

N O T E S

Unless otherwise specified, references accompanied by the sign § are to the *Homeric Grammar* contained in this volume.

Reference is made to the books of the Iliad by the capital letters of the Greek alphabet; to the books of the Odyssey by the small letters.

GG. = Goodell's *School Grammar of Attic Greek*, 1902.

GMT. = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, 1890.

211

NOTES

BOOK I—A

1. **δαῖς**, for the form see § 41. The Attic present is **ἀδεῖ**. Like Latin *cano*, it admits an object (*μῆνιν*) in the accusative. Cf. **φέδες τίνας φέροντες** (Xen. *Anab.* IV, 3, 27).—**Θά**, § 66; elsewhere called ‘Muse,’ but Homer applies no more definite name than this to the goddess of epic song.—**Πηλημάδεω**, for ending, §§ 65, 68; scansion, § 48; composition, § 157.—**Ἀχλαῖος**, declension, §§ 86, 87.

2. **στήλωμάντην**, ‘the baneful wrath’; for spelling, § 85. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here ‘wrath’ may be repeated.—**μυπτ'**, elided vowel, § 40, 1; meaning, § 109.—**Ἀχαιοῖς**, originally a tribal name, then used for ‘Greeks’ in general.—**άλγε**, elision, § 40, 1; declension, §§ 78, 91.—**κατέκεν**, ‘made,’ a common Homeric meaning of *τίθημι*.

3. **Ιψήλων** agrees with **ψυχάς**, the masculine doing duty as feminine.—**Αἰδή** (Attic **Ἄιδη**, i. e. **ἀϊδη**), declension, § 96; as used by Homer, almost always indicates the god himself, ‘Hades.’

4. **αὐτοῖς**, ‘the men themselves,’ **τὰ σάματα**, in contrast with the **ψυχᾶς**.—**τεθύε**, not augmented, § 125.—**κίνεσσιν** (Attic **κνεῖ** for **κνυ + σι**), declension, §§ 78, 82.

5. **οἰωνοῖς**, declension, §§ 73, 76.—**Διός**, declension, § 98.—**δέ(τ)**, ‘while’; it will be observed that **δέ** must often be rendered not by this word only, but also by ‘for’ and even ‘although.’—**τρελεπτο**, spelling, § 150.—**βουλή**, the ‘purpose’ to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis’s prayer; all this will be developed later.

6. **ἴε οὐ κτλ.** (*καὶ τὰ λοιπά = et cetera*), ‘from the time when once they quarreled and parted’; to be joined in thought with l. 1: ‘sing of the wrath from the time when’ etc.—**διαστήτην**, not augmented, § 125.

7. **Ἀγρεόης**, formation, § 157. Agamemnon is meant, as is suggested by the appositive **ἄναξ ἀνδρῶν**. In another context the word might indicate his brother Menelaus as well (cf. Γ 347, 350, 361).—**ἄναξ**, on the hiatus,

§§ 25, 27, 60.—'Αχιλλεός, spelled with two λ's (compare 'Αχιλῆος, l. 1), § 39.

8. With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. B 134, 295, 296); the first book occupies twenty-one days of this time.—**τις**, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.—**σφις**, enclitic pronoun, third person, accusative dual, § 110. —**θεῶν**, partitive genitive with τις.—**ξυν-έρπε**, the syllabic augment points to the fact that ημι originally began with a consonant; on the spelling, § 41.—**μάχεσθαι**, syntax, § 212.

9. **Δηρούς**, form, § 94.—**ὑλός**, named in l. 14.—**ει**, personal pronoun, § 118, 2.—**βασιλῆι** (Attic **βασιλεῖ**), declension, § 86.

10. **ἐνδιά στρατόν**, 'through the camp.'—**δλέκοντο**, poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.—**λαοί**, declension and Attic equivalent, § 77.

11. **οὐνεῖα**, 'because'; form, § 45.—**τόν**, probably demonstrative, § 118, 1: 'that' Chryses, celebrated in epic song.—**δρηγήρα**, composition, § 156, 1.

12. **νῆσος**, declension, § 101; Attic **νῆσος** (GG. 186).

13. **λαντόμενος** expresses purpose.—**θύματρα** (Attic **θυματέρα**), § 85.—**ἄστοινα**, probably in the form of gold, bronze, and raiment.

14. 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If **στέμματ'**(e)—and not **στέμμα τ'**(e)—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on Γ 29, 55. Below (l. 28) the singular occurs.—**ἴκηβόλου**, short ultima in scansion, § 25, 1.—'Απλά-λενος, quantity of initial vowel, § 30.

15. **χρυσέψ** (Attic **χρυσῷ**), lack of contraction, § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.

16. 'Ατρεῖδα, accusative dual, § 65.—**δέω**, Attic **δέο**.—**κοσμήτρος**, composition, § 156, 1.

17. **ἴκηβίμδες**, 'well-greaved'; see Introduction on Homeric armor, 30.

18. **θεοί**, scanned as one syllable, § 43.—**θεῶν**, why optative? § 201.

19. **Πριάμοιο**, declension, § 73.—**πόλιν**, the ultima, though short, receives the ictus, § 32.—**ει** = Attic **εῖ**. In the text this adverb is

printed as two syllables in the fourth foot before the bucolic diaeresis (§§ 11, 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

20. *λέσθαι . . . δέχεσθαι*, infinitives for imperatives, § 213. — *τά*, probably demonstrative, § 118, 1.

21. *ἄξμανος* agrees with *δημήτης* understood.

22. *ἐπ-εὐ-φῆμοσαν*, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be *ἐπ-ην-φῆμοσαν*.

23. *αἰδεσθαι*, complementary to *ἐπευφῆμοσαν*, which amounts to a verb of commanding: 'to reverence the priest.' — *θ* = *τε*. — *ἱερά*, like *βασιλῆς* (Attic *βασιλέας*), § 86. — *δέχεσθαι*, spelling, § 131.

24. *οὐκ . . . ἤθαψε*, 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.' — *ἤθαψε*, on the hiatus, §§ 27; 61, 1. — *θημᾶ*, syntax, § 177(a).

25. *ἐπι . . . ἐτύλλεν*, tmesis, §§ 163, 165. — *μέθον*, 'threat.'

26. *μὴ σε . . . κιχέω*, 'let me not find you' (§ 193). — *κολησών*, de-clension, §§ 65, 71; Attic *κολασίς*. — *νηνούσι*, declined, § 101. — *κιχέω*, where found! § 149.

27. *νυ*, § 49, 2. — *τοι*, enclitic pronoun, § 110.

28. *τίνι*, personal pronoun, § 118, 2. — *πρίν κτλ.*, 'ere then shall old age overtake her.' — *μν*, enclitic pronoun, here = Attic *αἰτήν*, § 110. It may be used for masculine and neuter also.

30. For the hiatus between *ἥμετέρῳ* and *ἴνι* (Attic *ἴνι*) see § 25, 4. — *οἴκῳ* originally began with a consonant, § 61, 28. — *ἴνι* "Αργεῖ" (declined like *ἴτος*, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79. — *πάτρης* (Attic *πατρίδος*), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of *λέχος* is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere *ἀντίδω* takes a partitive genitive.

32. *σαΐνετερος*, in emphatic position, to be translated after *ἄς*. — *κε*, enclitic particle, § 49, 3. — *νέηνα*, form, § 142, 1; syntax, § 196.

33. *ἄς Εφαὶ(ο)* = Attic *οὐτῶς Εφη*. — *ἴσθεστεν*, for double *δ*, § 62, 1; *ν* movable in spite of the following *θ(τ)*, § 50. — *δ γέρων*, § 119 (a).

34. *βῆ*, accent, § 126. — *παρὰ θίνα*, 'along the strand.' — *πολυφλοίσθιοι*, imitative of the sound of the wind-swept sea.

35. *πολλάδι*, object of *ηράθ* (= *ηράτα*, from *ἀράμαι*): 'earnestly prayed.' — *δ γέραδός*, use of article, § 119 (a).

36. *τόν*, relative pronoun, § 118, 4; cf. 'that' in English.

37. *μν*, enclitic pronoun, § 110; contraction, § 42. — *ἀμφιβίθηκας*, to be translated by present tense, 'guardest,' § 187. The metaphor involved is illustrated by the line :

ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὡς τις περὶ πόρτας μῆτηρ (P 4),
'Menelaus strode before him [the slain Patroclus] like a cow before her
calf,' to give protection. Compare also E 299.

38. ιαθέην, composition, § 160.—τε ιψ, hiatus, § 61, 21.

39. εἰ ποτὲ κτλ., 'if ever I roofed overhead a temple pleasing in thy
sight.' The temple plays no further part in the story of Chryses; but the
altar does appear later. In the earlier times the gods were worshiped at
altars in the open air; but some distinct references to temples will be
noticed later in the poem (E 446-448; Z 274, 279, 297).—κτλ., adverb,
§§ 162, 164.—νηστε, declension, § 77.

40. κατὰ . . . ἔκπα (Attic κατέκανα), §§ 163, 165.

41. τῇδ' (t̄), common Homeric equivalent of καί.—κρήπηνος (Attic κράνους),
from κραίνειν (Attic κραίνω).—τελεστρ, spelling, § 61, 13.

42. 'May the Danaans pay for my tears by thy shafts.' τίσαναν, syntax,
§ 201.—Δαναοί, another name for the 'Greeks' in general, regarded as
the 'people of Danaus,' the mythical Argive king.—σοτον, meaning,
§ 113; declension, § 76.—βαλεσσαν, declined like τρος, §§ 91, 83.

43. τοῦ, personal pronoun, § 118, 2.

44. κατ' Οὐλύμπου καρῆνων, 'down from the summits of Olympus.'—
Οὐλύμπου = Attic Ολύμπου.—καρῆνων, declined, § 100.—κῆρ, accusa-
tive, 'at heart.'

45. τόξα, a single bow; plural because made of parts fitted together.
—ώμοισιν, declension, § 76; syntax, § 177.—φαρέτρην, spelling, § 64.

46. χωρμένοιο, of him 'in his anger.'

47. αὐτοῦ κυνηγέντος, 'as the god started up.'—ἵει, Attic ἥει, from
εἴμι.—ἴουκές, for the original spelling cf. § 61, 24.

48. νεάν, declension, § 101.—μέτρα, adverb, §§ 162, 164.—τύκει, see
note on l. 8.

49. 'And a dreadful clang arose from the silver bow.' With the imitative
words ξελαγχεῖν (l. 46) and κλαγγή compare λιγές βίσ (Δ 125), which
expresses a similar idea.—άργυρέοιο, uncontracted, § 41.

50. οὐρῆς, declined like βασιλεύς, § 86.—τε οὔχετο, 'he assailed.'

51. 'But next he sped his keen shaft at the men themselves [αὐτοῖσι]
and kept shooting.'—Either βέλος (note the long ultima) διεχεινέσ illustrates
ictus lengthening (§ 38) or the force of the original sigma of
[σ]εχεινέσ is still felt.

52. βάλλ', elision, § 40, 1.—αἰεὶ = Attic ἀεί.—νεκύων, genitive of
material with τυπαί (cf. GG. 506).—θαυμαῖ, to be translated in the predi-
cate, after the Greek order: 'thickly,' one after another.

53. κῆλα = βέλεα (cf. l. 51).

54. τῇ δεκάτῃ, 'on the tenth day,' like the Attic construction.—ἀγο-
ράνθε, spelling, § 64; suffix, § 155, 5.—καλέσσατο, double sigma, § 53.

55. **τρ̄ος**, personal pronoun, § 118, 2; syntax, § 176.—**φρεσί**, **φρένες**, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English ‘heart.’—Here (Attic ‘Hera’) and Athene (Attic ‘Athena’) were hostile to the Trojans. Why?

56. **βα**, § 49, 1.—**δράρω**, § 125. Homer uses the middle of this verb in active sense.

57. **ηγερθεν**, form, § 136, 8.

58. **τοτον**, dative of interest (§ 176), ‘rising up before them.’—**Σι** here has the force of a weakened **δι**, ‘then,’ § 31. It can not be translated in this place by ‘but’ or ‘and’; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coördinated—when there was no “hypotaxis,” but only “parataxis.”

59. **ἄπει**, pronoun of first person, § 110.—**πλαγχθίντας**, from **πλάγιας**.—‘Now I think that we, driven back, shall return home again, if possibly we should escape death—if, in fact, both war and pestilence are at the same time to destroy the Achaeans.’

60. **εἰ καὶ . . . φύγομεν** (§ 208) expresses a possibility more remote than **εἰ . . . δακεῖ** (l. 61).

61. **εἰ δι**, ‘if in fact’ is nearly equivalent to ‘since in fact.’—**δακεῖ** (future indicative, § 151) agrees with one subject only, like **χρασμη**, l. 28.

62. **ἰπεῖνεν**, form, § 148; hortatory.

63. **τε**, observe that this word helps out the meter and also accompanies a general statement; it is often not to be translated.

64. ‘Who may say [potential—or “hypothetical”—optative, § 206] why Phoebus Apollo has become so much angered.’—**τέσσαρον**, spelling, § 51, 1.

65. **δ γ' (ε)**, ‘he,’ with very slight emphasis.—**εὐχωλής**, **ἴκατόμβης**, genitives of cause; the vow may have been unfulfilled, the hecatomb neglected.

66. ‘In the hope that when he has shared in the savor of unblemished lambs and goats, he may be willing to avert destruction from us’; cf. § 198.—**εἰ** = Attic **εἰ**.—**κνίσης**, partitive genitive with **ἀντίδοτος**.

67. **βούλεται**, subjunctive! § 147.—**ημῖν**, dative of advantage (interest), ‘from us’; literally ‘for us.’—**ἀπὸ . . . ἀμῆναι**, tmesis, § 163.

68. **ἢ τοι**, often ‘to be sure,’ here little more than ‘well.’—**κατ'** . . . **ῃρο** = Attic **ἐκαθέτηρο**.—**τοτον**, cf. l. 58.

69. **Θεοτρόπης**, composition, § 157.

70. **ἡθα**, §§ 61, 28; 136, 10.—What makes **θε** a long syllable? § 37.—**τὰ ἐόντα** = Attic **τὰ ὄντα**, ‘the present’; **τὰ ἐσόμενα** = **τὰ ἐσθμένα**, ‘the future’; **τὰ πρὸ ἐόντα**, ‘the past.’—**τε . . . τε . . . τε**, ‘both . . . and . . . and.’

71. **νίσσεται**, form, § 101.—**ἴστω**, adverb, to be translated before "Διον," which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'—**την**, possessive adjective, § 113; not an Attic *prose* word.—**τίνι**, relative, § 118, 4.—**οι**, enclitic pronoun, § 110. Homer uses this word commonly as a *personal* pronoun, while in Attic Greek it is normally an indirect reflexive only.

73. **σφιν**, enclitic pronoun, § 110.

74. **κλέαται**, form, § 142, 1. Calchas felt himself bidden to speak on account of his preëminence among the seers; cf. l. 62.—**μυθήσασθαι**, 'to interpret,' 'to explain.'

75. Note that the ultima of 'Απόλλωνος is long before ἐκατηβελέταο (§ 37). For declension of the latter word see § 65.

76. **ἔριεν**, form, § 41.—**εύνθεο**, form, § 142, 2, a.—**δμοσσον**, spelling, § 53.

77. ή μάν (§ 31) = Attic ή μήν, used in asseverations: 'yea verily' or 'in very truth.'—**πρόφρων**, 'with all your heart,' agreeing with subject of δμοσσον (GG. 571), but belonging in sense with the understood subject ('you') of ἀρήξειν.—**εἰρων** (§§ 91, 50) καὶ χρεών, 'in word and in deed.'

78. ή γὰρ κτλ., 'for truly I think I shall enrage a man.'—**χολωσθείν**, infinitive, § 137, 2.

79. 'Αργεῖον, 'Argives,' a third name for the Greeks, the other two being Δαναοι (l. 42) and 'Αχαιοι.—'Αργεῖοι meant originally the people dwelling in 'Αργος, which at first seems to have indicated the plain of central Thessaly, neighboring to 'Ελλάς. But the name 'Αργος (or 'Αργεῖος 'Αχαιοι, as it is four times called) was early extended to the whole Peloponnesus. The Thessalian district is once called 'Pelasic Argos,' in distinction (B 681).—The 'Αχαιοι once dwelt in southern Thessaly—in 'Ελλάς and Φθιη, apparently adjacent but distinct districts. The important fact is that the poets use these names ('Αργεῖοι and 'Αχαιοι) freely to indicate all the Greeks; while the name so used later—'Ελλῆνες—stands in Homer for a single tribe only, that dwelt in 'Ελλάς (of southern Thessaly). Even of the Homeric Hellas the boundaries are indefinite, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (I 447, 478, a 344, δ 726, 816, ε 80).—οι is dative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achaeans obey.'

80. **κρεοσσων**, spelling, § 56.—**βαστλεῖς**, supply δοῦι, as very often.—On omission of *το* or *κε* with the present general protasis, see § 197.—**χάσσεται**, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet [ἀλλα] he keeps a grudge afterward in his heart, until he works it out.'—**ει . . .**

καταπέψη, in same construction as **χάσσειν** (l. 80).—**τε . . . τε**, not translatable, accompanying the general statement, as often in Homer.

82. **δῆρα τελέσσῃ** (spelling, § 52), present general protasis (§ 197).—**δῆρα** is poetic only; the Attic equivalent here is **ἔστις, μέχρι**, or a similar word.

83. **συγγίθεσσιν**, declension, §§ 91, 52.—**ἰοῖσιν**, §§ 113; 61, 6. Cf. **ἥν**, l. 72.—**φράσαι εἰ**, 'consider whether.'

85. **Θερόήσας**, 'pluck up courage'; as the present of this verb indicates a state or condition, 'to be courageous,' the aorist may denote the entrance into that condition (GG. 464); this principle is frequently illustrated in the text of Homer.—**μάλα**, 'surely,' 'without fail,' strengthens **εἰπέτε**. Account for the hiatus; § 61, 16.—**Θεοπρότειν**, note that the last syllable, though short, receives the ictus; § 33.—**οἰοθα**, § 61, 28.

86. **οὐ**, translate the negative later with **τις** (l. 88), before which in fact it is repeated.—**ἢ τε**, the **τε** is not translatable, § 123, 3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. **ἴμειν** (§ 110) **ἱέντως . . . δερκομένοι**, genitive absolute.

89. **σοι**, after **ἐντὶ** in composition.—**τερίσαι**, future of **ἐπι-φέρω**.—**κοιλῆς**, cf. l. 26.

90. **Δαναῶν**, partitive genitive with **οὐ τις** (l. 88).—**Ἀγαμέμνονα εἴπεις**, account for the hiatus; § 61, 16.

91. **τολλόν**, 'by far,' declension, § 105.

92. **Θάρσησε**, cf. note on l. 85.—**ηθαίσει, αἰθαίσει**.

95. **οὐδὲν** (d), 'for . . . not'; cf. notes on ll. 5 and 124.

96. **τοῦτον**, form, § 45.

97. **πρίν . . . πρίν** (l. 98) = Attic **πρότερον** (or **πρόσθετον**) . . . **πρίν**: in translation omit the former **πρίν**. What construction follows **πρίν** in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d.—**Δαναοῖσιν**, for dative cf. l. 67, **ημῖν**.—**ἀπώσαι**, future of **ἀπ-ωθέω**.

98. **ἄποδ . . . δόμεναι**, tmesis, § 163.—**δόμεναι**, form, § 187, 1, b. The subject 'they' (supply **τινά**) is purposely indefinite.—**κούρην** = Attic **κόρην**. Cf. the accusative plural **κόρας** (Xen. *Anab.* IV, 5, 9).

99. Explain **θεῖ**, comparing l. 23.

100. **Χρύσην**, here the name of the *place*, not of the person.—**ἷλαστράμενοι**, spelling, § 53.—**πειθούμεν**, form, § 128. 'Then may we propitiate and persuade him.'—**μιν** = **αὐτόν**.

103. **μένεος**, form, § 91. 'With rage his gloomy heart was brimming' ('was greatly filled').—On **φρένες** cf. note, l. 55.

104. **δούσει οἱ** (§ 61, 6), 'and his eyes'; syntax of **οἱ**, § 176.—**ἴκετην**, pluperfect dual from **ἴκου** (§ 61, 24), 'were like.'

105. **κάκ' ὀστεόμενος**, 'with evil look,' a phrase contrasting with **ἐν φρονέων**, l. 73. The penult of the adjective **κακός** (cf. l. 86, **δολίχ'**) receives an acute

accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns (*εμ*, l. 183), verbs (*εισ*, l. 566), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).—*προσέλατες* (§ 61, 16) = Attic *προσέλατος*.

107. 'Evils are always dear to your heart to prophesy.'—*μαντείσθαι* (§ 211) limits *φίλα*, 'dear for prophesying'; the original dative force of the infinitive is here quite apparent (GG. 562).

108. *ἴσθλόν* = Attic *ἴγαθόν*, here in sense of 'pleasant,' 'gratifying.'—What is the metrical quantity of the ultima of *έπειος* in its position before *έπος*? § 61, 16.

110. *ὡς δὴ τοός έπειος*, 'that doubtless for this reason,' defined in the following line.—*σφιν*, see l. 73.

111. *ούνεκα*, 'because,' as in l. 11.—*Χρυσηΐδος*, composition, § 158.—The 'ransom of the maid Chryseis' means the ransom offered for her.

112. *βούλομαι*, 'prefer.'

113. *Κλυταψηήστρης*, genitive after the comparative idea in *προβέβουλα*. The correct ancient spelling of this name is *Κλυταψηήστρη* (Attic -ά).

114. *ἐπεὶ οὐ θεαν κτλ.*, 'since she is not inferior to her,' literally 'since she [Chryseis] is not worse than she [Clytaemnestra]'—*οὐ θεαν*, why not *οὐχ*? §§ 61, 6; 110.—*χρεῖων* = Attic *χελπων*.

115. *θέμας κτλ.*, accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman: *θέμας*, 'figure,' *φυῖν*, 'growth,' 'stature,' *φρένας*, 'sense,' *ἔργα*, 'handiwork.' The Homeric man should have *φυῖν*, *φρένες*, and *ἀγορητές*, 'power of discourse' (θ 168).—*τι*, 'at all.'

116. *καλ οὖτε*, 'even so,' i. e. although all this is true.—With *θέμεναι* supply 'her' as object.—After *τό γε* supply *έστι*, the very common Homeric ellipsis.

117. *βούλομεν*, elision, § 40, 8.—*ημεραν*, form, § 187, 6.—*ἢ*, 'rather than.'

118. *οτος*, 'alone,' not to be confused with *οτος*, 'such as.'

119. *ἴω* (Attic *ἴ*), subjunctive of *εἰμι*, in a purpose clause introduced by *δέρρα*, which is here a final conjunction (Attic *ἴνα*); compare l. 82, an example of the *temporal* use.—*οὐδὲ λοιπεν*, account for the hiatus; § 61, 24. 'It is not seemly at all' for me to lack a prize.

120. *τό γε*, 'this,' demonstrative (§ 118, 1), referring to the following clause.—*οὐ μοι* (§ 176) *γέρας κτλ.*, 'that my prize goes elsewhere.'—*οὐ* = *οὐτι*, § 123, 7.

121. *τριπλέρο*, cf. *Διπλειβόμενος* (l. 84).

123. *γάρ*, [your demand is unfair and impossible,] 'for' etc. It is perhaps as well, however, not to attempt to render *γάρ*, if the translation is likely to be cumbersome. 'Why!' often gives it (GG. 672).

124. 'For we do not longer [*τι*] know of common goods treasured up anywhere in abundance.' In translation, *οὐδέ* may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.—*ἴσμεν*, form, § 57.—*ἔνθημα* = Attic *κοινά*, here a substantive.—*καίμενα*, the familiar passive, in meaning, of *τίθημι* = 'deposit.'—*πολλά* is a predicate adjective.

125. *τὰ . . . τὰ*, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.'—*πολλεων* (Attic *πόλεων*) declined, § 103.—*τις*, why accented? § 166.

126. 'And it is not right for the soldiers to gather these things again and make a common store of them'; literally 'to bring together these things collected again.'

127. *τίνεις*, Chryseis.—*θεῷ*, 'in honor of the god.'—*πρό-εις* (*προ-ίημι*), 'let go forth,' 'yield.'—*Ἀχαιοῖ*, 'we Achaeans'; note the person of the verb of which *Ἀχαιοῖ* is subject.

128. *αἱ καὶ*, Attic *έδει*.

129. *δέοται*, form, § 186, 6; this is easily recognized as the protasis of the more vivid future—or "simple future"—condition (cf. GG. 650).—*ἴβαλατάξαι*, 'to sack,' purpose.

131. *Σὺ οὐτες*, pronounced as if written *Σὺ οὐτες*, § 43.—*ἀγαθός τε πέτειν*, 'even though you are brave.' *τε* has the force of *καὶ* often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both *καὶ* and *τε* occur with the same participle (as ll. 217, 577). *καὶ τε* (one word) with concessive participle is familiar in Attic Greek (GG. 598 b).

132. *μή . . . κλέψει νόφη*, 'do not seek to deceive me in your heart' (locative).—*ταρελέσθομαι* (from *ταρ-έρχομαι*), 'outstrip,' 'overreach,' metaphor from racing.—Achilles has frankly demanded that Agamemnon give up Chryseis; and he offers, in return, an unsubstantial chance of payment when the city of Troy is taken—a somewhat remote possibility. So, Agamemnon thinks, Achilles is holding out to him an illusory hope, and is keeping some ulterior motive hidden.

133. *ἢ*, Latin *an*, 'or perhaps,' 'is it that,' introduces the second part of a double question, the first being implied and more or less indefinite. Most editors prefer *ἢ* ('truly') here. Pope gives the idea of the line thus:

"Shall I my prize resign
With tame content, and thou possess'd of thine?"

A more literal rendering is: 'is it that you wish—so that you yourself may keep your prize—me on the contrary [*αβράρ*] to sit in "tame content" [*αθρέας*] bereft [*δευδύεσθεν*] of mine?'—*ἔχεις*, introduced by *δέρπε* (= Attic *ἴσθε*), expresses purpose.—*ἴψι*, accented; cf. note on *κάτι*, l. 105.

134. *Θεόμενον*, said to be Aeolic; the Attic lacks the *v*, which is the vocalized *F*.—*καίμενα*, cf. l. 74.

135. **ἄλλα**, as usual, indicates that something is to be said quite different from the preceding context; it is derived from **ἄλλα**, i. e. 'otherwise.' Do not translate by 'but,' unless this word is clearly demanded by the sequence of ideas; here 'yet' will do. Compare note on ll. 81, 82.

136. **δρούντες, δραπίσκω**.—**ὅτας ἀντάξιον θεται**, § 200 (a). As the conclusion of this condition understand **εὖ ἔξει**, 'it will be well.'

137. **εἰ . . . κε**, Attic equivalent! Cf. l. 128.—**δέωσιν**, form, § 149 (5).—**ἔγα δέ** (§ 31; cf. l. 58), 'then I.'—**κεν . . . θλωμα**, syntax, § 192.

138. **τεόν**, § 113.—**Αἴαντος**, the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oileus.—**λέν**, 'going' to your hut, or Ajax's, etc.—**'Οδυσσῆος**, declined like **'Αχιλῆος**, l. 1.

139. **κεν κεχελώσεται**, an instance of **κεν** with the future perfect indicative, a construction foreign to Attic Greek; see § 190.—**ἔν**, syntax, § 179.—**κεν . . . ικαμα**, protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is **ικαμα** used in the equivalent Attic?

140. **ἢ τοι**, 'to be sure.'—**καὶ**, 'even' or 'also.'

141. **νῆσα** (Attic **νῦν**), declension, § 101.—**ἐρύσσομεν**, 'let us launch,' form, § 144, II; double **σ**, § 58.

142. **Ἐν δέ** (4), 'and there,' in the ship; for accent see § 164.—**ἀγερομεν**, where found! § 144, II.—**ἴς**, 'within,' 'therein,' § 164.

143. **Θεοπεν**, another hortatory subjunctive; on spelling, § 144, I.—**ἄν** (Attic **ἄντι**), 'on board,' form, § 46.

144. **βήσομεν**, § 144, II; this causative first aorist is not supplied in Attic Greek by **βαίνω**, but by **βεβάζεσθαι**. So the Attic equivalent is **βιβάσσωμεν**.—The subject of **ἴστη** is **εἰς τις**, to which **ἀντρὸς βουληφόρος** is in apposition; **ἄρχεσ** is a predicate nominative. 'Let somebody—a man of good counsel—be captain.'

145. **'Οδυσσεύς**, here with two **σ**'s, with one only in l. 188; § 39.

147. 'That you may offer sacrifices and propitiate' etc.—**Ιδάσσεται**, mood and tense, § 144, II; double **σ**, § 53.

148. **τόν**, object of **προσέφη**.—**ἴνοδρα ιδέν**, why is the hiatus possible? § 61, 23.—On translating the tense of **ιδέν** see § 186.—Agamemnon's threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

149. **ὦ μοι** (dative of interest), exclamatory, 'ah me!'—**ἴπι-εψίνε**, 'clothed in,' vocative of perfect participle of **ἴπι-έψυμ**. Why is **ι** of **ἴπι-** not elided? § 61, 20.

150. **τοι**, § 176.—**τείθηται**, syntax, § 194.

151. **εἵδεν θλέμεναι**, 'so as to go on an expedition.'—**εἵδεν**, accusative of the space or way over which an action extends; the construction is somewhat akin to that of the cognate accusative. Cf. l. 496, z 292.—**θλέμεναι**, form, § 187, 1, a; syntax like **μάχεσθαι**, l. 8. The expression may

refer to going to ambush, one of the bravest feats of Homeric warfare (l. 227); others understand it of the journey just proposed.

152. ήλυθον = Attic ἦλθον.—αιχμητάων, declension, § 65.

153. μαχεστόμενος, scansion, § 32; spelling, § 53; = Attic μαχούμενος. What is the force of the future here? Cf. λυσθενός, l. 13.—μοι, 'in my sight.'

154. ήλασαν, 'drove away.'—μέν, same as μήν.

155. ἄριβλακι, prefix, § 160.

156. ή, 'truly.'—With πολλά supply ἔστι.

157. οἵρεα (from οἵρος) = Attic δρη (δρος).—σκιδεντα, τήχθεσσα, composition, § 159.—Why does not τε (before τήχθεσσα) suffer elision? § 61, 5.

159. τιμὴν ἀφνύμενοι, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).

160. πρὸς Τρώων, 'from the Trojans.'—τὰν εἴ τι κτλ., 'all this you neither heed nor regard at all.'—μετατρέπη, how else might the form have been written? § 142, 1, a.

161. ἀφαιρήσεσθαι, future in indirect discourse: 'you threaten you will take away.'

162. έπι, why accented on the penult? § 166.—πολλά, for the accent cf. note on κάκι, l. 105.—νίες, declension, § 107.

163. μέν, again the same as μήν, § 31.—σοι ισον, 'equal to you,' i. e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e. g. Γ 238).—Why is ε of τοτε not elided? § 61, 27.—ισον has short initial vowel in Attic.

164. διπόντ' (spelling, § 51, 1) . . . ἐκπέρωσα, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.

165. τὸ πλεον, 'the greater part.' Later (I 328, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.

166. χεῖρες έμα, 'my hands,' in Attic would be αι έμα χεῖρες.—άτραψ, same as αἰτράψ, l. 51, etc., § 31.—ήν in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.

167. After γέρας supply ἔστι.—δλίγον τε φθον τε, a prize 'little but none the less dear.'

168. νῆσος, declension, § 101.—ἔπει κε (= Attic ἔπην or ἔπειν) κάρμοι is equivalent to what sort of protasis? Cf. ήν ποτε . . . ικηραι, l. 166.

169. Φθίηνδ'(ε), composition, § 155, 5.

170. ίμερ, where found? § 187, 7.—σ', for σοι, § 40, 4.

171. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἀφέσσειν, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.

173. φέθε μάλ(α), the imperative strengthened as in l. 85, μάλα εἴτε.
—τε-ίσσουσα (from ἐπι-σσέω), for translation see § 187; for double σ, § 39.

174. εἴτε' ἵρτο (§ 110) = Attic ἕμοῦ ἴνεκα.—Why πάρ' and not παρ', i. e. πάρα and not παρδ! § 167.

175. κε . . . τυγχόνουτ, form, § 146; syntax, § 190.—μητέτα, form, § 67.

176. έτσι, form, § 186, 2.—Βιοτρέφεντος βασιλήν (§ 86). The poet regularly represents kings as cherished by Zeus, king of the gods, just as minstrels and harpists are in favor with the Muses and Phoebus Apollo.

178. καρπέρός, spelling, § 58.—ει . . . έτσι, simple present supposition, as in Attic Greek (GG. 647).—πον, 'doubtless.'

179. σής (§ 118), Attic σεῖς.

180. σέθεν, where found! § 110.

181. κοτέοντος (agreeing with σέθεν), 'in your wrath.'

182. εἰς means 'as'; after this line a correlative clause, 'so shall I take away Briseis,' would be expected; but after an interruption ($\tau\bar{h}\nu\ \mu\kappa\nu\ .\ .\ .\ \tau\bar{e}\mu\psi\omega$), which disturbs the construction, the main thought is loosely resumed with ἔγώ δέ κε κτλ. (l. 184).—ημ (for accent cf. l. 183), one of the two accusative objects of the verb of depriving; but compare the construction of l. 161.

183. νῆι διῆς, 'a ship of mine,' the regular Attic expression also. Achilles had fifty ships, according to B 685.

184. κε διγα, syntax, § 192.—Βρισηγά, formation, § 158.

185. κλισηγά, suffix, § 155, 5.—τὸ σὸν γέρας, 'that prize of yours.'

186. θεσσον, spelling, § 51, 3.—σέθεν, why genitive! § 175.—καὶ, 'even' or 'also.'

187. λεον, neuter cognate accusative with φάσθαι (φημι): 'to speak on a footing with me.' Yet considerable freedom of speech—for princes, at least—was recognized in the Homeric assembly (cf. 1 32, 33).—δμοιωθήμανται (§ 137, 1, b) δμοιωτηρ, 'to make himself like me ['to make himself my peer'], face to face'; the passive infinitive is apparently used reflexively here.

188. Πηλετων, formation, § 157.—ἐν δέ οἱ κτλ., 'and his heart in his shaggy breast.'—δέ οἱ, on the hiatus, § 61, 6; syntax, § 176.

190. ἵρυστάμενος, original spelling, § 61, 19.—παρὰ μπροσθ, 'from the thigh,' where the sword hung suspended in its sheath by a strap that passed probably over the right shoulder. The sword hung at the left side, so that the right hand could more easily draw it from its sheath.

191. The four optatives in this and the following line stand in indirect questions, in the secondary sequence (after μερικήτεν), for deliberative subjunctives of the original thought (§ 209). Achilles said to himself: τούς

μὲν ἀναστῆσον ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); 'Ατρετῆη δ' ἐναρίζω; ήτε χόλον παθέω ἐργάτων τε θυμόν;—δ' δ' (4), here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See GG. 549 b.

193. ησ = Attic εἰς.

194. ήδε δι, another instance of δι meaning 'then'; see notes on ll. 58 and 137. At just the right moment, when the situation is getting more and more perplexing, the goddess appears on the scene, and the difficulty is solved. This device—the interference of a god—is common in the Attic drama (*deus ex machina*).

195. σύναπτόνειν, suffix, § 155, 2.—πρό, 'forth' or 'forward.'—ήκει,
ήημι.

197. στῆ, accent, § 126.—διπλεῖν = διπλεῖν, in Attic prose.—κόμης,
syntax, § 172.

198. στῷ φαινομένῳ, 'appearing to him alone.'—δράτο, what is the
Attic equivalent? Cf. note on l. 56.

199. θάμβησεν, 'was struck with wonder'; see note on θαρσήσας, l. 85.

200. θενά κτλ., 'for her eyes shone terribly.'—θενά, adjective with
adverbial force.—φάναθεν, form, § 136, 8. The expression reflects
Athene's epithet, γλωκώνης (l. 206).

201. μν, with προ-ηύδα (cf. ηύθας, l. 92).—φενήσας, 'began' and
'addressed' (προσηύδα). On scansion of this line see § 4.

202. τίττ'(ε), form, § 48.—What is the 'aegis' of Zeus? See Intro-
duction, 29.—ελλήλουθας, ἔρχομαι.

203. 'Is it that you may see?' etc.—εἴη, form, § 142, 1, a.—'Ατρε-
σαο, declension, § 65.

204. ίκ, I will speak 'out.'—έρω, cf. l. 76.—τελέσθα, tense, § 151.

205. ης, form, §§ 113, 71.—δν . . . δλέσση (§ 53), syntax, § 192.

206. αὖτε, 'again,' 'in turn.'

207. παύσουσα, what does the tense express? Cf. l. 13.—τὸ σὸν
μένος, 'this anger of yours'; cf. l. 185.—πίθηκα, form, § 142, 1; syntax,
§ 198.

210. μηδέ . . . έλκεο (§ 142, 1), 'draw no further.'

211. ή τοι, 'to be sure,' 'yet.'—δνεῖσθον, literally 'upbraid,' here
may be rendered: 'threaten with reproachful words' (Έπεισω).—δς λοιπα
τερ, 'how it shall even come to pass.' On the force of τερ, cf. note on l.
131.—λοιπα = Attic λοται (l. 212); a third form, ταρ-έσσεται, is seen in
l. 213; a fourth, λοσεῖται, will be met, B 393.

213. 'Some day even thrice as many splendid gifts shall come to you,
on account of this insolence' of Agamemnon.

214. έργιος, genitive, declined like πόλις, § 103.—ισχεο, πεθεο, formed
like ζλκεο, l. 210.

216. *εἰρύσσεσθαι*, 'to observe,' 'obey'; the subject is *με* understood; the object, *ἔτος*.

217. καὶ . . . τερ, see note on l. 181.—*Θυμῷ*, syntax, § 177 (a).—*κεχολωμένον* agrees with *με* understood.

218. οὐ καὶ . . . ἐπιτεθῆται is the protasis of what kind of condition? Cf. GG. 616 a.—*ἴκλινον*, the gnomic aorist (§ 184) is regarded as a primary tense.

219. ἦ, 'he spoke' = Attic *ἔφη*; common in the Attic formula, ἦ δὲ οὐ, Latin *inquit*, 'said he'; not to be confused with the adverb ἦ, 'truly.' This whole sentence, it will be observed, may be well translated nearly, if not quite, in the Greek order.—*σχέση*, form, § 154, 2.

220. ὁσε, ὁθέω.

221. βεβήκει, meaning of tense, § 188.

222. οὐ, why accented? § 166.

223. ἐπέσσον, form, § 91.

225. κυνὸς δύματ' ἔχων, cf. *κυνάτα*, l. 159; the poet makes the dog typical of shamelessness; the deer, of cowardice.—*κραδίην*, § 58.

226. πόλεμον, with ictus on the ultima, § 32.—*θωρηχθῆναι* (§ 187, 8) limits τέτληκας, l. 228.

227. λόχονδ'(ε), cf. N 277,

ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαεῖδεται ἀνθρῶν,
'to an ambush, where most of all the valor of men is clearly seen.'—
ἀριστήσονται, declension, § 88.

228. τέτληκας, on force of tense, § 187.—τὸ δὲ τοι κτλ., 'for this seems to you to be death.'—*κτλ.*, note accent, and cf. l. 44, *κτῆρ*.

229. λάσιον (in Attic poetry *λάφων*), how compared? GG. 182, 1.

230. δᾶμ' ἀποαρέσθω, supply an object, as antecedent of *δοτηίς*, 'to deprive of gifts [him] whosoever opposes you in speech.' On the conditional relative sentence, see § 197.

232. Supply the place of the omitted protasis by 'else,' i. e. 'were it not so.'—*λαβήσουσι*, construction, § 207.

233. εἰπ, adverb, 'besides.' For ictus on ultima, see § 38.

234. Achilles held a staff, put into his hand by a herald, as a sign that he had the right to address the assembly; on ending his speech he threw it down (l. 245). On the other hand, Agamemnon held no temporary scepter, but a permanent one (B 101 ff.), for he was a 'scepter-bearing king.'—*ναὶ μὲν κτλ.*, 'verily by this staff.'—το, relative; cf. *τόν*, l. 36, *τήν*, l. 72.

235. ἐπει δὴ πρώτα (cf. l. 6) κτλ., 'since once for all it is parted from its stump.'—*δρεσσον*, double σ, § 52.—*λαθουσεν*, translation, § 187. Vergil renders the thought (*Aen.* XII, 208, 209):

cum semel in silvis imo de stirpe recisum
matre caret.

'Since once for all cut from its stump in the forest, it [the scepter] is severed from its parent tree.'

236. *ἴ*, enclitic pronoun, § 110.

237. *μν*, here for *σκῆπτρον*, neuter; cf. l. 29 (*μν = αὐτήν*) and l. 100 (*μν = αὐτόν*).

238. *ταλάμαις*, declension, § 72.—*θιαστόλοις*, appositive to *νίες* (l. 287).—*οἱ τε*, use of the enclitic, § 123, 3. In these days there seems to have been no written law; the 'decrees' or 'dooms' (*θέματες*) of Zeus were probably the spoken words of the 'Zeus-cherished kings,' which had come to have a certain stability.

239. *πρὸς Διός*, 'on behalf of Zeus,' or 'at the bidding of Zeus.'—*εργαταῖ*, form, § 142, 4, a; force of tense, § 187.

240. The important words, to be taken closely with *ναὶ μὰ τόδε σκῆπτρον* (l. 284), begin here.—*ἡ ποτε*, 'surely one day.'—*Ἀχιλῆος*, objective genitive with *τοῦθι*.—*νίες*, declension, § 107; syntax, § 179.

241. *δυνήσαι*, form, § 142, 1; Attic *δυνήσει*.

242. *εὐτ'* ἀν = Attic *εὐταν*.

243. *θνήσκοντες*, 'being slain.'—*πίπτωσι*, in protasis of what sort of condition? Cf. GG. 628, 650.—*τεθόη*, suffix, § 155, 3.

244. *χειρόνεος*, with ultima used for long syllable, § 32.—*ἢ τ'*, elision and meaning, §§ 40, 2; 123, 7.—*οὐδέν*, 'not at all,' in origin a cognate accusative.

245. *ποτὶ* = Attic *πρός*.—*γαῖῃ* = Attic *γῇ*.

246. *χρυσόις* (= Attic *χρυσοῖς*), cf. shorter form, *χρυσέψ*, l. 15.—*πεπαρύνον*, from *πελψ*. The wooden staff seems to have been enclosed in a sheath, which was fastened on with nails; both sheath and nails may have been of gold. See Tsountas and Manatt, *The Mycenaean Age*, pp. 167–169, and Schuchhardt, *Schliemann's Excavations*, p. 250.

247. *ἐπρόθεν*, suffix, § 155, 2.—*τοῖσι*, 'before them,' cf. note on l. 58.

249. *τοῦ* (§ 118, 4) . . . *ἄπῳ γλάσσης*, 'from whose tongue.'—*καὶ* = 'moreover,' if translated at all. Cicero quotes the line (*Cato Maior*, 10, 31): "ex eius lingua melle dulcior fluebat oratio."—*μὲνος*, why genitive? § 175.—*φέν* = Attic *ἔπει*.

250. *τῷ*, dative of interest, 'for him,' 'in his day.' The sense is: 'he had already seen two generations of mortal men perish.' Estimating a generation as a period of thirty years, some ancient commentators reckoned Nestor's age as seventy.—*μερόν*, perhaps 'mortal,' was anciently but improperly derived from *μερομαί*, 'divide,' and *ὤν*, 'voice,' and taken to mean 'articulately speaking.' Compare Swinburne's

men upon earth that hear
Sweet articulate words
Sweetly divided apart.—*Atalanta in Calydon*.

251. **ἴθελος**, where found! § 142, 4, a.—The former *ος* is relative; the latter (*ος*), the personal pronoun, to be taken with *ἴμα*: ‘together with him.’—**τράφεν**, form, § 136, 8. Note the poet’s simple order, which may properly be kept in translation: ‘were bred and born.’

252. **τριαθέη**, prefix, § 160; lengthened initial vowel, § 85.

254. ἡ πώτῳ indicates amazement; translate freely, ‘tis past belief!’—*ἥ*, as before (l. 78), ‘truly.’

255. **γηθήσω**, form, § 136, 4; it agrees with the nearer subject only. Lines 255–257 contain a less vivid future—or “possible”—condition in its normal form; cf. GG. 651 (1).

256. **κεχαρολατο**, tense, § 128; ending, § 142, 4, d.

257. **σφάνυ**, with **μαρματέουσιν** in agreement, syntax, § 174. On the form **σφάνυ**, see § 110; **πιθολατο**, § 142, 4, d; **μαρματέουν**, § 73.

258. ‘(You) who are superior to the (other) Danaans in counsel, and superior in fighting.’—*πάρι*, accent, § 164.—**βουλήν**, accusative of specification; so, too, **μάχεσθαι**.—**Δαναῶν**, why genitive! Cf. Κλυταιμῆστρης, l. 113; **σέθεν**, l. 186; **ἔμειο**, l. 259.

259. **δέ = γάρ.**

260. **ηδη γάρ τοτε**, ‘for once on a time (gone by).’—*ηδη* = Attic *ἥ*, ‘than.’—*τερ* = ‘even.’—*τιμήν*, dative by attraction to case of **ἀρεστῶν** (**ἀνδρῶν**). What case would be expected!

262. **ἀνέρας**, form, § 85.—Why does not **οὐδεί** suffer elision! § 61, 28.—**τιμωματι**, syntax, § 191.

263. For **ολον Πειρίθοον** etc. we should expect **ολος** [*ἥν*] **Πειρίθοος** etc.; but again we find attraction—to the case of **τολούς** (l. 262).

264. **Κανά**, form, § 90.

265. The line is wanting in the best mss.—**Θησά**, form, § 90.—**ἀθανάτοισιν**, on quantity of initial vowel, § 34.

266. **κάρτιστοι**, predicate adjective: ‘they were the very [δέ] bravest men that were ever reared on earth.’—**κενοι**, spelling, § 120.—**τράφεν**, form, § 136, 8.

267. **μέν = μῆν**, as usual.—**ἴσαν** (Attic *ἥσαν*), § 125.

268. **φηροίν**, Aeolic for Attic **θηροίν** or **θηρίοις**, ‘wild beasts.’ The name refers to the rude Thessalian **Κένταυροι**, ‘Centaurs.’ ‘Such a name is not likely to have been assumed by the tribe itself, but is rather an opprobrious term applied to them by their enemies’ (Ridgeway, *The Early Age of Greece*, vol. i, p. 178).

271. **κατ' ἑμὶ αὐτόν** (§ 112), ‘by myself alone,’ i. e. ‘independently,’ so that my valor could be clearly seen.

272. **τῶν**, demonstrative, § 118, 1.—**ἄν . . . μαχέοντο** (Attic **μάχοντο**), ‘could fight.’

273. μεν occurred l. 87.—**βουλέων**, case and scansion, § 70.—**ξύνειν**, ‘heeded’; where found † § 136, 7.

274. ὄμης = Attic ὄμεις, § 110.

275. Addressed particularly to Agamemnon.—**τόνδ' (ε)**, Achilles, one of the two objects of the verb of depriving.—**ἀγαθός περ τόν**, cf. note on l. 131.—**ἀποάρπεο**, form, § 48; Attic **ἀφαροῦ**.

276. Ια (i. e. ξα), ‘suffer’ her to remain with him.—**πρότρα**, cf. note on l. 235.

277. Now Nestor turns to Achilles.—**ἴριζμεναι**, where found † § 187, 1, a.

278. οὐ τοθ' ὁμοίης ἔμπορε τιμῆς, ‘never shares in a common honor’ with other men, i. e. he has superior dignity; Agamemnon was a “scepter-bearing king”; Achilles was not, for his father still ruled; therefore Achilles should yield precedence to Agamemnon.—**ἔμπορε (μείρομαι)**, form, § 39; translated by present, § 187.

280. Note that **καρπέρός** is an adjective of the *positive* degree; cf. l. 178.—Achilles’s mother was Thetis, a goddess of the sea.

281. ἀλλ' (ά), ‘yet.’—**πλεύσσων**, Attic **πλέον**; or **πλεῖστος**. For syntax, cf. the dative in the phrase **τοῖσι δ' ἀναστόμενος**, l. 58.

282. δέ, cf. l. 58.—**αἰτάρει τούτη γε | λιστορ' (αι)**, i. e. έγώ δέ είμι δ λιστόμενος (Nägelsbach ¹), ‘for it is I, Nestor, that beseech you.’

283. ‘**Αχιλλή**’, dative of advantage, ‘for Achilles’s sake.’—**μεθίμεν**, form, § 137, 2.

284. **πλεγμα** = **ἐστι**.

287. **πέρι**, as in l. 258.—**πάντων**, syntax like that of **Δαναῶν**, l. 258.

288. **πάντεσσι**, cf. **πᾶσιν**, l. 283.

289. οὐ τιν' (α) κτλ., things ‘in which I think somebody will not obey.’ By **τινα** Agamemnon evidently means himself.—In translation distinguish carefully among **πέρι . . . ἔμπειν** (l. 287), **κρατέαν**, **ἄνασσαν**, and **σημαίνειν**: ‘to be superior,’ ‘to have power over,’ ‘to lord it,’ ‘to dictate.’

290 and 291. ‘If the immortal [αἱεὶς έόντες] gods did make him a warrior, therefore do his abusive words rush forward [like so many warriors to the front] for utterance!’ Others render: ‘therefore do they [i. e. the gods] permit him to utter abuses!’ If the latter translation be accepted, **προθέουσιν** must come, not from **προθέω**, ‘run forward,’ but from **προτίθημι**, and be equivalent to Attic **προτίθεασι**—a sole instance of the form.—**Θεοίναν**, for the meaning cf. note on l. 2.

291. What part of speech is **οι!** Observe the accent on ultima of the previous word.—**μυθήρασθαι** indicates purpose.

293. **γάρ**, cf. note on l. 123.

294. **πάντας τριγονον**, ‘in every matter.’—**ὅττι**, spelling, § 51, 2.

295. **πινελλεο**, formed like **ξάκεο**, l. 210.

296. A weak line, "athetized," i. e. rejected as spurious, by some ancient critics.

297. σῆσαι, cf. τεῖν, l. 282 and § 118. With σὺ δ' ἔνι φέροι βάλλεο σῆσαι, compare Vergil's "tu condita mente teneto" (*Aen.* III, 388).

298 μαχέσσωμα, for spelling cf. l. 153. What is the Attic equivalent?

299. σοι, note the emphatic repetition: 'by force (of hands) I will not fight with you—no, not with you or anybody else'; 'you all' is subject of ἀφέλεσθε.

301. τῶν, emphatic repetition of τῶν μὲν (l. 300), partitive genitive with τι.—σοὶ δὲ τι φέροις, 'you had better not carry away anything,' potential optative, used—in mock courtesy—with the force of a prohibition. Cf. B 250.—ἀέκοντος ἐμοῦ = Attic ἀέκοντος ἐμοῦ. Cf. ἀέκοντος Κύρου, Xen. *Anab.* I, 3, 17.

302. εἰ δ' ἄγε μήπει πείρησαι, 'come now! just try it.' εἰ δ' ἄγε is interjectional, and perhaps for an earlier εἰ ἄγε, i. e. εἰα ἄγε. Cf. Vergil's "eia age" (*Aen.* IV, 569).—γνώσαι, form, § 149; 'may witness (it).'—καὶ οὗδε, 'these men here too.'

303. ἐρήσαι, see note on B 179.—**σουρή**, declined, § 97; Attic **δέρατι**.

305. ἀν-στήτην, on the prefix see § 46; -στήτην, cf. l. 6.—**ἀγορήν**, cf. l. 54; 'the assembly'; the word never means 'market-place' in Homer.

306. The lodge of Achilles is described in Ω 448-456: it was built for him by his Myrmidons, of pine timbers; the roof was thatched; the door was fastened by a single great bolt of pine; adjoining it was a great courtyard enclosed by stakes, set close together. Elsewhere (Π 231) we infer that the courtyard (ἀντή) contained an altar of Zeus ἐρκεῖος.—**ἴλιας**, spelling, § 61, 27.

307. **ἵμε**, cf. l. 47.—**Μενούτιαδη**, the first introduction of the 'gentle' Patroclus is as the 'son of Menoetius.'

308. **μλαθε**, force of suffix, § 155, 5.

309. Cf. l. 142.—**τείκοστ**, spelling, § 61, 9.

310. **βῆστε**, transitive first aorist; cf. **βῆσσομεν**, l. 144, and note.—**ἀνά** is an adverb; cf. **ἄν**, l. 143; for its accent (not retracted), cf. § 168.

311. **εἰσεν**, a causative first aorist, containing the root of **ξέρει**, l. 68.

312. **ὑγρὰ κελεύθα**, 'their ways in the sea' (cf. *Isaiah* xlivi, 16: "a way in the sea, and a path in the mighty waters").

313, 314. The scholiast compares Euripides (*Iphigenia in Tauris*, 1193): **θάλασσα κλύει** ('washes away') **πάντα τάνθράπων κακόν**.

317. 'The savor went heavenward, curling around in the smoke'; that is, permeating the smoke.

319. **ληγ'**(ε), imperfect third singular; cf. imperative **ληγ'**, l. 210.—**τήν**, relative (§ 118, 4) 'with which' he had threatened. (Cf. GG. 530 a.)—**ἐπ-ηγελησ'**(ε), cf. the present **ἀπειλεῖ**, l. 161.

321. τέ, relative.

323. χερός, syntax, § 172.—**ἔλόντ'**(ε) agrees with 'you two' (**σφῶι**) understood.—άγιμεν, form, § 187, 2; syntax, § 213.

324. εἰ . . . κε, Attic equivalent! Cf. l. 128.—**δέρσων**, form, § 149 (5).—**ἔγώ δέ**, 'then I,' see note on l. 58.—κεν . . . θλωμαί, syntax, § 192.

325. τό, 'this,' demonstrative.—καὶ πίγιον, 'even more shivery'; more disagreeable or dreadful than the present mission.

327. βάτην, Attic **ἔβητην**.—**ταρά**, 'along.' The ships of the Greeks stretched in lines along the shore; Odysseus's occupied a central position; while the two ends—the most dangerous positions—were guarded by the ships of Telamonian Ajax and Achilles (Δ 5-9).

330. γε, why is ε not elided? § 61, 23.—**οὐδὲ(δ)** . . . γήθησεν **Ἀχιλλεύς**, 'and Achilles felt no thrill of joy'; on the force of the aorist, cf. l. 85.

331. **ταρρήσαντε**, note the tense, 'struck with fear.'—**βασιλίᾳ**, form, § 86.

333. ἦσαν, 'his,' form, § 118.

334. καὶ, 'too.'

335. ἀπτον, comparative of **ἄγχι**, 'near'; superlative, **ἄγχιστα**.—μοι, 'in my sight.'—**δῆμες**, supply **ἐστέ**.

336. δ, relative, § 118, 4.—**σφῶι**, § 110.

337. **Πατρόκλεες**, declension, § 102.

338. σφῶι, enclitic pronoun, § 110.—**ἄγαν**, syntax, § 211.—**μάρτυροι** = Attic **μάρτυρες**, of third declension.

339. πρός, 'before'; cf. the meanings that have been already pointed out in idiomatic uses, ll. 160 and 239.

340. τοῖς βασιλίῃσος ἀπτρέος, 'that king unkind'; the order is like **τὸν Χρύσην . . . ἀρητῆρα** (l. 11).—**δὴ αἴτε**, pronounced as if δ **αἴτε** (§ 43).

341. γένηται, in this more vivid future protasis note the omission of **κε**, § 197.—**ἀμέναι**, syntax, § 211.

342. τοῖς ἄλλοις, dative of advantage (interest); translate with 'from.'—**γάρ** receives the ictus (as in a few other lines) in spite of its quantity (§ 33).—**θέα**, 'rages.'

343. 'And he does not know at all how to look at the same time to the past and to the future.' i. e. 'to consider carefully.'—**πρόσταν** and **διπέσταν** are spelled in Attic with one sigma.

344. 'How his Achaeans shall fight safely beside the ships.'—**ὅππως** (§ 51. 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).—**οἱ**, 'for him,' 'his' (§ 176).—**μαχέονται**, form, § 151; cf. the more common future, **μαχεσθμένος**, l. 158.

347. **ταρά νῆσας**, 'along past the ships'; cf. note on l. 827.

348. γυνή, in apposition to **ἥ**, § 118, 3.

349. **ἔτραπον**, with **νέσφι**.

350. ἔψ (ἔπι), for the accent cf. § 166.

351. πολλά, cf. l. 35.—χείρας δρεγύς, toward his mother, who dwelt in the sea.

352, 353. ‘Mother, since you gave me birth once for all, though for a short life, honor at least ought the Olympian to have granted me.’—γέ, appended to the aorist ἔτεκες, gives emphasis to the single past act; with μηνυθάσιον ἔσυται, τερ has its usual force, as noted in l. 131; with τιμήν, περ has the force of γέ, a meaning that will be noticed again (e. g. l. 508).—The form δρελλεν = Attic δρειλεν. But to express this thought in Attic Greek χρῆν or θεῖ with infinitive and subject accusative would be used (GG. 460).

354. νῦν δ' (δ'), ‘but as it is.’

355. αὐτός, of course not in person, but ‘by his own order.’—ἀπούρας, on the form see § 63, 8.

358. πατρί, Nereus.

359. ἀλός, syntax, § 175.—ἡύτε = Attic δούτε.

