation of Meges.—From Φυλεύς, ὧν "Phyleus."
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Book 5. Line 73-86.

Line 73. *Iviov, accus. sing. of *iviov, ou, tò, "the sineues between the occiput and the back;" in general, however, "the back of the head," "the nape of the neck." — From ις, ινός, ἥ, "no ee," "force," &c.

Line 74. Τάμη, Epic and Ionic for ἐταμη, 3 sing. 2 aor. ind. aet. of τέμω (Ionic τάμυν), "to cut!" fut. τεμό: 2 aor. τέμων: perf. τέμηκα. Lengthened from a root TEM-, TAM-.

Line 75. Ἑτέντκτο, 3 sing. pluperf. indic. pass. of τεύχω, "to make," &c.: fut. ἤω: 1 aor. ἤτευξα: perf. pass. τέτυγμαι: pluperf. pass. ἑτεύγμην.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἑτεύγμην, ἑτύχθην, are substantially the same with τυγχάνω, τυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω, German zeugen, &c.

Τίετο, Epic and Ionic for ἐτίετο, 3 sing. imperf. ind. pass. of τίω, "to honor."

Line 80. Ἐμαδρομάδην, adv., "running after," "following close upon." — From μετάδρομος, "running after," and this from μετά and τρέχω, ὑφαίκειν.


Line 82. Ὀσσε, accus. dual, from a supposed nominative ὁσσος, ὑς, τό, "an eye." Compare Glossary on book i., 104.

Line 83. Κραταιή, nom. sing. fem. of κραταῖς, ἥ, ὄν, Epic and Ionic for κραταῖς, ὄ, ὄν, "powerful," "mighty." Poetic for the usual κρατέρας.—From κράτος, "power," "strength."

Line 84. Πονέοντο Epic and Ionic for ἐπονέοντο, 3 plur. Imperf. indic. of the middle deponent πονείμαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek the form πονέω takes its place.

Line 85. Ποτέροισι, Epic and Ionic for ποτέροις, dat. plur. of πότερος, a, or, "whether of the two." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like ὀπότερος.—Formed by contraction from ἐπερος, and the root πος, "who?" &c.

Mετεῖ, 3 sing. pres. opt. of μετεμεί, "to be with," "to belong," &c.

Line 86. Ὅμιλοι, Epic and Ionic for ὧμιλοι, 3 sing. pres. opt. act. of ὧμιλέω, "to keep company with," "to associate with " fut. ἤσω —From ὧμιλος, "a crowed," "a throng," &c.
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Book 5. Line 87–92.

Line 87. Θῶνε, Epic and Ionic for ὑθῶνε, 3 sing. imperf. ind. act. of, ὑνω, “to move rapidly to and fro,” “to rush.”—Akin to Θὼ, “to rush.”

Πλῆθοντι, dat. sing. pres. part. act. of πλῆθω, “to be or become full.” Only found in the present and imperfect, and in the poetic perfect πεπλήθα, with present signification. The transitive aorist ἐπλῆσα belongs to πιπλῆμι. Observe that πλῆθω is never transitive, and only late writers use the middle voice.

Line 88. ἐκέδασε, Epic and Ionic for ἐκέδασε, 3 sing. 1 aor. ind. act. of κεδάνῃ, “to scatter!” fut. κεδάω: 1 aor. ἐκέδασα. Observe that κεδάνημι is merely a poetic form for κεδάνῃμι.

Ἐεργαμένα, nom. plur. fem. of ἐεργαμένος, η, ov, Epic and Ionic for εἰργαμένος, perf. part. pass. of εἰργάω or ἐργάω (the former more usual in Homer, but the latter the earlier of the two), for which the Attics employ εἰργάω, “to fence in,” “to secure,” &c.: fut. ἐργῶ: perf. pass. ἐεργαμαι: Attic εἰργαμαι.—Akin to arco; hence ἐεργα, ἐργασθ, &c. Observe that the Attics employ both εἰργάω and εἰργω, and that, according to Buttmann, they probably distinguished between the signification of these two verbs by means of the rough breathing, εἰργώ being “to shut in,” and εἰργα “to shut out.”

ἳσχανῶσαιν, Epic lengthened form for ἰσχανῶσιν, 3 plur. pres. ind. act. of ἰσχανώ, “to hold back,” “to restrain”: fut. ἰσω.—An Epic lengthened collateral form of ἰσχω.


Ἀλωνών, Epic and Ionic for ἀλωνῤ, gen. plur. of ἀλώῃ, ἢς, ἥ, “a threshing-floor,” “any levelled plot of ground,” sown or planted, &c. Observe that ἀλῶῃ itself is an Epic and poetic term for the Attic ἄλως.

Ἐριθηλέων, Epic and Ionic for ἐριθηλῶν, gen. plur. fem. of ἐριθηλῆς, ες, “very blooming,” “richly blooming.”—From ἐρί-, “very,” and ὑάλλω, “to bloom.”

Ἐξαπίνῃς, adv., softer form for ἐξαίφνης, “on a sudden,” “suddenly.” Found not only in Homer and Herodotus, but frequently in Attic prose.

Ἐπιθρίσῃ, 3 sing. 1 aor. subj. act. of ἐπιθρίσω, “to be heavy upon,” “to fall heavily upon!” fut. σω: 1 aor. ἐπέρισα.—From ἐπι and βίθω, “be heavy.”

Line 92. Κατάρπητε, 3 sing. 2 aor. ind. act. of καταρπίσω, “to cast or throw down.” In the second aorist, καταρπισαν, and second per-
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Ἐνταίνει, 3 sing. imperf. ind. mid. of ταῖνω, "to stretch," "to draw." Compare Glossary on book ii., 390.


Γυαλον, accus. sing. of γυαλον, ov, τό, "a hollow," "a can iivy." (Consult note.)—Akin, perhaps, to κοῖλος.

Ἑπταρω, 3 sing. 2 aor. ind. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (in Attic prose usually shortened πετήσομαι): syncopated 2 aor. ἐπτόμην, but frequently, also, ἐπτύμην. In later prose a present, ἐπταμαι, occurs. The original signification is "to spread the wings to fly" and the yerb is akin to πετάννυμι, "to expand," "to spread."

Διέσχε, 3 sing. 2 aor. ind. act. of διέχω, "to hold on one s way:" fut. ξώ, &c.

Παλάσσετο, Epic and Ionic for ἐπαλάσσετο, 3 sing. imperf. ind. pass. of παλάσσω, "to sprinkle:" fut. ξω: perf. pass. πεπαλαγμαί.—From πάλλω, "to shake."

Βεβληται, 3 sing. perf. ind. pass. of βάλλω, "to strike," "to wound," &c.

Ἄνασχησοναῖ, Epic and Ionic for ἀνασχήσοναῖ, fut. int. mid. of ἀνέχω, "to hold up against," "to endure."

Ἄπορώμευνον, accus. sing. masc. pres. part. mid. of ἀπόρωνυμι, "to set in motion," "to arouse:" in the middle, "to set one's self in motion," "to hasten away from:" fut. ἀπόρσω. Observe that ἀπόρονυμι is a poetical form for ὑφορμιμ.

Δύμασεν, Epic and Ionic for ἐδύμασεν, 3 sing. 1 aor. ind. act. of δαμιόω, "to subdue." Compare Glossary on book i., 61.

"Οχεσφιὲν, Epic and Ionic for ὀχεσφι, gen. plur. of ὀχος, εος, το, "a chariot."


Πέπον, voc. sing. of πέπων, ov, gen. oνος, "kind." In book ii., 235, it has the signification of "faint-hearted." Compare Glossary, ad loc.

Καπανηίδη, voc. sing. of Καπανηίδης, ov, ὦ, "son of Capaneus"

—From Καπανεὺς, ἡς, ὦ, "Capaneus."

Kataβήσεω, Epic and Ionic for kataβήσου, 2 sing. 2 aor. imper. mid. of kataβαλων, "to come down," "to descend." fut. kataβήσομαι: 2 aor. mid. kataβήσομαι; with regard to which formation, consult Glossary on book i., 428, s. v. ὁπεδήσετο.

Line 110. Ἐρύσορι, Epic and Ionic for ἐρύσῃς, 2 sing. 1 aor. subj. act. of ἔρως, "to draw." fut. σφω, &c.

Line 112. Διαμπερεῖς, adv., "quite through," "through and through." Probably for διαναπερεῖς.

Στρεπτοῖο, Epic and Ionic for στρεπτοῦ, gen. sing. masc. of στρεπτός, ἕ, ὁν, "twisted."—From στρέφω.

Φίλαι, 2 sing. 1 aor. imper. mid. assigned to φιλέω, as an Epic form, and having the same signification as the active aorist imper. φίλησον. Compare Glossary on line 61, s. v. κφίλατο.

Φθο - νος, nom. sing. masc. 2 aor. part. mid. of φθάω, "to be beforehand with," "to anticipate." fut. φθήσομαι, later also, φίλισσα: 2 aor. ἐφθην: 2 aor. mid. ἐφθίμην.

Ἐπεύχεται, 3 sing. pres. ind. of the middle deponent ἐπεύχομαι, "to exult at any thing," &c.

Ὀψιθαί, fut. inf. mid. assigned to ὀρᾶω, "to see." fut. ὀψομαι, &c.

Ἐλαφρά, accus. plur. neut. of ἐλαφρός, ὑ, ὁν, "light," "active."—Observe that, according to some etymologists, ε-λαφ-ρός is the Latin lev-is, with e euphonic. It may more safely be pronounced akin to ἐλάφος, "a deer."


Ἀτρομον, accus. sing. neut. of ἀτρομός, ον, "fearless," "intrepid."—From ἁ, priv., and τρέμω, "to tremble."

Σακεόπαλος, nom. sing. masc. of σακεόπαλος, ον, "shield-shaking," "shield-brandishing."—From σάκος, "a shield," and πάλλω, "to brandish."

Ἀχλίν, aces. sing. of ἄχλίς, ὁς, ἕ, "a mist," "a cloud," and hence "gloom," "darkness."—The Sanscrit for "a cloud" is valāhaka. If we regard aκa as a mere suffix, which is commonly the case, we have valāh remaining, with which wo may compare the old high German Wolch, the later German Welke, and also the Greek ἄχλί-ς, or, with the digamma, Φάχλί-ς.

Ἐπῆν, Epic for ἐπῆν, 3 sing. imperf. ind. act. of ἐπεμι.

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Book 5. Line 132-141.

LINE 132. Ἐλθησαί, Epic and Ionic for ἔλθη, 3 sing. 2 aor. subj. act. of ἔρχομαι.

Οὐτάμεν, Epic for οὐτάν, pres. inf. act. of οὐτάω, "to wound."—Observe that οὐτάμεν itself is shortened from οὐτάμεναι, the Epic Doric, and Ἀeolic form.

LINE 134. Ἐμιχθη, 3 sing. 1 aor. ind. pass. of μίσγω, "to mingle." Compare Glossary on book ii, 475, s. v. μιγώσιν.

'Αγρῴ, dat. sing. of ἄγρος, οὗ, ὁ, "a field," "land," also "the country," as opposed to the town.—Compare the Latin ager and German acker.

Εἰρόπόκος, dat. plur. of εἰρόπόκος, ου, "wool fleeced," "fleecy."—τ' ὑμον εἰρός, "wool," and πόκος, "a fleece."

'Οιεσεω, Epic and Ionic for oiai, dat. plur. of δῖς, δῖος, δ, ἦ, Epic and Ionic for οἶς, οἶος, ο, ἦ, "a sheep."—Observe that the Latin nis is merely δῖς with the digamma, δῖς.

Χραύση, 3 sing. 1 aor. subj. act. of χραίω, "to touch lightly," "to wound slightly," "to wound:" fut. ὑό: 1 aor.

Χραυσά. Observe that χραίω is strictly an Ἀeolic form for χράω, and that χραίω, χραίνω, χράω, &c., all come etymologically from χεῖρ, χειρός, "the hand," the leading meaning being "to lay hold of."

Ὑπεράλμενον, accus. sing. masc. of the syncopated 1 aor. part. of the middle deponent ὑπεράλλομαι, "to leap over:" fut. ὑπεραλοῦμαι: 1 aor. ὑπερηλάμψαι: part. ὑπεραλόμενος, by syncope ὑπεράλμενος. In the same way we have ἐπάλμενος and ἐπίαλμενος. This syncopated form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Consult Buttmann, Irreg. Verbs, p. 18, note, ed. Fishlake.

Δαμάση, Epic and Ionic for δαμίη, 3 sing. 1 aor. subj. act. of δαμώ, "to subdue," "to conquer," "to kill."

Σταθμοῦ, accus. plur. of σταθμός, οὗ, ὁ, "a standing place," "shelter" for men or animals, "a hut," "a pen," "a fold," &c. (Consult note.)—From στάω, ἰστήμι.

Δύται, 3 sing. pres. ind. mid. of δύω, "to get into," fut. δύω: in the middle, δύμα, fut. δύσμα: 1 aor. ἵδομαι.

'Αγχιστίναι, nom. plur. fem. of ἀγχιστίνος, ἦ, ου, poetic lengthened form of ἀγχιστός, "near," "close to," "huddled together."—From ἀγχί, of which the superlative is ἀγχιστός.

Κέχυναι, 3 plur. perf. ind. pass. of χέω, "to pour," &c. In the passive, "to be thrown," "heaped upon," "strewn one upon another:" fut. χέος: perf. κέχυκα: perf. pass. κέχυμαι.
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Book 5. Line 142–156.

Line 142. ἑμμενα已经有, nom. sing. masc. perf. part. of the radica, ἐμμα, with present signification, "pressing eagerly on." Compare Glossary on book i., 590, s. v. μεμαρτѧ.

Βαθὲς, Epic and Ionic for βαθεὶς, gen. sing. fem. of βαθὺς, εἰς, ἢ, "deep." Ἐξάλληται, 3 sing. pres. ind. of the middle deponent ἐξάλλομαι, "to leap forth from," "to spring out." fut. ἐξαλυμαι. Compare Glossary on line 138, s. v. ὑπεράλημεν.—From ἐκ and ἄλλομαι.

Line 143. Μίγη, Epic and Ionic for ἐμίγη, 3 sing. 2 aor. ind. pass. of μίγω, "to mingle:" fut. μίζω: 2 aor. pass. ἐμίγην. Compare Glossary on book ii., 475, s. v. μιγέων.

Κληίδα, Epic and Ionic for κλείδα, accus. sing. of κλῆς, ἢ, Epic and Ionic for κλεῖς, κλειδός, ἢ, "the collar-bone:" so called, as it were, from its locking the neck and breast together, the primitive meaning of κλῆς being a key, or bolt.

Line 147. Αἰχένος, gen. sing. of αἰχίνην, ἐνος, ὦ, "the neck."—According to Pott, from the Sanscrit root wāh, "to bear." (Etymol. Forsch., i., p. 283. Compare Benfey, Wurzellex., i., p. 352.) Ἐφραθεν, Epic and Ionic for ἐφραθεν, 3 sing. of a lengthened 2 aor. ἐφραθον, of ἐφρω, "to shut out," "to separate." Observe that there is no such present as ἐφράθω. Compare Ellendt, Lex. Soph., s. v. εἰκάθεν.

Line 148. Μετώχετα, 3 sing. imperf. ind. of the middle deponent μετώχομαι, "to go after:" fut. ἥσομαι.—From μετά and οἰχομαι.


Tέκτε, Epic and Ionic for ἔτεκτε, 3 sing. 2 aor. ind. mid. of τίκτω, &c. Compare Glossary on book i., 36.

Κτέατσοι, Epic and Ionic for κτέασι, dat. plur. of κτέσις, ατος, τό, "a possession." Of frequent occurrence in Homer, but only in the dative plural, as here.—Akin to κτῶ, κτάσαι.

Aπεισάι, 2 aor. inf. mid. of λείπω, "to leave:" fut. λείψω: 2 aor. mid. ἐλπισμένη.

Ἐξαινύτη, 3 sing. imperf. indic. of the defective middle deponent ἐξαινύμαι, "to take away." Compare Glossary on book iv., 531, s. v. αἰνύτη.

Γόνω, accus. sing. of γόνος, γυν, ὦ, "lamentation." In general, any sign of grief, including even weeping.
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**Line 157.** Ζώντε, Epic lengthened form for ζώντε, accus. dual pres. part. act. of ζωή.

**Line 158.** Χρωστάν, nom. plur. of χρωστής, ο, η, "a collateral relation," "an heir at law in default of issue." Usually occurrence in the plural.—From χρόνος, "to bereave."

Κτήσις, acc. sing. of κτήσις, εως, έ, "an acquiring," "a getting." Usually, however, as a collective, "possessions," "property."—Γ' ον κτάμα.

Δατέντο, Epic and Ionic for διατάντο, 3 plur. imperf. indic. of the middle deponent δατέομαι, "to divide," "to distribute." Used only in the present and imperfect, the other tenses being from δαιοί: fut. δάσομαι: 1 aor. διασάμεν.

Δαρδάνιος, Epic and Ionic for Δαρδάνιον, gen. sing. of Δαρδάνιος, ον, η, "descendant of Dardanus." Properly, "son of Dardanus." Observe that αο was contracted into ο (by the Dorians into a), and this ο was again opened by ε, thus forming εω. This ending in εω was the more usual one in Ionic, but not to the exclusion of that in αο.—From Δάρδανος, "Dardanus."

**Line 160.** Εἰ, poetic, and especially Epic, for εν, prep., "in." It is also found in compounds, as είναλλος, είνόδος, &c.

**Line 161.** Θοῦν, nom. sing. 2 aor. part. act. of ὑρόσκω, "to leap," "to spring;" fut. θοὺν: 2 aor. θοοῦν.

"Αξι, 3 sing. 1 aor. subj. act. of ἄγνουμ, "to break;" fut. ἁξω: 1 aor. ἁξα, Epic ἥξα.

**Line 162.** Πόρτως, gen. sing. of πόρτις, ιος, ή, "a young heifer," "a calf."

Ξύλοχος, accus. sing. of ξύλοχος, ου, ή, "a thicket," "a woody place."—From ξύλον and ξώ, not, as some maintain, from λόχος.

Βοσκομενόν, Epic and Ionic for βοσκομένων, gen. plur. pres. part. mid. of βόσκω: fut. ήσω. In the active, it is said of the herdsman, "to feed," &c.; in the middle and passive, of cattle, "to feed," "to graze."

**Line 164.** Βῆς, Epic and Ionic for θῆς, 3 sing. 1 aor. ind. act. of βάω, "to cause to go." Consult note on book i., 144.

Δίδου, Epic and Ionic for δίδου, 3 sing. imperfect. ind. act. of διδώ, "to give," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare Carmichael's Greek Verbs, p. 78.

'Αλαπάξοντα, accus. sing. masc. pres. part. act. of ἀλα- 

**Line 166.** Κλόνο, accus. sing. of κλόνος, ου, ο, "any violent, con-
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**Book 5. Line 172-194.**

*fused motion," "a tumultuous movement." In the Iliad, always of
the throng and press of battle.

**Line 172.** "Eπιζευα, 3 sing. pres. ind. mid. of ἐρίζω, "to contend."
"to vie:" fut. σω. Homer uses the middle here quite
like the active. Compare the remarks of Kühner, on the Middle

**Line 174.** "Εφες, 2 sing. 2 aor. imper. act. of ἐφίημι, "to discharge
at," "to send against:" fut. ἐφήσω : 1 aor. ἐφηκα.

Κοτεσάμενος, Epic for κοτεσάμενος, nom. sing. masc.
pres. part. mid. of κοτέω, "to be angry at." The middle
is used in the same signification as the active: fut. κοτέσομαι, Epic
κοτέσομαι. The strict meaning is, "to bear one a grudge," and
hence the derivation from κοτός, "a grudge," "rancor," "ill-will."

Ιρών, Epic and Ionic for ιερών, gen. plur. of ιρός, ἡ, ὁν,

**Line 178.** Epic and Ionic for ιερύς, ὁ, ἡν, "sacred." In Homer,
&c., τὰ ιερά (Epic and Ionic ἰρά) are "offerings," "sacrifices,
where some supply ὁμάτα.

Μνήσας, nom. sing. masc. 1 aor. part. act. of μνῆμι, "to become
angry," &c.: fut. σω : 1 aor. ἐμήνισα.—From μνήμις, "wrath."

Επι, for ἐπετι. Consult note on book ι., 515.

Αὐλόπιτι, dat. sing. of αὐλόπις, ἵδος, ἡ, "having a visor,"

**Line 182.** "visored." In the Iliad, always an epithet of a helmet.
—From αὐλός, "a hollow covering," and ὤψ. According to the
scholiast, αὐλόπις means "with a tube (αὐλός) to hold the λόφος."

Μαίνεται, 3 sing. pres. ind. of μαίνομαι, "to rage:" fut.

**Line 185.** μανύσομαι and μανύσαμαι : perf. with present signification,
ὑμνα, &c.—From the root μάν, akin to μαίνου, μαμάω, &c. ; also
to μένος and μήνις. (Pott, Etym. Forsch., i., 254.)

Εἰλυμένος, nom. sing. masc. perf. part. pass. of εἰλύω
(Attic εἰλύω), "to envelop," "to shroud." fut. ὕσω : perf.
pass. εἰλύμαι.

**Line 186.** Κεκύμενον, accus. sing. masc. pres. part. mid. of κύκμι,
"to teach." Compare Glossary on book ii., 188.

Αἰδώνη, dat. sing. Epic and Ionic for Αἰδωνείς, from Αἰ-
δωνείς, ἐω (Epic and Ionic ἦς), ὁ, "Hades." —Length-
ened form from "Αἰδής.

**Line 189.** Κοτής, nom. sing. masc. of κοτῆς, ἥσσα, ἣν, "angry."
—From κοτέω, "to be angry."

Παρέασιν, Epic for πάρεισιν, 3 plur. pres. ind. act. of παρ-
eιμι, "to be present," &c.

**Line 192.** Πρωτοπαγεῖς, nom. plur. masc. of πρωτοπαγής, ἐς,
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Book 5. Line 194-199.

"fresh from building." Literally, "put together" or "built for the first time."—From πρώτος and πήγνυμι.

Νεοτευχεῖς, Epic and Ionic for νεοτευχεῖς, nom. plur. masc. of νεοτευχής, ἐς, "newly made."—From νέος and τευχῶ, "to construct," &c.

Πέπλας, nom. plur. of πέπλος, ov, ὁ, "any woven cloth" used for a covering, "a covering," "curtain," "sheet," &c. Also, "a large, full robe" or "shawl," strictly worn by women. Compare note on verse 315 of this book.—In late poets it appears with the heterogeneous plural τὰ πέπλα.

Line 195. Πέπτιαναι, 3 plur. perf. indie. pass. of πετάνυμι, "to spread," "to expand" (compare Glossary on book i., 480): fut. πετάσω: perf. pass. πέπταμαι, also πεπτάσαμαι. The former is always employed by the Attics.

Δίψυγες, nom. plur. masc. of δίψυκτος, γυνος, "yoked in pairs." Equivalent to the more common form δίψυκτος, ov.—From δίς and ζεύγνυμι.

Line 196. Κρη, accus. sing. neut. of the Epic shorter form κρῆ, for κρῆθη, "barley." In some words, of which κρῆ is one, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare Glossary on book i., 426.

'Eρεπτώμενοι, nom. plur. masc. pres. part. of the middle deponent ἐρέπτωμαι, "to eat," "to feed upon." Used only in the present and imperfect. Homer only employs the present participle.—Akin to ἔρειτῳ, and, perhaps, to ἀρπάζω, ῥαπίο, ἀρπὸ, and the English "to crop," feed greedily.

'Ολύρας, accus. plur. of ὀλύρα, ας, ἡ, usually employed in the plural ὀλυρας, ὁ, "corn." (Consult note.)—According to Buttmann (Lexil., s. v. ὀυλαί, 8), it is akin to ὀλή, ὀυλαί, "coarse barley," &c.

Ἀλυτηρᾶ, nom. sing. of αἰλυτηρᾶ, gen. ἄς, ὁ, Epic and Æolic for αἰλυτηρῆς, ὁ, ὧ, "a spearman," "a warrior."—From αἰλυτηρῆς, "a spear."

Line 197. 'Επέτελλε, 3 sing. imperf. ind. act. of ἐπιτέλλω, "to enjoin?" fut. ἐπιτελέω: 1 aor. ἐπετειλα.—From ἐπλ and τέλλω, with regard to which consult Glossary on book i., 25.

Ποιητοῖοι, Epic and Ionic for ποιητοῖς, dat. plur. masc. of ποιητῆς, ὁ, ἰ, "made," "well-built."—From ποιεῖον.

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pated form ἐμβεβώς. Compare Glossary on book ii., 134, s. v 3ελίασι.

Line 200. Ἀρχεένν, pres. inf. act. of ἀρχεύο, “to lead,” “to command.” Epic collateral form of ἀρχω.

Line 201. Πιθώμν, -Epic and Ionic for ἐπιθώμν, 2 aor. ind. mid. of πείθω, &c.

Line 202. Φειδόμενος, nom. sing. masc. pres. part. of the middle deponent φείδομαι, “to spare;" fut. φείσομαι ; later, also, φειδόσαυ, Epic πειδόσαυ. Epic reduplicated 2 aor. πειδόμν, whence the Homeric infinitive πειδέσθαι, opt. πειδόμν, πειδόντο, besides which, however, he uses the 1 aor. φείσαυτο.—From a root φί-, which also appears in the Latin findo, and Sanscrit bhid, the idea involved being that of separation from, abstaining from, &c. (Benfey, Wurzellex., ii., p. 109.—Pott, Etymol. Forsch., i., 245.)

Φορδη, gen. sing. of φορδη, ἦς, ἦ, “food,” “provender.”—From φέρω, “to feed.”

Line 203. Ἐιλομένων, gen. plur. pres. part. pass. of ἐιλω (also εἰλλω, but more frequently εἰλέω, Attic εἰλέω). Radical signification, “to roll or twist tight up;” hence “to press hard or close,” e. g., of a warrior who presses the enemy close; then “to force together,” and thus “to coop, block up, crowd together,” &c.: fut. εἰλη-σω. Observe that Homer, in the active, has only εἰλέω, never εἰλω, and that he forms the first aorist, and some other parts, from the simple stem or root ελ-. thus, 1 aor. ἔλσα: perf. pass. εἴλμαι, &c (Bultmann, Irreg. Verbs, p. 83, ed. Fishlake.)


"Ἀδόνην, poetic, and especially Epic, for ἄδην, adv., “to one’s fill,” "enough," “to satiety.”—Akin to ὕδεα, “to satiate.”

Πισσονος, nom. sing. masc. of πισσόνος, ἦ, on, “relying on,”

Line 205. “trusting to.”—From πείσα, “persuasion,” “obedience;” and this from πείθω.

"Οὐγειαυ, fut. inf. act. of οὐγενη, “to aid;” “to prove of service;” fut. οὐγεω.—Reduplicated from a root ON-, which appears in the derivative tenses and forms.

Line 206. Δοιων, Epic and Ionic for δοιοῖς, dat. plur. of δοιοι, ai, ά, "two." Equivalent to δύο. The singular δοῖς, like διο-σο, "twefold," "double." The dual δοιω is indeclinable in Homer Compare Glossary on book iv., 7, s. v. δοιαι.

"Απρεκές, accus. neut. of ἀπρεκής, ἦς, "strictly true," "real."—From a root τρεκ (with which Benfey compares the Sanscrit tarka, "doubt"), and the negative prefix. (Wurzellex i., 674.)
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Book 5. Line 208-223.

'Eοσινα, 1 sing. 1 aor. ind. act. of σευω, "to jog, in quick motion; "to drive," "to cause to flow," &c. In the augmented tenses the ο is doubled: as imperf. ἐσαευν: pass. and mid. ἐσαευν: 1 aor. act. ἐσαευ: mid. ἐσευν: But in Homer often, also, without augment; as, σευω, σευε, σευητο, &c. Compare Glossary on book ii., 150

Ἦγετηρα, 1 sing. 1 aor. ind. act. of ἐγειρω, "to arouse," &c.

Πασσύλων, gen. sing. of πᾶσαλος, on, ὰ (Attic πνύτταλος)

Line 209. "a peg."—Akin to θηγνυμι, παγναι. Compare the Latin pessulus, paxillus, and palus.

Line 213. 'Υψερεβης, accus. sing. neut. of υψερεπης, ἐς, "high-roofed." (Consult note.)—From υπη, "high," "on high," and ἐρεφω, "to roof over."

'Tάμων, 3 sing. 2 aor. opt. act. of τεμνω, "to cut:" fut. τεμω: 2 aor. ἐταμων, later ἐτεμων.—Lengthened from a root TEM-, TAM-.

'Αλλότριος, nom. sing. masc. of ἀλλότριος, α, ον, "of or belonging to another," "of foreign race," "foreign," &c. Answering to the Latin alienus.—From ἄλλος.

Διακλάσας, nom. sing. masc. 1 aor. part. act. Epic and Ionic for διακλάσας, from διακλάω, "to break in twain," "to break in pieces:" fut. ἄσω: 1 aor. διέκλασα, Epic and Ionic διέκλασα.—From διά and κλάω, "to break."

Νῷ, accus. dual of νῷ, "I," and shortened from νοι.

Line 219. Observe that νῳ, the shorter Attic form, is here found even in Homer. It is erroneous to write νῳ or νό. In νοι, νῷ, we have the same pronominal root as in the Latin nos, Italian noi, French nous, &c. Bopp and Benfey compare the Sanscrit dual nau.

'Εντεσαi, dat. plur. of ἐντος, εος, το, or, more correctly


Line 221. 'Επιθήσεο. Consult Glossary on line 109, s. v. καταθήσεο.


'Διωκέμεν, Epic, Doric, and Εολικ for διωκείν. Earliest form διωκέμεναι.

'Φειδεθαi, pres. inf. of the poetic deponent φειδομαι, used only in the present and imperfect, and equivalent to φοβεραι, "to be scared," "to fear," and hence "to flee." Observe that φειδομαι is strictly the
root of φόδος, φοδέω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

**Line 224.** Σαώσετον, 3 dual, fut. indic. act. of σαώ, "to save," "to carry safe:" fut. σώσα: 1 aor. ἑσσώσα. The present is not found in Homer, except in the contracted form σώ. —From σάχ, σός, "safe."

**Line 226.** Μάστιγα, accus. sing. of μάστιξ, ἤγος, ἤ, "a whip," "a lash," mostly for driving horses.—From μάω, μάσσω, "to touch," "to strike."

Σιγαλόεντα, accus. plur. neut. of σιγαλόεις, ὁσσα, ὁν, "bright."

Consult note.

**Line 228.** Δέδεξα, 2 sing. perf. imper. of δέξομαι, "to take," "to receive:" fut. δέξομαι: perf. δέδεγμαι.

**Line 230.** Τέω, accus. dual masc. of τεός, ἤ, ὄν, Epic and Ionic for σός, σή, σόν, "thy," "thine." Compare the Latin tuus.

**Line 231.** Ἡνίχρ, dat. sing. of ἤνιόχος, οὐ, ὁ, "a charioteer," "a driver." Literally, "a rein-holder." —From ἤνια, "the reins," and ἔχω, "to hold."

Εἰωθόρι, dat. sing. masc. of εἰωθός, 2 perf. part. act. constructed upon and assigned to the Epic ἑθω, "to be accustomed," "to be wont." The present occurs only in the participle ἑθων, in II., ix., 536, and xvi., 260. The perfect εἰωθα is used as a present, "I am accustomed," but the participle εἰωθός stands absolutely, "accustomed," "customary." Observe, moreover, that εἰωθα is strictly the Attic form, and ἑθων the Ionic, but that Homer uses both.

**Line 232.** Ολεστον, 2 dual, fut. indic. act. of φέρω, "to bear:" fut ὦσω, &c.

**Line 233.** Ματήσετον, 2 dual, fut. indic. act. of ματάω, "to be idle," "to loiter," "to linger," "to retard one's speed:" fut. ἦσσω.

—Akin to ματίν, "in vain," "idly," and μάτατος, "idle."

**Line 234.** Ἐκφερέμεν, Epic, Doric, and Ἑλληνικ for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, "to long for," "to desire what is absent," hence "to miss:" fut. ἦσσω: 1 aor. ἑπόθεσα, in Attic usually ἑπόθησα.—From πόθος, "a longing."

"Ελάσσο, Epic and Ionic for ἐλάσσω, 3 sing. 1 aor. subj. act. of ἐλαύνω, "to drive," "to drive away:" fut. ἐλάσω: 1 aor. ἐλαύσα. Compare Glossary on book i., 575, s. v. ἐλάυνετον.

Μόνυχας, accus. plur. of μόνυξ, νχος, "with a single hoof;" i. e., "solid, unshod hoof." Equivalent to the Latin solipes. An epithet of the horse, very frequently occurring in the Iliad, and but once in
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**Book 5. Line 237-256.**

the Odyssey. Either shortened for μονόνις, from μόνος and ὄνυ., "a hoof," or from the root μι-α with ὄνυ.

**Line 237.** Te', by apostrophe for τεά, and thus Epic and Ionic for σά. Compare Glossary on line 230, s. v. τεά.

Επιώντα, accus. sing. masc. pres. part. of ἐπειμ, "to come on."

Δεδέξομαί, 1 sing. 3 fut. of δέχομαι, "to receive," &c.

**Line 240.** Ἐμμεμαώτε, nom. dual of ἐμμεμαώ. Compare Glossary on line 199.

Κεχαρισμένε, voc. sing. of κεχαρισμένος, η, ov, "dear."

"pleasing," &c.; perf. part. of the deponent χαρίζομαι, "to say or do something agreeable to a person," "to show kindness,"

"to oblige," &c.; fut. χαρίζομαι: Attic χαριζομαι.—From χάρις.

Ὀρώ, Epic lengthened form for ὧρα, 1 sing. pres. indic.

act. of ὧρας, ὧρα, "to see," &c.

Ἀνδρε, accus. dual of ὑνήρ, &c.

**Line 245.** Ἰνα, accus. sing. of ἵς, ἴνος, ἵ, "strength." Originally it had the digamma ἰ, as in Latin vis, and so probably it is akin to βτος and vicer; also to ἴνος and λαχτίς.

Ἀπέλεθρον, accus. sing. fem. of ἀπελέθρος, on, "immeasurably."

—From ἄ, priv., and ἀπέλεθρον, lengthened poetic form for πλεθρον, a measure of land, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

**Line 248.** Ἐκγεγάμεν, Epic infin. of ἐκγεγα, the poetic perfect of ἐκγύνομαι, for ἐκγέγα.

**Line 249.** Χαζώμεθα. Consult Glossary on line 34, s. v. χαζώμεθα. Φόδονος, "seaward;" the accusative singular of φόδος, with the suffix de appended, and denoting motion toward.

Consult Excursus v., p. 427.

Πεισόμεν, Epic, Doric, and ΑEolic for πείσον, fut. inf. act. of πείθω, "to persuade."

Earliest form, πεισάμαι.

**Line 253.** Γενναίον, nom. sing. neut. of γενναίος, ο, ov, "suitable to one's birth or descent," "befitting one's lineage."—From γίννα, poetic for γίνος, "be, k," "lineage."

Ἀλυσικάζουτι, dat. sing. masc. pres. part. act. of ἀλυσικάζω, "to flee from," "to shun," "to skulk:" fut. sw. Strengthened form for ἀλυσκω, and this last akin to ἀλεφομαι, &c.

"Oκνεῖα, Epic and Ionic for ὀκνέω, 1 sing. pres. ind. act. of ὀκνέω, "to be loth," "to tarry," "to delay:" fut. ἤσω - From ὀκνος, "a tarrying," "a delay."

Τρεῖβ, pres. inf. act. of τρέω, "to tremble," "to be afraid." fut. τρέσω : 1 aor. ἑτρεσα. The Homeric poetic present

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is τρέλω. This verb is never contracted except when the contraction is into eu. Compare the Sanscrit tras, "to fear."

Line 258. Φύγησεν, Epic and Ionic for φύγη, 3 sing. 2 aor. subj. act. of φεύγω, "to flee." Compare Glossary on book i., 173.

Line 260. Πολύβουλος, nom. sing. fem. of πολύβουλος, ov, "rich in counseling," "deep-counseling."—From πολύς and βουλή, "counsel," "advice."

Line 262. 'Ερυκάκεειν, Epic and Ionic for ἐρυκάκειν, 2 aor. inf. act. of ἐρύκω, "to keep back," "to detain," &c.: fut. ἐρήξω: 1 aor. ἤρεξα: 2 aor. ἤρυκάκον.—From ἔρυο. "Αντυγος, gen. sing. of ἄντυς, νγος, ή, strictly, "any rounded or curved body," and so, "the rim of the round shield," "the rail or high rim of a chariot." Consult note.

Line 264. 'Ελάσα, 1 aor. inf. act. of ἐλαίνω, "to drive:" fut. ἐλάσσω: 1 aor. ἤλασσα.

Line 265. Τενεῖς, gen. sing. of γενεῖ, ἦς, ἦ, Epic and Ionic for γενεά, ἤς, ἦ, "a race," "a breed."—From γένος.

Line 266. Δωχ', for δόκε, and this Epic and Ionic for ἐδωκε, 3 sing. 1 aor. ind. act. of δίδωμι.


'Εκλεψεν, 3 sing. 1 aor. ind. act. of κλέπτω, "to steal," "to obtain by clandestine means:" fut. κλέψω. Compare Glossary on book i., 132.

Line 269. Δάβη, Epic and Ionic for λάβρα, adv., "secretly," "without the knowledge of," in which latter sense it is construed with the genitive, as in the text.—From a root ΔΑΘ, which appears also in λαβών, ελαβον.

'Υποσχών, nom. sing. masc. 2 aor. part. act. of ὑπέχω, &c.

θήλεας, Epic and Ionic for θῆλεας, accus. plur. fem. of θῆλυς, εια, ν, "female." With Homer it sometimes appears also as an adjective of two terminations; as, θῆλυς εἶρην, θῆλυς εὐνόσα, &c.—Akin to θῶ, "to suckle."


Line 270. 'Ατίταλλε, 3 sing. imperf. ind. act. (Epic and Ionic for
Book 5. Lane 271–289.

ἡτιάλλης) of ἀτίαλλω, "to bring up," "to rear," &c.; in general, to cherish: fut. ἀτιάλλο: 1 aor. ἡτίαλλα.—From ἀτίαλλω, "to rear," &c., and this from ἀτιάλος, "tender."

Φάτνη, dat. sing. of φάτνη, ἡ, ἃ, "a manger," "a crib." The common Greek form was πάθνη. No doubt from πατέομαι, "to feed."

Lane 272.
Μησταρέ, accus. dual of μηστόρ, ὁρός, ὁ, "an adviser," "a counselor." (Consult note.)—From μήδομαι, "to advise."

Lane 273.
'Aρομμέθα, 1 plur. 2 aor. opt. mid. of αἴρω. Compare Glossary on line 3.

Lane 277.
Καρτερόβυμε, voc. sing. mase. of καρτερόβυμος, ὁν, "strong-hearted," "gallant-souled."—From καρτερός and ὄμης.

Lane 279.
Τύχωμι, Epic for τύχω, 1 sing. 2 aor. subj. act. of τυχχάω, "to kit," &c.

Lane 282.
Πταμένη, nom. sing. fem. syncopated 1 aor. part. of the middle deponent πέτομαι, "to fly:" fut. πετύσωμαι (usually shortened in Attic prose to πτήσωμαι): 1 aor. syncopated, ἐπτύμην: 2 aor. syncop. ἐπτύμην.

Πελάσθη, Epic and Ionic for ἐπελάσθη, 3 sing. 1 aor. ind. pass. of πελάζω, "to bring near:" fut. πελάσω: 1 aor. act. ἐπελάσα: 1 aor. pass. ἐπελάσθην.—From πέλας, "near."

Lane 284.
Βέβλημι, Epic and Ionic for βέβλησαι, 2 sing. perf. ind. pass. of βάλλω, "to strike," "to wound:" fut. βαλῶ: perf. pass. βέβλημι.

Κενεύω, accus. sing. of κενεύω, ὁνος, ὁ, "the hollow between the ribs and the hip," "the flank." Elsewhere λαγόνες or λαπάρα.—From κενός, "empty."

Lane 287.
'Ἡμβροτες, Epic and poetical for ἡμαρτε, 2 sing. 2 aor. ind. act. of ἀμαρτάω, "to miss:" fut. ἀμαρτήσωμαι (ἀμαρτήσω only in Alexandrine Greek): perf. ἡμάρτηκα: 1 aor. ἡμάρτησα, only in later writers: 2 aor. ἡμαρτον, by transposition, ἡμαρτόν; by changing a into ὁ, ἡμροτον; and, finally, by the insertion of the euphonic β after μ, ἡμβροτον. On the change of the aspirate into τenis, during this process of transposition, &c., consult Buttmann, Irreg. Verbs, p. 18, note, ed. Fishlake; and on the insertion of β after μ, when another liquid follows in consequence of transposition, &c., consult Kühner, § 35, p. 27, ed. Jelf. (Buttmann, Irreg. Verbs, p. 20, &c.)

'Aσαί, 1 aor. inf. act. of ἀψω, "to satiate," "to sate:" fut. ἀσω: 1 aor. ἄσω There are no grounds for adopting
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here the radical ΑΔ-, as is generally done. (Buttmann Irreg. Verbs, p. 36, &c.)

Ταλαύρινο, accus. sing. masc. of ταλαύρινος, ov, "with shield of tough bull's hide," "of the tough bull's hide shield."—From the radical τλάω, "to be enduring," and ρινός, "the hide" of a beast, especially of an ox or bull.

Πολεμιστής, accus. sing. of πολεμιστής, οὗ, ὁ, "a warrior."—From πολεμίζω, "to war."


Πίνα, accus. sing. of πίς, ρινός, η, "the nose." A later form is ρίν. Benfey supposes the original form to have been γρίς, γρίν, and compares it with the Sanscrit ghrána, "nose."

(Wurzellex., ii., p. 142.)

Ἐξέρησε, 3 sing. 1 aor. ind. act. of περάω. Compare Glossary on book iv., 460, s. v. πέρησε.

Πρωνήν, accus. sing. fem. of πρωνός, η, ὕν, "hindmost."

"last." Τόσο πρωνός βραχίων, "the end of the arm," where it joins the shoulder; and πρωνή γιώσσα, "the root of the tongue." According to the Etym. Mag., τίμη πείρω, περάω, and akin to πρέμνον, "the bottom of the trunk of a tree."

Ἐξεσάθη, 3 sing. 1 aor. ind. pass. (in a middle sense) of ἐκείνω, "to drive forth:" in the middle, ἐκεσάθμα, "to speed forth." Compare Glossary on book i., 150, s. v. ἐκεσεῖοντο.

Νείατον, Epic and Ionic for νέατον, accus. sing. masc. of νείατος, η, ὁν, Epic and Ionic for νέατος, η, ὁν, "last," "uttermost," "lowest." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

Ἀίδος, nom. plur. neut. of αἴδος, η, ὁν, "easily turning."

"easily wielded," &c. (Consult note.) According to Buttmann (Lexil., s. v.), from ὁ, ἂνμι, and so, strictly, "moving with the wind," "fluttering."

Παμφανώνωντα, Epic lengthened form for παμφανώνατα, nom. plur. neut. of παμφανόων, οντος, fem. παμφανώνωσα, "all-glittering," "all-resplendent." Epic pres. part. assigned to παμφαίνω, but formed as if coming from παμφανώ, of which, however, no other forms occur except παμφανών and παμφανώσα, just mentioned. Consult Glossary on book ii., 458.

Παρέτρεσαν, Epic and Ionic for παρέτρεσαν, 3 plur. 1 aor. ind. act. of παρατρέω, "to start aside from fear:" fut. παρατρέσα: 1 aor. παρέτρεσα.—From παρά and τρέω, "to tremble," "to flee," &c.

Δίθη, Epic and Ionic for ἐλθή, 3 sing. 1 aor. ind. pass. of λύω, "to loosen," "to relax," "to exhausit," &c.: fut λύσω
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Book 5. Line 298-309.

Line 298. 'Ερνοαλάτρο, Epic and Ionic for ἐρύσαντο, 3 plur 1 aor. opt. mid. of ἐρύσω, "to drag away." In the middle, "to drag away for one's self," or "unto one's self." Compare Glossary on book i., 466.

Line 299. 'Αλκί, an irregular poetic dative of ἄλκη, "strength," as if from a nominative ἄλξ. Homer has it five times in the phrase ἄλκι πεποιθάως, and always when speaking of wild beasts, except in II. xviii., 158.

Line 301. Κτάμεναι, poetic, and chiefly Epic, for κτάναι, 2 aor. int. act. of κτεινω, "to slay." fut. κτενό, Ionic κτανω, but in Homer always κτενω, ἐεις, ἐει, &c.: 1 aor. κτείναια : 2 aor. κτανον, and 3 sing. and plur. syncopated 2 aor. κτᾶ and κτᾶν: syncopated 2 aor. inf. κτᾶμεν and κταμεναι.—Akin to καλω and καλίμαι, and the Sanscrit kṣak, "to destroy."

Line 302. Σμερδαλέα, accus. plur. neut., taken adverbially, of σμερ- δαλέως, α, ov, "fearful," "terrible," especially to look upon.

Line 304. 'Ρέα, Epic adverb of ῥήσως, "easily," for which the poetic, and especially Epic, form ῥεῖα is often employed by Homer and Hesiod.

Line 305. Ἀλειαο, Epic and Ionic for Ἀλεία, gen. sing. of Ἀλείας, α, ὤ, "Æneas." Consult Glossary on book i., 203, s. v 'Ἀτρέίδαο.

'Ισχίον, accus. sing. of ἵσχιον, ou, τό, "the hip," "the thigh-joint."—Probably from ἵσχις, "strength," and akin to ἱζύς, "the waist, or small of the back." Compare Cicero, "lateral et vires."

Кοτύλην, accus. sing. of κοτύλη, ης, ἡ, "any thing hollow," "the cup or socket of a joint," &c. The derivation fluctuates between κόττα and κοίλος.

Line 307. Ὀλάσσε, Epic and Ionic for ὅλλασσε, 3 sing. 1 aor. ind. act. of ὅλᾶω, "to crush:" fut. ὅλασσω: 1 aor. ὅλλασα. Another form is ὅλωι.—Akin to ὅραω, κλιω, and ττ-τρώω, as, also, to ὅλιω, φλίω, τρίω.

Line 308. 'Ρινόν, accus. sing. of ῥινός, οὐ, ὃ, "the skin on the body of a living person," rarely of a dead one. Also, "the hide of a beast," especially of an ox, "an ox-hide," and then "an ox-hide shield."

Τρηχύς, Epic and Ionic for τράχυς, nom. sing. masc. of τρηχύς, εια, υ, Epic and Ionic for τραχύς, εια, υ, "rough," "rugged."

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"Ερείσατο, Epic and Ionic for ἡρείσατο, 3 sing. 1 aor. ind. mid. of ἐκίδω. Compare Glossary on book ii., 109, s. v. ἐρείσαμενος.

Line 311. Ἀπόλλειν, 3 sing. 2 aor. opt. mid. of ἀπόλλυμι, "to destroy." In the middle, ἀπόλλυμα, "to perish."

Line 313. Ἀγχίσης, dat. sing. of Ἀγχίσης, οὗ, ὦ, "Anchises."

Βουκολεύνει, Epic and Ionic for βουκολεύνει, dat. sing. pres. part. act. of βουκολέω, "to tend herds," &c. : fut. ἤσω.—From βουκόλος, "a herdsman;" and this from βοῦς and κολέω, a word which only occurs in compounds, and with which we may compare the Latin colo. Others, however, deduce βουκόλος from βοῦς, and κόλον, "food."

Line 314. Ἐχεύω, 3 sing. 1 aor. ind. mid. of χέω, "to pour," "to spread." Compare Glossary on book iii., 270.

Πήχεε, accus. dual of πῆχυς, εως, ὦ, "the fore arm," from the wrist to the elbow; but usually employed by the poets to signify merely "the arm" in general, as in the present instance.—Probably akin to παχύς, "stout," &c.

Line 315. Πνύγμα, accus. sing. of πτύγμα, ατος, τό, "any thing folded," "a fold."—From πτέσω, "to fold."

Line 319. Ελήβετο. Consult Glossary on book i., 496, s. v. λήβετο.

Συνθεσίων, Epic and Ionic for συνθεσίων, gen. plur. of συνθεσία, ας, ἡ, "an agreement," "an arrangement."—From συντιθημι.

'Ηρύκακε, 3 sing. 2 aor. ind. act. of ἤρυκω, "to keep back," "to detain." Compare Glossary on line 262, s. v. ἤρυκακέειν.

Φλοιάδων, gen. sing. of φλοιόδος, ου, ὦ, "the turmoil" of battle. In general, "any confused roaring noise," especially the dull noise or din of a large mass of men.—From φλέω, φλεια, "to swell or burst forth."

Kalλάτριχας, accus. plur. mase. of καλλιθρίξ, τρίχας, "beautiful-haired," "of beautiful manes."—From καλός and θρίς, τρίχος, "hair."

"Όμηλικής, gen. sing. of ὄμηλική, ης, ἡ, Epic and Ionic for ὄμηλικία, ας, ἡ. Strictly, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὄμηλιξ, "of the same age," and this from ὄμως and ἡλιξ, "of the same age."

"Ἀρτια, accus. plur. neut. of ἄρτιος, α, ου, "suited to," "in accordance with," &c.—From ἀρτι, "just," "exactly," &c., and this akin to ἄρω, "to suit," "to fit."

Line 329. Μέθεπε. Epic and Ionic for μέθεπε, 3 sing. imperf ind

act. of μεθέπω, "to follow after," &c. (consult note): fut. μεθέψω: 2 aor. μετέπεσαν, not μεθέςασαν.—From μετά and ἐπώ.

Κρατερώνυχας, accus. plur. masc. of κρατερώνυξ, υχος, "strong-hoofed."—From κρατερός and ὄνυξ.

Line 330.

Κύπριας, accus. sing. of Κύπρις, ἵδος, ἱ, "Cypris," "the Goddess of Cyprus," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπρια and Κύπρον occur in the accusative: a later genitive is Κύπριος.—From Κύπρος, "Cyprus."

Line 332.

Κοιρανιάσειν, Epic and Ionic for κοιρανοῦσιν, 3 plur. pres. ind. act. of κοιρανέω, "to bear sway," "to rule," &c.: fut. ἕσο.—From κοιρανός, "a leader," "a chief."

Line 333.

Ἐνώ, nom. sing. of Ἐνώ, ὄς contracted ὄς, ἤ, "Enyo," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (Hes., Theog., 273.)—Hence Ἐνώλιος, "the warlike," an epithet of Mars.

Line 334.

Ὀπᾶζων, nom. sing. pres. part. act. of ὀπάζω, "to make to follow:" fut. σώ. Used here, however, in the less usual sense, "to pursue," "to follow after," and thus equivalent to διώκω.

— Usually derived from ἐπώ, ἐπομαι. Pott considers the o as ἀθροιστικόν, and the root to be found in the Sanserit pad, "to go," with which compare παρ-εῖν, τόδ-ες, &c.


Line 336.


Ἀδληχρόν, Epic and Ionic for ἀδληχρῶν, accus. sing. fem.

Line 337.

of ἀδληχρός, ἱ, ὁν, Epic and Ionic for ἀδληχρός, ὄν, ὃν, "weak," "tender."—From α, euphonic, and βληχρός, "weak," and this from βλάξ, "effeminate," "delicate."

Εἶδος, adv., "straightway," "immediately."—From εἴθος.

Ἀντιτιθέον, 3 sing. 1 aor. ind. act. of ἀντιτιθέω, "to pierce through." Literally, "to bore right through:" fut. ἕσο.—From ὀφρι and τόρεω, "to bore," "to pierce."

Χύσετες, nom. plur. of Χύσετες, ον, ai, "the Graces."

Consult note.

Line 338.

Πρυμνοῦ, accus. sing. nent. of πρυμνῷ. Consult Glossary on line 292, s. v. πρυμνῆν.
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Thénapóς, gen. sing. of Thénap, apóς, τό, "the part of the hand with which one strikes," "the flat or hollow of the hand," "the palm."—From Thénap, Théin, "to strike."

Line 340. 'Iχóρ, nom. sing. of Iχóρ, óróς, ό, "ichor," the ethereal juice, not blood, that flows in the veins of the gods. The irregular Epic accusative is Iχó, for Iχóra, but occurring only in line 416 of the present book; like γέλω for γέλωτα, and ἰδρώ for ἱδρώτα. As Iχóρ properly means the watery part of the blood, lymph, or serum, Benfey thinks the original form of the word was μιχóρ, and that the root may be found in the Sanscrit mih, "to pour." (Wurzellex., ii., p. 43.)


Line 342. 'Αναίμωνες, nom. plur. masc. of ἄναιμων, ονος, "bloodless," "without human blood."—From ά, priv., and αίμα.

Line 343. Κάθαλεν, Epic and Ionic for κατάβαλεν, 3 sing. 2 aor. ind. act. of καταβάλλω, "to let fall," &c.

Line 344. Πωλήσαι, Epic and Ionic for πωλήσει, 2 sing. fut. indec. of the middle deponent πωλέομαι, "to turn round and round in a place," "to frequent," "to resort to," &c.: fut. ἰσομαι. Old form of the second person πωλήσεως, Epic and Ionic (by syncope) πωλήσει, &c.—Strictly, a frequentative of πωλέομαι.


Line 353. Ποδήνεμος, nom. sing. fem. of ποδήνεμος, ou, "wind-footed," "with feet as swift as the wind."—From πούς and άνεμος.

Line 354. 'Αχθομένην, accus. sing. fem. pres. part. of the deponent ἄχθωμαι, "to be oppressed," "to be weighed down" in spirits, &c.: fut. ἄχθεσομαι, more rarely ἄχθησομαι, &c.—From ἄχθος, "a burden," "a load," and the root of this last is ἄχ-, in ἄχ-ος, with which compare the Sanscrit sah, "to endure," the θ being merely euphonic.

Melaiνoτo, Epic and Ionic for μελαινετο, 3 sing. imperf. ind. mid. of μελαίνω, "to blacken," "to make black;" in the middle, "to grow black," "to turn black;" fut. melanó: perf. pass. μεμέλαινομαι: 1 aor. pass. iμελάνθην.—From μέλας, αίνα, αν, "black."
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Line 355. Ἀριστερά, accus. plur. neut. of ἀριστερός, α, ὄν, “left,” “on the left.” With ἀριστερά we may here supply μέρη. Ἐκέκλιτο, 3 sing. pluperf. ind. pass. of κλίνω, “to incline,” “to bend;” in the passive, “to lie down,” &c.: fut. κλίνω: perf. κέκλικα: perf. pass. κέκλιμαι: pluperf. pass. ἐκ-κλίμην, in the sense here of an imperfect.