360. δάκρυ χέοντος (with αὐτοῦ), ‘as he wept.’

362. σφίτας, construction, § 180.

363. εἴδομεν, on the digamma, § 61, 23; subjunctive, § 143.

365. It is better to translate ταῦτα πάντ' (α) with ἀγορέων (deliberative subjunctive, in question of appeal) and to understand the words with ιδύην. —Ιδύη (§ 61, 23) = Attic εἰδύιη, and agrees with τοι.

366. The home of Chryseis was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, “How was she taken, then, when Thebe fell?” And the answer had to be made that either (1) she was visiting in Thebe at the time when Achilles captured that town, or (2) on the same expedition on which Achilles took Thebe he stormed Chryse also. Thebe was the home of Andromache before her marriage to Hector; she was the daughter of King Eetion. Achilles's own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.

367. ἐνθάδε, suffix, § 155, 5.

368. δάσσαντο, cf. δέδασσαν, l. 125; and for spelling, § 54.—σφίσιν, here a reflexive pronoun, and therefore accented (§ 111, 4).

370. ἐκατηβόλου, cf. l. 75.—Ἀπόδλων, long initial vowel here, § 30.

381. εἴξαμένον, on translation of the tense, § 186.—ἡγεν = Attic ἡγεν.

383. ἐπασσόντεροι betrays in the ν for ο its Aeolic origin.

384. δῆμη, Attic ἡμᾶν, § 110; this word with δῆμος, δῆμες, etc., is Aeolic.

385. ἐκάροιο, cf. l. 75.

386. πρώτος, ‘I was first’ to urge.

387. Ἀτρετῶν, form, § 157.

388. ἡγελησεν μῆδον, ‘made a threat’; μῆδος is a word of varied connotations, which the Greeks felt the meaning of; our English translation

must take its cue from the context.—**5.**, relative use of the article, § 118, 4.

389. *τὴν μὲν*, 'the one' damsel; *τὴν δέ* (l. 391), 'the other.'

390. *Χρύσην*, here the town, not the priest.—*πάρισσαν*, 'are escorting.'

391. *νέον κλισίθεν κτλ.*, 'only now, heralds led away [literally 'went leading'] from my lodge.'—With *ἴθεν* (§ 136, 7) the participle contains the leading idea, as with Attic *οἴχομαι*. Cf. *φέρετο πλέων* (Xen. *Anab.* II, 6, 3), 'went sailing off,' 'sailed away.'—*κλισίθεν*, for suffix cf. *οὐρανόθεν*, l. 195.

392. *Ερισθος*, from nominative *Ερισθός*, declined like *βασιλεύς*, § 86.

393. *περίσχεο*, *περι-έχω*.—*ἴησος*, form, § 99.

394, 395. 'Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.'—*Δία* has the ictus on -a, § 38.

395. *ἄνησας, ὀνίημι*.

396. *πολλάκι*, Attic *πολλάκις*.—*σεο*, enclitic pronoun, § 110; limits *ἄκουσα*.—*πατρὸς ἐν μεγάροισιν*, 'in the halls of my father,' Peleus.—*ἐν* receives the ictus on -e, § 38.

397. *εὐχομένης*, 'boasting,' agrees with *σεο* (l. 396).—*ἴησοθα*, form, § 136, 3.—*Κρονίων*, for syntax compare l. 67, *ἡμῖν*.

398. *οἴη ἐν ἀδανάτοισιν*, you 'alone among the immortals.'

401. *τρελέσσας*, form, § 142, 1. *τρ-* means 'from under' the weight of his bonds.

402. *ῶχ'*, i. e. *ὅκα*.—*μακρόν*, 'high.'

404. *αὖτε*, 'again,' 'in turn.'—*οἱ* (§ 113) *πατρός*, Poseidon.

405. *ἴς*, with force of demonstrative, § 128, 4.

406. *τρέσσασαν*, for spelling cf. l. 38.—*οὐδὲ ί*, account for hiatus; § 61, 6.—*ί* refers to Zeus.

407. *τῶν μν μνήσασα*, 'remind him of this.'—*λαβε γούνων* (§§ 97, 172); not a peculiar act here, but the regular custom of suppliants in Homer.

408, 409. 'In the hope that he may perhaps be willing to give aid to the Trojans, and to hem in the others at their ships' sterns and about the sea—the Achaeans.' Achilles disdainfully sets the Achaeans' name at the very end, simply mentioning them as *τοὺς δέ* at first (Cauer, *Die Kunst des Übersetzens*², p. 90).—*αἰ κεν θελησιν* (§ 136, 6), in syntax like *αἴ κε πιθηκαί*, l. 207.—*ἐντὶ . . . ἀρῆσαι*, tmesis, § 163.

409. *Θισαί, εἴλα*.

410. *κτανομένους*, agreeing with *Ἀχαιούς*: letting them be 'slain.'—*ἴνα πάντες κτλ.*, Pope gives the sense:

and bring

The Greeks to know the curse of such a king.

ἴταιρονται, 'get acquainted with'; literally 'partake of' (*ἐπαρπίσκω*).

412. δ τ δριστον κτλ., cf. l. 244.

414. αινα, adverbial accusative with τεκουσα, 'after bearing you unto trouble' (cf. *Job* v, 7).

415. δφελες παρδ νησιν . . . ησθαι once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if αινα be translated 'ah!' we may keep the rest of the sentence in its literal meaning. A wish in present time, impossible of fulfilment, is implied; cf. Xen. *Anab.* II, 1, 4, δλλ' άφελε μεν Κυπρος ζην.—The force of ησθαι (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.

416. ισει νο τοι αισια κτλ., supply ισται, 'since your measure of life is [i. e. 'endures'] for but a brief space, not at all for very long.' For the adverbs in the predicate, adjectives might be expected; but this Homeric construction has several parallels. Cf. Δ 466, μινυθα δει οι γένεσι δριη: 'his onset was [endured] for a brief space.'—For quantity of ultima of μάλα, cf. §§ 37; 62, 2.—That Achilles had a choice between two destinies is told in I 410–415. He might have a long, inglorious life or a short, glorious one; as is well known, he chose the latter. There is no hint of the choice in the present context, however.

417. νον δ (ε), 'but as it is.'—περι πάντων, 'above all.'

418. ιπλεο, 'you were' and still are; or simply 'you are'; form, § 142, 1.—τῷ, 'therefore,' § 117.—κακῷ αἰση, 'unto an evil doom.' Cf. § 178.

419. ιρδουσα, 'in order to tell'; cf. λυσδμενος, l. 18.—τερπικεραίνω, form and meaning, § 59.

420. άγαννιφον, spelling, § 39; prefix, § 160. When Olympus is called snowy, the poet has in mind those parts only that do not extend above the level of the clouds. On the other hand, the region where the gods dwell is the ever bright summit, high above the clouds and remote from the sight of men; here there is neither rain nor snow, but only perpetual fair weather, as the poet of the *Odyssey* sings (ζ 42–45). This summit reaches up into heaven (*οινανός*).—αι κε πιθηται, syntax, § 198.

422. μην'(ε), 'rage on.'

423. Αιθιοντας, as if from nominative Αιθιονεις. But elsewhere Αιθιωνας, as if from Αιθιον, is found.

424. χθιζει agrees with subject of ιθη. Homer commonly uses temporal adjectives where the English idiom employs adverbs.

426. ποτι, cf. l. 245.

428. άπεβήσετο, tense, § 153.

429. γυναικός, genitive of cause.

430. άέκοντος, with a pronoun (like αιτον) understood, is probably in the genitive absolute construction: 'against his will.' Others make it stand in an objective relation to βη = 'with violence done to him unwilling,' 'despite his unwillingness.'—διπηρων, § 63, 4.

433. στελαντο, 'furled.'

434. 'The mast they let down into [literally 'made approach'] its crutch, lowering it with the forestays quickly.' The forestays were untied from the bow; and the mast thus released was bent back into its crutch.

435. τὴν δ' (δ), the ship.

436. εὐνάς, stones for 'anchors,' 'mooring-stones'; these they let go (*ἐκ . . . έβαλον*) from the bow, while they made the stern cables (*πρυμνήσια*) fast (*κατὰ . . . έδησαν*) to the shore.

438. βῆσαν, cf. *βῆσσαι*, l. 144.

439. νῆσος, declined, § 101.

441. χερόι, 'arms.'

444. ῥέξαι, in same sense as *ῥέεις*, l. 147.—*Διασόμεσθα*, ending, § 142, 3; mood, § 144, II; cf. *Ιλάσσεαι*, l. 147.

447. τοῖ, form, § 115.

449. οὐλοχύτας, sacrificial barley, 'barley for strewing' (*χέω*, 'pour'); cf. γ 441, which has to do with the description of a sacrifice: *ἔτέρη δὲ κέντες οὐλᾶς | ἐν κανέῃ*, 'and in his other hand he [Aretus] had barleycorns in a basket.' This barley was sprinkled on the consecrated victims before they were sacrificed.

453. ἡμὲν (i. e. η μὲν [= μὴν]) *Σῇ ποτε . . . πάρος*, 'surely once before.'

—πάρος = Attic *πρόσθεν*.

454. ήμι, with ictus on the ultima; this would be justified by the pause (§ 32), even if the next word did not begin with a liquid (§ 38).—*ἴμαο*, in formation like *ἴμελνσαο*, l. 401.

455. ηδὲ Καὶ νῦν, 'and now too, again.' ηδὲ (η δέ) is correlative with ημέν (l. 453). The clauses may be bound together in English by rendering (freely) ημέν, 'as,' and ηδέ, 'so.'—*ἴμεργήνον*, cf. note on l. 41.

459. αὐτέρωσαν, formation, § 63, 1; understand 'the heads' of the victims as object. With *ἴσφαξαν* and *ἴεραν*, understand 'the victims' as object.

460. κατὰ . . . ἑκάλυψαν, tmesis, 'covered up.'

461. δίπτυχα (supply *κύτηρι*) *ποιήσαντες*, 'making it [the fat] double-folded'; i. e. 'folding it about' the thigh-pieces, on both top and bottom. —ηπ' αὐτῶν κτλ., 'and on them they put raw pieces.' They cut bits of meat as primal offerings from all the limbs; these were burnt along with the thigh-pieces as a sacrifice to the god (in this instance, Apollo), who was believed thus to become a partaker of the rite.

462. Κατ. (§ 162), 'thereon.'

463. πεμπάβολα (§ 108, 5), 'five-tined spits,' for roasting several pieces of meat at once (Van Leeuwen). Cf. *διβελοῖσιν*, l. 465.

464. κατὰ . . . ἑκάνη, § 163.—*ἴπάσαντο, πατέομαι*.

465. τάλλα, § 44.—ἀμφ' (adverb) *διβελοῖσιν έπεραν*, 'they pierced

them around with spits.' Cf. Verg. *Aen.* I, 212: '[viscera] pars in frusta secant veribusque trementia figunt.' 'Some cut the flesh in bits and pierce it quivering with spits.'

467. *τετύχοντο*, *τεύχω*, § 128.

468. *πι . . . ἐδέσθε* (= Attic *ἔδεστο*, cf. *δευδέμενον*, l. 184), 'felt any lack,' 'went ungratified.'—*δευτός*, genitive of material.—*ἴλογης*, 'adequate,' 'sufficient.'

469. 'But when they had satisfied [literally 'dismissed'] their desire for drink and food.'—*πόσιος*, declined like *πόλις*, § 103; cf. *ὕβριος*, l. 214. —*ἴτι . . . ἔντο*, § 163. —*ἔντο* = Attic *εἴντο*, from *ἴημι*. —*ἴτον*, second declension = Attic *ἴπαττα*, third declension.—Cf. Vergil's imitation, *Aen.* VIII, 184:

Postquam exempta fames et amor compressus edendi.

'When hunger had been satisfied and desire to eat had been appeased.'

470. *κοῦροι* = Attic *κύροι*. Cf. *κούρη* and note, l. 98.—*ἐπεστέψαντο ποτοῖο*, 'filled up to the brim with wine.'—*ποτοῖο*, genitive of material.

471. 'And then they passed it around to all, after they had first made libation with the cups.' With a ladle they poured some wine into every man's cup, for him, in turn, to spill upon the ground, as an offering to the gods. The custom is said still to continue in Persia. (Cf. Fitzgerald's translation of the *Rubáiyát*, quatrain xxxix of the fourth edition, and note on the same.)—*ἐπερχάμενοι δεξάσσονται* (§ 78), literally 'after having begun with the cups' (instrumental dative); the verb is limited to this ritualistic use.

472. *τανημέριοι*, agreeing with the subject, 'all the rest of the day.'

475. *ἥμος* = Attic *ἥτε*.—*ἥλιος* = Attic *ἥλιος*.—*ἴτι κύφας ἥλιον*, 'darkness came on' (§ 163).

477. 'Hés, declined, § 92.

478. *ἀνάγοντο* (*ἀνήγοντο*), 'they put to sea,' the regular Attic prose word.

480. *θ'* means what? Cf. l. 23.

481. *πρῆσεν*, see note on B 415.

481, 482. *ἄμφι* *ἢ κύμα κτλ.*, 'and around the stem of the ship the purple billow gurgled loud as she sped along.'

483. *διαπρήσσουσα*, spelling, § 56.

484. *κατά*, 'over against,' 'opposite'; in nautical term, 'off.'

487. *ἐσκέδυντο* = Attic *ἐσκεδύνυντο*.—*νίας*, spelling, § 29.

489. *διογενής*, on quantity of initial syllable, § 34.—*ϝός* (= *víos*), spelling, §§ 29; 107, 1.

490. *πωλέσκετο*, meaning of suffix, § 154, 1.

491. *πόλεμον*, by what principle is the ictus permitted to rest on the ultima? § 32.—*φθινύθεσκε*, suffixes, § 154, 2.

492. *ποθέσκει*, § 154, 1.—*ἀντίρη*, 'war-cry,' not the same word as *αὐτῆς*.—*πόλεμον* = Attic *πόλεμον*.

493. *ἐκ τούτο*, 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).—*δυσδεκάτη*, cf. *δυσδεκάτη* (l. 425); which is Attic?

494. *καὶ τότε δή*, 'then it was that.'—*ἴστων* = Attic *ἴστων* or *ἴστων*.

495. *ληθέρο* = Attic *ἔπειλαθέρο*.—*ἴστημένων*, declined like *βουλέων*, l. 273.

496. *ἰσθ*, § 113; what in Attic? Cf. GG. 551 d, 554 a.—*ἀνεβόστητο*, tense, § 153.—*κῦμα*, accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate:

" Go up, dear heart, through the waves;
Say thy prayer, and come back to the kind sea-caves!"
She smiled, she went up through the surf in the bay.

—Matthew Arnold, *The Forsaken Merman*.

497. *ἥρην*, construction like that of *τανημέριοι* (l. 472) and *χθοῖς* (l. 424).—*στρανὸν Οὐληριπτόν τε*, cf. note on l. 420.

498. *εὐρόσα*, 'far-thundering,' third declension accusative (as if from *εὐρύσθι*) of a first declension noun, *εὐρόσα* (nominative).

500. *γούνων*, cf. l. 407.

503. *δημητρα*, cf. *ἄνητα*, l. 395.

505. *τίμησόν μοι νέόν*, note the metrical scheme, — | — | — | —, *μοι* remaining long in spite of the hiatus; so, too, *Σιμθεῦ* (l. 39).—*ἄλλων*, a genitive of comparison (i. e. originally separation), as if *ἄκυμορέστατοι* were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. *ἴπλετ'*(ο), cf. *ἴπλεο*, l. 418.

507. *ἀπούρας*, cf. l. 356.

508. *σύ περ* = *σύ γε*.

509. *τόφρα . . . δόφρα*, 'so long' . . . 'until.'

510. *δέρελλωσιν*, 'magnify.'

511. *νεφεληγερέτα*, § 67.

512. *ὅς . . . ὅς* (l. 513), 'as . . . so.'

513. *ὅς ἔχειτε* *ἔμπεφνια*, 'so she clung, fast clasping.' Cf. "genua amplexus . . . haerebat," Verg. *Aen.* III, 607, 608.—*ἔμπεφνια* is, literally, 'grown on,' a vigorous metaphor.

514. *νημαρτές*, composition, § 161.

515. *ἔτει οὖ τοι κτλ.*, 'since no fear rests upon you.'—*ἴτι*, accent, § 167; quantity of ultima, § 37.

518. 'Sorry doings, to be sure! in that you will compel me to fall out with Here, when she shall vex me with reproachful words.' Why

does not λογία suffer elision? § 61, 18.—**ὅ τε**, § 128, 7.—**ἴφησας**, **ἴφημι**.

519. ἔρθησω, in form like θεάλησω, l. 408.

520. καὶ αὕτως, 'even as it is.'

521. καὶ τε, the second of these words is not a conjunction here, nor has it any translatable meaning; it simply accompanies the general statement, as often in Homer. See on l. 81.

522. μελήσεται = Attic μελήσει. For *κε* with the future indicative, cf. l. 139 and § 190.—**δέρρα τελέσω**, 'until I accomplish them.' For omission of *κε*, § 197.

524. εἰ δ' ἄγε, see note on l. 302.—**δέρρα**, 'in order that.'

525. τοῦτο, supply *ἔστι*.—**ἴτι** ἐμέθεν, § 155, 2.

526. ἑμόν, understand τέκμωρ, 'pledge,' and again supply *ἔστι*.

528. ἤ, cf. l. 219.—**ἴτι** (ι), 'thereto.'—**Κρούσων**, formation, § 157.

530. **κρατός**, declension, § 100.—**μέγαν δ' οὐλέξειν** κτλ., Vergil's "annuit et totum nutu tremefecit Olympum" (*Aen.* IX, 106). These three lines (528-530) are said to have been quoted by the sculptor Phidias when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

531. **διέτραγεν**, formation, § 136, 8.

532. **ἄλτο**, where found? § 181.

533. **Ζεὺς δέ**, supply *ἴθη* from the context.—**ἴόν**, cf. *ἴοῦ*, l. 496.—**ἀνέσταν**, formation, § 136, 7.

534. **σφοῦ**, § 113.—**πατρός**, genitive limiting *ἐναυτλον*, 'before.' Cf. note on the kindred verb *ἀντία*, l. 31.

535. **ἐπερχόμενον**, agrees with a pronoun (e. g. *εἰ*) understood, object of *μεῖναι*.

536. **οὐδὲ μην κτλ.**, 'and Here, on seeing him, was not unaware' etc.—μην is object of *ἴδούσ'*(α).

537. **συμφράσσατο**, spelling, § 54.—**οἱ** is dative after *σύν* in composition.

540. **δὴ αὖ**, synesis, § 43.

541. **τοι φθονούστιν**, 'it is your pleasure.'—**ἴόντα** (as well as *φρέσοντα*, l. 542) is in agreement with the understood subject (*σε*) of the infinitive *δικαζέμεν* (l. 542).

542. **κρυπτάδια** (accusative plural neuter) **φρονίσσα** (accusative singular masculine) *δικαζέμεν*, 'to consider and give judgment on secret matters.'

542. 543. **οὐδέ τι πώ μοι κτλ.**, 'and you never bring yourself with any heartiness to tell me a plan that you are considering.'—**δητί**, cf. l. 294.

545. **ἐπι-θάπεο**, why is the -ι of the prefix not elided? § 61, 18.—**μέθους**, 'counsels.'

548. **εἰδῆσαν** (Attic *εἰσεσθαι*), from *εἶδα*.—**χαλεπόλ**, supply *εἰδέναι*,

'hard for you to know.' — **ἴσοντ**'(α) has **μῆθοι** understood as subject.— On **ἄλλοι περὶ ξένης**, see note on l. 181.

547. **ἄλλοι δὲ μὴν** [**μῆθον**] καὶ **ἐπικεκίς [ἢ τινα]** ἀκουέμεν, 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. **πρότερος** [**στοῦ**], 'sooner than you.' — **εἰσέραται**, see **εἰδήσειν**, l. 546.

549. **διν** [**μῆθον**] may well be translated in the plural, to conform, in English, to **ταῦτα** (l. 550). — **ἴγανος**, § 110. — **ἴθελομη**, formation, § 136, 1.

550. **ἴκαστα** (§ 61, 11), 'one by one.'

552. **τοῖον** (predicate adjective with reference to **μῆθον**), 'what a charge is this that you have spoken!' On **μῆθοι**, see note on l. 388.

553. **καὶ λίγην**, 'assuredly.' — **πάρος** (here = Attic **πάλαι**) with the Greek present is to be translated by the perfect tense in English (cf. GG. 454 d); compare the Latin *iam dudum* with the present.

554. **ἴσοις**(α), form, § 124. — **ἴθελομη**, formation, § 136, 3.

555. **θεῖσοικα**, spelling, § 62, 1. — **μηδ σε παρείπη κτλ.**, 'lest it prove that Thetis has talked you over' (GMT. 93).

• 559. **πολέας**, form, § 106.

561. **δαιμονίη** (masculine **δαιμόνιος**), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Herè, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

562. **πρῆξαι**, § 64. — **ἄλλοι ἀπὸ θυμοῦ κτλ.**, 'but you will be the more removed from my heart,' i. e. out of favor with me.

563. **ἴσται**, Attic **ἴσται**. — **τὸ δέ τοι κτλ.**, cf. l. 325.

564. **εἰ . . . ξένην**, simple present condition with nothing implied (GG. 647): 'suppose this is as you say [**οὐδών**], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use **μέλλει** = Attic **ἴσοικε**: **μέλλει εἶναι** = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

566. **τοι**, dative of advantage (interest), 'for you,' i. e. 'from you'; cf. l. 67, **ἡμῶν**. — **χραίσμασιν**, 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is **ὅσοι θεοὶ εἰσὶ κτλ.**, 'all the gods that are on Olympus.' — **εἰσὶ** (**εἰσι**), cf. **κάκι** (l. 105), **ἴμι** (l. 133).

567. **ἀστον**, see note on l. 335. — **ἴόνθ** = **ἴόντα**, agreeing with **ἴμε** understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause **ὅτε . . . ἐφείω**. — **ἴθε-εἰω** (**ἴημι**) is inflected like **θείω**, § 149 (2).

568. **εἰδεῖστεν**, account for double **δ.** § 62, 1.

569. **καθηστο**, **καθ-ημαι**. — **φθον**, its force? § 114.

572. **ἔτι φέρε** (used by Homer in this formula only) **φέρων**, 'bearing kindly service,' 'doing favor.'

573. **ἥ δὴ λογία ἔργα**, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by **τάδ' ἔσσεται κτλ.** — **τάδ'(ε)**, meaning, § 120.

574. **στόφε**, § 110.

575. **ἷλαινετον**, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. **δαυτὸς | ἐπθλῆσ τῆδος** (= **ἡδονῆ**), 'enjoyment of a goodly feast.' — **ἔτι τὰ χερεύοντα** (= **χειρόνα**, cf. l. 114) **νικᾷ**, 'since worse matters prevail.' **τὰ χερεύοντα** means **τὰ κακά** (cf. l. 107), 'rather' than **τὰ ἀγαθά**.

577. **καὶ αὐτῇ περ νοούσῃ**, 'although she is herself discreet.' — **καὶ . . . περ**, see note on l. 181.

578. **νεκάριον**, inflected like **ἴθελησιν**, § 136, 6; for **-ει-** see § 150. — **σὸν . . . ταράζῃ**, tmesis.

579. **εἰ περ**, 'just suppose.'

581. **στυφελέξαι**, supply **ἥμᾶς**. The conclusion—'he can do it'—is understood. Cf. l. 186.

582. **καθάπτεσθαι**, syntax, § 213.

583. **ἷλαιος**, § 77.

586. **τέτλαθι**, § 136, 9.

587. **ἔτι** with **δρθαλμοῖσιν**, 'before.'

588. **θενομένην**, in agreement with **σε** (l. 587): 'lest I see you being beaten.'

589. **ἀντιφέρεσθαι** limits **ἀργαλέος**. Cf. **μαντεύεσθαι**, l. 107.

590. **ἥη γάρ . . . δόλοτε**, cf. **ἥη γάρ γοτε**, l. 260. — **μεμάτα**, 'eager,' agrees with **με**.

593. **κάππεσσον = κατέπεσσον**. For **κατ-**, § 47.

596. **μεδήσασα**, translation of tense, § 186. — **ταῦδες**, 'from her son.' — **χερί**, 'with [or 'in'] her hand.'

598. **ονοχόει** (**ονος**, **χέω**) . . . **νέκταρ**, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. *Anab.* II, 4, 12: **ἥν δὲ [τὸ τεῖχος] φιοδομημένον**, 'the wall was built'; yet **οικοδομένοις** is literally to 'build a house' (**οίκος** and **δέμα**, 'build'). Other examples are not uncommon. — **ἀφύσσων**, 'drawing off,' or 'dipping' with a ladle. The gods who are used to Hebe and Ganymedes as cup-bearers make merry over the awkward Hephaestus.

599. **ἔνέργοι, ἔν-όργυμα**. — **γῆλος**, second declension in Homer (= Attic **γέλως**, third declension); cf. similar nouns in this book: **μάρτυροι** (l. 338) and **ἴρων** (l. 469).

602. Cf. l. 468.

603. **φόρμυγγος** and **Μουράνον** (l. 604), like **δαυτός**, limit **ἔδειτο**.

606. **κακκελούτες** (*καρά* and *κείμαι*), cf. note on II 852.—**Ἔπαν**, cf. I. 391.
—**τίχι** = Attic *ἢ*, 'where.'

607. **ἀμφιγυνήτας**, 'lame in both legs,' 'the halting god,' according to the ancient interpretation: "both-foot-halting god," Chapman renders it. Many prefer a modern interpretation: 'strong in both arms.'

608. **Ιδυίστης** (Attic *εἰδυλλος*) **πρατίθεστων**, 'with cunning mind.' Other works of this god that are mentioned in the Iliad are: the aegis and scepter of Zeus (B 101, O 308 ff.); the arms of Achilles (Z 478 ff.); the wonderful golden maidens who supported the lame god's steps (Z 417); the automatic tripods (Z 373 ff.); the breastplate of Diomedes (E 195) that formerly belonged to Glaucus (Z 235). Still other works are told of in the Odyssey.

BOOK II—B

1. **Θεοί** and **ἄνδεις**, appositives to **Ἕλλοι**.
4. **τυμῆσαι**, construction, § 199.—**Ἀχαιῶν** limits **μηνοῖν**.
8. **οὐλός**, syntax, § 169. Countless dreams are kept ready for service, according to the poet of the Odyssey (*τ* 560–567); those that are true pass forth by a gate of horn; the false by a gate of ivory.
10. **ἀγορευμέναι**, syntax, § 213.
11. **κάρη** (§ 100), accusative of specification.
- 13, 14. **ἀμφὶς . . . φράζονται**, 'counsel in two (diverse) ways'; 'are at variance' about the fate of Troy.
14. **ἐπέγναμψεν**, 'brought over.'
20. **Νηλητῷ υἱῷ** (§ 107), 'to the son of Neleus.' **Νηλητός**, adjective, is equivalent to **Νηλῆος**, genitive.
21. **τῇ(ε)**, imperfect, = Attic **ἐτίμα**.
- 22 **τῷ . . . ἐαστάμενος**, 'having likened himself to him,' 'assuming his likeness.'
23. **'Ατρός**, form, § 90.
24. **οὐ χρή**, 'it befits not.' Do not say, 'it is not necessary.'—**παντέχιον** agrees with **ἄνθρα**. How do you account for the fact that the ultima, though naturally short, receives the ictus? § 32.
25. **ἐπιτεράφαται**, form, § 142, 4, c; 'are entrusted.'
26. **ξύν-ει**, **ξύν-ίημι**.
27. **σευ**, with **κῆθεται**.
83. **σῆμσιν ἔχε φρεσί**, 'guard (this) in your heart.'
24. **ἔντ' ἄν**, cf. A 242.—**ἔν-τητη** (*τητη*), like **θητη**, § 149 (2).
85. **ἢ λέπ'** (the reading of the best ms., Venetus A, and probably of Aristarchus) is written **ἢ λεπ'** in other mss. The latter reading is quite as

likely as the former to be a correct interpretation of the original. This is one of many instances that illustrate the arbitrary character of editing with reference to the use of the augment.—*ἀντρῷ*, 'there' on his couch.

36. *φρονέοντ̄(α)* agrees with *τόν* (l. 35), 'considering' those things (*τα*).—*τελέσθαι* is probably future (§ 151).—*μελλον̄*, 'were meant,' 'were destined.'

37. *φῇ* (§ 126), 'he thought.'

38. *νήπιος*, § 170.

39. Arrange thus: *ἐπιθήσεων μελλον̄*, which is like the Attic in construction and meaning.—*γάρ* receives the ictus, § 33.—*ἴτ̄(ι)*, for the accent see § 166.

41. *μὲν ἀμφέχυτο*, 'was poured around him,' 'murmured in his ears.'

43. *νηράτεον*: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

46. *σκῆπτρον*, wrought by Hephaestus and given by him to Zeus, from whom it descended to Agamemnon (ll. 101–108).

48. The dawn of the twenty-second day of the poem, which is not ended until Book H, l. 380; it is the first great day of battle. See note on A 8.

49. *Ζηρί*, declension, § 98.—*ἔρδουσα*, 'to announce,' 'to herald.'

50. *κηρύκεοντ̄ . . . κελευσην̄*, regular construction in Homer. What follows *κελεύω* in Attic Greek? Cf. GG. 570 c.

51. *κηρύσσειν*, § 56.

53. *βουλήν*, object of *Ιče*. The principal 'elders' (*γέροντες*) are enumerated, ll. 404–408.

54. *Νεστορέον̄*, agreeing with *ην̄*, used instead of *Νέστορος*. Cf. *Νηληψι*, l. 20.—*βασιλῆος* is in apposition to *Νέστορος*, the implied genitive.—*Πυλογενέος*, formation, § 155, 4.

55. *τρέννερο = ἡρμοζε*, 'framed.' The root *ἀρ̄*, 'fit,' 'fit together,' is seen also in the Homeric *ἀρμόσκω*, etc.

57. *διὰ νύκτα*, 'through the night,' a Homeric idiom; cf. *διὰ . . . νομίνας*, l. 40. How would the idea be expressed in Attic prose? Cf. Xen. *Anab.* IV, 6, 22: *ἴκανον πυρὰ πολλὰ διὰ νυκτός*.

57, 58. *μάλιστα . . . ἀγχιστα*, 'he bore a very close resemblance to Nestor in particular' (*μάλιστα*).

71. *ἄχερ̄ ἀποπτάμενος*, 'flew off and was gone,' 'went flying off.' See note on A 391. For ictus on *-os* see § 32.

72. *αἱ κεν . . . θυρήσομεν* (form, §§ 144, II; 145), for construction see § 198.

73. *ἡ Θέμις ἴστριν*, 'as is usual,' like our "as is the rule." The relative agrees with the predicate noun.

75. ἄλλος ἄλλος = Latin *aliunde alias*.—*ἴητόναν*, syntax, § 218. The object is 'them,' i. e. the Achaeans.

77. *τηλέσχετος*, formation, §§ 35, 159.

80. Protasis of past contrary to fact—or "unreal past"—condition (GG. 649).—*ἴποτεν*, second aorist of *ἐγένονται*, 'tell.'

81. 'We should call it a deceit [on the part of an unfriendly god], and should retire rather' than credit it; i. e. should turn our backs upon it. On this use of the potential optative see § 207.

82. *νέν* δ'(ℓ), like A 417.

84. Ιξ, why accented ? § 166.

86. *σκηττούχοι βασιλῆς*, see note on A 284.—*ἴπεσσεύονται*, on double σ see § 39.

87. *ἥτε*, 'even as'; see note on A 359.—*εἰσι*, sometimes, as here, has a present meaning in Homer (not future, as in Attic).—*μελισσάνων*, spelling, § 56.—*ἄβιδων*, a word of uncertain derivation: 'restless,' 'murmuring.' Here, 'murmuring bees'; for other shades of meaning see notes on II 481, Σ 124, 316.

88. *αἰεὶ νέν* ἀρχομένων, 'always pouring forth anew'; 'with ever fresh flights.'

89. ἐπ' ἄνθεων would be ἐπ' ἄνθη (accusative) in Attic prose.—*εἰπυνώσων*, formation, § 35.

90. αἱ μὲν . . . αἱ δέ, translate as in Attic (GG. 549 a).—τέ marks the general character of the statement.—*πενοῖται*, form, § 142, 4, a; meaning, § 187.

91. τῶν, an important word, 'of them,' the Achaeans.

93. *δύσα θεῖται* (*δαίω*, on tense, § 188), 'rumor was ablaze,' spread like fire.

95. *τερψίχα* (tense, § 188), *ταρδοσσω*.

96. *σφας*, enclitic pronoun, § 110; to be read as one syllable, § 43.

98. *σχολατ'(ο)*, syntax, § 198, 1. So, too, *ἀκούσταν*.

99. *στονθῇ* = Attic *μῆνις*.—*ἴρητονται*, Attic ending ? § 136, 8.

103. *ἀργειφόντη*, epithet of Hermes: this may scarcely be translated 'slayer of Argus,' for Homer does not show any knowledge of the story of Io, which was probably later. In fact, *διδυτόρος ἀργειφόντης* belongs to a list of holy formulas, not in every instance clearly understood by the Greeks themselves, but probably inherited from very ancient ritual songs. Others are: *πότνια Ήρη*, *νεφεληγέρέτα Ζεύς*, *δια θεῶν*, *δοτῆρες έδωρ*, *Ἐρμελας διδυτηρα, κυδίστη Τριτογένεια*. It has been suggested that 'the bright-appearing' (cf. *ἀργής* and *φέρειν*) was possibly the original sense of 'argeiphontes.'

104. *Ἐρμελας*, ending, § 66.

106. Thyestes was a brother of Atreus and after the latter's death succeeded to the kingship during the minority of Agamemnon.

107. Θύσιον² (a), § 67; = Θύσιης. — φορῆται, form, § 181; syntax, § 211.
 108. Ἀργεῖ παντί, the whole Peloponnesus. See note on A 79. — ἀνάστατο, in same construction as φορῆται.

111. ἐν-έθηρε, ἐν-θέω.

112. σχέτλος, 'harsh god!' Cf. μήποιος, l. 38.

113. ἐκπέρσαντ² (a) agrees with με understood. Cf. A 541. — ἀπονέσθαι, for long initial vowel see § 34. The present of this verb usually has a future meaning, like the presents mentioned in note on II 852. Translate, 'should sack and return' or 'should sack before returning.'

115. δυσκλέα, shortened from δυσκλεῖα. It is probably better to read δυσκλεῖε. — Ἀργος, syntax, § 179.

116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.' On μὲλλει εἶναι cf. A 564.

117. κάρηρα, declension, § 100.

118. καὶ, 'too.'

119. 'For this is shameful even for future men to hear.' — πεθέσθαι limits αἰσχρόν. Cf. ἀντιφέρεσθαι, A 589, μαντεύεσθαι, A 107. The next two lines and a half explain τόδε.

120. τοσόνθε τοσόνθε τε λαόν, 'so brave and so many soldiers.'

122. Σ' (t) = γάρ. See note on A 5. — πέφανται, singular, for ν belongs to the theme, not to the ending.

123. εἰ . . . κ' (e), with optative; see on A 60.

124. δρκια πιστὰ ταμώντες, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom δρκια is cognate object of ταμεῖν, 'sacrifice.' Properly the verb means 'to cut' the throat of the victim; cf. Γ 292. — ἀριθμηθῆμεναι, where found? § 187, 1, b.

125. [st] Τρῷες μέν [κ' θελοιν] λέξασθαι, 'if the Trojans should be willing to assemble themselves.' — λέξασθαι = συλλεγήμαι καὶ ἀθροισθῆμαι ἐν ταῖς τρῶις (scholium). — Ιφέσιοι δυσοι ξενοι (= Attic εἰσίν), 'all that are at home.'

126. Again understand εἰ at the beginning of this clause and of the next (l. 127).

127. οινοχόειναι, syntax, § 211. — ίκαστοι, each δεκάς.

128. The conclusion of the conditions (ll. 128-127). — δενούστο, for the Attic equivalent cf. notes on A 184, 468. — See note after l. 483 as to relative numbers of Achaeans and Trojans.

129. πλέας, short form of πλέονας.

131. πολλίων, cf. πολλάσσων (l. 117), and for scansion, § 43.

132. πλάζουσι occurred A 59 (πλαγχθέντας). — εἰδὼς' (i) = εἰδούσι.

134. ἵνα, cf. ll. 295, 328, 329. — δή, 'already.' — βεβάσται, form, § 183, foot-note.

135. δοθρά (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.

137. *μαρτ'(αι)*, form, § 142, 4, b. — *προσδέγμεναι* (from *προσδέχομαι*), § 181.

138. *αὔτως*, 'still' unaccomplished.

139. *ὡς ἀν τὴν εἶναι*, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 529). — *παθέμενα*, hortatory subjunctive.

141. *οὐ . . . οὐ . . . αἱρήσομεν*, 'no longer is there hope that we shall take.'

143. *μερὰ πληθόν*, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, *βεβήκει . . . μερὰ δαίμονας*.

144. *φή*, 'like,' is noted in the scholia as the reading of Zenodotus, but the mss. here all have *ὅς*. It is interesting to know that this ancient particle of comparison has been preserved in one other place in Homer (§ 499) by the requirement of the meter.

145. *εἰπός τε νότος τε*, i. e. the wind between these two points, 'a south-east wind.' See note on A 5.

146. *ἄφορ'(ε)*, where found? § 128. Distinguish from perfect *ἀφόρεν*, l. 797.

147. *ἀς δ' ὅτε*, common Homeric formula to introduce a simile; 'and as [happens] when' etc. — *κινήσῃ*, *κε* or *τε* omitted, § 197.

148. *λάβρος*, with adverbial force, 'violently.' — *τε*, 'thereto,' yielding to the assault of the wind. — *τιμέα*, the subject is *λάβρος*.

149. *ἀλαλητῷ*, 'with shouting.'

151. *τετατ'* (ο) (in sense of *ἀντατατο* as explained by scholium), 'stood up,' 'stood aloft.'

154. *ἰσθίουσιν* (§ 61, 22), 'eager to go,' agrees with a pronoun, 'of them,' understood.

155. What is the force of *κεν* with the aorist indicative *ἔτρυχθη* (= *ἔγενετο*)? GG. 467 c, 468 b. — *ἔτρυχορα*, 'beyond the decrees of fate,' i. e. that had not been determined by fate.

156. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.

157. *ὁ πότοι*, see note on A 254. — *ἀτρυτάνη*, see note on *ἀργειφόντης*, l. 103. The original meaning was perhaps 'the unwearied,' 'the invincible.'

160. *κάδ*, § 47; translate with the verb, as if *κατα-λίποιεν*. — *εὐχαλήν*, 'as a boast' in apposition to 'Ελένη' (l. 161).

165. *νῆσας*, on the quantity of the ultima see § 32. But the force of a lost sigma of [σ]άλαδε (cf. Lat. *sal*) may have been still felt.

167. *ἀβέσσα*, on the tense, § 186; with *βῃ*, 'she darted away.' Cf. notes on l. 71 and A 391.

169. *μῆτριν* has the ictus on the ultima, although it is short; see § 33.

170. *ἴστραστ'* (α), *ἴστημι*. — *ἴστροσθλοιο*, on double σ see § 39.

171. *μν*, syntax, § 179. — *κραδίην*, *θυμόν*, syntax, § 180.

175. *πεσόντες*, 'tumbling,' of disorderly embarkation, because hasty.

Embarking in good order would be expressed by *έμβαστες*, as is suggested by a scholium.

179. μηδέ τ' ἔρσει [Monro (*Homeric Grammar*², § 332) accepts as better the reading of four MSS., μηδὲ έτ' ἔρσει], 'and do not delay'; with this verb associate the noun *ἔρση* (Π 302), 'cessation.' But *ἔπαρσει*, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, *ἔρση* (Γ 62), 'rush,' 'thrust,' 'blow.'

182. φωνησάστης, translate by present, § 186.

183. θέαν, syntax, § 211; 'he started to run.'

184. This Eurybates is to be distinguished from the herald of Agamemnon, mentioned A 320.—*ὅς*, why long? § 61, 6.

185. 'Αγαμένονος limits *ἀντίος*, 'to meet'; compare the similar construction with the adverb *ἐναντίον*, A 534.

186. οἱ, dative of interest, meaning here 'from him.' The scepter became the symbol of his authorization to speak on behalf of Agamemnon to the kings who were his peers and to the common soldiers.

188. κιχέη, optative in protasis of past general condition; on the form cf. subjunctive *κιχέω*, A 26.

189. οὐ (εἶ) = δή, § 31.—*ἴρητόσακε*, meaning of suffix? § 154, 1.

190. θαυμόν'(ε), 'sir! your conduct is unaccountable'; cf. note on A 561.—*κακόν*, on quantity of the ultima see § 37.—*ὅς*, § 123, 5.—*θε-*
θλοστόθας (§ 62), elsewhere in Homer transitive, and perhaps here too; 'it is not befitting to terrify you, like a low-born man.' Others understand it (here only) as intransitive, 'it is not becoming for you to be afraid.'

192. οὐ γάρ πω σάφα οἰσθ' (α), οἰστέ [ἴστε] νέος κτλ., 'for you do not yet clearly know what [literally 'of what sort'] is the purpose of the son of Atreus.'

194. βουλῆ, the council of the *γέροντες*.—οἰον *ταύτεν*, ll. 56–75.

195. 'May he not in his wrath (as I fear he may) do some harm to the sons of the Achaeans.' This distinctly Homeric construction expresses an object of fear with the desire to avert it. See GMT. 261.

196. θυμός, 'spirit.'—βασιλῆος, Agamemnon, if the statement is not general.

197. Note the emphasis continually laid on the belief that the Homeric king rules by divine right.

198. 'And, again, whatsoever man of the people he saw and found bawling out.' For the occasion of their shouting cf. l. 151, τοι δ' ἀλλήλουσις κέλευνος κτλ.

199. θάσασκεν, 'would strike' (§ 154, 1).

200. θαυμόν'(ε), cf. note on l. 190.

202. ἐναρθρός, 'counted in,' 'of account.'

203. μέν = μήν (§ 31).

204. ἀγαθόν, a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (*ἀγαθή*). Cf. φοβερότατον δ' ἔρημα (Xen. *Anab.* II, 5, 9), ‘solitude is a most fearful thing.’

206. Omitted in most mss. The interpolator evidently had in mind I 199, but made a bad metrical blunder when he used *βασιλεύη* for *βαυλεύσιν*. — *σφίσι*, ‘them,’ i. e. his subjects, is introduced very awkwardly.

209. ἡχῆ, the ‘roar’ of voices is meant. Cf. ἀλαζηφ, l. 149.

210. τε, as often, marks the general character of the statement.

212. Θερίτης, the significance of the name is of some interest (the ‘Bold’); the first element is *θέρος*, said to be Aeolic for *θέρος*. — *μόνος* = Attic *μόνος*.

213–215. The sense is: ‘who knew how to say many uncivil things, so as to quarrel with kings in a reckless and unseemly way, and to prate whatever he thought was ridiculous to the Argives.’

213. Why is θε long? § 61, 16. — *ἴπει . . . ἀκοσμά τε πολλά τε*, ‘words both disorderly and many’ is literal.

214. ἄριζέναι, syntax, § 212.

215. After *ἄλλ* supply *λέγειν* or a similar verb. — *εἰσαιτο* = Attic *δέξει*, optative in protasis of a past general condition. See GG. 616 b, 618, 651 (2).

216. αἰσχιστος ἀνήρ, ‘the ugliest man’ in predicate relation to the subject of *Ἄλθειν*. Compare *κάρτιστοι*, A 266 and note. “The most ill-favored wight was he . . . of all the Grecian host” (J. S. Blackie). — *τεῦδ* “Troy, Troy was situated on a hill.”

217. *ἴην* = *ἵεν* (A 381) = Attic *ἵνε*. — *ἴπερον πόδα*, ‘in one foot,’ accusative of specification.

218. συνοχωκότε (form, § 127), ‘bent together,’ ‘cramped.’

219. κεφαλήν, for construction cf. *πόδα*, l. 217. — *ψεδνή κτλ.*, ‘and sparse was the woolly hair that grew thereon.’

220. ἔχθιστος . . . μάλιστ²(a), cf. note on l. 58.

222. δέέα κεκληγός, ‘with shrill cries.’ — *λέγ²(e)*, ‘he kept telling over,’ ‘recounting.’ — *τέ*, Agamemnon. It was because Thersites had the crowd behind him that he dared to be so insolent.

224. μακρὸ βοῶν, ‘bawling loud.’

225. τέο (Attic *τίλος* or *τοῦ*). § 122, 1; genitive of cause with *ἐπιμέμφει*. — *δὴ αὐτε*, § 43.

226. πλεῖσι, supply *εἰσι*.

228. εἰτ² ἀν = what in Attic prose? GG. 628. A present general protasis.

229. η, introducing a question; cf. note on A 183. — *ἴτι*, ‘besides.’ — *ἐπιθέσεις* = Attic *ἐπι-δέει*, ‘you want.’ — *οἶστα* (with *κε*), § 190.

280. τις (l. 229) . . . Τράων *ἰπποδάμαν*, ‘a Trojan horseman.’ — *τις*,

genitive, § 107.—**ἀποντα**, 'as a ransom,' in apposition to **ὅν** [*χρυσόν*], l. 229.

232. **γυναικά**, the genitive (*γυναικός*) would be expected, to correspond with *χρυσοῦ* (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind *τοθέεις*, which takes the accusative, as A 492.—**μίλογεα** and **κατίσχεα** (l. 233) are present subjunctives, the ending -εια being shortened from -ηαι (§§ 28, 29).

233. **ἵν γ' τ' (ε) . . . κατίσχει**, purpose clause.—**αὐτός**, with ictus on ultima, § 33.

234. Understand *τινά*, 'a man,' as subject of **τεμβαστίμεν**.

235. **πέπονες**, 'weaklings'; cf. Achilles's word, *οὐτιδανοῖσιν*, A 281.—**Ἀλέγχε'**(a), 'reproaches,' 'wretches.'—'**Ἄχαιοῖς, οὐκέτι**' **Ἄχαιοι**, imitated in Vergil's words (*Aen.* IX, 617), "O vere Phrygiae (neque enim Phryges)."

237. **πεσσόμεν**, cf. *καταπέψυ*, A 81; what is the metaphor involved?

238. **χήμειος**, form, § 44.—**οὐκέτι**, generally found at end of sentence and of verse = Attic *οὐ*.

239. **ἴο**, accented, § 111, 4; a genitive after the comparative **ἀμείνονα**.—**ἴο** has the ictus on the ultima, § 38.

240. Cf. A 356.

241. **ἄλλὰ μεθίμων** [*ἴοτει*], 'but he is remiss,' he lets things pass. Thersites perhaps has in mind how Achilles stopped in the very act of drawing his sword on Agamemnon (A 219).

242. The very words used by Achilles, A 232.

243. **ποιμένα λαῶν**, the full significance of this phrase is discussed by Socrates, as related by Xenophon, *Memorabilia*, III, 2, 1. Cf. note on Γ 179.

245. **τενόδρα ιδάνι**, cf. A 148.—**ἱρίπατε**, peculiar formation, § 129.

249. **δεσμοι . . . ἡλθον**, 'of all that came.'

250. 'Therefore [τῷ, cf. A 418] you had better not speak with kings passing through your mouth.'—**ἅν . . . ἀγορέοντος** is potential optative with the force of a prohibition—in mock courtesy; cf. A 301.—**ἄντα στόμα** may be rendered freely, 'on your tongue' or 'on your lips'; cf. Xen. *Cyropaedia*, I, 4, 25: **πάντες τὸν Κύρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ ἐν φθοΐ**, 'all had Cyrus on their lips both in speech and in songs.'

251. Before **προφέροις** and **φυλάσσοις**, which are in the same construction with **ἀγορέοντος**, understand **οὐκέτι**: 'you had better not heap reproaches on them and watch (your chance for) going home.'

254. **τῷ**, cf. l. 250.

255. **ἥσαι διαδίζων**, 'you keep on reproaching'; for this meaning of **ἥσαι** cf. A 415, 416. Thersites sat down later (l. 268).—**διδοθεῖν**, for **διδέθ-νσιν** (§ 133).

258. **ικχήσομαι**, first aorist subjunctive, probably; the corresponding

indicative, *κιχήσατο*, occurs Z 498 and elsewhere. Cf. § 145.—*ὅς νό τερ ἀδε*, ‘even as you now are.’

259. *μητέρ'* . . . *ἴπειν*, what sort of wish? § 201. Odysseus emphatically says ‘Οθυσθή instead of *ἐμοί*.

261. *ἀπὸ* . . . *δύσω*, tmesis.—*φῦλα*, meaning, § 114.

262. *τά τ'(ε)*, ‘which,’ § 123, 3.—*αιδός*, ‘nakedness.’

263. [σε] *αὐτόν*, ‘you yourself,’ object of *ἀφίσω*.

264. *πειληγός*, ‘scourging.’

268. *σκῆπτρου* . . . *χρωτόν*, cf. note on A 246.—*τάρρησεν*, see notes on A 85, 381.

269. *ἄλγησας*, ‘smarting with pain.’—*ἄχρεον ιδών*, ‘with a foolish look.’

270. *ἄχνεμενοι*, on account of disappointment about going home.—*ἡσε*, ‘sweetly,’ ‘pleasantly,’ ‘heartily.’

271. *τις*, ‘many a one.’—*εἰσεκαν*, force of suffix, § 154, 1.—*πλησίον*, substantive (from *πλησίος*) ; with *ἄλλον*, ‘his neighbor.’

272. *ὡς πότεροι*, cf. A 254.—*σή*, ‘already.’

273. *βουλάς* (a kind of cognate accusative) *τ' ἔξαρχων ἀγαθάς*, ‘taking the lead in good counsels.’—*κορύτων*, ‘arming (with helmet),’ here metaphorically, ‘marshaling’ (*πόλεμον*).

274. *ἔριστον*, in predicate relation to *τόδε*, ‘this is by far the best deed that he has done.’

275. *ὅτε*, introducing a causal clause; ‘in that he restrained that slanderer—impudent as he was—from his harangues.’—*ἀγοράων*, syntax?

276. *Θην*, ‘I rather think,’ in irony.—*πάλιν αὐτοῖς ἀνήσται* (*ἀν-ημι*), ‘will impel him back here again.’

278. *φάσαν*, note the plural with collective subject, *πληθῆς*.

281. *οἱ πρῶτοι τε καὶ ὕστατοι*, ‘both the nearest and the farthest.’ But *οἱ* may be the pronoun, a dative of reference.

285. *πᾶσι* . . . *μερόνεσσι βροτοῖσι*, ‘in the sight of all mortal men.’—*θέμεναι*, for meaning cf. note on A 2; for form cf. *δόμεναι*, A 98.

286. *ἐκτελέσουσιν*, tense, § 151.

288. Cf. l. 113. With *ἐκπέρωντ'(ε)* supply *σε*.

289. *ὡς τε* (Attic *ἴσωτερ*), ‘like.’—*ῃ* (the ms. reading) is superfluous to the sense; *ῃ . . . η*, or *τε . . . τε*, would be natural enough, but not *ῃ . . . τε*. Some editors read *ῃ*.

291. ‘Surely there is toil enough for a man in weariness to return,’ i. e. to cause him to return home. Supply *τινά* as subject of *νέσθειν*. It is possible, by adopting one or more of the emendations proposed for this line, to get a more usual construction and perhaps better sense; but they are all without ms. authority.

292. *καὶ γάρ*, ‘for even,’ as sometimes in Attic Greek (GG. 672 d).—*ἢ*, in general statement.

294. ελέσσων, to be read with synizesis; for meaning cf. έλσαι, A 409. How is the mood accounted for? Cf. έλωμεν, l. 228, and § 197.

295. τημι, dative of interest; cf. τρη, A 250.—τηνατος, for τηνατος. Compare έντητη, l. 313, where digamma is neglected. This line does not quite accord with l. 134, where the nine years are said to be already gone.

296. μηνόντεσσι = μένονσι (in Attic prose), dative plural of μένων (l. 292)—τρη, § 117.

298. κενέον (Attic κενόν), 'empty-handed,' agrees with τηνατ understood, the subject of the two infinitives.

302. μή (instead of οὐ), because the relative clause is the protasis of a condition.—ἴθαν . . . φέρουσι, 'carried off'; see notes on A 391, B 71.

303. χθειά τε καὶ πρωτί' (a), 'yesterday or the day before'; the sense is: 'a day or two from the time when the ships gathered at Aulis,' or 'hardly had the ships gathered at Aulis,' when etc. Others render: 'but a day or two ago, when' etc., making the phrase epitomize the nine intervening years between the mustering at Aulis and the present moment.

308. δαφαινός, meaning of prefix, § 160.

313. ἀτάρ, 'while.'

315. τέκνα, object of ὀδυρομένη, which, though often taking a genitive of cause, is sometimes used transitively (T 345, Ω 714, 740).

318. δὲ θελεζάμανος is probably for an original δὲ θελεζάμενος, aorist of θελίσσω (§ 61, 15), which naturally means 'coiling himself up.' Similar formations occurring elsewhere also (as from θελεζίω) have been noted and corrected by editors.—ἀμφιχτίαν (commonly called perfect of ἀμφιχέω) is probably another example of a word not transmitted in its original form.

318. ἀρίγηλον (= ἀρίθηλον), meaning of prefix, § 160.—δι περ έφηνε, 'who also revealed him' or 'the very god that' etc. (GG. 216.)

320. θαυμάζομεν, imperfect. Homer does not use the historical present. See § 182.—έτρεχθη, 'came to pass'; cf. l. 155.

321. θεῶν, with έκαρόμβας. This line is usually connected with the following one instead of the preceding. But the punctuation of our text seems to have been that of Cicero's (cf. *De Divinatione*, II, 30, 84).

325. δο, form, §§ 74; 128, 1.

326. οὐ . . . δο (l. 328), cf. A 512.

332. εἰς δὲ κεν = Attic εἰς (έχρι, μέχρι, έστε) δι.

336. Γερήνιος. When Pylos was sacked by Heracles, so the old story ran, and Nestor's eleven brothers were slain, Nestor alone escaped, for he was being cared for ἐν Γερήνιοις (scholium), a Messenian people or place. So he was called Gerenian. It is altogether probable, however, that the story is fanciful, and that the name is a relic of a remote past which even the later epic poets themselves were unfamiliar with.

337. ἄ τόποι, cf. A 254, where Nestor begins with the same words.—ἢ δή, 'surely now.'

339. 'In what way, then, will our compacts and oaths come out?' That is, 'what, then, will become of our compacts and oaths?' The allusion is evidently the same as in ll. 286-288.—**βῆστεια** conforms to the neuter plural subject **δρκα** only; cf. note on l. 135.

340. 'Then may all plans and counsels of men be burned' to nothing! If these pledges given by you—worthless as they turn out to be—are typical of all such, better that they all be brought to naught than continue to mislead.

341. **επονθαλ διφρητοι**, 'libations unmixed' (with water). The wine furnished by the contracting parties was mingled in token of cementing the contract.—**ἐπένθημεν** (§ 57) = **ἐπενθέμεν**.

342. **εἴτεις**, 'in vain.'

343. **τολὴν χρόνον . . . λέτεις**, to be rendered by the English perfect. Cf. A 553.

344. **εἴθ** (ἦτι) **ἄς πρίν** (§ 30), 'still as before.'—**δ'**(ε) = **δή**.

346. **τρια καὶ δύο**, 'one or two'; for **καὶ** compare **χθιά τε καὶ πρωΐα**, l. 303. The words are in apposition to **τούσδε**.—**Αχαιῶν** limits **τοι**, 'who of the Achaeans.'

347. **εἰτέων**, perhaps a neuter objective genitive with **ἀντοις**, 'accomplishment of them,' i. e. of the plans. But it is probably better to take **εἰτέων** as a predicate genitive of possession referring to the 'one or two' Achaeans and translate: 'but they shall not achieve anything.'

348. **πρίν . . . πρίν**, used as in A 97, 98.—**λέταις** limits **βουλεύεσθαι** (i) (l. 347).—**Διὸς εἰγόχοος**, construction, § 174 (3).

353. **δογράπτων**, nominative when the accusative would be regular to agree with **Κρονίαν** (l. 350).

355. **τυν**, 'every man.'—**πάρ**, § 46.

356. **τίσασθαι** (**τίσω**), 'take pay for.'—**'Ελένης δρμῆματα κτλ.**, 'the efforts and groans about Helen' is the better of the traditional interpretations: i. e. the efforts and groans that we Greeks have put forth for her.

359. **ἔπιστημ** (**ἔφέντε**), 'meet' death: for we shall slay him on the spot.

363. **φρήγρηψιν** (§ 155, 1), in the same construction as **φύλοις**.

365. **γνάστη**, i. e. **γνάστει**.—**δες κτλ.**, 'whoever of the leaders is cowardly and who of the soldiers, and whoever is brave.'

366. **ἴρσι**, form, § 136, 6; for the syntax cf. GG. 616 a, 621 a.—**κατὰ σφίας** (to be read with synizesis), for meaning compare A 271.—**μαχέονται**, future, § 151.

370. **μάν**, § 31.

372. **εἰν**, in a hardly attainable wish. See § 202.

376. **με . . . βάλλε**, 'plunges me.'

378. ἦρχον χαλεπάνων, 'was first to be angry.'

379. εἴ δέ ποτ' ἐτο γέ μίαν [βουλήν] βουλεύσομεν, 'if ever our plans shall converge into one plan,' i. e. 'if we shall ever plan in accord.'

380. ἀνάβλησις, on the suffix, § 156, 2.