Line 359. Κόμισαι, 1 aor. inf. act. of κομίζω, “to convey;” fut. ἰσω: 1 aor. ἐκόμισα. Observe the accentuation: the 1 aor. optative would be κομίσαι.

Line 364. Ἀκχηχεμένη, nom. sing. fem. perf. part. pass. of ἀχομαί, “to be afflicted,” “to grieve;” perf. pass. ἀκχήωμαι and ἀκάχημαι.—From the radical ΑΧΩ, the root of which, again, is the ejaculation of pain, ach! ah! ἀχ·

Line 366. Μάστιξεν, Epic and Ionic for ἐμάστιξεν, 3 sing. 1 aor. ind- ic. act. of μαστίζω, “to lash,” “to flog;” fut. ἤω: 1 aor. ἐμάστιξα.—From μάστιξ, “a lash,” “a scourge.” Ἐλάν, Epic and Ionic for έλαν, pres. inf. act. of έλάω, a rare poetic present, the place of which is supplied by έλαύνω, “to urge forward.”

Line 367. Πετέσθην, Epic and Ionic for ἐπετέσθην, 3 dual imperf. indic. of the middle deponent πέτομαι, “to fly;” fut. πετόσσομαι, in Attic prose usually shortened to πτόσσομαι.


Διώνης, gen. sing. of Διώνη, η, ἥ, “Dione,” mother of Venus, by Jupiter.—From Διός, like ἄτρυγλην, from ἄτρυγλος.

Line 371. Ὁγκάς, adv., “into or in the arms.”—Probably for ἄπ κάζε, from ἄγκη, “the bent arm.”


-Line 376. Ἐνωπῇ, adv., “openly.” Properly the dative sing. of ἐνωπῇ, ἣς, ἥ, “the face or countenance” and hence ἐνωπῇ, as an adverb, “be fore the face,” “openly.”—From ἐν and ὑπ.

Line 383. Τῆλημεν, Epic and Ionic for ἐτῆλημεν, 1 plur. 2 aor. indic act. of τῆλω, a radical form, never found in the present U ु ु
Homeric Glossary.


This being replaced by the perfect τέτληκα, or the verbs τι λμα, ἀνέχομαι, ὑπομένω, &c., "to endure;" fut. τλήσμαι: 2 aor. ἐτλην, as if there were a present τλημ, which there is not.—Τλ-ἀω is radically the same as τολ-μαό, Sanscrit tul, Latin tulisse, tol-erare, (t)latius, &c.

Line 385. Ἔτλη, Epic and Ionic for ἐτλη, 3 sing. 2 aor. indic. act. of τλάω, &c. Compare Glossary on line 383, s. v. τλήμεν
'Αλοής, gen. sing. of Ἀλωείς, ἥς, ὁ, "Alceus," son of Neptune and Canace, and father of the Alóidæ, Otus and Ephialtes. The name properly means "a thresher," from ἀλωή, "a threshing-floor."

Keράμω, dat. sing. of κέραμος, ὁν, ὁ, "a dungeon." (Consult note.)—Akin probably to γερφύρα, "an underground drain;" κάρκαρον, "a prison," and the Latin carcere.

Δέδετο, Epic and Ionic for ἑδέτο, 3 sing. pluperf. indic. pass. of δέω, "to bind:" fut. ὤδησα: 1 aor. ὤδησα, &c.

'Ἀτός, nom. sing. masc. of ἄτος, ὁν, contracted for ἄαρις, "insatiate."—From ἄω, ἄσαι, "to satiate."

Μητριά, nom. sing. of μητρία, ἡ, ἡ, Epic and Ionic for μητρια, ἢς, ἡ, "a step-mother."—From μήτηρ.

Περικαλλής, nom. sing. fem. of περικαλλής, ἥς; "very beautiful."—From peri and κάλλος.

'Ερμή, dat. sing. of Ἐρμής, ἐρμηνικ, and especially Epic, for Ἐρμῆς, ὁν, ὁ, "Hermes," the Latin Mercurius, or Mercury.

'Εδώμα, 3 sing. imperf. indic. act. of δαμάω, "to subdue," an Homeric verb, used only in the present and imperfect. The more usual form is δαμαό. Consult Glossary on book i., s. v. δαμά.

Τριγλάχινυ, dat. sing. masc. of τριγλάχίς, ἢν, "threecorbed."—From τρίς and γλαχίν, or γλαχίς, "any projecting point."

'Ανήκεστον, nom. sing. neut. of ἀνήκεστος, ὁν, "incurable," "unassuageable."—From ἄ, priv., and ἀκέωμαι, "to heal," &c.

Ωὐτός, Epic, Ionic, and Doric for ὁ αὐτός. So at present most editions agree in writing; but we find also ὁ ντός, or ὁντός, or ὄντος, or even ὄντος or ὄντος. (Compare Henne, ad II., vol. v., p. 79.—Schweigh., ad Herod., ii., 79.) Analogy would be in favor of ὁντός. (Buttmann, Ausf. Gr., § 29, Anm., 12, n.)

Line 397. Νεκύς, Epic and Ionic for νέκνυς, dat. plur. of νέκνυ.
Book 5. Line 399-408.


Line 399. 'Αχέων, nom. sing. masc. pres. part. act. of ἀχέω, "to be distressed," &c. Observe that ἀχέω is only used in the participle.

Line 400. Ἑλήλατο, 3 sing. pluperf. indic. pass., with superinduced augment, of ἐλαύνω, "to drive:" fut. ἑλάυω: perf. ἑλῆλακα: perf. pass. ἐλῆλαμαι: pluperf. pass. ἑλῆλαμην, and without superind. aug. ἑλῆλαμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κῆδε, Epic and Ionic for ἐκθέδε, 3 sing. imperf. indic. act. of κῆδω, "to make anxious," "to distress:" fut. καθίσω. Consult note.


'Οδυνήφατα, accus. plur. neut. of ὄδυνήφατος, οὗ, "pain-killing," "pain-extinguishing."—From ὄδυνη, "pain," and φῶ, "to kill."

Πάσσων, nom. sing. masc. pres. part. act. of πάσσω, "to sprinkle:" fut. πάσω: perf. pass. πέπασμαι. Observe that this verb is used in the Iliad only in the present and imperfect, and that it does not occur at all in the Odyssey.

Line 402. Ἡκέσατο, 3 sing. 1 aor. indic. of the middle deponent ἅκαίμαι, "to heal:" fut. ἅκεσομαι (Attic ἄκοιμαι): 1 aor. ἰκεσάμην.

Καταθνητός, nom. sing. masc. of κατάθνητός, ἦ, ὁν, "liable to death," "mortal." The feminine occurs only in the Hymn to Venus, 39, 50.

Line 403. 'Οβριμουργός, ὁν, "doer of strong deeds," "doer of violent deeds."—From ὄβριμος, "strong," "mighty," and ἐργον.

'Οθετο, Epic and Ionic for ὄθετο, 3 sing. imperf. indic. of the deponent ὄθομαι, "to have a care about a thing," "to feel concerned about a thing." Used only in the present and imperfect. Compare Glossary on book i., 181.

Αἰσύλα, accus. plur. neut. of αἰσύλος, οὖν, "unseemly," "evil," "ungodly." Some derive it from αἰσ多了, "fate;" others from ἄοδαι, ἀτη. Pott makes it for ἄυσύλος, same as ἄιςος, "unlike," "unequal." (Etym. Forsch., i., 272.)

Δεναιός, nom. sing. masc. of δεναιός, ὁ, ὁ, "long-lived."

Line 407.—From δήν, "long," "for a long while."

Line 408. Παππάζονων, 3 plur. pres. indic. act. of παππάζω, "to
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call any one papa,” as a child; “to call one father.” —From παπάς, ου, ὁ, the child’s way of saying πατήρ, just as μάμα for μητήρ.

Line 411. Glossary on book i., 83, and consult, also, the note on that passage.

Line 412. Περίφρων, nom. sing. fem. of περίφρων, ου, “eminently prudent,” “very thoughtful,” “very careful.” —From περι, denoting superiority, and φρήν.

'Αδραστίνη, nom. sing. of 'Αδραστίνη, ης, ή, Epic and Ionic for 'Αδραστίνη, ης, female patronymic, “daughter of Adrastus.” —From 'Αδραστός, Epic and Ionic for 'Αδραστός, “Adrastus.”


Οἰκής, accus. plur. of οἰκεύς, ἡς, ὦ, Epic and Ionic for οἰκεύς, εώς, ὦ, “a domestic.” So that οἰκής is for the Attic οἰκεῖς. —From οἶκος.


'Ομοργν, Epic and Ionic for ὁμόργν, 3 sing. imperf. indic. act of ὁμόργναι, “to wipe off;” fut. ὁμόρξα: 1 aor. ὁμωρξα.—Akin to ὁμέργα, “to pluck or pull;” and perhaps to μάσσα, “to touch,” “to handle.” The Sanscrit root is mitṛj.

'Αλβητο, Epic and Ionic for ἠλβητο, 3 sing. imperf. indic. pass. of ἄλθω, “to make to grow,” “to heal,” “to restore.” Only found in the imperf. pass. and part. ἄλθομένη. —From the same root as the Latin aulo.

Κατηπιώντο, Epic lengthened form for κατηπιώντο, 3 plur. imperf. indic. pass. of κατηπιάω, “to mitigate,” “to soothe,” &c.: fut. Ἠσω.—From κατά and ἤπιω, “to soothe,” “to assuage.”

Κεχολώσει, Epic and Ionic for κεχολώσει, 2 sing. 3 fut. pass. of χελώ, “to make angry;” in the passive, “to be angry.” —From χελός, “gall,” “bile;” the literal meaning being “to sti one’s gall or bile.”

Line 421. 'Ἀχαιόιδων, Epic and Ionic for 'Ἀχαιδων, gen. plur. of 'Ἀχαιός, ἁδος, ἡ, Epic and Ionic for 'Ἀχαιός, ἁδος, ἡ, “a Grecian woman.”

Line 422. 'Ἐσπέσθαι, 2 aor. inf. of the middle deponent ἐπομαι, “to follow;” fut. ἐσομαι: 2 aor. ἐπόμην, &c.

Καρψέσοσα, Epic for καταρψέοσα, nom. sing. fem. pres. part. act. of καταρψέω, “to soothe,” “to caress.” Compare Glossary on book i., 361, s. v. κατέρεξεν.
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Εὐπεπλων, gen. plur. fem. of εὐπεπλος, on, "well-robed," "with beautiful peplus."—From εὐ and πεπλος.

Περόνη, dat. sing. of περόνη, ἦς, ἂ, "any thing pointed for piercing or pinning," especially "the tongue of a buckle or brooch;" hence "a buckle," "a brooch."—From πελος, περαω, "to pass through," &c.

Καταμύζατο, Epic and Ionic for καταμύζατο, 3 sing. 1 aor. indic. mid. of καταμύζαω, "to scratch," "to tear." fut. ξω, &c.—From κατά and ἄμυζω, "to scratch," "to tear," &c.


Line 434. 'Αξετο, Epic and Ionic for ἢξετο, 3 sing. imperf. indic. of the middle deponent ἄξομαι, "to stand in nve of," "to dread." Used in Homer only in the present and imperfect.

Iετο, 3 sing. imperf. indic. mid. of ἰη, "to send." in the middle, "to send one's self after a thing," "to desire," &c. Compare Glossary on book ii., 154, s. v. λεμένων.

Line 438. 'Επεσουτο, 3 sing. pluperf. ind. pass. of ἐπισεύω, "to se in motion another against," in the middle, "to set one's self in motion against," "to make an onset upon." perf. pass. ἐπεσοῦται: pluperf. pass. ἐπεσοῦσας. —From ἐπι, "against," and σευω, "to put in quick motion," "to urge." philosopher, 2 sing. pres. imper. mid. of φαζω. Consult Glossary on line 411, s. v. φαζέως.

Χαζεω, 2 sing. pres. imper. of χαζομαι. Compare Glossary on line 249, s. v. χαζομαι.

Line 443. Ἀνεκάζετο, 3 sing. imperf. indic. of the middle deponent ἀνακαζομαι, "to retire," "to draw back." fut. σομαι: 1 aor. ἀνεκαζομαι.

'Απαίτερθεν, adv., "apart," "away from."—Strengthened form of ἄτερθε, and this from ἄτερ, "without." philosopher, 3 plur. imperf. indic. of the middle deponent ἀνέκομαι, "to heal." fut. ἐσομαι (Attic, οὔμαι).
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Line 449. Εἰδώλον, accus. sing. of εἰδώλον, ου, τό, "an image," "a phantom."—Diminutive from εἰδος.

Line 450. Δήσων, Epic and Ionic for ἐδήσων, 3 plur. imperf. indic. act. of δῆσω, usual contracted form of δησίω, "to lay waste," "to destroy." Literally, "to treat as an enemy."—From δη- 

Line 453. Εὐκύκλος, accus. plur. masc. of εὐκύκλος, ου, "well-rounded."—From εὖ and κύκλος.

Δαισία, accus. plur. of λαισίαννον, ου, τό, "a buckler." Commonly covered with raw hides, and therefore derived by some from λάσιος, "shaggy," "hairy." Others, however, deduce the term from λαίος, "left," and regard it as meaning literally "the left-hand armor."

Line 458. Κύπριδα, accus. sing. of Κύπρις, ίδος, ἥ, "Venus," as Goddess of Cyprus. There are two forms of the accusative, namely, Κύπριδα and Κύπριν. Consult Glossary on line 330.

Line 460. Ἐφεζητό, 3 sing.-imperf. indic. of the middle deponent ἐφέζημαι, "to take one's seat upon," "to sit upon," &c.: fut. ἐφέδοιμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἐφέσα. Compare Glossary on book i., 48, s. v. ἐζητο.

Line 462. Ἀκάματτι, dat. sing. of Ἀκάμας, αυτος, ὅ, "Acamas," a Thracian leader. The name literally means "the unwearied one," and comes from ἄ, priv., and κάμα, "to tire."

Line 463. Υἱός, dat. plur. of νιός, as if from a stem, νιξ, gen. νιός.

Line 464. Υἱεῖς, nom. plur., as if from a nominative νιεῖς, gen. νι- 

Line 466. Εὐποιήτης, Epic and Ionic for εὐποιήτας, dat. plur. fem of εὐποιήτος, ἦ, ου, "well-made or constructed."—From εὖ and ποιέω.

Line 469. Φλοῖσθῳ, Epic and Ionic for φλοῖσθον. Compare Gloss- 


Line 473. Ψής, Epic and Ionic for Ψής 2 sing. imperf. indic. act.
Book 5. Line 473-487.

ὁ εἶπεν. "to say" Not to be confounded with φης, the 2 sing pres. indic. act. Observe the difference of accentuation.

'Εξέευεν, Epic, Doric, and ΑEolic for ἔξευεν, fut. inf. act. of ἔχω. Earliest form, ἔγελεναι.

Line 474. Γαμβρο'σί, Epic and Ionic for γαμβρός, dat. plur. of γαμβρός, óu, ó, "a brother-in-law." In general, any connection or relation by marriage.—From γαμέω, "to marry." As regards the insertion of the β between the two liquids, compare Glossary on line 287, s. v. ἡμβροτες.

'Eνειμεν, Epic and Ionic for ἐνειμεν, 1 plur. pres. indic. act. of ἐνεμεμε, "to be in."

Line 479. Τηλοῦ, adv., like τῆλε, "afar," "far off." — An obsolete adjective, τηλός, may be taken as the source whence come τηλοῦ, τηλοι, τηλοί, τηλόθεν, τηλόσα, all used as adverbs.

Σάνθη, dat. sing. of Σάνθος, ou, ó, "the Xanthus," a river of Ly西亚, falling into the sea above Patara. Consult note.

Δυνήντι, dat. sing. masc. of δυνηίς, εσσα, ev, "eddying."—From δίνη, "an eddy."

'Eλλενα, 3 sing. pres. indic. of the defective deponent ἐλλομαι, "to wish for," "to desire." This verb was probably digrammatized, and so may be regarded as akin to velle, βούλομαι, the English will, would, &c.

'Επιδενής, nom. sing. masc. of ἐπιδενής, ἐς, Epic and Ionic for ἐπιδήξις, ἐς, "in want," "lacking."—From ἐπι and δέω, "to want."

Μένωνα, 1 sing. of the poetic, Epic, and Ionic perfect with a present signification, "I am eager," "I wish," "I long," "I strive," &c. Μένωνα is to μία, μέρα, as γέγονα to γύνα, γέγαα; it is akin, also, to μένος, μενεάνω, as well as to μένω, μίμω. because μένωνα conveys the notion of a steadfast, fixed purpose; but it has no proper present μένω, although erroneously assigned by many to such a verb.

Τύνη, Epic and Doric for σῦ, "thou." Like ἕγώνη, for ἕγώ.

'Ωρεσσιν, Epic contracted dative for ὀρέσσαν, dat. plur. of ὄρο, ἄρος, ἕ, "a consort," "a wife." Not by metathesis from ὀρο, as some say; but probably from the same root as ἄρω, έξω, Lat. sero, "she that is tied or knit to one."

'Αψία, Epic and Ionic for ἀψία, dat. plur. of ἀψίς, ἱδός, ἕ, "a tying," "fastening," "knotting," and then said of the "joinings," i. e., "the meshes" of a net.—From ἀπτώ, "to join," "to connect."
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Δίνων, gen. sing. of λίνων, οὖ, τό, "a flaxen cord," "a fishing line," "a fishing net." Also employed by post-Homeric writers to indicate "the plant that produces flax."


Έλωρ, nom. sing. of ἔλωρ, ὦρος, τό, "a prey," "a booty." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἔλειν, 2 aor. inf. act. of αἰρέω, "to take," "to seize."

Κύρμα, nom. sing. of κύρμα, ατος, τό, "that which one meets with, lights upon, finds," i. e., "a booty, prey, spoil."—From κύρω, "to light upon," &c.

Line 489. 'Ὑμην, Epic and Doric for ὑμετέραν, accus. sing. fem. of ὑμός, ἡ, ὦν, Epic and Doric for ὑμέτερος, α, οὖν, "your," &c. Τηλεκλειτών, gen. plur. masc. of τηλεκλειτός, ἡ, ὄν, and also ὅς, ὄν, "far-famed."—From τῆλε, "afar," and κλειτός, "famed," and this from κλείω, "to make famous."

Δίκη, Epic and Ionic for δίκη, 3 sing. 2 aor. indic. act. of δίκνω, "to bite," "to sting:" fut. δίκησαι: perf. δίκησα. 2 aor. δίκακον.—The Sanscrit root is danc, or dac, "to bite." Compare the Latin dens, the Greek δ-δούς, δ-δόντ-ος, and the German Zahn.

Line 490. 'Ελελίθησαν, 3 plur. 1 aor. indic. pass. in a middle sense of ἐλελίζω, "to whirl round," "to turn round," &c. Compare Glossary on book i., 530, s. v. ἐλέλιζεν.

'Αλλίες, Epic and Ionic for ἀλλίεσ, nom. plur. masc. of ἀλλής, ἐς, "all together," "in close array."—From ἄ, copulative, and εἰλω, "to press close," &c.

'Εφόδησεν, Epic and Doric for ἐφοδῆσαν, 3 plural. 1 aor. indic. pass. of φοιάω, "to terrify," fut. ἰσω, &c.


'Αλώας, accus. plur. of ἀλώη, ἦς, ἦ, "a threshing ground," "a threshing floor." Compare Glossary on line 99, s. v. ἀλωάνων.

Δικμώντων, gen. plur. masc. pres. pa t. act. of λικμώ, "to winnow."—From λικμός, "a winnowing fan or shovel."
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Book 5. Line 500-516.

Δημή—ηρ, nom. sing. of Δημήτηρ, τερός and τρος, ἥ, "Demeter," the Latin "Ceres."—From ὥ for γῆ, and μήτηρ, so that the name will signify "Mother Earth."


'Επειγομένων, gen. plur. masc. pres. part. of ἐπέιγω, "to urge on another:" in the middle, "to rush on."—Compare Glossary on book ii., 354.

Line 502. Ἐπολευκαίνονται, 3 plur. pres. ind. pass. of ὑπολευκαίνω, "to make gradually white:" in the passive, "to grow gradually white:" fut. ἀνω.—From ὑπό and λευκάνω, "to whiten," and this from λευκός, "white."

'Αχυρμαί, nom. plur. of ἀχυρμαί, ἄς, ἥ, "a place where chaff falls."
—From ἄχυρα τά, "chaff."

Πολύχαλκον, accus. sing. masc. of πολύχαλκος, on, "all brazen," "brazen-founded."—From πολύς and χαλκός.

'Επεπλήγεν, 3 plur. 2 aor. indic. act. of ἐπιπλήγω, "to strike," "to stir up," &c.

Line 503. 'Επιμισγομένων, gen. plur. masc. pres. part. mid. of ἐπι-μίσγω, "to mingle," &c., poetic and Ionic for ἐπιμίγνυμι.

Homer uses only the middle.—From ἐπί and μίσγω.

'Ηνιοχής, nom. plur. of ἡνιοχής, ἕως, Ionic ἡς, ὑ, "a charioteer."
—From ἢνια, "the reins," and ἔχω, "to hold."

'Ιδίς, adv., "right onward." Properly an adjective, ἱδίς, eia, ὑ.

'Εκραίανεν, 3 sing. imperf. indic. act. of κραίανω, Epic lengthened form of κραίων, "to accomplish," "to fulfill," fut. κραυ, &c.

'Εφετμάς, accus. plur. of ἐφετμή, ἄς, ἥ, "a command," "an injunction." A poetic word, from ἐφήμυ.

Line 504. Χρυσάόρου, gen. sing. masc. of χρυσάόρος, on, "of the golden sword," "with golden sword."—From χρυσός and ἄσο. Consult note.

Line 505. Πίσος, gen. sing. neut. of πίων, on, gen. πίονος, &c., "fat," "rich," "wealthy."

Line 506. Μεθίστατο, 3 sing. imperf. indic. mid. of μεθίστημι, "to place among:" fut. μεταστήσω.—From μετά and ἔστημι.

'Αστεμέα, accus. sing. masc. of ἄστεμε, "sound," "safe and sound."—From ἀστος, "complete, perfect, entire."

Line 514. Μετάλλησαν, Epic and Ionic for μετάλλησαν, 3 plur. 1
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aor. indic. act. of μεταλλίω, "to question." Compare Glossary on book i., 550, s. v. μετάλλα.


Line 521. Βίας, accus. plur. of βία, ας, ᾨς, "strength," "might." In Homer usually, when having this sense, in the plural.

"Τυπεδείοντα, Epic and Ionic for ύπεδείοντα, 3 plur. 2 pluperf. act. of ύποδείω, "to fear," "to dread;" fut. σω.

"Ἰωκάς, accus. plur. of ἵωκη, ἦς, ᾨς, "a battle-ery," "the battle-din."—From the interjection ἴα.

Line 523. Νηνεμίης, gen. sing. of νηνεμίη, ης, ᾨς, Epic and Ionic for νηνεμία, ας, ᾨς, "a calm."—From νη-, inseparable privative prefix, and ἄνεμος, "wind."

"Ἀκροπόλιος, Epic and Ionic for ἀκροπόλιος, dat. plur. neut. of ἀκρόπολος, on, "lofty-topped," "high-ranging."—From ἀκρός, "a. the top," and πολέω, πέλα, "to be," &c.

Εὖθυς, Epic and Ionic for εὖθυς, 3 sing. pres. subj. act. of εὖθω, "to sleep;" fut. εὖθυσο, &c. Compare Glossary on book ii., 2, s. v. εὖθων.

Βορέας, old form of the genitive for the later Βορέων, gen. sing. of Βορέας, on, ὦ, Ionic Βορής, contracted Βορῆς, ἦω; in Attic, Βοβρᾶς, ἦ, "the north wind."

Ζαχρηών, gen. plur. masc. of ζαχρηῆς, ἦς, "pressing violently on."—No doubt from χρᾶω (with which compare ἐπιχρᾶω, "to press eagerly on") and the intensive prefix ζα-.

Πυνοίης, Epic and Ionic for πυνοιαίς, dat. plur. of πυνοῆ, ἦς, ᾨς, Epic and Ionic for πυνώ, ἦς, ᾨς, "a blast," &c.—From πνέω. The word is almost solely poetical, πνεῦμα being used in prose.


Διασκιδονός, 3 plur. pres. indic. act. of διασκιδόνυμη, "to disperse," "to scatter;" poetic, and especially Epic, form for διασκεδόνυμι.

Ἀέντες, nom. plur. masc. pres. part. act. of ἄνεμος, "to blow," &c.

"Εφόδοντο, 3 plur. imperf. indic. of the poetic deponent φέβομαι, "to fear," "to be dismayed." Used only in the present and imperfect, and equivalent, in fact, to φόδομαι.

"Εφότα, 3 sing. imperf. indic. act. of φοιτῶ, "to traverse," "to go through;" fut. ἤσω. The Epic and Ionic form is φοιτέω.
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Πέφαμαί, 3 plur. perf. indic. pass., assigned to the radical φέω "to slay:" fut. pass. πεφήσαμαι: perf. pass. πέφαμαι. Observe that πέφαμαι bears exactly the same relation to the root ΦΕΝ- as τέταμαι does to the root ΤΕΝ-, in the verb τείω; while πεφήσμαι is formed from πέφαμαι, like δεδήσαιμαι from δεδημαι, λελύσαιμαι from λέλυμαι. (Buttmann, Irreg. Verbs, p. 208, ed. Fishlake.)

Line 534. Δηλικώντα, accus. sing. of Δηλικόν, ωντος, ὁ, "Deicon, son of Pergasus.

Τίον, Epic and Ionic for τιον, 3 plur. imperf. indic. act. of τίω, "to honor," &c. Compare Glossary on book i., 508, s. v τίσον.

Line 539. Νειαίρη, Epic and Ionic for νειαίρη, dat. sing. fem. of νειαιρός, a, ov, an irregular comparative of νεός, just as νέατος, νειατος, is a superlative; "the latter," "the lower."

Υε, accus. dual, from a stem vις, vιος, "a son." Compare Glossary on book ii., 20, s. v vιλ.

Line 542. Βιότοοι, Epic and Ionic for βιότοο, gen. sing. of βιότος, ov, ὁ, "the means of subsistence."—From βιώ, "to live."

Τίκτητα, Epic and Ionic for τίκτητα, 3 sing. 2 aor. indic. mid. of τίκτω, "to bring forth," but said also of the father, "to beget," and not rare in this sense in Homer, who uses the aorist middle (as in the present instance) mostly in this signification, yet not always: fut. τέξω, usually τέξσαιμαι, poetic, also τεκάμαι: perf. τέτοκα, &c.—Lengthened from a root ΤΕΚ-.


Line 547. Διδμάονε, nom. dual masc. of διδμάων, ονός, "two," Poetic for δίδμος.

Line 548. Ηπήσαντε, nom. dual, 1 aor. part. act. of ἤπαω, "to attain to man's estate," "to be at man's estate." fut. ἤσω: 1 aor. ἤποσα.—From ἤπαω, "man's estate."

Line 549. Εὐπωλόο, accus. sing. fem. of εὐπωλός, ov, "abounding in steeds," "breeding fine horses." Strictly, "with fine foals."—From εὐ and πῶλος, "a foal," "a young horse."

Line 551. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτερίδης, ov, &c.

᾿Ετραφέτην, 3 dual, 2 aor. indic. pass. of τρέφω, "to rear," "to nurture." Consult Glossary on book i., 251, s. v -όντεν.
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Τάρφεσιν, dat. plur. of τύρφος, eos, το, "a thicket." Strictly, "closeness," "thickness."—From τρέφω, "to thicken."

"Ιφία, accus. plur. neut. of ιφίος, a, ov, "strong," "mighty." Occurs often in Homer, but only in the phrase ιφία μύλα, "large. goodly sheep."—From ιφι, "powerfully," "strongly," &c.

Line 557.
Κεραλζετον, 3 dual pres. indic. act. of κεραλζω, "to destroy," "lay waste," "ravage." fut. ισω.—According to some, from κέρας; according to others, from κείρω, "to shear," "to cut off," &c.

Line 558.
Κατεκτάθεν, Epic and Doric for κατεκτάθησαν, 3 plur 1 aor. indic. pass. of κατακτείνω, "to slay;" fut. κατακτένω: 1 aor. act. κατεκτείνα: 1 aor. pass. κατεκτάθην.

Капепεσέτυν, Epic syncopated form for κατεπεσέτυν, Line 560.
3 dual, 2 aor. ind. act. of καταπιττω. Compare Glossary on book i., 593.

'Ελάτησιν, Epic and Ionic for ελάτας, dat. plur. of ελάτη, ης, η, "a pine." After Homer's time distinguished as ελάτη ἄρρην, "the pine," and ελάτη θήλεια, "the fir."—Perhaps from ελάτων, on account of its high, straight growth.

Δίε, Epic and Ionic for ἑιε, 3 sing. imperf. indic. act. of διω, "to fear."

'Αποσφήλεεε, 3 sing. Ἀεolic 1 aor. opt. act. of ἀποσφάλλω, "to cause to miss," &c.: fut. ἀποσφαλῶ: 1 aor. ἀπεσφηλα. -From ἄτο and σφάλλω.

Line 566.
Μείνε, Epic and Ionic for ἦμενε, 3 sing. 1 aor. indic. act. of μεῖν. "to remain."

Παφλαγώνων, gen. plur. of Παφλαγών, ὄνος, ὃ, "a Paphlagonian." In the plural, Παφλαγόνες, ὁν, ὃ, "the Paphlagonians."

Line 577.
"Αγκώνα, accus. sing. of ἀγκών, ὁνος, ὃ, "the bend or hollow of the arm," "the elbow," &c. Compare ἄγκος, "a bend or hollow;" ἄγκη, ἄγκυλη, ἄγκιστρον, "a fish-hook;" ἄγκυρα, "an anchor;" and also the Latin angulus, ancora, uncus, uncinus, &c.

"Αειθραίνων, nom. sing. pres. part. act. of αειθράινω, "to breathe hard," "to gasp."
Said especially of the death-ruckle.—From ἀειθμα, "a panting," "a gasping," and this from ἄω, "to blow."

Εὐεργέως, Epic and Ionic for εὐεργός, gen. sing. masc. of εὐεργῆς, ἑ, "well made," "well constructed."—From εὖ and ἐγρου.

Κύμβαχος, nom. sing. masc. of κύμβαχος, ὁν, "head-foremost." Answering to the Latin pronus.—From the radi-
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Book 5. Line 586-599.
eal κίθη, "the head," through κύμηθ, "a hollow vessel, a cup, a bowl." Compare the kindred roots in κίθη, κεφ-αλή, the German Kopf, Koppe, Kuppe; the Latin caput, &c.


Line 587. 'Αμάθω, Epic and Ionic for ἀμάθων, gen. sing. of ἀμάθος, οὗ, ἦ, "sand," "a sandy soil." Opposed to sea-sand, ψάμθων.—From ἄμος, ἄμος, "sand."

Line 589. Ἰμασσ, 3 sing. 1 aor. indic. act. of Ἰμάςω, "to lash:" fut. Ἰμάςω: 1 aor. Ἰμάσα.—From ἴμας, ἄντος, ὦ, "a leathern strap or thong," "a lash."

Line 590. Ὠπτο, 3 sing. of the syncopated 2 aor. mid. of ὤπνωμι, "to excite," "to arouse:" fut. ὤπωμ: 1 aor. ὤπωμα. In the middle, ὤπνωμι, "to arouse one's self," "to hurry," "to rush:" 2 aor. ὤπωμι, 3 sing. Ὠπτο; by syncope, Ὠπτο. Lengthened form of a root OP-.

Line 593. Κυδομόν, accus. sing. of κυδομός, οὗ, ὦ, "tumult," "up-roar," "confusion;" also, Kydoimos, personified as the companion of Mars, &c. Consult note.

'Αναδέα, Epic and Ionic for ἄναδή, accus. sing. of ἄναδῆς, ἐς, "shameless," "ruthless."—From ἄ, priv., and ἀιδός.


Line 595. 'Απάλαμνος, nom. sing. masc. of ἄπαλαμνος, ὦν; strictly "without hands," i. e., "helpless, silly." Formed, metri gratia, from ἄπαλαμμος, like νόμημος from νόημας; and ἄπαλαμος. From ἄ, priv., and παλάμη, "the palm of the hand."


'Ωκυρω, dat. sing. masc. of ὥκυρος, οὗ, "quick-flowing." Poetic form for ὥκυρος, ὦν.—From ὥκυς, "quick," and ὤς, "a stream," and this from ἰέω, "to flow."

Προφέρωντι, dat. sing. masc. pres. part. act. of προφέρω (later προφερ-ρέω), "to flow onward," "to run forward:" fut. πρεύσωμαι.—From πρέω and ἰέω, "to flow."

Line 599. 'Αφρό, dat. sing. of ἀφρός, ὦ, ὦ, "foam," usually of the sea. Compare the Sanscrit abhra, "a cloud," and also ὁμφὸς and imber.

Μορμύροντα, accus. sing. pres. part. of μορμύρω, "to roar," "to rush." Compare the Latin murmur. Hesychius actually quotes a form μυρμύρω.
**HOMERIC GLOSSARY.**

**Book 5. Line 606-634.**

**Line 606.** *Μενεαίνειν, Epic, Doric, and Æolic for μενεαίνειν, presa. infin. of μενεάλων, “to desire,” &c.—From μένος, with re- gard to which consult Glossary on book i., 103, s. v. μένος.*

**Line 613.** Πολυκτήμων, nom. sing. masc. of πολυκτήμων, ov, gen. ονος, “abounding in possessions.”—From πολύς and κτήμα. Πολυλήδος, nom. sing. masc. of πολυλήδος, ov, “abounding in corn- fields.”—From πολύς and λήδον, “a crop,” “the crop standing on the land.”

**Line 614.** 'Επίκουρήσσετα, accus. sing. fut. part. act. of ἐπίκουρέω, “to bring succor,” “to come to one’s aid,” “to help in war.” Literally, “to be an ἐπίκουρος.” fut. ἡσσ.—From ἐπίκουρος, with re- gard to which consult Glossary on book ii., 130, s. v. ἐπίκουροι.


**Line 619.** Παμφανώντα, Epic lengthened form for παμφανώντα, ac- cus. plur. neut., as if from παμφανῶν, “to be all resplen- dent.” Compare Glossary on book ii., 458, s. v. παμφανόωσα.

**Line 620.** Λάξ, adv., “with the heel,” “stamping on or spurning with the foot.” The primitive form appears to have beer κλάξ, traces of which appear in the Latin calx, “the heel.” (Benfet. Wurzell., ii., 316.)

**Line 622.** Ὕλοι, Epic and Ionic for ὑλοι, gen. dual of ὑλος, -υο, ὅ, “a shoulâr.” Compare Glossary on book i., 45, s. v. ὑλοίσαν.

**Line 623.** Δεῖσαι, Epic and Ionic for ἔδεισαι, 3 sing. 1 aor. indic. act. of δεῖνω, “to fear.” Compare Glossary on book i., 555, s. v. δεῖδοικα.

**Line 624.** Ἀμφύβασιν, accus. sing. of ὧμφυβασις, -υς, ἢ, “a going around,” especially with a view of sheltering σ defending; hence “a pro- tection,” “a defense.”—From ὧμφυβαί w. Consult note on ὧμφυβηκα, book i., 37.

**Line 631.** Ῥιὼνος, nom. sing. of Ῥιὼνος, oυ, ὅ, “a grand-son.” An- other form is νιώδεις.

**Line 634.** Ἀδάμμου, dat. sing. of ἄδαμμων, ov, gen. ονος, “igno
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runt of," "inexperienced in." — From ά, priv., and δαχμων, "knowing," "experienced in," and this akin to δαχμαι.

Line 635.

ψευδόμενοι, nom. plur. masc. pres. part. of the middle deponent ψευδομαι, "to lie:" fut. ψευδομα: 1 aor. ἐψευδόμην. This deponent is of earlier and more common use (in Homer, as in later Greek) than ψευδω.

Line 639.


Ὅμολόγοντα, accus. sing. of ὕμολοιων, ov, gen. ονος, "lion-hearted." — From ὤνος and λέω.

Line 640.

Λαομέδοντος, gen. sing. of Λαομέδων, οντος, & "Laomedon," king of Troy, and father of Priam. The name means "ruler of the people;" from λαός, and μέδω, οντος, ὤ, "a lord," "a ruler."

Line 641.

Οἶς, Epic and Ionic for ὄλαις, dat. plur. fem. of ὄλος, η, ov, Epic and Ionic for ὀλος, α, ov, "alone." — Akin to τός, τα, "one," and also to the Latin unus, the early form of which was vinos. (Orell., 525.)

Line 642.

Χήρωςε, Epic and Ionic for ἔχηρωςε, 3 sing. 1 aor. indic. act. of χηρῶ, "to bereave, strip bare, desolate, widow," &c.: fut. ἄσω: 1 aor. ἔχηρωσα.—From χήρος, "bereft," "widowed," &c. The root of χήρος, namely, XII-, XHP-, occurs in Sanscrit, ḫā, ki, "to desert," so that χήρος, like ὄρφανος, is, strictly, "de- serted," "left."

"Ἀγνιάς, accus. plur. of ἄγνια, άς, ἦ, "a way," both in town and country, but usually "a street." — According to some, it is a quasi-participial form from ἄγω. (Donaldson, New Crat., p. 499.)

Line 643.

"Ἀποθυώνουσα, 3 plur. pres. ind. act. of ἀποθύων, "to waste away." — From ἀπό and φθίνω, with regard to which last consult Glossary on book ii., 346, s. v. φθίνειν.

Line 644.

"Ἀλκαρ, accus. sing. of ἀλκαρ, τό, only used in this form, "a defense," "a safeguard," &c.—Akin to ἄλκη.

Line 646.


Line 650.

"Ερξάντα, accus. sing. 1 aor. part. act. of ἐρξω, "to do:" fut. ἐρξω: 1 aor. ἐρξα. Compare Glossary on book i., 315, s. v. ἐρδον.

Line 654.

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LINE 655
'Ανέσχετο, 3 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up," "to lift up," &c.; in the middle, "to hold up, or raise, what is one's own:" fut. ἀνέχομαι: 2 aor. mid. ήνεσχόμην: Epic and Ionic ἀνεσχόμην.

Μείλων, accus. sing. neut. of μείλως, η, ου, Epic and Ionic for μέλως, η, ου, "ashen."—From μελί, "an ash."

LINE 656. 'Αμαρτῇ, adv., "together," "at the same moment." The forms ἀμαρτῇ, or ἀμαρτᾷ, and ἄμαρτῇ occur. (Compare Spitzner, Excurs.. 12, ad II.) Wolf writes ἀμαρτῇ, and is followed by Spitzner.—As to its derivation, the ἄ- is plainly, with ἄμα, akin to ὄμω, and the latter part is usually referred to ἀραπεῖν, ἀρπᾶω.

'Hίξαν, 3 plur. 1 aor. indic. act. of ὄισω, "to rush:" fut. ὄιξομαι: 1 aor. ἥξα. The Attic form is ὄσσω or ὄττω: fut. ὄξω: 1 aor. ἤξα.

'Eρεβεννή, nom. sing. fem. of ἐρεβεννὸς, η, οῦ, "dark," "gloomy." Occurs frequently in the Iliad, never in the Odyssey. — From 'Ερεβος, "Erebos," a place of nether darkness, just above the still deeper Hades; and this, probably, from ἔρηφω, "to cover," and akin to the Hebrew cereb or cerev, our even-ning.

Μαμύωσα, Epic lengthened form for μαμύωσα, nom. sing. fem. pres. part. act. of μαμύω, "to be very eager," "to pant or quiver with eagerness:" fut. ἡσώ.—From the root μᾶω, with an intensive reduplication; like παράσσω, from φῶς.

'Εξχρυμοφθεῖσσα, nom. sing. fem. 1 aor. part. pass. of ἔγχρυμιττα, "to bring near to," "to make approach," "to force close to," "to strike, dash, or push against:" fut. ψώ. The word belongs chiefly to Epic poetry and Ionic prose.—From ἐν and ἵμιττα, which last is a poetic strengthened form of ἵμω, "to pass, skim lightly over the surface of a body," &c.

Βάρυνε, Epic and Ionic for ἐβάρυνε, 3 sing. imperf. indic. act. of βαρύνω, "to load heavily," "to burden," "to distress:" fut. βαρύνω: 1 aor. ἐβάρυνα.—From βάρυς, "heavy."

'Ελκόμενον, nom. sing. neut. pres. part. pass. of ἐλκω, "to drag:" Compare Glossary on book i, 194, s. v. ἐλκετο. 'Επειφώσατο, 3 sing. 1 aor. indic. mid. of ἐπιφώσαω, "to say besides:" in the middle, "to reflect upon," "to think of," "to take notice of:" fut. σω.—From ἐπι and φάω; with regard to which consult Glossary on book ii, 14.

'Εξερύσαι, 1 aor. inf. act. of ἐξερῷο, "to draw out:" fut. σω: 1 aor. ἐξέρυσα.—From ἐξ and ἔρῳ; with regard to which consult Glossary on book 1, 466 and 485.
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'Αμφιεπνονίς, nom. plur. masc. present part. act. of ἀμφι-
επνο, "to be busily engaged about a thing, or person." A
poetic term, for which ἀμφιεπνο also occurs, which last is the only
form used by the tragedians. In prose the usual word is περιέπνω.

Τλήμων, accus. sing. masc. of τλήμων, on, "suffering,
From the radical τλάω, "to suffer," "to undergo," &c.; with regard
to which last consult Glossary on book ii., 299, s. v. τλητή.

Μαίμης, Epic and Ionic for ημαίμης, 3 sing. 1 aor. indic. act. of
μαίμων, "to be very eager," "to pant or quiver with eagerness," "to
be agitated," &c. Consult Glossary on line 661, s. v. μαμύωσα.

'Εργυδούποιο, Epic and Ionic for ηργυδούποι, gen. sing.
masc. of ηργυδούπος, "loud-sounding," "loud-thundering." —
From ἐρεί, "very," and γυδούπος, poetic strengthened form of δού
πος, "any dead, heavy sound."

Μεγαλήτερος, dat. sing. masc. of μεγαλήτερος, op. gen. oreς
"great-hearted." Frequently used in Homer as an epi-
thet of brave men, and even of whole nations. The poet, more-
over, only joins it to proper names, except in the case of ἄμφος.—
From μέγας and ἦτορ, "the heart."

Μόσαιον, nom. sing. neut. of μόσαιος, on, "appointed by fate,
fated, destined." Answering to the Latin fatalis.—From μόρος,
"fate," "destiny."

'Αποκτάμεν, Epic, Doric, and Æolic for ἀποκτάμεν, 2 aor.
infl. act. of ἀποκτάμεν, "to slay." Earliest form, ἀποκτα-
μέναι.—From ἄπτω and κτέλω. Compare Glossary on book iii., 375,
s. v. κταμένιος.

Δείμα, accus. sing. neut. of δείμα, atos, τό, "terror," "fright." (Consult note.)—Akin to δείλαω, "to fear," &c.

Χάρη, Epic and Ionic for ἔχάρη, 3 sing. 2 aor. indic. pass. (with
active meaning) of χαλρω, "to rejoice:" fut. χαρησίω: 2 aor. pass.
ἔχάρην.

'Ολοφυνόν, accus. sing. neut. of ὀλοφυνός, ὑ, ον, "mourn-
ful."—Akin to ὀλοφύρομαι, "to lament," "to mourn."

'Επάμμυνον, 2 sing. 1 aor. imper. act. of ἐπαμμύνω, "to sue-
cor," "to lend aid." fut. ἐπαμμύνω: 1 aor. ἐπαμμύνα.—
From ἐπί and ἐμύνω, "to ward off." Compare Glossary on book i.,
67, s. v. ἐμύνα.

Εὐφραντέειν, Epic and Ionic for εὐφραντείν, fut. infl. act. of
εὐφραίνω, "to gladden," "to cheer:" fut. εὐφράνω. From
εὐ and φρήν.

X x x 2
BOOK 5. LINE 690-700.

Parājίξев, 3 sing. 1 aor. indic. act. of παραίζω, "to rush by:"
 fut. παραίζω: 1 aor. παραίζα. — From παρά and ἀίζω, "to rush." Compare Glossary on ἀίζω, line 657.

'Ωσαντο, 3 sing. 1 aor. opt. mid. of ὤσζω, "to drive back,"
 "to repulse:" fut. ὤσζω, &c. Compare Glossary on book
 i., 220, s. v. ὤσζω.

Elcav, 3 plur. 1 aor. indic. act., usually referred to a present ἐξω, "to cause to sit," "to seat," "to place." Compare
Glossary on book i., 311, s. v. elcav.

Φηγύ, dat. sing. of φηγύς, oū, ἦ, "an oak." Consult note.

Θύραζε, adv., strictly, θύραζε, "to the door," and so "out
of the door," &c., but usually in the general signification of "out," and hence analogous to the Latin foras.

'Αμπυνύθη, Epic and Ionic for ἀνεπύθη, 3 sing. 1 aor.
 indic. pass. of ἀναπνέω. Strictly, "to breathe again," "to recover breath." Often, however, used in the general signification of "to breathe," "to respire:" fut. ἀναπνέωσα: 1 aor. ἀνεπνεύσα: 1 aor. pass. ἀνεπνύθην, Epic and Ionic ἄμπυνύθην. — From ἄνυ and πνέω.

Πνοή, nom. sing. of πνοή, ἡς, ἦ, Epic and Ionic for πνοή, ἡς, ἦ, "a breeze," "a current of air." In general, "the breath." — From πνέω, "to breathe," &c.

Ζύγρει, Epic and Ionic for ζύγρει, 3 sing. imperf. indic.
 act. of ζύγρεω, "to revive," "to restore to life and strength."
The primitive meaning appears to be, "to take alive," "to take full possession of," hence "to exercise a full influence over," and thus, in the present instance, "to reanimate," "to awaken from previous stupor," &c.: fut. ἤσω. — From ζύγος, "alive," and ύγρεω, Ξōlic collat
 ural form of ὑγρεύω, "to take," "to lay hold of," &c.

'Επιπνεύουσα, nom. sing. fem. pres. part. act. of ἐπιπνεῦω, "to
breathe upon," Epic and Ionic for ἐπιπνέω: fut. εὑσω, &c.

Κεκαφήστα, Epic syncop.:ed form for κεκαφηκόσα, accus. sing.
masc. perf. part. act. from the radical καφέω, akin to καπτω and καπύω, "to gasp for breath." It occurs only in the phrase κεκαφή-
cτα ψημον, the soul or life at its last gasp.

'Χαλκοκορνηγή, dat. sing. masc. of χαλκοκορνηγής, oū, ὧ, "armed with brass," "arrayed in brazen arms." — From
χαλκός, "brass," &c., and κορνήσαω, "to arm."

Προτρέποντα, Epic and Ionic for προτρέποντα, 3 sing.
 imperf. indic. pass. of προτρέπω, "to turn forward:" fut
ψω, &c.
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χάωντο, Epic and Ionic for ἐχάωντο, 3 plur. imperf. indic. mid. of χάω; in the middle, χάωμα, "to retire."

Consult Glossary on book iv., 497, s. v. κεκάωντο.

Οἰνοπίθην, accus. sing. of Οἰνοπίθης, ou, ὦ, "son of Αἰνος."

Line 707. 
—From Οἰνώ, οτός, ὦ, Αἰνος.

Αἰολομίτην, accus. sing. of αἰολομίτης, ou, ὦ, "with flexible belt."
—From αἰόλος, "moveable," "flexible," and μίτα, "a belt," "a gir-
dle." Consult note.

Line 708. 
Ναίεικε, 3 sing. Epic iterative form of the imperfect for τεικε. —From ναία, "to dwell," "to inhabit," &c.

Μεμηλώς, nom. sing. masc. 2 perf. part. act. of μέλω, "to be an object of care?" fut. μελήω. Most usually employed in the third person sing. and plur., μέλει, μέλουσι: 2 perf. μεμηλά.

Δίνων, dat. sing. of λίμνη, η, ἦ, "a lake." Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to λίμην. —Derived by some from λέιβω, "to pour out," &c.

Δήμου, accus. sing. of δῆμος, ou, ὦ. Consult Glossary on book ii., 198, s. v. δήμου.

Line 712. 
"Ολέκυντας, accus. plur. masc. pres. part. act. of ὀλέκυω, "to destroy." Compare Glossary on book i., 10, s. v. ὀλέκυντα.

Στέαστην, 1 plur. 2 aor. indic. act. of ὄψηστημι, "to stand under," "to undertake," "to promise." fut. ὄψηστομ. —From ὄπαμ and ἱστημι.

Στέαστημα, nom. sing. scm. pres. part. of the middle deponent ἐποίχομαι, "to go to or toward," "to approach." fut. ἐποίχομαι. —From ἐπί and ὦχοιμαι.

'Εντινε, Epic and Ionic for ἑντινε, 3 sing. imperf. indic. act. of ἑντίω, "to harness." Of this verb Homer has only the imperfect active. —From ἑνια, "appliances" of all kinds, "arms," "equip-
ments," "harness," &c.

Line 714. 
Πρέσεα, a peculiar old Epic feminine of πρέσας, "the au-
gust," "the honored." In the Iliad, always an epithet of a goddess; in the Odyssey, of a mortal.

'Οξέσσα, Epic and Ionic for ὀξέσσα, dat. plur. of ὀξος, εις, τῷ, "a chariot." Of frequent occurrence in Homer. Compare Glossary on book iii., 29, s. v. ὀξέων.

Κύκλα, accus. plur. of κύκλος, ou, ὦ, which has also the heterogeneous plural τὰ κύκλα, "a ring, circle, round." Then "any circular body," especially "a wheel," in which last signification the het-
ergon is mostly used.—Κύκλος seems to be re-
duplicated from κύλλος. Root ΚΥΛ-, in κύλλων. (Pott, Etymol.
Forsch., i., 265.)

**Line 723.** 'Οκτάκυνημα, accus. plur. neut. of οκτάκυνημος, ον, “eight-
spoked.”—From οκτώ, and κνήμη, “a spoke.”

Σιδήρως, dat. sing. masc. of σιδήρους, ἥ (Epic and Ionic, ἀγ), ενο, contracted in Attic, σιδηρός, ἂ, ὄν, “of iron,” “iron,” &c.—From σίδηρος, “iron.”


**Line 725.** Ἐπίσωτρα, Epic for ἐπίσωτρα, nom. plur. of ἐπίσωτρον, ὃ, τῷ, “the tire,” “the metal hoop around the felly of a
wheel.”—From ἐπί and σώτρων, “the felly.” Consult note.


Πλήρωναι, nom. plur. of πλήρων, ἴν, ἵ, “the nave of a
wheel.”—From πλήθω, “to fill,” and so, strictly, “any
thing that is filled up.”


**Line 727.** Ἰμασίων, dat. plur. of ἰμάς, ἂντος, ὃ, “a leathern strap or
thong.”—Commonly derived from ἰμας. The root, how-
ever, is rather to be found in the Sanscrit sī, “to bind.” For ἰμάς is, in reality, nothing more than σι-ματι, the aspirate being merely a substitute for the sibilant, and ματι being a suffix. Compare the old Saxon sino, “a bond.” Hence, also, ἰμάσσω, ἰμάσσθη, and, with l- omitted, μάστι, “a lash.” (Bensley, Wurzell, i., 289.)

**Line 728.** Ἐντέταται, 3 sing. perf. indic. pass. of ἐντεῖνω, “to stretch
on or upon.” fut. ἐντενῶ: perf. ἐντετάκα: perf. pass. ἐν-
tέταμαι.

Ῥυμός, nom. sing. of ῥυμός, ὃ, ὃ, “the pole of a chariot
or other vehicle.”—From ῥῷ, ἢρω, “to draw.”

Zυγόν, accus. sing. of ζυγόν, ὃ, τῷ, “any thing which
joins two bodies,” and so, “the yoke or cross-bar,” tied by
the ζυγόδεσμος to the end of the pole, and having ζυγολαι (collars or
loops) at each end, &c.

Δέπανον, accus. plur. of λέπανον, ὃ, τῷ, “a breast-band.” (Con-
sult note.) A later form was λέπαυνον.
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Book 5. Line 734-743.


Oúdei, dat. sing. of οόδος, τό, gen. οόδος, dat. οόδει and οόδετ, "the ground, earth;" strictly, "the surface of the earth;" then, "the floor or pavement in abodes," &c.—Akin to ο οόδος, "a threshold." No nominative το οόδος occurs, and the Ionic cases οόδος, οόδετ, may be explained by the usual change of a into e.

'Eνδύσα, nom. sing. fem. 2 aor. part. act. of ἐνδύω or ἐνδύνω, "to put on." Strictly, "to get in or into:" fut ἐνδύσω: 2 aor. ἐνεδνυ.

Line 737. Δακρύσεντα, accus. sing. masc. of δακρύσεις, ὤςος, ὤν, "tearful."—From δάκρυον, "a tear."

Line 738. Θυσανάδεσαν, Epic for θυσανόδεσαν, accus. sing. fem. of θυσανός, ὤςος, ὤν, "tasseled."—From θύσανος, "a tassel," and this from θύω, on account of the constant motion of the θύσανοι.

'Eστεφάνωτατ, 3 sing. perf. indic. pass. of στέφανῳ, "to encircle," "to crown:" fut. ὁς: perf. ἑστεφάνωσκα: perf. pass. ἑστεφάνωμαι.—From στέφανος, "a crown."

Line 740. Κρυόςσα, nom. sing. fem. of κρύος, ὤςος, ὤν, "icy cold," "chilling."—From κρύος, τό, "icy cold," "chilliness," "frost."

'Ιοκή, nom. sing. of ἱοκὴ, ἦς, ἦ, "pursuit."—Usually derived from δίωκω, "to pursue."

Line 741. Γοργείτ, nom. sing. fem. of Γοργείος, η, ον, Epic and Ionic for Γοργείος, α, ον, "of or belonging to the Gorgon."—From Γοργῶ, "a Gorgon."

Πελώρων, gen. sing. of πέλωρον, ον, τό, "a monster," "a prodigy."—From πέλωρ, "a monster."

Line 742. Σμερνή, nom. sing. fem. of σμερνός, ἦ, ον, "appalling;" "terrible."

'Αμφίφαλον, accus. sing. fem. of ἀμφίφαλος, ὁ, an epithet applied to a helmet, and indicating one the φύλος of which stretched from the forehead to the back of the neck.—From ἀμφί and φύλος. (Buttmann, Lexil., s. v. φύλος.) Some, far less correctly, explain it as meaning a helmet with φύλοι, t. e., studs or bosses all around.