381. ἔννάγματα = Latin *committamus*. *Ἄρης* is the personification of *proelium* or *pugnam*. Cf. Vergil's *proelia . . . conserimus* (*Aen.* II, 397 f.).

382. τοις, 'every man,' as in l. 355. — **ἀσπίδα θέσθω**, 'let him make his shield ready.' 'Let him gird on [*τερπ-θέσθω*, 'put on'] his shield' is the interpretation of a scholiast.

384. ἀμφὶ ιδέων seems to be for an original ἀμφὶ Ιδέων (§ 61, 23), 'looking on both sides of'; 'seeing to'; with *ἄμφατος*.

385. ὡς καὶ . . . κρινόμεθ' (a), 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.

386. μετέρεται, 'shall intervene.'

387. εἰ μή, 'except that,' 'until.'

388. τοις, enclitic pronoun, § 122, 2; 'many a man's.' — **οὐτιθεσθήσῃ**, § 155, 1.

389. **ἀσπίδος ἀμφιβρότης**, the big shield. Cf. Introduction, 23. — **χερα**, accusative of specification. — As subject of *καμέται* understand *τοις*, 'many a man.'

391. δὴ δέ κ' (e) . . . νοήσω, protasis of the more vivid future condition.

392. **μυρδίζειν** limits *θέλοντα*, which agrees with *δὴ* (l. 391). — **οὕτοις**, why not **οὕτοῖς**! § 61, 6.

393. **ἄρκιον**, 'sufficient,' 'secure.' The latter meaning applies here: 'it shall not be assured to him hereafter to escape dogs and birds of prey,' or freely, 'he shall have no security hereafter from dogs and birds of prey.' — For the form *ἴστεσθαι* see note on A 211.

394. **κέθα**, supply *Ιδέη*.

396. **προβλήτη σκοπεληφ**, in apposition to **ἀκτῆ** (l. 395), to which it gives a more definite conception.

397. **κέματα** (l. 396) **ταρροῦν ἀνίψιαν**, 'waves driven by all the various winds.' — **γένωνται**, subject understood, *ἴκνεσθαι*.

400. **ἄλλος δ'** **ἄλλη** (Latin *alius alii*) **ἴρετε κτλ.**, 'one man made sacrifice to one of the ever-living gods, another man to another.' This implies that particular divinities were worshiped by different tribes. — Lines 400–410 illustrate the commonest of the metrical pauses, § 16.

407. Cf. l. 169.

408. **βοήν ἀγαθές**, 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (*σάλπηγξ*) was not used by Homeric heroes; the word occurs but once, in fact, and then in a simile (§ 219). Signals for attack and retreat were given by powerful shouting on the part of the leaders.

409. ἀδελφέον, Attic ἀδελφόν, cf. κενέον, l. 298.—The subject of the clause ὃς ἐτρεψέτο is introduced in advance, and made object of the principal verb (proleptic accusative): ‘he knew his brother, how he was toiling’; i. e. ‘he knew how his brother was toiling.’ Compare “You find yourself . . . watching the storms how they gather,” Kinglake’s *Eothen*. Examples in older English are not uncommon.

410. Cf. A 449.

412. Pope paraphrases this line :

“Oh thou ! whose thunder rends the clouded air,
Who in the heaven of heavens hast fix’d thy throne,
Supreme of gods ! unbounded and alone ! ”

See also notes on A 420, B 458.

413. πρήν . . . πρήν, cf. note on A 97.—For construction of θεατοι and θει . . . θετοι (tmesis), § 218.

414. κάτα, for accent on penult cf. § 164.—πρηπές, predicate adjective limiting μέλαθρον, after which it is to be translated ‘headlong’; the use is metaphorical, the adjective commonly being applied to living creatures.—βαλλειν, form, § 187, 4.—Instead of the Homeric με . . . βαλλειν, what construction follows πρήν in Attic Greek after a negative clause? Cf. Xen. *Anab.* I, 1, 10: καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντίστασίτας πρήν ἀν αὐτῷ συμβονλεύσῃται. GG. 644 b and d.

415. εἰθαλάδειν, ‘smoke-begrimed’ roof; the μέγαρον had no chimney; and the roof and walls became stained with smoke from the hearth and from braziers and torches used for illuminating at night.—πρήσσαι, here ‘burn’; cf. A 481, where the sense is ‘puffed out.’—πρός, ‘with fire,’ a kind of partitive genitive, where an instrumental dative would be expected; πρήθω is used with the genitive after the analogy of verbs of *sharing* and *filling*, which regularly take a partitive genitive (of material).—δησίου, η is short in scansion, § 28.

416. Ἐκτρόπεον, for Ἐκτρόπος, cf. Νηληίχ, l. 20; Νεοτρόπη, l. 54.—Σατῆι with subject με (l. 414) is also included in the πρήν construction: ‘and until I have rent Hector’s tunic on his breast so that it is ragged [or ‘into shreds’] with my bronze.’

417. πολλεῖς, declension, § 106.

418. λαζολάτο, why optative? § 201.—δεσμέτ, cf. note on T 61.

420. θέκτο, form, § 181.—Ιρά = Attic ιερά.—ἀμέγαρτον, used like βεργαλέον (l. 417): ‘so that it was unenviable’; i. e. ‘to a sad extent.’

421-424 = A 458-461.

426. τηρέψεχον, for an original ὑπέρ-σεχον.—‘Ηφαιστοῖο = πυρός.

427-432 = A 464-469.

435. μηκέτι . . . λαγύμεθα, ‘let us no longer be gathered’ is a traditional rendering; others translate the verb, ‘talk with one another.’

436. ἀμβαλλόμεθα, for meaning cf. ἀνάβλησις, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: ἐπετηθεὶς γοῦν Ἀλέξανδρος, τῶς τῆς Ἑλλάδος ἐκράτησε, “μηδὲν ἀναβαλλόμενος” εἶπεν.

438. ἀγαρόντων, imperative.

440. ισμεν, subjunctive, § 143.—Θάστον is rendered by Nügelsbach ‘the sooner the better.’—ἴγερον, aorist subjunctive, § 144, II.—For the construction δέρα (‘in order that’) καὶ κτλ. see § 196.

446. κρίνοντες, ‘marshaling’ (literally ‘separating’) into tribes and clans; cf. l. 362.

447. ἑρίμον, force of prefix, § 160.—ἀγήραον ἀθανάτην, ‘ageless,’ ‘immortal,’ not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn (*Hés*); being a mortal, he asked for immortality (*ἀθανασία*) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (*ἀγηρασία*) as well, he presently became subject to the troubles of old age. The goddess could not grant his request for death, but changed him into a cicada.

448. ἡρίθονται, spelling, § 35.

452. καρδίῃ, with ἔκδοτη (l. 451), § 180.—πλληρον, spelling, § 39.

456. τε, what is its force here? Cf. l. 90.

457. τῶν, ‘of them,’ with χαλκοῦ.—Θεοπεστόο, freely, ‘countless,’ with reference to the shields and weapons.

458. παρφανάοντα shows the reduplicated root φαν. Compare παφδουσα, l. 450.—αἰθέρος, the clear air above the denser ἄηρ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἰθέρι ναῶν.

459. τῶν can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. δουλιχοδέρον, spelling, § 35.

461. 'Ασίᾳ ἐν λευκῷ, ‘in the Asian meadow.’ So the words were understood by Vergil, who speaks of the birds ‘that seek everywhere for food through the Asian meads, in the sweet pools of Caystrus’:

[volucres] quae Asia circum
dulcibus in stagnis rimantur prata Caystrī.—*Georgics*, I, 388, 384.

Again he alludes to the “Asia palus” (*Aen.* VII, 701, 702), home of swans. [*Ασία*, i. e. *Ασίεω*, genitive of *Ασίας*, is a common reading also; the sense then is, ‘the meadow of Asias,’ who is said to have been a king of the Lydians.]

463. προκαθίστοντων, occurring where a finite verb parallel with ποτένται might be expected, agrees with the genitives that have preceded, either δρυθέων (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: ‘as they noisily keep settling to the fore.’—

σμαραγδές τε τε λαμένην, Vergil's "sonat amnis et Asia longe | pulsa palus" (*Aen.* VII, 701, 702), 'the river and the Asian mead resound with echoes far and wide.'

465. προχέοντο, the ultima remains short before Σκαμάνθριον: cf. l. 467 also. This is a metrical irregularity.

466. αὐτῶν, 'of the men themselves.'

468. τε, not to be translated, § 123, 3.

469. ἀδινάων, see note on l. 87.

470. αἱ τε and (l. 471) δύτε τε, § 123, 3.

471. Σεύα, 'wets,' a distinct verb from θεύομαι, 'want.'

474. τούς, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. φέσα = Attic φεύσας.

478. τερπικεραύνῳ, § 59.

479. ζέντην, 'waist,' means a woman's 'girdle' usually.

480. βοῦς, a noun of common gender; with ταῦρος (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' βόες is feminine, as l. 481 and A 154.—ἄγληφη, syntax, § 177 (a).—ἴσλετο, 'is,' § 184.

483. ἕράστου, 'among the warriors,' with ἔξοχον.

Then follows, after an invocation of the Muses, the "Catalogue of the Ships," a summary of the forces gathered at Troy. It is particularly valuable as an epitome of very ancient Greek geography. It has little excuse, however, for being thrust into the narrative at this point, where it makes but a tedious interruption. It is recognized by critics as the latest accretion to the poem, belonging probably to the seventh century B. C.

Altogether 1,186 ships of the Greeks are enumerated; there were 120 men in each ship of the Boeotian contingent, the poet relates; and he later gives the number in each of the ships of Philoctetes (from Methone, etc.) as 50. On the basis of these data it is impossible to figure with any exactness the number of men whom the Greeks believed to have gone against Troy. A scholium on B 122 states that the number of Greeks is said by some to have been 120,000, by others 140,000; the Trojans, without reckoning allies, numbered 50,000 (according to Θ 562, 563).

Following are the introductory lines of the Catalogue:

Ἐσπετε νῦν μοι, Μοῖσσαι Ὄλυμπια δόματ' ἔχουσαι,—

ὅμεις γὰρ θεαὶ ἔστε πάρεστέ τε ἵστε τε πάντα,

485

ἥμεις δὲ κλέος ολον ἀκύνομεν οὐδέ τι θίμεν—

οἱ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἥσαν.

πληθὺν δὲ οὐκ ἀν ἐγὼ μυθίσομαι οὐδὲ δύομήνω,

οὐδὲ εἰ μοι δέκα μὲν γλώσσαι δέκα δὲ στόματ' εἰεν,

φωνὴ δὲ ἄρρεντος, χάλκεον δέ μοι ἥτορ ἐνείη,

490

εἰ μὴ Ὄλυμπιδες Μοῦσαι Δίος αἰγιώχοι

Θυγατέρες μυησαίαθ', δσοι ὑπὸ Τίλιον ἡλθον.
ἀρχούσις αὐτὴν ἔρεων νῆσάς τε προκόστα.

With them may be compared Vergil's *Aeneid*, VII, 641-646; VI, 625, 626.

780. The description of the advancing host of Achaeans is resumed.
 781. Διὺς ὁς (cf. §§ 33, 37, end), 'as under the might of Zeus.'
 783. εἰν, § 35, end.
 785. τεθίσιοι, syntax, § 171.
 786. ἀκέα, spelling, § 29.
 788. ἀγοράς, what kind of accusative? GG. 536 a.
 794. δέγμενος (§ 181), 'awaiting the time when' (διπόστε).—ναῦφιν = νεῶν, § 155, 1. .
 796. μέθοι . . . ἀκριτοι, cf. ἀκριτόμυθε, l. 246. .
 797. ἐπ' εἰρήνῃς, 'in the time of peace.'—δραρεν, cf. l. 146.
 798. πολλά, 'often.'
 799. τοιόνδε τοιόνδε τε, see note on l. 120.—δημωτα, § 127.
 801. τεθίσιοι, syntax, § 171.
 802. δέ, § 31.
 804. ἄλλῃ δ' ἄλλον γλώσσα, in Latin *alia aliorum lingua*: 'some speak one tongue, others another.'
809. πάσαι . . . πύλαι, according to Aristarchus, means 'the whole gate'; he contended that there was but one great gate of Troy, the 'Scaean,' known also as the 'Dardanian' (X 194).
810. δρέπει, pluperfect (on translation of the tense see § 188).
811. πολλιοι, the last two syllables must be pronounced as one (-yos); and this one is lengthened (§§ 32, 33).
- The remainder of the book (ll. 816-877) mentions the allies of the Trojans.

BOOK III—I

2. κλαγγῇ τ' ἐνοσῇ τ'(ε), syntax, § 178.—δρυθες ὁς (— | — —), § 37.
 3. περ = καὶ, 'also,' and belongs with γεράνων. Cf. A 131.—πύλαι
οὐρανοθετ πρό, 'rises in heaven, to the fore,' 'rises before heaven.'

Vergil (*Aen.* X, 264-266) condenses the simile thus:

quales sub nubibus atris
Strymoniae dant signa grues, atque aethera tranant
cum sonitu, fugiuntque notos clamore secundo.

'As beneath the stormy clouds Strymonian cranes proclaim their approach, sweeping noisily through the air and fleeing before the winds "with clamor in their train."

4. χειμῶνα, 'winter.'
5. ἐπ' (ε) with genitive = 'toward' here.
6. The existence of pygmies was known to Herodotus also, who had heard of some little men living in a remote (and rather indefinite) country reached by journeying south and west from Libya (Herod. II, 82). Accounts of African pygmies are familiar enough from the reports of numerous travelers of our own day. So, while Homer's battles between pygmies and cranes belong to the realm of fairyland, it is not to be doubted that he had a basis of fact for his mention of the diminutive men.
7. Ερίδα, form, § 80.
10. κατέχεντες, on translating the tense, § 184.
11. εἰλέπτη δέ τε νυκτὸς δμεῖνος (accusative singular agreeing with δμεῖλην, l. 10), 'but better for a thief than night.'
12. The order for translation is: ἐπὶ τόσσον, ἐπὶ δοτον, (a man can see) 'only so far as' etc.
14. πεδίου, syntax, § 171.
15. ἐπ' ἀλλήλοισιν λόντες = Attic ἐπ' ἀλλήλοις λόντες.
17. Tennyson says of Paris in *Oenone*:
- A leopard skin
Droop'd from his shoulder, but his sunny hair
Cluster'd about his temples like a god's.
19. προκαλέσθητο, 'challenged' by his attitude, not by speech.
22. μακρὰ (cognate accusative) βιβάντα, 'with long strides.'
23. ὡς τε λέων ἔχαρη, 'as a lion rejoices,' § 184.
24. κεράσην, on quantity of the ultima, § 32.
25. εἴ τερ διν αὐτὸν | σεύωνται, § 197, 1. The apodosis (*κατεσθίει*) of this general condition is accompanied by *τε*, which while untranslatable often marks a general statement.
29. ἐξ ὁχίων, 'from his chariot.' Homer may use a plural form with reference to the different parts of which an object is composed. Cf. A 14, 45.
- The use of chariots in Homer is limited to a comparatively few conspicuous warriors; the great majority of the fighting men go afoot. See Introduction, 27.
31. φθόνοις ἦτρος, 'in his heart,' accusative of specification.
33. ἀνέστη, gnomic aorist like ἔχαρη (l. 28); so too ἔλλαβε (l. 34), ἀνέβρησεν (l. 35), εἴλε (l. 35).—The simile is imitated by Vergil (*Aen.* II, 879–882):
- Improvisum acbris veluti qui sentibus anguem
pressit humi nitens, trepidusque repente refugit
attollentem iras et caerulea colla tumentem :
haud secus Androgeus visu tremefactus abibat.
- 'Like a man treading among prickly briers, who unwittingly sets foot upon a snake, and quivering recoils from it with a start as it rears its

angry crest and swells its dark-hued neck: even so did Androgeus trembling at the sight start to retreat.'

34. ὑπό, 'beneath,' adverb.—**Ωλαβίς**, spelling, § 39.

35. παράδι, with μν, syntax, § 180.

39. Δύσπαρι, 'evil Paris,' in striking contrast with the following εἴδος έριστε. A similar antithesis is noticed in Tennyson's *Oenone*: "Beautiful Paris, evil-hearted Paris."

40. αὐτὸς ὄφελες κτλ., construction, § 203.—τε . . . τε, here equivalent to 'or'; cf. B 303, 346.

42. Έμεναι (§ 137, 6), as subject supply σε.—έπωφιον may be translated as a substantive, 'object of others' [ἐκλλων] suspicion.'

44. φάντες, 'thinking.'—As subject of Έμεναι supply σε.—ἀριστήα πρόμον = έριστον πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἀριστήα subject of Έμεναι, and πρόμον a predicate noun after it.]—οὐνεκα καλλὸν | εἴδος τε'(i), 'because you have a fair form.'

45. τε'(i), accent, § 167.—The words ἀλλ' οὐκ κτλ. may be Hector's own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after τε'), they may be regarded as a continuation of the Achaeans' thought.—βίη is might for offense; ἀλκή, strength for defense.

46. ή τοισθε δέν, 'really, being such a one,' did you do so and so? 'Is this the man that sailed the deep' etc., is the English idiom.

47. έπιπλάσας and μυθεῖς (l. 48) are best translated as finite verbs parallel with ἀνῆγες (l. 48), although of course denoting prior action.

49. νυόν, 'allied by marriage,' here.

50. πῆμα, χάρμα (l. 51), and κατηφέην (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): '(to be) a great distress' etc.

52. οὐκ ἀν δὴ μενενας (§ 206) κτλ., 'you had better not wait for martial Menelaus,' ironical advice. For construction cf. B 250. Most editors put an interrogation point at the end of the line, making a taunting question.

53. The protasis, 'if you should wait,' is understood. 'Then you would know what sort of man he is whose blooming wife you have.'

54. οὐκ ἀν . . . χρασμῇ, construction, § 192.—'Αφροδίτης has initial syllable short, § 4.

55. ή τε κόρη τό τε εἴδος, in apposition to δῶρα.—δτ' ἐν κονίησι μυγέντες, 'when haply you roll in the dust,' less vivid future protasis. The use of the plural κονίησι suggests the particles that compose the whole; cf. δχέων, l. 29.

56, 57. ή τέ κεν ήθη κτλ., the protasis—here wanting—may be supplied by 'else': 'else surely you had already worn a chiton of stone.' This is generally understood to mean 'you would have been stoned to death'; but

it may be that the allusion is to a mound of stones heaped up as a covering over the dead. Cf. *II Samuel xviii*, 17:

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

The Homeric line may easily carry both meanings; the same pile of stones that caused the death might serve as the dead man's barrow also (Studniczka).

57. έσσο, ἔννυμι.

59. κατ' αἰσχον, 'in just measure,' 'after my deserts.' — ὑπὲρ αἰσχον, 'unduly.'

60. Paris means, 'with your words you have cut me to the quick.'

61. εἵσων, 'goes,' 'is driven.' — ξυρός, 'a timber.' — τέχνη, 'with art,' 'skilfully.'

62. As subject of διθύλαι understand 'the axe'; it increases the effect of the man's blow by its sharpness. — ἵψην, cf. note on B 179.

63. Τρῶας καὶ τάντας Ἀχαιούς, in apposition to ἄλλους, 'the others, the Trojans' etc.

70. ἀμφὶ(?) with dative, like Attic περὶ with genitive.

72. ἐλέστε . . . οἴκαδ' ἀγέσθω, 'let him take and carry home with him.' — εἴ strengthens τάντα, 'each and every one.' The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. οἱ δ' ἄλλοι, in apposition to 'you,' the subject of ναῦστοι (l. 74), and τοι, the subject of νεέσθων (l. 74): 'as for the rest, you' etc. — φιλαδήπητα, in same construction as δρκια. — ταρόντες, cf. B 124.

74. ναῦστοι, syntax, § 204. — τοι δέ, the Greeks.

75. Ἄργος ἐτπέβοτον κτλ., in this formula there is probably a trace of the original meaning of Argos, the district in Thessaly. Cf. note on A 79.

80. οὐβαλλον, irregular, but quite Homeric, for οὐβαλλοντες, which would be expected in a construction parallel with τιτυπάμενοι.

87. μῆθον, 'challenge'; cf. note on A 388.

88. κληται, 'he proposes.' — Τρῶας and Ἀχαιούς are in apposition to ἄλλους.

90. αὐτόν, 'himself.'

91. οὐσος, 'alone,' in agreement with αὐτόν and Μερέλαον (l. 90).

95. ἀκήρ ἐγένοντο, 'were hushed'; ἀκήρ, an adverb, was originally an accusative case. No wonder they were silent, as a scholiast suggests: Paris, the adulterer, now coolly proposes a duel with the injured husband; already having taken the wife, he asks for the opportunity of taking the husband's life also.

98. φρονέω κτλ., 'my mind is [Monro, *Homeric Grammar*², § 238] that Argives and Trojans should now be parted.'

99. *πένωσθε* == *πεπόνθατε*. Another reading, *πένωσθε*, is often preferred. The forms arise from *πεποθ-τε* or *πεπαθ-τε*; θ becomes sigma before another lingual mute and τ is aspirated.

100. 'Αλεξάνδρου κτλ., 'on account of the beginning that Alexander made.'

101. *τέτυκται*, 'is prepared.'

102. *τεθναῖη*, διακρινθεῖτε, syntax, § 204.

103. *οἰστε*, form, § 153.—*ἄρν' (e)*, dual. The 'white ram' is an offering to the sun; the 'black ewe,' to the earth, black being the appropriate color of victims offered to the chthonian deities.

104. The Greeks, being strangers (*ξένοι*) in the land, propose to sacrifice to Zeus—

Ζεὺς δ' ἐντιμήτωρ ἵκερδαν τε ξένων τε,
ξένιος, δε ξένοισιν ἄμ' αἰδολοισιν ὀπηδεῖ.

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (§ 270, 271).

105. *ἄγετε*, tense, § 153.—*Πριάμοιο βίην*, 'the might of Priam' = 'mighty Priam.'—The expression *δρκα τάμων | αὐτός* evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this (l. 273).

106. *παῖδες . . . διπλῶτοι*, Paris is particularly meant by this general charge.

108–110. General truths.

109. *οἱς* may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On δ see § 119.—*μερέηστ*, § 136, 6; on omission of *τις* or *κεῖται* in the present general protasis, § 197.—*πρόστετον καὶ διτέτετον*, for meaning cf. A 343.

110. *δέποι . . . γύνηραι*, syntax, § 190.

113. *ἵππους*, horses harnessed to chariots.—*ἐντι στίχας*, 'in rows,' like § 602.—*ἴκ . . . ιβαν*, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. *ἀμφίς*, 'between,' separating Achaeans and Trojans.

119. *ἄρν'* = *ἄρνα*.

120. *οἰσθέμαναι*, tense, § 153.

123. *τήν*, relative.—*εἰχε*, as his wife.

124. *Δαοδίκην*, appositive to *τήν* (l. 123).

126. *δίπλακα*, 'double mantle,' substantive (or adjective with *χλαιῖνας* understood) in apposition to *ἰστόν* (l. 125), 'web.' See Introduction, 12.—*ἐνέπασσεν*, 'was weaving therein.'

129. *ἀκέα*, spelling, § 29.

132. *οἱ*, relative; the antecedent is *οἱ* (l. 134), 'those.'

134. *ἴσταται*, form, §§ 29; 142, 4, b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.

138. τῷ νικήσαντι (syntax, § 176), to be translated as if τοῦ νικήσαντος. — κε marks the participle as conditional; the only other instance, in Homer, of this use of κε is in l. 255; it is very likely suggested by the form of l. 71, διπλέρος δέ κε νικήσῃ, where κε is of course regular with the subjunctive.— κεκλήσῃ, 'you shall be called,' is nearly equivalent to 'you shall be.'

140. ἀνδρός, mentioned in ll. 52, 53.—στεος, Sparta.—τοκίνων, Leda and her husband Tyndareus; but Helen's father was Zeus (l. 199).

141. δθόνησιν, here used as a veil. Cf. note on Z 595.

148. οἱ δ' ἄμφι Πρίαμον κτλ. The names are to be translated as nominatives; cf. Xen. *Anab.* III, 5, 1: οἱ δ' ἄμφι Τισσαφέρην καὶ Ἀριαῖον ἀποτάπεμποι ἀλλην δδὲν φέροτε, οἱ δ' ἄμφι Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο κτλ. 'Tissaphernes and Ariaeus and those that were with them' . . . 'Chirisophus and his followers.'

148. Οὐκαλέγων τε καὶ Ἀντήνωρ, a free use of nominatives where accusatives, in the same construction as Πρίαμον, etc., might be expected.

149. έτι Σκαιῆστι πύλησιν, cf. note on Z 373.

152. δενδρίψ, scansion, § 43; like χρυσέψ, A 15. The note of the cicada is described as λαγυρήν, 'shrill,' 'clear,' in the familiar *Anacreontic* (32, l. 14), and perhaps the difficult λαριδέσσαν is intended to convey a similar meaning here; it is commonly translated 'delicate.'—Ιεσών, Attic Ιασών (Ιηση), 'send forth': from Ιέ-νων (§ 133). In connection with this curious association of the aged councilors with cicadas, the story of Tithonus (note on B 447) may be recalled; but of course the poet here limits the likeness to the voice alone.

156. οὐ νέμεσις = οὐ νεμεσητέν, 'it is no cause for blame.'

157. πάσχαν with πολὺν χρόνον has the force of a perfect in English. Cf. note on A 553.

160. πήμα, in apposition to 'she,' i. e. Helen, the subject of λίποντο. The verb is used in passive sense (§ 185).

162. πάροιδ' (ε), with ἐμε, 'beside me.'—Πεν, § 42.

163. πηρός, connections by marriage.

164. μοι, 'in my sight,' a true dative (§ 176).

166. ὡς = ίνα, 'in order that.'

167. οἵ τις δέ' ἔστιν Ἀχαιός ἀνήρ, 'who this Achaeian man is,' repeats in the form of an indirect question the object of ἔξονομήντος (l. 166), τόνδες ἀνδρας πελάριον.

168. κεφαλῆ, 'in stature,' dative of respect, a subdivision of the instrumental use (§ 178); cf. κεφαλῆ (l. 193), ἄμοισιν (l. 194), and also the accusatives of specification, a closely related construction, κεφαλήν and ἄμοις, l. 227.—Ιασών, cf. B 125.

172. Helen's dutiful reply to Priam's kindly address of l. 162: 'rev-

erend in my sight are you, dear father, and awful.'—ἐκυρέ, 'father-in-law,' once began with *σF*, the force of which consonants still survives in this line.—For *Σφανός* see § 62.

173. ὡς δοφέλεν . . . ἀδεν (§ 208), 'oh that death had been my choice—evil death !'—ἀδεν, ἀνδάνω.

174. νίαι, §§ 107, 178.—γυναιός, with special reference to her brothers, Castor and Polydeuces (L 237).

175. παῖδα, cf. § 12-14:

Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαντο,
ἔπει δὴ τὸ πρώτον ἐγείνατο παιᾶς ἔρατεινήν,
Ἐρμιόνην, ή εἶδος ἔχε χρυσέης Ἀφροδίτην.

'To Helen the gods never again gave offspring, when once she had borne a lovely daughter, Hermione, who had the looks of golden Aphrodite.'—δημητάτην, 'companionship,' i. e. 'companions.'

176. τά γ' οὐκ ἤγεννοντο, 'this came not.'—τό, 'therefore.'

179. ἀμφότερον, 'both,' an appositive to the following nouns, *βασιλεύς* . . . *αἰχμητής*.—τό after *βασιλεύς* is pleonastic. On the whole line cf. Xen. *Memorabilia*, III, 2, where Socrates is represented discussing the meaning of the words, in close connection with the other phrase commonly applied to Agamemnon, *ποιμένα λαῶν* (e. g. B 243):

'Why does Homer praise Agamemnon in these words—

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητῆς !

Is it not because he would be a mighty warrior not if he alone should struggle nobly against the enemy, but if he should lead all his army to fight bravely; and a good king, not if he should direct his own life only with success, but if he should lead his subjects also to prosperity ?'

180. κυνάπτος agrees with *ἔμοι*, implied in *ἔμος*. Cf. Z 490.—εἴ τοι
ἤντι γε, 'if such he ever was'; an expression of painful doubt whether the past was really true.

183. 'In very truth, many were the sons of the Achaeans under your command, it now appears [βα], is a literal rendering; but the English idiom requires, 'many are the sons of the Achaeans under your command, I now see.' The Greek and the English take different points of view: the Greek suggests, 'I was formerly somewhat mistaken in my view; it now appears [βα] that all the time certain facts *were* true' (and still continue so); the English lays emphasis on the *present* situation only, implying what the Greek states, just as the Greek implies what the English states. Compare similar examples, I 316, II 33, 60, etc.—δεδμήσαο, §§ 142, 4, a; 188.

188. οἱδέχθην, 'was numbered' (root *λεγ*), or possibly 'was posted' (root *λεχ*, cf. *λεξισθων*, I 67).

189. Ἀμαζόνες: the tradition, recorded in the scholium, is that the

Amazons, who lived by the Thermodon, overran Phrygia the Great, on a marauding expedition, in the time of the Phrygian leaders, Mygdon and Otreus. Priam went to the aid of the Phrygians, whose vast force greatly impressed him. It will be observed that the later story that the Amazons with their queen Penthesilea came to aid Priam against the Greeks scarcely tallies with this Homeric allusion in which Priam appears as the Amazons' enemy. In this myth of the Amazons' invasion of Asia Minor some scholars see a record of the incursions of northern tribes with their war-like women. Various peoples of the north had customs which agree remarkably with those ascribed to the Amazons; and it is not impossible that an extravagant version of their migrations survived in the Amazon myth. Another theory about the matter is set forth by A. H. Sayce in *The Hittites*, pp. 78-80, where it is maintained that the story of the Amazons has its origin in "the armed priestesses of the Hittite goddess."

183. μελον μέν, supply οὐτι.

184. ὄμοισι, στρένουσι, cf. l. 168 and note.—184 = καὶ.—184σθαι limits εὐρύτερος, 'broader to look upon.'

186. κτῖος has short ultima in spite of the following ος.

201. Ἰθάκης κρανῆς, cf. δ 605-608 :

ἐν δὲ Ἰθάκῃ οὐτέ δὲ δρόμοι εὐρέσθαι τι λειμῶν·

αἴγιβοτος, καὶ μᾶλλον ἐπίχρατος ἵπποβόστοιο.

οὐ γάρ τις νήσων ἐπικήλατος οὐδὲ ἔυλειμων,

αἱ δὲ ἀλλακελάται. Ἰθάκη δὲ τε καὶ περὶ πασέων.

'In Ithaca there are neither broad runs nor any meadowland at all; it is grazed by goats and more lovely than a land where horses are pastured. For none of the isles that lie upon the sea is suited to horse driving or even rich in meadows; and of Ithaca this is true above all.'

203. τὴν δὲ . . . ἀντίον ηὔσα = τὴν δὲ . . . προσῆγε.

205. ἦθη γάρ . . . ποτ' (ε), cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (A 138-141). Their purpose was to demand Helen. At that time Antenor, son of Hicetaon, entertained them and frustrated a treacherous plot against their lives. After the capture of Troy, as the scholiast continues, Agamemnon gave orders to spare the home of Antenor, marking it by a suspended leopard skin.

206. ἀγγελίης, genitive of ἀγγελίη, with ἔνεκ'(α), 'on a message about you.'—σεῦ is objective genitive with ἀγγελίης. For the order cf. l. 100: 'Ἀλεξάνδρου ἔνεκ' ἀρχῆς. [Some understand ἀγγελίης as nominative = ἀγγελος, and take σεῦ with ἔνεκ'(α).]

210. στάντων, partitive genitive.—εὐτερέχεν, cf. B 426.—ὅμους, accusative of specification.

211. δρυφω 8' Κορένω, in apposition to the following nominatives, of

which the first only, 'Οθυσεῖς, is expressed; the second, Μενέλαος, is implied. It is as if the poet had continued, Μενέλαος δ' ἦττον γεραρός.

215. ἤ, 'although,' 'yet.'—γένει, in sense of γενερῆ, 'in birth,' 'in years.'

217. ὅταν . . . θεωκε (§ 154, 1), 'kept looking down.'—κατὰ χθονές, 'down on the ground,' with δύμαστα πήκας. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. σκῆπτρον, why did he hold a scepter? Cf. A 234.

220. φάης κεν (§ 207), 'you [indefinite subject] would have thought.'—[άκοτον . . . τιν' (ε), 'a very surly fellow,' because he kept his eyes on the ground; δέροντα . . . εἴθες, 'a mere [or 'perfect'] dolt,' because he seemed not to know enough to gesticulate with the staff.

223. ἄρισται, force in English, § 207; cf. φάης κεν above (l. 220).

224. 'Then we were not so much amazed at seeing Odysseus's looks' as we were at his words (scholium). His oratory was an agreeable surprise.

230. θεὸς ἔστι, on the scansion, § 37.

235. κεν . . . γνοίην, potential optative; in this instance the present indicative would better conform to the English idiom.—τ' is for τοι, § 40, 4; or possibly τα (cf. A 521).

236. ιδεῖν, form, § 187, 4.

238. τάς μοι κτλ., 'whom the same mother bore that bore me.'—μοι μία, 'one with me,' is short for 'the same as my mother.' μία here = ἡ αὐτή, and the dative is either a true dative or possibly "associative."

239. The idea is, either they did not come at all, or although they came, they do not wish to take part in the battle.

243, 244. The poet of these lines does not recognize the story, if he knew it, of the alternate immortality of the Dioscuri. It is mentioned, however, in the Odyssey (λ 302-304). The lyric poet Pindar relates (*Nemean X*, 49-90) the story of the slaying of Castor, who was mortal; and he tells how immortal Polydeuces, with the consent of Zeus, shared his immortality with his brother:

μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ
Διὶ νέμονται, τὰν δ' ὑπὸ κείθεσι γαλας ἐν γυάλοις Θεράπνας,
πότμον διτιπλάνυτες δμοῖσιν.

'And shifting their abode by turns, they spend one day in company with their father Zeus, and the next they pass under the hidden places of the earth, in the recesses of Therapne, fulfilling a like destiny.'—*Nemean X*, 55-57.

245. θεῶν, with δρκια πιστά as in l. 269.—δρκια, offerings for cementing oaths, namely δρῦε δέω καὶ οἰνον (l. 246).

250. δρόσος, form, § 153.

252. τάμνητε, note the change to plural subject, 'you all.'

254. ἀμφὶ γυναικὶ, Attic *τερὶ* γυναικός. Cf. *τερὶ σεῖο*, l. 187.
255. τῷ δὲ κε νικήσαντι, cf. l. 188.—*ἴποτο*, syntax, § 204.
- 256–258. Cf. ll. 73–75.
- 257. *ναίουμεν*, syntax, § 204.—*νίονται*, with future meaning.
 - 261. ἀν . . . ἔβη, ‘mounted’ the chariot.
 - 262. διέφρον, accusative of limit of motion.
 - 263. Σκαλῶν, for Σκαύδων. Supply *πυλάων* (*πυλᾶν*).—*ἴχον*, ‘guided.’
 - 265. ἐξ ἵππων, ‘from their chariots’; cf. notes on ll. 29, 113.
 - 268. ἀν, supply *ἄρνυτο*.
 - 269. δρκια, cf. l. 245.
 - 270. μίσγον, ‘mingled’ the wine of the Greeks with that of the Trojans. Wine unmixed with water (B 341, *στονδαὶ ἄκρητοι*) was used in such ceremonies.
272. The knife (*μάχαιραν*, l. 271), ‘which always hung by the great scabbard of his sword.’—*ἀπέρο* (for which *ἄπερο* has been proposed as the proper spelling) is pluperfect of *ἀερπεῖ*, and means, literally, ‘was suspended.’
273. *τάμνε τρίχας*, as a sign that the victim was consecrated for sacrifice.
274. *ἀρίστοις*, with *Τρώων καὶ Ἀχαιῶν*.
277. ‘*Ηδίος*, case, § 169.
278. *οἱ*, ‘ye that,’ includes Hades and Persephone and in particular the Erinyes. Cf. T 258–260:
- ἵστω νῦν Ζεὺς πρῶτα, θεῶν θνάτος καὶ ἀριστος,
Γῆ τε καὶ Ἕλιος καὶ ἔρινθες, αἱ θ' ὅντε γαῖας
ἀνθρώπους τίνουσται, θτις κ' ἐπίορκον ὀμόσσηρ.
285. *Τρῶας . . . ἀποδούντα* (syntax, § 218) = Attic *Τρῶες ἀποδόντων* or *ἀποδότωσαν*.
286. *τιμήν*, ‘recompense,’ ‘fine.’—*ἀποτινέμεν*, in same construction as *ἀποδούντα*.—*ἥμιν* *ἴουκεν*, ‘whatever ’tis seemly’ (to pay).
287. ή . . . *τεληταὶ* expresses purpose; ‘so that it shall be in remembrance [literally ‘be in motion’] among men to come also.’
289. *οὐκ* instead of *μή* is found in this protasis because the negative modifies *θέλωσιν* alone, with which it forms one idea. ‘refuse’; the construction is Attic also. If the negative were unattached, and modified the whole clause, it would be *μή*.
290. *αὐτῷ ἔγε*, ‘I for my part.’
291. *ἥσε*, cf. A 193.
292. *ἀπὸ . . . τάμε*, tmesis.
294. *ἀπὸ . . . εἰλητο*, tmesis.
295. *δεπάσσοντα* modifies *ἀφυστρέμενοι*, not *ἴκχεον* (l. 296).
296. *ἴκχεον*, supply *χαμάδις* (l. 300).

299. 'Whichever party may be first to commit wrong contrary to the oaths'—protasis of what sort of condition? GG. 651 (1).

300. *οὐφ' (t)*, 'their,' § 176.—*μέοι*, syntax, § 201.

301. *εἰτρών* agrees with a genitive implied in *σφ' (i)* (l. 300). Preserve the Greek order in translation: 'their own and their children's.'—*ἄλλοισι θαυμαῖσι*, 'become subject to others.'—*ἄλλοισι*, for prose *ἴνι*. *ἄλλων*, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. *ἔπει* = 'before.'

310. Why did Priam take away with him the two lambs that he had contributed to the sacrifice? A scholium says, 'to bury them; for it was usual for citizens of the land to bury their oath-victims, and for strangers to cast theirs into the sea.' (Cf. T 267 f.)

315. *χρόποι . . . διεμήτρεον*, cf. l. 344, which means, 'and they [the combatants] stood near each other in the measured space.' It is suggested in the scholia that certain bounds were determined for the contestants, retreat beyond which was an acknowledgment of defeat. These limits may well have served also to keep the spectators from crowding in. How far the contestants were separated at the beginning of the struggle, the reader is not told.

316. 'They shook the lots,' says the poet; then after repeating the people's prayer, which is made while the shaking takes place, he recurs to the thought more definitely (l. 324) and adds, 'Hector shook' the lots.

317. *ἀφεῖν*, construction, § 209.

322. 'Grant that he die and enter the house of Hades.'

323. *δέος* is to be understood before *φιλότητα . . . γενέσθαι*. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to *φιλότητα . . . γενέσθαι*.

324, 325. The man whose lot jumped out of the helmet first was chosen—in this instance—to hurl the spear first. As it was an advantage under the present circumstances to have this first chance, Hector looked away, in shaking the helmet, to avoid any charge of unfair play.

326. *κατὰ στίχας*, 'in rows.'

327. *ἴκαρο* (in meaning, passive of *τίθημι*), 'were placed,' conforms to its neuter plural subject *τείχεα*. Its connection with the former subject, *ἴκροι*, is so loose that in translating *ἴκροι* another predicate, *ἴστασαν*, had better be supplied.

328. Paris came light-armed, to fight as a Bowman (cf. ll. 17 f.). Now in preparing for the duel, he arms as for a hand-to-hand contest.

333. He puts on his brother's breastplate, for apparently he had not brought his own, as the duel was unexpected. He had one at home, however (Z 322).—*ἵπποος*, if intransitive (cf. P 210, T 385), has *θέρηξ* under-

stood as subject; if transitive (cf. e 162, 247), has 'he' (Paris) as subject and θάρηκα understood as object.

384. His sword and shield were suspended by straps passing over his shoulders, the sword strap probably over the right shoulder, the shield strap probably over the left. Cf. A 190.

388. δοι παλάμηφιν ἀρῆρα, 'which fitted his hand.'

389. ἐκάτερθεν δύοιον = εξ ἐκατέρου δύοιον. The Greek point of view is characteristically 'from' the object; we say, 'in either throng,' 'each in his own army.'

392. θανόν δερκόμενοι, 'glaring dreadfully.'

396. πρόσθε, 'first,' like πρόσθεν, l. 317.

398. ἔρρηγεν, the understood object is ἀστίδα.—οἱ αἰχμή, 'its point'; οἱ (dative of interest, § 176) refers to χαλκός, 'the bronze' head of the spear.

399. ἄρρυτο, 'poised himself.'

401. ἄνα, vocative of ἄναξ.—θὸς τίσασθαι δ κτλ., 'give me vengeance on him who' etc.

403. τις . . . καὶ δψιγόνων ἀνθρώπων, 'many a one of men to come also.'—τορίγηστ, form, § 136, 6.

404. φιλότητα παράσχῃ (παρέχω), 'proffers hospitality.'

405. θά, scansion, § 36.

406. ἀνασχόμενος, 'raising his arm' to deal the blow.—αὐτῷ, i. e. the φάλος, on which see Introduction, 38.

408. τε καὶ, for translation cf. B 303, 346, Γ 40.

409. κακότητος, genitive of cause, a common Attic construction; cf. Xen. *Anab.* VII, 4, 23, τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως, 'to punish them for the attack.'

410. ἄγη, ἄγνυμι.

411. παλάμηφιν, here ablative genitive, §§ 155, 1; 175.

412. κόρυθος, syntax, § 172.

413. δχεύεις, appositive to οἱ.—τέταρτο, τείνω.

414. δέξι, cognate accusative with νόσηε, 'had directed a quick glance.'

415. λιάντρα βοός (genitive of material) κτλ., 'strap made from the skin of an ox slain with might.' This means a strong strap; for, as the scholiast explains, the leather made from diseased animals, that die natural deaths, is inferior.—κταμένοιο, aorist middle with passive meaning. § 185.

416. κανή (note the accent) = Attic κενή.—τρυφάλεα, see Introduction, 33.

417. ἤγχει χαλκεύει: the warrior regularly carried two spears; Menelaus's first spear only has been thrown (ll. 18, 367, 368).

418. οἵ τε, § 123, 6.—θεός, feminine, as A 516, etc.

383. καλέσοντος (a), tense, § 151.—τε = Attic *γε* (*εἰμι*).
 385. ἔστω, 'robe' (§ 172).—ἔτεναξε, 'shook' her; supply *μην*.
 386. *μην*, object of *προσέτειν*.
 387. οἱ (§ 176), i. e. Helen, has *ναιεραόντη* in agreement.
 388. ήσκεν has ν movable, although the imperfect of a contract verb.—μην refers to the wool spinner; the subject of *φιλέσοκεν* is Helen.
 392. φάης, with indefinite subject.
 399. δαμονίη, 'wonderful goddess!'
 400. πῃ . . . τολλων, § 173.
 401. Φρυγίης and Μήδοντος limit τολλων (l. 400).
 407. ὑποστρέψεας, §§ 201, 204.—Ολυμπον, accusative of limit of motion.
 409. εἰς δέ κε = Attic *ἔως οὐ*.—ποιήσεας, § 144, II.
 412. If I do go, Helen reasons, the Trojan women will reproach me for being the cause of renewed hostilities. According to the terms of the compact, I ought now to go to the victor, not to the vanquished Paris.—έχω, 'I already have.'
 414. σχετλη̄, the first syllable is short, § 4.
 416. μητέρωμα (§ 144, II), in construction corresponding with *μεθεῖα* (l. 414) and *ἀπεχθῆρα* (l. 415).
 417. οὐδὲ κεν . . . δῆλα, future statement in an independent sentence, § 192.—οἴτον, cognate accusative.
 419. κατασχομένη κτλ., similar in meaning to l. 141, *ἀργενῆσις*: καλυψαμένη δθόνησιν.
 426. θεά, appositive to 'Αφροδίτη (l. 424).
 427. πάλιν κλίνασα, 'averting.'—τηνίπατε occurred B 245.
 428. ως ὥφελες . . . δλέσθαι (§ 203), 'ah! you ought to have perished there!'
 429. ἀνδρί, so-called dative of agent with passive δαμεῖς (cf. θλλοισι, l. 301); this construction is limited to what tenses in Attic Greek? GG. 524 b.
 430. Μενελάου, genitive of comparison with φέρτερος (l. 431).
 432. προκάλεσσαι, where found? GG. 284. Where might a different form, προκαλέσσαι (note accent), be found? GG. 285. The advice in this line and the next is ironical.
 433. ἀλλά σ' ἐγώ γε . . . κελομα, 'no, I for my part urge you.'
 436. δαμῆγες, § 149 (a).
 438. με . . . θυμόν, § 180.
 439. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.
 440. ἐγώ, supply *νικήσω*.—πάρα, adverbial, as l. 185, A 611, B 279.
 441. τραπέσσομεν (*τέρπω*), second aorist passive subjunctive, § 149 (a).

442. ἀμφεκάλυψεν, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrapt' like a cloud.

443. οὐ, object of ἀπρόξας (l. 444).

448. τρητοῖσι, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (*ιμάρρες*) which formed a network to support the bed-clothes; another, that the holes were bored in the process of fitting together the parts of the frame.

449. δύλον, of Trojans.

450. εἰ . . . ισαθρίσαν, § 198, 1.

453. φιλότητι, § 178. —εἰ τις θέουτο is probably to be translated as the protasis of a past contrary to fact condition; the construction is extraordinary, but comparison may be made with ll. 515–517, x 20. For εἰ τις θέουτο, εἰ εἴσωτο has been proposed, which conforms to the regular Attic construction, found in Homer also (e. g. l. 374). The line reads in the mss.: οὐ μὲν γὰρ φιλότητι γ' ἐκεῖθανος, εἰ τις θέουτο.

457. φαίνεται(ει) . . . Μενέλαον, 'seems to belong to Menelaus.' Menelaus has not fulfilled the terms prescribed by Agamemnon (l. 284), for he has not slain Paris; but he has satisfied Hector's statement of the terms (l. 92), for Paris by deserting the lists has left him the victory. Compare note on l. 315. Menelaus did not notice Aphrodite's interference, and is of course, like the others, puzzled by Paris's disappearance.

459. ἀποτινάχεν, § 213. Cf. notes on ll. 286, 287.

BOOK V—E

274. οἱ μέν, Diomedes and his charioteer, Sthenelus.

275. τὰ δια, Aeneas and Pandarus. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τόν, Diomedes, as shown by Τυδεός υἱός (l. 277).

278. δύστος, in apposition to βέλος. The reference is to ll. 95–106 of this Book, where it is told how Pandarus shot an arrow at Diomedes, slightly wounding his shoulder:

τὸν δ' οὐ βέλος ὥκν δάμασσεν (l. 106).

279. νῦν αὖτ'(ε), 'once more now.'

280 = Γ 355.

282. πτομένη, πέτουσαι.—αἰχμή is the 'point' of the spear.

283. τῷ δ' έπι, 'and over him.'—έπι is thus accented by Cauer (§ 166), in spite of the fact that δ'(ε) intervenes.—μακρόν, cognate accusative.

284. βέβλησαι, § 142, 2, a.—κανεῖσθαι, accusative of specification.—

διαμπερίς, adverb, really neuter of **διαμπερίς**, 'quite through' (**διά** + **πέρις**) + root **πέρ** of **πέρω**, 'pierce').

286. οὐ ταρβήσας, 'undismayed'; the time is coincident with that of **προσέφη** (§ 186).

287. **ημβροτες** = Attic **ημαρτες**. — **μέν**, 'surely,' = Attic **μήν**.

288. **πρὶν . . . πρὶν η** = Attic **πρόσθεν . . . πρίν** (without **η**), Latin **prius quam**. — **τρερον**, 'one of you twain.'

289. **αἷματος**, 'with blood,' partitive genitive. — **τελαιύρινος** (§ 63, 2), 'enduring the oxhide shield,' i. e. 'stout in battle.'

291. **βίνα** (nominative **βίς**), § 179. — The subject of **τείροσεν** is **βέλος** understood.

292. **ἀπό**, with **τάμε**, § 163: 'the unyielding bronze cut his tongue off at the root.'

293. **ἔξεσθη**: this aorist (cf. **ἐκ-σείω**) does not occur elsewhere in Homer; it has the support of the Alexandrian scholar Zenodotus; Aristarchus, on the other hand, favored **ἔξελιθη**, the reading of some mss. The latter form, difficult in itself, has been ingeniously interpreted as an ancient mistake for **ἔξ-έλιθε** or (with **ν** movable) **ἔξ-έλιθεν**, the unaugmented form of **ἔξ-έλιθεν**, Attic **ἔξ-ηλιθεν**, which gives excellent sense. — **ρεταρον**, 'lowest part of.'

295. **παμφανάοντα**, see note on B 458.

296. **ψυχή τε μάνος τε**, 'both breath of life and strength.'

As Diomedes, when he hurled his javelin, was afoot, and Pandarus was in his chariot, it has long been discussed how the spear could have inflicted a vertical wound from above. If one is not satisfied with the explanation that Athene guided the weapon (l. 290), he may suppose that Pandarus was bending forward to dodge the missile when caught by the spear-point (scholium).

297. **ἀπόρουσε**, understand 'from his chariot.'

299. **ἀμφὶ . . . βαῖνε**, compare the metaphorical use of the same words in A 37. — For accent of **βε**, § 123, 5. — **ἀλκή**, metaplastic dative from nominative **ἀλκή**.

300. **οἱ**, dative of advantage.

301. **τοῦ** refers to the slain Pandarus; in construction like **παρός**, A 534.

302. **σημεδαλέα**, note long ultima; §§ 38; 61, 5. Vergil evidently had in mind this passage, with M 445 ff. and Φ 403 ff., when he wrote *Aen.* XII, 896–901 (Turnus is the subject):

Nec plura effatus saxum circumspicit ingens,
saxum antiquum ingens, campo quod forte lacebat,
limes agro positus, item ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
qualia nunc hominum producit corpora tellus :
ille manu raptum trepida torquebat in hostem, etc.

Dryden's translation is :

Then, as he roll'd his troubled eyes around,
An antique stone he saw ; the common bound
Of neighbouring fields, and barrier of the ground :
So vast, that twelve strong men of modern days
Th' enormous weight from earth could hardly raise.
He heav'd it at a lift : and, poised on high,
Ran, staggering on, against his enemy.

304. *ῥέα*, short form of *ῥέια* (§ 29), Attic *ῥεθίως*.

305. *τῷ*, 'with this'; like the Attic idiom, *βάλλειν λίθοις*, 'to throw stones.' 'This he threw at Aeneas's hip, where the thigh plays in the hip-joint—"the cup" men call it.' For *τε* of l. 305 see § 128, 3.

306. *τε* marks the general statement.

307. *πρὸς δ'(ε)*, 'and besides.'

308. *δέος δ' ἄπο* = Attic *ἀρέσκεια* (ἀρ-εσκεία) 34.—*φύσην*, 'skin.' Distinguish from *ρήνα* (l. 291).

309. *ἴττην*, 'he held himself upright,' although he fell on his knee; he did not faint.

310. *γαῖης*, 'on the earth,' genitive of place.

311. *κεν . . . ἀπόλοντο* = Attic *ἀπόλετο τε*. See § 207.

315. 'And she spread the fold of her shining white robe in front, for his protection.'—*οι* is dative of advantage.

319. *νῦν Καστανός*, Sthenelus.

320. *τάσσω*, 'those' commands, § 115.

321. *τρύκακε*, § 129.—*μόνυχας*, 'solid-footed,' in contradistinction to the cloven hoofs of oxen, etc.

322. *εἰ μάντυος ἤντα τέλνας*, 'tying the reins to the chariot-rim.'

323. *Αἰνείας* limits *ἴππους*.

326. *δημητρίης*, syntax, § 175; cf. A 287. 'Companionship' here as in Γ 175 means 'companions.'—*οι* refers to Sthenelus.—*δημια* *ἥντα*, 'knew things that suited' him, 'was congenial' to him. Compare II 78, *ἥπια εἰδεῖη*, 'have a gentle heart'; 189, *ἀθεμίστια* *ἥθει*, 'had a lawless heart.'

328. *ὁν ἴππους ἴππας*, 'mounting his chariot.'—*ἵπτα σιγαλόστρα*, 'gleaming reins'; probably the reins were decorated with little pieces of ivory, sewed on: such reins are mentioned, E 583: *ἵπτα λεύκ'* *ἐλέφαντι*, 'reins white with ivory.'

329. *Τυδεῖδην* is to be taken with *μετὰ* of *μέθετε*, while *ἴππους* is direct object of the verb.

330. *νηλά*, § 161.

331. *δ τ'(ε)*, § 128, 7.

332. *ἀνθράν*, with *πόλεμον*.

333. *Ἐντά*, a murderous, city-destroying goddess of war, usually accompanying Ares. Later poets say that she was the mother (or daughter

or nurse) of Ares; and from this source came his name Ἐρυδίας. Cf. Xen. *Anab.* I, 8, 18.

334. δ' (a), perhaps a substitute for a lost F'(ε), that is, ε, 'her.'—
διάλιων = διάκων.

336. δικρῆν χείρα, 'the extremity of the hand'; the part near the wrist is meant, as is shown by l. 339.—On οὐταστ see note, O 745.

337. διβληχρήν: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. πρυμνόν is a substantive.—δόρυ χρόδες (partitive genitive) διπρυμένης (l. 337) . . . πρυμνὸν ἵπερ θέναρος, 'the spear bored through the skin above the base of the palm,' i. e. through the "heel" of the hand.

343. For the long ultima of μέγα see note on l. 302.—The final vowel of ἀντό has the ictus before ξο, which originally began with σF (§ 61, 6).—καββαλεν (= κατέβαλεν), 'let fall,' § 47.

348. πολύμου, genitive of separation.

349. ή οὐχ, to be read with synizesis, § 43.

351. χ' = κε.—τέραθι, literally 'on the other side'; here 'elsewhere' or 'from a distance.'

433. γυνάσκων, with concessive force.—τητέρηξε, for τητέρ-σεχε. Cf. B 426.

434. τέρο, § 61, 22.

439. θανά δ' ὄμοκλήσας, 'breaking forth with a grim cry.' For the force of the aorist cf. note on A 85.

441. The sense is, the race of gods is not like to that of men: it is superior.

442. τε follows ἐρχομένων rather than χαμαὶ, because χαμαὶ ἐρχομένων is regarded as a single expression: "men creeping here below" (Chapman).

444. ἀλευάμενος, for the tense, § 186.

446. Περγάμο, the citadel of Troy.—εἰν λεπῇ, § 35, end. The temple here mentioned seems to have been a family seat of Apollo, his mother, and his sister.

BOOK VI—Z

237. Hector, fulfilling the bidding of his brother Helenus, returns to the city to urge a public supplication of Athene and the other gods. The 'oak' seems to have been a conspicuous landmark on the plain, outside the Scaean gate; elsewhere (e. g. E 693) it is mentioned as sacred to Zeus.

239. εἰρόμεναι παῖδας κτλ., 'asking about their sons' etc.—τρας, 'relatives,' more distant.

243. ξεντῆς αἰθούσας, porticoes built about the courtyard with blocks of smoothly hewn stone.

245. θεμημένοι, θέματα.

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.' — κουράω limits θάλαμοι (l. 248).

251. Ηθα indicates the courtyard with its chambers, to which Hecabe was coming from the μέγαρος.

252. Δαοδίκην ἐσάγουσα probably means 'while she was leading [or 'accompanying'] Laodice to her apartment'; the old interpretation, 'while proceeding to Laodice's apartment,' suits the sense well enough; the objection to it is that it makes ἐσάγουσα intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: εἰ (dative of interest) ἔνθε χειρὶ, 'she grasped [literally 'grew to'] his hand.'

256. παραμένους, agreeing with Τρῶας or some equivalent word understood, object of τείρουσι (l. 255). — ἐνθάδε, to be translated with ἀλθόντα (l. 257). — ἀνήκειν, ἀνήκει.

257. οἱ ἄκρης πόλιος, with χεῖρας ἀνασχεῖν. The temples of the gods were in the citadel; cf. E 446, Z 297. — On the form πόλιος, § 108.

258. δέρπα, 'until.' — ἐνέκω, φέρω.

260. The sentence beginning Εἴτα δέ is independent of the preceding construction. — κανέρος (§ 44), 'yourself too.' — δυνήσεαι is future indicative. — τίγροθα, § 136, 3.

261. δέ, 'for.' — μένος μέγα οἶνος ἀλέα, 'wine makes the strength wax mighty.'

262. τίνη, § 110. — Μητροί, 'compatriots,' 'fellows.'

264. δέρπε, 'offer.'

267. οὐδέ τι ξοτι, 'for it is not at all possible,' i. e. 'permissible.'

268. πεπαλαγμένον, agreeing with τινά ('anybody') understood. — On the sentiment cf. Verg. *Aen.* II, 717-720:

"Tu, genitor, cape sacra manu patriosque Penates;
me, bello e tanto digressum et caede recenti,
attractare nefas, donec me fiumine vivo
abluero."

'Do you, father, take in your hand the sacred emblems and the household Penates; for me, freshly come out of the great battle and carnage, it is impious to handle them until I shall have washed in running water.'

272. ἐνι, with lengthened ultima, § 38. — τοι . . . αὐτῷ, § 112.