Τετραφύληρον, accus. sing. fem. of τετραφύληρος, ὁ, "four-crested."—From τέτρα and φύληρος (a word, however, never found in use), either the plume itself or an epithet of it. (Buttmann, Lexil., s. v. φύλος, 9.)
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Book 5. Line 744-751.

Line 744. Προλέσσι, Epic and Ionic for προλέσσι, and this for προλέσσι, dat. plur. of προλέσσι, τῶν, oi, usually explained of "heavy-armed soldiers," as opposed to chiefs fighting from chariots. Ἀραρυία, accus. sing. fem. perf. part. act. of an obsolete present ἄρω, "to fit," "to be sufficient for," &c. Compare Glossary on book iii., 331, s. v. ἀραρυίας.

Φλόγεα, accus. plur. neut. of φλόγεος, ἐὰ, εὼν, "flaming."—From φλόξ, gen. φλόγος, "flame."

Βριθῶ, accus. sing. neut. of βριθός, ἔτη, ἕ, "ponderous, "weighty." In Homer always an epithet of ἔγχος.—From the intensive prefix βρι-: Perhaps akin to the Sanscrit vīrya, "fortitude;" vīra, "heros;" and the Latin vir.

Δμήνθη, 3 sing. pres. indic. act. of δύνημι, "to subdue," an Homeric form equivalent to the common δομώ.

Κότσσεται, Epic for κότσσεται, 3 sing. fut. mid. of κότεω, in middle κότσομαι, both used alike, "to be enraged at one." Literally, "to bear one a grudge:" fut. κότσσομαι: 1 aor. ἐκοτσσάμην.—From κότος, "a grudge," "rancor," "ill will;" and also, like χόλος, "anger," "wrath."

'Οδρισμοπάτητη, ἥ, "daughter of a mighty father." In Homer and Hesiod always an epithet of Minerva. No masculine ὀδρισμόπατρος seems to occur. In Hesychius, ὀδρισμοπάτηρ is corrupt.

'Επεμαίετο, 3 sing. imperf. indic. of the middle deponent ἐτιμαίομαι, "to apply one's self to a thing," "to strive after," &c. Only used in the present and imperfect. The future and aorist are taken from the cognate ἐτιμάωμαι (fut. ἐτιμάσομαι: 1 aor. ἐτεμασάμην), which, again, is not used in the present and imperfect.—From ἐτι- and μαίομαι.

Μύκον, Epic and Ionic for ἤμυκον, 3 plur. 2 aor. indic. act. assigned, along with the perfect μέμυκα, to the middle deponent μυκόμαι, strictly said of oxen (like the Latin musire), "to low," "to bellow," and, metaphorically, of things which make a hoarse or hollow sound, "to grate," as of doors, &c.: fut. μυκάσσομαι. The present forms, μυκαῖο, μύκω, have been merely assumed because of the aorist ἤμυκον and perfect μέμυκα, but do not, in reality, exist.—Formed from the sound, like μῦ, μύζω, &c.

'Ωρα, nom. plur. of 'Ωραί, αἱ, "the Hours," gen. τῶν 'Ωρῶν. Consult note.

Line 749. Τῆς, Epic and Ionic for ταῖς, and this for αῖς, dat. plur. fem. of ὦς, ἦ, δ, &c.

Line 750. Ἀναλίνων, 1 aor. inf. act. of ἀναλίνω, "to make to lie
back," "to lean or press one thing against another;" and hence "to put back," &c.: fut. ἄνακλινω: 1 aor. ἄνεκλινα.—From ἄνι ἀνάκλινω.


**Line 752.** Κεντρηνεκέας, Epic and Ionic for κεντρηνεκεῖς, accus. plur. masc. of κεντρηνεκής, ἐς, "goaded forward."—From κέντρον, "a goad," and ἱνεκής, "bearing or leading to a point," "far-stretching," &c.

**Line 756.** Ῥπατόν, accus. sing. masc. of Ῥπατος, ἡ, ον, for ὑπέρτατος, ἦ, ον, like the Latin summus for supremus, "supreme," "highest," &c. In Homer the usual epithet of Jupiter; as, Ῥπατος κρείοντων, δόρων, &c.

'Εξερετο, 3 sing. imperf. indic. of the middle deponent ἐξερομαι, "to interrogate," "to inquire of," &c.: imperf. ἐξερέμην.—From ἐκ and ἔρωμαι, with regard to which compare Glossary on book i., 513, s. v. ερετο.


'Οσούτων, accus. sing. masc. of ὁσότιος, ἡ, ον, Epic and Ionic for ὁσότιος, α, ον, and this last a poetic form of ὁσος, υ, ον, "how great."

**Line 759.** Ἑκηλος, nom. plur. masc. of ἑκηλος, ον, poetic collateral form of ἑκηλος, "at rest," "at one's ease." Probably from the same root as ἐκών and ἐκτι, ηλος being merely a termination; and κηλεω, "to charm," "to soothe," is to be derived from ἑκηλος, not ἐκεῖνος, but ἐκεῖσα. (Bullmann, Lexil., s. v., 6.)

**Line 761.** Ἀνέντες, nom. plur. masc. 2 aor. part. act. of ἀνίμης, "to let loose," "to set one upon another," "to incite," fut. ἄνισσω, &c.

Θέμιστα, accus. sing. of θέμις, ἡ, old and Epic genitive θέμιστος. Compare Glossary on book ii., 73, s. v. Θέμις.

Ἀγρώς, adv., " grievously."—From ἀγρῶς, "grievous," "sad," "dismal," &c.—Akin to λεγαλίος, λογιός, λογίος and the Latin lugeo, luctus.

Πεπληγνία, nom. sing. fem. 2 perf. part. act. of πληγησω, "to wound," "to strike," &c.: fut. πληξω: 2 perf. πέπληγα.

'Απόδισμαυ, 1 sing. pres. subj. of the middle deponent ἀποδίσμαι, "to drive away." A poetic form for ἀποδισμωκ. From ἀπό and διο-μαυ (midle of the radical διω, "to flee"), "to frighten away," "to put to flight."
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Line 765. 'Αγει, adv., "come." Consult note.

'Επορθον, 2 sing. 1 aor. imper. act. of ἐπορθοῦμι, "to incite," "to send upon or against one:" fut. ἐπορσω: 1 aor. ἐπωρσα. Compare Glossary on book i., 10, s. v. ἄραε.

Eiωθε, 3 sing. 2 perf. act. of έθω, "to be wont or accustomed." 2 perf. eiωθα, "I am wont," &c., for which Homer sometimes uses, also, the Ionic έθω.

Πελάζεων, pres. inf. act. of πελάζω, "to approach," but here employed in a transitive sense, "to bring near to," "to cause to approach:" fut. πελάω: 1 aor. τέλασα.—From πέλας, "near."

'Ἡροειδής, accus. sing. neut. of ἥροειδής, ἐς, Epic and Ionic for ἢροειδής, ἐς (which will hardly be found), "of dark and cloudy look." (Consult note.)—From ἄηρ and εἴδος.


Λεύσσων, nom. sing. masc. pres. part. act. of λεύω, "to look." Compare Glossary on book i., 120.

'Επιθρώσκοναι, 3 sing. pres. ind. act. of ἐπιθρώσκω, "to spring forward," "to sprout," "to leap," &c.: fut. ἐπιθρόσυμαι: 2 aor. ἐπιθροῦν.

'Τηθείς, Epic and Ionic for ὑπηθείς, nom. plur. masc. of ὑπηθής, ἐς, "high-sounding."—From ὑπη, "high," and ἡθας, "a sound," &c.

'Ιζων, 3 plur. 2 aor. indic. act. of the radical ιζω, frequently employed by the Epic writers (rarely by others) in place of ικνεύμαι, "to come:" fut. ιζων. Observe that ιζων, though commonly called a second aorist, is, in fact, a blending of the first and second. Compare Glossary on book i., 317, s. v. ικνευ, and on book ii., 153.

Πολέν, Epic and Ionic for πολέν, accus. sing. of πολύς, εία, υ, &c.

'Αμφροσίνη, accus. sing. of ἀμφροσία, ἢς, ἢ, Epic and Ionic for ἀμφροσία, ἐς, ἢ, "ambrosia," the food of the gods, as nectar was their drink; and, like this, withheld from mortals, as containing the principle of immortality. Strictly speaking, it is the feminine of ἀμφρόσιος, with ἐδωδι, ἢς φορή ("food"), understood. Compare Glossary on book i., 529, s. v. ἅμφροσια, where some remarks on the etymology are also given.

Τρήων, dat. plur. fem. of τρήων, ωνος, "timid," "shy."—From τρέω, "to tremble," "to quake," &c.
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πελεύσιν, dat. plur. of πελεύς, ἄδος, ἦ, "a wood-pigeon, ring-foot, or cushat;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πελευς, "black," "blackish."

"θυμα, accus. plur. of ἰθυμα, atoς, τό, "a step," "a pace."—Akin to εἰμι, "to go."

Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἰλω.

Line 782. Compare Glossary on line 203, s. v. εἰλομένων.

Λείονσιν, dat. plur. of λείων, ντος, ὅ, Epic and poetic for λέων, "a lion."

"Ωμοφάγοις, Epic and Ionic for ὠμοφάγος, dat. plur. of ὠμοφάγος, ὀν, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in Thucyd. iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ὠμόφαγος, "eaten raw."—From ὠμός, "raw," and φαγέιν, "to eat."

Σωλ, dat. plur. of σῶλ, gen. σώλος, but often masculine, than feminine, "a boar," "a sow," &c. Compare Glossary on book iv., 253, s. v. σολ.

Κάπροις, Epic and Ionic for κάπρος, dat. plur. of κάπρος, ὃ, ὅ, "the boar," especially the wild boar. Compare the Latin aper, and old high German ἑβαρ. Denfey and Pott both refer the root to the Sanscrit kap, as alluding to the uncleanly habits of the animal, and in this way the Latin aper, "he-goat," becomes akin, on account of its rank smell.

"Ηὔε, 3 sing. 1 aor. indic. act. of αἰω, "to shout out," "to shout, call, or cry aloud:" fut. ἄεω: 1 aor. ἄεο: for in the present and imperfect αι- is a diphthong; but in the future (αἰ) and aorist two syllables The root is in Sanscrit waa, "to blow."

Line 784.

Στέντορι, dat. sing. of Στέντως, ὁρος, ὅ, "Stentor." Consult note.

Εἰςαμένη, nom. sing. fcm. 1 aor. part mid. of εἰδω, "to see." In the middle, "to make one's self like to," "to liken one's self to:" fut. εἰσιμαι: 1 aor. εἰςαμην.

Χαλκεόφωνος, dat. sing. masc. of χαλκεόφωνος, ὀν, "brass-voiced;" i. e., ringing strong and clear.—From χαλκεός, "brass," and φωνή, "a voice."

Aὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act. of αὐδάω, "to shout," "to vociferate:" fut. ἰδω: 1 aor ἰδο, iterative form αὐδήσασκον.—From αὐδή, "a voice."

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Book 5. Line 787–81

\'Αγητοί, nom. plur. masc. of ἀγητός, ἦ, ὦν, "admirable," "admired," &c.—From ἀγαμαί, "to admire," "to wonder at."

Οἶχνεσκόν, 3 plur. iterative form of the imperf. indic. act. of οἶχνεω, "to go," "to come," "to advance:" fut. ἦσον: imperf. 3 plur. ὄχνουν.—The verb οἶχνεω bears the same relation to οἶχαμαι, as ἱκνέομαι to ἱκω.

"Εδείδισαν, Epic for ἐδέδισαν, 3 plur. pluperf. indic. act. of θείω, "to fear." Compare Glossary on book iii., 242, s. v. δειδίσας.

Ἀναψύχοντα, accus. sing. pres. part. act. of ἀναψύχω, "to revive by fresh air," "to cool," "to refresh:" fut. ἦ: 1 aor. ἄνεψυξα.—From ἄνα and ψῦχω, "to make cool," &c.

"Ετερεψ, 3 sing. imperf. indic. act. of τερψω, "to chase," &c. Compare Glossary on line 153, s. v. τετρέτο.

Ἰχχον, nom. sing. masc. pres. part. act. of ἱχχον, "to hold." Compare Glossary on book i., 214, s. v. ἱχχος.

"Απομόρφυν, Epic and Ionic for ἀπομέρφυν, 3 sing. imperf. indic. act. of ἀπομόρφυμι, "to wipe away:" fut. ἀπομόρφω.—From ἄπω and ἰμόρφυμι.

Εἰςακόν, 1 sing. iterative form of the 1 aor. indic. act. of ἐώ, "to permit," "to suffer:" fut. κάσω: 1 aor. εἰςασα, iterative form εἰςακόν.

"Εκπαιφάσσεν, pres. inf. act. of ἐκπαιφάσσω, "to run furiously out," "to rush with fierce look to the fray."—From ἐκ and παιφάσσω, with regard to which consult Glossary on book ii., 450.


Δαινυσθαί, pres. inf. middle of δαίνυμι, "to feast," "to banquet." Compare Glossary on book i., 468, s. v. δαίνυμον.

Ἐπιτάρφοθος, nom. sing. of ἐπιτάρφος, ὦν, "a helper." A poetic form for ἐπιταρφοθός.—Formed from ἐπιτάρφος, as ὄταρφος from ὄτηρος, though Lycophron has adopted τάρφος as the simple form.

'Ηα, Epic for ἦν, 1 sing. imperf. indic. act. of εἰμι, "to be."

Προφορώω, Epic for προφόρως, adv., "with spirit," "with alacrity."—From πρόφων, "with forward soul," "willing," &c.

Πολυάιξ, nom. sing. masc. of πολυάικς, ἢς, "harassing," &c. Literally, "with much collision."—From πολός and ἀσας, "to rush," "to dart."
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Book 5. Line 810-832.

Δένυειν, 3 sing. perf. indic. act. of δύω or δύνω, "to get into," "to enter into," &c.: fut. δύνομαι: perf. δένυκα.

Line 812. 'Ακήρου, nom. sing. neut. of ἀκήρος, αυ, "heartless."—From α, priv., and κηρ, "the heart."

Oiveidai, old form of the genitive for Oiveidou, gen. sing. of Oiveidou, αυ, α, "son of Οίνευς."

'Επικεύσω, 1 sing. fut. indic. act. of ἐπικεύομαι, "to hide," "to conceal :" fut. σω. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in Od., iv., 744.—From ἐπι and κεύω.

'Οκνος, nom. sing. of ὁκνος, συ, σ, "a tarrying, or delay;" 1, from idleness, and so "slothfulness," "sluggishness," "laziness ;" or, 2, from fear, and so "unwillingness to fight," "cowardice."

Eίας, 2 sing. imperf. indic. act. of ιαω, "to permit," "to suffer," &c.

'Ανακαύξομαι. Consult Glossary on line 443, s. v. ἀνακάυξετο.

'Αλήμεναι, Epic, Doric, and Ξεic for ἀλήμαι, 2 aor. inf. pass. of εἴλω, "to collect together," &c. Compare Glossary on line 203, s. v. εἴλομένων.

Δεῦθι, 2 sing. perf. imper. act. of δείω, "to fear," and Epic for δεῦδι. (Buttmann, Irreg. Verbs, p. 59, ed. Fishl.)

Some, however, refer δεῦθι at once to a form in μι. (Carmichael, Greek Verbs, p. 70.)

Σχειν, Epic adverb, "near," "in close onset."—Formed from the feminine of σχεῖος. Consult note.

'Αζοῦ, Epic and Ionic for άζου, 2 sing. pres. imper. of άζομαι. Compare Glossary on line 434, s. v. άζετο.

Τυκτός, accus. sing. neut. of τυκτός, ή, ὁ, "made."

Line 831. Verbal adjective from τεύχω: perf. pass. τευχηματι, like τευκτός.

'Αλλοπρώσαλλον, accus. sing. masc. of ἀλλοπρώσαλλος, ευ, "one who turns now one way, now another, who inclines first to one side, then to the other."—As if formed from άλλοτε πρός ἄλλον.

Στενό, Epic and Ionic for οとりあえず, 3 sing. imperf. indic. of the deponent στεναῖ; strictly, "to stand on the spot," "to stand in a place as if to do something," "to give sign of something by one's attitude and bearing;" hence to assure, promise boast, threaten," &c.
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Line 834. Αἴλασται, 3 sing. perf. indic. pass. (in a middle sense of λανθάνω, "to escape notice," &c.; in the middle, "to forget," i.e., to cause a thing to escape one's own notice: fut. λήσω: 2 aor. ἔλαβον: fut. mid. λῆσομαι: perf. pass. λέλασμαι.—Lengthened from a root, ΛΛΘ-.

Line 836. Ἐμμαπέως, adv., "forthwith," "immediately."—According to some, from ἀμα τῷ ἐπει, "no sooner said than done:" others, however, more correctly derive it from ματένω, μάρττειν "clutching at," and so, "hastily," &c.

Line 838. Φήγινος, nom. sing. masc. of φήγινος, η, ον, "oaken."—From φηγός, "an oak."

Line 839. Βρηθοσύνη, dative sing. of βρηθοσύνη, ης, η, "weight," "burden."—From βρεθός, "heavy," &c.

"Αγεν, Epic and Ionic for ἄγεν, 3 sing. imperf. ind. act. of ἄγω, "to bear," &c.

"Εξε, Epic and Ionic for εἰξε, 3 sing. imperf. indic. act. of ἔξω, "to direct," &c.

Δὖνε, Epic and Ionic for ἔδυνε, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.


"Αιχθύνατ, 1 aor. inf. pass. of ἄλπου, "to cause to start forth," "to impel:" fut. ἀίξω: 1 aor. ἀίξα: 1 aor. pass. ἀίξθην. The Attic form is ἄσω or ἄττω: fut. ἄξω: 1 aor. ἄξα: 1 aor. pass. ἄξθην.

"Επέρεισε, Epic and Ionic for ἐπέρεισε, 3 sing. 1 aor. indic. act. of ἐπερείδω, "to drive firmly into," "to thrust into.:" fut. σῶ: 1 aor. ἐπέρεισα.—From ἐπι and ἐρείδω, "to press against," &c.

Line 854. Ζωννύσκετο, 3 sing. iterative form of the imperf. indic. pass. of ζωννύμι, "to gird:" fut. ζωσ. Passive ζωννυμαι, "to be girt:" imperf. εκζωννύμιν, 3 sing. εκζωννύστο.—Akin to κλειγωνιω. "Εδάφειν, 3 sing. 1 aor. indic. act. of δαπτώ, "to tear," "to rend:" fut. ἐδάψω: 1 aor. ἐδαφά.—Akin to the Latin dapes, and probably from δαϊω, "to divide."

Line 855. Σπάσεν, Epic and Ionic for ἔσπασεν, 3 sing. 1 aor. indic. act. of σπάω, "to draw:" fut. σπάσω: 1 aor. ἔσπασα: perf. ἔσπασα.
Book 5. Line 860-878.

Line 860. ἑννεάκιον, nom. plur. masc. of ἑννεάκιλος, ai, a, “nine thousand.” Poetic for ἑννεάκις χίλιον.—From ἑννεά, “nine,” and χίλιον, “a thousand.”

Ἐπιάσσω, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐπι-ώμω, “to shout.”—From ἐπι and ὦ with regard to which consult Glossary on book ii., 333.

Δεκάκιλος, nom. plur. masc. of δεκάκιλος, ai, a, “ten thousand.” Poetic for δεκάκις χίλιον.—From δέκα, “ten,” and χίλιον, “a thousand.”


Καῦμασς, gen. sing. of καῦμα, αῦς, τό, “heat,” especially “the burning heat of the sun.”—From καύω, fut. καύω, “to burn.”

Ἀκέφαλος, Epic and Ionic for ὀνυσαυς, gen. sing. masc. of ὄσας, ἐς, “heavy-blowing,” “blowing ill,” &c.—From ὄς and ὤμε, “to blow.”


Ἄχενών, nom. sing. masc. pres. part. act. of ἄχεω, “to be sad,” &c. Used only in the participle.—From ἄχεω, “pain,” “distress.”

Line 867. Ὀλοφυρόμενος, nom. sing. masc. pres. part. of the middle deponent ὀλοφυρομαι, “to bewail,” &c. Usually derived from ὀλος, “lost, undone,” and properly, therefore, meaning “to look on as lost.”

Line 873. Ρίγωσα, accus. plur. neut. of ῥίγωστος, η, ov, “most appalling,” “most fearful.” A superlative from a comparative δίγων, with regard to which consult Glossary on book i., 325.

Τετληκός, nom. plur. masc. of the Epic and Ionic τετληκός, synocopated from τετληκός, perf. part. act. of τλίω, “to endure;” fut. τλήσομαι: perf. τετληκα. Compare Glossary on book i., 228, s. v τετληκας.

Εἰμεν, Epic and Ionic for ἐσμέν, 1 plur. pres. indic. act. of εἰμι. But εἶμεν, Doric for εἶναι.

Line 874. Ἰότητι, dat. sing. of ἱότης, ἱτος, ἤ, “will; hast, resolve,” &c., and hence “planning.” Probably the same as the Sanscrit ishta, from ish, “to desire.”

Line 876. Ἀγνύλα, accus. plur. neut. of ἀγνύλος, ov, Epic and poetic for ἀἰσονύλος, ov, with regard to which consult Glossary on line 403.

Line 878. Δεδαμήμεσθα, Epic and poetic for δεδαμήμεθα, 1 plur. perf.
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indic. pass. of δαμόω, "to make subject." Compare Glossary on book iii., 183.

**Line 879.** Προσβάλλειν, Epic and Ionic for προσβάλλει, 2 sing. pres.

Indic. mid. of προσβάλλω, "to throw, lay, or put upon." In the middle, "to throw one's self upon another," either by word or deed, "to check," &c.

**Line 880.** 'Ανείεις, 2 sing. pres. indic. act. of ἀνίεω, an Epic and Ionic form of ἀνίημι, "to set on," "to incite," &c.

'Εγείνας, Epic and Ionic for ἔγείνω, 2 sing. 1 aor. indic. mid. of the obsolete γείνω, pass. and mid. γείνομαι: 1 aor. ἐγείνωμην, "to beget," &c. Observe that γεννάω is in use for γείνω.

'Αδήλων, accus. sing. masc. of ἀδήλος, on, "invisible," "making invisible," hence "destructive," &c.—From ἄ, priv., and ἰδεῖν. Compare Glossary on book ii., 455, and also note, ad loc.

**Line 882.** Μαργαίνειν, pres. inf. act. of μαργάινω, "to be frantic," "to rage," &c.—From μάργος, "raging, frantic.

'Ανηκήκεν, Epic for ἀνήκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to set on," "to incite," &c.: fut. ἀνήκω: perf. ἀνεκήκα: 1 aor. ἀνήκα.

Τυπήνεικαν, Epic and Ionic for ὑπήνεικαν, 3 plur. 1 aor. indic. act. of ὑποφέρω, "to carry or bear away:" fut. ὑποθέσω: 1 aor. ὑπήνεικα, Epic and Ionic ὑπήνεικα.—From ὑπό and φέρω

Αλυγόν, Epic and Ionic for αἶναις, dat. plur. fem. of αἶνος, ἥ, ὅν, "a dreadful," &c.

Νεκώδοσαν, Epic and Ionic for νεκώσιν, dat. plur. of νεκάς, ἄδως, ἥ, "a heap of slain."—From νέκως, νεκρός, "a dead body.

Ζῶς, nom. sing. masc. of ζῶς, neuter ζών, gen. ζῷο, rarer form of ζώος, ἥ, ὅν, "alive."—From ζώο.

'Αμεννύνης, nom. sing. masc. of ἀμεννύνης, ὅν, also ἥ, ὅν, "without strength."—From ἀ, priv., and μένος. Less correctly derived by Doderlein from μένω, as if signifying "not abiding," "fleeting," "passing."

Τυπῆσαν, Epic and Ionic for τυπαῖς, dat. plur. of τυπῆ, ἡς, ἥ, "a blow."—From τυπτόω, ἐτυποῦν.

Παρεξόμενος, nom. sing. masc. pres. part. of the middle deponent παρεξόμαι, "to sit by the side of:" fut. παρεξόμαι.—From πάρω and ἐξομαι.

Μενύριζε, 2 sing. pres. imper. act. of μινυρίζω, "to complain in a low tone," "to moan," "to whimper," "to whine:" fut. σω.—From μινυρίζω, "complaining in a low tone," "whining," and this from μιν- ἔς, "little," "small."

**Line 892.** 'Αδάχετον, nom. sing. neut. of ἀδάχετος, ὅν, Epic
lengthened form of ἀχτερός. ου, “not to be held in or checked,” “uncontrollable.”—From ἄ, priv., and ἐχω, σχειν.

*Επιεικτόν, nom. sing. neut. of ἐπιεικτός, ἄ, ὄ, “yielding.”—From ἐπιλ and εἰκα, “to yield.”

**Line 893.** Σπουδή, dat. sing. of σπουδή, ἄς, ἄ, “haste,” “speed,” “readiness,” and hence “ζει,” “pains,” “trouble,” “difficulty.”—From σπείδω, “to urge on,” “to hasten,” and akin to the Latin studere, studium.

**Line 894.** Ἐννεάίηςιν, Epic and Ionic for ἔννειας, dat. plur. of ἐννεία, ας, ἄ, “a suggestion, counsel, instigation.”—From ἰάνημι, “to put in, inspire, suggest.”

**Line 895.** Γένεω, Epic and Ionic for ἐγένον, 2 sing. 2 aor. indic. mid. of γίγνομαι, &c.

**Line 896.** Ἱδαθας, 2 sing. imperf. indic. act. of ἱάμι, “to be.” The true form would be ἱάμα; but ἱάδας, which is formed by appending again the ς of the person, is regarded by Buttman as a manifestly erroneous, but yet old and Attic form. (Buttm., Larger Greek Gr., p. 240, note; Robinson’s transl. Compare Pierson, ad Notr., 283.)

*Εννεάτερος, nom. sing. masc. of ἐννεάτερος, α, ου, “lower,” “deeper.” Comparative of ἑννεοῦ, ων, όι, “those below,” “those of the deep, beneath the earth.”

**Line 897.** Ιησαθαι, Epic and Ionic for Ιάσασθαι, 1 aor. inf. of the middle deponent ἵσαμαι, “to heal,” “to eure.” fut. ἵσσωμαι (Epic and Ionic ἵσσωμαι): 1 aor. ἵσσωμι (Epic and Ionic ἰσσωμιν).—Akin to ἰάω.

**Line 898.** Ὀπός, nom. sing. of ὀπός, οῦ, ὁ, “juice;” distinguished from χυλῶς and χυμός, in that ὀπός is only vegetable juice, sap, gum: hence the milky juice or resin which flows naturally from a plant, or is drawn off by incision: “the acid juice of the fig-tree,” used as rennet (ῥύμιος) for curdling milk. Observe that ὀπός is the same as our sap, German saft. Hence ὀπως, opium.

Συνεπηξεν, 3 sing. 1 aor. indic. act. of συμπῆγγυμη, “to put together,” “to congeal,” “to curdle.” fut. συμπηξα: 1 aor. συνεπῆξα.—From σῦν 2nd πῆγμη.