274. ὑποχρέοθαι, infinitive for imperative.

275. ἥψις, 'yearlings,' § 81. — εἰ κ' θερψῷ, § 198.

278. **φόβοιο**, almost always 'flight' in Homer, not 'fear.' So **φοβέομαι** means 'flee,' not as in later Greek, 'fear.'

281. 'In the hope that he will listen to me as I speak.' On the time denoted by **εἰπόντος**, § 186.

282. **χάροι**, optative of wish, introduced by **ὅς κε**. **κε** is very unusual with the optative of wish; some editors therefore change it to **δέ**, but without ms. authority.—**μέγα**, with **πῆμα**: 'the Olympian raised him to be a great burden.'

284. **κατελθόντ'**(a), like **εἰπόντος** (l. 281), refers to a single act, and denotes time coincident with that of **ἴσοιμι**.—**"Αἴδος εἶσω = δύμος" Αἴδος εἶσω** (Γ 322).

285. 'I should think I had quite forgotten joyless woe in my heart,' i. e. 'I should think my heart quite free from joyless woe.' **φρένα** is to be regarded as accusative of specification. An easier reading is that of Zenodotus, which has **φίλον θήτορ** instead of **φρέν' ἀτέρκου**.

286. **ποτὶ** has ultima long, § 38.

288. **κατεβήσοτο**, tense, § 158.

289. **οἱ**, dative of possession.

290. **τὰς**, the antecedent is **γυναικῶν** (l. 289).

291. **ἐπιτλόντ**, second aorist participle of which indicative forms **-έπλω**, **-έπλω** exist; the Attic is **ἐπιτλεόντας** (first aorist).—**εύρα**, Attic **εύρων**.

292. **τὴν δδόν**, accusative with **ηγαγε** (l. 291); cf. A 496. The allusion to Sidon indicates that the poet was familiar with the story that Paris brought Helen to Troy by a roundabout way.

Herodotus (II, 113–116), who says he heard the story from Egyptian priests, narrates that Paris with Helen touched at Egypt too, to which land they were driven by adverse winds. Herodotus tells at length of their experience in Egypt: King Proteus on learning the story of Paris's wickedness decided to keep Helen and the treasures stolen from Sparta until Menelaus should call for them; he ordered Paris and his other companions to leave Egypt within three days. While Homer did not find this story suited to his purposes, he yet knew it, Herodotus thinks, as the reference to Sidon shows.

Herodotus adds (*ib.* 117) that according to another account (the *Cypria*) Alexander and Helen came from Sparta to Troy in three days ("on the third day"), with a fair wind and smooth sea. As this is evidently contradictory to the allusion in ll. 290–292, he argues that Homer could not have written the *Cypria*.

294. **ποικίλμαστο**, 'gay-colored patterns.'

295. **ἄλλων**, ablative genitive after the comparative idea involved in **νεῖτος**: 'undermost of all.' Compare the similar construction of **ἄλλων**, A 505.

298. ὄψε, οἴγνυμι.

299. The final syllables of both *Κισσηίς* and *ἄλοχος*, although naturally short, receive the ictus. §§ 32, 33.

300. Εθηκαν = ἐποίησαν, as often in Homer.

306. ἀξον, ξύνυμι. Cf. Verg. *Aen.* XI, 484 f.:

“frange manu telum Phrygii praedonis, et ipsum
pronum sterne solo, portisque effunde sub altis.”

The Latin matrons pray to Athene for defense against Aeneas:

‘Break with thy arm the spear of the Phrygian pirate, lay him headlong on the ground, and under the high gates overwhelm him.’

311. ἀνένευ, ‘nodded upward,’ in token of dissent, as the Greeks do to-day.

313. Unlike the other children of Priam, Paris and Hector (ll. 305, 370) had houses of their own.

316. θάλαμον καὶ δωμα καὶ αὐλήν indicate the complete Homeric house: (1) the interior and sleeping room, in particular the women's apartment; (2) the general reception hall (*μέγαρον*); (3) the courtyard. For description in detail and plan see Jebb's *Homer: An Introduction to the Iliad and the Odyssey* (Boston, 1894), pp. 57–62.

319. πάροιθε δονρός, ‘at the end of the spear.’

320. χρύσεος, on quantity of antepenult, § 30. — πόρκης, ‘ring,’ ‘ferrule.’ The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.

321. ἔτοντα, ‘busy.’

322. ἀστεῖα καὶ θάρηκα, in apposition to *τεύχε’(a)*, l. 321.

326. θαυμόν’(ε), ‘brother, you are acting strangely’; cf. A 561. — οὐ μὲν καλῶ κτλ., ‘you have not done right to cherish this wrath.’ καλά is an adverb. — ξύθεο, second aorist indicative of *ἐν-τίθεμαι*. The ‘wrath’ is probably that which Hector supposes Paris to feel against his fellow Trojans; they hated him (Γ 454) and were quite indifferent to his fate in the duel with Menelaus (Γ 320–323); and Paris doubtless returned their feelings. Of course, one may understand that the Trojans' wrath toward Paris is meant, an interpretation old as the scholia.

327, 328. The underlying thought, which Hector does not express in words, is: “Yet you sit here, careless and indifferent.”

329. οὐδὲ δι’ μαχέσασα κτλ., ‘and you would quarrel with any other man, too, whomsoever you should see forbear from hateful war.’

331. ἄντα, adverb meaning ‘up!’ — προπός, see note on B 415. — θηρίοι, scansion, § 28. — θέρηται, ‘be burned.’

335. νεμέσοι, remarkable form from *νέμεσις*, equivalent to Attic *νεμέσει*.

336. ἄχει προτραπέσθαι, ‘to give way to anguish.’

887. **ταραχοθ'**(a) has its first syllable long because originally sounded **ταρφειτούσα** (§ 61, 18). But the digamma is neglected, A 555.

889. **νίκη δ' ἐπανεβέρει τύδρας**, 'victory comes to men by turns.' For a similar sentiment of Paris see Γ 439 f.

840. **δέου**, aorist subjunctive, § 193.

844. **κυνός**, appositive to **ἔμειο**. For signification cf. A 225, Γ 180.—
κακομηχάνοο, § 74.—**κρυοστογής**, causing chilly fear, 'horrid.'

845. **ὅτι μ' εἰ δόθελ'**(e), a past impossible wish, § 203. The subject of **δόθελ** (= Attic **δόθελε**) is **θύελλα** (l. 346). **μ'** (l. 345) is object of **προφέρουσα** (l. 346). **οἴχεσθαι** (l. 346) although present in form is past in meaning. Translate: 'would that a dreadful blast of wind had borne me onward' (literally 'had gone bearing me'). Compare Helen's previous wish, not unlike this, Γ 173, and Tennyson's reminiscence of the lines:

"I would the white cold heavy-plunging foam,
Whirl'd by the wind, had roll'd me deep below,
Then when I left my home."—*A Dream of Fair Women*.

848. **ἀπόστρε**: elision of **ο** was prevented by the consonant sound that originally intervened between **ο** and **ε**; a digamma is inferred. Compare **ἐπιειμένε**, A 149.—In construction, **ἴθεα . . . ἀπόστρε** is the protasis of a past contrary to fact condition: 'where the billow would have swept me away.' The conditional force may be clearly seen if the idea be phrased thus: 'I wish a whirlwind had carried me seaward, if the billows could have swept me away there before these deeds were done.'

850. A present impossible wish, § 203; GG. 470 b.

851. 'Who were sensitive to the censure and repeated reproaches of men.' The clause **ὅτι οἵθει** is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare **ἴθεα . . . ἀπόστρε** (l. 348).—Why is **ὅτι** long? § 61, 23.

852. **τούτῳ**, § 121.

853. **τῷ**, § 117.—**ἐπαυρήσεσθαι**, 'will reap the fruits'; cf. A 410. Supply 'of his witlessness' after the infinitive.

855. **σὲ . . . φένας**, § 180.

857. **ἔπι . . . θήκε**, tmesis.

861. **ἐπέσσονται**, **δόφ'(a) κτλ.**, a solitary instance of this construction; usually **ἐπέσσονται** is followed by the infinitive.

866. **οἰκήσας**, the ultima receives the ictus (§ 32). The word is best understood as = **οἰκέτας**.

867. **γάρ** is a long syllable before **Φοῖδα** (§ 61, 28); **ῃ** is short (§ 25, 1).

868. **δαμάσουσι**, § 151.

870. **ἴνι ναιεράσσωνται**, 'well-situated' or 'comfortable.'

873. **πύργῳ**, the great tower over the Scaean gate, mentioned Γ 153.

874. **ἴθον**, within the **μέγαρον**.

375. οὐδέν, the threshold of the θάλαμος, in the rear of the μέγαρον. Cf. l. 316.

376. εἰ δέ μίση. See note on A 302.

378. For the omission of the noun with the genitives γαλόων, etc., cf. Αἴδος εἶσε, l. 284.

388. ἐπαγόμενη, 'with haste.'

389. μανομένη ἕκατη, 'like one distraught.'

391. τὴν αὐτὴν δδόν (for construction cf. A 496), 'the same road' as the one by which he had come to the palace. The article as used here, while possibly demonstrative, resembles the Attic; elsewhere (θ 107, κ 263, π 188) αὐτὴν δδόν occurs, without the article, meaning 'the same road.'

393. τῷ relative adverb.

394. Andromache seems to have left the tower (cf. l. 386 ff.) whence she had looked in vain over the field of battle for her husband; and as she turns homeward she meets him.—πολιθεόρος, 'much giving,' 'bounteous' (cf. ηπιόθεόρος, l. 251), which easily passes into 'richly dowered.' Cf. note on X 472.

396. 'Herlaw, nominative for genitive, attracted to the case of its following relative δοῖ—a singular construction.

398. Ἔκτορι, equivalent to ὁνδὲ Ἔκτορος. See note on Γ 301, ἄλλοισι.

400. νήπιον αὐτῶν, 'a mere infant.'

402, 403. Hector named his boy after the Trojan river Σκαράνθρος, but the people, out of gratitude to their great defender, called his child 'Αστράντας, 'city-lord,' a name appropriate to the father. The name Ἔκτωρ itself may be from ἔχω and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Ω 730): ἔχεις δὲ ἀλέχους κενῆς καὶ νήπια τέκνα, 'thou didst defend honored wives and young children.'—On the quantity of the syllable before Σκαράνθριον see note on B 465.

407. δαιμόνιος, 'my husband, I like not your daring.' Cf. l. 326 and A 561.—τὸ σὸν μένος, 'this might of yours'; cf. A 207.

412. θαλπωρή, 'comfort' (from θάλπω, 'warm'); on formation see § 156, 2.—τελ-σηγῆ, ἐφ-έπω.

413. This line and one below (429) suggested to Sophocles the words which he put into the mouth of Tecmessa (as noted in the scholium *ad locum*) when she addressed Ajax:

ἔμοι γάρ οὐκέτ' ξοτιν εἰς δ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ήστωσας δορί,
καὶ μητέρ' ἀλλη μούρα τὸν φύσαντά τε
καθεῖλεν "Αἰδους θαυμόμονος οἰκήτορας.
τίς δὴτ' έμοι γένοντ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλούτος; ἐν σοι πᾶσ' ἔγωγε σφέζομαι.—Ajax, 514–519.

" I have nothing left whereunto I can look, save thee. Thou didst ravage my country with the spear, and another doom hath laid low my mother and my sire, that they should dwell with Hades in their death. What home, then, could I find, if I lost thee ? What wealth ? On thee hangs all my welfare."—Translation of Sir Richard Jebb.

418. κατέκυψε, κατακαίσθη.

419. ἐπει, adverb, 'thereon.'—ἐχεών (*χέων*), 'heaped up.'

421. οὗ, relative ; the antecedent is the demonstrative οὗ of the following line.

422. Ιῷ, § 108, 1.—Ἄλος εἶναι, cf. l. 284.

423. κατέτεφνε, tense, § 128.

424. ἐπ'(ε), 'with,' i. e. 'in charge of,' 'while tending.'

426. τῆν repeats the object μητέρα (l. 425).

428. Apollo is said to slay men, and Artemis women, that die by sudden—but not violent—death.

430. θαλερός, 'blooming,' 'stalwart.'

432. μή . . . θέησις [§ 149 (2)], 'lest you make.'

433. Lines 433–439 are a weak ending of the splendid appeal. Military directions sound strange indeed on the lips of Andromache.

434. The statements that one portion of the wall is scalable and that perhaps the Greeks have been directed to this part by an oracle (l. 438) allude to a story not found in Homer, but repeated in Pindar's eighth Olympian ode, ll. 40–57. Its substance is this : Apollo and Poseidon, when about to build a rampart around Troy, called a mortal, Aeacus, to their aid. After the wall was built, three dragons tried to scale it ; two died in the attempt, but one succeeded, in the part where the hands of Aeacus had wrought. Then Apollo interpreted the portent to mean that Troy was destined to be taken at the place where the mortal had labored.

435. τριπλ . . . ἐπειρήσαντο (i. e. ἐπειρήσαντο) : there is no other allusion in Homer to these three attacks ; and in fact the battle at present is not near the city wall.

438. ξυστεῖ, i. e. ξυ-στεῖ, second aorist from ξυρέων (*ξύ-στέων*).—τὸν εἰδέναι, with genitive, § 174 (4).

443. κακὸς ὁς, §§ 37 ; 123, 5.

444. οὐδέ μι θυμός δινάγειν, supply μίμενειν ἐπι πάργην (cf. l. 431).

446. ἀρνύμενος, 'seeking to guard.'—ἀντροῦ agrees with an ἔμοῦ implied in ἀμός (*κλέος*).

447–449. This terrible foreboding of Hector is an indication of his present state of mind and possibly has no further significance. At any rate he seems to forget it later when he prays for his boy (ll. 476–481).

449. ἐνμελῶ, § 69.

450. 'But no sorrow for Trojans hereafter wounds my heart so deeply,

nor for Hecabe herself nor for lord Priam nor for my brothers, who though many and brave will fall in the dust beneath their foes, as grief for you' (supply ἐμοι μέλει).—The genitives Τράσων, etc., including σεῦ (l. 454), are objective after ἄλγος.

453. κεν (l. 452) . . . πάσουεν, § 206.

454. σεῦ, the mss. have σεῖ (or σεῖς) here, which might be retained; but σεῦ is preferred by some editors to avoid elision before the following pause.

455. ἀπόστρας, § 68, 3.

456. "Αργεῖ seems to mean here 'Greece,' in a general sense.—πρὸς ἄλλης = ἵντι ἄλλης κελευσμένη.

457. Μεσογῆος, if understood of the spring in Laconia, suggests the realm of Menelaus; while Υμετέλης suggests the home of Achilles, in southern Thessaly. These two genitives are ablativeal.

459. εἴρητον, §§ 136, 6; 191.—καρδ . . . χέουσαν, tmesis.

460. ἀριστερέστατη, followed by infinitive, is equivalent to ἀριστος ἦν.

463. ξήραι, dative of cause.—ἀρέταν depends on τοιοῦθ(ε), or rather on αὐτοῦ which it implies; translate 'such as,' 'able.'

464. καρδ . . . καλάπτοι, a wish.

465. Ετί, 'besides,' i. e. in addition to your other distresses. Many editors prefer γέ τι for γ' Ετί. Both readings are found in mss.—With βοῆς, πιθεσθαι means 'hear'; with θυηθῆσθαι, 'hear of.' For the latter genitive cf. § 174 (1).

470. 'Seeing it nodding dreadfully from the peak of the helmet.'—Θεόν is cognate accusative with νεύοντα, which agrees with λόφον understood.

472. κρατός, § 100.

474. κόντε, κυνέω.—πῆλε, πάλλω.

476. In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child :

ἢ πᾶς, γένους πατρὸς εἰνυχέστερος,
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοις ἀν οὐ κακός.

Ajax, 550 f.

'My boy, I pray that you may be more fortunate than your father, but in all other respects like him; and you will not be base.'

477. παῖς' ἴμον, appositive to τόνδε (l. 476), while ἀριστερά is a predicate adjective in agreement, after γενέσθαι.—Τράσσον, 'among the Trojans'; cf. B 483, ἡράσσον.

478. Instead of ἀνάσσον an adjective or participle might be expected, corresponding with ἀγαθόν. As the construction stands, ἀνάσσον depends on δέρε (l. 476).

479. τοι, 'men' in general.—εἴροι, a prayer (§ 201).

480. ἀνόντα agrees with *μων*, or a similar word, understood, object of *εἴρω*: ‘may men say of him, as he returns from war,’

482. χερσόν, ‘arms,’ as A 441.

484. δακρύσεν, cognate accusative with γελδοσατα.—*Ιλέητος*, ‘was moved to pity.’

486. δαιμονίν, ‘dear wife, I do not understand you.’

487. ὅπερ αἰσχαν, ‘beyond my doom,’ ‘before my time.’

488. πεφυγένεον διμεραι = Attic *πεφεγύεται*.

489. κακὸν . . . ισθλόν, in sense of ‘the coward’ and ‘the brave man.’

—*ἔπηγε τὰ πρώτα γένηται*, ‘when once he is born.’

490. σ' is for *σά*. *αἴτης* agrees with the implied genitive. Compare l. 446, *αἴτου*.

499. γέον, a noun.

500. γέον, a verb, commonly called second aorist of *γέω* (l. 373).

501. *μων*, although short, receives the ictus.

503. Paris was evidently stung by Hector's reproof (ll. 326–331), and wished to make amends by his readiness to enter the battle again.

506. ‘And as happens when’ etc., the protasis of a present general condition, § 197. The simile (ll. 506–511) is imitated by Vergil, who applies the comparison to Turnus :

qualis ubi abruptis fugit praesepia vinculis
tandem liber equus, campoque potitus aperto
aut ille in pastus armentaque tendit equarum,
aut assuetus aquae perfundi flumine noto
emicat, arrectisque fremit cervicibus alte
luxurians, luduntque iubae per colla, per armos.

Aen. XI, 492–497.

As when, his halter snapped, the steed

Darts forth, rejoicing to be freed,

And ranges o'er the open mead,

Keen life in every limb :

Now hies he to the pastured mares,

Now to the well-known river fares,

Where oft he wont to swim :

He tosses high his head, and neighs :

His mane o'er neck and shoulder plays.—Conington.

So luxurious Paris, proud of his fair looks and waving hair, prances off heedlessly to battle.

507. θεῖη, Attic *θεῖη*, § 150.—*πεδίοιο*, § 171.

508. εἰωθάς, έθων.—*ἱππεῖος*, contracted genitive from *ἱππεῖος*. The nominative is *ἱππεῖς*, and the word is declined like *ἀληθῆς*.—*ποταμοῦ*, a kind of partitive genitive, in construction like *πεδίοιο* (l. 507); or it may be compared with *πυρός*, B 415.

510. ἀγλαῖηφ, equivalent to dative (§ 155, 1). The nominative *εἰς εἴς* (4)

has no predicate; § (l. 511), which repeats δ (ε), is object of φέρει, while γοῦνα is subject.

511. Note the galloping effect of the abundant dactyls.
 513. ὡς τ'(ε), § 123, 6.
 515. ἀδελφέον, Attic ἀδελφόν.—Ἔμελλεν, 'he was about,' followed by future infinitive, as in Attic.

518. ήθεί(ε), 'my dear [brother].'
 519. ἐναύτημον, 'in good time.'
 521. θαυμόνι, cf. A 561, Γ 399, Z 326, 407, 486.—Θε οὐαύτημος εἴη, either the protasis of a less vivid future condition, or εἴη is assimilated from the indicative to the mood of ἀπομήσεις (l. 522).

523. ἀλλὰ ἵκαν κτλ., 'but you are willingly remiss and irresolute.'—μεθεῖς, on form, § 132; for meaning cf. μεθῆμον, B 241.—οὐκ οὐδεῖς, literally 'you have not the will to do.'—τό, 'therefore,' is probably a cognate object of ἔχεται. Cf. Γ 176.

524. 88' = 8τε.—ὑπέρ, used in sense of περί, 'about.'—ἀκούω is subjunctive, § 197.

525. πρὸς Τράων, 'on the part of' or 'from the Trojans.'
 526. τὰ δ' ὅπισθεν ἀρεστόμεθ(ε) (a), 'we will adjust these things hereafter.'
 527. 8άη, § 149 (5).
 528. κρητῆρα . . . θεύθερον, 'a mixing-bowl in honor of freedom.'
 529. ἀλάσαντας agrees with ἡμᾶς, the understood subject of στήσασθαι (l. 528). Translate the whole: 'if ever Zeus shall allow us, in honor of the heavenly gods that live for ever, to set forth a mixing-bowl in the name of freedom in our halls, when we have driven from Troy the well-greaved Achaeans.'

BOOK IX—I

2. φόβον, regularly flight accompanied by fear; but the latter idea predominates in the present context: 'panic.'—φόβου, as commonly in Homer, 'flight.'—βεβολήσατο, § 142, 4, a.

4. δρόντερον, aorist subjunctive or present indicative? Cf. §§ 143; 144, II; 145; 197.—ἰχθύερρα, § 159.

5. The northwest wind is meant.

7. ξενεν, gnomic aorist (§ 184).

8. Like a wild storm at sea was the spirit of the Achaeans, rent alike by fear and grief.

10. φόβα, the tense expresses repeated action.

13. εν ἀγορῇ, § 35.—ἄν, § 46.

18-25. See notes on parallel passage, B 111-118.

19. τότε refers to the occasion of the deceptive dream which Zeus sent to Agamemnon before the dawn a few days previous (B 8 ff.).

26-28. Agamemnon made this same proposal before the first day of battle, B 139-141. Then he spoke the words insincerely, to test his men's bravery; but now he speaks in good earnest.

33. ή agrees with the predicate noun θέμις. In the assembly (*ἀγορῆ*) there is equality of speech, for the heroes at least.

34. This disparagement of Diomedes's courage occurs in a speech of Agamemnon, in the course of the first day of battle (Δ 370-400). It begins

& μοι, Τυδέος νὶς δαίφρονος ἵπποδάμαιο,
τὶ πτώσσεις;

'Ah me, son of the valiant knight Tydeus, why do you cower?' But Agamemnon does not, in the passage referred to, actually use the words ἀπτόλεμον καὶ ἀνδρικὸν (l. 35).

37. διάνθιxa, with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was ἀμφότερον, βασιλεὺς τ' ἄγαθὸς κρατερός τ' αὐχμητής, 'both a good king and a brave fighter.'

39. δ τε, agreeing with predicate noun κράτος.

40. δαιμόνι(ε), cf. A 561.

42. ὡς τε (= Attic *ὅτε*) νέοσθαι, is set 'on returning.'

43. πάρ, § 46. Supply εστι.

46. διαπέρσομεν, §§ 143; 144, II.—With εἰ δὲ καὶ αὐτοῖς supply θέλουσι φυγεῖν.

47. φευγόντων, imperative. Compare Agamemnon's proposal, l. 27.

53. πέρι, adverb, 'exceedingly.'

54. μετά, a rather remarkable use with the accusative. In Attic the genitive would follow.

55. διστοι, supply εἰσι: 'of all the Achaeans.'

56. πάλιν ἔρια, 'will gainsay.'—ἀτὰρ οὐ τέλος ἱκε μύθων, 'but you did not come to the completion of your speech'; you did not touch the really vital point, namely the quarrel between Achilles and Agamemnon, which has led to the present disasters. "And yet thou hast not gone so far, but we must further go" (Chapman).

57. κε . . . εἴης, 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after *βάζεις* is unusual (*μ'*, II 207, may stand for *μοι*), and because the latter part of the line contains a weak repetition of l. 58.

61. ἐξεπτώ, § 191. Nestor promises that he will complete the unfinished speech of Diomedes.

62. **ἀτυμῆσα**, with **κε** (l. 61), § 190. — **οὐδὲ κρέσσων Ἀγαμέμνων**, ‘not even lord Agamemnon.’ By these words Nestor makes it clear that what he has to add will be likely to irritate the king of Mycenae. He is hinting at the real cause of the recent calamities, the quarrel with Achilles. What he has to propose is a reconciliation between the two chiefs. Yet he will not humiliate Agamemnon by speaking out before the whole assembly, both chiefs and common soldiers. He proposes that Agamemnon give a dinner to the elders (l. 70), the preliminary of a council. Then, before this select body, he apportions the blame firmly (beginning with l. 96) and proposes the remedy. His tact and his years win Agamemnon’s respect; and the king finally yields every point.

63, 64. These lines are bracketed, because probably not a part of the original poem. They seem like the interpolation of a later gnomic poet. In the present context, **πολέμου ἐπιθημίος** (‘civil war’) must refer to the quarrel between Agamemnon and Achilles, and **ἐκεῖνος**, if applied to this concrete case, indicates Agamemnon.

64. **ἐπιθημίος**, § 74.

67. **λεῖψάσθων**, from root **λεῖχ**, ‘lie’; ‘let them take their post.’

70. **δῖνον δαΐστα**, ‘give a feast’ (cognate accusative).

72. **εἰρήνα**, Attic **εἰρήνη**.

73. **πολέμων**, § 106.

75. **χρεῖ**, subject of a verb of motion like **ἴκει** understood. — **Ἀχαιούς** is a limit of motion.

76. **ἰσοθλῆσε**, supply **βουλῆς**.

84. **τόν**, § 107, 1.

88. **τίθεντο**, ‘made ready for themselves.’

91. **ἔτοιμα**, predicate adjective after **προκαίμενα**, ‘lying ready before (them).’

92. Cf. A 469.

97. **ἴν σοι μὲν λήξει, στό δ' ἀρξομαι**. Compare Theocritus, *Idyls*, XVII, 1: **Ἐκ Δίδος ἀρχάμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι,**

‘From Zeus let us begin, and with Zeus end, ye Muses.’

99. **Θέμιστας**, cf. A 288. — **σφίσιν**, dative of advantage.

100. **τῷ**, § 117. — **πέρι**, ‘beyond others,’ ‘most of all.’

101. **κρητῆναι δὲ καὶ ἄλλῳ κτλ.**, ‘and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.’ Supply **τινος** as object of **κρητῆναι**.

102. **στό δ' ἔξεται, διττοὶ καν δρῦι**, ‘whatever he proposes [or ‘initiates’] will depend upon you.’ Whatever any one else suggests will depend for its final execution on your will; and so the credit of it will redound to you.

106. **εἴ τι τοῦ δτο**, ‘even from the time when.’

107. Ἀχιλῆος depends on κλισίηθεν.

108. 'Not at all with *our* approval.' Recall Nestor's words, A 275, 276, and 282-284.

109. μάλα (l. 108) . . . πόλλα' (= πολλά), 'very earnestly.'

115. ψεύδος, adverbial accusative, equivalent to ψεύδεις, 'falsely.'

116. ἀντί τοῦ πολλῶν ἀνδρῶν, 'equal to many men,' 'a match for many men.'

117. φιλήσῃ, § 197.

121. ὄνομάτῳ, § 191.

122. ἀπέρους, 'that fire has not yet touched,' as is proved by Ψ 268.—A Homeric τάλαντον of gold was a weight much less in value than the Attic talent of silver; the latter was equivalent to about \$1,080 in our money. The value of the Homeric talent, however, although it must have been vastly less than this, is unknown. Two talents of gold are mentioned as a fourth prize in connection with the chariot race, Ψ 269, while the third is a caldron untouched by fire, and the fifth an urn. What may be a similar caldron is mentioned, Ψ 885, as equivalent in value to an ox.

124. δρόντο, δρυμαῖ.

126. γένοντο, protasis of the less vivid future condition.—τόσσα of this line is correlative with δύσσα, l. 127.—Line 126, which awkwardly interrupts the construction, is rejected by some editors.

127. ἡρέκαντο, φέρω. Cf. ἡρέκαιο, Z 258.

129. αἰτός, Achilles.

130. ἐνίκαντο φύλα γυναικῶν, 'surpassed womankind,' at the time of the division.

131. μέτρα, 'among them,' counting as eighth, however, and not included in the seven, as is proved by T 246; further, the seven were Lesbians, while Briseis was from Lyrnessus, a town of Mysia (B 689, 690).—ἀνηρ-παν, § 63, 4.

132. τετταὶ, 'besides.'

133. τῆς, equivalent to Attic αἰτῆς, 'her,' possessive genitive.

138. εἰσελθέντων κτλ. : as our text is punctuated, this may be taken to mean 'entering into the council of chiefs, when we Achaeans apportion the booty.' If a comma were placed after εἰσελθέντων (the common punctuation), and that after εἰησάσθω were removed, the participle might be taken with the preceding verb thus: 'entering into the city, let him load his ship' etc.

141. εἴ κεν followed by optative, of a remote future supposition, has been observed A 60 also; cf. § 208.—"Ἀργος . . . Ἀχαιών, the Peloponnesus; see note on A 79.—οὐδέποτε δρόπτης, imitated in Vergil's "ubere glaebeae," Aen. I, 531, and III, 164; "divitis uber agri," VII, 262.

146. τάσσων, genitive plural of τάσσω, § 115.

147. τετταὶ, 'besides.' Not only may Achilles neglect the custom of mak-

ing presents to the bride's father and so possess his bride free (*ἀνδεῖνον*, l. 146), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (*μείλια*). See note on X 472.

153. *νήστας* (= Attic *ἴσχαται*) *Πύλου*, 'on the borders of Pylos.'

155. *Θέλω ἄς*, §§ 37; 128, 5.—*τυμήσουσιν* with *κε*, § 190.

156. *τελέσουσι*, future indicative, § 151. The people will honor him, like a god, with offerings (*θωτίησοι*, l. 155) of first-fruits, and they will pay rich taxes (*λιταράς θέμιστας*) imposed on them by royal command.

157. *μεγαλλήξαντι*, i. e. *μετά + λήξαντι*, § 39.

158. *δημήτης*, *δαιμός* or *δάμνημι*. A scholiast calls attention to a similar passage from Aeschylus:

μόνος θεῶν γάρ Θάνατος οὐδὲ δάρων ἐρῆ·
οὐδὲ ἦν τι θύειν οὐδὲ ἐπισκένδων ἄνοις,
οὐδὲ ἔστι βαρύδε οὐδὲ παναίζεται·
μόνον δὲ Πειθώ δαιμόνων ἀποστατεῖ.

—Fragment 161 (Wecklein).

'For Death alone of the gods loves not offerings; nor by sacrifice nor by libation may you accomplish aught, nor has he altar nor is he hymned; and from him alone of divinities Persuasion holds aloof.'

162. *Γερήνιος*, see note on B 336.

164. *διδοῖς* (§ 132), 'you offer.'

165. *δετρύνομεν*, aorist subjunctive (§ 144, II).

166. *Ωλθω-*(*ι*) with *οἵ κε* (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. *Δύ . . . ἐπισφόρας*, § 190.

168. *Φοῖνξ*, the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (II 196). When Achilles refused to take further part in battle, his men shared his inactivity, however restive they may have been. Phoenix, though holding aloof from fighting, was doubtless keen to observe the progress of the battle; and for this purpose absenting himself from the quarters of the Myrmidons and the company of Achilles, he seems to have associated with the active chiefs, in council at least. So he was present at the feast of the elders. Whereupon Agamemnon availed himself of Phoenix's presence—whether this was accidental or not—to help the two envoys, Ajax and Odysseus. But Phoenix was distinctly not an envoy; he simply accompanied the envoys, as did the two heralds, Odius and Eurybates. The envoys are regularly spoken of as two (ll. 182, 185, 192, 196, 197). Achilles disregarded Phoenix's presence in his formal welcome to the two envoys (l. 197). The old man took a part in the interview, however (ll. 434 ff.), because he was a privileged person.

Many critics believe that the seeming inconsistencies show that the lines relating to Phoenix are interpolations of later times.

168. **ἡγεσάθε,** 'lead the way.'

170. Odius, the herald, is not elsewhere mentioned. Of Eurybates it can hardly be believed that he is the same as the herald of Agamemnon who (A 320) was sent to take away Briseis and so would be particularly hateful to Achilles. The name is suggested by the herald's occupation and may well have been borne by different men. Odysseus had a herald named Eurybates also (B 184), who is very likely meant in this context.

171. **φέρε,** § 131.

175, 176. Cf. A 470, 471.

177. **πανον, πίνω.**

180. 'Οδυσσῆμι, with **ἐπέτελλε** (l. 179), on which **παρᾶν** (l. 181) also depends: 'enjoined earnestly [**πέλλα**] on them . . . to try.'

182. **παρὰ θίνα,** 'along the strand'; cf. A 327.

183. **γαηρόχος,** 'earth-holder,' Poseidon is called—by identification with the sea, which seems to mariners to embrace the lands.

188. **πέλλαι** 'Herleans, cf. A 366.

189. **κλέα,** for **κλέα,** which some editors write **κλέε.** Cf. δυσκλέα, l. 22.

191. **δυότε,** 'until.'

192. **ἡγέτε,** Odysseus preceded Ajax.

194. **αὐτῇ σὺν φόρμιγγι,** 'lyre and all.'

197. ή φθοι κτλ., 'right welcome men are you that have come—some great need surely must urge you—who of [all] the Achaeans are dearest to me, despite my wrath.'—With **χρέος** (l. 197) supply *ἰδέτεις δημάς.* A different interpretation is: 'surely I have great need' (of friends); the words supplied are then *ἰδέτεις με.*

202. **καβίστα,** present imperative, Attic **καβίστη.**

204. **ἴνεαστ,** Attic **ἴνειστι,** from **ἴνειμι** (*εἰμι*).

206. **κάββαλεν,** 'set down'; for the spelling cf. E 348.—**ἐν πυρὸς αἵγειν** 'in the bright light of the fire.' It will be recalled that the embassy occurs in the evening; and perhaps all the light in the hut is furnished by this fire.

209. **τῷ,** 'for him,' Achilles.

211. **μέγα,** 'to a large flame.'

212. **κατὰ . . . ἔκαν,** tmesis.

213, 214. 'He spread out the glowing embers and extended the spits over them; and he sprinkled all with holy salt, resting the spits on the supporting stones.'

214. **ἅλος,** genitive of material. The salt is said to be called 'holy' because of its preservative power.

219. **τούχου τοῦ ἀτάροιο,** 'by the opposite wall,' a genitive of place.

221. The envoys had just feasted with Agamemnon (l. 177); so it may

be inferred that these formulary lines mean that they ate only so much now as courtesy demanded.

224. δεδεκτός (ο) (for δέδεκτος ι) from δεδίσκομαι (δεδίσκομαι ι), 'pledged.'

225. χαρ' Ἀχιλεῖ, 'your health, Achilles!' — οὐδενές, predicate adjective after οὐδές understood.

226. Odysseus purposely mentions the name of Achilles's great enemy at the outset; he hints that they were sent by him, although, for fear of a rebuff, he does not openly say so. — τιλού . . . τιλού (l. 227) = καὶ . . . καὶ.

227. πάρα γὰρ κτλ., 'for there are set forth many satisfying viands to feast upon.' — δαινυσθείς (αι), infinitive of purpose.

228. μάρτηλαν, supply ἡμῶν.

229. μέγα πῆμα . . . εἰσοράσσετε, 'looking on the great distress.'

230. δεῖδημεν = δέδημεν, § 62, 1. — τι δοιῆ, supply ξερί: 'it is uncertain whether the ships be safe or perish.'

232. Achilles may well feel that his prayer (A 408, 409) is being realized. — αἰλιν, perhaps originally αἴλινδ (α), but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, αἴλιζομαι, familiar in Xenophon's *Anabasis*.

234, 235. οὐδές οὐ φαστή σχήσεωθείς (αι), 'and they say they will no longer be restrained'; in the Greek idiom the negative precedes φημι. Cf. Xen. *Anab.* I, 3, 1: οἱ γὰρ στρατιώται οὐκ ἔφασαν λέγει τοῦ πρόσωπου.

236, 237. The lightnings of Zeus, propitious to the Trojans, and the confidence of Hector are told of in the preceding book (Θ 75, 183, 141, 170, 175).

242. πυρός, cf. B 415.

243. δρινομένους, 'stirred out' like wasps, says a scholiast.

244. δεδούκα = δέδεκτα. Cf. δεδημεν, l. 230.

245. ἤη, present subjunctive, third singular, of εἴμι, a conjectural form for the ms. εἶη.

247. ἀνα, cf. Z 331. — καὶ δύψι περ, 'late as it is.' It will be recalled that there have been but two days of battle included in the time since Achilles withdrew.

248. ἐρύσθαι: if a nice distinction be drawn between ἐρύω, 'drag,' and ῥέομαι, 'preserve,' 'save,' the spelling here should be ῥύσθαι, which some editors introduce. Compare βύστητοι (or ἐρυστητοι), Z 305. — ὄπε = 'from under.'

249. οὐ δέ τι μῆχος κτλ., 'and there is no means to find a cure for mischief once done.' — ξερτί may represent ξετί or ξετα.

252. ὁ πέτρον, 'dear friend.' Cf. the different sense, B 235.

253. Nestor and Odysseus went to Phthia to persuade Peleus to allow Achilles to go to the Trojan war (cf. H 127, A 765–784). On that occasion Peleus is supposed to have spoken the words quoted here.

267. ήριδος, 'strife,' but not, of course, with reference to any particular occasion. Achilles's high-strung temperament was known to his father.

268. παύε' (παύεο): this ms. reading is significant. For consistency's sake, φράζει in l. 251 should read φράζε', since the formation of the two words is identical. The principle has wide application.

269. σθέμεται, 'offers'; cf. l. 164, διδοῖς.

270. εἴ 84, interjectional, like οὐχεί 84. A probable emendation is εἰα. Cf. A 302.—καταλέξω, with κε, aorist subjunctive, § 192.

271. κλιστήρων, the plural indicates that Agamemnon's lodge contained more than one room.

272–299. Repeated with necessary changes of person from ll. 122–157.

273. Δημόρα, § 63, 4.

274. νηγήσασθαι, § 213.

275. Δημόθαι, § 213.

300 ff. 'And if the son of Atreus has become too hateful to you, in your heart—himself and his gifts—yet do you have pity for the rest of the Achaeans, at least.'—μᾶλλον with δινήθετο signifies 'too hateful' for you to forgive and forget.—καρδιή, § 155, 3.

301. οὐ = δέ: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard δέ as equivalent in force to a weakened δι, not as a conjunction. Cf. A 58, 187.—Παναχαιούς, cf. modern "Pan-American."

302. στρέψις = παρά (or ἐκ) πάντων, 'in the esteem of all.'

303. A summary of the points made by Odysseus: (1) The danger of the ships is emphasized (ll. 231, 232, 235, 241); (2) Achilles is reminded of the parting words of his father Peleus and urged to be reasonable and gentle (ll. 252, 255, 256, 260); (3) Agamemnon's offer of gifts to effect a reconciliation is dwelt on at length (ll. 263–299), although it is not stated that Agamemnon is in any way sorry for the injury done to Achilles; (4) a plea for pity of the Greeks follows (l. 300), in close connection with which is (5) a suggestion how Achilles may win great glory (l. 303); and (6) an attempt is made to arouse his jealousy of Hector's success (ll. 304–306).

304. 'I must speak out my will unreservedly.' In these words Achilles foreshadows his own unfavorable reply.

311. Δλλοθεν δλλος, Latin *aliunde alias*.

312. 'As hateful as the gates of Hades' expressed to Achilles hatefulness in the superlative degree. Hades was most hateful of all the gods to mortals (l. 159), because through his gates the dead must pass. 'Hateful as black death' is the expression in Γ 454.

313. οὐ χ' ξερον μάν κείθη . . . δλλο οὐ εἴη, 'who hides one thing [i. e. the true feeling] . . . and says another.'

316. ἵνει οὐκ ἔρα τις χάρις ἔμεν | μάρνασθαι, 'since, as now appears [ἔρα], there is no gratitude for fighting.' See note on Γ 183.

318-320. 'An equal share [of booty] falls to him who stays behind and to him who may battle ever so hard, and in equal honor are held both the coward and the brave man too. The man of no deeds and the man of many deeds die alike.'—By μένοντι (l. 318) and κακός (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.—Instead of εἰ μάλα τις πολεμίσοι (l. 318), μάλα πολεμίζοντι would form a natural antithesis to μένοντι.—For τῇ see § 108, 1.

320. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.—κάτθαν'(ε), §§ 46, 184.

321. οὐδέ τι μοι περίκαται, 'nor is aught more [τερψ] gained for me,' 'it profits me nothing.'

322. πολεμίαν, infinitive of purpose.

323. προφέρων, § 197.

324. μάστακ', generally understood as μάστακα, accusative singular, in a meaning (peculiar to this place) of 'food.'—κακώς δὲ τι εἰ πλαστῆ 'although it fares ill with her herself' (οἱ αὐτῆ).

325. λαυροί, 'passed' sleepless nights.

326. πολεμίουν κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, ἀνδρῶν, l. 327) after verbs of fighting denotes the enemy. Homeric men who defended their cities against invaders knew that if defeated they should be slain, while their wives and children would be enslaved.

327. μαρνάμενος, an emendation of the MS. μαρνάμενος.

328. πεδίτε, §§ 81, 103.

329. πεδός, 'on land.'

331. δασκούν, § 154.

332. οἱ δ' ὅπισθε μήνυν, an imputation of cowardice.

333. διὰ . . . δασάσκετο, tmesis.

334. γέρα, neuter plural; observe the short ultima; it occurs also B 237.

336. εἴλετ'(ε), supply as object 'my prize,' i. e. Briseis.—'But he has a wife,' already, adds Achilles, alluding to Clytaenestra, whom Agamemnon, when sailing to Troy, left behind in Mycenae.—ἄλοχος appears always to be used by Homer of a wedded wife; so it fits Clytaenestra, but does not apply to Briseis, unless its use in this instance be extraordinary.

338. ἀντίγανεν, 'led up,' said of the journey from Greece 'up' to Troy. Agamemnon is greatly in the wrong: although waging this war on account of Helen, stolen away by Paris, he himself has committed as grievous an offense as Paris. Does he think Paris's act a crime, and his own insignificant? Or does he think that Atreus's sons alone of mortal men hold their wives of value?

341. δε τις, supply δοτί.

342. τὴν αὐτοῦ, 'his own wife.'

346. καὶ ἀλλοισιν βασιλέων may be a bitter allusion to Agamemnon's own words, A 174.

347. φραιδόθε, 'let him consider how,' with infinitive.—νήσσει, dative of interest (advantage).—Στίχον, scansion, § 28.

349. θλαυτάφρον, 'ran a ditch.' Cf. note on A 575.

352. μετ' Ἀχαιοῖσιν, 'amid the Achaeans.' Achilles was indeed a 'great bulwark' for the Achaeans, when he was fighting, as Nestor truly said (A 284). He was greater than the wall and moat which unsuccessfully served as a defense in his absence.

353. ἀπὸ τείχους, 'away from the city wall.'

354. δέον, 'only so far as.'—Φηγόν, see note on Z 287.

355. As object of θύμη supply με, with which εἰσεν agrees.

358. εἴ, cf. Δλις, l. 279, to which it is similar in meaning.—After προερχόμενος, Achilles would regularly continue with an expression like πλεύσομαι, 'I shall sail,' with the subject of which the participles μέκας (l. 357) and νηῆσας (l. 358) would agree. Instead, the construction abruptly changes.

360. έπ' (ε), 'over' the Hellespont.

363. θμοτὶ . . . τριτάτῳ, compare the account in the *Cypria* (note on Z 292), which gave the voyage from Sparta to Troy as three days long, in fair weather. Diomedes voyages from Troy to Argos in four days (γ 180). Cf. also Xen. *Hellenica*, II, 1, 30.

364. ἐνθάδε ἤρρεν, 'on my sorry voyage hither.' The verb implies that the journey was attended with misfortune.

365. ἀλλον, 'besides.'

367-369. 'But my prize even he who gave took from me again with insult—lord Agamemnon Atrides. To him tell [§ 218] all.'

372. αἰὲν ἀναιδέητη ἐπαιμένος, cf. A 149.—οὐδὲ δέ δινέοι γε κτλ., 'but though he be ever so shameless, he would not dare to look me [emphatic, as γε shows] in the face.'

375. ἐκ ('utterly') . . . ἀπάτησε, tmesis.—μ' (ε) is to be taken with Κλιτεν as well as with ἀπάτησε. Agamemnon deceived Achilles by proving false in friendship.—The ancient commentators call attention to the short sentences and broken lines, 375-378, which mark Achilles's intense nature.

376. Δλις δέ ει, supply δοτί: 'tis enough for him [to have tricked me thus far].—ἐκηλος ἤρρενε, 'let him go to his ruin undisturbed.' Cf. l. 364.

377. εἴ, § 110.

379. τε καὶ, 'or even.'

380. δοσα τε, § 128, 3.—καὶ εἰ ποθεν ἀλλα γένοιτο, ‘and if from some source he should get wealth besides.’

381. οὐδὲ' δοσα, ‘not even if he should offer me as much wealth as’: between οὐδὲ and δοσα there must be understood εἰ τόσα δοῖη from l. 379. The wealth is thought of as tribute from subject lands. Orchomenus was the rich city of the Minyans in Boeotia—seat of the Graces, as Pindar sings.

382. Αιγυπτίας, in scansion either the antepenult must be treated as short, or -ias must be pronounced as one syllable (*yas*) by synizesis.

383. ἑκατόμπυλο, a “round” number, not necessarily exact.—ἑκάστας, with πύλας understood from the preceding adjective. A city “gate” is regularly plural in Homer, consisting, as it did, of two folding leaves. (Cf. Σκάπις πύλας, l. 354.)

387. πρὶν γ' ἀπὸ . . . δόμεναι, ‘before he atones for.’ Achilles plainly did not want gifts from Agamemnon; the only real satisfaction that he could have was the utter humiliation of the king. This is why he asked his mother Thetis to persuade Zeus (in A) to send victory to the Trojans and defeat to the Achaeans; this is what he accomplished when (in O) the very ships of the Achaeans were threatened with fire.

388. γαμέω, future, § 151.

394. Aristarchus’s reading γυναῖκα γε μαρτσεραι, ‘shall seek out a wife,’ instead of the vulgate γυναῖκα γαμέσσεραι, ‘shall marry a wife to me,’ has the advantage of avoiding the infrequent feminine caesura of the fourth foot (§ 21).

398–400. ‘And there my manly heart was right well inclined to marry a wedded wife, a fitting mate, and to enjoy the possessions that aged Peleus had amassed.’

399. γῆμαντι agrees with μοι (l. 398). The time referred to in ἐπέσσοντο is prior to the Trojan war.

401. ἀντράφιον, predicate adjective with ἔστι understood; the plural adjective might be expected, agreeing with τόσα understood (antecedent of δοσα, ll. 401 and 404).

402. ἐκτήσθαι, ‘used to possess,’ represents ἐκτητο of direct discourse. The great wealth of Troy ‘in time of peace’ (ἐπ’ εἰρήνης) is elsewhere (§ 288, 289, Ω 543) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (§ 292).

403. πρὶν . . . πρὶν, § 30.

404. ἕργα, ‘encloses.’

405. Πυθοί, later Delphi, famous for rich offerings. In later days Herodotus tells how Croesus, for example (Herod. I, 50, 51), made magnificent presents to Delphi, as to the only true oracle.

406. ληιστοί, supply εἰστ.

408, 409. A literal translation : 'but a man's spirit may be neither won as spoil nor caught, so as to return again, when [once] it has passed the barrier of the teeth.'—*Διάμεν*, syntax, § 212.—*Λειστή* is only another spelling of *ληιστή*, on which see §§ 28, 29.

409. The spirit of life is thought to pass out through the mouth at death. Pope renders freely ll. 401–409 :

Life is not to be bought with heaps of gold ;
Not all Apollo's Pythian treasures hold,
Or Troy once held, in peace and pride of sway,
Can bribe the poor possession of a day !
Lost herds and treasures we by arms regain,
And steeds unrivall'd on the dusty plain :
But from our lips the vital spirit fled,
Returns no more to wake the silent dead.

410. *με* is object of *φερέμεν* (l. 411).

413. *ωλέο*, 'is lost,' emphatic conclusion of future condition.

415. For long syllable before *δηρόν* see §§ 37; 62, 2.

416. This line, which is but a weak repetition, was omitted by Zenodotus and rejected by Aristarchus. The interpolator evidently did not feel the force of *λοντας* (l. 418), which is understood also at the end of l. 415.

418. The meaning is : 'since there is no longer hope that you will gain the goal [i. e. 'the overthrow'] of lofty Troy.'—*δῆμε*, cf. note on π 852.

419. *ἴθεν*, § 110.

422. *γέρας*, 'meed,' 'honorable service.'

424. *σαῦ*, subjunctive, contracted from *σαδη*, like *γνῷ* (A 411) for *γνόη*. The clause expresses purpose.

425. *ἴθε* [*μῆτρις*], i. e. the attempt to persuade me to return to active warfare.

426. *ἔμεθ ἀπομνίσαντος*, 'while I have given way to wrath, apart from my comrades' (*ἀπο-*), or perhaps simply 'during the outburst of my wrath.'

429. From the long speech of Achilles (ll. 307–429) one gets much insight into his character. He is high-mettled, and can not endure to be called second to anybody; he is far from mercenary, putting honor far above riches; on the other hand, he is unforgiving, treasuring an insult to himself until his enemy shall have drained his cup of bitterness to the last drop. It was not the loss of Briseis, of course, that wounded him so much as the sting to his pride inflicted by Agamemnon's act.

The more impassioned the speech, the less it yields to so concise analysis as is possible in the case of Odysseus's (note on l. 306). While Achilles heeds most of Odysseus's arguments, he does not answer them quite in order. To the words of Odysseus about the danger of the ships, he retorts that Agamemnon may consult with Odysseus and the rest of the princes how best to ward off the hostile fire (ll. 346, 347). He does not notice at

all the reference to his father's words that reminded him to be of gentle character. The gifts—a chief inducement in Odysseus's speech—he emphatically rejects (ll. 378–387), and with them the offer of Agamemnon's daughter in marriage (ll. 388–391). Already he has stated that he has gained enough (ll. 365–367); with this he will load his ships (l. 358), he says, in answer to Agamemnon's invitation to share in a future division of the spoil of Troy (ll. 277–282); in Phthia, his home, he will seek a wife (ll. 394–397), and there already Peleus has acquired property for him (l. 400). He nowhere shows signs of pity for the distress of the Greeks (cf. ll. 315, 316); he actually advises them to go home (ll. 417–420), alluding effectively to the words of Odysseus that Zeus manifestly favors the Trojans (ll. 236–238). As for winning great glory, great indeed is the cost (ll. 401–416), and in how unworthy a cause (ll. 337–343)! About the present success of Hector he cares just enough to remind the king that so long as he—Achilles—had a part in fighting, wall and moat were unnecessary (ll. 348–352) and Hector was far less venturesome (ll. 352–355).

434. εἰ μὲν δὴ κτλ., 'if then you are really planning to return.'

437. λαπούδην, with passive sense, § 185.

438. σοι δὲ μὲν περιπλεύει, 'bade me accompany you'; σοι is a dative of advantage, 'sent me along for you.' So the words seem to have been understood by Cicero who instances (*De Oratore*, III, 15, 57) "ille apud Homerum Phoenix, qui se a Peleo patre Achilli iuveni comitem esse datum dicit ad bellum, ut efficeret oratorem verborum actoremque rerum" ('the well-known Phoenix in *Homer*, who says he was given by father Peleus to the young Achilles for his companion in arms, to make him a speaker of words and a doer of deeds').

440. νήπιον κτλ., 'a young lad, not yet familiar with leveling war nor with discussions [ἀγορέων, l. 441] in the assembly.'—πολέμου, syntax, § 174 (4).

441. τινα, 'where,' relative adverb.

445, 446. The sense is: 'not even if a god should promise to smooth away the wrinkles of my old age, and make me young, in manhood's bloom.'

447. 'Ελλάδα, see note on A 79.

450. ἀναχθεί = ἀναττα.

481. ὡς εἴ τε, 'like as.'

482. πολλοῖσιν ἐπὶ κτεάτεσσιν, 'guardian of his great possessions': ἦν . . . συνῆγαγεν . . . φίλακα (scholium). On this use of ἐπί cf. Z 424, Z 529.

485. καὶ σε τοσούθνον θήηκα, 'and I made you what you are.'

488, 489. 'Until I seated you on my knees and fed you with dainty food, carving for you first, and pressing the wine to [your lips].'—διψα is partitive genitive.—The dainty food may have been such as Astyanax

had (x 500, 501), ‘who, seated on his father’s knees, ate only marrow and rich fat of sheep.’

491. οὐσος, in construction like δύος, l. 489.

493. δ = δτ, § 123, 7. The gods granted no offspring to Phoenix in consequence of his father’s curses.

496. οδός τι σε χρή, ‘it befits you not.’

499. μέν, § 31.

502-512. The allegory of the Suppliant Prayers. In the *Ariadne* Phoenix covertly alludes to Agamemnon, who, he suggests, is now penitent. Agamemnon was misguided and sinned, as in fact he himself confessed (l. 119), though not to Achilles. Now he makes full atonement. If Achilles will accept the atonement, he will be benefited thereby; if he spurns it, he will put himself in the wrong, becoming subject to the same sin of arrogance which before seized Agamemnon. And in his turn he will pay the penalty. The Prayers are appropriately called ‘daughters of Zeus,’ since Zeus is the god and protector of suppliants (§ 270).

503. As suggested by the scholia: the Prayers are called ‘lame’ because men come haltingly to ask forgiveness; ‘wrinkled,’ because the faces of the penitents express sorrow; ‘downcast in gaze,’ because they can not look straight at those whom they have wronged.

504. ἀλλέγοντι κινησαι, ‘anxiously go.’—“*Ἄτη* is sinful arrogance, blindness of heart, described T 91-94:

πρέσβεα Δίος θυράτηρ *Ἄτη*, η πάντας δέπται.
οὐλομένη τῇ μέν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὖθει
πίλυνται, ἀλλ' ἔπει η γε κατ' ἀνθρώπων κράτα βαίνει
βλάπτουσ' ἀνθράκους· κατὰ δ' οὐν ἔτερον γε πέθησεν.

‘August daughter of Zeus is Ate, who deludes all men. Hurtful one! Soft indeed are her feet, for she moves not on the ground, but over men’s heads she walks, blinding mankind; and of two one at least she takes in her toils.’ Cf. *Proverbs* xvi, 18: “Pride goeth before destruction, and a haughty spirit before a fall.” An example was Uzziah (*II Chronicles* xxvi, 16): “But when he was strong, his heart was lifted up to his destruction.”

505. οὐνεκα, in sense of τούνεκα.—With πάντας supply *Ariadne*.

507. αἱ δὲ ἐγκαίνουσαι διώσσω, “while Prayers, to heal her wrongs, move slow behind” (Pope).

509. δι, cf. l. 301.—*Δινησαν*, *Ειλυον*, § 184.—510. *Δινηγραι*, *Διαίνομαι*.

512. They pray ‘that Ate may overtake him so that he may be blinded in mind and pay the penalty.’

513. πάρε, with τιμὴν ἐπειθεῖ κτλ. as object, ‘grant that respect attend.’

514. ‘Pay such respect to the daughters of Zeus as bends the minds of other men, noble as they are,’ to yield to Prayers.

518–517. A present contrary to fact condition, expressed in terms of the less vivid future, § 207, 1.

519. *νῦν δέ* (4), ‘but as it is.’—**διδοῖς**, see note on l. 164.

522. *τῶν μὴ σύ γε κτλ.*, ‘do you not throw reproach on their words or on their coming [*πόδας*] hither. But your anger before this was no cause for blame at all.’ The latter implies a converse statement: to continue in anger now, after the supplication of Agamemnon, does deserve reproach.

600. *μή τοι ταῦτα νόει*, i. e. like Meleager.

601. *ἐνναθα*, i. e. to such an extremity of obstinacy as is seen in the story of Meleager.—**φίλος**, § 189.

602. *ἐπὶ δέρους*, ‘on condition of the gifts.’

605. *τιμῆς*, commonly explained as equivalent to *τιμήεις*, ‘honored.’

608. *χρεός*, supply *ἰκάνει*, or *ἰκεῖ*, as l. 75.—**Διὸς αἰσηγή**, ‘by the award [or ‘allotment’] of Zeus,’ by the fortune that Zeus has meted to me.

612. Cf. Verg. *Aen.* IV, 360:

Desine meque tuis incendere teque querellis.

‘No more vex thee and me with thy complaints.’

615. *καλόν* [*ἴστη*], ‘it is right.’—**κηδέμων**, ‘to injure.’

617. *λέξει*, § 153.

618. *ἄμα δέ τοι* (§ 92) *φαινομένηφιν* (§ 155, 1), ‘at daybreak.’

622. *νόστοιο μεδούσατο*, ‘might bethink themselves to go.’ This was a suggestion to Odysseus and Ajax that it was useless for them to tarry longer.

625. *μέθοιο τελευτῆς*, i. e. the object of our mission.

628. *ἴπαται*, § 142, 4, b.

629. *θέτει*, ‘has made.’

630. *σχέτλιος*, ‘implacable!’ § 170.—**οὐδὲ μεταπρέπεται κτλ.**, ‘nor does he even heed the love of his comrades—that love with which we honored him’ etc.

632. *νηλής*, ‘unpitiful!’—**κατιγνήτου φονῆς | ποιήη**, ‘pay from the murderer of a brother’: *παρὰ φονῆς*, in Attic. *ποιήη* of this sort is the Anglo-Saxon wergild.

633. *ἢ [ποιήη] οὐ παιδὸς . . . τεθνητος*, ‘or pay for his own son slain.’—**παιδὸς** is objective genitive. This primitive custom of indemnity for manslaughter is alluded to also § 497–500. If not allowed to make this atonement, the guilty man had to flee the land. See Gardner and Jevons, *Manual of Greek Antiquities*, p. 407.—**ἰδεῖσθε**, § 184.