**Line 899.** Κυκώνωτι, Epic lengthened form of κυκωνι: dat. sing. pres. part. act. of κυκάω, “to mix;” fut. ἰκαω.

**Line 900.** Εασεν, Epic and Ionic for ἐσεν, 3 sing. 1 aor. indic. act. of ἐννυμη, “to put on another,” “to array in;” fut. ἐκα: 1 aor. ἐκα, &c.—Lengthened from the root “ΕΩ.

**Line 901.** Νέοντο, Epic and Ionic for ἐνεόντο, 3 plur. imperf. in
die. of the deponent νέμαται, "to return." Only used in the present
and imperfect.

Line 909. 'Ανδροκτασίων, Epic and Ionic for άνδροκτασίων, gen
plur. of άνδροκτασία, aς, η, "slaughter of heroes," "slaugh-
ter of men."—From ἀνύψ and κτείνω.

BOOK VI.

Line 1. Οἰώθη, 3 sing. 1 aor. indic. pass. of οἴω, "to leave alone, '
"to abandon;" fut. ὀω.—From οίος, "alone."

Line 2. 'Ιθνε, 3 sing. 1 aor. indic. act. of ίθνο, "to go straight on-
ward." Compare Glossary on book iv., 507, s. v. ἱνειαν.

Line 3. 'Ιθνοµένων, gen. plur. pres. part. mid. of ίθνω, "to make
straight," "to guide in a straight line," "to set full against,"
&c.: fut. ἱννω, &c. An Epic and Ionic verb for ἱθνων.—From
ίθν, Epic and Ionic form of εἰθά, "straight," &c.

Τευθρανίδην, accus. sing. of Τευθρανίδης, ον, "son of Teu-
thanus."—From Τευθρανος, ον, ὄ, "Teuthranus."

Line 13. Οἰκια, accus. plur. of οἰκίων, ον, τό, "a dwelling," "an
abode," &c. Strictly, a diminutive from οἰκος, but in use
not different from it. In Homer the plural is always employed, like
the Latin aedes.

Line 14. 'Ηρκεστ, 3 sing. 1 aor. indic. act. of ἀρκεο, "to ward off;"
fut. ἐσω: 1 aor. ἡρκεσα.—Akin to the Latin arcco.

Line 15. 'Τταντίλως, nom. sing. masc. 1 aor. part. act. of ἤπαντι-
ων, "to come or go to meet," "to place one's self in the way."
fut. ἀσω.—From ἕπο and ἄντιω.

'Απήφρα, 3 sing. imperf. indic. act. of ἀπαντώ, "to take away."
This verb is never found in the present, for the early writers most-
ly follow Homer in using only the imperfect with aoristic signification,
namely, ἀπήφρων, ἀπήφρας, ἀπήφρα, &c. Observe, moreover,
that ἀπήφρας, in Od., iv., 646, is a false reading. Some take αἰρέω
for the root; others, as Buttmann, εὔριεν, εὔρίσκειν; for the simple
αίρω is not found.

Line 16. 'Εδότην, 3 dual, 2 aor. indic. act. of δῶ or δύνω, "to ev-
ter," "to go under:" fut. δύω: 2 aor. δύνω.

Line 17. Νητις, nom. sing. of Νητίς, έδος, η, Epic and Ionic for Νάτις,
tός, η, "a Naiad," a Nymph of fresh-water springs; as,
Νητής, of the sea.—From νῶ, "to flow."

Line 22. Νητής, nom. sing. of Νητίς, έδος, η, Epic and Ionic for Νάτις,
tός, η, "a Naiad," a Nymph of fresh-water springs; as,
Νητής, of the sea.—From νῶ, "to flow."

Line 24. Σκότιον, accus. sing. masc. of σκότος, a, ov, "dark,
"darkling;" especially "in the dark," "secret." (Consult
note.)—From σκότος, "darkness."
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Line 25. ποιμαῖνω, nom. sing. masc. pres. part. act. of ποιμάινω, "to tend," as shepherds do their flocks; "to tend flocks."
—From ποιμήν, "a shepherd."

'Oesai, Epic and Ionic for oseai, dat. plur. of δίς, δίος, "a sheep."

Compare Glossary on book iii., 198.

Line 26. Τύποςαπέλυνη, nom. sing. fem. 1 aor. part. mid. of ὑποκυόω, in the active seldom, if ever, used; in the middle, ὑποκύομαι, said of the woman, "to conceive."—From ὑπό and κυόω.

-Line 27. ὑπέλυσε, 3 sing. 1 aor. indic. act. of ὑπολύω, "to relax."
fu t so: I aor. ὑπέλυομαι.—From ὑπό an̄d λύω.

-Line 28. Μηκιστηρίδης, nom. sing. of Μηκιστηρίδης, ov, ὃ, "son of Mecisteus."—From Μηκιστείξ, ὃς, ὃ, "Mecisteus."

-Line 29. Μηκιστηρίδης, nom. sing. of Μηκιστηρίδης, ov, ὃ, "son of Mecisteus."

-Line 30. Περκώσιος, accus. sing. masc. of Περκώσιος, ο, ὁ, "a Per cosian," "an inhabitant or native of Percote."—From Περ κώς φη, ὃς, ὃ, "Percote," a city of Mysia, south of Lampsaecus.

-Line 33. Νεστόρις, nom. sing. of Νεστόρις, ov, ὃ, "son of Nestor."

-Line 34. Σαννίνεντος, gen. sing. of Σαννίνεντος, ὃς, ὃς, "the Sat nioi, a river, or, rather, large forest-brook of Troas.

Consult note.

'Eὐφρεῖταιο, old form of the genitive for the later εὐφρεῖτου, gen. sing. masc. of εὐφρεῖτης, ov, ὃ, and this Epic and Ionic for εὐφρεῖτης, ov, ὃ, "fair-flowing."—From εὐ and ἁέω, "to flow."


-Line 36. —From ἄιπος, "lofty."

-Line 37. ἄντομοκεννω, nom. dual, pres. part. pass. of ἄτομοκενναί, "to be distraught from fear," "to be amazed, bewildered." The active ἄτομω, fut. ἓω, "to strike with terror or amazement," occurs first in Theocritus, i., 56, and Apoll. Rhod., i., 465. —From (ἄτω) pass. ἄτομακε, "to suffer," "to be in distress."

-Line 38. Μαραθίντα, nom. dual. 1 aor. part. pass. of βλάπτω, "to disable, weaken, hinder, entangle," &c. : fut. βλάψω: 1 aor. pass. ἐβλάφθην, but more usually 2 aor. pass. ἐβλάδην, which is nearer the root BŁAB.—After Homer, this verb is employed, in general, in the sense of "to harm, damage, hurt," &c.


-Line 40. Ἀξάντρ, nom. dual, 1 aor. part. act. of ἄγγελος, "to break.

-Line 40. fut. ἄξω: 1 aor. ἄγα, Epic ἕξα, Homeric 1 aor. part. ἄξα, but also ἄγας in Lysias: 2 aor. pass. ἄγην: 2 perf. act. ἄγαι, Epic and Ionic ἑγα.
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Line 41. \(\phi οβέοντο, 3 \text{plur. imperf. indic. mid. of } \phi οβώ, "to strike with fear," "to frighten:" in the middle, "to fear," "to dread;" in Homer, especially, "to flee:" fut. ἤσω, &c.—From φόβος, "fear," "terror."

Line 42. Τρόχον, accus. sing. of τρόχος, οῦ, ὁ, "a wheel," &c. Observe here the accentuation, τρόχος being "a wheel;" but τρόχος, "a running," "a course," &c. Both are from τρέχω, "to run."

'Εζεκυλίσθη, 3 sing. 1 aor. indic. pass. of ἐκκυλίω, or ἐνδω, "to roll out:" fut. σω: 1 aor. ἐζεκυλίσα: 1 aor. pass. ἐζεκυλίσθην.—From ἐκ and κυλίω.

Line 46. Ζώγρει, 2 sing. pres. imper. act. of ζωγρέω, "to take alive."

Compare Glossary on book ν., 698.

Line 47. Κεκύλλα, nom. plur. of κεκύλλων, on, τά, "any thing stored up as valuable property," "a treasure or precious thing." Strictly, a neuter from κεκύλλων, on, "treasured up," &c.; and this from κείμαι.

Πολυκυμητός, nom sing. masc. of πολυκυμητός, ὁν, "prepared with much toil," "much or well wrought."—From πολύς and κύμω.

Line 49. Χαρίσατο, 3 sing. 1 aor. opt. mid. of the deponent χαρίζωμαι, "to offer willingly," "to give gladly," &c.: fut. mid. γαρίσωμαι: 1 aor. ἐχαρίσωμην, &c.—From χάρις, "a favor," &c.

Πεπόθυμαι, 3 sing. of the reduplicated 2 aor. opt. mid. of πυθόμαι, "to learn," properly, by making inquiries: fut. mid. πεπόθυμαι: 2 aor. mid. ἐπιθόμην, and, with reduplication πεπόθυμην.—According to Ernesti and Pott, akin to πυθάξ, πυθήν, and so, strictly speaking, "to search to the bottom."

Line 53. Καταζήμεν, Epic, Doric, and Ἀθλικ for κατάζειν, fut. inf. act. of κατάγω, "to lead down," "to lead away;" fut: κατάζω—From κατά and ἄγω.

Line 54. Θέω, nom. sing. masc. pres. part. act. of Θέω, "to run:" fut. Θεύσωμαι, &c. Consult note as to the accentuation.

Line 55. Κήδει, 2 sing. Epic and Ionic for κήδη, 2 sing. pres. indic. mid. of κήδω, "to vex:" in the middle, "to care for," "to be concerned for." Compare Glossary on book 1, 56, s. ν κήδε̣ςον.

Line 57. Αἰπῶν, accus. sing. masc. of αἰπός, εἶα, ὃ, "high and steep," "high," "lofty," and so, "headlong," "sudden," said of that into which one falls headlong, and can not escape: hence αἰπὼν δέλθρον in the present passage, "headlong destruction."
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Line 60. "Εξαπολοιατο, Epic and Ionic for ἐξαπολοίωντα, 3 plur. 2 aor. opt. mid. of ἐξαπολλύμι, "to destroy utterly." in the middle, ἐξαπολλυμι, "to perish utterly."—From ἐκ and ὑπολλύμι.

"Ακηδοστοι, nom. plur. masc. of ἀκηδοστος, ov, "uncared for," especially "unburied," "without funeral honors."—From α, priv., and κηδεω, "to grieve," "to care for."

"Αφαντοι, nom. plur. masc. of ἀφαντος, ov, "invisible," "made away with," "blotted out," "without a trace."—From α, priv., and φαίνομαι, "to appear."

Line 62. Αἰσια, accus. plur. neut. of αἰσίος, ov, and also η, ov, "appointed by fate," "fated," "destined," hence, "agreeable to the decree of fate," and so, "meet," "right," "fitting."—From αἰα, "fate."

"Οματο, 3 sing. 1 aor. indic. mid. of ὀδεω, "to push," "to thrust," &c.: fut. ὀδήσω, and (as if from a radical form ὄδω) ὄσω. The other tenses follow the fut. ὄσω, as 1 aor. ὄσα: perf. ὄσα, &c.: 1 aor. mid. ὄσάμην and ἓσάμην, &c. Consult note as to the force of the middle here.

"Ανετράπεστο, 3 sing. 2 aor. indic. mid. of ἀνατρέπω, "to turn up or over," "to overturn," "to throw down." In the middle, "to fall over," &c.: fut. ἑο: 2 aor. mid. ἀνετραπόμην.—From ἄνα and τρέπω.

"Εξίσπασε, 3 sing. 1 aor. indic. act. of ἐκσπάω, "to draw out," fut. σώ: 1 aor. ἐξίσπασα.—From ἐκ and σώ.

"Εκκλέστο, 3 sing. 2 aor. indic. of the middle deponent κέλ-ομαι, "to call to or on:" fut. κελάσομαι: 1 aor. ἐκελησάμην: 2 aor. Homeric, ἐκκληλόμην, which must be regarded, in effect, as a syncopated form of the reduplicated ἐκεκληλόμην. Observe that κέλ-ομαι properly is a kind of poetic form for κελέω, and, like it, signifies, strictly, "to set in motion, urge on, command," &c. Sometimes, however, as in the present case, it adds to the signification of κελέω that of καλέω.

Line 68. "Ἐναρων, gen. plur. of ἐναρα, ων, τα (used only in the plural), "the arms," &c., "of a slain foe," "spoils," "booty."—Akin to ἔνερος, and so conveying strictly the idea of their owner being sent to the nether world.

Line 71. Τεθνητας, accus. plur. of τεθνής, ὁτος, Epic and Ionic for τεθνεός, perf. part. act. of ὁνήσκω, syncopated from τεθνη-κώς, &c.

Line 74. "Αναλκείης, Epic and Ionic for ἀναλκελαῖς, dat. plur. of ἀναλκελεῖα, ας, ἡ, "want of strength," "spiritlessness."—From ἄ, priv., and ἄλκη, "strength."
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"Εγκέκλιται, 3 sing. perf. indic. pass. of ἐγκλίνω, "to lean upon," &c.: fut. ἐγκλίνω: perf. act. ἐγκέκλικα: perf. pass. ἐγκέκληματι, &c.—From ἐν and κλίνω.

'Ιθύν, accus. sing. of ἰθύς, ύς, ἤ, "a direct impulse," "an impulse;" then, "a plan, undertaking, purpose," &c.—From ἰθίς, ἤ: straight," "direct," &c.

Line 80. Στῆτε, 2 plur. 2 aor. imperative act. of ἱστημι, "to place," &c.: fut. στήσω: perf. ἱστήκα, "I stand:" 2 aor. ἱστην, "I stood."

'Ερυκάκετε, 2 plur. 2 aor. imper. act. of ἐρύκω, "to restrain," and the reduplicated form for ἐρύκετε. Thus, 2 aor. ἤρυκον, reduplicated form ἐρύκακον, &c.

Line 82. Πεσέειν, Epic and Ionic for πεσεῖν, 2 aor. inf. act. of πίπτω, "to fall." Compare Glossary on book i., 243.

Line 83. 'Εποτρύνητον, 2 dual pres. subj. act. of ἐποτρύνω, "to stir up," "to arouse," &c.: fut. ὑνύν, &c.—From ἐπί and ὑπόνω.

'Επείγει, 3 sing. pres. indic. act. of ἐπείγω, "to urge:" in the middle, "to hasten." Compare Glossary on book ii., 354.

Τεραιάς, accus. plur. fem. (γυναῖκας being understood) of γεραιός, ἅ, ὅν, "old." In Homer, however, always connected with notions of dignity and rank, and hence, "of rank," "venerable," &c.

Line 87. Οἶξα, nom. sing. fem. 1 aor. part. act. of οἶγμι or οἶγνυ, "to open:" fut. οἶξε: 1 aor. οἶξα: 1 aor. part. οἶξας, ας, αν. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, οἶξεν, οἰξαν, and imperf. pass. οἰγνυντο. The compound ἄνοιγω, ἄνοιγνυμι, is much more frequent than the simple form.

Κληδί, dat. sing. of κλης, ἅδος, ἤ, Epic and Ionic for κλεις, εἴδος, ἤ, "a key."

Line 89. Χαριστάτος, nom. sing. masc. of χαριστάτος, ἦ, ὅν, "most elegant." Superlative of χαρίει, ἱσσά, ἵν, "pleasing," "agreeable," and this from χάρις.

"Ποσεχέσθαι, 2 aor. infin. mid. of υποσχέομαι, contracted -οῦμαι. Strictly, "to hold one's self under," hence, "to ake upon one's self," i. e., "to undertake, promise, engage," &c.: fut. υποσχέσημαι: 2 aor. υπεσχόμην, &c. This verb υποσχέομαι is, strictly, only a collateral form of υπέχομαι, which accordingly supplies several of its tenses.
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Line 94. 'ίνις, accus. plur. (contracted from ἢνιας) of ἢνις, ios, ἢ, nom. plur. ἢνις, "a yearling," "a year old."—From ἴνος, "a year."

'Κέατας, accus. plur. fem. of ἱκέατος, ἢ, ov, Epic and Ionic for ἱκέατος, "unloaded," said of animals which have never yet been worked; such as were used in sacrifices.—From ἅ, priv., and κέατος, "pricked."

Line 96. Ἀπόσχη, 3 sing. 2 aor. subj. act. of ἀπέχω, "to keep away;"

fut. ἀφέω: 2 aor. ἀπέχων.—From ἀπό and ἔχω.


'Εδείδμεν, Epic syncopated form for ἐδείδμεν, 1 plur. perf. indic. act. of δείω, "to fear." Compare Glossary on book iii., 242, s. v. δειόντες.

'Ορχαμον, accus. sing. of ὄρχαμος, ov, ὁ; strictly, "the first of a row," "a file-leader;" hence, in general, "the first," "a leader."—From ὄρχος, "a row."

Line 101. Ἰσοφαρίζεν, pres. inf. act. of ἰσοφαρίζω, "to make one's self equal," "to match one's self with," "to vie with."—From ἰσος and φέρω, and so, properly, ἰσοφαρίζω.

Λῆξαν, Epic and Ionic for Λῆξαν, 3 plur. 1 aor. indic. act. of λῆγω, "to cease from," "to leave off;" fut. λῆξα. Compare Glossary on book i., 210, s. v. λῆγε.

Φὰς, Epic and poetic for ἐφησαν, 3 plur. imperf. indic. act. of φημί, &c.


'Ελέληξεν, Epic for ἐλεληξῆσαι, 3 plur. 1 aor. indic. pass. of ἐλελήξαω. Compare Glossary on book v., 497.


Βουλεύτησαι, Epic and Ionic for βουλεύτας, dat. plur. of βουλεύτης, οὖ, ὃ, "a counselor," "one who sits in council."

From βουλέω, and this from βουλή.

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Δαίμον, dat. plur. of δαίμων, ους, "a god," "a goddess."

Line 115. "a deity."

'Αρησαθή, I aor. inf. of the middle deponent ἄρομαι, "to pray;" fut. ἄρομαι, Epic and Ionic ἄρομαι: 1 aor. ἡρασάμην, Epic and Ionic ἥρασάμην. —From ἄρα, "a prayer."

Σφυρά, accus. plur. of σφυρόν, οῦ, τό, "the ankle." —Akin to σπείρα, σφαίρα, from the notion of roundness common to them all.

Δέρμα, nom. sing. of δέρμα, ατος, τό, "the skin, hide of beasts." —From δέρα, "to skin," "to flay."

'Αντυς. Consult Glossary on book v., 262, s. v. ἀντυγος and note ad loc.


Θέεον, Epic and Ionic for θεεον, 3 sing. imperf. indic. act. of θεω, "to run:" fut. θεεομαι.

Συνίτην, Epic for συνιτητην, 3 dual, imperf. indic. act. of συνίτημα, "to go or come together."


Line 124. "Οπωπα, 1 sing. of the Epic and Ionic second perf. act. of δραω, "to see:" perf. ἐώραξα, &c. Observe that ὁπωπα is never used by the Attic prose writers.

Δυστήνων, gen. plur. masc. of δύστηνος, ον, "unfortunate," "wretched." —From δίς and στήνω, "to groan," &c.


Δρύαντος, gen. sing. of Δρύας, αντος, ο, "Dryas," the father of King Lycurgus. The name properly means "Oak-man," and comes from ὁρας, ὁρος, η, "an oak."


Line 130. Δισόνοος, Epic and Ionic for Δισονόου, gen. sing. of Δι- σονος, ον, ο, "Dionysus," "Bacchus," god of wine vineyards, and of high enthusiasm; son of Jupiter and Semele.

Τιθύνας, accus. plur. of τιθύνη, ης, η, "a nurse." Strictly, the feminine of τιθύνος, "nursing," and this from τιθή, a rare collateral form of τιθη, "the teat or nipple of a woman's breast."


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Line 133. Σέθε, Epic and Ionic for ἵσανε, 3 sing. 1 aor. indic. act. of σεῖνω, "to put in quick motion," "to chase," "to drive." Compare Glossary on book iii., 26, s. v. σέβωνται.

Νυσθίον, accus. sing. neut. of Νυσθίος, a, an, "Nysion," "of or belonging to Nysa."—From Νῦσα, ης, ἦ, "Nysa," a mountain of Thrace. Consult note.

Line 134. ὑθόθλα, accus. plur. of ὑθόθλα, ων, το, "the sacred implements of the Bacchic Orgies," the thyrsus, &c.—From θίω, "to rave," &c.


Βυπτλήγι, dat. sing. of βυπτλήξε, ἦγος, ἦ, "an ox-goad."—From βοας and πλήσω, "to strike!" 2 aor. pass. ἐπιλήγην.

Δύσετο, Epic and Ionic for ἄδυσετο. Consult Glossary on book iii., 328.

'Tετεδζάτο, 3 sing. 1 aor. indic. mid. of ὑτοδέχομαι, "to receive!" fut. ὑκοδέχομαι: 1 aor. mid. ὑτεδεξάμην. From ὑπο and δέχομαι, the literal meaning of the verb being "to receive under," i. e., "to entertain;" and so here to receive and shelter.

Κόλπος, dat. sing. of κόλπος, ον, ὃ, "the bosom," "lap." Modern Greek κόλφος, whence the Italian golfo, and our gulf. Probably, also, akin to the Latin glob-us.

'Ωμοκλή, dat. sing. of ὄμοκλή, ἦς, ἦ. Strictly, "a calling out together," "a shouting of several persons;" but usually "any loud calling or shouting to a person," whether to encourage or upbraid; and hence here "a threatening shout."—From ὄμος, ὄμο, "together," "at once," and καλέω.

Line 138. Ὀδύσαντο, 3 plur. 1 aor. indic. mid. of the deponent ὀδύσσομαι, "to be incensed at." Only used in 1 aor. mid. ὀδύσσω (without augment, ὀδύσσω), and 3 sing. perf. pass. ὀδύσασται (for ὀδύσαται), with present signification. The root is probably ὄς, Sanscrit ḍīsh, "to hate," and so akin to the Latin odisse, as also to ὀδύσσομαι, ὀδύνη, &c.

Τυφλόν, accus. sing. masc. of ῥυφλός, ἥ, ὡν, "blind."—Probably shortened from ῥυφελός, and this derived from τύφω, and so, strictly, "smoky," "misty," "darkened."

Πείπαρα, accus. plur. of πείπρος, and also τ. ἐρας, ατος, τό poetic, and especially Epic, for περας, στος, τό, "the end,
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issue, or completion of a thing;” “the farthest or highest point;” “the extreme.”


Line 145. ἔρεινες, 2 sing. pres. indic. act. of ἔρεινα, “to ask,” “to inquire after.”—Like ἔρομαι, and derived from it.

Line 147. Χετ, Epic and Ionic for χετ, 3 sing. pres. indic. act. of χεμ, “to pour,” “to scatter;” fut. χεύσω, &c.


"Εαρος, gen. sing. of εαρ, εαρος, τό, “the Spring;” Strictly, Féar, with which compare the Latin ter, and the Persian behár.

Line 149. ἀπολήγει, 3 sing. pres. indic. act. of ἀπολήγω, “to cease,” “to leave off;” fut. ἔω.—From ἀπό and λήγω, “to cease.”

Line 150. δαχνναι, Epic, Doric, and Ἑλληνικά for δαχνᾶ, 2 aor. infin. pass. of the radical form δάω, “to teach;” 2 aor. pass. δάρνην, “I was taught;” infin. δαχτναι, “to be taught,” i. e., “to learn.”—Akin to δήναι, δι-δύσκω, to the Latin discere, docere, and perhaps to diecere, δείκ-νυμα.

"Ισαυν, 3 plur. of οἶδα, with regard to which consult Glossary on book i., 343.

"Εφύρη, nom. sing. of ἐφύρη, ἔ, ἦ, Epic and Ionic for ἐφύρα, ας, ἦ, “Ephyra,” the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

"οῦχο, dat. sing. of μνχός, οὐ, ὁ, “the innermost place or part,” “the inmost nook or corner,” “the farthest nook.”—From μν ω, “to close,” “to be shut.”

Αιολίδης, nom. sing. of Αιολίδης, ου, ὁ, “son of Αἰολα.”

Line 154. —From Αιολος, “Αἰολα.”

"Ηνόρεφν, accus. sing. of ηνόρεφν, ἦ, Εpic and Ionic for ἡνόρεα, ας, ἦ, “manliness,” “manly spirit.”—From ἄνηρ.

"Ωμασαν, 3 plur. 1 aor. indic. act. of ὅπαξα, “to make to follow,” “to send as a companion,” &c.; and hence "to give," “to bestow.” Compare Glossary on book v., 334.

"Εμήσαο, 3 sing. 1 aor. indic. of the middle deponent μήδομαι, “to devise,” “to plan;” fut. μήσαομαι: 1 aor. ἴησονμ. —From μήδος, “plan,” “any thing planned and done cunningly.”

Line 160 "Επεμήναρο, 3 sing. 1 aor. indic. mid. of ἐπεμάθημα,
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"to be mad after," "to have a frantic desire for:" fut. ἐπιμανοῦμαι. perf. ἐπιμιμημμα.—From ἐπί and μαίνομαι.

'Ἀντεία, nom. sing. of Ἀντεία, ἂς, ἂ, "Antea," daughter of Iobates, king of Lyicia, and wife of Proclus, king at Tiryns in Argolis. The Greek tragedians call the wife of Proclus Sthenoboea.

Ψευσμένη, nom. sing. fem. 1 aor. part. of the middle deponent ψεύδομαι, "to speak falsely," "to utter a falsehood." fut. ψεύδομαι: 1 aor. ἐψευσμάτησα. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ψεύδω, "to belie," "to cheat by lies," "to beguile," &c.

Line 163. Τεθναῖς, 2 sing. perf. opt. act. (syncopated form) of θνῄσκω. Consult Glossary on book iii., 102, s. v. τεθναίη.

Κάκτανε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. of κατακτεῖν, "to put to death." fut. κατακτέινα: perf. κατέκτηνα.—From κατά and κτείνω.

Line 164. Ἐθέλεν. Consult Glossary on book i., 112, s. v. ἔθελον.

'Αλείνε, Epic and Ionic for ἠλείνε, 3 sing. imperf. indic. act. of ἠλείνω, "to avoid," "to shun."—From ἠλή, "wandering."

Σεβάσαρο, Epic and Ionic for ἱσεβάσαρο, 3 sing. 1 aor. indic. of the middle deponent σεβάζομαι, "to have a religious dread of a thing."

fut. σεβάζομαι: 1 aor. ἱσεβάσαρα.—From σέβας, "reverential awe," "a feeling of awe and shame," which rises to prevent one's doing something disgraceful.


Πόρεν, Epic and Ionic for ἐπόρον, 3 sing. 2 aor. indic. act. of a form πόρω, assumed as a present for it; strictly, "to bring to pass," "to contrive," and hence: to give," "to deliver unto," &c.: perf pass. πέπρωμαι, "to be one's portion or lot," hence πέπρωμαι, 3 sing., "it has been or is fated," and πέπρωμα, "it had been or was fated."—Akin to πόρος, in the sense of "a way or means of achieving," &c.

Γράψας, nom. sing. masc. 1 aor. part. act. of γράφω; in Line 166. Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which last meaning comes in at a later period. (Compare Wolf, Prolegom., p. lxxxi. seqq.)

Πινακί, dat. sing. of πίνακης, ἄκος, δ. Strictly, "a board," "a plank," hence said of many things made of flat wood, and thus "a table."

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for marking or graving upon, and, at a later period, "a writing tablet," &c. (Consult note.)—According to Hemsterhuis, from an old word, πίνος, i.e., pinus, and so, strictly, a deal board. But, according to Buttmann (Ausz. Gr., ¶ 16, Anm., i., n.), from πλαῖς; so that, according to the Dorian custom, v would be put for λ, and i be inserted, as in πειντος.