634. *ἢ μέν*, ‘the slayer.’

635. *τοῦ δέ . . . κραδίη*, ‘while the heart of the other,’ i. e. the brother or father of the slain man.

636. Ajax, who before has been addressing Odysseus, now turns directly to Achilles, with *σοι δέ ἀλληλούς τε κτλ.*

637, 638. Ajax either fails to understand or ignores the fact that Achilles is angry on account of his wounded honor, not on account of the loss of Briseis alone.

639. *ἔτι*, 'in addition to.'—*οὐδὲ δέ οἰαντες θυμόν*, 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. *αἰθεσται δὲ μηλαθρον*, 'and respect the roof' that shelters us. Cf. l. 204. We are your guests, Ajax means; then show us the respect that is our due, by yielding to us.—*δέ* (after *διπερόφωι*) = *γάρ*.

642. *δύνασθαι*, cf. l. 55.

645. The force of *τι* is very important: 'to a certain extent you have seemed to speak everything in harmony with my own desire.' But Achilles can not forgive Agamemnon, for all the pleading. And now the very thought of him calls forth another burst of anger. Attention is called, in the scholia, to Achilles's change of attitude in the course of this interview: to Odysseus he said that he should sail for home the next morning (ll. 357-361); and this is what Odysseus later reported to Agamemnon (ll. 682, 683, 690-692); to Phoenix he said that he would take into consideration the matter of going or staying (ll. 618, 619); and to Ajax he intimates that he will fight against the Trojans when dire necessity forces him (ll. 650-655).

646-648. *διπερότερον ἔκεινον μητίσομαι κτλ.*, 'whenever I recall those deeds, how Atreus's son did me outrage in the presence of the Argives, as if I were some honorless outlander.'

647. *ἀστέφηλον*, translated 'outrage,' is doubtful in respect to meaning.

648. *μετανάστηρ* = Attic *μέτροκον*. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. *τῇ ἐμῇ κλεστῷ*, 'this lodge of mine.'

657. *παρὰ νῆσος*, cf. A 327.

668. While Scyros is still understood by some, as it was in ancient times, to have been a city of Phrygia, it is also identified with the island of that name. Accepting it as the well-known island, a scholiast relates that Achilles captured Scyros when the army was mustering at Aulis, because Dolopians were there who had revolted from the rule of Peleus; and he distributed the spoil among his companions in arms. Here too he became the father of Neoptolemus. According to this account, Achilles visited Scyros first when a warrior in full armor; and the later story of his rearing there was unknown to Homer. Later in the poem Achilles refers to his son Neoptolemus growing up in Scyros (T 326-333). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Scyros (λ 509).

671. δεδέχατ'(ο), § 142, 4, c; cf. note on l. 224.

673. μι' = μοι.

680. Cf. l. 347 for Achilles's own words.

684. ἀν . . . παραμυθήσασθαι, indirect form of ἀν . . . παραμυθησα-
μην, l. 417. This is the only example in Homer of *ἀν* with infinitive of
indirect discourse.—For ll. 684–687, cf. ll. 417–420. It is noticeable that
Odysseus reports from Achilles only what Achilles said directly to him,
and passes over what was said to Phoenix and to Ajax; see note on l. 645.

688. εἰσι, 'are here.'—επίμεν (§ 212), 'to tell,' 'to confirm.'

694. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.

698. μηδ' δικεῖς λύσσεσθαι, 'would that you had not besought'; a wish
impossible of fulfilment.

699. διδούς, 'offering.'—καὶ δλλως, 'even as it is.'

700. 'Now you have urged him far more to haughty thoughts.' Chapman
translates:

He's proud enough beside,
But this ambassage thou hast sent will make him burst with pride.

701. κανον . . . ἔστομεν, 'let us leave him alone'; but the verb may
be future indicative.—ἢ . . . εἰ, 'whether . . . or.'—On *κε* with sub-
junctive see § 192.

705. τεταρπόμενοι, τέρπω, § 128: 'having got enjoyment,' 'satisfied.'

706. τὸ γὰρ κτλ., 'for this [i. e. food and drink] is might' etc.

708. ἐχέμεν (§ 213), 'marshal.'

BOOK XV—O

592. λέσουσιν, Attic λέσουσιν, from λέων.

594. θελγε δὲ θυμὸν | Δρυετῶν, 'and charmed [“quenched,” Chapman]
the spirit of the Argives.'

595. τοὺς δ'(4), the Trojans.

597. Πριαμῆ, in apposition to "Εκτός" (l. 596), and in emphatic position.

598, 599. Θέτιδος δ' ἑξάτοιν ἀρήν κτλ., 'and might fulfil the unjust
[“merciless,” Voss] prayer of Thetis to the utmost' (*πᾶσαν*).—ἑξάτοιν =
‘exceeding proper measure.’ The point of view of the poet is character-
istically Greek.

600. τὸ . . . μένε, 'was waiting for this.' The next line is an apposi-
tive to *τὸ*.

601. παλλαξίν παρὰ νηῶν . . . Τράων, 'a rout ['pursuit back'] of the

Trojans from the ships.' This is the phrase seen in the title of the present book (occurring l. 69 also); yet it is not strictly correct, for the rout does not begin until the next book.

602. θησέμαναι, 'to make,' 'to cause.'

603. βαθέης, Attic *βαθεῖας*.

608. ἀμφί, adverb, § 168.

610. Lines 610–614 have from ancient times been suspected as an interpolation. They match the present context badly, for Zeus is known to be on Mount Ida, while *ἐν αἰθέρῳ* (l. 610) implies Olympus; the expression *πλεύεσσι . . . μῶνος ἔργα* (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, *μυρωθάδιος . . . ἵστερος* (ll. 612 f.), is at variance with the reasons already introduced (ll. 596–599).

613. ἐπέρρυναι, a thematic formation for *ἐπέρρυν* (§ 182): 'let approach.'

618. τρχον γὰρ πυργώδεν ἀρπότες, 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i.e. in solid array. The simile beginning *ἡτε πέτρη* is imitated by Vergil (*Aen.* X, 693–696):

. . . velut rupes, vastum quae prodit in aequor,
obvia ventorum furis expostaque ponto,
vim cunctam atque minas perfert caelique marisque,
ipea immota manens.

'Even as a rock that projects into the measureless sea, facing the raging winds and exposed to the deep, firmly meets all the violent menaces of heaven and sea, staying fast itself.'

620. μέτα . . . λαυτήρῳ κελευθῇ, 'firmly meets the swift assaults.'

623. λαυτόμενος πυρ, 'gleaming with fire,' in reference to the shining bronze armor.

626. δενός must here be considered an adjective of two endings, one form serving for both masculine and feminine. The MSS. commonly read *δῆτης*, masculine, however.

628. τυτθόν, 'by a little,' 'narrowly.'

630. Neither *δι γ'(e)* nor *λέων* has a finite verb. *λέων* is taken up in δ δέ (l. 635); while *δι γ'(e)* recurs as *Ἐκτορὶ* (l. 637). The translation should supply verbs where the English idiom demands.

632, 633. 'And among them is a herdsman that does not yet clearly know how to cope with a wild beast about the slaying of a crumpled-horned cow'; i.e. to prevent the slaying.

634. δι μήν, the herdsman.

635. δροῦσι στιχάδα, 'walks with,' or 'along with.'

636. τετέρεσσας, gnomic aorist.

637. ἐφόβηθεν, 'fled,' as regularly in Homer.

640. ἀγγελίην is cognate accusative after *οἴχυεσκε*.—*βίη* 'Ηρακληΐη is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-

sion of lord Eurystheus to mighty Heracles.' Eurystheus, fearing to meet Heracles personally, communicated with him through Copreus.

641. *πατρὸς . . . χειρόνος* is in apposition to *τοῦ*: literally 'from him, a much worse father, he was born a better son.' Pope paraphrases:

The son redeem'd the honours of the race,
A son as generous as the sire was base.

642. *μάχεσθαι*, infinitive of specification, equivalent to *μάχην*. Cf. A 258.

643. *ἐτέρυκτο* (*τεύχος*) = *ἥν*.

644. *ὅς*, § 123, 4.

645. *στρεψθεὶς . . . μετόπισθεν*, 'as he turned back' in flight to the ships. To understand how it was possible for Periphetes to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 23.

650. Periphetes was indeed a warrior "at mischief taken" (cf. Dryden's *Palamon and Arcite*, III, 516); but he was not therefore spared by Hector, for this was no tournament of jousting knights.

651. *ἐτράπου*, genitive of cause.

652. *δεῖσισαν*, for *δέεσθαι*, § 62, 1.

653–656. Three points in the flight of the Achaeans are pictured: driven before Hector they had turned their backs on the Trojans; (1) now 'they had come to be face to face with their ships' (l. 653); (2) now 'the foremost ships, the first that were hauled up, compassed them about,' and as they were streaming between them, 'the Trojans poured in after them' (l. 654); (3) now 'they retreated from the foremost ships by necessity and grouped themselves near the huts' (ll. 655, 656). It is generally understood that the ships were hauled up in several long rows, ranged one behind another.

653. *ἴσχεον*, § 154, 2.

654. *τοὺς δὲ* (*τι*), the Trojans.

656. *τῶν πρωτέων* (§ 70) agrees with *νεῶν*, l. 655, genitive of separation. The same ships are denoted as by *ἄκραι νῆσες* above (ll. 653 f.).

660. *ὑπὲρ τοκέων*, 'in behalf of [i. e. 'by'] his parents,' with *γουνούμενος*. Compare *τοκέων* with *τοκήων* (l. 663), the same word; § 29.

661. *αἰδόα*, declined like *ἥσ*, § 92.

662. *κατέ*, 'besides.' The sentiment is imitated by Vergil (*Aen.* X, 280–282):

Nunc coniugis esto
quisque suae tectique memor, nunc magna referto
facta, patrum laudes.

'Now let every man remember his wife and his home, now let him recall the mighty deeds that gave his fathers glory.'

664. **ὅτε** (§ 124) and **ἢ** are datives of interest (advantage or disadvantage). The idea is, do all of you remember, ‘both the man whose parents yet live, and the man whose parents are dead.’—**ὅτε**, two-syllables, § 43.

665. **τῶν ὅπερ κτλ.**, ‘I here beseech you by those that are not with us.’

668. **ώστε**, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. **πρός**, ‘in the direction of’

671. **ἔφράσσαντο** (from **φράσσω**), ‘they saw.’

676. **ἴκρι**(**α**), the Homeric ship had small decks fore and aft only.

679. **ἄντη** lacks a finite verb; so **ὡς δ' ὅτ' εἰ**, which literally would be rendered ‘and as [happens] when,’ must here be translated simply ‘like.’—The idea is, like a skilful horseman Ajax leaped from deck to deck.

680. **πολλαῖν**, § 106.—**πίστυρας** (§ 108, 4), a relic of Aeolic influence.—**συναέβεραι**, aorist subjunctive, ‘has hitched together.’

682. **θῆγαντο**, gnomic aorist (§ 184).

683. **δέ δέ ξυπνῶν κτλ.**, ‘while he with steady poise [**μητέδον**] and sure feet [**ἀσφαλές**] continually vaults [**θρύσκων**] from horse to horse in succession [**ἀμειβεῖσαι**], as they course along.’ The horseman is imagined as standing all the time.

690. **δρυΐθων πετεψάν**, with **ἴθως** (l. 691).

693. ‘So Hector rushed straight toward a dark-prowed ship, dashing against it.’—**νέος** is a variety of partitive genitive.

697. **φάιης κ'**(**ε**), ‘you would have thought’ (§ 207).

701. **Τρωσὶν δέ οὐτε θυμός** means ‘the Trojans’ spirit hoped’; then **ἐκδοστού**, a possessive genitive with **στήθεσσιν**, is added, regardless of the preceding **Τρωσὶν**. ‘Each man of the Trojans cherished in his breast the hope.’

705. **Πρωτεοδαον**, the first of the Achaeans to land from his ship on Trojan soil (B 698, 702). He was slain by a Dardanian as soon as he set foot on the shore.

709. **τόξων = τοξευμάτων**.—**ἀκάς** belongs to **ἀκόντων** as well as to **τόξων**.—**ἀμφίς**, ‘at a distance from one another,’ in contrast with **ἔγγύθες ιστδμενοι** (l. 710).

711, 712. **πέλεκυς**, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 483, 484).—**ἀξίη**, ‘battle-axe.’—**ξίφος** (like **φάσγανος**, cf. l. 713), ‘sword.’—**ἴγχος ἀμφίγυνον**, commonly explained as ‘double-headed spear,’ one end of which was used for thrusting, the other for fixing the spear in the ground (cf. Γ 135) when it was not in use.

714. **ἄλλα . . . ἄλλα**, ‘some’ . . . ‘others,’ in apposition to **φάσγανα** (l. 713). Swords fell from hands, if the hands that held them were maimed

or cut off; from shoulders, if the shoulders and the sword belts that they carried were slashed through. The sword belt probably passed over the right shoulder; and the sword, when not in use, dangled in its sheath at the left side.

716. πρυμνήθεν, used for a partitive genitive, § 172.

718. οἰστε, § 153.

719. πάντων . . . δέκον τίμαρ, 'a day worth all our former toils.'

721–723. Achilles, on the other hand, assigned a quite different reason for Hector's reluctance to fight, I 352 f.

723. αὐτόν, with μ'(e) (I. 722).

728. We are to understand that Ajax, who had previously been springing from deck to deck of one ship after another, now stood at bay on the vessel of Protesilaus.

729. θρῆνος, explained in the scholia as a 'thwart' (*καθέδρας*) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.

736. δρασον, comparative of δραθόν.

738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'—*ἐπεράλεια* means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.

739. ἀλλ' (ἀ) . . . γάρ, 'but [this is not to be considered] for.'

740. πόντη κεκλιμένοι, with "naught but seas behind" (Chapman).

741. 'Therefore delivery lies in might, not in flinching from battle.'

744. χάριν 'Εκτόρος διρύναντος, 'to serve Hector who urged him': χάριν, 'for the sake of,' is adverbial accusative.

745, 746. οὐδασκε and οὐτρα: this verb (*οὐδάσω*, *οὐτράζω*), like *τίνεται*, *νίσσω*, and *πλήσσω*, is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. E 336, II 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses βάλλω.

BOOK XVI—II

7. τίππε (§ 48) δεδάκρυσαι, 'why pray are you in tears!'

9. εἰνοῦ, cf. ἔινοῦ, Γ 385.

11. Πάτροκλος, but Πατρόκλεες (l. 7), § 102.

16. 'At the death of both of whom we should be exceedingly distressed.'

20. 'O knight Patroclus,' the poet says with sympathy, directly addressing him.

21. **μέ.**, § 107, 1.

24. **κέαται,** §§ 142, 4, b; 29.

25, 26. **βαρβληται** and **σύνεσται**: see note on Ο 745.

27. Of Machaon, about whose wounding Patroclus had been sent to make inquiry of Nestor (Δ 608–615), he says not a word. Nor does Achilles question him about the errand.

29. **ἀμήχανος**, 'unmanageable,' 'proof against entreaty,' 'unyielding.'

31. **τί σου δόλος κτλ.**, 'what good shall another—even a late-born man—have of you?' Neither your services nor your helpful example will make posterity grateful to you.

33. 'Pitiless! It seems then that your father is not the knight Peleus.' Cf. note on Γ 188.—Vergil imitates as follows (*Aen.* IV, 365–367):

Nec tibi diva parens, generis nec Dardanus auctor,
perile, sed duris genuit te cautibus horrens
Caucasus Hycanæque admorunt ubera tigres.

False as thou art, and more than false, forsworn;
Not sprung from noble blood, nor goddess-born,
But hewn from harden'd entrails of a rock;
And rough Hyrcanian tigers gave thee suck.—Dryden.

36. Lines 38–45 are taken, with necessary changes, from Δ 794–803; the former scene is the tent of Nestor whither Patroclus had been sent by Achilles to inquire after the wounded man (cf. p. 114). The lines are a part of Nestor's advice.

36. **Θεωροπίην**, cf. I 410–416.

40. 'And give me these arms of yours to gird on my shoulders.'

43. **δλιγη** 84 τ'(e) κτλ., the meaning is somewhat obscure, and capable of more than one interpretation: 'for short is the time to recover the breath in war,' or 'for only a little time is yet a chance to recover the breath in war.'—τ'(e) marks the gnomic character of the statement.

46, 47. **ἡ γάρ οὐελλεν . . . λιτόσθαι**, 'for really he was fated to pray for evil death and doom for himself'; i.e. really what he was praying for was fated to be his own doom.

54. **ε τε** may be for **ες τε**, with **δυτη** (l. 53) for its antecedent; or it may be for **ετε τε**, 'because.'

57. The city was Lyrnessus according to B 690.

59. Cf. I 648.—**μετανάστην** conforms to the case of an understood **με**, one object of the verb of depriving (**ἴλερο**, l. 58).

60. **προτετέχθαι**, **προ-τετέχω**.—**τάσσεται** may be aorist subjunctive. The sense is: 'let us suffer these wrongs to be things of the past.' Tennyson has the phrase in *The Princess*: "and let old bygones be."—**οὐδὲ** **ἄπα** **τέως τιν**, 'for, it seems [ἄπα], it is not possible in any way'; cf. l. 33.

61. **ἢ τοι ἐφην γε**, 'yet I thought surely.'

62. ἀλλ' ὅπότ' ἂν, 'until.' For the thought cf. I 650-653.

69. Τράσσειν κτλ., 'the whole city of the Trojans is come against us, full of confidence.'

70. Θάρσυνος = τεθαρσηκύνα.

71-73. τάχα κτλ., 'quickly would they flee and fill the watercourses with their corpses, if lord Agamemnon were gentle-hearted toward me.' These lines (with 52-61 and particularly 84-87) have given much trouble, and critics generally have regarded them as quite inconsistent with the embassy of Book IX. Cauer however observes that the attitude of Achilles here harmonizes with his own words at the conclusion of the embassy (I 615 and 646 ff.). "Achilles is in fact not satisfied with the reparation offered [in Book IX]; there is no reparation for him; he ignores the attempt to make one" (Cauer, *Homerkritik*, p. 280).

73. Τίμηται εἰδεῖν, see note on E 326; and on the condition, § 207, 1.

75. διμήναι expresses purpose.

77. κεφαλῆς, 'throat' here.—With "Ἐκτόρος supply οὐ, subject of περιάγνυται.

78. ἀλλαγῆς, cf. B 149.

81. περός, for construction cf. B 415, I 242.

83. μέθου τύλος, my 'chief injunction,' with reference to l. 87. For a similar expression see I 56.—Θεῶ, § 149 (2).

84. For οὐ ἂν with subjunctive, § 196.

86. πάτει δέ (δ), 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.

90. Θέματα, 'you would make' in our idiom. Achilles is not jealous of any success that may come to Patroclus, of course. But he is apprehensive that, should such success be pushed too far, the Greeks would forget their helplessness and be less inclined to make him due amends. His wounded pride is always uppermost in his mind.

94. θύειη, formed like δώρη (l. 88) and θῆψ (l. 96), § 149 (1).

96. τοὺς δὲ, the Trojans and the rest of the Greeks.

97-100. This unnatural prayer was regarded as an interpolation in ancient times also (by the Alexandrians Zenodotus and Aristarchus). The invocation of Apollo is very strange, for Apollo is a partisan of the Trojans (l. 94). νῦν seems to be a blunder for νῦ. Cf. § 110. It must be translated as nominative, subject of ἐκδυθεῖν, which is an optative of wish.

100. κρήδεμνα λένειν, 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the Πέργαμος ἄκρη, Z 512 (*Ierph*, E 446), where are the seats of the gods and the Πριάμοιο μέλαθρον which Agamemnon (B 414) wishes to destroy (Studniczka).

102. At this point the poet returns to the battle being waged about the ship of Protesilaus, mentioned at the end of the preceding book.

105. ἤχε, 'was making,' 'gave out.'

106. κάπι, § 47. The shield of Ajax is thus described (H 219-223):

Αἴας δ' ἐγγύθεν ηλθε φέρων σάκος ἡύτε πύργου,
χδλκεον ἐπταβέσιον, δοι Τυχίος κάμε τεύχων,
σκυτοτόμων ὅχ' ἄριστος, "Τλη ἔνι οίκλα νανῶν
δοι οἱ ἐποίησεν σάκος αἰδλον ἐπταβέσιον
τάρων ζαρρέφων, ἐπι δ' ὑδρον ηλασε χαλκόν.

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-hides, which Tychius had wrought for him with pains—Tychius, who was far the best of the leather-workers and who dwelt in Hyle; he had made for him the shimmering shield of seven hides from well-fed bulls, and over all he forged an eighth layer of bronze.'

108. Supply *σάκος* as object of *πελμάται*.

109. ἤχετ'(ο), 'was oppressed by,' 'suffered from.'—κάδ, § 47.

111. ἀμ-πνεύσαι, for the prefix, § 47.—πάντη κτλ., 'and on all sides evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. αἰχμῆς, with *πιστίθεν*.—παρὰ καυλόν, 'by the end of the shaft.'

117. αὐτῶς, 'in vain.'

120. δο, 'that,' § 123, 7.—μάχης ἐνι μῆδεα κεφεν, 'thwarted [literally 'mowed over,' 'cut short'] his plans for battle.'

123. Join *τῆς κάτ'*(α).

125. Πατροκλῆς, § 102.

126. δρόσο, § 153. So too δύσεο (l. 129).

127. πυρὸς . . . λεῖψη, 'the flare of fire.'

128. "May they not (as I fear they may) seize the ships and make it no longer possible to escape" (GMT. 261). For another example of this same subjunctive cf. B 195.

129. θᾶσσον, 'the sooner the better,' 'with all haste.'—ἀγέρω, subjunctive.

131-133 = Γ 330-332.

135-139 = Γ 334-338, with slight changes in last line.

139. δλκημα, though plural, is used with δοῦρε. Patroclus apparently takes his own two spears.

144. θμηναι denotes purpose.

147. μεναι δροκλῆη, 'to await the word of command.' While the warrior fought afoot, his charioteer held the chariot near by and waited intently for orders.

150. θρηνα, 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pegasus.' Why the extra horse was taken, is a difficult question. Under ordinary circumstances it might be supposed that the trace-horse would take the place of one of the regular pair, in case either of the latter should be wounded;

but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. *οτ* 84, the verb of the predicate does not appear until l. 166, *βέσσαρ'*(o), before which the subject is repeated in *τρυπτόπες κτλ.*, l. 164.

157. *τοιστόν τε πέρι κτλ.*, 'in whose hearts is exceeding great strength.' — *πέρι* is probably an adverb, 'exceedingly.'

158. *ἄπειρος κρήνης μελανύδρους* is to be translated with *λάθυστρες* (l. 161).

159. *δάκρυν*, with *μέλανας θάλασσα* (l. 161), 'the dark water at its surface.' — *φόνον αίματος* = *αἷμα φόνου*, 'the blood of slaughter.'

160. *περιστένεται* 84, 'although' etc.

161. *κρίνεις*, 'separating,' 'marshaling.' Cf. B 446. — 84, § 31.

200. *μοι*, 'I pray you.'

202. *τηνό*, 'during.'

203. *χόλης*, 'on gall' (Attic *χολῆ*), instead of milk, is the traditional interpretation; but *χόλος* has its usual meaning in l. 206, and possibly here too. T. L. Agar (*Classical Review*, vol. xiii, p. 43) says: "In wrath' is all that *χόλη* need imply. The child is supposed to inherit the mood of the mother at the time she suckles it."

207. *μ'* stands for *μοι* (or perhaps *με*) which is to be translated with *ἐβάζετε*. See note on I 59. — *πέφανται*, cf. note on B 122.

208. *ἴης*, solitary instance of this form, § 123, 2.

209. *ἴνθα*, 'therefore.' — *τις*, 'every man,' as often.

211. *δρέψει* (*ἀραρίσκω*), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (*ἀρδρη*), but intransitive in l. 214 (*ἀραρον*).

213. *βίας ἀνέμων ἀλεείνων*, 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (*Aen.* X, 361):

haeret pede pes densusque viro vir.

'Foot presses on foot, and closely man on man.'

216. *λαμπροῖσιν φάλοισιν*, 'with splendid horns.' Cf. Introduction, 33.

217. *νευόντων*, 'as the warriors nodded.'

224. *οἴλων ταπήτων*, 'fleecy coverlets,' for beds and chairs.

225. *τετυγμένον*, 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point. — *δι μή*, 'except.'

228. Quantity of *τό*, § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of *Ζεὺς ἔρκειος*.

233. Achilles prays to the great god of his own far distant land. The oracle of Zeus at Dodona is referred to in the *Odyssey* (§ 327, τ 296) as a

place where his counsel is learned from a high-leaved oak; that is, from the sounds given by the rustling leaves. Its antiquity is mentioned by Herodotus (II, 52), who says that the oracle of Dodona was regarded as the oldest among the Greeks.

233. **άνα**, vocative of **ἄνατ**.

234. Σελλοί (another reading is σ' Ἐλλοί) probably has an etymological connection with **Ἐλλῆρες**.

235. **ἀνυπότοδες**, **χαμαιένται**. "The Selli at Dodona were **χαμαιένται**, i. e. abstained from sleeping in a bed, probably for the reason that the bed would become too holy for anyone else to occupy afterwards. They were also **ἀνυπότοδες**, and the priest and priestess of Artemis Hymnia did not wash like other people [Pausanias, viii, 18, 1], doubtless because of the excessive sanctity of their persons, just as the Arabians of old might not wash or anoint the head."—F. B. Jevons, *Introduction to the History of Religion* (London and New York, 1896), p. 68; from the chapter on Taboo: its Transmissibility.

236-238. Cf. A 453-455.—**εἰδημένοιο** agrees with the genitive (**ἐμοῦ**) implied in **ἔμοι**.

239. **ηγῶν** ἐν ἀγάνῃ, 'in the gathering place of the ships.'

242. **ὅφει**, 'in order that,' followed by future indicative, **εἰσερα** (from **εἰσει**), with essentially the same force as the subjunctive. GMT. 324.

243. **ἢ** **βα** **καὶ** **οἷος** **κτλ.**, 'whether our squire will be able ['understand how'] to fight alone, or then only his hands rage invincible, when I myself go into the moil of war.'

246. **ναῦφι**, § 155, 1.

250-252. Vergil imitates (*Aen.* XI, 794-798):

Audit et voti Phoebus succedere partem
mente dedit, partem volucres dispersit in auras:
sterneret ut subite turbatam morte Camillam,
annuit oranti; reducem ut patria alta videret,
non dedit, inque notos vocem vertere procellae.

'Apollo heard and silently granted half his prayer, the other half he scattered to the fleet winds: he assented to his entreaty that he might strike down the bewildered Camilla in unexpected death; he did not grant that the lofty home of his fathers should witness his return, but the blasts carried his words forth on the breezes.'

262. **ἀνονέσθαι**, for long ā cf. B 113, 1 20.

265. **δ'**(**έ**) = **γδρ**.

268. **ὅφει**(**α**), 'until.'—**μέγα φρονέοντες**, 'in high spirits.'

260. **ἴθοντες**, 'as their custom is.'

261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: **αἰεῖ** is practically equivalent to **ἴθοντες**,

κερπομένων to *δριδμαίνωσιν*, δδῷ ἔπι to *εἰνοδοῖς*. Besides, *κερπομένων*, which elsewhere means to 'vex by words,' here has the special meaning of 'torment by acts.' Translate, 'always tormenting wasps that have their nests by the road.'

282. 'They make a common pest for many men.' —— *τιθέσθω*, for *τιθέσθων*. Cf. B 255, διδοῦσιν, Γ 152, *λείσιν*.

283, 284. *ταρά* goes with *κιάνη*. 'If a wayfaring man passes by and unwittingly disturbs them.' —— For the omission of *κε(ν)* before *κινήσῃ* see § 197.

285. The verbs *τέτεραι* and *ἀμύνει* agree with the adjective *πᾶς* ('every one'), instead of the real subject. *πᾶς* itself is in partitive apposition to *οὗ* (l. 284).

286. *τῶν*, 'of these,' i. e. the wasps.

271. *τυγχόμεν*, what mood and tense? §§ 145, 196.

272. With *θεράποντες* supply *ἄριστοι εἰσιν*, 'and whose squires are best.'

273, 274 = Α 411, 412.

278. The poet in his omniscience naturally says that it was Patroclus whom the Trojans saw; it is not necessary to understand, however, that the Trojans at once recognized the man in Achilles's armor as Patroclus; indeed, l. 281 implies that they thought he was Achilles. But as a matter of fact, the poet lays no further stress on the disguise, which was apparently of little effect.

280. *δρινθῆ*, 'was shaken,' 'was dismayed.'

281. *Διπόμενοι*, 'believing'; the participle agrees with *φόλαγγες* except in gender, in respect to which it follows the sense.

289. *ἄμον*, construction, § 180.

290. *μν̄ ἀμφὶ*, for *ἀμφὶ μν̄*. Cf. § 168. —— *φόβηθεν*, 'fled.' See note on Z 278.

294. *λιπέρο*, 'was left,' § 185.

296. *διαδοσ κτλ.*, 'incessant din arose.'

297. The appropriateness of the simile is emphasized by the fact that the poet has already alluded to the Trojans as a 'dark cloud' (l. 66).

298. *κινήσῃ*, 'drives,' 'banishes' with the wind.

299, 300. 'And there shine forth all the outlooks and jutting peaks and the dells, and from heaven the vast ether shows through the riven clouds, (literally 'breaks forth beneath').

Tennyson renders the parallel passage (Θ 557, 558):

And every height comes out, and jutting peak
And valley, and the immeasurable heavens
Break open to their highest.

— *ἴφανεν* (l. 299) and *πιερράγη* (l. 300) are gnomic aerists (§ 184).

302. *ἴρανή*, 'respite,' 'cessation.' See note on B 179.

303. οὐ γάρ τέ τι, 'for not yet in any degree.'—τοι 'Αχαιῶν, 'driven by the Achaeans.'

422. αἰδέσ, nominative used in exclamation, § 170.—θοο!, 'quick' for battle.

423. δασίω, 'learn,' § 149 (a); formed like δασεῖς.—Presumably Sarpedon knows that the man is not Achilles.

424. οἵ τις οἵσε, 'who this man is that?'

430. κεκλήγοντες, a perfect participle (cf. κλάσσε) inherited from the Aeolic songs. Such perfect participles, with the inflection of the present, were regular in the Aeolic dialect (Cauer, *Homerkritik*, pp. 38, 101).

432. καυγηθῆτην δλοχόν τε, Vergil's "Iovisque | et soror et coniunx" (*Aen.* I, 46 f.).

433. οὐ μοι ἦγέν Plato (*Republic*, III, 388 c) has εἴ εἴ ἦγέν, an expression useful as an interpretation: 'woe, woe is me!' i.e. to me.—μοι is a dative of the person interested; ἰγέν is nominative in exclamation.—οἱ τε = 'that.'

434. μοιρέ(ά) (ἐστι), 'tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.

438. ήδη . . . δαμάσσων, 'shall at once allow him to be slain.'

441. πάλαι πεπρομένον αἰών, 'long since doomed to fate,' i. e. to death.

442. Δψ implies a reversal of the doom.

443. ἐπανέρθεν, future, § 151.

445. ζέν = σάν (a reading introduced by some editors).

446. φράξε, μή τις . . . θελάρτον καὶ ἄλλος, 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic θέως μή with the future indicative (GMT. 841, 352). The latter (Attic construction) Homer never uses.

449. φίλες, § 107.—ἰνήσας (ἰνήμι), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menesthius, son of Spercheius; Eudorus, son of Hermes; Achilles, son of Thetis; and Aeneas, son of Aphrodite.

454. 'Send [i. e. 'command to go'] Death and sweet Sleep to carry him.'—Θάνατον and Υπνον are subjects of φέρεν, on which see § 211.

455. εἰς δὲ κε = Attic ζει δε.

456. In the pre-Homeric days of Greece it is probable that bodies were embalmed (Helbig, *Hom. Epos*², pp. 51–56). This is a natural inference from the remains found preserved at Mycenae, after three thousand years. And the following reminiscences of the custom appear in the Homeric poems: ταρχθε (Il. 456, 874; H 85) is undoubtedly another form of the later ταριχεύειν, 'embalm' (cf. ταρίχος, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-

balming, T 38, 39; the body of dead Hector was not burned until twenty-two days after his death (Ω 31, 413, 664, 784), and Achilles's body was kept seventeen days (ω 63); jars of honey were laid away with the ashes of the dead (Ψ 170, ω 68), the significance of which act lies in the fact that honey was anciently used as a preservative.—In Homeric times the dead were burned and their ashes, gathered in urns, were buried. So *ταρχύειν* came to mean simply ‘bury.’ Over the ashes a mound of earth (*τύμπος*, l. 457) was raised, and surmounted by an upright gravestone (*στήλη*, l. 457).—In historical times cremation seems to have given way largely, but by no means entirely, to ordinary interment.

457. *τὸ γέρας κτλ.*, Vergil's “qui solus honos Acheronte sub imo est” (*Aen.* XI, 23), ‘for this is the only boon in deepest Acheron.’

465. *τὸν* repeats the object, *Θρασύμηλον*.

467. *δεύτερος δρυπῆδες*: Patroclus was first to attack, Sarpedon ‘second’ (*δεύτερος*).—§ 84 continues the same subject, contrary to later usage. Cf. Λ 191.—Perhaps *οὐταρεῖν* is here used for *ἴβαλεν*: if so, the usage is exceptional. See note on O 745.

469. *μακάριον, μηκόδουμα*.

470. *τὰ δὲ διαστήτην*, ‘the two other horses [the immortal pair] sprang apart.’

471. *σύγχυτοι* (οἱ) (*συγχέω*), ‘were entangled.’—*παρήποτος*, the ‘trace-horse,’ Pegasus.

472. *τοῦτο κτλ.*, ‘for this [the disorder of horses and reins] Automedon found an end,’ i. e. ‘remedy.’

473. *δορ* is a synonym of *ξίφος* and *φίσγανον*. See notes on O 711 and 714.—*ταρδούμενον*, ‘from the thigh,’ because the sheath of the sword hung by the thigh.

474. *οὐδέ* *διάτρητον*, ‘without delay.’ Others render, ‘nor did he labor in vain.’

475. ‘The two horses were set straight [in line with the pole of the chariot] and were pulled up tight in the reins.’

476. *συνίτην, σύντειμι* (εἰμι).

477. Presumably it is the second of his two spears that Sarpedon now uses, unless the first was recovered (l. 466). The Homeric warrior regularly carried two spears (Γ 18, Λ 43, Π 139).

479. *ἄρνυτο*, cf. note on Γ 349.

481. *ἔρχαται* (*ἔργον* or *ἔργω*), § 142, 4, c; literally ‘are confined.’ ‘He hit him just where the midriff is locked about the throbbing heart.’—On *ἀδινόν* see B 87.

482. The second *ἔργον* is to be translated as present, § 184.

484. *νήσον εἶναι*, ‘to be a ship-timber.’

487. *ἀγδληφα*, dative here, § 155, 1.

491. *μείανε*, 'was filled with fury.'
492. *πέτον*, cf. I 252.
494. *τοι ἐλδόσθε κτλ.*, 'let your yearning be for grievous battle.'
496. Σαρπηδόνος, for *ἔμειο*, with emphasis.—*ἀμφι*, § 168; the genitive with *ἀμφι* is found also Π 825, § 20, etc.
501. *έχεο κρατερός*, 'hold out stoutly.'
- 502, 503. *μν . . . δόθαλμός*, § 180.
506. *Ιππούς*, that had belonged to Sarpedon and Thrasymelus.
507. *ἐτελ λίτερ δρμάτ' ἀνάκτων*: either 'since the chariot of their masters had been abandoned' or 'since the chariot had been bereft of its masters,' as suggested in the scholia.—*Λίτερ* (= *ἐλίπησαν*) in sense of *ἐλείφθυσαν* is a solitary and suspicious instance of this form.—*δρμάτα* seems to be plural used for singular, as illustrated in Γ 29, *δχέσων*, and Α 14, *στέμματ'*(a).
603. *οἱ δ'*(*ἡ*), Patroclus and his companions.
607. *οἱ δ'* *ἄγε*, cf. A 302.—*κελαινέψε αίμα κτλ.* to *Σαρπηδόνα* (l. 668), 'cleanse the dark blood from Sarpedon, when you have gone out of the range of missiles.'—*κάθηρον* takes two accusatives, like a verb of depriving.
671. 'Send him to be [i. e. 'let him be'] borne along with' etc.
- 674, 675 = 456, 457.
687. The conclusion of a past contrary to fact condition.—*κῆρα . . . θανάτοιο*, 'fate of death.'
- 689, 690. These gnomic lines are wanting in some mss., including the best, Venetus A. They look like an interpolation from another passage (P 177, 178).
690. *ὅτε δ'*(*ἡ*), 'and then again,' 'and at another time.'
692. Cf. Vergil (*Aen.* XI, 664, 665):
- Quem telo primum, quem postremum, aspera virgo,
deicis? aut quot humi morientia corpora fundis?
Who foremost, and who last, heroic maid,
On the cold earth were by thy courage laid?—Dryden.
700. *ἴνδιμήτου ἐπὶ πόργον*, perhaps the famous tower over the Scaean gate (Γ 149).
706. *Θειὰ δ'* *δροκλήσας*, see note on E 439.
707. *οὐ νῦ τοι αἰστα*, 'not at all is it your portion,' 'it is not decreed.'
708. *πέρθαι*, §§ 131, 185.
714. *ἀλήναι*, *εἶλα*.
720. *μν*, object of *προσέφη*.
721. *οὐδὲ τι σε χρή*, 'it becomes you not at all' to withdraw; 'it ill becomes you.' Cf. I 496.
722. 'Oh that I were as much superior to you [in position and power]

as I am your inferior!' Attic Greek would require *τὸν* rather than *εἴην*. Cf. § 202.

723. *τῷ*, 'then.'—**στυγέως**, 'hatefully'; here, 'to your hurt.'

724. *ἴφεται*, 'drive . . . after,' has *ἴπασις* as direct object and *Πατρόκλῳ* dependent on the prefix.

726. *διμ.*, § 47.

727. *Κεβρίόνη*, Hector's charioteer.

735. *τὸν οἱ περὶ χειρὶ ἀκάλυψεν* = *χειροπληθῆ* (cf. Xen. *Anab.* III, 8, 17), 'filling the hand,' 'as large as his hand could hold.'

736. *ἡκε, ίημι*.—**οὐδὲ δὴν χάζετο φωτός**, a somewhat obscure parenthesis: 'nor long did he hold back from his man' (probably Hector), i. e. 'no laggard was he in the attack.'

738. *ἄγακλῆος*, like *Πατρόκλῆος*, § 102.

740. *οὐδὲ . . . λοχεν | δοτέον*, 'nor did the bone hold,' i. e. 'stay fast.'

742. *αὐτῷ*, 'there.'

743. *εὐρυγέος*, three syllables, § 43.

745. The speech of Patroclus is of course ironical.—**ὡς**, 'how,' introducing an exclamation.

747. Perhaps additional point is given to Patroclus's sarcasm by picturing Cebriones in the act of seeking what was to the Homeric Greeks an ignoble food. Homeric warriors eat beef and pork, but no shellfish; neither in the diet of the luxurious Phaeacians nor in that of the suitors of Penelope are shellfish included. The companions of Odysseus ate shellfish when half-starved only.

753. *ἰβλητό*, 'is struck,' 'is wounded,' gnomic aorist, with passive meaning, §§ 184, 185.—**ἔη τέ μν κτλ.**, 'and his own might is his undoing.'

757. *κταμάντης* (*κτείνω*), another aorist middle with passive meaning, § 185.

758. *μέγα φρονέοντε*, cf. l. 258.

761. *τεντ'*(ο) (*Flēmai*), 'strove.' This verb is to be kept distinct from the middle of *Ιημι*, with which it has two tenses, present and imperfect, identical in inflection. The Homeric aorist is *εἰσάμην* or *εἰσασμήν*.

762. *κεφαλῆφιν*, § 172.—The object of *λάβεν*, *μεθεί*, and *ἴκεν* (l. 763) is *Κεβρίόνην* understood.

764. *σύναγον . . . τεμάνην*, *committebant proelium*.

768. *ἴβαλον*, § 184.

769. *πάταγος*, supply *γίγνεται*.—With **ἄγνυμενῶν** understand the genitive plural of the trees mentioned in l. 767. Vergil imitates by "stria-dunt silvae" (*Aen.* II, 418).

771. *οὐδέ* *ἴτεροι*, 'and neither side.'

772. *διμφ'*, with *Κεβρίόνην*. For accent see § 168.

776. *λελασμένος ιπποσυνάων*, 'forgetful of his horsemanship.'

778. *διμφοτέρων* limits *βέλι'(α)*.

789. **θεός**, to be translated in the Homeric order.—**οὐ μέν**, Patroclus ; **τέν**, Apollo.
790. **ἀντεβδῆσσεν**, Apollo is subject.
794. **καναχήν ἔχει**, cf. II 105.
795. **αἰλῶτη** and **τρυφάλεια**, see Introduction, 38.
796. **πάρος γε μὲν οὐ θέμε τὸν**, 'formerly however it was not natural' or 'usual' (Cauer, *Die Kunst des Übersetzens*, pp. 25, 26).
801. **οἱ**, Patroclus.—**δύη, δύρυμι**.
802. **κεκορυθμένον**, 'tipped with bronze'; cf. I 18.
808. **τὴλικήν**, in meaning here equivalent to **δημητικήν**, Γ 175.—**ἐκε-**
καιοτο, καιρυμα.
810. **ἄφ' ἵππων**, 'from their chariots.'
811. **διδασκόμενος πολέμου**, § 174 (2).
813. **οἱ μέν**, Euphorbus.
814. **ἐκ χρούς**, of Patroclus.
820. **κατά**, 'down through.'
823. **σθν**, 'wild boar.'
826. **πολλά**, cognate accusative with **ἀσθμαίνοντα**.—**τ'** may be a relic of an original *P* (i. e. *δ*).
827. **πεφύσσεται** agrees with **πλέον**, one of the two objects of **ἀπηρία** (a verb of depriving).
828. **ἀπηρία**, § 63, 4.
833. **τάσσεται**, with reference to **γυναικας** (l. 831); it is used with **πρόσθ(ε)**: 'for the protection of these.'
834. **δρερέχαται, δρέγνυμι**, § 142, 4, c; in meaning equivalent to **δρμάνται** or **ἰκτέτανται** (*ἴκτείνω*).
836. **ἥμαρ ἀναγκαῖον = δούλων ἥμαρ**, Z 463.
837. **δεῖλ** (i. e. **δειλέ**), Latin *miser*.
839. **πρίν . . . πρίν** (l. 840): as usual, the former **πρίν** must be omitted in translation.—**ἴέναι**, § 213.
841. **εἰρητέρα**, for construction cf. **περιγελέτο**, note on B 416.
846. **αὐτοί**, 'alone.'
847. **τοιούτοι**, 'such as you are.'
850. Apollo overpowered Patroclus with the consent of Zeus and in accord with fate; so these three are regarded as a single cause. Euphorbus is the second agent.
852. This prophecy accords with the ancient belief that just before death a man has an insight into the future.—**οὐ θην οὐδέ** **αὐτός**, the repetition of the negative gives emphasis: 'surely [θην] not even you yourself shall live for long.'—**βέη**, present with future meaning, like **θηρε**, 'you shall find,' I 418, and **κακκείοντες**, 'to go to rest,' A 606. Compare the common Attic examples, **ἴθομαι**, 'I shall eat,' **νιομαι**, 'I shall drink.'

854. Σαμήνη⁽¹⁾ agrees with τοι (l. 852). Σαμήναι would give the sense more exactly.

857. Compare Verg. *Aen.* XI, 881 (= XII, 952):

vitaque cum gemitu fugit indignata sub umbras.

'And the spirit with a sigh fled chafing to the shades below.' Also Matthew Arnold's *Sohrab and Rustum*:

And from his limbs
Unwillingly the spirit fled away,
Regretting the warm mansion which it left,
And youth, and bloom, and this delightful world.

—Δυσποτία must be scanned with the initial syllable short—apparently a metrical irregularity.

880, 881. τίς δ' εἰδεῖ, εἴ κ' Ἀχιλλεὺς . . . φθῆῃ . . . τυπεῖς, 'who knows if haply Achilles shall first be smitten,' or in our idiom, 'who knows whether Achilles shall not first be smitten?' G.M.T. 491.

881. Διὸς θυμὸν διλέσσει, infinitive of result, 'so as to lose his life.'

887. It was Poseidon (Ψ 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (Ξ 84 f.).

BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. ὀρθοκραύάσων, 'with upright horns,' applicable not only to cattle, but also to Homeric ships, which seem to have had up-reaching bows and sterns, horn-like and of equal height.

7. ἀτοξόμενοι πεθάσσοι, 'fleeing bewildered over the plain'; a similar genitive occurs Γ 14, Ζ 507, etc.

8. μή δῆ μοι κτλ., "may the gods not bring to pass—as I fear they may—bitter woes for my soul." G.M.T. 261. Cf. Β 195, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. συχέτλιος, 'persistent fellow!' or 'my reckless comrade!' § 170.

—ἢ τ' ἐκλένον, 'and yet I bade him,' Π 87 ff.

15. ἡρος, Attic ἥεως.

19. ή μή ἄφελλε κτλ., a wish impossible of fulfilment.

33. οἱ δ' ξοτενε, the only audible mark, thus far, of Achilles's intense grief. Note the swift change of subject.

34. Σεβοις, Antilochus is again the subject; the form in this instance is commonly called a pluperfect with imperfect ending, and so translated by the past tense.—The subject of Δυσποτία is Achilles.—οὐδέποτε, 'with

his iron' (sword). The use of bronze was of course older than that of iron. Weapons and instruments of bronze were characteristic of the Mycenaean age. They belonged also to the early Homeric age—at least to that part during which the epic style was developing. So the poets sang on about weapons of bronze even after the use of iron became common. The knowledge of iron must have been widespread, however, when the Iliad was completed. The allusion in this line is a bit of evidence in the matter.

—Cauer, *Homerkritik*, pp. 179–187. Professor Ridgeway (*The Early Age of Greece*, vol. i, pp. 294–296) also calls attention to the general use of iron in the Homeric age “for all kinds of *cutting* instruments, and for agricultural purposes.” This prevalence of iron is in fact one of the chief differences between the Homeric and the Mycenaean civilizations.

35. Ἀχιλλεῖ, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσσηγής δὲ Σάμου τε καὶ Ἰμβρου παιπαλούσσης (Ω 78).

39–49. These “Hesiodic” lines are probably a late addition to the poem. Vergil introduces some of the names, *Aen.* V, 825, 826:

laeva tenent Thetis et Melite Panopeaque virgo,
Neesae Spioque Thaliaque Cymodoceque.

50. ‘And the shining-white cave, too, was filled with them.’

53. εἴδετ¹(ε) (οἶδα), Attic εἴδητε. — *Illi.*, § 167.

56. & 8' ἀνθράραις κτλ., parenthetical. The conclusion to l. 55 begins with l. 57; ἐπιπρότηκα (l. 58) is subordinate in importance, however, to ὑποδέξομαι (l. 59).

57. φυτὸν ὃς γονῦ ἀλωῆς, ‘like a tree on the orchard-slope.’

61. μοι, dative of interest, ‘before me,’ ‘in the world with me.’

75. For Achilles's prayer see A 409; Thetis carries it to Zeus, A 509, 510; Achilles mentions its fulfilment, II 236, 237.

82. ἵστον ἡμῇ κεφαλῇ, ‘equally with my own life.’ A scholiast quotes the Pythagorean dictum: “τί δέστι φίλος; οὐλος ἔγειρα.”

83. θαύμα ἰδεῖσθαι, ‘a marvel to see.’

85. βροτοῦ ἀνέρος ἱμβαλον ἐθνῆ, ‘forced you to share a mortal's couch.’ The fact is alluded to again in this book, ll. 482–484. The story is (scholiast, Venetus A, on A 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasus he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.

86. Δλήσσων, here a substantive, ‘goddesses of the sea.’
88. There is an ellipsis after *νῦν δ(έ)* of a thought like ‘the gods forced you to wed a mortal’; the verb of the implied thought is in a *secondary* tense, and so permits the optative *εἴη* after *ἴνα*.—*καὶ οὐτοί*, ‘you too.’
89. παιδός, objective genitive after πένθος.
93. Θόρα, the ‘plundering,’ i. e. ‘despoiling.’
95. ‘Short-lived, then, you will be, my son, to judge by your words.’—*οἵ* ὅγορέντες = ‘because you speak such words.’
98. Thetis’s words of remonstrance, with the warning of death, serve but to inflame Achilles the more.—*ἴπει οὐκ ἄρτι* ἔμελλον, ‘since I was not destined, it seems.’
100. ἐμεῖς δὲ δέηστεν κτλ., ‘and he needed me to keep from him calamity.’—*ἄρτις ἀλλαγῆρα*, literally ‘a warden against calamity.’
101. The conclusion is found in l. 114, as the punctuation indicates. Achilles’s mood is seen in the passionate, disconnected utterance.
103. *Ἐκτόρη*, in Attic prose, δφ “*Ἐκτόρος*.
105. *οὐτοί*, for quantity of penult see § 28.
106. *δι* 84, ‘although.’
107. *δε*, in force like *εἰδε*, with *ἀπόλογο*, optative of wish.
108. *ἴθηρης*, § 184.
109. *καταλαβορέντοι*, ‘trickling’ into the throat, or perhaps ‘dripping’ from the rocks or trees where wild bees have their hives.
110. *ἥτε καπνός*, i. e. as smoke from a little fire increases to an immense volume. Cf. “Behold, how great a matter a little fire kindleth!” *St. James* iii, 5.
112. Cf. π 60.
113. θυμόν, ‘anger.’
114. κεφαλῆς, ‘soul,’ ‘comrade.’
117. *οὐδὲ . . . οὐδὲ*, ‘no, not even.’—*βίη Ἡρακλῆος*, cf. O 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?
120. *εἰ δι* 84, ‘since in fact.’
- 122-124. ‘And may I bring many a deep-bosomed Trojan and Dardanian woman to wipe the tears from her tender cheeks with her two hands and to sob bitterly.’
124. *διδών*, cf. note on B 87.
125. γνοῖεν, also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as *ἴνα γνοῖεν*.—*δηρόν*, the sixteen days (as reckoned by Faesi) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.
130. *μετὰ Τράσσων* in prose would be expressed with slightly changed point of view, δντ *Τράσσων*.

134. μή τε καταδέσθε (§ 153), μή with the *aorist* imperative is a very rare and poetic construction (GMT. 260).

135. πρίν . . . θέται, note omission of κε or εν, as always after πρίν with subjunctive in Homer. This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—GMT. 689. It is not suggested that this translation be retained here, however.—*πρό-*τι, 'before.'

136. νέμαι, νέμους (§ 42).

138. πάλιν τράπεζ' εἰς ἄρος, 'turned away from her noble son.'

139. ἀλγητός, an adjective.

147. ἐνείκα, φέρω. It is a common story that Thetis made Achilles invulnerable except in the heel by dipping him in the Styx (cf. Servius on Verg. *Aen.* VI, 57, and Statius, *Achillea*, I, 269). The story is not known to Homer, however; nor is the test of the "fire-bath" (scholium on II 37), by which Thetis sought to separate the mortal parts from the immortal, mentioned in the Homeric poems.

150. φεύγοντες, 'driven in flight.'

151, 152. The protasis occurs, after a repeated apodosis, in l. 166.

153. 'For now again the foot-soldiers and chariots of the Trojans overtook him.'

155. μερόπτοθε ποδῶν λάβε, 'seized him by the feet, behind.'

157. Σέ' Αἴαντες, the two Ajaxes were defending the corpse from behind, during the retreat. In the previous book (P 722 ff., 735) Menelaus and Meriones are said to have been carrying Patroclus on high in their arms; here, perhaps we are to imagine the body laid on the ground again.—Θεοῖς τεπεμένοι διλήτη, 'clothed in impetuous strength,' cf. A 149.

159. For quantity of ultima of κατά and μέγα (l. 160) see § 38.

165. ήρατο (preferably written ήρετο), from ήρυμα.

167. θερήσσεσθαι, limiting οὔγγελος ήλθε, 'had come as a messenger for his arming,' 'had come to bid him arm.'

168. Note that the ultima of Διός receives the ictus (l. 32); a slight pause must be made after the word.

174. ήρεμόσσαν, §§ 35, 159.

175. ἐν-θένονται: a participle corresponding with διηνόμενοι (l. 173) might be expected; instead, the appositive form is abandoned and a finite verb introduced. The poem affords several parallels of this construction; they are interesting as showing the poet's attitude toward his work. He is drawing a picture in words, and hurried on by his imagination he neglects strictly logical construction. Cf. l. 537 and note.

177. ἀνδ σκολόπεσσι, 'on the palisade' of Troy.

178. σέβας δέ σε κτλ., 'and let awe come over your heart [§ 180] at the

thought of Patroclus's becoming the sport of Trojan dogs.' The construction is the same as after *νεμούσθαι*, accusative and infinitive.

180. *στο λέπη*, supply *κοται*.—*ποχυμένος*, 'disfigured.'

188. *τῷ*, deliberative subjunctive, § 194.

189. *οὐ . . . εἰας*, 'forbade.'

191. A remarkable line because it contains no correct caesural pause; one may not occur before *γάρ* (§ 14), and 'Ηφαίστου πᾶρ' are inseparable.

192. On *ἄλλον . . . οἴδα* see § 174 (4).—*τοῦ* or *τρεῖς* (relative 'whose') might be expected instead of the interrogative *τεῦ*. But compare a similar instance in Attic prose: *ἥδιστ' ἀν διοστασι τὸ δυρμα τίς* (i. e. 'of the man who') *οἴτρες ἔστι δεινὸς λέγειν κτλ.* (Xen. *Anab.* II, 5, 15.) [The common (but unsatisfactory) explanation of *ἄλλον . . . τεῦ* is that the expression has been attracted from the accusative to the case of the following interrogative *τεῦ*.]

197. *εἶ = δῆτι*.

198. *αὐτῶς*, 'just as you are,' i. e. without armor.

201. Cf. note on II 43.

Lines 202–281 have been translated by Tennyson under the title, 'Achilles over the Trench.'

205. *Εἰα θάλατταν*, 'goddess of goddesses.'

206. *αὐτοῦ*, the cloud.

207. *καπνός*, the smoke implies the presence of flame; cf. the use of *μάντισσαν* (B 399), 'lighted fires'; and with the combined radiance (*ἀργή*, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles's head is compared.

208. *τηλόθεαν*, to the poet, remote from the island that he is describing, the gleam rises 'from afar.'

209. *οἱ 84*, 'the townspeople.' For the meaning of the rest cf. B 385.

210. *δύστεος ἐκ σφεράρου*, i. e. from their walls and towers.

212. *τερπτιδόνεσσιν ιδεῖθαι* (§ 211), 'for their neighbors to see.'

213. *αἱ κέν πως*, 'in the hope that.'—*ἀρῆς ἀλκήρες*, cf. l. 100.

215. *ἀπὸ τείχους*, 'at a distance from the wall.' Cf. I 87 and p. 83.

219. With *ἀργεῖλη* supply *γηγητται*. A somewhat free version (partly taken from Tennyson's lines) is: 'and "like the clear voice when a trumpet shrills" on account of life-rending enemies that beleaguer a town.' The trumpet is blown to warn the townspeople against the foe; so the agency expressed by *δηλῶς θέρο* is indirect; later writers would here rather use *διεῖ* with the accusative [Monro, *Homeric Grammar*³, § 204 (3)]. The trumpet was never used in battles of Homeric heroes; apparently the poet drew upon the life of his own day for a striking illustration.

220. Note the scansion (§§ 28, 70).

222. How account for the long ultima of *ἴουνται*? § 87.—*ἴουνται* is

feminine (cf. A 604); so χάλκεον must here be used as an adjective of two endings.

223. πάσιν δρίνθη θυμός, “the minds of all were startled” (Chapman).

226. δανόν, ‘terribly,’ with δαιμόνος (l. 227).

231. ἀμφί, ‘about,’ used vaguely; a more definite word would be ὅπε: cf. the phrase ὅπε δουρὶ δαμῆναι (Γ 436, Δ 479, Ρ 303), ‘be subdued under the spear,’ and ὅπε δουρὶ πέρθαι (Π 708), ‘be sacked under the spear.’ The locative sense ‘around’ is not unsuited to δχέσσοι, however. Translate, ‘beneath their own chariots and spears.’ The situation is illustrated by a quotation from Π 378, 379, where likewise there was great confusion:

ὅπε δ' ἔξοι: φῆτες ἔπιπτον
πρωνέες δὲ δχέων, δίφροι δ' ἀνακυμβαλαῖσον.

‘And under the axles [of their own chariots] the men fell headlong from the cars, and the chariots fell rattling over.’ Here (§ 231) there is the additional idea that the men were transfixed by their own (or possibly one another’s) spears in the accident of falling.

233. λεχέσσοι, same as φέρτρη (l. 236).

240. ἀέκοντα νίσσθαι, ‘to go unwilling,’ i. e. to set before its time. The long third day of battle that began with Α—the twenty-sixth day of the poem—is ending (cf. p. 114).

244. ὑφ' ἄρμασιν κτλ., ‘the swift horses that were under the chariots.’ ‘From under,’ a tempting translation, would be ὑφ' ἄρματων (cf. ὑπὲξ δχέων, Θ 504), a metrically impossible expression.