Πτυκτός, dat. sing. masc. of πτυκτός, ἦ, ὢν, "folded." (Consult note.)—From πτύσσω, "to fold."

Θυμωθόρα, accus. plur. neut. of θυμωθόρος, ov, "harassing the soul," "heart-crushing," "heart-breaking;" and hence, "deadly," "baneful."—From θυμός, and φθείρω, "to corrupt, spoil, ruin," &c.

Line 170. Η'νωγεν. Consult Glossary on book ii., 280, s. v. ἡνωγεν.

'Ος (φ), dat. sing. masc. of the possessive pronoun ὦς, ἦ, ὢν, "his her own," for which the Epic and Ionic form is ἔος, ἐς, ἐν.

Πενθερός, dat. sing. of πενθερός, οὐ, ὅ, "a father-in-law," another Homeric term for which is ἐκφρός, though this term also signifies "a step-father." By later writers πενθερός is employed to denote, generally, a connection by marriage, e.g., "a brother-in-law," "a son-in-law," &c. Pott compares the Sanscrit bandhu, "a relation," from the root bandh, "to join," our bind, bond; to which, also, the Latin af-in-is probably belongs. (Etym. Forsch., i., 251.)

Line 171. Πομπή, dat. sing. of πομπή, ἦς, ἦ, "a sending," "a dispatching under an escort or in company," strictly for the sake of protecting, guiding, &c.; and hence "guidance," &c.—From πέμπω, "to send."


'Ἡτες (ἵτες), Epic and Ionic for ἦτες, 3 sing. imperf. in dic. act. of aίτεω, "to ask:" fut. ἔσω.

Χίμαρα, accus. sing. of χίμαιρα, ας, ἦ; properly, "a she-goat," and then, "the Chimera," a fire-spouting monster of Lycia, slain by Bellerophon. (Consult note.)—Properly the feminine of χίμαιρος, "a he-goat." The Dorians are said to have called only the young she-goat of the first year χίμαιρα (and also ἦ χίμαιρος), but an older one aιξ, a distinction which seems to be made by Theocritus, i., 6.

'Αμαμακέτν, accus. sing. fem. of χίμαιρακερός, ὔ, ὄν, "irresistible," "insupportable," "huge," "enormous." An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from μακρός, or μαμάω, but better from ἄμαχος, μα-μαχος, by a kind of reduplication, and so implying that which is not to be battled against; ὄ, priv., and μάχη.
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*Book 6.*  Line 180-195.

**Line 180.** Πεφνέμεν, Epic, Doric, and ΆEolic for πεφνείν, 2 aor. int. act. of the obsolete radical φένω, "to slay;" 2 aor. ἅπεφνην (shortened from the reduplicated form ἑπέφνην); 2 aor. inf. πεφνείν (shortened from πεφενείν).—No doubt akin to οὐφω.

**Line 182.** Αἰδομένιον, Epic and Ionic for αἰδομένιον, gen. sing. pres. part. pass. of αἴθω, "to light up," "to kindle:" in the passive, "to blaze," though rarely found here save in the participle αἰδόμενος, the inf. αἴθεσθαι, and the imperfect αἴθετο. Compare the root αἰθ-, in αἴθω, with the Sanscrit ēdh, "to burn," the Latin ard-, in ās-tus, the old high German eit, &c. (Benfey, Wurtzellex., i., 259.)

**Line 184.** Σολύμοις, Epic and Ionic for Σολύμοις, dat. plur. of Σολύμαι, ον, οί, "the Solymi," an ancient people of Lycia. Consult note.

**Line 185.** Μαχέσατο, Epic and Ionic for ἐμαχέσατο, 3 sing. 1 aor. indic. mid. of μάχομαι, "to fight:" fut. μαχέσομαι: 1 aor. ἐμαχέσομην.—From μάχη.

**Line 189.** Εἰς. Consult Glossary on book i., 311, s. v. εἰς.

**Line 192.** Βασιληίδος, gen. sing. of βασιληῖς, ιός, ή, a peculiar feminine of βασιλεῖος, ον, "regal," "kingly."—From βασιλεῖς.

**Line 193.** Ημιοῦν, accus. sing. neut. of ἡμιοῦς, εα, υ, "half." Homer mostly uses ἡμιοῦν, with a genitive, "a half," "the half;" though in the plural he sometimes makes ἡμίοις, &c., agree with the substantive. Some supply μέρος with ἡμιοῦν, but it is much better to regard it at once as having the force of a substantive.

**Line 194.** Τέμενος, accus. sing. of τέμενος, εος, τό, "a piece of land cut or marked off, assigned as a private possession," usually "inclosed corn land," &c.; hence, generally, "an inclosure." In a more special sense, "a piece of land marked off from common use, and dedicated to a god."—From τέμενα, "to cut off."

**Line 195.** Ψυταλίδος, Epic and Ionic for ψυταλίας, gen. sing. of ψυταλία, ας, η, "a planted place," "plantation land," as opposed to corn land (ἄρουρα).—From ψυτόν, "a plant," &c.
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'Αρούρης, Epic and Ionic for ἀρωρᾶς, gen. sing. of ἀρωρά, ἄς, ἥ, "tilled or arable land," "seed land," "corn land," answering to the Latin arrum. Also, in general, like γῆ, "ground," "soil," "land."
—from ἀρῶ, "to till."

Νόμονος, 3 sing. pres. opt. mid. of νέωμ, "to deal out," "to distribute:" fut. νεῖμω: 1 aor. ἐνεῖμα. In the middle, "to possess." (Consult note.) From Pindar downward the active is also found in the signification of the middle, "to hold," "to possess." Then again, as the owner occupied his own land, we have the middle, also, in the sense of "to dwell in," "to inhabit." The signification "to feed" is immediately connected with that of "to dwell in," since, with the early pastoral tribes (νουμόες), pasturage established possession.

Line 198. Παρελέξατο, 3 sing. 1 aor. indic. mid. of παραλέγω, "to put, lay beside or near;" in the middle, "to lay one's self beside or near," &c.; in Homer, usually of clandestine intercourse.
—from παρά and λέγω, "to cause to lie down."

'Αλήθον, accus. sing. neut. of Αλήθος, ἄ, ὂν, "Aleian," 1. c., of wandering. (Consult note.)—From ἀληθής, "a wandering."

'Αλάτω, Epic and Ionic for ἡλάτο, 3 sing. imperf. indic. of the deponent ἡλάκημα, "to wander." The more usual prose verb is πλανάομαι. From ἀληθής, "a wandering." 

Katέδων, nom. sing. pres. part. act. of κατέδω, "to devour," "to consume:" fut. κατέδωκα: perf. κατεδώκα, and also κατεδώκα. From κατά and ἔδω, "to eat."

Πάτον, accus. sing. of πάτος, ὄν, ὃ, "a path," "a haunt." Properly, "a beaten or trodden path." The root appears in the Sanscrit pad, "to go," hence patha, our "path."

Χρυσόνιος, nom. sing. fem. of χρυσόνιος, ὄν, "the golden-reined," "with reins of gold."—From χρυσός and ἤνια, "reins."


Line 203. Αριστεύειν, pres. infin. act. of ἀριστεύω, "to be ἀριστος," "to be best or bravest," "to be conspicuous for valor." fut. ὄσω.—From ἀριστος, "best," "bravest."

Ὑπέροχον, poetic and Ionic ἑτεροχον, accus. sing. masc. of
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υπερέχω, ou, "superior," "distinguished above." —From ὑπερέχω, poetic and Ionic for ὑπέρεχω.

LINE 209. Αἰσχυλεῖν, Epic, Doric, and Æolic for ἀἰσχύλεῖν, pres. inf. act. of ἄεισχύνω, "to disgrace," "to bring shame upon:" fut. ὑν. — From ἄεισχύνο, "shame," "disgrace."

LINE 213. Κατέπηγμα, 3 sing. 1 aor. indic. act. of καταπηγγίμεν, "to fix down:" fut. καταπηγγίμα: 1 aor. κατέπηγμα.—From κατα and πηγγίμα, "to fix."

LINE 217. Ἑρύεικα, nom. sing. masc. 1 aor. part. act. of ἄρυκα, "to detain:" fut. ἤρυξα.—Akin to ἄρω.

Πόρων, Epic and Ionic for ἄπορον, 3 plur. 2 aor. indic. act. from πόρον. Consult Glossary on line 168, s. v. πόρον.

Τυρτόν, accus. sing. masc. of τυρτός, ὃν; later, also, ἤ, ὅν, "little," "small," "young."—Probably akin to τυτόδι τήθη.

LINE 222. Κάλλιφ', i. e., κάλλιπε, Epic for κατέλπηπε, 3 sing. 2 aor. indic. act. of καταλείπω, "to leave behind:" fut. ψω: 2 aor. καταλείπον.—From κατα and λείπω.

Θήβαιν, Epic and Ionic for Θήβαις, dat. plur. of Θήβας, ὅν, αἱ, "Thebes." Some, however, write it Θήβαιν, without the subscript ι, and regard it as an adverb.

LINE 228. Πόρη, 3 sing. 2 aor. subj. act. from πόρον. Consult Glossary s. a by on line 163, s. v. πόρον.

Εὐαρέμεν, Epic, Doric, and Æolic for ἐυαρέμεν, pres. inf. act. of ἐναρέω, "to slay," "to kill:" fut. ἐναρῶ: 2 aor. ἐνάρων. According to Buttmann, no compound with ἀρο, but derived from ἐναρο, akin to ἐναρα, ἐναρίζω, and so, strictly, "to send to the nether world." (Lexil., s. v. ἀνάνοθεν, 10.)

Επαμείϕομεν, with the shortened mood-vowel for ἐπαμείϕω, 1 plur. 1 aor. subj. act. of ἐπαμείϕω, "to exchange:" fut. ψω: 1 aor. ἐπαμείϕα.—From ἐπι and ἡμίήϕω.

Γνώσει, 3 plur. 2 aor. subj. act. of γιγνώσκω, "to know:" fut. γνώσουμαι: perf. γνώσκα: 2 aor. γνώνων. Consult, as regards the root, Glossary on book i., 199.

Δειπνῦν, 3 dual, 2 aor. indic. act. of λαμπάνω, "to seize," "to grasp:" fut. λήψομαι: 2 aor. ἱλαβον. Lengthened from a root ΛΑΒ-.

Πιστῶσαντο, Epic and Ionic for ἐπιστῶσαντο, 3 plur. 1 aor. indic. mid. of πιστῶ, "to make faithful or trustworthy," "to exact a pledge or warrant from one:" fut. ὑν. In the middle, "to give one another pledges," "to give mutual pledges:" fut. πιστῶσομαι: 1 aor. ἐπιστῶσαντον. From πιστός, "faithful," "true."
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Line 234. ἔξελετο, Epic and Ionic for ἔξελετο, 3 sing. 2 aor. indic. middle of ἔξαρε, "to take away;" fut. ἔξαρήσω: 2 aor. mid. ἔξελέμην.

Line 235. ἁμείβεν, Epic and Ionic for ἁμείβεν, 3 sing. imperf. indic. act. of ἁμεῖον, "to exchange:" fut. ᾑψω: 1 aor. ᾑψις.—Akin to ἄμφι, Latin amb—. (Buttmann, Lexil., s. v. ἐρμα, 2.)

Line 236. ἐννεάδοιον, gen. plur. neut. (τευχέων being understood) of ἐννεάδοιος, ov, "worth nine oxen."—From ἐννέα and βόος.

θέον, Epic and Ionic for θέον, 3 plur. imperf. indic. act. of θέω, "to run;" fut. θεύσωμαι.

εἰρήμαι, nom. plur. fem. pres. part. of the middle deponent ἐρομαι, "to question about," "to inquire about:" fut. εἰρήσομαι. This verb ἐρομαι is commonly said to be Epic and Ionic for ἐρομαι, but it is more correct to call ἐρομαι merely a collateral form of ἐρομαι.

"Ετας, accus. plur. of ἐτης, ov, ὣ, "a relative." Consult note.

πόσις, accus. plur. of πός, ὣς, ὅ, "a husband." Observe that the genitive in Attic, also, is πόσις, not πός.

The dative, however, is πόσει, Epic πόσει: voc. πόσις or πός. In plur. πόσεις. For the etymology, consult Glossary on book iii., 329.

"Εφόπτω, 3 sing. pluperf. indic. of ἐφάπτομαι. Compare Glossary on book ii., 15, s. v. ἐφάπτω.

ἐξαίτης, Epic and Ionic for ἐξαιτᾶς, dat. plur. fem. of ἐκατό τός, ἡ, ὣν, "scraped," "smoothed," "polished."—From ἐξεω, "to scrape," "to smooth," "to polish;" ἀλθοῦσα, Epic and Ionic for ἀλθοῦσας, dat. plur. of ἀλθοῦσα, ἡς, ἡ, "a corridor," "a portico." The term is properly an adjective, στοά being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From ἀλθω, "to light up," "to glow," &c.


"Ενεσα, Epic and Ionic for ἐνεσά, 3 plur. imperf. indic. act. of ἐνεψι, "to be in."

Δεῦρμηνου, nom. plur. masc. perf. part. pass. of δέμω, "to build:" perf. pass. δεῦρημα. The fut. act. δεμω, and perf. act. δέμηκα, are nowhere found.—Akin to ἄω, ἄμω, root of ἀμωμε. Latin domus, &c.
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**Line 246.** 
Kομώντο, Epic and Ionic for ἱκομώντο, 3 plur. impert.  
indie. mid. of kομών. Compare Glossary on book i., 476,  
e. v. kομήσαντο.

Μυηστής, Epic and Ionic for μυηστᾶς, dat. plur. fem. of μυητής,  
ή, όν, "wedded." Literally, "wooed," "courted;" and hence "won  
and wedded." In Homer, always ἀλοχος μυηστή, "a wedded wife."  
—From μνώμως, "to woo to wife."

**Line 248.** 
Τίγες, noun. plur. masc. of τίγες, ον, "roosed," "im-  
closed."—From τίγος, "a roof," "a covering."

Αἰώνες, Epic and Ionic for αἰῶνες, dat. plur. fem. of  
αἰὼνος, α, ον; also, ος, ον, "modest." Primitive meaning,  
"regarded with awe or reverence," "august," "venerable." In Homer  
and Hesiod, said only of persons as superiors or elders, persons  
under divine protection; especially of the wife or mistresa of the  
house; and so, in general, of women, "deserving respect," "ten-  
der;" and hence "bashful," "modest."—From αἰών.

**Line 250.**
'Ηπιόδωρος, nom. sing. fem. of ἡπιόδωρος, ον, "that gives  
soothing gifts," "soothing by gifts," "fond."—From ἡπιος,  
"soft," "gentle," &c., and δωρ, "a gift."

φι, Epic and Ionic for ἕφυ, 3 sing. 2 aor. indic. act. of  
φώ. Compare Glossary on book i., 513, s. v. ἱμπέφωνα;  
and consult note, ad loc.

**Line 255.**
Τείρομαι, 3 plur. pres. indic. act. of τείρω, "to harass."  
Literally, "to rub," "to rub away." Found only in the  
pres. and imperf. active and passive.

Δυσώνομοι, nom. plur. masc. of δυσώνομος, ον, "bearing an ill  
name," "hateful to hear named," "abominable."—From ὄς and ὄνομα.

Μεληδέα, Epic and Ionic for μεληδή, accus. sing. masc.  
of μεληδῆς, ἐς, "honey-sweet."—From μέλε and ἠδές.

'Ενείκυ, Epic and Ionic for ἑνέγκυ, 1 sing. 1 aor. subj. act. of  
φέρω, "to bring:" sut. οἶαω: 1 aor. ἱνεῖγα, Epic and Ionic ἱνεία.  
Σπείρας, 2 sing. 1 aor. subj. act. of σπεῦδω, "to pour out  
a libation:" sut. σπείρω: 1 aor. ἱπείρα.

**Line 259.**
'Ονήσαι, with the shortened mood-vowel, for ὄνησαι,  
and this Epic and Ionic for ὄνησο, 2 sing. 1 aor. subj.  
mid. of ὄνισμι, "to profit, advantage, help," and hence "to refresh;"  
in the middle, "to have profit, advantage," "to enjoy help," and hence  
"to be refreshed." sut. ὄνησα: 1 aor. ὄνησα: middle, ὄνυμαί: fut.  
ὄνυσμαι: 1 aor. ὄνησίσμην. — A reduplication from the root ON-,  
which appears in the derivative tenses and forms.

Πέρας, Epic, Doric. and ἌFolic for πίθ, 2 sing. 2 aor subj. at
of πίω, "to drink:” fut. πίωμαι, and, after Aristotle, πιεμαι (found, indeed, as early as Xenophon): 2 aor. ἔπιαν. Other tenses are formed from a root ΠΟ-; as, perf. πέτσωκα: perf. pass. πέτσωμαι: 1 aor. pass. ἔποθην, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

Κεκμηνάτι, Epic syncopated form for κεκμηνάτι, dat. sing. Line 261. perf. part. act. of κύμων, "to work one's self weary," "to become exhausted," &c.: fut. καμοθαί: perf. κεκμηκα, which Homer mostly uses in the Epic syncopated participle κεκμηνάς, κεκμηνάτι, κεκμηνάτα, but also accus. plur. κεκμηνάτας. — Lengthened from a root ΚΑΜ-, which appears in the other tenses.

'Αξέζει, 3 sing. pres. ind. act. of άξεζω, Ionic and poetic for αξέζω, αξέζω (Latin augeo). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future άξεζήσω, and 1 aor. ήξεζα, "to increase," "to strengthen," "to enlarge," &c.

'Ετροιν, Epic and Ionic for έτρας. Consult Glossary on line 239.

'Αείρε, 2 sing. pres. imper. act. of άείρω, Ionic and poetic for the Attic αίρω, "to raise:” fut. αέρω, contracted ἄρω: 1 aor. ήειρα: 1 aor. subj. αέρα: 1 aor. mid. ήειράμην, ήραμην, ἄραμην. The other moods are usually from 2 aor. άρεσθαι: 1 aor. pass. ήέρθην, &c.

'Απογονώνσης, 2 sing. 1 aor. subj. act. of άπογονώ, "to enervate," "to enfeebled." Properly, "to take from one the proper use of his limbs."—From ἄπο, and γνην, "a limb."

Λάθωμαι, 1 sing. 2 aor. subj. mid. of λαθώω, "to escape notice," &c.: in the middle, "to forget:” fut. λήσω: 2 aor. act. ἔλαθον: 2 aor. mid. ἔλαθομην.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin lateo.

'Ανιπτωσίν, Epic and Ionic for άνιπτως, dat. plur. fem. of άνιπτος, on, "unwashed."—From ὰ, priv., and νίπτω, "to wash."

'Αξόμαι, 1 sing. pres. indic. of the middle, deponent Line 267. άξόμαι, "to dread." Compare Glossary on book iv., 487, s. v. άξομένη.

Λάθρω, dat. sing. of λάθρον τό, or λάθρος, on, ὰ, "defile," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as blood streaming from wounds, gore; but when coupled with ἅμα, the reference then is to
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blood and dust from battle. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for dust.—Akin to λύμη.

Πεπαλαγμέννυν, accus. sing. masc. perf. part. pass. of παλάμω, "to stain," "to besprinkle:" fut. ξυ: perf. pass. πεπαλαγμαί.—From πάλλω, "to shake," for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχετάσσεαι, Epic lengthened form for εὐχετάσσαι, pres. inf. of the middle deponent εὐχετάσσαι, poetic for εὐχομαι, "to pray to." Only found in the present and imperfect.

Line 270. Θυέσσιν, Epic and Ionic for θύεσσιν, dat. plur. of θύος, εος, το, "an offering of incense." (Consult note.)—From θύω, "to offer up."

'Αλλισσα, nom. sing. fem. 1 aor. part. act. of ἄλλις, "to gather together," "to convene:" fut. σω.—From ἄλλης, "all together," "in crowds," &c.—Probably from ἄ, copulative, and εἴλα, ἐόλημαι, "to crowd together," &c.

Line 280. Καλέσσω, Epic and Ionic for καλέσω, 1 sing. 1 aor. subj. act. of καλέω, "to call," "to summon," &c.: fut. καλέω: 1 aor. ἐκάλεσα, &c.

Line 285. 'Ατέρποι, gen. sing. fem. of ἄτερπος, ὄν, "joyless."—From ἄ, priv., and τέρπεω.

'Οίζως, gen. sing. of οἶζως, ὄς, ἡ, "sorrow," "woe," "distress;" in Attic, οἶζες, as a dissyllable.—From οἶ, the cry of woe.

'Εκελαθέσσαν, Epic reduplicated form of the 2 aor. inf. mid. of ἐκλαθώνω, "to quite forget," "to forget entirely:" fut. έκλησω: 2 aor. ἐξελαθών, with Epic reduplication, ἐξελαθάθων: 2 aor. mid. ἐξελαθόμην, with Epic reduplication, ἐξελαθάθομην.—From ἐκ and λαθάνω.

Μολοῦσα, nom. sing. fem. 2 aor. part. act. assigned to έμολον, "I went." No present μολέω occurs, except in very late and bad authorities. Compare Glossary on book iv., 11, s. v. παρμέμβλωκε.

Line 286. 'Αλλίσσαν, Epic and Ionic for ἄλλίσσαν, 3 plur. 1 aor. indic. act. of ἄλλις, "to gather together," "to convene." Compare Glossary on line 270, s. v. ἄλλισσας.


Line 289. Παμποίκιλοι, nom. plur. masc. of πομποίκιλος, ὄν, "all variegated."—From παῦς, πάς, πᾶς, and ποικίλος, "variegated."
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Line 290. Σιδώνιος, gen. plur. fem. of Σιδώνιος, η, on, "Sidonian," and this Epic and Ionic for Σιδώνιος, a, on.—From Σιδών, "Sidon."

Line 291. Σιδώνιθεν, Epic and Ionic for Σιδωνίθεν, ἀdv., "from Sidon."—From Σιδών, "Sidon."


Εὐπατέρειαν, accus. sing. of εὐπατέρεια, ας, ἡ, "of illustrious sire," "daughter of a noble sire."—From εὖ and πατὴρ.

Ποικίλμασιν, dat. plur. of ποικίλμα, οτα, τὸ, "variegated work," "a variegated figure," "rich and variegated embroidery."—From ποικίλλω, "to variegate," "to embroider," &c.

Line 295. Ἀπέλαμπτεν, 3 sing. imperf. indic. act. of ἀπόλάμπω, "to glisten," "to shine forth on the view:" fut. ὕσο: 1 aor. ἀπέλαμψα.—From ἀπὸ and λάμπω.

Νείατος, nom. sing. masc. of νεϊάτος, η, on, Epic and Ionic for νεῖάτος, η, on, "the last," "lowest," "undermost." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

Μετεσσεύνω, 3 plur. imperf. indic. of the middle depenent μετασσέωμαι, "to hurry along with."—From μερὰ and σέω, with regard to which last compare Glossary on book iii., 26. s. v. σέωνται.

"Ωἶξε, Epic for ὁξε, 3 sing. 1 aor. indic. act. of οἶγνυμι, "to open:" fut. οἰξῶ: 1 aor. φξα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἦνολγα, ἦνοιγνυμι, is much more frequent than the simple οἶγνυμι.—Lengthened from the radical οἶγω.

Κισσῆς, nom. sing. of Κισσῆς, ἰδός, ἡ, "daughter of Cissens." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κισσεῖς, ἑως, Ionic ἱδός, ὁ, "Cisseus," a Thracian prince.

Ἰέρειαν, accus. sing. of ἱέρεια, ας, ἡ, "a priestess." A feminine from ἱερεῖς. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἱερία.

Ολούνυγχ, dat. sing. of ὀλούνυγχ, ἡς, ἡ, "any loud crying," especially of women invoking a deity. The sense of
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hneling, like the Latin ululatus, is rare; indeed, in Euripides (Med., 1176) it is expressly opposed to a wailing cry. — From ἀλοῦσα.

L. 305. "Ερυσιπτόλε, voc. sing. form. of ἀρυσιπτόλες, "protecting a state or city." — From ἀρυσιπτάμεν and πόλις.

Line 306. "Ας, 2 sing. 1 aor. imper. act. of ἄγνωμ, "to break;" fut. ἄξω : 1 aor. ἐξα, Epic ἐξα, Homeric participle ἐξας; perf. ἐξαγα.


Line 309. "Ιερεύσαμεν, with the shortened mood-vowel, for iερεύσαμεν, 1 plur. 1 aor. subj. act. of iερεύω, "to sacrifice," &c. "Ανένευ, 3 sing. imperf. indic. act. of ἄνανευω; strictly, "to throw the head back," in token of denial, which we express by shaking the head; opposed to κατανεύω; hence "to refuse," "to deny." — From ἄνα and νείω.


L. 315. "Τέκτονες, nom. plur. of τέκτων, ους, ὣ, "any worker in wood," especially "a carpenter, joiner, builder." In the present instance joined with ἄναρχες, and having, therefore, a kind of adjectival force, "workmen." — From τεκτω, 2 aor. inf. τεκείν.

Line 319. "Ενδηκάπης, accus. sing. neut. of ενδηκάπης, v. gen. ες, "eleven cubits long." — From enδεικα and πῆς, "a cubit."

Line 320. "Πορκης, nom. sing. of πόρκης, ou, ὣ, "a ring," "a hoop," especially of gold, which passed round the place where the iron head of a spear was fastened to the shaft.

Line 321. "Εποντα, accus. sing. pres. part. act. of the old verb ἐπιω, "to be about or with," "to be busy about," &c.: fut ἐποιο : 2 aor. ἐπονυ (not ἐπονυ) : inf. ἐπηνεῖν : part. ἐπιῶν. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, ἐποιεῖ, "to follow," is very frequent in prose.

Line 322. "Ἀφωντα, Epic lengthened form for ἀφωντα, accus. sing. pres. part. act. of ἀφῶ, "to handle, feel, examine:" fut ἴσω. — Akin to ἀπω.

Line 323. Διμώγει, Epic and Ionic for διμώςει, dat. plur. of διμω, ἦς, ἦ; strictly, "she that is tamed or enslaved," and so "a fe-
male slave taken in war." Hence, in general, "a female slave attendant." Of frequent occurrence in Homer, who only has the plural, and that usually joined with γυναικες.—From ὀδυμω, "to subdue."

Line 326. "Ενθεο, Epic and Ionic for ἐνέθων, 2 sing. 2 aor. indic. mid. of ἐντίθημι.

Line 327. φθινόσονας, 3 plur. pres. indic. act. of φθινόω, "to perish," "to waste away." Poetic form for φθίνω, the more usual present for φθιώ, "to perish," &c.

Line 329. Ἀμφιδήθης, 3 sing. 2 perf. indic. act. of ἀμφιδίαω, "to light up or kindle around." In the perfect and pluperfect, "to burn or blaze around."—From ἀμφί and δίαω.

Line 330. Μεθίντα, accus. sing. pres. part. act. of μεθίνημι, "to relax."

*Ἀνα, the preposition ἄνα, written with anastrophe, to ἄναστηθί, "up," "arise." Usually ἄλλα ἄνα. In this signification of the preposition, the last syllable is never elided. The apocopated ἄν is always for ἄνεστη.