245. This self-called assembly was in the plain (l. 256).—πάρος (Attic πάτη), with infinitive, like Z 348.

246. δρθῶν δ' ἰσταότων depends on ἀγορή: ‘and they stood up during the assembly.’ It was no time nor place for sitting, as the custom was in an ἀγορή.—ἰσταότων agrees with a genitive, ‘of them,’ understood.

248. Σι, ‘although.’

250. ξρα (Attic έώρα) πρόσσων καὶ δπίσσων, cf. A 343.

254. ἀμφὶ . . . φρύξεσθε, i. e. περικέψασθε.

256. Σι = γάρ.—τείχος, the wall of Troy.

258. φητέροι πολεμέμεν, in construction like ἀργαλέος ἀντιφέρεσθαι, A 539.

259. One night only—and that just before this twenty-sixth day—had the Trojans spent in dangerous proximity to the Achaean ships, so far as the account in our Iliad informs us (last part of Θ).

260. Supply ημᾶς as subject of αἱρησέμεν.

262. ‘Such is his furious spirit, he will not desire.’

264. μένος “Ἄρηος δαίσκονται,” ‘divide the might of Ares,’ i. e. share the successes and rebuffs of war.

269. τις, ‘many a man.’

270. γνόσσεται, 'shall know him' from sad experience.—ἀστασίως κτλ., 'joyfully shall he reach sacred Troy, whoever escapes.'

272. Τράπεν, with πολλοῖς (l. 271).—αἰ γὰρ δὴ κτλ., 'I pray that such words [δέε, 'thus,' as I have said] may be far from my hearing.' A scholiast neatly paraphrases: εἴθε δὴ τοῦτο οὐχ δύως μή ('not only not') θεούμε, ἀλλὰ μηδὲ ('not even') διούμαυ.

274. νόκτα μέν has as correlative πρῶτος (τέ) (l. 277).—εἴ τις ἀγορῇ σθένος ἔχομεν, 'in the gathering place [of Troy] we shall hold back our troops.'—σθένος = δύναμις, στρατίς (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. στρῖβες τ' ἐν τῆς ἀραιτεῖαι, 'and the two-leaved doors that fit upon them.'

276. ἔκεγμέναι, 'yoked,' fastened with bolts (*δχῆσε*). See Schuchhardt, *Schliemann's Excavations*, p. 105, where the great gate of Tiryns is described.

278. τῷ δ'(τέ), Achilles, unnamed as before, l. 257.

279. περὶ τείχεος, 'for the [city] wall,' like l. 265.

281. ἡλασκάζων, intensive form; to be associated with ἡλασκοντις, B 470, and ἡλασμα, 'wander.'

282. εἰσω, within the city.

283. περὶ μν κτλ., in construction like A 29.

285. ταῦτ' (α) κτλ., § 121.

286. Hector disdainfully applies a shameful word, ἀλημέναι (from εἰλω), to the retreat proposed by Polydamas (ll. 254, 255).

287. ἀλημένοι, εἰλα.

288. μέροτε: note the ictus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μερόπων ἀνθράκων, A 250, etc.

289. μιθόσκοντο, 'used to speak of [the city] as'; with double accusative.

290. δέμαν, genitive of separation after ἔκαπολατε, 'have been lost out of the houses.'

292. περνάμεν' (α), 'sold,' in trade; to support the besieged city and pay the allies (cf. note on I 402).

298. τελέσσοντι = τελέσαιν.

299. ἔγρηγορθε (ἔγειρω), perfect imperative active (probably), second person plural, 'keep awake.' The form is equivalent to ἔγρηγόρτε. Compare τένοσθε (Γ 99).

300. To cast a slur on Polydamas, Hector suggests that his counsel betrays over-anxiety about saving his property; and as the course that Polydamas advises will lead only to the destruction of the city and the consequent loss of everything, Hector proposes with fine irony that advocates of this course at once share their goods with the mass of the Trojans,

who—rather than the Achaeans—ought to be allowed to enjoy them, if the goods are bound to perish anyway.

302. **τῶν**, relative; translate by conjunction (*γάρ*) and demonstrative: 'for it is better that every man of them [**τῶν**] should enjoy them.'

304. **ἴγερομεν**, aorist subjunctive.

305. **παρὰ ταῦθων**, 'from beside the ships.'

306. **αἴ κ' ἀθληστ**, add **μάχεσθαι**.

308. **καὶ φέρομεν**, an emphatic future, here contrasted with the optative, **καὶ φερούμεν**, on which *less* stress is laid. Monro, *Homeric Grammar*⁸, § 275 (b).

309. 'Ares "is our common lord" [Chapman] and often slays the would-be slayer.' Compare Z 339, **νίκη δὲ ἐπαινεῖται κύδρας**, with note; and A 537, **ἐπιψῆλος δέ τε μαλαρεῖς Αρῆς**, 'Ares rages indiscriminately.' A similar sentiment is found in Cicero, *Pro Milone*, 21, 56.

314. With **αὐτῷ τὸν Ἀχαιοὺς** the narrative continues the scene described in ll. 281–288; before, the mournful procession was pictured; now the chief figures are evidently in the lodge of Achilles.

318. **ἀδυτοῦ λέγοντος γόνοιο**, 'led the choking cry of sorrow.'—For **ἀδυτοῦ** see note on B 87.

318. **ὅς τε** (always two words in Homer), 'like.'—For quantity of **τε** see § 38.

319. **ἴπετο**, 'by stealth.'

322. **εἰ**, 'in the hope that.'

325. **ἐν μηρύροστοις**, 'in the home of my father' (Peleus). Nestor tells (A 765 ff.) how he and Odysseus went to Phthia, in the time before the Trojan war, to enlist warriors; and there they secured not only Achilles, but Patroclus as well; Menoetius, the father of the latter, was likewise in Phthia at the time. This occasion is alluded to also in I 253. Why Patroclus was brought up away from his home, Opus, is told in Ψ 84 ff. When a young boy, he accidentally killed a companion in a quarrel; and his father brought him, an exile from home in consequence, to Phthia, where King Peleus kindly received him and made him the companion and squire of his own son.

328. **περικλυνόντος υἱόν**, 'his son grown famous.'

327. **ἐκτέρσαντα** and **λαχόντα** (**λαχχάνω**), with **υἱόν** (l. 328).—**ληγόσ αἰσαν**, 'allotment of booty.' Evidently it was later than this that Thetis imparted to Achilles his destiny.

329. **δμοῖην**, here 'the same.'

333. **εἴμι**(*t*) has future meaning as in Attic Greek.

338. **αὕτως**, 'as you are,' cf. l. 198.

341. **καρδόμεσθαι**, 'won with toil.'

342. **πόλτες**, § 103.

345. λούσεται δέω, a verb of cleansing, takes two accusatives; cf. II 667 f. and note.—*βρότον*, to be distinguished from *βροτόν*.

346. κυρλαφ, two syllables; similarly, ἐννεάποιο (l. 351) must be read with four syllables (§ 48).

352. λεχέσσοτ, to be thought of as something different from the improvised λεχέσσοι of l. 283.—ιανῆ, the α (long) proves this to be the adjective, 'enveloping.'

357. Επρήγας καὶ Ήρα, 'really then you have worked your will.' Zeus speaks with irony; he was not unaware of the part played by Hera, after all; cf. l. 168 and ll. 181–186.

358. η̄ φά νν κτλ., 'is it true then, as it seems, that the long-haired Achaeans are your own children?' i. e. because you care for them as for your own flesh and blood. The idiom φα . . . έγένοντο, 'were all the time, it now appears,' is familiar: cf. Γ 183, Π 38.

360, 361 = A 551, 552.

361. μηθεν, here 'question.'

362. 'Surely now [μὲν (= μὴν) δὴ], even a man [καὶ βροτός τις], I suppose [τοι], although he is mortal and knows not so many counsels [as I], is likely to accomplish [his purpose] with regard to a fellow man.'—That δνθροί is dative of disadvantage is suggested by the parallel expression, Τρέσσοις . . . κακὰ ράψαι (l. 367).

364. πώς δὴ ἔγα γ'(ε) belongs to οὐφελον (l. 367): 'why then ought not I.'

365. διμφότερον, adverbial. 'Both because [indicated by dative] . . . and because [οὐνεκα].'

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and 616.

371. For some famous works of Hephaestus see note on A 608.

372. θιστόμενον, 'bustling.'

373. σπειδοντα, 'busily at work.'—τάννας, 'in all.'

375. 'Placed golden wheels beneath the support [or 'feet'] of them each.'—τρόδ belongs to θήκειν.—πυθμένι is dative after τρόδ, locative in origin.—οψ'(ε) with its appositive ἑκάστη is dative of interest.—A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alcandre—is mentioned, § 125–135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, *Hom. Epos*³, p. 108, footnote 13, who compares among other illustrations *I Kings* vii, 27–38).

376. οἱ = αἰτρῆ. —Θέον δυσαλατ' ἀγῶνα, 'might enter the assembly of the gods.'

377. θαῖμα ιδέσθαι, cf. l. 83.

378. τόσσον, adverbial, 'so far.'—ἴχον τέλος = τετελεσμένοι ήσαν. 'And they were [so far =] almost completed, only the cunningly wrought ears were not yet fixed on.'

379. 'These he was preparing to fit, and was forging the rivets.'
380. ιδείησον πραγμάτων, cf. A 608.
383. ἀμφιγυνήσας, cf. A 607.
- 384 = Z 253, where see note.
385. τανόπελε, for meaning see Introduction, 20.
386. πάρος γε κτλ., 'hitherto, at least, you have not at all been used to visit us often.'
387. ξένια [ξέρα], 'entertainment' = ξενία, l. 408.
390. ποστίν, 'for the feet.'
392. ὡςε, 'so,' 'as you are,' with a gesture of hurry, nearly equivalent to 'at once.'
393. Hephaestus, in his workshop, very likely does not see Thetis, but shouts out the following reply to Charis.
394. For θεανή τε καὶ αἰδοίη see Γ 172.—**ἴνδον**, is 'in my hall.'
- 395-397. A different account from that given in A 591.
405. ισταν, here from οἴσα, not εἴμι.
409. δηλα, 'tools' of a smith, here.
410. πλαστ, 'monster' because big and strange in looks.
414. ἀμφί, adverb (§ 168), 'on both sides.'
418. θέραζε, 'forth' from his workshop into the hall (*μέγαρον*) where Thetis was; cf. ll. 393, 394.
418. ξεῖησον νερῆσσων ἐκυται, 'like living maidens.' Yet there is no reason to believe that the poet was familiar with the sculptor's art; quite the contrary, for this had not yet been developed in Greece. (See E. A. Gardner's *Handbook of Greek Sculpture*, pp. 68, 69.) These golden maidens—like the gold and silver hounds, immortal, that guarded either side of the door of Alcinous's palace (η 91-94), or like the intelligent ships of the Phaeacians (θ 556-563) that needed neither pilots nor rudders—are simply pictures of the poet's fancy. They belong in the same fairyland with the 'automatic' tripods (ll. 373 ff.) and bellows (ll. 468 ff.).
420. ἀθανάτων δὲ θεῶν κτλ., 'and they have knowledge of handiwork from the immortal gods.'
421. ηταίθα, 'at the side of,' to support his tottering steps.—**ἴππεν**, not simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. I 364, 377.
- 424, 425. The same words were used by Charis (ll. 385, 386).
427. εἰ τετελεσμένος ἔστιν, 'if it can be accomplished.'
431. ἐκ παστῶν (§ 70), 'more than all goddesses beside.'
432. ἀλιάων, cf. l. 86.—**βάμασσεν**, 'made subject,' 'forced to wed.'
- Cf. l. 85. The goddess Here assumes the responsibility in Ω 59 ff.:
- αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ήν ἐγὼ αἰτή
θρέψα τε καὶ ἀτίτηλα ('nursed') καὶ ἀνδρὶ πόρον παρδεκουτίν ('wife'),
Πηλεῖ.

434. πολλὰ μάλ' οὐκ άτλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

435. Δόλα δέ μοι νῦν, complete with Ζεὺς ἀλγε' έθωκε (l. 431).

436. Δόλε, subject, Zeus.—γενέσθαι τε πραφίμεν τε reminds one of A 251, τράφεν ἡδ' ἐγένοντο. τράφεν, however, is passive in form, while πραφίμεν is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

437-443 = 56-62.

444, 445. Cf. II 56, 58.

446. τῆς (genitive of cause) ἀχέων, 'grieving on account of her.'—φρίνας Ιφθίαν, like φθινόθεσπε φίλοις κήρ, A 491.

455. πολλὰ κακὰ ρέβαντα, 'after he had made much havoc,' to be translated after Μερούσιου . . . νῖστρ.

457. τὰ σὰ γούνατ' ικάνομαι, 'I have come to these knees of yours,' i.e. 'I beseech you.' Cf. A 407, etc.

460. ή γὰρ ἦν οἱ [ἄπλα], 'for the arms that he had.'

464. θυνάμην, Attic Greek would express the wish with the indicative rather (§ 202): εἰ γὰρ ἔθυνάμην. 'Would that I were able to hide him far from horrid-sounding death.'—For ὥδε see ὥς (l. 466).

465. ικάνοι, protasis of condition.

466. ὥδε (l. 464) . . . ὥς, 'as surely as.'—οἴα τις, 'so wonderful that many a man' shall marvel.

467. θαυμάσσεται is very likely aorist subjunctive in a relative clause of purpose (not an Attic construction), although, so far as form goes, the verb may be future indicative (§ 145) as well.—For πολέων (also O 680, etc.) see § 106.

470. πᾶσαι, 'in all,' like πᾶντας, l. 378.

471. παντοίην . . . ἀντηῆν, 'blasts of every degree,' i.e. violent or gentle or any grade between.

472. 'To assist [§ 211] him now when working fast, and now again after whatever manner Hephaestus desired and the work was being finished'; i.e. and now in turn to accommodate his wish and the demands of the work.

473. ἀθλοι and ἀθλοι are protases of the past general condition. ἀθλοι, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is ἀνθλοι, 'demanded' (van Herwerden).—Van Leeuwen, *Enchiridium*, § 257.

THE SHIELD OF ACHILLES

In shape, the shield may have been of the Mycenaean type (for which Reichen argues), covering the person from head to foot (Introduction, 28);

or it may have been smaller, and round, the well-known later form. The poet says that it was composed of five layers (*πεντάχειρ*), but gives no further information as to the material, unless the passage in Υ (ll. 270–272) be cited, the genuineness of which was suspected even in antiquity:

. . . ἐπεὶ τέντε πεντάχειρας ἔλαστε κυλλοποδίων,
τὰς δύο χαλκειας, δύο δὲ ἔβοις κασσιτέριοι,
τὴν δὲ μίαν χρυσῆν.

'For five layers the lame god had forged, two of bronze, and two inside, of tin, and one of gold.'

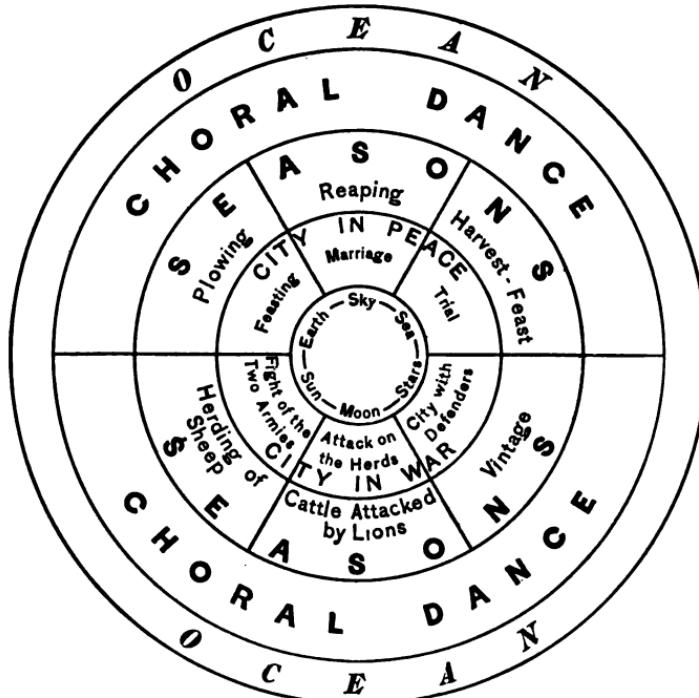
Of whatever value the lines may be, they indicate at least a feeling that the five layers were composed of metal, rather than of the usual material, ox-hide. This has been the prevailing view from ancient times; and indeed metal layers are not out of harmony with Hephaestus's other works: the shield-strap of silver (l. 480), the helmet-plume of gold (l. 612), and the leggings or greaves of tin (l. 613). It is usual to assume that the five layers varied in diameter, the largest lying undermost and the others following in order of size. The smallest was a round boss on the outside of the shield. The edges thus formed five concentric rings, and the central boss was encircled by four zones. It is a shield of this pattern that has suggested to archaeologists the common distribution of the scenes on Achilles's shield into five fields.

Reichel, who gives a new interpretation to *ἄντυγα τρίπλακα* (ll. 479, 480) is a threefold rounded surface (*gewölbte Fläche*). This, he thinks, means three layers of bronze of decreasing sizes, which probably covered five layers of hide (l. 481). So he has three concentric fields, instead of five, on which to distribute the scenes. Such a shield of hide covered with bronze more nearly resembles the normal Homeric form: the shield of Ajax, for example, may be compared (note on II 106). But in many other respects Reichel's views about the shield of Achilles are decidedly antagonistic to those generally received.

It has been debated whether the pictures on the shield are altogether a creation of the poet's fancy, or whether they had a basis in fact. On the whole, the most reasonable conclusion is that actual models of the various scenes did exist and had been seen by the poet—whether Phoenician or Egyptian works of art, or Greek imitations, or, as is not improbable, original Greek works of the Mycenaean type. The technique that the poet had in mind is quite probably that seen in the Mycenaean dagger blades, a bronze plate on which are inlaid figures in gold, electrum (an alloy of gold and silver), and a black enamel. (See Tsountas and Manatt, *The Mycenaean Age*, pp. 201, 202; Schuchhardt, *Schliemann's Excavations*, pp. 229–232.)

The position of the various pictures on the shield is not clearly indi-

cated by the poet. The ocean, to be sure, he distinctly locates (l. 608) around the rim; and it is a natural inference that the heaven, earth, and sea (ll. 488-489) occupy the center. Beyond this, however, there is no certain clue. On the three zones between the ocean and the central disk



THE SHIELD OF ACHILLES

After Brunn, *Griechische Kunstgeschichte*, Book I (München, 1893), p. 74.

the other pictures are to be arranged—from the center outward, as some contend, or from the ocean inward, according to others. Of chief importance to observe is the antithetical arrangement, not only of different scenes in pairs, but even of different parts of the same scene.

The poet's object is evidently to present a view of contemporary life—of the world as he knew it. Conspicuous by their absence are scenes of the sea and ships.

[Among important or recent works on the whole subject: Helbig, *Das homerische Epos*, pp. 895-416; Murray, *History of Greek Sculpture*,

vol. i, chap. iii; E. A. Gardner, *Handbook of Greek Sculpture*, pp. 69–72; Reichel, *Homerische Waffen*³ (Wien, 1901), pp. 146–165; A. Moret in *Revue archéologique*, vol. xxxviii (mars–avril, 1901), *Quelques scènes du Bouclier d'Achille et les tableaux des tombes égyptiennes*. The last named is interesting for its illustrations.]

479. ἀγρύα . . . τρίγλαῦτα, 'threefold rim.' The reference may be to three thicknesses of metal about the rim to give strength; or to a three-fold ornament of metal rings or bands about the circumference of the shield (Helbig, *Hom. Epos*⁴, pp. 385, 386).

480. ἐκ δ' ἦ, 'and from it he let hang'; βάλλε, here rendered freely, is understood.

486. Παρίσος, MSS. Πρίσος, 'of Orion.'

488. οἱ τὸν αὐτὸν στρέφεται, 'which turns in the same place.'

489. In the knowledge of the Homeric Greeks this northern constellation (*Ursa Maior*) alone did not set; the other northern stars seem not to have been reckoned.

490. The city in peace, which is placed in contrast with the city in war (ll. 509–540), contains in itself two opposed scenes: the happy marriage (ll. 491–496) and the trial (ll. 497–508).

491. γάμοι, εἰλιτίαι, etc., the plural seems to refer here, as often, to different parts of but one object; a marriage, a feast, etc.

493. ἡγίαν (ἀγίαν) for ἡγίαν, § 42.—πολύς, 'loud.'

495. βοήν έχον, cf. note on II 105.

496. θαύμαζον, 'gazed in wonder.'

497. The trial scene begins. No attempt is made in these notes to set forth all the possible interpretations of ll. 497–508. For further explanations reference may be made to Schömann's *Antiquities of Greece*, English translation by Hardy and Mann (London, 1880), *The State*, pp. 27, 28; to Walter Leaf, *Journal of Hellenic Studies*, vol. viii, pp. 122 ff.; and to Gardner and Jevons, *Manual of Greek Antiquities*, pp. 407–409. The whole description of the trial scene is so vague and confused that a question has arisen whether the poet was not trying to describe some actually existing work of art of which he but imperfectly understood the meaning. A similar criticism has been applied to others of the scenes also.—εἰν
ἀγορῇ, 'in the gathering place.'

498. εἴνεκα πονῆς, see notes on I 632, 633.

499. οἱ μὲν εἶχετο κτλ., 'the one man claimed that he had made payment in full, but the other denied that he had received anything.'

501. 'And both were eager to get a decision before a referee.'—The literal meaning of πειραπ in this instance is probably 'end.'

502. διμήτε διωγοῖ, literally 'dividedly helping' (cf. B 13 for διμήτης); 'divided in approval,' 'taking sides.'

503. γέροντες, 'elders,' who formed the council.

505. There was but one scepter, which a herald put into the hand of the elder who was about to speak his judgment. Cf. A 234 ff., Γ 218.—κηρύκεον, 'from the heralds.'

506. τοῖσι, 'with these [continuing the plural idea, σκῆνητα] then they sprang up and in turn gave their decisions.'

507. δέω χρυσοῦ τάλαντα, not a very large sum in Homer's time. Cf. note on I 122.

508. 'To give to him among them [the elders] who should speak the most righteous judgment.' Probably the two talents were deposited at the beginning of the trial, one by each litigant; they seem to be intended for the elder whose decision prevails.

509 ff. The probable interpretation of the somewhat confused narrative of the *siege scene* is as follows: The enemy's army in two divisions (*δέω οὐρατοί*, l. 509) is besieging a city; they are considering (1) whether to continue their attacks with the hope of ultimately sacking the city, or (2) whether to propose terms of peace, the condition being, after an ancient custom, equal division of property (l. 511) in the city between besiegers and besieged. The citizens, however, who are quite unwilling to come to terms (l. 518), form an ambush near a stream (l. 521), where the enemy's cattle must come for water. The ambush is successful, they capture the cattle (l. 528) and kill the herdsmen (l. 529). The enemy, who are sitting in council, hear the commotion, and hurry (ll. 530-532) to the spot; whereupon a fierce battle is joined (ll. 533-540).

509. Probably the poet had in mind an actual picture of a siege, in which the city occupied the center of a group, and the enemy held either side; so he speaks of *two armies*. See the picture in Dr. A. S. Murray's restoration (*History of Greek Sculpture*, chap. iii) or Helbig's *Plate I (Hom. Epos)*.

510. διχα κτλ., they were divided (*διχα* = 'in two ways') in counsel.

511. ἀνδρῖα πάντα δάσσεσθαι. Similarly (X 117-120) Hector debates with himself whether he shall try to make terms with the Greeks by proposing to divide equally between them and the Trojans the property of Troy.

512. ἔργεν, cf. I 404.

513. οἱ δ' (δ), the townspeople, who were being besieged.—λόχῳ, 'for an ambush.'

515. φύεται (ε), 'were defending' (§ 142, 4, b).—ἔφεραστες, with οὐλοχοῖς and τέκνα, an agreement in sense; for τέκνα includes 'boys.'

516. οἱ δ' ἤραν, 'and the men of the city were going forth' into ambush.

517. οὐθῆν (έννυμι), third person dual of the pluperfect; cf. οὐσσο, Γ 57.

519. ἀμφίς, 'apart,' not associated with the fighters (Van Leeuwen).—λαοὶ δὲ οὐδέποτε, 'and the men beneath,' i. e. depicted below the gods, who were of towering stature.

520. 'And when at length they came where there was opportunity [εἰκῇ] for them to lie in ambush.'—εἰκῇ = Attic ἐρεξάπει, 'it was possible.'

523. τοῖσιν δέ τι, 'and for them'—the men in ambush.—ἀπόστρεψε . . . λαῶν, 'at a distance from the men' (in ambush).

524. δέργαντος, δέργαστρος, 'biding until,' like I 191. The flocks and herds were the property of the besieging army.

525. οἱ δέ, the sheep and cattle.

527. οἱ μέν, the townsmen who were in ambush.—τὰ refers to the same cattle as οἱ δέ, now regarded as 'things.'

528. τάχυντος ἀμφί [for ἀμφιτάχυντος(ο)], 'cut off,' 'made booty of.'

529. ἔπι, 'in charge' of the cattle.

530. οἱ δέ τι, 'the besiegers, whose cattle were being captured.'—πολὺν κέλαδον παρὰ βουσῖν, 'great hubbub over the cattle.'

533. μάχην must be translated with στησόμενοι, 'joining battle'; its position would suggest that it be taken with ἐμάχοντο as well, as cognate accusative.

537. Οὐκε (subject, καὶ), in place of which ἔλκουσα might be expected; but the poet is busy picturing the scene in striking phrase; he does not take the trouble to heed logical construction (Cauer, *Homerkritik*, p. 261). Cf. I. 175 and note.—ποδοῖν (§ 172), 'by the feet.'

539. ὄμλευν, subject, the men.

541. ἑτοῖα = ἑτεύξ(ε) (I. 483), ποίησε (I. 490). It is probable that the series of pictures beginning with this line is intended to illustrate occupations of the various seasons (ll. 541–589). Spring is represented by the plowing (ll. 541–549), summer by the reaping and harvest feast (ll. 550–560), autumn by the vintage (ll. 561–572), and winter by the herding (ll. 573–589). The last scene is also marked as belonging to winter by the mention of the 'noisy river' (*ποταμὸν κελδόντα*, l. 576), for in Greece the rivers are swollen only at the end of the rainy season of autumn (Reichel).

545. δέ τι, § 31.

546. τοι δέ, 'and others.'—ἄντες δύμους, 'along the furrows.'

548. ἀγροπολέην κτλ., 'and it was like real plowed land, although it was made of gold.'

549. πάρι, 'exceeding great' wonder.

552. μετ' δύμον, 'after the swath,' i. e. 'in swaths.'

556. πάρεχον, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf. *ἱερεύσαντες*), which is regularly seen in Homeric banquets.

560. '[Women] were sprinkling white barley in abundance [on the

meat] for the reapers' dinner.' In the *Odyssey* also (§ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon ($\delta\ \delta\ \lambda\lambda\phi\tau\alpha\ \lambda\epsilon\upsilon\kappa\ \pi\delta\lambda\upsilon\epsilon\nu$).

562. ἀνά, 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With κυανέην κάπετον understand ξλασσεν, for the meaning of which cf. A 575, I 349.—κύανος was evidently used like the many-hued gold and the tin and the silver, for inlaying; it has been shown to have been a blue glass paste (cf. Schuchhardt, *Schliemann's Excavations*, pp. 117, 118).

565. αὐτήν, the vineyard.

567. ἀταλλά φρονίστρες, for meaning see foot-note on Z 400.

568. φέρον, to the wine vat.

570. λιμερόν, a 'yearning' melody, cognate accusative with κιθαρίζε. The usual translation is 'lovely' tune.—τῷο, 'to its accompaniment'; the lyre accompanied his song.—The Linus song was a plaintive melody, apparently widely known in very early times. "Linos is the same as Λῖνος, the refrain of the Phoenician lament (*ai lēnu*, 'woe to us') which was introduced into Greece, where it was supposed to mean 'Woe, Linos.' Hence the mythical name, Linos. The lament was sung throughout the Semitic world by the women, 'weeping for Tammuz'" (Sayce, *Ancient Empires of the East, Herodotos*, I-III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 43, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. τοι 84 κτλ., 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. χρυσεῖο, genitive of material.

575. κόπτρου, 'cow-yard.'

583. λαφύσσετον, irregular for λαφυσσέτην, imperfect, third person dual.

584. αὗτως, cf. B 342.

585. δακίειν, 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. σταθμοῖς κτλ., "stables, cottages, and cotes" (Chapman). The cottages were roofed (*καπηρέφεας*), the cotes (*σηκοῖς*) very likely not.

590. χορόν, 'dancing place.' Some render by 'dance.'

594. ἀλλήλων κτλ., 'taking one another's hands by the wrist.'

595. λεπτὰς θέρας, 'fine garments' of linen.

596. σταύ(ο), pluperfect of στένει. The youths' tunics, too, were probably made of linen. It would seem that in the process of weaving, the linen threads were sometimes moistened with oil, to make them pliable and shining. So 'slightly shining with oil' means that these garments had not yet lost the impress of their dressing of oil, that they were brand-new.

598. ἄξ, 'dangling from.'

599. ὅτε μέν, correlative with ἀλλοτε δ'(ε) (l. 602), 'sometimes' . . . 'and at other times.'—θρέψασκον, see τρέχω. —ἐπισταμένοις, 'cunning.'—The meaning is this: the boys and girls at one time would grasp one another's hands, form a circle, and whirl around like a potter's wheel; at another time they would form parallel lines facing each other; then they would run to meet or perhaps pass through each other's line.

602. ἐπὶ στάχαις, 'in rows,' 'in lines,' like Γ 113.—ἀλλήλουσι, the connection is obscure: interpreting as ἀντιμέτωποι ἀλλήλους γιγνόμενοι (scholium) one may translate: 'forming [in rows] face to face with each other.'

604. τερπόμενοι, with διμίλος, agreement according to sense.

606. μολπῆς ἔξαρχοντος, supply δαιδοῦ, 'as the minstrel struck up his song.'

612. ὑκεν, 'let fall,' 'let flow down.'

613. κυνηγίδας κτλ., 'greaves of pliant tin.' So greaves as well as baldric (of silver, l. 480) and helmet plume (of gold, l. 612) and shield were extraordinary and more splendid than commonly. See Introduction, 30.

617. τεύχεα μαρμαρόντα, Vergil's "arma rariantia" (*Aen.* VIII, 616).

BOOK XIX—T

1. This line marks the beginning of the twenty-seventh day of the poem—the fourth day of battle, which is the last that the Iliad contains. The day is not ended until the twenty-second book (X) is done.

3. ή δ'(ε), Thetis.

8. ἔάσωμεν = ἔάσωμεν.

9. ἕπει δὴ πρῶτα, 'since once for all,' like A 235.

10. δέξο, § 181.

18. ὁς . . . ὁς, like A 512, 518.—With the sentiment a scholiast compares π 294 (= τ 13): αὐτὸς γάρ ἐφέλκεται ἄνδρα σίδηρος, 'steel alone draws

a man to itself,' i. e. even the sight of weapons fires men. Compare note on § 34.

21. *οτι* *τέματες κτλ.*, 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

24. *μων*, 'before my eyes,' or 'ah me!' Cf. § 61.—*πλόν* is naturally and simply taken as object of *καθδύσαι* (*κεραδύσαι*) in the next line; like *κατράνεται Διὸς δόμον* (Θ 375), 'entering the house of Zeus.' Cf. *μων . . . έδε*, l. 16. Some editors prefer to make it divide with *νεκρόν* (l. 26) the function of object of *δειπίσσωσι*.

27. *τικ' εἰδὼν πέφαται* (root *φεν*), 'for his life is slain and fled' (*τικ*).—*σωτήρι*, supply *νεκρός* as subject.

30. *τῷ*, 'for him,' i. e. 'from him.'

31. *μυλας*, in apposition to *φῦλα* (l. 30), instead of *μυλῶν*, as B 469.

32. *κῆται*, probably for an original *κέτεαι* = *κέτεται*, subjunctive of *κέμμαι*.

33. *εἰει τῷδε* *ἴσται κτλ.*, 'always shall his flesh be sound [as now] or even better' than now; for the gods are all-powerful; *θεοὶ δέ τε πάντα δύνανται* (κ 306).

35. *ἀποστάντα*, with iotus on *o*, § 39. Cf. *σμερδαλέα ἴδχων* (l. 41).

39. *κατὰ βινῶν*, 'down through the nostrils.' For the embalming see note on II 456.

42 ff. The sense is: even those that formerly remained behind among the collected ships on this occasion went to the assembly (l. 45).

43, 44. 'Both those that were pilots and held the rudders of the ships and those that were stewards.'

46. *διε*, 'although,' like § 248.

47. Diomedes had been wounded by Paris in the foot with an arrow (Λ 377); Odysseus had been hit by Socus in the side with a spear (Λ 437).

50. *μετὰ πρώτης ἀγορῆς*, 'in the front of the assembly,' a place of distinction.

56, 57. *ἢ με τοι κτλ.*, 'as it now appears [*ἴη*], was this strife [*τόξε*] really [*ἴη*] better for us both, for you and for me, when we two' etc.

61, 62. *τῷ*, 'then.'—*δεδέξθεντον κτλ.*, 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.—*ἴηντος ἀπομηρύκαντος*, cf. I 426.

68. *μέν*, 'to be sure.'—*τό*, 'this,' i. e. the matter of our strife; supply *ἡν*.

65. Cf. note on II 60.

67. *οὐδέ τι με χρή*, cf. I 496, II 721.

71. *ἰανέψεν*, the poet seems to have in mind the boastful words of Polydamas (§ 259), when he puts this expression into the mouth of Achilles.—*ἄλλα τούτῳ οὐτε κτλ.*, 'but I think many a one will joyfully bend his

knees to rest.' Compare with the idea here expressed § 270 f. The strain of flight on the Trojans' part is imagined as intense.

276. *εἰψηρήν*, adjective in sense of adverb, 'quickly.'

278. *Σάρα*: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in T) Odysseus, accompanied by the sons of Nestor and other Greeks, has brought them from Agamemnon's lodge to Achilles, in the assembly. The poet enumerated them a few lines before this :

ἔπειτα μὲν ἐκ κλισίης τρίποδας φέρον οὐδεὶς οὐ διέστη,
οἴωντας δὲ λέβητας δεῖκοσι, δάνδικα δὲ τίτους
ἐκ δὲ θύγρου αἵφα γυναικας ἀριμόνα τρύγα ιδύεις
ἔπιτι, ἀλλὰ δηδούστην Βρισηΐδα καλλιερρόν.
χρυσούν δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
ἡρχ', διὰ δὲ ἄλλοι δώρα φέρον κομρῆτες Ἀχαιῶν (T 243-248).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (ll. 249-266). Cf. I 264-276.

281. *εἰς ἀγθάνη*: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. *ἄμφ' αὐτῷ χρυσέν* (*χέω*), similar in meaning to *Πάτροκλῳ περικείμενον* (l. 4).

287. *Πάτροκλε*, note the short penult (§ 4).—*μοι δειλῆ κτλ.*, 'dearest to my wretched heart.'—*δειλῆ* of course agrees with *μοι*.—For construction of *Θυμῷ* compare A 24.

290. *διψά μνοθό'* (a), 'on my return'; she has been absent since A 348.—*διψ μοι κτλ.*, 'how evil after evil always waits on me!'

291. *δυνδρα*, perhaps Mynes (l. 296); but Homer does not inform us.

293. *μοι μία . . . μήτηρ*, cf. Γ 238.

294. With *καστρυγέτους* (l. 298) a participle in agreement—like *δεδεῖγμένους*—after *εἶδον* (l. 292) would be expected; instead the poet breaks off the grammatical sequence (making an "anacoluthon") and begins a new sentence at this point: *οἱ πάντες*, 'they all.'

297. *κλαίειν*, to be taken closely with *ἴσακες* (l. 295).

298. *ἴξειν*: editors commonly supply 'Achilles' as subject of this infinitive and of *δαισεῖν* (l. 299); the sudden change of subject is not at all un-Homeric.

393. *λέπταδήν'* (a), 'breast-bands,' broad strips of leather passing about the breasts and shoulders of horses, like collars, and fastened to the yoke. See illustration in the Vocabulary.—*ἴσαν*, 'put,' 'set,' commonly taken as aorist of *ἴημι*, may also come from *ἴννυμι* or *ἴξω*.

396. *ἴφ' Τίτους*, 'on the chariot,' as usual.

401. 'Now bethink yourselves how to save your charioteer in some other [i. e. 'better'] way' than you cared for Patroclus.—*σωστήρευ* is

probably a mixed aorist infinitive (§ 153). By 'charioteer' Achilles means himself, although strictly the word designates Automedon.

406. ζεύγλη, perhaps the cushion under the yoke to ease the horses' necks. See the Vocabulary.

409. A reminder of Thetis's words, 296.

410. θέός, cf. note on l. 417.

415. νῶι δὲ καὶ κτλ., 'for we two would race even with the blast of Zephyrus,' their father, according to II 150.

417. θεῷ τε καὶ ἀνέρι, it is the dying Hector who reveals their names: Πάρης καὶ Φοῖβος Ἀπόλλων, X 359.

418. ἐρυθές κτλ., 'the Erinyes restrained his voice,' for, says the scholiast, they are watchful against violations of the law of nature. There is no doubt that Homer has lately been lapsing into fairy-land.

421. δ = θτι.

423. πρὶν Τράσας μέθην ἔλασαι πολύμοιο, 'until I have given the Trojans quite enough of war'; μέθη (originally an accusative) ἔλασαι means literally 'to drive to satiety.'

BOOK XXII—X

1. See note on T 1.—πεφύγότες, 'panic-stricken'; cf. φύγα, I 2.

7. Φοῖβος Ἀπόλλων, who had assumed the likeness of Trojan Agenor (as related ♦ 600).

9. αὐτὸς θνητὸς δέν agrees with the subject of διάκεις (l. 8); θεὸν δημιοτον, with the object με (l. 8). 'And have you not even yet discovered [me = με, an instance of prolepsis] that I am a god?' asks Apollo in derision.

11. Another taunting question: 'really now, are you not at all interested in the battle with the Trojans, whom you have routed?'—Τράσων πόνος = τὸ κατὰ τῶν Τράσων ἔργον (scholium). Τράσων seems to be objective genitive.

12. Δλεν, εἴλεω.

13. τοι μόρσιμος, 'at your hand doomed to die.'

16. ή κτλ., 'else surely' etc.

19. τίσιν, accusative of τίσις.

20. τισαμένη . . . παρεῖη, probably both verbs would be imperfect indicatives in Attic Greek (§ 207, 1), as protasis and apodosis of a present contrary to fact condition.

21. μέγα φρονέων, 'in high spirits.'

22. Note quantity of ultima of σενάμενος.—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.

23. τραυνόμενος πεδίοιο, 'stretching over the plain' (§ 171), i. e. galloping at full speed.

24. λαιψηρά, for λαιψηρᾶς.

26. πεδίοιο, as in l. 23.

27. οὐ τὸ ἀστέρι' (l. 26), . . . οὐ φα κτλ., 'like the star that rises in the late summer-time.'—διπάρης, genitive of "time within which."

30. τέρπεται = δέρνεται.

31. Imitated by Vergil, *Aen.* X, 273 f.:

Sirius ardor,

Ille sitim morbosque ferens mortalibus aegris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'

34. ἀναγκόμενος, object understood, χεῖρας.—ἔγεγένεται (from γέγωναι), 'he called out.'

38. μοι, dative of person interested: 'I pray you.'—ἀνίρα τοῦτον, 'the man yonder,' your foe.

41. σχέτλιος, an exclamation: 'implacable' (Achilles)! Cf. I 630.—αἴτε θεοῖσι κτλ., a grim wish, the sting lying in δοσον ἐμοί (l. 42). It amounts to αἴτε ἐχθρὸς τοῖς θεοῖς γένοντο (scholium).

46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.

47. ἀλιντῶν (εἶλο), genitive absolute with Τρόβων.

49. η τ' . . . ἐπειδή, 'surely in that case.'

51. πολλά, a 'large dowry'; see note on l. 472.

59. πρὸς δ' (4), 'and besides.' πρὸς is an adverb here.—'Have pity on me, unfortunate that I am [τὸν βουτηνόν], while I yet live.'

60. ἐπὶ γῆρας οἰδὲψ, 'on the threshold of old age,' i. e. at the end of life, when one's race has been run; the threshold from which one steps into death.

61. ἀπειδόντα, 'after beholding' many evils, which are enumerated in the following lines.

62. ἀπειδόντας, cf. Z 465.

65. νυόις, 'daughters-in-law.'

66. πρότυροι θύρων, 'at the front gate,' the entrance into the courtyard (*αὐλή*), guarded by great folding doors (*θύρησιν*); also referred to below (l. 71), ἐν προθύροισι.

67. ἀν (l. 66) . . . ἔρεσσιν, future indicative (§ 190).

68. τέψας τὴν βαλέν, 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on O 745.

70. οὗ, 'these,' i. e. the dogs.—πέρι, like II 157.

71. κ' (ε) (l. 70) . . . κείσονται, § 190.—νέφες τε κτλ., 'but for a young man it is in all respects becoming' etc.

73. πάντα, subject of ἔστι, to be supplied.—ὅππι φανῆη, ‘whatever appears.’

80. κολπὸν ἀνιψένη, ‘undoing the bosom’ or ‘baring the bosom.’ Perhaps with her left hand Hecabe unclasped her peplos at the right shoulder; then with the right hand (*ἐτέρηφι*) she lifted up her breast. Her left breast remained covered. On women’s dress see Introduction, 17.—*ἔτερηφι*, literally ‘with her other’ (hand).

82. τάδε, ‘this breast of mine.’

83. ἐπίσχον, in meaning the same as ἐπισχέναι, I 489.

84. φθὲ τέκνον, agreement according to sense, as below (l. 87), θάλος, δύ.

85. μηδὲ πρόμος κτλ., ‘and do not stand as champion against this foe.’

Cf. l. 38.

86. σχέτλιος, cf. l. 41.

88. οὐδὲ’ ἄλοχος πολύθερος, supply κλαβοτερα. — For πολύθερος cf. note on Z 894.—ἀνευθὲ . . . μέγα νῦν, ‘very far from us.’

91. πολλὰ, for quantity of ultima see § 38.

94. βεβρωκὲς κακὰ φάρμακ’(α) = Vergil’s “mala grama pastus” (*Aen.* II, 471).

95. ἀισθόμενος περὶ χαῖ, ‘coiling around his hole,’ cf. A 317.

101. The speech of Polydamas occurs in Z 254 ff.

102. ὥπο, ‘during.’ — τήνδ’(ε), the night just past.

109. ἀντηρ, with an understood ἐλθόντα, agreeing (as does κατακτείναντα) with ἡμί, the understood subject of νίσσθαι: it would be far better for me to meet Achilles ‘face to face’ and then to slay him and return, or to be slain by him in a glorious struggle.

110. αὐτῷ may be dative of agent with δλέσθαι (cf. ‘Αχιλῆς δαμασθεῖς, l. 55); or it may be taken with ἐμοὶ (l. 108) in the sense, ‘or myself to be slain.’ — The force of κεν is not obvious, for the infinitive does not stand in indirect discourse. The reading may be wrong.

111. A long protasis begins here and continues through l. 121; there the construction abruptly ends. The poet neglects to supply the apodosis.

113. ἀντίος θάθω, like ἀντίος ἐλθών, B 185, with genitive.

114. ‘Ἐλένην καὶ κτήματ’ (= κτήματα), objects of δωσέμεν (l. 117), which is an infinitive in indirect discourse after ὑπόσχωμα.

116. η τὸν νέκεος ἀρχὴ, ‘which [i. e. the carrying off of Helen and the treasures] was the beginning of the strife.’ The relative agrees with the predicate noun; its antecedent is the general idea that has preceded, rather than any particular word or words.

117, 118. ‘Ἀτρετῶσιν, indirect object of δωσέμεν.—ἄγειν expresses purpose.—Before ἀμὰ δ’ ἀμφίς understand εἰ δὲ κεν ὑπόσχωμα, ‘and if I promise that at the same time we will divide the other treasures equally with the Achaeans.’—ἀμφίς means here (as Z 502, B 18) ‘into two [op-

posed] parts.' The same sort of proposition for raising a siege was alluded to in § 511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the *ποινή* which Agamemnon announced that he would fight for (Γ 290).

119. Τρωσίν, 'from the Trojans.'—μερόπισθε, 'afterward.'—γερούσιον δρκον, 'an oath sworn by the elders' in behalf of the people.—With θλωματι understand εἰ δέ κεν.

121. This verse, wanting in the best ms., Venetus A, and others, may have crept in from § 512.

123. 'I fear I shall come and supplicate him, while he will not pity me,' Hector's hurried way of saying, 'I fear that when I come' etc., 'he will not pity me.' With this use of the independent subjunctive with *μή*, implying fear, compare B 195, II 128, § 8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), *μή . . . θλωματι* is a hortatory subjunctive, like διώ, Z 340, θεμ' (α), X 450; the meaning then would be: 'let me not' or 'I will not come and supplicate him, for he will not pity me.'

125. αἴτης, 'just as I am,' i. e. unarmed.

126. 'By no means may I now chat with him, "beginning at the oak or rock," as a maid and a lad gossip.'—ἄνδε δρυὺς οὐδέ δάνδε πέτρης δαριζέμεναι is a gnomic expression (*ταρούμα*) which seems to allude to old folk-stories (e. g. how the first men grew out of trees and rocks). A scholiast interprets it, ληράδες ἀρχαιολογίας διηγεῖσθαι, which amounts pretty nearly to 'make silly gossip over ancient stories.' Some prefer to interpret the words literally of a maid and a young shepherd talking 'from an oak or rock' where they are sitting.

130. εἰδόμεν (i. e. εἰδῶμεν), cf. Z 340 and § 193.

133. Πηλιαδά μελίην, cf. II 143 f.

137. φοβηθεῖς, 'in flight.'

139. Cf. Verg. *Aen.* XI, 721 ff.:

quam facile accipiter saxo sacer ales ab alto
consequitur pennis sublimem in nube columbam,
comprehensamque tenet pedibusque eviscerat uncis.

'As easily as the falcon, bird of augury, from his high cliff overtakes in flight a dove soaring in the clouds, and seizes and holds her, and rends her with his crooked talons.'

141. δέν λεληκάς (*λασκώ*), 'with shrill cry.'

142. ταρφέ (α), 'again and again.'

145. ἄριστον, mentioned Z 433.

148. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

148. For quantity of ultima of *ἀνατεννοει* see note on B 465.

151. θέρει, 'in the summer.'

153. *ἐπ' αὐτάσιν . . . ἤγρες*, 'near by them.'

156 = I 403.

157. With φέύγων supply δέ μέν, i. e. Hector.

160. ποσσών, 'in the foot-race.' Cf. Verg. *Aen.* XII, 764 f.:

neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant,

said of the struggle between Aeneas and Turnus.

No trivial prize is play'd, for on the life
Or death of Turnus, now depends the strife.—Dryden.

163. τόδι is demonstrative, agreeing with θεοῖς. A free rendering is 'there.'

164. ἀνθρός limits θεοῖς, a prize "in grateful honour of the mighty dead" (Pope). The allusion is to funeral games.

176. δαμάστορες, for meaning cf. II 438.

179–181 = II 441–443.

183. Τριογένεα: this epithet, best rendered 'Tritogeneia,' was not quite understood by the Greeks themselves. See note on B 103.—θυμῷ πρό-
φρον, 'in earnest.'

188. The poet who describes this race can hardly have thought of the heroes as armed with the big, heavy shields.

189. δρεσφί = ἐν δρεσι: or διὰ δρέσων.

190. Homer uses διὰ with accusative where Attic Greek uses the genitive. Cf. note on B 57.

192. δλλά, 'yet' the dog.

194–196. 'And as often as he made for the Dardanian gate, to dash before it [i. e. 'to take refuge'] under the well-built towers, in the hope that' etc. δρυδες with the genitive is illustrated also in Δ 335, Τρέσσων δρυδησει, 'make for the Trojans.'—It is possible, however, to understand ἀγασθαι as complementary infinitive, so that the construction becomes, 'and as often as he started to rush before the Dardanian gates'; then πυλῶν would limit ἀριστον.—For Δαρδανίαν see note on B 809.

196. οἱ, 'from him.'

197. 'Just so often Achilles headed him off [ταραφθᾶς] before [προ-
πάροιθεν] he escaped, and drove him back [ἀποστρέψασκε] to the plain.'

198. πορτικῶν, 'on the side of the city,' i. e. on the inside.

199 ff. Cf. Verg. *Aen.* XII, 908–914:

Ac velut in somnis, ocnlos ubi languida pressit
nocte quies, nequiquam avidos extendere cursus
velle videmur, et in mediis conatibus aegri
succidimus, non lingua valet, non corpore notae
sufficiunt vires, nec vox aut verba sequuntur:
sic Turno, quacunque viam virtute petivit,
successum dea dira negat.

And as, when heavy sleep has clos'd the sight,
 The sickly fancy labours in the night :
 We seem to run ; and destitute of force,
 Our sinking limbs forsake us in the course :
 In vain we heave for breath ; in vain we cry :
 The nerves unbrac'd their usual strength deny,
 And on the tongue the faltering accents die :
 So Turnus far'd, whatever means he try'd,
 All force of arms, and points of art employ'd,
 The fury flew athwart, and made th' endeavour void.—Dryden.

199. *ένεται*, supply *τις*.

200. *οὗ . . . τόν . . . οὐ*, 'the one' . . . 'the other' . . . 'the other.'

201. *οὐ*, Achilles ; *τόν*, Hector ; *οὐδὲ οὐ*, 'nor the latter' (Hector).

202. 'How would Hector have escaped death'—not ultimately, of course, but—'even up to this time unless' etc. !

205. *ἀνένευ*, 'nodded "no."

212. *Ωκεὶ δὲ μάστια λαβέν*, 'and taking them [*ταλαστα*, the balances] by the middle, he raised them up.' The heavier fate was the doomed one.

213. *φέρτο*, subject, *εἰσιμον ἡμαρ*, i. e. *κήρ*.

216, 217. *νῦν δύλτα . . . στρεσθαι κτλ.*, 'I think that we two shall carry off great glory' etc.

219. *τεφνυμένον γενέσθαι*, cf. Z 488.

220. *μάλα πολλὰ πάθοι*, 'should give himself ever so much trouble.'

229. *θέετ*(*ε*), cf. Z 518.

231. *στέωμεν*, second aorist subjunctive of *Ιστημι*. A preferable spelling would be the regular *στήσουεν* (§ 149), with *η* pronounced short, as in *δῆμος* often ; some mss. in fact read *στέόμεν*. The form in the text must be pronounced with synizesis.

234. *γνωτῶν*, 'brothers,' as in Γ 174.

235. *νοέω φρεστ* = *ἐν νῷ ἔχω*.

236. *οὐ*, irregularly lengthened.

250. *σ'*(*ε*) . . . *φοβήσομαι*, 'will flee from you.'

253. *Θούμη*, in sense of 'slay' ; its passive is *ἀλοίην*.

254. *Θεοὺς ἑτιδάρεθα* (*ἐπι-διδάρεθα*), 'let us take the gods to ourselves' as witnesses ; 'let us make' them 'our' witnesses.

255. *ἅρμονιάων*, used only here in the figurative meaning, 'compact.'

265. *φλῆμεν*, § 181.

266. *ἴτερον*, 'either you or I' ; cf. E 288, 289.

268. *παντοῖς κτλ.*, cf. Matthew Arnold's *Sohrab and Rustum* :

Speak not to me of truce, and pledge, and wine !
 Remember all thy valour ; try thy feints
 And cunning !

271. *Σαμάει*, future (§ 151).

274. *ἡλεναρο*, *ἀλέομαι*.

279. οὐδέ δῆτα πά τι . . . ήσθης, ‘and after all, it seems, you do not know’ etc. Cf. note on Γ 183.

280. τεθῆς, § 136, 10.—ἢ τοι ἴψης γε, ‘to be sure [or ‘although’] you thought you did.’ Cf. Π 61, Γ 215.

281. ἐπίκλωνος . . . μύθων, ‘deceitful of speech’; with τις, ‘a man of cunning words.’ You think you can frighten me by your bold speech so that I shall run, as before; and then you may transfix me as I flee; but you shall not (l. 283); I will face you squarely now (l. 284).

284. ιών μεμάτη (μοι), ‘as I press straight on’ to meet you.—δέρν is understood with θάσσον.

285. εἰ τοι Εἴσκε Θεός, in ironical reference to ll. 270 f., where Achilles boasts of Athene as his ally.

286. ἀς . . . κορύσαιο, for construction see note on Σ 107.

293. οὐδέ δὲλλ' ἔχε μελυμον ἤγκος: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.

294. In Α 32–35 Agamemnon’s shield is described; ‘and on it were twenty bosses of tin, all white.’ In this description there is a suggestion as to the meaning of λευκάσπιδα.

301. ἢ γάρ κτλ., ‘long since, it seems, this must have been the pleasure of Zeus’ etc. The comparative φθιτερον means that this doom of Hector ‘rather’ than any other fate was the pleasure of Zeus.

305. ‘But [only] when I have done some great deed and one for men hereafter to learn of.’ Cf. Β 119.

307. How may one account for the quantity of τό? § 37.

308. ἀλεῖς, ‘gathering himself together,’ from εἰλω.

313. πρόσθεν . . . καλυψεν, for meaning compare note on Ε 315.

315. τετραφάλη, see Introduction, 33.

316. ἀς . . . τα . . . θαυματας, ‘which [plumes] Hephaestus let fall thick’ etc.

319. ἀπθαμπ’(ε), supply σέλας, ‘radiance,’ as subject—unless the verb be used impersonally.

321. δεηγει μάλιστα, to find ‘where it [χρέας] would best give way’ to his spear. Or the verb may be used impersonally (cf. Σ 520), ‘where there was the best opportunity.’

322. This difficult line seems to contain two expressions, parallel in meaning, either of which may be eliminated without affecting the sense:

(a) τοῦ δὲ καὶ διλο μὲν ἔχε χρόα χάλκεα τεύχη, ‘now bronze armor protected his body in other parts’ [literally ‘as for the rest’].

(b) τοῦ δὲ καὶ τόσον μὲν ἔχε χρόα χάλκεα τεύχη, ‘now bronze armor protected nearly all [literally ‘so far protected’] his body.’

Construction (b) has been explained in a note on Σ 378; it occurs also in Δ 180. The combination of the two is found again in Ψ 454.

324. φαίνετο δ'(4), subject, χρές : 'but his flesh was exposed'; we say, 'he was exposed.'—ἡ κληρός κτλ., 'where the collar-bones part the neck from the shoulders.'

325. λακανίην, 'at the gullet,' may be regarded as an appositive to αὐχέρ'(a) (l. 324). This construction has been from ancient times recognized as difficult.—ινα τε κτλ., Vergil's "qua fata celerrima" (*Aen.* XII, 507).

329. δέρρα κτλ., the purpose is not that of the spear (*μελίη*, l. 328), but of the fate (*μοῖρα*, l. 308) that directed it.

333, 334. τοῦ δ' ἀνευθέν κτλ., 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

343. με (l. 342) . . . λελάχωσι (λαγχάνει), 'make me to share in,' 'may give me my portion' of fire. For Homeric burial customs see note on Π 456.

345. γούναν, cf. l. 338.

346–348. 'Would that anger and rage drove me—even me—to slice your flesh and eat it raw, for what you have done me, as surely as there is none that will ward the dogs from your head!' For the construction compare § 464–466, with notes.

350. στήσωσ' (i) (Ιστημι), 'weigh.'

352. οὐδὲ ὡς κτλ., 'not even at this price' shall your mother place *you* on a funeral bed.

354. πάντα, agreeing with *οἳ* understood.

356. προπόστομαι, 'I gaze upon' you.

358. τοῖς τι θεῶν μῆνια, 'a cause of wrath against you on the part of the gods.'—θεῶν, subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.

363. Cf. note on Π 857.

372. πλησίον ἄλλον, cf. B 271.

373. μαλακότερος ἀμφαφάσσομαι, is 'softer to handle.'

375. τις, 'many a man.'

379. ἐπει, first in the line, in spite of the short initial syllable (§ 36).

380. κακὰ πόλλ' . . . δο' οὖ, 'more evils than.'

381. εἰ δ' ἄγετ'(e), cf. note on A 302.

384. καὶ Ἐκτόρος κτλ., the genitive absolute here expresses concession.

386. ἀκλαντος, 'unwept,' in the ceremonial way.

389. The subject of καταλήθουσ'(αι) is indefinite: "they," i. e. 'the dead.' θανόντες.

395. μῆβερο, with two accusatives, 'devised . . . for.'

396. ποδῶν limits τένοντε, 'the tendons of both feet.'

397. ἔξηπτεν, 'attached thereto.'

400. μάστιξέν δ' ὑλάειν, supply ἵναν as subject of the infinitive, which is intransitive, 'he whipped his steeds to a run.'

401. τοῦ δὲ . . . ἀκομήνοτο, with κονίσαλος, ‘and from him as he was being dragged a cloud of dust arose.’

406. καλύπτετρη, see Introduction, 21.

409. κακυῖαι . . . οἰμογῆ, datives of manner and means, ‘were overcome with wailing and lamentation’; the former is used of the women, as the scholiast says, the latter of the men.

410. τῷ is neuter: ‘and it was quite like to this, as if’ etc. The sense is: such cries of grief were heard as would be raised if all beetling Troy were blazing in fire from the citadel down.

414. κόπτρον, ‘dirt’ or ‘dust.’ The expression κυλινδόμενος κατὰ κόπτρον has many ancient parallels, e.g. *Jeremiah* vi, 26: “O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes.” *Micah* i, 10: “In the house of Aphrah roll thyself in the dust.”

416. σχέσθε, ‘hold off.’

418. λίστωμ' (αι), § 198.

420. τοιόσθε, ‘such as I,’ ‘as gray as I.’

424. τῶν, genitive of cause. Compare Hector’s words to Andromache, Z 450–454.

425. οὐ . . . ἄχος, ‘grief for whom’ (objective genitive).

426. ὡς δύεται, what sort of wish? § 203.

427. τῷ κε κορεστάμεθα, ‘then we should have satisfied ourselves,’ ‘have had our fill.’

430. ἀδυνοῦ κτλ., see note on Z 316.

431. βεόμαι, probably parallel with βέομαι. See note on II 852.

435. δαδέχατ'(ο), for the form see I 224 and 671.

438. “Εκτόρος limits πένυστο (§ 174, 1).

441. διπλακα πορφυρένην, cf. Γ 126.

448. So when Euryalus’s mother heard of his death (*Verg. Aen.* IX, 476): “excussi manibus radii,” ‘the shuttle fell from her hands.’

450. θεωρ' (αι), for subjunctive see § 198. — θεωρ' (αι) = Attic ἀπίστα (§ 124).

451, 452. ἐν δέ μοι κτλ., ‘and in my own breast my heart bounds up to my mouth.’

454. αἴ γάρ δέπτ' οἵστος κτλ., cf. note on Z 272.

457. μη κατατάσῃ ἀγγυορίης ἀλεγυανῆς, lest he ‘have checked him from his woful valor.’ Andromache uses ἀλεγυανῆς with reference to herself, meaning τῆς ἔμοι λυπηρᾶς (scholium), ‘that causes me distress,’ because it carries Hector into danger.

459. τὸ δὲ μένος κτλ., ‘yielding in that mighty spirit of his to none’ — μένος is accusative of specification.

468. θέσματα is a general word, to which ἄμυνα (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.

469. **μητρικα** seems to indicate the same as *στεφάνη* (cf. § 597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates *κεκρύφαλον* and *πλεκτὴν ἀναδέσμην* from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (*πλεκτὴ ἀναδέσμη*), both useful and decorative (*Das homerische Epos*², pp. 219–226).

470. **κρήδαιμον**, see Introduction, 21.

472. **'Ηερίων**, see § 395.—**ἱθρα**, gifts of cattle, etc., originally paid by the suitor to the bride's father, to win his bride. In the course of the Homeric age—centuries long—the practice of buying the bride, which is here distinctly referred to, underwent a change, as did many other ancient Homeric customs. It is certainly true that the Homeric poetry continued into a time when the old custom was abandoned and that of historic Greece the rule; that is, into a period when, so far from having to purchase his bride, the suitor received a dowry along with her at the time of marriage. To the older period belongs the adjective *ἀλφεσίβουας* (§ 598). But to the new custom there are distinct references in X 51,

πολλὰ γὰρ ἔπιστε παιδὶ γέρων δνομάκλυτος Ἀλτης,

and I 147 f.,

ἔγδος δ' ἔπι μείλια βάσσων

πολλὰ μάλ', δοσ' οὐ πώ τις ἐρήθωκε θυγατρί.

(Cf. Cauer, *Homerkritik*, pp. 187–195.)

474. **ἀτυχομένην ἀπολέσθαι** (§ 212) ‘dazed unto death,’ i. e. so that she was like one dead.

477. **ἴη . . . αἰση**, ‘for one and the same portion,’ or ‘doom.’

484. **νήπιος αἰτως**, cf. § 400.

487. **φόγη**, ‘survives’; subject, the child Astyanax.

488. **τοι**, remote dative of the person interested, ‘you know he will always have toil and distress hereafter.’

489. **ἀπουρήσουσιν**, § 63, 3.

491. **πάντα**, ‘completely,’ adverbial.

493. ‘Pulling one by the cloak, and another by the tunic.’

494, 495. ‘And among them, when they are touched with pity, one puts a cup to his [i. e. the boy's] lips for a little time, and moistens his lips, to be sure, but does not moisten his palate.’ For meaning of *ἴτέσχεν* cf. I. 83 of this book and I 489; for the tense see § 184.

498. **οὔτως**, for meaning cf. § 392, 38.

500. With this line the description of the orphaned boy returns to Astyanax. From I. 487 to I. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam's grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.

505. *ἄντεσται*, ‘he shall suffer,’ § 192.

506, 507. See note on Z 402, 408.

513. *διθέλος*, for construction cf. *πῆμα*, Γ 50.

514. *εἴναι*, ‘that they may be.’

BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. *ἴν* = *ἴνδον*.—*μύν*, Achilles.

473. *ἐπ'*(*ε*), subject, Priam.

480, 481. ‘And as when dense blindness of heart seizes a man, so that he slays a fellow in his fatherland and comes to the land of strangers.’

489. *ἀμήναι* expresses purpose.

496. *Ιησ* ἐκ *νηδόν*, of Hecabe (Hecuba).

499. *καὶ αὐτός*, ‘even alone.’

503. *αὐτόν*, supply *με*.

506. *χεῖρ* = *χείρε*: ‘to take to my lips the hands of the man that has murdered my sons.’ Compare l. 478. Others understand *χεῖρ* = *χεῖρα* (or read *χεῖρ* = *χειρί*), and translate: ‘to reach [with] my hand to the mouth [or ‘chin’] of the man’ etc., comparing A 501.

510. *ἀνυσθεῖς*, ‘rolled up.’ “Low on earth” (Pope).

523. *κατακεισθαι*, ‘to sleep,’ undisturbed.

524. ‘For no good comes of’ etc.

528. *κακῶν*, supply *ἴτερος μέν*, ‘the one.’—*ἴτερον*, § 99.

529. ‘To whomsoever Zeus gives of these, when he has mingled them’ (i.e. the good and the bad gifts).—*τερπικέραυνος*, § 59.—On this story of the jars is perhaps founded the Epimetheus-Pandora myth, that appears first in Hesiod, *Works and Days*, ll. 69–104.

535. *ἴτερ' (τ)*, ‘extending over,’ ‘among.’

543. *εἴναι*, imperfect infinitive, ‘were.’

544. ‘All the territory that Lesbos bounds’ (*ἴτερὸς ἔπειται*).—*ἴτερον* (limiting *ἔπειται*) = ‘upward,’ from the south, Lesbos being a southern boundary.

545. *καὶ Φρυγίη καθύπερθε*, ‘and Phrygia on the east,’ according to a scholiast; the poet “bounds the kingdom of Priam on the south by Lesbos, on the east by Phrygia, and on the north by the Hellespont.”

546. *τάνω*, the inhabitants of the region just defined, genitive (here only) with *κακόθεα*: ‘among people of this region you used to rank first, they say, in wealth and sons.’—On *κακόθεα* cf. *εἴναι* (l. 543).

551. πρὶν καὶ κακὸν κτλ., cf. A 29. For the subjunctive cf. § 191.
 556. σὺ δὲ τῷδε' ἀνόνται, 'and may you have joy of this' (ransom).
 557. θερός, 'spared.'
 558. Bracketed because missing in many MSS., and evidently added by somebody who misunderstood the meaning of θερός (l. 557) and thought the sense must be somehow completed.
 558. οὐδεί, an instance of anticipation (prolepsis): 'I know that a god led you hither.' Cf. note on B 409.
 569. δέομεν, in meaning like θερός, l. 557.
 570. καὶ ικέτην κτλ., 'even though you are a suppliant.'
 577. κῆρυκα, Idaeus, crier of the aged king (*τοῦ γέρωτος*).
 581. δούλη, subject, Achilles.
 595. καὶ τῶνδ' (ε), 'even of these treasures,' in an offering to the dead.
 597. ἐνθεν, 'from which.'
 598. τοῖχον τοῦ ἑρέου, see note on I 219.
 603. τῇ περ κτλ., 'although her twelve children' etc.
 608. τεκέαν, understand Leto as subject.
 610. κέιατ' (ε), § 29.
- 614–617. These lines look like a later addition to the story just recited; for nothing has previously been said which would lead one to believe that Niobe herself was turned to stone; in fact the point of the whole recital lies in the statement that Niobe forgot her sorrow enough to eat food (l. 618). And how could a stone eat food? as a scholiast pertinently suggests. The Alexandrians (Aristophanes, Aristarchus) rejected the lines altogether.
- A later myth does make Niobe herself one of those turned to stone. The scholiast, repeating her story, adds: "So Zeus took pity on Niobe who was weeping over such a great misfortune and changed her to stone, as even up to the present time she is seen by all on Phrygian [τῆς Φρυγίας] Sipylus, shedding fountains of tears." Pausanias (2d century A. D.) was acquainted with this Niobe, and repeats the story of the tears (I, 21, 5; VIII, 2, 3), evidently alluding to a stream of water trickling down over a face of natural rock. But it seems to be hardly possible to-day to identify "with any approach to certainty or even probability" such a Niobe as he describes. The (formerly) so-called Niobe of Mt. Sipylus is really a sculpture representing "Mother Plastene," i. e. Cybele [cf. Frazer, *Pausanias's Description of Greece* (London, 1898), vol. iii, pp. 552–555].
618. ἀπέσαντο, here 'dance' (§ 184).
 617. θεάν ἐκ κῆρεα πέτεται, 'she nurses her god-given sorrows.'
 630. δούλος ἦν οἶδε τε, 'how tall and how handsome he was.'
 635. λέξον, root λεχ. 'make me to lie down,' 'give me a bed.'
 638. With this long wakefulness of Priam a scholiast compares the

vigil of Odysseus, who, while piloting his raft, went without sleep for seventeen days, and then swam with the aid of a life-buoy (Leucothea's veil) for three days continuously (ε 278, 279, 388 ff.).

644. *αἴθοστην*, see notes on l. 673 and z 243.—The lodge of Achilles grows in grandeur, as the poet proceeds. It is described as if furnished like the Homeric prince's palace, in many respects.

645. The *τάπητας* were spread on the *βῆμα* (cf. note on Π 224); on these Priam was to sleep, with woolen blankets to draw over him (*καθίστερθεν* *ἴστασθαι*).

650. *λέγο*, intransitive; compare the transitive *λέξον*, l. 635.

660. *εἰ . . . δή*, 'since really,' like A 61.

661. *φέγων* is equivalent to the protasis of a condition.—*κεχαρισμένα* *θεῖης*, 'you would do welcome things,' 'you would gratify me.'—*κε* goes with *θεῖης*.

662. *ἴδημεθα*, *εἴλω*.—*τηλόθι δ' ἄλη κτλ.*, 'and the wood is far to bring.'

665. *θαυμάστο*, present optative, formed without thematic vowel.

673. *ἐν προθύμῳ θάρου*: this expression locates the *αἴθουσα* of l. 644 immediately before the entrance to the large room of Achilles's lodge.

683. *οὐ νέ τι κτλ.*, 'have you not the least fear of trouble [*κακόν*], [to judge] by the way that you yet sleep'?

684. *εἴσασν*, 'spared,' as before.

686. *σετο κτλ.*, 'and for your life,' genitive of price with *θοῖεν* *ἴποινα*.

687. *ταῦτες τοι κτλ.*, 'those sons [of yours] left behind.'

On the morning of the thirty-ninth day of the poem Priam comes to Troy, with Hector's body. For nine days preparations for the burial are making and wood for the pyre is hauled. The next two days are occupied with Hector's burial and the funeral feast. (Cf. note on A 8.) The Iliad ends with the words (l. 804) *ὣς εἰ γ' ἀμφίστον τάφον Ἐκτόρος ἵπποδημοιο*.

A TABLE OF PARALLEL REFERENCES

To accompany the citations of Goodell's *School Grammar of Attic Greek* (GG.) made in the preceding notes. Similar articles are here indicated in Babbitt's *Grammar of Attic and Ionic Greek*, 1902; Goodwin's *Greek Grammar* (revised and enlarged), 1892; and Hadley's *Greek Grammar* (revised by Allen), 1884.

GOODELL	BABBITT	GOODWIN	HADLEY-ALLEN
34 a, b	66	120	107
136	111	268	206
182, 1	136	861, 1	254, 1
216	286
284	206, N.	747	433 a
285	206, N.	763; cf. 485	889 c
454 d	522	1258	826
460	567, 1	1400	897
464	529	1260	841
467 c	565	1304, 1; 1385	858
468 b	606	1340; 1397	895, N.
470 b	588 (2)	1402, 2; 1512	871 a
506	352 and N.	1085, 4	729 f
524 b	380	1186	769 a
530 a	329, 1	1049	712
536 a	331	1051	715
539	318	915	626
549 a	443, 1	981	654
549 b	443, 1 { second part }	983 (a)	654 e
551 d	447	949	658
554 a	457, 2	977, 1	673 b
562	685	cf. 1516, 1; 1526	cf. 988; 952
570 c	688	1519	948
571	630; 631	927	940
593 b	656, 2	1578	979
616 a	623; 625	1434; 1431, 1	916; 914 B (1)
616 b	624; 625	1431, 2; 1436	914 B (2); 917
618	620	1428	cf. 912
621 a	...	1600	1011 a
628	442 a	[See note on A 242]	1055, 2
632 A	cf. 151; 438	cf. 436; 1428, 2	cf. 1054, 1; 860
644 b and d	627; 627 a	1469-1471	924 a
647	602	1890	898
649	606	1897	895
650	604; 609	1408; 1893, 1	898; 894, 1
651 (1)	605	1408	900
651 (2)	610	1893, 2	894, 2
672	441, N. 2	1050, 4 b
672 d	441, N. 2	1050, 4 d, e

A SHORT HOMERIC GRAMMAR

A SHORT HOMERIC GRAMMAR

PART I.—THE DACTYLIC HEXAMETER

§ 1. The **rhythm** of the Greek hexameter depends on the time occupied in pronouncing successive syllables, and is quite independent of word accent. It resembles, therefore, modern music rather than English poetry. There is, indeed, a regular recurrence of metrically stressed syllables (§ 8), but rhymed syllables are rare and perhaps accidental.

§ 2. A short syllable contains a short vowel; this may be followed by a single consonant, either in the same word or in the next.

§ 3. A syllable may be **long** either by nature or by position:

1. By **nature**, if it contains a long vowel or a diphthong.

E. g. ἵχη, τευχεύση.

2. By **position**, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant (ζ, ξ, ψ).—Φ, χ, and θ do not have the value of double consonants. E. g. in A 10, νοῦσον ἀνὰ στρατὸν ὥρσε κακήν, δλέκοντο δὲ λāοί, the final syllable of ἀνά and the penult of δλέκοντο are long by “position.”

It does not matter whether the two consonants are both in the same word with the short vowel or not. One may end the word, and the other begin the next; or they may both begin the next word.

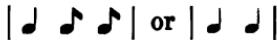
§ 4. Although a mute and a following liquid generally have the value of two consonants (§ 3, 2), and in combination

with a preceding short vowel regularly make a long syllable, it occasionally happens that such a syllable is short if the liquid is *λ* or *ρ*. E. g. the ultima of *πτερόεντα* is not lengthened in the often repeated line,

A 201, etc., *καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγόδā.* Cf. Γ 414, *σχετλίη*, of which the first syllable is short.

• § 5. Each verse contains six feet, corresponding to bars in music; and each foot, except the last, consists of one long syllable followed by two short ones, or of two long syllables. Two short syllables are equivalent in value to one long.

• § 6. A foot is thus indicated, graphically: | - - - | or | -- | ; or in musical notation, if a long syllable be represented by a quarter note:



§ 7. The sixth foot always consists of two syllables; and these may be both long, or one long (the first) and one short.

§ 8. The first syllable of each foot is emphasized in oral reading. This stress of the voice is called *ictus* (Latin for 'blow,' 'beat' in time); it is thus indicated, -. The syllable that receives the ictus is called the *thesis* (Greek *θέσις*, a 'setting down,' as of the foot in marching); the rest of the foot—either one long syllable or two short syllables—the *arsis* (Greek *ἀρσις*, a 'lifting,' as of the foot in marching).

§ 9. Roman writers referring these terms to the falling and rising inflection of the voice used them in exactly the reverse way. Some modern books continue the Roman use.

§ 10. The foot that consists of a long and two short syllables is called a *dactyl*. Two long syllables in one foot compose a *spondee*. One long and one short syllable, found only in the sixth foot (§ 7), make a *trochée*.

The whole verse (*ἔπος*) is called *dactylic hexameter*; sometimes, from its subject, *heroic hexameter*.

§ 11. In the first five feet the poet used dactyls or spondees at his pleasure, but dactyls seem to have been preferred in certain places, e. g. in the third foot, and in the fourth foot before the bucolic diaeresis (§ 19). The fifth foot, in particular, is generally a dactyl; yet here too a spondee is not uncommon; such lines are called **spondaic lines**, and are said to occur, in Homer, in the proportion of one to eighteen. They are much less frequent in Vergil.

Lines containing no dactyls are very rare.

§ 12. **Pauses.**—If a word ends within a foot (i. e. if the foot is cut in two), the interruption is called **caesura** (Latin for ‘cutting’). If the end of a word coincides with the division between two feet (i. e. with the bar of musical notation), the coincidence is called **diaeresis** (Greek *διαιρέσις*, ‘division’).

It is at these points, after a caesura or a diaeresis, that the voice may pause in reciting a verse. But unless a caesura or diaeresis coincides with a natural pause in sense, it is generally neglected; where such a coincidence does occur, however, the **principal caesura** or **principal diaeresis** is said to be found. Every verse contains at least one pause—almost always a principal caesura.

§ 13. Following is a metrical scheme indicating the commonest position of the principal caesura (||) and diaeresis (x) :



The sign \wedge denotes a rest equivalent to one short syllable.

§ 14. A caesura can not occur before enclitics or other words that can not begin a sentence (*γάρ*, *δέ*, *ἄρα*, etc.), or after proclitics.

§ 15. If a caesura occurs after the thesis of a foot, it is called **masculine**; if in the arsis, that is, between two short syllables, it is called **feminine**.

§ 16. The third foot generally contains the principal caesura. The feminine caesura is more frequent than the masculine in this foot, the proportion between the two being approximately 4 to 3 (based on La Roche's figures). For examples of the feminine caesura see B 400–410; of the masculine, A 1 and 8.

§ 17. A not uncommon pause is the masculine caesura of the fourth foot. E.g. A 3 (after *ψυχάς*) and A 7 (after *ἀνδρῶν*).

§ 18. Such verses (indicated in § 17) often have a pause after the thesis of the second foot also. E.g.

A 106, *μάντι κακῶν, || οὐ πώ ποτέ μοι || τὸ κρήγυνον εἶπας.*

§ 19. Diaeresis is not so important as caesura in constituting a pause. The principal diaeresis, when it occurs, is commonly found between the fourth and fifth feet. This is known as the bucolic diaeresis, because it was a favorite with the bucolic poets, of whom the most famous was Theocritus (third century b. c.). How significant it is in Homer may be seen from the fact that the narrative sometimes comes to a complete stop at this point, and a new subject is introduced, as in A 348 and 430.

§ 20. Less common than the bucolic diaeresis is the one that sometimes occurs between the first and second feet. E.g.

A 32, *ἀλλ' ιθε, | μή μ' ἐρέθιζε, || σαύτερος ὡς κε νέηαι.*

§ 21. A caesura that was almost always avoided by the Greek epic poets is the feminine caesura of the fourth foot. But compare B 479,

"Αρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

§ 22. To accustom the ear to the rhythm of the Greek dactylic hexameter it is advisable to read the lines aloud from the very beginning of the study of Homer. The natural flow of the hexameter, in perfect time, soon becomes a matter of instinct and requires little conscious foresight.

§ 23. Lines 1 and 2 of Book I (A) are scanned :

Mῆνις ἀ|ειδε, θε|ά, || *Πη|ληιά|δεω Ἀχι|λῆος*

(For -*eu* pronounced as one syllable see § 43.)

οὐλομέ|νην, || ἦ|μῦροι' Ἄ|χαιοῖς | ἄλγε' ἐ|θηκεν.

Lines 43–47 of A thus :

ῶς ἔφατ' | εὐχόμε|νος | τοῦ | δὲ ἔκλινε | Φοῖβος Ἄ|πόλλων.
βῆ δὲ κατ' | Οὐλύμποιο | καρίνων | χωόμε|νος κῆρ,

(The caesura of this line is slight; observe the bucolic diaeresis.)

τόξο|μουσιν ἔ|χων || ἀμφηρεφε|ᾶ τε φαρέτρην.

(For long -*a* of fifth foot see § 33.)

ἔκλαγξαν δὲ ἄρδε | ὅμιτοὶ | ἐπ' ὄμμων | χωόμε|νοιο,

(For short -*oi* of third foot see § 25, 1.)

αὐτοῦ | κίνηθέντος | δὲ δὲ ἡιενυκτὶ ἐοικώς.

§ 24. Important to observe : (a) Elisions are indicated by the apostrophe (§ 40) and need give no further concern. (b) When, at the beginning of a word, a breathing is written over the *first* of two consecutive vowels (as in διστοι), the vowels are of course pronounced as separate syllables.

§ 25. **Hiatus** (Latin for ‘gaping’) occurs when a word ending in a vowel immediately precedes another which begins with a vowel. It may be avoided, of course, by elision, as ἔφατ’(o) εὐχόμενος. It is chiefly found under the following conditions :

1. If the first of the two words ends in a long vowel or a diphthong which is regarded and used as a short syllable. This shortening of a final long vowel or diphthong in the

arsis, before an initial vowel of the following word, is very common. E. g.

A 14, ἐ|κηβόλον |²Απόλ|λωνος.

A 15, χρῦσέ|φ ἀ|νὰ κτλ. (-εφ is pronounced as one syllable; cf. § 43).

Γ 164, οὐ̄ τί̄ μοι | αἰτίη̄ | ἔσσι· || θε|οί νύ̄ μοι | αἴτιοί̄ | εἰσιν.

a. Final -αι and -οι, though short in determining word accent, are metrically long except under the condition just noted.

2. If the first word ends in -ι (dative singular of third declension) or -υ. E. g. B 6, Ἀγαμέμνονι οὐλον. Ω 387, σύ̄ ἔσσι. But many such instances (e. g. A 393) must be referred to § 25, 3.

3. If the first word is followed by a natural pause (§§ 16, 19, 20). E. g.

(a) Feminine caesura of third foot:

Α 27, ἡ̄ νῦν δηθύνοντα || ἡ̄ ὑστερον αὐτις ιόντα.

(b) Masculine caesura of third foot:

Α 114, κουριδίης ἀλόχουν, || ἐπεὶ οὐ̄ ἔθέν ἔστι χερείων.

(c) Bucolic diaeresis:

Β 3, ἀλλ' ὁ γε μερμήριζε κατὰ φρένα, | ω̄ς Ἀχιλῆα.

(d) Diaeresis after first foot:

Ι 247, ἀλλ' ἀνα, | εἰ̄ μέμονάς γε κτλ.

After the formula **αὐτὸρ δ** at the beginning of a line hiatus is several times found (as in Α 383), although there is actually no pause in sense.

4. If the first word ends with the thesis of a foot, even when no natural pause occurs at that point. E. g.

Α 30, ἡμετέ|ρῳ ἐνὶ | κτλ.

§ 26. Hiatus is not regarded when elision has already taken place. E. g.

A 2, *μῦρί Ἀχαιοῖς ἀλγεῖ θηκεν*.

§ 27. Hiatus seems to occur in some places where it really did not exist in the original words of the poet. This is because he or his predecessors pronounced an initial letter, usually digamma (*F*), which later disappeared (cf. § 61). E. g.

A 7, *Ἀτρεΐδης τε Φάναξ κτλ.*

SHORTENING OF LONG SYLLABLES

§ 28. In accordance with the principle of § 25, 1, even a long vowel or a diphthong within a word is sometimes shortened in the arsis of a foot, before another vowel. E. g.

B 415, *δη̄|οιο*. II 235, *χαμαι|εῦναι*. Σ 105, *οἶος*.

§ 29. Not infrequently such a vowel or diphthong is written short in the text, if the meter requires it. So two spellings of the same word may be found. E. g.

νέας (A 487), *νῆας* (A 12). *νός* (A 489), *νιός* (A 9). **Ἀρεος* (T 47), **Ἀρηος* (B 110). *ἀκέα* (B 786) for *ἀκεῖα*. *ἔαται* (Γ 134), *ἡατ'(αι)* (B 137). *Πηλέος* (II 203), *Πηλῆος* (I 147). *ὅλοῆς* (X 65), *ὅλουῆσι* (A 342). *κέατ'(ο)* (Ω 610), *κείατο* (Δ 162).

§ 30. Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

**Ἀπόλλων* (A 43), **Ἀπόλλωνος* (A 14). *πρίν* (B 344), *πρὶν* (B 348). *χρύσεος* (Z 320), *χρῦσέψ* (A 15).

§ 31. The vowel thus shortened (cf. § 30) may be written short, giving rise to two spellings of the same word (cf. § 29). E. g. *μέν*, *μῆν* (and *μάν*). Similarly *ἄταρ* and *αὐτάρ*.

δέ used as a continuative ‘then’—including “*δέ* in apodosis”—is equivalent in force to a weakened *δή*. Whether the two words are really identical in origin, however, is disputed.

LENGTHENING OF SHORT SYLLABLES

§ 32. A short final syllable is sometimes used for a long syllable in the thesis of a foot if a metrical pause follows. E. g.

A 19, ἐκπέρ|σαι Πριά|μοι πό|λιν, || ἐν| δ' οἰκαδ' ι|κέσθαι.

A 153, δεῦρο μα|χεσσόμε|νος, || ἐπεὶ | οὐ τί μοι | αἴτιοί | εἰσιν.

So too A 236, 244, 527, B 24, 71, Γ 24, etc.

§ 33. Not rarely the ictus itself seems to lengthen a short final syllable, even when no pause follows. E. g.

A 45, ἀμ|φηρεφέ|α τε φα|ρέτρην.

B 39, θήσειν | γάρ ἔτ' ἔμελλειν κτλ.

B 169, μῆτιν ἀτάλ|αντον.

Compare A 342, B 233, etc.

§ 34. Initial syllables of words that could not otherwise be introduced into the hexameter are sometimes lengthened by the ictus. E. g.

A 265, ἀθανά|τουσιν. So too διογε|νής (A 489), ἀπονέ|εσθαι (B 113).

§ 35. The vowel thus lengthened is often written long in the text. E. g.

A 2, οὐλομένην (Attic ὀλομένην). A 155, βωτιανείρη (βόσκω, 'feed,' and ἀνήρ). A 252, ἡγαθέῃ (ἄγα-, 'very'). B 77, ἡμαθόεν-τος (ἄμαθος, 'sand'). B 89, ειαρινοῖσιν (ἔαρ, 'spring'). B 448, ἡφεθονται (ἄειρω, 'raise'). B 460, δούλιχοδείρων (δολιχός, 'long').

Compare εἰν ἀγορῇ (I 13) for ἐν ἀγορῇ.

§ 36. The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E. g. Γ 357, διδ. X 379, ἐπει.

* § 37. In many instances where a short syllable seems to be used for a long, closer examination shows that it is really long

by position. The value of a consonant (especially digamma) often remains, even when the letter itself has disappeared from the text. E. g.

A 416, $\mu\acute{a}\lambda\alpha\delta[F]\acute{\eta}v$. A 515, $\acute{\epsilon}\pi\acute{t}\epsilon\delta[F]\acute{e}\oslash$. B 190, $\kappa\acute{a}\kappa\acute{o}v\acute{\omega}s$.

So too Γ 2, 230, etc.

Whether the initial consonant of $\acute{\omega}s$, 'like,' was f or y is uncertain. At any rate, it had disappeared in the Homeric age; its value was retained, however, in formulas like the one quoted, which were inherited from older time.

§ 38. A short final vowel may make a long syllable when the next word begins with a liquid— λ , μ , ν , ρ —or digamma, or sigma. E. g.

A 233, $\acute{\epsilon}\pi\acute{t}\iota\mu\acute{e}yav$. A 394, $\Delta\acute{t}\acute{a}\lambda\acute{m}o\acute{u}i$. E 343, $\mu\acute{e}\gamma\acute{a}[F]\acute{u}\chi\acute{o}n\acute{o}u$.

§ 39. These same consonants (§ 38) are sometimes found written double, within a word, lengthening a preceding short syllable on which the ictus rests. E. g. A 173, $\acute{\epsilon}\pi\acute{e}\sigma\acute{o}n\acute{u}ai$. A 278, $\acute{\epsilon}\mu\acute{m}o\acute{r}e$. A 420, $\acute{\alpha}\gamma\acute{a}n\acute{n}i\phi\acute{o}n$ for $\acute{\alpha}\gamma\acute{a}-\sigma\acute{n}i\phi\acute{o}n$. B 170, $\acute{\epsilon}\nu\acute{o}s\acute{e}\lambda\acute{m}o\acute{i}$. B 452, $\acute{\alpha}\lambda\acute{l}\eta\acute{k}t\acute{o}n$. Γ 34, $\acute{\alpha}\lambda\acute{a}\beta\acute{e}$. T 35, $\acute{\alpha}\pi\acute{o}[FF]\acute{e}\iota\pi\acute{a}n$.

A 7, 'Αχιλλέύς, but A 1, 'Αχιλῆος. A 145, 'Οδυσσεύς, but A 138, 'Οδυσῆος. The longer spellings of the last two words may be original.

PART II

ELISION

§ 40. Final vowels that are superfluous to the meter are elided before words beginning with a vowel, in the following instances, and the elision is marked by an apostrophe:

1. - \acute{a} , - \acute{e} , - \acute{o} , of the various parts of speech. E. g. A 2, $\mu\acute{u}\rho\acute{l}'(a)$, $\acute{\alpha}\lambda\gamma\acute{e}'(a)$ (= Attic $\acute{\alpha}\lambda\gamma\eta$). A 23, $\theta'=\tau\acute{e}$. A 32, $\mu'(e)$. A 33, $\acute{\epsilon}\phi\acute{a}t\acute{r}'(o)$. A 52, $\beta\acute{a}\lambda\lambda'(e)=\acute{\epsilon}\beta\acute{a}\lambda\lambda e$.

2. -ι. E. g. B 132, *εἰῶστ'(ι)*. Except the final -ι of *περί, τι* and its compounds : δ^ο τ^ι stands for δ^ο τ^ε, never for δ^ο τι. E. g. A 244, δ^ο τ^ι(ε). Cf. § 123, 7.

3. -αι of various verb endings. E. g. A 117, *βουλομ'(αι)*. A 546, *ἔτοντ'(αι)*. B 137, *ἥτι'*(αι).

4. -οι of the dative singular of personal pronouns. E. g. A 170, σ^ο'(οι). Perhaps Γ 235, καὶ τ^ο'(οι). I 673, μ^ο'(οι). The context proves that the dative of the pronoun is intended in the first and third examples.

CONTRACTION

§ 41. Very many forms that would be contracted in Attic Greek are found uncontracted in the text of Homer. E. g. A 1, ἄειδε (= Attic ἄδε). A 8, ξνν-έηκε (= Attic συν-ήκε, from συν-ίημι). A 30, Ἀργεῖ. A 49, ἀργυρέοιο (= ἀργυροῦ). A 76, ἐρέω (= ἐρῶ).

§ 42. Besides the familiar contractions of Attic Greek, the mss. show a peculiar one : ευ for εο. E. g. A 37, μευ (Attic μον). I 54, ζπλευ (for ζπλεο).

SYNIZESIS

§ 43. Allied to contraction is Synizesis (Greek συνζήσις, 'settling together'). This occurs when two neighboring vowels, regularly pronounced separately, must be pronounced as one syllable, to suit the meter. E. g. A 1, -εω (of Πηλημάδεω) must be pronounced as one syllable (but cf. § 68). So too A 15, -έψ (of χροῦσέψ). A 18, θεού. A 131, δῆ οὔτως. A 340, δῆ αὔτε. A 540, δῆ αὖ. For the last three examples the mss. read, respectively, δ^ο οὔτως, δ^ο αὔτε, δ^ο αὖ, readings which perhaps had better be retained, if δ = δέ = δή (§ 31).

CRASIS

§ 44. Crasis (Greek κρᾶσις, 'mingling') occurs when a final vowel or diphthong is contracted with a vowel which begins the next word. In Homer as now written it is rare. E. g.

A 465, *τᾶλλα* (= *τὰ ἄλλα*). B 238, *χῆμεῖς* (= *καὶ ήμεῖς*). Z 260, *καύτός* (= *καὶ αὐτός*). T 413, *ἄριστος* (= *ὁ ἄριστος*).

§ 45. *τοῦνεκα* (A 96, etc.) for *τοῦ ἔνεκα* is regarded by some editors as an example of crasis; by others it is written *τούνεκα*, as if for *τοῦ ὑέκα* (*ἔνεκα*) juxtaposed. So *οὖνεκα* (A 11, etc.) is explained both ways.

APOCOPE

§ 46. By Apocope (Greek *ἀποκοπή*, ‘cutting off’) is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are *ἄν*, *κάτ*, *πάρ*, and *ἄρ* (for *ἄνα*, *κατά*, *παρά*, and *ἄρα*). E. g. A 143, *ἄν*. A 8, *ἄρ*.

§ 47. *ἄν* and *κάτ* suffer euphonic changes before certain consonants. E. g. II 726, *ἄμ πόνον*. B 160, *κὰδ δέ*. II 106, *κὰτ φάλαρ’(a)*. Z 24, *κὰκ κεφαλῆς*. In composition: E 343, *κάθ-βαλεν*.

SYNCOPE

§ 48. The suppression of a short vowel within a word is called Syncope (Greek *συγκοπή*, ‘cutting short’). E. g.

A 13, *θύγατρα* for *θυγατέρα*. A 202, *τίπτ’(ε)* for *τί ποτε*. A 275, *ἀποαιρέο* for *ἀποαιρέεο*.

SOME IMPORTANT PARTICLES

§ 49. 1. *ἄρα* (also found as *ἄρ'*, *ἄρ*, *ῥα*, *ῥ'*), ‘as may be believed,’ ‘of course,’ ‘as it seems,’ ‘so,’ ‘then,’ etc.

2. *νῦν(v)*, an enclitic, ‘now’ (inferential), ‘then,’ ‘pray,’ etc. Homer uses the temporal *νῦν* also.

3. *κε(v)*, an enclitic, equivalent to Attic *ἄν* (cf. §§ 189 ff.).

N MOVABLE

§ 50. *-ν* movable is found not only before words beginning with a vowel, but also before consonants if a long syllable is required by the meter. E. g.

A 77, *ἡ μέν | μοι πρόφρων || ἐπεσιν καὶ | χερσὶν ἀρήξειν.*

DOUBLING OF CERTAIN CONSONANTS

§ 51. 1. π is found doubled in the relatives ὅππότε, ὅππως, ὅππότερος, etc. ὅππότε and ὅππως also occur, as in Attic.

2. τ may be doubled in ὅτ(τ)ι.

3. σ may occur double in τόσ(σ)ος, ὄσ(σ)ος, μέσ(σ)ος, and other words.

4. An etymological reason very often exists for the double consonant, as may be illustrated in the case of double sigma.

§ 52. Double sigma of the following words results from the retention of a final sigma of the stem : A 42, βέλεσ-σιν. A 82, τελέσ-ση. A 83, στήθεσ-σιν.

§ 53. On the analogy of verbs like τελέσ-ση (the stem τελεσ- appears in the noun τέλος), although without a similar etymological reason, are formed futures and aorists such as : A 153, μαχεσσόμενος. A 54, καλέσσατο. A 76, ὅμοσσον. A 100, θασ-σάμενοι.

§ 54. Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma : A 368, δάσσαντο (δατ-σαντο). A 537, συμφράσσατο (συν-φραδ-σατο). B 44, ποδσί (ποδ-σι).

§ 55. Many of these words (§§ 52–54) have epic forms with one sigma also.

§ 56. Many double sigma forms in Homer are familiar as double tau forms in Xenophon : A 34, θαλάσσης. A 80, κρείσσων. A 483, διαπρήσσοντα, Attic διαπράττοντα. B 51, κηρύσσειν. B 87, μελισσάν, Attic μελιττῶν. B 440, θᾶσσον.

NEGLECT OF EUPHONIC CHANGE

§ 57. In some words, before μ , the mutes δ , θ , and others are retained unchanged. E. g.

A 124, Ἐμεν, Attic ἵσμεν. B 341, ἐπέπιθμεν.

METATHESIS OF LETTERS

§ 58. Some words containing *p* have a vowel, usually *a*, either preceding it or following it, at the pleasure of the poet and the demands of the meter. The transfer of order is called Metathesis. E.g. A 25, *κρατερόν*, A 178, *καρτερός*. A 225, *κραδίην*, B 452, *καρδίγη*.

§ 59. *τερπικέραυνος* (A 419, etc.) is probably in its first part derived from *τρέπω* (by metathesis) and means ‘hurler of the thunderbolt.’

DIGAMMA

§ 60. The letter digamma, *F*, *f*, which belonged originally to most—if not all—Greek alphabets, means literally double gamma, from its form F. Its value was that of the English *w*; when vocalized, it became *v*. When epic poetry began to flourish, it was a living sound; but in the progress of the ages during which the Iliad and Odyssey were transmitted, it seems to have disappeared from the Ionic dialect; and when at last these poems were written down, no sign was used to indicate a sound with which the scribes themselves were possibly unacquainted. Nevertheless traces of the letter survive in lengthened syllables and in instances of hiatus which otherwise would be irregular; compare §§ 27, 37, 38.

Initial Digamma

§ 61. Full lists of words that once were spelled with digamma, with or without other lost consonants, may be found in large grammars and lexicons. The following illustrative list is selected from instances in A and B; the words are grouped in order of roots or stems:

1. (*ϝ*)*F**ανθανε*, *ἥνθανε* (A 24), *F**ηδεῖ* (B 270). The original spelling was *σΦαῖ-*; cf. Lat. *suiāvis*, Eng. ‘sweet.’—2. *F**άνις* (B 90).—3. *F**αράξ* (A 7), *F**αρσορεῖς* (A 38).—4. *F**αστρου* (B 803). Cf. Lat. *Vesta* (!).—5. *F**ιFάχω*: *F**ηχήεσσα* (A 157).—6. *F**ε* (A 406), *F**οι* (A 104), *F**οθεν* (A 114), etc., pronoun of third person; *F**ησιν* (A 333), etc., from *F**ας*, possessive pronoun of third person; also *ϝFοῖτι* (A 83), etc., from *ϝFōs*. There were original forms in *σF-*; cf. Lat. *suis*.—7. *F**ειαρινῆ* (B 471) for *Feapirinῆ*. *F**εαρ* = Lat. *vēr*.—8. *F**έθνεα* (B 87).—9. *F**είκοσι*: (B 748), *ϝFείκοσιν* (A 309), Lat. *vīgintī*.—10. *F**εκαθεύ*: *F**εκα-*

τηθελέταο (A 75), etc.—11. *Fέκαστα* (A 550).—12. *Fεκόν*: &-*Fέκορτος* (A 301).—13. *Fέλπομαι*: ἐπι-*Fέλπεο* (A 545), ἐ~~Fέλδωρ~~ (A 41). Cf. Lat. *voluptas*, etc.—14. *Fέλω*: *Fέλσαι* (A 409).—15. *Fελίσσω*: *Fελικόνιδα* (A 98), ἀμφι-*Fελίσσας* (B 165).—16. *Fειτέ* (A 85), προσέ~~Fειτεν~~ (A 105), *Fέτος* (A 108). Cf. Lat. *vōx*, etc.—17. *Fέρω*: *Fέρειν* (A 204). Cf. Lat. *verbum*, Eng. ‘word.’—18. *Fέργα* (A 115). Cf. Eng. ‘work.’—19. *Fερυσσάμενος* (A 190).—20. *Fέννυμι*: ἐπι-*Fειμένε* (A 149), *Fείματα* (B 261) for *Fεσ-ματα*. Cf. Lat. *vestiō*, *vestis*, Eng. ‘wear.’—21. *Fίψ* (A 38). Cf. Lat. *vī*.—22. *Fίμαι*, ‘be eager,’ ‘press on’; *Fίμενεν* (B 154), not to be confused with forms of ήμι. —23. *Fίδων* (A 148). *Fοίσθα* (A 85), *Fίδμεν* (A 124), *Fίδηγη* (A 365). *Fείσαρτο* (B 215), ἐ~~Fεισάμενος~~ (B 22). Cf. Lat. *videō*, Eng. ‘wit.’—24. *FέFουκε* (A 119), *FεFουκάς* (A 47), (*ἐ*)*FεFίκτην* (A 104), and various compounds (A 97, 181, 547).—25. *Fίλιον* (B 216).—26. *Fίρης* (B 786).—27. *Fίρον* (A 163), ἐ~~Fίσας~~ (A 306).—28. *Fοίκηρ* (A 30), *Fοίκόνδε* (A 606). Cf. Lat. *vicus*, Eng. ‘wick’ (War-wick).—29. *Fοίρον* (A 462), *Fοίροντα* (A 350). Cf. Lat. *vīnum*, Eng. ‘wine.’

§ 62. Traces of digamma, not initial, appear in :

1. δείδιε (§ 84), for δέδFιε. δείδοικα (A 555), for δέδFοικα. έδδεισεν (A 83), for ἐδδFεισεν. δειδίσσεσθαι (B 190), for δέδFίσσεσθαι. —δFέος (A 515).—δFεινός (Γ 172).

2. δFήν (A 416), δFηρόν (I 415).

§ 63. A vocalized digamma appears in some words. E.g.

1. A 459, αθέρναν, from ἄν (‘up’) plus (*ἐ*)*Fέρναν* (‘drew’); by assimilation of ν to F, &FFέρναν.

2. E 289, X 267, etc., ταλαίρτνον, from ταλα- (root ταλ), ‘endure,’ and βίνός (stem *Fρίνο-*), ‘ox-hide shield.’

3. A 856, etc., ἀπέτρψ, originally ἀποFρψ, aorist participle of which the present does not occur; future, X 489, ἀπουρῆσσον, originally ἀπο-*Fρήσουσιν*.

4. I 273, ἀπηρόδ is a relic of an original ἀπέFρψ, second aorist indicative (of which ἀποFρψ was the participle). The original form was misunderstood by the later poets of the Homeric age, who regarded it as imperfect of a supposed present, ἀπ-αυρψ. So arose the misformation ἀπηρόων, A 430 (third plural) and I 131 (first singular).

HOMERIC ETA AND ALPHA LONG

§ 64. In place of the Attic *εύλη* long (by nature) *eta* (η) is commonly found in Homer. E.g. A 45, φαρέτρην, Attic φαρέτρāν. A 54, ἀγορήνδε, Attic εἰς ἀγοράν. A 562, πρῆξαι, Attic πρᾶξαι.

PART III.—INFLECTIONS—WORD-FORMATION

§ 65. **Endings of the First Declension**, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC.	FEM.
Sing. N.	-ης	-η, -α
G.	-ᾱο, -εω	-ης
D.	-η	-η
A.	-ην	-ην, -αν
V.	-α, η	-η, -α
Dual N. A. V.	-ᾱ	—
G. D.	—	—
Plur. both genders, N. V.	-αι	
	G. -ᾱων, -έων, -ῶν	
	D. -ησι(ν), -ης	
	A. -ᾱς	

§ 66. One frequent feminine noun ends in -ᾱ: θεᾱ, θεᾱς, Attic ἡ θεός. A few proper names also have nominatives in -ᾱς (masculine) and -ᾱ (feminine); e. g. B 104, Ερμείᾱς. Such nouns of course have datives in -ᾱ and accusatives in -ᾱν.

§ 67. A few masculine nouns end in -ᾱ. E. g. A 175, μητίετᾱ. A 511, νεφεληγερέτᾱ. B 107, Θυέστ'(ᾱ).

§ 68. The genitive ending -εω, which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided -ᾱ'(o), which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, Πηληϊάδᾱ' Αχιλῆος.

§ 69. A contracted genitive ending -ᾱ is sometimes found. E. g. z 449, ἐνημελᾱ.

§ 70. The genitive plural ending -έων is regularly pronounced as one syllable (like Attic -ῶν). E. g. A 273, βουλέων. A 495, ἐφετμέων.

§ 71. In the dative plural the longer ending is by far the more common. **-ης** is in many instances only the elided form of **-ησι**, and might be written **-ησ'**. E. g. Z 250, the best ms. reads *αιδούησ' ἀλόχουσι*, not *αιδούης κτλ.*

§ 72. A few datives end in **-αυς**. E. g. A 238, *ταλάμαυς*.

§ 73. **Endings of the Second Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):**

	MASC. AND FEM.	NEUT.
Sing. N.	-ος	-ον
G.	-οιο (-οο) , -ον	-οιο (-οο) , -ον
D.	-ῳ	-ῳ
A.	-ον	-ον
V.	-ε	-ον
Dual N. A. V.		-ω
G. D.		-οιν
Plur. N. V.	-οι	-α
G.	-ων	-ων
D.	-οισι(ν) , -οις	-οισι(ν) , -οις
A.	-οις	-α

§ 74. The genitive ending **-οο**, shortened from **-οιο** (§§ 28, 29), is restored to the text in some instances by modern editors. E. g. B 325, *δο* (Attic *οῦ*). Z 344, *κακομηχάνοο*. I 64, *ἐπιδημίοο*.

§ 75. For vocatives in **-ος** cf. § 169.

§ 76. The dative plural ending **-οισι(ν)** is by far more common than **-οις**. The latter is, in many instances, only the elided form of **-οισι** and might be so written. E. g. A 307, *οῖσ' ἐτάρουσιν* might be written for *οῖς κτλ.*

§ 77. In epic are found the regular *λāός* (A 10, *λāοί*), *νῆός* (A 39, *νηόν*), *ἴλāός* (A 583), etc., for which Attic Greek has *λεώς*, *νεώς*, *ἴλεως*.

§ 78. Endings of the Third Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC. AND FEM.	NEUT.
Sing. N.	- s , —	—
G.	-os	-os
D.	-t	-t
A.	-a, -v	—
V.	-s, —	—
Dual N. A. V.		-e
G. D.		-οινυ
Plur. N. V.	-es	-a
G.	-ων	-ων
D.	-εσσι(ν), -σι(ν)	-εσσι(ν), -σι(ν)
A.	-as, -[ν]s	-a

§ 79. The accusative singular of consonant stems regularly ends in -a, plural in -as. E. g. φρήν (φρεν-), φρένα (A 193), φρένας (A 115).

§ 80. Barytones in -ις and -ύς, with stems ending in τ, δ, or θ, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ιν and -ύν, agreeing with the familiar exception of Attic Greek (GG. 115). E. g. ἵπις (ἵπιδ-) has ἵρδα (Γ 7) and ἵριν (γ 136). κόρυς has κόρυθα (Σ 611) and κόρυν (Π 215). χάρις has χάριν only.

§ 81. The accusative singular of vowel stems regularly ends in -ν, plural in -[ν]s. E. g. πόλις (πολι-), πόλω (A 19), πόλις for πολι-νς (accusative plural, restored in B 648, I 328, etc.). πόλιας too occurs (§ 103). ἡνις (ἡνι-) has accusative plural ἡνίς (Ζ 94, 275, 309).

§ 82. The two endings of the dative plural often occur in the same word. E. g. κύνων (κυν-) has κύν-εσσιν (A 4), and κυ-σίν for κυν-σιν (Σ 179).

§ 83. Some datives plural occur in three forms. E. g. πούσ (ποδ-) has πόδ-εσσιν (Γ 407), ποσ-σί (Β 44; cf. § 54), and

by loss of δ the Attic ποσί (Z 505). βέλος (*βελεο-*) has βελέ-*στιν* (O 727), βέλεσ-*σιν* (A 42; cf. § 52), and by loss of one σ the Attic βέλεσ*ιν* (Λ 657).

§ 84. The unusual suffixes -σσι and -σι are seen in some rare forms of the dative plural.

§ 85. The so-called syncopated nouns of Attic Greek, μῆτηρ, πατήρ, θυγάτηρ, ἀνήρ, etc., are sometimes syncopated in epic, sometimes not. E. g. θύγατρα (A 13), θύγατέρα (E 371). ἀνδρας (B 362), ἀνέρας (A 262).

A few selected paradigms are added for illustration (§§ 86–95).¹

§ 86. Sing. N.	βασιλεύς (ό), ‘king’	Plur.	βασιλῆς
G.	βασιλῆος		βασιλήων
D.	βασιλῆι		βασιλεῦσι(ν)
A.	βασιλῆα		βασιλῆας
V.	[βασιλεῦ]		

§ 87. Similarly are inflected Ἀχιλ(λ)εύς, ‘Achilles,’ λεπές, ‘priest,’ [οὐρεύς], ‘mule,’ etc.

§ 88. [ἀριστεύς], ‘chief,’ has dative plural ἀριστήεσσι(ν) (A 227, etc.).

§ 89. The stems of βασιλεύς, etc., originally ended in -ηF.

§ 90. Proper names in -εύς may have ε for η before the case endings. E. g.

Ἀτρεύς, Ἀτρέος, Ἀτρέι, [Ἀτρέα], Καυέα (A 264), Θησέα (A 265).

§ 91. ἔπος (τό), ‘word,’ stem ἔπεο-, is typical of the large number of third declension neuters in -ος :

Sing. N. A. [V.]	ἔπος	Plur. N. A. [V.]	ἔπεα
G. [ἔπεος]		G.	ἔπέων
D. ἔπει, ἔπει		D.	ἔπέεσσι(ν), ᔔπεσσι(ν), ἔπεσι(ν).

¹ The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.

Note that final *σ* of the stem is dropped before endings beginning with a vowel.

§ 92. N. ήώς (*ή*), 'dawn'

G. ήόσι, ήοῦς

D. ήόι, ήοῖ

A. ήόα, ήώ

Also ήώθεν (§ 155, 2), ήώθι (§ 155, 3).

§ 93. The Attic word for 'dawn,' of the second declension, is inflected, έως, έω, έφ, έω.

§ 94. N. Λητώ (*ή*), 'Leto'

G. Λητόσι, Λητοῦς

D. Λητόι, Λητοῖ

A. Λητόα, Λητώ

V. Λητοῖ

§ 95. The mss. regularly have the contracted forms of ήώς, Λητό, and similar words.

SOME IMPORTANT NOUNS AND ADJECTIVES THAT EXHIBIT IRREGULARITIES OF INFLECTION ARE :

§ 96. First declension, N. Ἀΐδης (Attic Ἀΐδης, i. e. ἄδης), 'Hades'

G. Ἀΐδαι, Ἀΐδεω

D. Ἀΐδη

A. Ἀΐδην

Third declension, N. — (stem 'Αΐδ-)

G. Ἀΐδεος

D. Ἀΐδει

The initial vowel of "Αΐδεος is long in the verse ending "Αΐδεος εἴσω.

§ 97. γόνυ, 'knee,' and σόρη, 'spear,' have as stems γονF. and σορF.. In the nominative singular the digamma is vocalized (§ 60), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γονF-ατ- and σορF-ατ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows :

Sing. N. A. <i>γόνυ</i>	<i>δόρυ</i>
G. <i>γούνος</i> , <i>γούναρος</i>	<i>δούρος</i> , <i>δούραρος</i>
D. —	<i>δουρί</i> , <i>δούραι</i>
Dual N. A. —	<i>δούρε</i>
G. D. —	—
Plur. N. A. <i>γοῦνα</i> , <i>γούνατα</i>	<i>δούρα</i> , <i>δούρατα</i>
G. <i>γούνων</i>	<i>δούρων</i>
D. <i>γούνεσσι(ν)</i> , <i>γούνασι(ν)</i>	<i>δούρεσσι</i> , <i>δούρασι(ν)</i>

§ 98. N. <i>Ζεύς</i>	Also
G. <i>Διός</i>	G. <i>Ζηρός</i>
D. <i>Διΐ</i>	D. <i>Ζηρί</i>
A. <i>Δία</i>	A. <i>Ζῆρα</i> and <i>Ζῆρ</i>
V. <i>Ζεῦ</i>	—

For *Διόθεν* cf. § 155, 2.

§ 99. *ἥρ* or *ἥρις*, adjective meaning 'good,' 'valiant,' has genitive singular *ἥρος* (A 398), accusative singular *ἥρν* and *ἥρν*, genitive plural *ἥρων* (Ω 528). The neuter singular is *ἥν* or *ἥν*. The latter form, which is sometimes contracted (*ἥδ*), is used as an adverb.

§ 100. *κάρη* (*τό*), 'head.'

lengthened to	lengthened to	καρητο-	καρητ-	καρητο-
Stem <i>καρητ-</i>		<i>καρητ-</i>	<i>κράτ-</i>	of sec-
Sing. N. A. <i>κάρη</i>	<i>καρητ-</i>	<i>κράτ-</i>	<i>κράτητ-</i>	ond declen-
G. <i>κάρητος</i>	<i>καρήτας</i>	<i>κράτης</i>	<i>κράτατος</i>	sion
D. <i>κάρητι</i>	<i>καρήτι</i>	<i>κράτι</i>	<i>κράτατι</i>	
Plur. N.	<i>καρήτατα</i>			
G.		<i>κράτων</i>		<i>κάρητα</i>
D.		<i>κράτι(ν)</i>		<i>καρήτων</i>
A.	<i>καρήτατα</i>		<i>κράτατα</i>	<i>κάρητα</i>

Also *κράτα* (θ 92), accusative masculine singular or neuter plural (!).

From the same root come *κάρη* (*ἐπὶ κάρη*, 'headlong,' Π 892) and *κρῆθεν* (Π 548).

§ 101. Sing. N. *νῆσ* (ἥ), 'ship' (*νησ*) Plur. *νῆσε*

G. <i>νηός</i> , <i>νεός</i>	<i>νηῶν</i> , <i>νεῶν</i>
D. <i>νηΐ</i>	<i>νηέσσι(ν)</i> , <i>νέεσσι(ν)</i> , <i>νηησί(ν)</i>
A. <i>νῆσ</i> (ι 288, νέα !)	<i>νῆσα</i> , <i>νέας</i>

Also *νηῆφε(ν)*, § 155, 1.

§ 102. Πάτροκλος, 'Patroclus,' is declined from two stems:

SECOND DECLENSION	THIRD DECLENSION
N. Πάτροκλος	N. — (stem Πατροκλεο-
G. Πατρόκλοιο, Πατρόκλου	G. Πατροκλέος, Πατροκλῆος
D. Πατρόκλῳ	D. [Πατροκλέι]
A. Πάτροκλον	A. Πατροκλέα, Πατροκλῆα
V. Πάτροκλε	V. Πατροκλέες, Πατροκλῆες

The mss. have the contracted forms.

§ 103. Sing. N. πόλις (ἡ), 'city'

G. πόλιος	πόλης
D. (see note)	πόλης
A. πόλιν	—
Plur. N. πόλιες	πόληες
G. πολίων	—
D. πολεσσι(ν)	—
A. πόλις (MSS. πόλεις), πόλιας	πόληας

NOTE.—For πόλις (or πόλεις), which would be expected in the dative singular, the mss. regularly have πόλεις (familiar in Attic Greek). Yet datives in -ι occur in a few other similar words, e. g. Ω 18, ἐν κόνι ἀκτανθάς i. e. κόνι(ι). Cf. Θέτι (§ 407) for Θέτιι.

§ 104. Forms in πτ- are: N. πτόλις, G. πτόλιος, D. πτόλει, A. πτόλιν.

§ 105. πολλός, 'much,' 'many,' has a form πολλός (stem πολλο- for πολλο-) declined regularly as follows:

MASC.	FEM.	NEUT.
Sing. N. πολλός	πολλή	πολλόν
G. —	πολλῆς	—
D. πολλῷ	πολλῇ	πολλῷ
A. πολλόν	πολλήν	πολλόν
Plur. N. πολλοί	πολλαῖ	πολλά
G. πολλῶν	πολλάδων, πολλέσιν	πολλῶν
D. πολλοῖσι(ν)	πολλῆσι(ν), πολλῆσ	πολλοῖσι(ν), πολλοῖς
A. πολλοῖς	πολλάδες	πολλά

§ 106. Of the stem πολυ- (πολF-) the declension is as follows (cf. § 105):

	MASC.	NEUT.
Sing. N.	πολέ ^s	πολέ ⁿ
G.	πολέ ^{os}	πολέ ^{os}
D.	—	—
A.	πολέ ⁿ	πολέ ⁿ
Plur. N.	πολέ ^{es} , πολε ^{is}	—
G.	πολέ ^{ow}	—
D.	πολέ ^{es} σι(ν), πολέ ^{es} ι(ν)	πολέ ^{es} σι(ν)
A.	πολέ ^{as}	—

1. A dative plural πολέ^{es}σι(ν) of unusual formation (§ 84) occurs rarely.
 2. In some instances the MSS. have πουλέ^s (= πολλά^s). πουλέⁿ (= πολλάⁿ and even πολλήⁿ), πουλέ^o (= πολλά^o, neuter).