Θέρηται, 3 sing. pres. subj. pass. of θέρω, "to warm, heat, burn." Homer uses the passive only, with a future middle, θέρωμαι: 2 aor. θέρνω: subj. θέρεω for θέρω. Hence θέρος, θερζώ, θέρμος, &c. As θ was changed, in Aeolic and Doric, into φ, it is plain that to this family belong the Latin feraeo and febris; probably, too, torreo, with the English dry, German dörren, dorren, &c.

Neμέσσι, Epic and Ionic for νεµέσσι, dat. sing. of νεµέσσις, εος, ἦ; in the dative, νεµέστι, contracted νεµέτι, for which the Ionians have gen. νεµέσσιος, dat. νεµέστι, contr. νεµέστι, "indignation." Compare Glossary on book ii., 223, s. v. νεμέσσηθεν.

Line 336. Ἡμήν, 1 sing. imperf. indic. of ἡμαί, "I sit." Consult Glossary on book i., 512, s. v. ἡστο.


Προπρεπέσθαι, 2 aor. inf. mid. of προπρέπω, "to make another turn toward:" in the passive, "to turn one's self toward," &c.: "ut pro præsūma: 2 aor. προπραπόμην.—From πρὸ and πρέπω.

*Ωρμῆσε, 3 sing. 1 aor. indic. act. of ὀρμῶ, "to urge on," &c. In the middle, "to rush," &c.—From ὀρμή, "any violent pressure onward," &c.

Line 339. Ἐπαμειθεται, 3 sing. pres. indic. mid. of ἐπαμειθῶ, "to exchange," "to interchange," &c.; in the middle, "to change from one to another," "to come alternately:" fut. ἐπαμειθήσομαι: 1 aor ἐπαμειθώμην.—From ἐπι and ὑμείθω.
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Line 340. Δυω, 1 sing. 2 aor. subj. act. of δύω or δύω, "to enter;"
"to put on;" fut. δύω: 2 aor. δύω.


Kακομηψανον, gen. sing. of κακομηψανος, on, "contriving evil," "mischief devising."—From κακός and μηχανή.

"'Οκρνυόεσης, gen. sing. fem. of οκρνυόες, οκρνυά, ἄν, "cold," "chilling," "making one shudder;" hence "fearful," "dreadful." Properly, with ὀ euphonic, for οκρνυόες, "icy-cold," "chilling."

Ὁύελλα, nom. sing. of ὑύελλα, ἦν, ἦ, "a storm" of the most violent kind, "a hurricane."—From ὑω, "to rush," &c., as ὑελλα from ὑω, ἄναμ.

Line 348. ᾿Απήρας, 3 sing. of an old Epic 2 aor. indie., found only in the 3 person; as, subjunctive ἵπτο, optative ἵπτος, "to hurry," "to swept away;" said of running water. Of uncertain derivation. Buttmann (Lexil., s. v.) supposes it to come from ἵπω, as an Ionic collateral form of ἵπω.

Τεκμηράντα, Epic and Ionic for ἑτεκμηράντα, 3 plur. 1 aor. indie. of the middle deponent τεκμαίρομαι, "to set as an end or boundary;" hence "to ordain, decree," especially of the Deity or Fate: fut. τεκμαρω: 1 aor. ἑτεκμηρά: 1 aor. mid. ἑτεκμηράμην.—From τεκμαρ, "a fixed mark, end, or boundary."

"Οπίσω, Epic and poetic for ὅπισω, adv., 1, of place, "behind," "backward." 2, of time (as in the present instance), "hereafter," "afterward." This is, generally speaking, the force of ὅπισω, as regards time, but not always, as Passow and others contend. In book i., 343, the reference is to the past, not, as Passow maintains, to the more remote, as contrasted with the immediate future, which would weaken the force of the passage. The same remark will apply to book iii., 109. (Compare Thes. Græc. Ling., ed. Hase, col. 2092, seq.)

Line 353. Ἐπαυρήσασθαι, fut. inf. mid. of ἑπαυρήσκομαι, "to enjoy," "to reap the fruit of;" fut. ἑπαυρήσαμαι. Compare Glossary on book i., 410, s. v. ἑπαυρήσαμαι.

"Ἔκο, Epic and Ionic for Ἔκο, 2 sing. pres. imper. mid. of ἕκο. Consult Glossary on book i., 48, s. v. ἕκο.

Δήρο, dat. sing. of δήρος, on, ὁ, and later ἦ, "a seat." Consult Glossary on book iii., 424.

Line 357. ὸπέσο, "hereafter." Consult Glossary on line 352.

"Αοίδημοι, nom. plur. masc. of ἀοίδημος, on, "a subject of song." Generally in a good sense, "famous in song?"
here, however (and the only time it occurs in Homer), in a bad sense.—From οὐδός, "song," &c.

**Line 363.** Compare Glossary on book iv., 421, s. v. ὄρνυται阴道是hot.

**Line 364.** Καταμάρρυσ, 3 sing. 1 aor. subj. act. of καταμάρρυσ, "to grasp," "to catch hold of," and hence "to overtake;" fut. ψω: 1 aor. κατέμαρρυσα.—From κατά and μάρρυσ.

**Line 366.** Οἰκήμας, accus. plur. of οἰκεῖος, ὡς, ὧς, Epic and Ionic for οἰκεῖος, ἡ, ὦς, ὡς, "an inmate of one's house," "a member of one's family."—From οἶκος.

**Line 367.** Τυπότροπος, nom. sing. masc. of ὑπότροπος, on, "turning back," "returning."—From ὑποτρέπω.

**Line 368.** ἤξομαι, 1 sing. fut. indic. of ἤκνεομαι, "to come;" fut. ἤγομαι: perf. ἤγομαι, &c.

**Line 369.** Δαυόσιν, Epic lengthened form for δαὐῶσιν, 3 plur. 2 aor. subj. pass. of δαὐῶ, "to subdue." Compare Glossary on book i., 61, s. v. δαμῆ.

**Line 370.** Ἐναιετάωντας, accus. plur. of ἐναιετάων, ὄνομα, on, "well-dwel;" "well-inhabited," and hence "lying well," "well-situated." No such verb as ἐναιετάω occurs.—From ἐν and ναιετάω, with regard to which consult Glossary on book iii., 387, s. v. ναιετάωσθ.

**Line 372.** Ἐνπέπλω, dat. sing. fem. of ἐπεπλω, on, "with a beautiful peplus ;" hence, generally, "well-clad," &c.—From ἐν and πέπλος, with regard to which last consult note on book v., 315. 


**Line 374.** Μυρομένη, nom. sing. fem. pres. part. mid. of μύρω, "to flow, run, trickle;" &c. In the middle, "to melt into tears;" and hence, generally, "to shed tears," "to weep."—From this verb comes, by reduplication, μορφίνω, Lat. murmur. Later writers employ, instead of it, μυρολογέω and μυρωδέω, like ὄρνυται阴道是hot. Hence Latin marco.

**Line 375.** Τέτεμεν, Epic and Ionic for ἔτετεμεν. Consult Glossary on book iv., 293.

**Line 376.** Οὐδόν, accus. sing. of οὐδός, ὦ, ὧς, Epic and Ionic for ὦδός, ὦ, ὧς, "a threshold," especially "the threshold of a house." Observe that ὦ ὦδός must be carefully distinguished from ἂν ὦδός, which last is Ionic for ἰ ὦδός, "a way," and that, though ὦ ὦδός and ἰ ὦδός are kindred words, yet it is quite wrong to think that ὦ ὦδός is Ionic for ἰ ὦδός, "a way."—Akin to ὦδας, τὸ, "the ground;" "earth;" strictly, the surface of the earth
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378. Γαλόων, gen. plur. of γαλόω, ḥ, gen. γαλῶν, nom. plur. γαλόφ, &c., for which the Attics employ γαλώς, gen. γαλῶ, &c., "a sister-in-law." Compare the Latin glos. The original form appears to have been γαλόφος. (Benfey, Wurzellex., ii., 150.)

Eινατέρων, gen. of εινατέρες, al., "brothers' wives," or "wives of brothers-in-law." No singular εινατείρ is found. The corresponding masculine is ύλεος; but in an epitaph ap. Orell., Inscri. Lat., ii., p. 421, ὑνατέρ, ὦ, is the husband of the deceased's sister. The Latin term jānitrix is supposed to be akin to this. (Compare Scal. ad Catull., 67, 3; Modest. Dig., 38, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit jāmitri, "a son-in-law."

380. 'Ευπλόκαμον, accus. sing. fem. of εὐπλόκαμος, on, Epic and Ionic for εὐπλόκαμος, on, "fair-locked," "fair-haired."
—From εὐ and πλόκαμος, "a braid," "a lock of hair," &c.

381. Ταμίη, nom. sing. of ταμίη, ἡ, Epic and Ionic for ταμί-α, on, ἦ, "a housekeeper."—Either from τέμω, ταμ-εῖν "one who cuts for each his share," or akin to the Latin dare, datu.

389. Ἀπέσευον, 3 sing. syncopated 2 aor. mid. of ἀπεσεύω "to chase away," in the middle, "to rush away." Compare Glossary on book iii., 26, s. v. σεύσεια.

393. Διεξήνει, Epic, &c., for διεξήναι, pres. inf. act. of διε-εἰμι, "to go out."

394. Πολύνδωρος, nom. sing. fem. of πολύνδωρος, on, "richly endowed," "with ample dovery," "richly dowered." It occurs also, in an active sense, "giving many presents," "open-handed."—From πολύς and δώρον, "a gift," "a present."


397. Τυλέσσα, dat. sing. fem. of τύλης, ἡς, ἦ, "woody," "wooded."
—From τύλη, "a wood."

398. Τυποπλακίη, Epic and Ionic for Τύποπλακίς, dat. sing. fem. of Τύποπλάκης, α (Epic and Ionic ἦ), on, "Hypoplacian."—From ὑπό and Πλάκης. Consult note.

400. 'Αταλάφρων, accus. sing. masc. of ἀταλάφρων, on, "of
tender mind,” said of a child in the nurse’s arms.—From ἀταλός, "tender," and φήν.

Ἀτως. Consult note on book i., 133.

**Line 401.**
'Εκτορίδην, accus. sing. of 'Εκτορίδης, ου, θ, “son of Hector.”—From "Εκτωρ, ὁρος, θ, "Hector."

'Αλιγκιον, accus. sing. masc. of ἀλιγκίος, α, ου, "like unto," "re sembling."—Of uncertain derivation; perhaps akin to Ἠλίς, Ἠλίκος.

**Line 402.**
Καλέσσεκε, 3 sing. Epic iterative imperf. indic. act. for ἱκύλει, from καλέω, "to call," &c.

**Line 403.**
'Αστυνακτα, accus. sing. of 'Αστύναξ, ακτος, θ, "Aстыνα-παξ," son of Hector and Andromache. (Consult note.)—From ἀστυν and ἀνας.

'Ερετο, 3 sing. imperf. indic. mid. of ἐρνα, "to draw;" in the middle, "to defend." Compare Glossary on book iv., 138, s. v. ἐρνο.

Φθίσει, 3 sing. fut. indic. act. of φθίω or φθίνω, "to decline," "to decay;" but in the fut. φθίσω, and aorist ἐφθί-σα, always transitive, "to destroy," i. e., to make to decline or decay. Observe that φθίνω is the only form used in prose.—Akin to φθείρω.

**Line 404.**
'Αμορον, accus. sing. fem. of ἀμορος, ου, Epic and Ionic for ἀμορος, ου, "without lot or share," "destitute."—From ἀ, priv., and μορα, "lot," "portion."

**Line 412.**
Θαλπαρη, nom. sing. of θαλπαρη, θη, θ; strictly, "a warming," but in Homer always used figuratively, "a sheering," "a comfort," "a solace," &c.—From θάλπω, "to warm."

**Line 414.**
'Αμων, accus. sing. fem. of ἀμως, η, ου, Epic and Æolic for ἡμέτερος, α, ου, "our,“ "ours," and, the plural idea being used for the singular, "my," "mine."

**Line 416.**
'Υφίπνολον, accus. sing. fem. of υψιπνλος, ου, "high-gated," "of lofty gates."—From υψι, "high," "aloft," "on high," and πύλη, "a gate."

**Line 418.**
Κατέκη, Epic for κατέκαυσε, 3 sing. 1 aor. indic. act. of κατακαίω, "to burn:" fut. κατακαίως: 1 aor. κατέκαυσα, Epic κατέκη. From καταύ and καίω.

**Line 419.**
'Εχευ, 3 sing. 1 aor. indic. act. of χέω, "to pour," &c.; and hence, like χώ, "to throw out earth, so as to form a mound," "to heap up:" fut. χεύσω: 1 aor. εχεα, for which Homer often has the merely Epic form εχεα, with and without augment. Compare Glossary on book iv., 269.

Πτελέας, accus. plur. of πτελη, ης, θ, Epic and Ionic for πτελέω
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ς, ῥ, "an elm." (Consult note.)—Perhaps akin to πατούλα, "the spreading tree." (Lobeck, Paralipom., 337.)

Line 420. ὀρεστιάδες, nom. plur. of ὀρεστιάς, ὑδός, ῥ, "a woman of the mountains," "a female mountaineer," &c.; hence Νῦμ-φαι ὀρεστιάδες, equivalent to ὀρειάδες.—From ὄρος, "a mountain."

ἲῳ, Epic and Ionic for ἑὶν, dat. sing. neut. of (ἱ)α, ἰο, ἰον,

Line 422. Epic and Ionic for ἐῖς, μία, "one." Observe that of the neuter only ἦς, for ἑὶν, occurs, namely, in the present passage.

Κιον, Epic and Ionic for ἄκιον, 3 plur. imperf. indic. act. of κιω, "to go."—Akin to λω, the root of ἔλμυ, and probably a strengthened form of the same. Only a poetic verb.


Line 430. Παρακοίτης, nom. sing of παρακοίτης, οὐ, ὅ, "a husband," "a spouse." The corresponding feminine term, παράκοιτης, occurs in book iv., 60.—From παρα and κοίτη.

Οὔς, Epic lengthened form for οὖς, 2 sing. 2 aor. subj.

Line 432. act. of τίθημι, &c.

'Ορφανίκον, accus. sing. masc. of ὀρφανίκος, ῥ, οὖν, another form for ὀρφανός, ῥ, οὖν, "orphaned," "fatherless," "an orphaned one." A later shortened form of ὀρφανός οὖρφος, whence the Latin orbis. Compare the German Erbe. The root appears to be the same with that of the Greek ὀρπαξ, the Latin rapio, &c.

Line 433. 'Ερινεόν, accus. sing. of ἔρινεός, οὖ, ὅ, "the wild fig-tree," the Latin caprificus.

'Αμβατός, nom. sing. fem. of ἀμβατός, οὖν, Epic and Ionic for ἀλαβάτος, οὖν, "that may be mounted or scaled," "easy to be scaled," "accessible."—From ἀλαβάινος.

'Επιδρόμων, nom. sing. neut. of ἐπιδρόμος, οὖν, "that may be over-run, reached, or attained," hence "exposed to assaults."—From ἐπι-ρέχω, 2 aor. inf. ἐπιφραίνων.

'Ἐπαλέτο, 3 sing. imperf. indic. mid. of πέλω, "to be," &c. Consult note on book i., 418, s. v. ἐπάλειο, and Glossary on the same.

'Ἑπειρήσαντο, 3 plur. 1 aor. indic. mid. of πείραω, "to make trial of," "to make an attempt upon," &c.

Line 435. "Ἀγακλυτόν, accus. sing. masc. of ἀγακλυτός, οὖν, "very illustrious," "highly renowned."—From ἁγαν and κλυτós.

Τρῳάδας, accus. plur. of Τρώας, ὑδός, ῥ, "a Trojan woman." The feminine form of Τρῴς, ὦς.
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'Ελκεισιπέλαυς, accus. plur. fem. of ἐλκεισιπέλαος, on, "aailing the robe," "of trailing robe." (Consult note.)—From ἐλκῳ and πέλαος.

Messipidos, gen. sing. of Ἔμπρης, ιδιος, ἡ, "Messēis," a fountain near Pelasgic Argos in Thessaly.

Τυρείς, gen. sing. of Τυρείης, ης, ἡ, Epic and Ionic for Τυνεία, ας, ἡ, "Hyperēa," a fountain near Pelasgic Argos in Thessaly.

'Ακαζόμενη, nom. sing. fem. of Ακαζόμενος, ης, on, "reluctant," "unwilling." Properly a participle, but no verb, ἀκάζω or ἀκαζομαι, appears.—Akin to ἀκέω, contr. ἀκων, "unwilling."

'Aριστεύσεικε, 3 sing. iterative form of the imperf. indic. act. for ἥριστευε, from ἀριστεύω, "to be the best or bravest;" fut. σω, &c.—From ἀριστος.

Χύτης, Epic and Ionic for χύτης, dat. sing. of χύτος, εος, τό, "want," "need," &c.—From a root ΧΑ-, whence, also, χάτος, χατέω, χατέζω, all implying want, &c.

Δοῦλον, accus. sing. neut. of Δοῦλος, α, on, "slavish," "servile." In Homer only occurring in the phrase Δοῦλον ἡμας, "the day of slavery," i.e., on which one is enslaved.

Τεθνεώτα, Epic and Ionic for τεθνεῶτα, accus. sing. perf. part. act. of θνήσκω, synecopated from τεθνήκοτα, &c.

Χυτή, nom. sing. fem. of χυτός, ἡ, ὁν, "poured," "shed," and, of dry things, "heaped up," &c.—Verbal adjective from χέω, "to pour," &c.

'Ελκηθμοιος, Epic and Ionic for Ελκηθμοιο, gen. sing. of Ελκηθμος, ου, ὁ, "a dragging or pulling roughly." Here, however, in a passive sense, "a being dragged away."—From ἑλκέω, ἕσω, a strengthened form of ἐλκῳ, "to drag," &c.

'Ορέφατο, Epic and Ionic for ὀρέφατο, 3 sing. 1 aor. indic. mid. of ὀρέγω, "to stretch," "to stretch out." fut. ἔω: 1 aor. ὀρέξα. In the middle, "to stretch one's self out," "to reach out toward:" 1 aor. ὀρεξάμην.—Clearly akin to the Latin rego, erigo, porrigo; German reichen, recken: English reach, &c.

'Ατυχθείς, nom. sing. masc. 1 aor. part. pass. of ἀτυχομαι.

Compare Glossary on line 38, s. ν. ἀτυχομένω.

'Ιπποχατηρῆς, accus. sing. of ἰπποχατηρῆς, ου, ὁ, "of horsehair," "shaggy with horse-hair."—From ἰππος, "of or belonging to a horse," and χατηρ," a mane."

Neωντα, accus. sing. pres. part. act. of νέω, "to nod;" fut. σω.—Akin to the Latin nudo, &c.

Line 474. Κύσε. Epic and Ionic for ἐκνες, 3 sing. 1 aor. inde
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act. of κυνέω, "to kiss;" fut. κυνήσομαι or κύσω, Epic κέσω: 1 aor. ἐκυσα, Epic κύσα and κύσσα.

Πήλε, Epic and Ionic for ἐπήλε, 3 sing. 1 aor. indic. act. of πάλ

λω, "to dandle," &c.

Line 477. Ἀριπρεπέα, Epic and Ionic for ἀριπρεπη, accus. sing. of ἀριπρεπης, ἐκ, "eminently distinguished."—From the in

separable prefix ἀρι, "very," "eminently," &c., and πρέπει.

Line 480. Ἐνάρα, accus. plur. of ἔναρα, ὦν, ἥ, "the spoils" of a

slain foe.—Akin to ἔναρω, "to slay;"

Line 481. Ἑραίη, 3 sing. 2 aor. opt. pass. of χαίρω, "to rejoice;"

Κηώδει, Epic and Ionic for κηώδει, dat. sing. masc. of κη-

όδης, ἐκ, "smelling as of burning incense;" in general,

"fragrant," "sweet-scented."—Usually derived from κώ, καίω, "to

burn," and ὀδω, "to smell;" but both the synonymous form κηώεις,

and the analogous ἀνόδης, make it probable that there was an old

substantive κος, equivalent in meaning to ὑώς, "incense," which

was to καίω, as in Latin fragro to flagro.

Line 486. Ἀκακίζεω, Epic and Ionic for ἀκακίζον, 2 sing. pres. im-

per. pass. of ἀκακίζω, "to trouble," "to grieve another;"

In the passive, "to be troubled," "to be grieved;"

Line 488. Φέργυμένον, accus. sing. masc. perf. part. pass. (in an

active sense) of φέργω, "to escape;" fut. φέργομαι and

φέργυμαι: perf. πέργυμα: perf. pass. in an active sense πέργυμει.

ἡλακάτην, accus. sing. of ἡλακάτη, ἠ, ἡ, "a distaff," the

Latin colus. Homer has it only in this sense. At a

later period, however, it was used to signify the spindle, and also

many things spindle-shaped; as a shaft, stalk, arrow, &c.—Perhaps

akin to ἦλιός, "to wander, roam about," &c., so that the distaff got

this name from being turned around.

Line 496. Ἐντροπαλικόμενη, nom. sing. fem. of ἐντροπαλικόμενος, ἦ-

ν, pres. part. of the deponent ἐντροπαλικόμαι, "to keep

turning around," "to keep looking back from time to time."—A fre-

quentative from ἐντρέπω.

Line 499. Ἐνώρασι, 3 sing. 1 aor. indic. act. of ἐνώρασι, "to excite

in," "to arouse or stir up in:" fut. ἐνώρασα: 1 aor. ἐνώρασα

—From ἐν and ὄρνυμι.

Γόνον, Epic and Ionic for ἐγόνον, 3 plur. Epic irregular 2

aor. of γόνω, "to be生:" fut. ἕσω. Some, less correctly,

regard ἐγόνον as an imperfect.

Line 500. Ἐφώντο, 3 plur. imperf. indic. mid. of ἐφώθει, "to say." In

the middle, φώμαι, "to say unto one's self," "to think."

Imperf. ἐφώιην
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Line 504. Katédon, 3 sing. 2 aor. indic. act. of καταδύω or καταδύει, "to go down," "to go under," "to enter," and hence "to put on:" fut. καταδύω: 1 aor. κατέδοσα: 2 aor. κατέδυς.—From κατα and δύω or δύνω.

Line 505. Σενάτο, Epic and Ionic for ἐσενάτο, 3 sing. 1 aor. indic. mid. of σενώ. Compare Glossary on book iii., 26, s. v. σενώντα.

Στατός, nom. sing. masc. of στάτος, ἕν, ἄν, verbal adjective from ἰστίμι, "placed," hence "standing;" and στατός ἵππος, "a stalled horse."

'Ακοστήσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστάω, "to feed on barley," although no such verb actually appears, but only the aorist participle.—Probably from ἀκοστή, "barley." (Consult Buttmann, Lexil., p. 75, seqq., ed. Fishlake.)

'Αποφρήσας, nom. sing. masc. 1 aor. part. act. of ἀποφρήγμα, "to break off:" fut. ἀποφρήζω: 1 aor. ἀπεφρήζα.—From ἀπό and ἰπήγμα.

Θείς, Epic and Ionic for Θέι, 3 sing. pres. subj. act. of θέω, "to run:" fut. θένσεια.

Κροαίνων, nom. sing. masc. pres. part. act. of κροάινω, poetic form for κροάω, said especially of a horse, "to stamp," "to strike with the hoof."

Line 508. 'Εφρείτος, Epic gen. sing. contracted for εφρέιτος, from εφρείη, ἔς, "fair-flowing."—From εφ and ἰεω, "to flow."

Κυδών, Epic lengthened form for κυδίω, nom. sing.

Line 509. masc. pres. part. act. of κυδίων, "to exult," "to pride one's self," "to vaunt."—From κύδος, "glory," "renown," &c.

'Αγλαίης, Epic for ἀγλαίη, and this Epic and Ionic for ἀγλαῖ, dat. sing. of ἀγλά, ἄς, ἕ, "beauty," "splendor," &c.—Akin to αἰγλη and ἀγαλμα.

Line 511. 'Ρίφα, adv., "lightly," "swiftly," especially of something thrown or put in any quick motion.—Probably from βίπτω, ἔφ-ρίμουσα.

'Ἡθα, accus. plur. of ἥθος, ἔς, τό, "an accustomed seat;" hence, in the plural, "seats," "haunts," "abodes," but in Homer only of the haunts of beasts. Used of the abodes of men first in Hesiod (Op., 166, 523).—Probably a lengthened form of θος.

'Ηλέκτρων, nom. sing. of ἡλέκτρω, ὦρος, ὦ, "the beaming sun." Used also as an adjective, "beaming."—Akin to ἡλέκτρων, "amber," and also a metallic substance, compounded of four parts gold and one silver.
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Line 514. ἑαξαλών, Epic lengthened form for ἑαξαλῶν, nom
ing. pres. part. act. of ἑαξαλῶ, "to laugh aloud," and
hence "to exult." Compare Glossary on book iii., 43.

Line 516. οὖρίζε, Epic and Ionic for ὄυρίζε, 3 sing. imperf. indic.
act. of ὄυρίζω, "to converse with one," "to hold familiar in-
tercourse with one;" fut. 2m. s.w.: 1 aor. ὄμισσα.—From δάρος, "familiar
converse."

Line 518. ἰθείε, voc. sing. of ἰθείος, εία, είον, "trustly," "dear,"
"honored." It appears to be a term used by a younger
brother to an elder, and probably is intended to express at once
brotherly love and respect.—According to some, from θείος, "god-
like," "excellent;" better, however, from ἴθεος, and conveying, there-
fore, the general idea of "known," "trustly," &c.

'Εσόμενον, accus. sing. masc. of ἐσόμενος, η, ov, part. of σεώ
(according to signification and accent, a present, but reduplicated
as if a perf. part.), "being in haste," "hastening." Compare Gloss-
ary on book iii., 26, s. v. σείνωναι.

'Εναίσιμον, accus. sing. neut. of ἐναίσιμος, taken adver-
entially, "in due time." Compare Glossary on line 521, s. v
ἐναίσιμος.

Line 521. 'Εναίσιμος, ov, "fated," "sent by destiny," especially in a
good sense, "seasonable," "in good or due time."—2. "In
harmony with fate or law," and hence "right," "seemly," "just,"
"reasonable."

Line 522. 'Ατιμήσει, 3 sing. Αἰol. 1 aor. opt. act. of ἀτίμω, "to cast
discredit on," "to slight," "to deem unworthy of a favor."

Line 523. Μεθίεις, Epic and Ionic for μεθίης, 2 sing. pres. indic. act.
of μεθίημι, "to relax," "to remit," &c.: fut. μεθήσομαι, &c.

Line 524. "Αγνυται, 3 sing. pres. indic. of the middle deponent ἀγ-
νυμαι, "to grieve," "to trouble one's self." Only used in
the present and imperfect.—From ἄγος, "grief," &c.

Line 526. 'Ιμεν, with shortened mood-vowel, for ἱμεν, 1 plur.
pres. subj. act. of εἶμι, "to go."

Line 527. Δύω, Epic for δύω, 3 sing. 2 aor. subj. act. of δύωμι.
Compare Glossary on book i., 324, s. v. δώσιαv.

'Αἰείγενέταις, Epic and Ionic for Αἰείγενέταις. Consult Glossary
on book iii., 296, s. v. αἰείγενέταις.

'Ελεύθερον, accus. sing. masc. of ἑλεύθερος, a, ov, "free."

Line 528. Homer has this word only in two phrases in the Iliad,
namely, ἑλεύθερον ἡμάρ, "the day of freedom," i.e., freedom, and
κρητήρ ἑλεύθερος, "the mixer commemorative of deliverance."

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