§ 107. *viðs*, 'son,' is declined from three stems:

	við-	viðv-	við-
Sing. N.	viðs	—	—
G.	viðv	viðeos	viðos
D.	—	viðeis (and viðeī?)	viði
A.	viðr	viðea	viða
V.	viðé	—	—
Dual N. A.	—	—	viðe
G. D.	—	—	—
Plur. N.	—	viðeës, viðeës	viðes
G.	viðw	—	—
D.	viðoës(v)	—	viðoës(v)
A.	—	viðeës	viðas
V.	—	viðeës	—

1. Some editors (as Cauer) substitute ðos, etc., for ms. viðs, etc., where the penult is short, e. g. A 489.

NUMERALS

§ 108. The following numerals only need special mention :

	MASC.	FEM.	NEUT.
1. N.	ε̄s	μία, ἴα	—
G.	ένός	μῆτη, ἴης	—
D.	ένι	ἴη	ένι, ἴω
A.	ένα	μίαν, ἴαν	έν

2. δύω, δύο (Attic). δοιώ, δοιοί, δοιαί, δοιά, etc.; I 230, ἐν δοιῇ.
4. πίγρες, πίστρας, as well as the familiar τέσσαρες, etc.
5. πέντε and in the compound πεμπάβολα (A 463), πέμπε.

§ 109. μῆριοι (note the accent), not μῆριοι, is found in Homer: 'countless.'

PRONOUNS

§ 110.

Personal Pronouns

FIRST PERSON	SECOND PERSON	THIRD PERSON
N. ἐγώ(ν)	σύ, τύνη	—
G. ἐμεῖο, ἐμέο, ἐμέθεν ἐμεῦ, μεν	σεῖο, σέο, σέθεν σεῦ, τεοῖο (once) ¹	εῖο, ξο, ξθεν εῦ
D. ἐμοί, μοι	σοί, τοι, τεῖν	οῖ, έοι
A. ἐμέ, με	σέ	ξ, ξέ, μιν
N. A. νῶι, νῷ	σφῶι, σφῷ	A. σφωε
G. D. νῶιν	σφῶιν, σφῷν	D. σφωιν
N. ἡμεῖς, ἅμμεις	ἡμεῖς, ὑμμεις	—
G. ἡμείων, ἡμέων	ἡμείων, ὑμέων	σφείων, σφέων, σφῶν
D. ἡμῖν, ἡμιν, ἅμμι(ν)	ἡμῖν, ὑμμι(ν)	σφίσι(ν), σφι(ν)
A. ἡμέας, ἡμιας (once), ² ἅμμει	ἡμέας, ὑμμε	σφέας, σφας, σφε

§ 111. 1. Pronouns that are always enclitic according to Homeric usage are left unaccented in the preceding tabular view.

2. Pronouns that are often or sometimes enclitic are: σέο, σεῦ, σέ, ξο, ξθεν, εῖ, οῖ, ξ, σφέων, σφίσι(ν), σφέας..

3. Forms of the second person retain their accent if emphatic; but τοι is always enclitic.

4. Forms of the third person retain their accent when used reflexively:

¹ Θ 37 = 468.

² Demanded by meter, π 372.

Reflexive Pronouns

§ 112. The personal pronouns may be used reflexively, and then they sometimes have forms of *autós* in agreement; but the two words are always separate. E. g. A 271, ἐμί^ν *autóν* (Attic *μαυτόν*).

Possessive Pronouns

§ 113. Possessive pronouns are *émos*, 'my'; *teós* or *oós*, 'your' (singular); *éos* or *ōs*, 'his own,' 'her own'; *uwéteros*, 'of us two'; *σφáteros*, 'of you two'; *ámos* or *ηméteros*, 'our'; *òmos* or *òméteros*, 'your' (plural); *σφós* or *σférteros*, 'their own.'

§ 114. *phlos*, 'dear,' has the force of 'own' in many places; e. g. A 569, B 261, Γ 31.

§ 115.

Demonstrative Pronouns

	MASC.	FEM.	NEUT.
Sing. N.	δ	ῃ	τό
G.	τοῖο, τοῦ	τῆς	τοῖο, τοῦ
D.	τῷ	τῇ	τῷ
A.	τόν	τήν	τό
Dual N. A.	τώ	—	τώ
G. [D.]	τοῖν	—	—
Plur. N.	οι, τοί	αι, ται	τά
G.	τῶν	τάων, τῶν	τῶν
D.	τοῖσι(ν), τοῖς	τῆσι(ν), τῆς	τοῖσι(ν), τοῖς
A.	τούς	τάς	τά

§ 116. The adverb is *τέ* or *δέ*, 'thus'; this is accented by many editors *τᾶς*, *δές*.

§ 117. The dative *τῷ* may be used causally, at the beginning of a sentence, meaning 'therefore,' 'then.'

§ 118. δ, ή, τό, familiar as the article of Attic Greek, is generally a demonstrative or relative pronoun in epic. When

so used, the forms that are commonly proclitic in Attic are accented in the accompanying text (*δ*, *η*, *οι*, *αι*). E. g.

1. **Demonstrative use** : A 120, *λεύσσετε γὰρ τό γε πάντες*, ‘for you all see this.’ A 272, *οὐ τις | τῶν, οἱ νῦν βροτοί εἰσιν*, ‘no one of those who are now mortals.’ A 20, *τά τ' ἀποινα*, ‘this ransom’ (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, *ὅ γάρ*, ‘for he.’ A 29, *τὴν δὲ ἔγώ οὐ λέντω*, ‘but her I will not free.’ A 43, *τοῦ δὲ ἐκλυε Φοῖβος Ἀπόλλων*, ‘and him Phoebus Apollo heard.’ A 55, *τῷ*, ‘for him’ (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, *ἥ δὲ δέκουστ' ἀμα τοῖσι γυνῇ κίεν*, ‘and she, the woman,’ etc.; but to avoid awkwardness, one may say, ‘and the woman.’ So too A 409, B 402.

4. **Relative use** : A 36, *τὸν* = Attic *ὅν*, ‘whom.’ A 72, *τίνι* = Attic *ἥν*, ‘which’ (prophecy). A 125, *τὰ . . . τά* = Attic *ἃ . . . ταῦτα*. A 249, *τοῦ* = Attic *οὗ*. A 336, *δ* = Attic *ὅς*.

§ 119. Sometimes *δ*, *η*, *τό*, is used like the Attic article. E. g. A 70, *τά τ' ἔόντα*, ‘the present.’ A 6, *τὰ πρῶτα* (cf. Xen. *Anab.* I, 10, 10, *τὰ πρῶτον*). Γ 109, *ὅ γέρων* shows the “generic” use of the word; so too I 320, *δ τ' ἀεργὸς ἀνήρ*.

(a) Suspiciously like the Attic use are A 33, *ὅ γέρων*, A 35, *ὅ γεραιός*, etc.

(b) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ 120. Besides *δ*, *η*, *τό*, Homeric demonstratives are *ὅδε* (Latin *hic*), *οὗτος (iste)*, and *κεῖνος (ille)*, which is commoner than *ἐκεῖνος*. E. g. A 234, *ναὶ μὰ τόδε σκῆπτρον*, ‘verily, by this scepter,’ that I hold (*hōc scēptrum*). A 573, *λοίγια ἔργα τάδ' ἔσσεται*, ‘sorry doings these here [where I am] will be’; ‘there will be sorry doings here.’ For *κεῖνοι* (= *illī*) see A 266.

§ 121. *οὗτος*, like *iste*, may express contempt. E. g. Z 352, *τούτῳ δὲ οὗτ' ἀρ νῦν φρένες ἐμπεδοὶ οὗτ' ἀρ' ὄπίσσων | ἔσσονται*,

'this fellow neither has sound sense now, nor will ever get it.' Σ 285, σὺ μὲν οὐκέτ' ἔμοὶ φῦλα ταῦτ' ἀγορεύεις, 'this speech of yours [with a tone of contempt] no longer pleases me.'

Interrogative and Indefinite Pronouns

§ 122. In most cases the interrogative **τίς**, **τί**, and the indefinite **τις**, **τι**, have the same forms in Homer as in Attic.

1. Special Homeric forms of the interrogative (equivalent Attic forms in parenthesis) :

- Sing. G. τέο, τεῦ (τοῦ, τίνος)
- Plur. G. τέων (τίνων)
- D. κ 110, τοῖσιν? (τίσιν)

2. Of the indefinite :

- Sing. G. τεο, τευ (τον, τινός)
- D. τεψ (τψ, τινί)
- Plur. A. Neut. τ 218, δσσα (δττα, τινά)

Relative Pronouns

§ 123. The inflection of **ὅς**, **ἥ**, **ὅ**, shows the peculiarities of the first and second declensions that have already been noted.

1. For **ὅς**, genitive singular, see § 74.
2. **ἥης** for **ἥς** is read in the MSS. in II 208.
3. **τε** is often found following the relative pronoun or adverb. Unless it makes the statement more general, it is apt to have no perceptible force, simply serving to fill out the meter. E. g. A 86, ω̄ τε. A 238, οἴ τε.
4. **ὅς** sometimes serves as a demonstrative. E. g. A 405, ὅς βα, 'then he.'
5. The cognate adverb is **ὡς**, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E. g. B 190, κακὸν ὡς. Cf. § 37.

6. Homer uses ὡς τε (always two words) in the sense of 'as' and 'like.'

7. The neuter δ or δ τε is often used as a conjunction, 'that,' 'in that,' 'because'; it is then equivalent to ὅτι (ὅττι). E. g. A 120, δ, 'that.' A 244, δ τ'(ε), 'because.' See § 40, 2.

§ 124. Besides Attic forms of δς τις (or δστις), ή τις, δ τι, these peculiar Homeric forms occur in the MSS. (equivalent Attic forms in parenthesis):

Sing. N.	ὅτις (Attic δστις)	ὅττι (δ τι)
G.	ὅττεο, ὅττεν, ὅτεν (ὅτου, οὐτινος)	
D.	ὅτεψ (ὅτψ, φτινι)	
A.	ὅτινα (όντινα)	ὅττι (δ τι)
Plur. N.	—	ἀσσα, ὅτινα (ἄττα, ἄτινα)
G.	ὅτεων (ὅτων, ωντινων)	
D.	ὅτίοντι(ν) (ὅτοις, ολοτινι)	
A.	ὅτινας (οντινας)	ἀσσα (ἄττα)

VERBS

§ 125. The syllabic and temporal augmenta are often omitted. E. g. A 4, τεῦχε. A 6, διαστήτην (= δι-εστήτην). A 10, δλέκοντο (= Attic ἀλλυντο). A 56, δράτο (= ἐώρα).

§ 126. Monosyllabic verbs that lack the augment are circumflexed. E. g. A 34, βῆ.

Perfect and Pluperfect

§ 127. The so-called Attic reduplication is commoner in Homer than in later Greek: E. g. B 218, συνοχωκότε (better συνοκωχότε) from συν-έχω. B 799, ὅπωτα, from ὁπ-; see ὁράω.

Second Aorist

§ 128. The reduplicated second aorist, of which the Attic ἦγαγον is also an example, is very common in Homer. E. g. A 100, πεπίθουμεν, from πειθω. A 256, κεχαροίατο, from χαίρω.

§ 129. Two verbs, ἀνίπτω, ‘rebuke,’ and ἀρέσκω, ‘restrain,’ reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by ε: ἀνίππατε, ἀρέσκακε.

Thematic and Non-Thematic Forms

§ 130. In some tenses of both -ω and -μι verbs the endings are attached to the stem or theme by means of a connecting vowel which may be called the thematic vowel. This vowel is ο (ω in the subjunctive) before μ and ν, and ε (η in the subjunctive) in other situations. Verbs thus formed are said to belong to the thematic inflection; while all verb-forms which lack this vowel ο/ε or ο/η are said to be of the non-thematic inflection. E. g.

Thematic : λῦ-σύ-μενος, δέχ-ε-σθαι, ἄγεων (ἄγε + εν), ἐλ-ω-μαι.

Non-thematic : λέλυ-ται, ὕστά-μενος, ἔστη, ἐλύ-σα-ο.

§ 131. Non-thematic forms are much commoner in Homer than in later Greek. E. g.

A 23, δέχθαι (second aorist middle infinitive of δέχεσθαι). T 10, δέξο (imperative). B 420, δέκτο (indicative). B 794, δέγμενος (participle). A 532, ἀλτο (second aorist of ἀλλομαι). B 107, φορῆναι (present active infinitive of φορέω). I 171, φέρτε (imperative of φέρω). X 265, φιλήμεναι (present active infinitive of φιλέω).

§ 132. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E. g. I 164, διδόῖς for διδό-εις (Attic διδώς). O 613, ἐπώρυν-ε. Compare Z 523, μεθεῖς for μεθ-ιέ-εις (the Attic has both ἵης and ιές).

PERSONAL ENDINGS

Active Voice and Aorist Passive

Especially noteworthy endings, which are further explained in § 186, are printed in bolder type.

§ 133. Primary Tenses of the Indicative and All Subjunctive Tenses:

- Sing. 1. -μι¹
- 2. -σι, -σι, -σθα¹
- 3. -τι(ν), -σι(ν)¹
- Dual 2. -τον
- 3. -τον
- Plur. 1. -μεν
- 2. -τε
- 3. -[ν]σι(ν), -σι(ν)¹

§ 134. Secondary Tenses of the Indicative and All Optative Tenses:

- Sing. 1. -ν, -μι in optative¹
- 2. -σ, -σθα
- 3. Wanting
- Dual 2. -τον
- 3. -την (-τον, three times)
- Plur. 1. -μεν
- 2. -τε
- 3. -ν, -σαν

§ 135. Imperative:

- Sing. 2. -θι¹
- 3. -τω
- Dual 2. -τον
- 3. -των
- Plur. 2. -τε
- 3. -ντων (except ζτων)

¹ In these persons the verb exhibits a variety of endings, already familiar from Attic Greek, when the personal ending proper either (a) is wanting, e. g. λέσω (A 29), τέτηκα (Γ 176), or (b) loses its separate identity by coalescing with the thematic vowel or tense suffix, e. g. θέσουσι (A 123) for θε-σο-νται, ἀκ-πάρσουσι (A 164) for ἀκ-πάρ-σω-νται, τεθαρσήκασι (I 420) for τεθαρση-κα-νται.

The personal ending -σι, which is distinct from the verb ending just illustrated, is seen in such forms as ἐγγρεγδάσιν (Ζ 493), perfect of ἐγγρίγνομαι, and βεβδάσι (Β 134), perfect of βάίνω. -σι occurs twice (η 114 and λ 304).

-σᾶσι is seen in ισᾶσι (I 36) for ιθ-σασι, from οἴσα.

§ 136. 1. *-μι* belongs not only to the indicative of the so-called *-μι* verbs and to the optative, but also to some subjunctives. E. g. A 549, ἔθέλωμι (= Attic ἔθέλω). Ω 717, ἀγάγωμι (= ἀγάγω).

2. *-σι* of the second person singular is preserved in ἔσσι (A 176, etc.) only, from *εἰμι*. This form and its Homeric equivalent *εἰς* ('thou art') are enclitic.

3. *-σθα* (very rarely *-θα*) is more common in Homer than in Attic Greek, occurring in the indicative, subjunctive, and optative. E. g. A 85, οἶσθα (for οἴδ-θα or οἴδ-σθα). A 397, ἔφησθα. A 554, ἔθέλγοσθα. Ω 619, κλαίοισθα. The first two forms are Attic also.

4. *-εις*, *-ειε(ν)*, and *-ειαν*, of the aorist optative, are regular in Homer as in Attic. But in a few instances *-αις*, *-αι*, and *-αιεν* occur. E. g. A 255, γηθήσαι.

5. *-τι(ν)* is preserved in ἔστι(ν) only.

6. *-σι(ν)* of the third person singular occurs not only in the indicative of *-μι* verbs but also in some subjunctives. E. g. A 129, δᾶσι (= Attic δᾶ). A 324, δώγσιν (= δῶ). A 408, ἔθέλγσιν (= ἔθέλη). B 366, ἔρσι (= ὦ). Γ 353, ἔρριγγσι (second perfect of βῆγέω). I 701, ἔρσιν (= ὦ).

7. The imperfect and aorist of the non-thematic inflection sometimes have third persons plural ending in *-α-ν*, *-ε-ν*, or *-υ-ν*. E. g. A 273, ξύνιεν (= ξυν-ιεσαν). A 391, ἔβαν (= ἔβησαν). A 533, ἀνέσταν (= ἀν-έστησαν). Δ 222, ἔδνν (= ἔδησαν). The vowel before *-ν* is short.

* 8. The third person plural aorist (first and second) passive sometimes ends in *-ε-ν*. E. g. A 57, ἤγερθεν (= ἤγέρθησαν, from ἀγείρω). A 200, φάανθεν (= ἔφαένθησαν, Attic ἔφάνθησαν). A 251, τράφεν (= ἔτράφησαν). A 531, διέτμαγεν (from δια-τμήγω).

9. *-θι* of the imperative belongs to the non-thematic inflection. E. g. Z 363, ὅρνθι (present of ὅρνυμι). A 37, κλῖθι (second aorist of [κλύω]). A 586, τέτλαθι (perfect of aorist ἔτλην).

10. The pluperfect has **-εα** and **-εε(ν)** or **-ει(ν)** in the first and third persons singular, respectively. E.g. Ε 71, **γέδεα** (from **οἶδα**). Σ 404, **γέδεεν**. A 70, **γέδει**. A second person singular **ἥελῶς** (from **οἶδα**) occurs in X 280. **γέδησθα**, the Attic, is found once in the Odyssey (τ 93).

§ 137. Active Infinitive Endings, including Aorist Passive:

1. a. **-έμεναι** and **-ειν** occur in the thematic inflection. E.g. A 151, **ἐλθέμεναι** (= **ἐλθεῖν**). A 277, **ἔριζέμεναι** (= **ἔριζειν**). A 60, **ἀπονοοῦστίσειν**.

b. **-μεναι** is found in the non-thematic inflection. E.g. A 98, **δόμεναι** (= Attic **δοῦναι**). A 187, **δμοιωθήμεναι** (= **δμοιωθῆναι**, aorist passive).

2. **-έμεν** and **-μεν**, shortened forms of the preceding endings, are common. Before words beginning with a vowel they may be regarded as elided forms (and written **-έμεν'**, **-μεν'**). E.g. A 78, **χολωσέμεν** (or **χολωσέμεν'**). A 323, **ἄγέμεν** (**ἄγειν**). A 283, **μεθέμεν** (Attic **μεθ-έναι**), second aorist of **μεθίημι**.

3. **-ναι** is found after long vowels and diphthongs. E.g. A 134, **ἀποδοῦναι**. A 226, **θωρηχθῆναι** (aorist passive). See 7, below.

4. A wrongly formed ending **-έειν** appears in some second aorists. E.g. B 414, **βαλέειν** (= **βαλεῖν**). Γ 236, **ἰδέειν** (= **ἰδεῖν**).

5. **-σαι** (also **-αι** after liquids) of the first aorist active occurs as in Attic. E.g. A 19, **ἐκπέρσαι**. A 67, **ἀμῆναι**. Ε 261, **κτέναι**.

6. The forms of the present infinitive of **εἰμί** are: **ἔμεναι** (for **ἔσ-μεναι**), **ἔμεναι**, **ἔμμεν**, **ἔμεν**, **ἴέναι**.

7. The infinitives of **εἰμί** are: **ἴμεναι**, **ἴμεν**, **ἴέναι** (the only infinitive in **-έναι**).

PERSONAL ENDINGS

Middle and Passive Voices (except the Aorist Passive, for which see §§ 133–137)

Especially noteworthy endings, which are further explained in § 142, are printed in bolder type.

§ 138. Primary Tenses of the Indicative and All Subjunctive Tenses:

- Sing. 1. -μαι
- 2. -σαι, -αι
- 3. -ται
- Dual 2. -σθον
- 3. -σθον
- Plur. 1. -μεσθα, -μεθα
- 2. -σθε
- 3. -νται, -αται

§ 139. Secondary Tenses of the Indicative and All Optative Tenses:

- Sing. 1. -μην
- 2. -σο, -ο
- 3. -το
- Dual 2. -σθον
- 3. -σθην
- Plur. 1. -μεσθα, -μεθα
- 2. -σθε
- 3. -ντο, -ατο

§ 140. Imperative:

- Sing. 2. -σο, -ο¹
- 3. -σθω
- Dual 2. -σθον
- 3. -σθων
- Plur. 2. -σθε
- 3. -σθων

§ 141. Infinitive:

-σθαι

§ 142. 1. Sigma of -σαι and -σο is regularly lost between two vowels, except as noted in 2 (below). The mss. show

¹ See foot-note on p. 377.

contraction in some of the resulting forms (cf. a). E.g. A 74, κέλεαι (present indicative of κέλομαι). A 401, ὑπελύσαο (first aorist indicative of ὑπο-λύομαι). A 418, ἔπλεο (second aorist indicative of πέλομαι). A 32, νέραι (present subjunctive of νέομαι). A 207, πίθηαι (second aorist subjunctive of πέθομαι). A 232, λωβήσαο (aorist optative of λωβάομαι). A 210, ἔλκεο (present imperative of ἔλκομαι). Z 229, δύνηαι (present subjunctive of the -μι verb, δύναμαι). δ 388, δύναο (present optative).

a. Examples of contraction: A 203, ὥῃ for ὥηαι (the equivalent Attic form is the active ὥης, which is perhaps a better reading). A 160, μετατρέπῃ for μετατρέπεαι (possibly this should be written μετατρέψῃ').

2. In the indicative and imperative of the non-thematic inflection, sigma of -σαι and -σο is usually retained. E.g. A 393, δύνασαι. X 85, ἰστασο (imperative). II 585, κεχόλωσο (pluperfect). These forms are the same in Attic.

a. But here too sigma is often lost between two vowels. E.g. II 497, μάρναο (imperative) for μάρνασο (cf. Attic ἰστασο). A 76, σύνθεο (imperative) for σύνθεσο (Attic συνθοῦ). II 585, ἔσσο (second aorist or pluperfect). E 284, βέβληαι (= βέβλησαι, perfect). And sigma of -σο is regularly lost in the first aorist. Cf. ὑπελύσαο (above), and I 645, ἔείσαο.

3. Examples of -μεσθα: A 140, μεταφρασόμεσθα. A 444, ἵλασόμεσθα.

4. -αται and -ατο (for -νται and -ντο) are found in the following instances:

a. Added to some themes of the perfect and pluperfect indicative, ending in a vowel. E.g. A 239, εἰρύαται. A 251, ἐφθιαθ', i.e. ἐφθιάτο. B 90, πεποτήγαται. Γ 183, δεδμήγατο. Λ 657, βεβλήγαται. Ζ 28, βεβλήγατο, and I 3, βεβολήγατο (= ἐβέβληγτο).

b. In a few non-thematic presents and imperfects of the indicative, chiefly ἡμαι and κείμαι. E.g. B 137, ἤγατ'(αι) = ἡνται. I 628, ἤταται (for ἤ- instead of ἤ- see § 29). Σ 509, ἤγατο (= ἡντο). Σ 515, δύτατ'(ο) (imperfect).

c. Added to themes of the perfect and pluperfect indicative ending in a consonant; then a smooth or middle mute is regularly changed to the corresponding rough before the ending. The formation is illustrated by Xenophon's ἀντιτέχαται (*Anab.* IV, 8, 5) = ἀντιτεταγμένοι εἰσί. E. g. B 25, ἐπιτετράφαται. II 481, ἔρχαται (ἔργω, 'hem in'). Cf. Ψ 284, ἔρηρέ δαται (ἔρειδω). The Attic equivalents are periphrastic forms.

d. -ατο for -ντο is regularly found in the optative mood. E. g. A 256, κεχαροίατο. A 257, πυθοίατο.

Subjunctive formed with Short Thematic Vowel

§ 143. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive ε or ο, not η or ω. This applies to the active endings -ετον, -ομεν, -ετε; and to the middle (or passive) endings -ομαι, -εαι, -εται, -όμεθα, -όμεσθα. E. g. B 440, θομεν (Attic θωμεν), of which the present indicative is θμεν. A 363, εἴδομεν (Attic εἰδώμεν), of which the second perfect indicative is ίδμεν.

§ 144. This formation is chiefly illustrated by two important classes of verbs.

I. Second aorists of the non-thematic type :

INDICATIVE	SUBJUNCTIVE
θεμεν (γ 179)	θείομεν (A 143)
[ἀπεθέμην]	ἀποθείομαι (Σ 409)
κατέβημεν (cf. i 83)	καταβήσομεν (Κ 97)
[ἐδάμητε] (pass.)	δαμήσετε (Η 72)

II. First aorists, active and middle :

INDICATIVE	SUBJUNCTIVE
ἔχώσατο (A 64)	χώσεται (A 80)
ἔρύσσαμεν (δ 577)	ἔρύσσομεν (A 141)
βήσαμεν (Δ 756)	βήσομεν (A 144)
[ἔλάσσαο]	ἴλασσεαι (A 147)
[ῆγείραμεν]	ἄγείρομεν (A 142)

§ 145. The sigmatic aorist subjunctives, χώσεται, etc., differ in no way from future indicatives, from which they may be distinguished by the context alone. So, too, care must be taken to distinguish aorist subjunctives of liquid verbs, ἀγείρομεν, etc., from present indicatives with which they may agree in spelling.

§ 146. It is not impossible to regard some verbs in -σεις, -σει, and -σουσι as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in -σω, -σει, etc.) did not differ in form from the future indicative¹; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. A 175, οὐ κέ με τιμήσουσι. Cf. I 155, 297.

§ 147. Βούλεται (A 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (Βούλεται) is thematic. Βούλητ', with elision of -ω, has been proposed as an emendation.

§ 148. ἐρείσομεν (A 62) or ἐρήσομεν, 'let us ask,' may be regarded as subjunctive of [ἴρημαι]. It is commonly referred to ἐρέσ.

§ 149. Themes in -α, -ε, or -ο, of which the second aorist indicative is non-thematic (i. e. the -μι forms ἔβην, θέμεν, [ἐκίχην], ἔγνων, ἔδομεν, etc.) form the second aorist subjunctive by lengthening the final vowel of the theme before the endings -ω, -γς, -η, etc.: α becomes η; ε becomes ει before ο and ω, but η in other situations, although some editors write it η always; ο becomes ω. E. g. (1) From ἔβην (βα-): βήω, -βήη, -βήμεν. (2) From θέμεν (θε-): θείω (θήω), θήης, θήη, θείομεν (θήμεν), and in the middle -θείομαι (-θήμαι). (3) From [ἐκίχην] (κιχε-): κιχείω (κιχήω), κιχείομεν (κιχήμεν). (4) From ἔγνων (γνω-): γνῶων, γνώης, γνώη, γνώμεν, γνώωσι. (5) From ἔδομεν (δο-): δώω, δώωμεν, δώωσι(ν), also δῶσι and δώησι (= δώη).

(a) Under this head belongs also the second aorist passive, e. g., of δάμνημι, ἐδάμην (δαμ-ε-): δαμείω (δαμήω), δαμήης, δαμήη, δαμήετε.

(b) The contracted Attic forms also sometimes appear in the text.

¹ Cf. Cauer's Iliad, *Praefatio*, pp. xxxv f.

Noteworthy Tense Formations

In general, the tense suffixes are the same in Homer as in Attic Greek.

§ 150. Present and Imperfect. Many presents end in *-εώ*. E. g. *τελέω* (*τελεο-* + *ω*, i. e. *yo*), Attic *τελέω*. A 5, *ἐτελείστο*, Attic *ἐτελέστο*. *πνείω* (Attic *πνέω*) is probably for *πνεψ-ω*.

NOTE.—Very many contract verbs in *-δω*, which were not contracted in the earlier epic tongue, often appear in the mss. in so-called “assimilated” or (according to others) “distracted” forms. E. g. for *ἀντιδούσα* (A 31), *ἀστιχδόντο* (B 92), *ἐλάσιν* (X 400), and *μαριδῶν* (O 742), the mss. have respectively *ἀντιδουσα*, *ἀστιχδόντο*, *ἐλάσιν*, and *μαριδῶν*. Such artificial forms, which probably were due to the influence of the Attic contractions (*ἀντιδῶσα*, *ἀστιχδόντο*, *ἐλάσιν*, *μαριδῶν*) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.

§ 151. Future. Sigma of the future suffix may be dropped between two vowels (cf. §§ 91, end; 142, 1). E. g. A 61, *δαμῆ* for *δαμάσει*. A 204, *τελέσθαι*. A 344 and B 366, *μαχέονται*. Z 368, *δαμάσουσι*. X 67, *ἔργουσιν*.

§ 152. For double sigma forms in future and aorist see §§ 52, 53, 54.

§ 153. Mixed Aorist. Some sigmatic aorists have the thematic vowel (instead of *-α-*) before the personal endings; so they have sigma in common with first aorists, and *-ο-* or *-ε-* in common with second aorists. E. g. A 428, *ἄπ-εβήσετο* (*βαίνω*). A 496, *ἀν-εδύσετο* (*δύω*). Γ 103, *οἴστετε*, and Γ 120, *οἴστεμεναι*, imperative and infinitive, respectively, from *οἴ-* (present *φέρω*). Γ 105, *ἄξετε*, and Ω 663, *ἄξεμεν*, imperative and infinitive, respectively, of *ἄγω*. I 617, *λέξεο*, imperative of root *λεχ-*, ‘lie.’ Γ 250, *ὅρτεο*, imperative of *ὅρνυμι*.

§ 154. Special Tense Suffixes. 1. *(-ε)-σκον*, *(-ε)-σκόμην* as an iterative suffix is found in some forms of the imperfect and aorist indicative. E. g. A 490, *πωλέσκετο*, ‘he used to frequent.’ A 492, *ποθέεσκε*, ‘he used to yearn for.’ I 331, *δόσκον* (second aorist of *δδωμι*), ‘I repeatedly gave.’

2. -θο- or -θε- is a suffix of no special meaning, serving to lengthen the stem. E. g. A 219, σχέθε (Attic ἔσχε). A 491, φθινύθεσκε, i. e. φθιν + θε + σκε (iterative).

A FEW IMPORTANT NOUN AND ADVERB SUFFIXES

§ 155. 1. -φι(v), properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, φρήτρηφιν (dative). B 388, ἀμφὶ στήθεσφιν (dative). B 794, ναιφιν (genitive plural). I 618, ἀμα δὲ ήσι φαινομένηφιν (dative singular), ‘with the appearance of dawn.’

2. -θεν signifies ‘from.’ E. g. A 195, οὐπανόθεν. Often it gives the force of a genitive, especially in pronouns: A 180, σέθεν. A 525, ἐξ ἐμθεν. An adverbial example is A 247, ἐπέρωθεν, ‘from the other side,’ ‘over against him.’

3. -θι is a locative suffix. E. g. I 300, κηρόθι, ‘in the heart.’ An adverbial example is A 243, ἐνδοθι.

4. -ι, an old locative ending, is seen medial in Πυλοιγενέος (B 54), ‘born at Pylos’; χαμαι-εῦναι (Π 235), ‘making their beds on the ground’; and final in οίκοι (A 113).

5. -δε denotes ‘whither.’ E. g. A 54, ἀγορήνδε, ‘to an assembly.’ A 169, Φθίηρδ(ε). A 185, κλισήρδε. An adverbial example is ἐνθάδε (A 367), ‘hither.’

The suffix is seen appended to a genitive, ‘Αιδόσδε (Π 856), ‘to Hades’s.’

Some Suffixes used in Forming Nouns from Verb Stems (Primary Suffixes)

§ 156. 1. -τωρ, -τορ, -τηρ, denoting the agent: ἡγήτωρ (ἡγέομαι), ‘leader’; κοσμήτωρ (κοσμέω), ‘marshaler’; ἀρητήρ (ἀράομαι), ‘one who prays,’ ‘priest.’

2. -τι-ς, -σι-ς; -τύ-ς; -ωλή, -ωρή, make feminine nouns denoting actions: ἀνάβλητις (ἀναβάλλομαι), ‘postponement’; φάτις (φημι), ‘saying’; βοητής (βοάω), ‘outcry’; παυσωλή (παύω), ‘pause’; ἐλπωρή (ἐλπομαι), ‘hope.’

3. **-τρο-ν** makes a neuter noun denoting an instrument : **ἄροτρον** (*ἀρόω*), ‘plow.’

*Some Suffixes added to Noun Stems
(Secondary Suffixes)*

§ 157. **Masculine patronymics** end in **-ιά-δης**, **-ί-δης**, **-ά-δης**, and **-ίων**: **Πηληάδης**, **Πηλεῖδης**, **Πηλεῖων** (*Πηλεύς*), ‘son of Peleus’; **Θεστορίδης** (*Θέστωρ*), ‘son of Thestor’; **Μεγάδης**, ‘son of Megas’; **Κρονίων**, ‘son of Cronus.’

§ 158. **Feminine patronymics** end in **-ίς** (gen. **-ίδος**) and **-ίνη**: **Βριστής** (*Βρισεύς*), ‘daughter of Briseus’; **Χρυσής** (*Χρύσης*), ‘daughter of Chryses’; **Εὐηνίνη**, ‘daughter of Evenus.’

§ 159. An important adjective suffix, added to noun stems, is **-εις**, **-εστα**, **-εν** (-*Fεντ-*). Adjectives so formed signify that with which something is equipped or furnished : **σκώεις** (*σκιῇ*), ‘shady’; **ἠχήεις** (*ἠχῆ*), ‘echoing’; **χαρίεις** (*χάρις*), ‘graceful.’

PREFIXES

§ 160. The following, in effect, form superlatives :

ἀφι- : **ἀφιπρεπής**, ‘very conspicuous.’

ἐρι- : **ἐρίτιμος**, ‘very precious.’

ἱα- (from **δια-**) : **ἱάθεος**, ‘very holy.’

δα- : **δαφοινός**, ‘very red.’

ἀγα- : **ἠγάθεος** (*ἠ-* for *ἀ-*; cf. § 35), ‘very holy’; **ἀγάννιφος**, ‘very snowy.’

§ 161. The following are negative :

ἀ(ν)- : **ἀ[F]έκων** (*έκών*), ‘unwilling’; **ἀνέστιος**, ‘hearthless.’

νη- : **νημερτής** (*ἀμαρτάνω, ἡμαρτον*), ‘unerring’; **νηλ(ε)ής** (*ἀλεος*), ‘pitiless.’

PART IV.—PREPOSITIONS AND ADVERBS

§ 162. Prepositions were originally adverbs of place or time. This primitive force is very common in epic poetry. E. g. A 39, ἐπι, ‘overhead.’ A 48, μέτα, ‘in[to] the midst.’ A 233, ἐπι, ‘thereon,’ ‘besides.’ A 462, ἐπι, ‘thereon.’

§ 163. Often the adverb must be translated in close connection with a verb, although several words may intervene. Epic poetry exhibits a period in word-formation when the adverbial prefix had not yet become attached to its verb, as is regularly the case in Attic Greek. This separation, if separation may be said of things not yet united, is commonly called *tmesis* (Greek τμῆσις, ‘a cutting’). E. g. A 25, ἐπὶ . . . ἔτελλεν, ‘enjoined upon.’ A 67, ἀπὸ . . . ἀμύναι, ‘to ward off.’ A 98, ἀπὸ . . . δόμεναι, ‘to give back.’

ACCENT OF PREPOSITIONS OR ADVERBS¹

§ 164. Wherever prepositions retain their primitive adverbial force they are accented; and dissyllabic prepositions that have the force of adverbs are accented on the penult. E. g. A 142, ἐν, ἐς. A 39, ἐπι. A 258, πέρι.

§ 165. When separated from a following verb by *tmesis*, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, ἐπὶ . . . ἔτελλεν.

§ 166. Dissyllabic prepositions that follow their noun or verb are accented on the penult (i. e. they suffer *anastrophe* of accent). And under similar circumstances the monosyllables εἰς, ἐν, and ἐξ, receive an accent. E. g. A 162, φέπι πόλλ' ἐμόγγοτα, ‘for which I toiled much.’ A 350, θῖν' ἐφ' ἀλὸς πολῆς, ‘to the strand of the hoary sea.’ B 39, θήσειν γὰρ ἐπ' ἔμελλεν ἐπ' ἀλγεα κτλ., where θήσειν . . . ἐπ' is for ἐπι-θήσειν. A 125, πολίων ἐξ, ‘out of the cities.’ A 222, δώματ' ἐς.

¹ Following Cauer's *Iliad, Praefatio*, pp. xxxix-xliv.

But a monosyllabic preposition is not accented when placed between two nouns (or a noun and adjective) in agreement. Under similar circumstances the accent of a dissyllabic preposition is retracted only when the former noun is more important.

§ 167. If a preposition belongs to an omitted *εστί* or *ειστί*, it retains its primitive accent as an adverb. E. g. A 174, *πάρ*’ *ἔμοι γε καὶ ἄλλοι*, i. e. *πάρεστι*. A 515, *οὐ τοι ἔπι δέος*, i. e. *ἔπεστι*. E 740, *ἐν* (= *ἐνεστί*).

§ 168. In the accompanying text *ἀνά*, *διά*, *ἄμφι*, and *ἄντι* are accented as in Attic; that is, they never have their accent retracted even when they are plainly adverbs or follow their case (§ 166). E. g. A 310, *ἀνά*.

But in II 772, *ἄμφι* is written to avoid ambiguity. And *ἄντι* (cf. Z 331) is written in the sense of *ἀνά-στηθι*, ‘up! ’

PART V.—SYNTAX

IMPORTANT OR EXCEPTIONAL USES OF CASES¹

§ 169. The nominative singular is sometimes used as a vocative or accompanies a vocative. E. g. Γ 276 f., *Ζεῦ πάτερ* . . . *Ἡλιός θεὸς κτλ.* B 8, *οὐλος Ὀνειρε*.

§ 170. The nominative is used in exclamations. E. g. B 38, *νήπιος*, ‘foolish king !’ A 231, *δημοβόρος βασιλεύς*. I 630, *σχέτλιος*. II 422, *αιδώς*.

§ 171. The partitive genitive may denote space within which action occurs. E. g. B 785, *διέπρησσον πεδίῳ*, ‘they passed over the plain.’ So Γ 14, Z 507.

§ 172. The partitive genitive may denote the part touched or taken hold of. E. g. A 197, *ξανθῆς δὲ κόμης ἔλε Πηλεῖωνα*,

¹ No attempt is here made to illustrate *all* the common uses, familiar from Attic Greek.

'and she caught the son of Peleus by his yellow hair.' So A 323, *χειρός*. II 762, *κεφαλῆφιν*.

§ 173. The **partitive genitive** may follow adverbs of place. E. g. Γ 400, *πῃ . . . πολίων ἐν ναιομενάων*, 'to some place in cities well peopled.' So A 432.

§ 174. The **genitive**, in a use allied to the partitive, sometimes indicates a person (or thing) *about whom* (or which) something is heard, learned, known, etc. E. g. (1) After *πυνθάνομαι*: A 257, *εἰ σφῶν τάδε πάντα πυθοίατο μαρναμένουν*, 'if they should learn all this about you two contending.' So X 438, *Ἐκτόρος*. (2) After *διδάσκομαι*: II 811, *διδασκόμενος πολέμῳ*, 'learning about war.' (3) After *γιγνώσκω*: B 348 f. *πρὶν καὶ Διὸς αἰγάλοιο | γνώμεναι, εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί*, 'even before they know about aegis-bearing Zeus, whether his promise be a deception or not.' (4) After *οἶδα*: Σ 192, *ἄλλου δ' οὐ τεν οἶδα*, 'I do not know about anybody else.' Z 438, *θεοπροπίων ἐν εἰδώς*, 'Well versed in prophecies.' I 440, *οὐ πω εἰδόθ'* (*εἰδότα*) . . . *πτολέμῳ*, 'not yet familiar with war.'

§ 175. The genitive, besides the constructions of the **genitive proper**, has the functions of an ablative also; under the **ablative genitive**, familiar from Attic Greek, are included the relations of **comparison** and **separation**. E. g. A 186, *φέρτερος σεθεν*, 'mightier than you.' A 113, *Κλυταμνήστρης προβέβουλα*, 'I prefer [her] to Clytaemnestra.' A 258, *πέρι [έστε] Δαναῶν*, 'are superior to the Danaans.' A 224, *λῆγε χόλοιο*, 'ceased from anger.' A 359, *ἀνέδη πολῆς ἀλός*, 'rose from the hoary sea.' A 401, *ὑπελύσαο δεσμῶν*, 'loosed from under his bonds.' A 30, *τηλόθι πάτρης*, 'far from native land.'

§ 176. The **dative of interest** (including "advantage or disadvantage") is very common; it is often found where the English idiom requires a possessive adjective or noun. E. g. A 55, *τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά*, 'the goddess laid it on his heart' ('on the heart for him'). A 104, *ὅσσε δέ οἱ*, 'and his eyes.' A 188, *οἱ ἥτορ*, 'his heart.'

§ 177. Besides the constructions of the dative proper ("to" or "for" relations), the dative has the functions of (a) a locative case and (b) an instrumental case. E. g. (a) A 24, θῦμῷ, 'in the heart.' A 45, ὑποισιν, 'on the shoulders.' (b) A 77, ἐπεσιν καὶ χερσὶν ἀρήξειν, 'will help with words and hands.' B 199, σκῆπτρῳ ἀλάσσειν, 'would strike with the staff.'

§ 178. With the instrumental use are included the relations of (a) cause, (b) accompaniment, and (c) manner. E. g. (a) Γ 453, οὐ μὲν γὰρ φιλότητί γ' ἔκευθον ἄν, 'for they would not have hidden [him] out of friendship surely.' (b) A 277, ἐριζέμεναι βασιλῆ, 'to strive with a king.' Γ 174, νιά σῷ ἐπόμηρ, 'I followed your son.' (c) A 418, τῷ σε κακῷ αἰσχυνέσθαι, 'so I gave you birth "under an evil star,"' *cum calamitate* (Kühner-Gerth, § 425, 6). Γ 2, κλαγγῇ . . . ἵσαν, 'advanced with clamor.'

§ 179. The **accusative**, without a preposition, is often used as a limit of motion. This use includes persons as well as places and things. E. g. A 139, ὅν κεν ἵκωμαι, 'to whomsoever I come.' So A 240, νῖας. A 317, οὐρανόν.

§ 180. σχῆμα καθ' δλον καὶ μέρος.—Not infrequently a verb takes two objects in the same case (commonly **accusative**, but the dative is found also), of which the former indicates a *whole*, the latter a *part* to which the action of the verb is limited. E. g. A 362, τί δέ σε φρένας ἵκετο πένθος; 'why has grief come to your heart' ('to you, to the heart')? II 289, τὸν βάλε δεξιῶν ὕμον, 'he hit him on the right shoulder.'

MEANINGS OF THE TENSES

§ 181. While the tenses as a rule describe action as in Attic Greek, the following uses deserve special notice.

§ 182. The historical present is not found in Homer. All presents are real presents and must be translated as such.

§ 183. The future middle takes the place of the future passive (which occurs in *δαήσεαι* and *μηγήσεσθαι* only). E. g. A 204, *τελέεσθαι*, ‘will be fulfilled.’

§ 184. The gnomic aorist, commonly used in general statements, is to be translated by the English present. E. g. A 218, *ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλνον* (aorist) *αὐτοῦ*, ‘whoever obeys the gods, him especially they harken to.’ *τ'(ε)* marks the general statement here, as often.

§ 185. The aorist middle sometimes has a reflexive or passive sense. E. g. II 294, *λίπετ'(ο)*, ‘was left.’

§ 186. The aorist participle does not always denote time prior to that of the leading verb, but often the same time. E. g. A 148, *ὑπόδρα ιδὼν προσέφη*, ‘with a sullen look he addressed.’ A 596, *μειδήσασα . . . ἐδέξατο . . . κύπελλον*, ‘with a smile she took the cup.’

So too when the participle stands in a construction after the verb: A 380 f., *τοῦ δ' Ἀπόλλων | εὑξαμένου ἥκουσεν*, ‘and Apollo heard him as he prayed.’ B 182, *ξυνέηκε θεᾶς ὅπα φωνησάσης*, ‘he heard the voice of the goddess as she spoke.’

Note that in all these instances the aorist emphasizes the *single act*.

§ 187. The perfect denotes a present condition and is to be rendered by the English present. E. g. A 37, *ἀμφιβέβηκας*, ‘guardest.’ A 125, *δέδωστα*, ‘is divided.’ A 173, *ἐπέσσονται*, ‘is moved thereto.’ A 228, *τέτληκας*, ‘you have courage.’ A 239, *εἰρύαται*, ‘defend.’ A 278, *ἔμμορε*, ‘shares in.’ B 90, *πεποτήσαται*, ‘are in flight’ (a lasting condition), while B 89, *πέτονται* means ‘fly,’ an action which if continued or repeated produces the condition described by the perfect.

§ 188. Similarly the pluperfect is to be translated by the English past. E. g. A 221, *βεβήκει*, ‘was gone’ (= went quickly). B 93, *δεδήει*, ‘was ablaze.’ B 95, *τετρήχει*, ‘was in confusion.’

THE MOODS. PECULIAR HOMERIC USES

§ 189. Homer has six distinct ways of making independent future statements. They illustrate different degrees of vividness :

1. The future indicative alone.
2. The future indicative with $\kappa\epsilon$ (or rarely $\delta\nu$), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with $\kappa\epsilon$ or $\delta\nu$, § 192.
5. The optative alone, § 205.
6. The optative with $\kappa\epsilon$ or $\delta\nu$, § 206.

Of these the first, third, fourth, and sixth are the more common ; the first and sixth alone survived in ordinary Attic Greek.

Indicative

§ 190. The future indicative with $\kappa\epsilon$ (or $\delta\nu$) is a construction denied to the earliest period of the epic by some scholars, who maintain (a) that the verbs of A 175 ($\tau\bar{\iota}\mu\bar{\eta}\sigma\bar{\o}\nu\sigma$), I 155, and some other places are intended for aorist subjunctives (§ 146) ; (b) that undoubted instances of the future indicative with $\kappa\epsilon$ or $\delta\nu$ (e. g. A 139, $\kappa\chi\bar{\o}\lambda\bar{\omega}\sigma\bar{\epsilon}\tau\bar{\alpha}$, future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with $\kappa\epsilon$, and which was in reality the aorist subjunctive. This view presents obvious difficulties, since it involves the question of the earlier and later parts of the epic.

Other scholars accept the construction of the future indicative with $\kappa\epsilon$ in all the apparent instances, and point out that it differs from the future indicative alone only in the contingent force which is added by the particle. E. g. A 175, $o\bar{\iota}\ \kappa\bar{\epsilon}\ \mu\bar{\epsilon}\ \tau\bar{\iota}\mu\bar{\eta}\sigma\bar{\o}\nu\sigma$, ‘who in that case [i. e. if you flee] will honor me.’ It is often difficult to render the particle without awkwardness, however.

Subjunctive

§ 191. The subjunctive, used in an independent sentence, has a force nearly equivalent to that of the future indicative.

It is commonly found in negative sentences (with *οὐ*). E. g. Z 459, *καὶ ποτέ τις εἰπεῖσθαι*, ‘and some day men will say.’ A 262, *οὐ γάρ πω τοίους Ἰδον ἀνέπας οὐδὲ ἰδωμαι*, . . . ‘nor shall I see.’

* § 192. The subjunctive in an independent clause is often accompanied by *κε* or *ἄν*. E. g. A 137, *ἔγω δέ κεν αὐτὸς ἔλωμαι*, ‘then I myself will take’ (a prize). A 184, *ἔγω δέ κ' ἄγω Βρῆσιδα*, ‘but I shall [in that case] lead away Briseis.’ A 205, *τάχ' ἀν ποτε θῦμὸν ὀλέσσῃ*, ‘one day soon he shall lose his life.’ Γ 54, *οὐκ ἀν τοι χραύσμη κιθαρίς τά τε δῶρ' Ἀφροδίτης*, ‘there shall not avail you, then, the lyre and those gifts of Aphrodite.’

§ 193. As in Attic Greek the subjunctive of the first person, used alone, may express an exhortation. The first person plural is common. Examples of the first person singular are: Z 340, *ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήμα τεύχεα δնω*, . . . ‘let me put on my armor of war.’ So X 418 and 450. Compare A 26, *μὴ . . . κιχείω*, ‘let me not find’ etc., a threat.

§ 194. The dubitative or deliberative subjunctive is used in a question of appeal, usually in the first person. An example of the third person is A 150, *πῶς τις τοι πρόφρων ἐπεστι πείθηται Αχαῖῶν*, ‘how shall any man of the Achaeans heartily obey your bidding?’

§ 195. The independent subjunctive is sometimes used with *μή* to express a concern lest something may take place. A wish to avert the object of fear is contained in the construction. See B 195, II 128, § 8, with notes.

§ 196. The dependent subjunctive in a final clause may be accompanied by *κε* (*ἄν*). E. g. A 32, *ἀλλ' ἦτι, μή μ' ἐρέθυξε, σαώτερος ὡς κε νέημαι*, . . . ‘in order that you may go,’ Attic *ἴνα ζῆς* or something similar. So too B 385. Cf. Attic *ὅπως ἀν* with the subjunctive.

§ 197. The dependent subjunctive in protasis may be used without *κε* or *ἄν*, both in (a) future conditions and in (b)

present general conditions—a use almost unknown to Attic Greek. E. g. (a) A 340 f., *εἰ . . . γένηται* (Attic *ἔάν*). X 86, *εἰ . . . κατακτάνῃ*. (b) A 80, *κρείσσων γὰρ βασιλεύς, δτε* (Attic *ὅταν*) *χώσεται ἀνδρὶ χέρῃ*, ‘for the king is mightier, when he becomes enraged at a man of meaner rank.’ A 163 f., *ὅππότ’(ε) . . . ἐκπέρσωσ’(ι)*, for Attic *ὅπόταν* with subjunctive.

1. Examples with *κε* (*ἄν*) are: (a) A 128, *ἀποτίσσομεν, αὶ κέ* (Attic *ἔάν*) *ποθι Ζεὺς | δῶσι* etc. (b) A 166, *ἥν ποτε . . . ἵκηται*. Γ 25 f., *εἴ περ ἄν . . . | σεύνωται*.

§ 198. The dependent subjunctive is often introduced by *αὶ* (*εἴ*) *κε(v)*, ‘if haply,’ ‘in the hope that,’ ‘on the chance that.’ E. g. A 66 f., *αὶ κεν . . . | βούλεται* (subjunctive), see § 147. A 207, *αὶ κε πίθηται*, ‘in the hope that you will obey.’ B 72, *δλλ’ ἄγετ’, αὶ κέν πως θωρήξομεν κτλ., . . .* ‘in the hope that we may arm’ etc.

1. After a secondary tense this subjunctive is commonly changed to the optative. E. g. B 96 ff., *ἐννέα δέ σφεας | κήρυκες . . . ἐρήτυνον, εἴ ποτ’ ἀντῆς | σχοίατ’(ο) κτλ., . . .* ‘if haply they would refrain from shouting.’

§ 199. After verbs of attention, care, and effort, Homer does not express the aim (as the Attic Greek does) by *ὅπως* with the future indicative; instead, he regularly uses object clauses (with *ὡς*, *ὅπως*) containing the subjunctive in the primary sequence, and generally the optative in the secondary sequence. E. g. Γ 110, *λεύσσει, ὅπως ὃχ’ ἄριστα . . . γένηται*, ‘he looks to see how the very best result may come.’ B 3 f., *μερμήριζε . . . ὡς Ἀχιλῆα | τιμήσαι κτλ.*, ‘he considered how he might honor Achilles.’

§ 200. But *ὅπως* with the future indicative occurs (a) in simple relative clauses and (b) in dependent interrogative clauses. E. g. (a) A 136, *ἄρσαντες κατὰ θῦμόν, ὅπως ἀντάξιον ἔσται*, ‘suiting [the gift] to my heart, in whatever way it shall be equivalent.’ (b) I 251, *φράζεν, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ημαρ,* ‘consider how you shall ward from the Danaans the day

of evil.' A 343 f., see note *ad locum*. (The construction of a 57, θέλγει, ὅπως Ίθάκης ἐπιλήσσεται, is exceptional, in indicating a real purpose.)

Optative

§ 201. The optative without κε or ἄν is common in **future** (**possible**) wishes. E. g. A 18, ὑμῖν μὲν θεοὶ δοῖεν κτλ., 'may the gods give to you' etc. A 42, τίσειαν. B 259, μηκέτ' (ι) . . . ἐπείη, a form of curse. II 30, μὴ . . . λάβοι κτλ. § 107, ὡς . . . ἀπόλοιτο κτλ.

§ 202. The optative is sometimes found in **present unattained (impossible) wishes** also, where Attic Greek uses the imperfect indicative—not an Homeric construction. E. g. II 722, αἴθ', δօσον ἤσσων εἴμι, τόσον σέο φέρτερος εἴην, 'oh that I were as much superior to you as I am your inferior!' (Cf. § 207.)

§ 203. **Impossible wishes** are also expressed, as in Attic, by ὄφελον, etc., with the present or aorist infinitive. E. g. Γ 40, αἴθ' ὄφελες ἄγονός τ' ἔμεναι κτλ., 'oh that you were unborn!' etc.; so A 415 f.; Γ 173; I 698. The imperfect ὄφελλον, etc., likewise occurs (Z 350, Σ 19, X 481).

§ 204. The optative may express a concession or mild command. E. g. Γ 74, ναίστε Τροίην, 'you may dwell in Troy'; cf. Γ 257, ναίσιμεν. Γ 255, τῷ δέ κε νικήσαντι γυνὴ καὶ κτήματ' ἔποιτο, 'let the woman and the treasures fall to whoever conquers.' Cf. Ω 149, and Xen. *Anab.* III, 2, 37. This use is probably to be classified under the optative of wish.

§ 205. The potential optative sometimes occurs without κε or ἄν. E. g. T 321, οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, 'for I could suffer nothing worse besides.'

§ 206. Far more common than the preceding is the potential optative with κε or ἄν, the Attic construction. E. g. B 12, νῦν γάρ κεν ἔλοι πόλιν εύρυαγνιαν, 'for now he may take the

broad-wayed city.' Γ 52 f., οὐκ ἀν δὴ μείνεις ἀρηίφιλον Μενέλαον | γνοίης χ', οἷον κτλ. See note.

§ 207. The potential optative with *κε* or *ἄν* is sometimes found referring to present or past time in situations where the Athenians would have used the imperfect or aorist indicative with *ἄν*—for example, in the conclusion of contrary to fact conditions. The exact translation of such optatives must be determined by the context. Compare the similar use of the optative in present impossible wishes, § 202. E. g. A 232, ἦ γὰρ ἄν, Ἀτρεῖδη, νῦν ὑστάτα λωβήσαο, ‘else, Agamemnon, you would surely have been insolent now for the last time.’ See notes on B 81, *ψεῦδός κεν φάμεν κτλ.* Γ 220, *φαίης κεν.* E 311 f., *καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεῖας, | εἰ μὴ ἄρ' ὁξὺ νόησε . . . Ἀφροδίτη.*

1. In a few instances *present* contrary to fact conditions, as it would seem, are expressed with the optative in both protasis and apodosis. They are therefore identical in form with the less vivid future. E. g. I 515–517, and probably II 71–73, X 20. See notes.

§ 208. The dependent potential optative with *κε* (*ἄν*) may be introduced by *εἰ*, ‘if’; but the Attic construction—without *ἄν*—is common. E. g. A 60, *εἴ κεν θανατόν γε φύγοιμεν,* ‘if we should possibly escape death,’ equivalent to Attic *εἴ φύγοιμεν*, protasis of the less vivid future condition.

§ 209. The dependent optative is found in indirect questions, in the secondary sequence. E. g. Γ 316 f., *κλήρους . . . πάλλον . . . | ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος,* ‘they shook lots [to see] which of the two should first hurl his bronze spear’; here *ἀφείη* represents a deliberative subjunctive of the *direct* question, *ἀφῆγ* (Attic *ἀφῆ*).

§ 210. The optative of indirect discourse, representing the indicative of direct discourse, is almost unknown in the simple epic dialect. Examples are rare and are nearly all confined to the Odyssey.

Infinitive

The more familiar uses of the infinitive as nominative and as accusative (in Homer always without the article), and in indirect discourse, being common to both Attic and Homeric Greek, need no special comment.

§ 211. The infinitive is commonly **explanatory** and often expresses **purpose**. This meaning as well as that mentioned in § 212 is a survival of an original *dative* force—the “to” or “for” relation of a verbal noun in the dative case to other words in the sentence. Such infinitives are found in Homer after verbs, nouns, adjectives, and adverbs. E. g. A 338, *καὶ σφῶι δὸς ἄγειν*, ‘and give her to these two to lead [i. e. ‘for leading’] away.’ Σ 83, etc., *θαῦμα ἔδεσθαι*, ‘a marvel to behold.’ A 107, *φῦλα . . . μαντεύεσθαι*, ‘dear to prophesy.’ Ω 662 f., *τηλόθι δὲ ὅλη | ἀξέμεν*, ‘and the wood is far to bring.’ Cf. notes on A 589 and Z 460.

§ 212. The infinitive sometimes expresses **result**, although it is often impossible to dissociate the idea of purpose, too. E. g. A 8, *τίς τ' ἄρ τοι σφῶι θεῶν ἔριδι ἔννέκε μάχεσθαι*; ‘who then of the gods brought these two together in strife to contend?’

§ 213. The infinitive is often used with the force of an **imperative** in commands, prayers, and decrees. E. g. A 20, *παῦδα δὲ ἐμοὶ λῦσαί τε φίλην τά τ' ἀπονα δέχεσθαι*, ‘set free my dear child, and accept this ransom.’ A 582, *σὺ τόν γ'(ε) . . . καθάπτεσθαι*, ‘do you address him.’ So too A 323, *ἄγέμεν*. B 413, *μὴ πρὶν ἡέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν*, ‘let not the sun set and darkness come on before’ etc. Γ 285, *Τρῶας ἔπειδ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι*, ‘then let the Trojans give back Helen and all the treasures.’

A VOCABULARY AND GREEK INDEX
TO ACCOMPANY
SELECTIONS FROM HOMER'S ILIAD

BOOKS

- I—**Α** entire.
II—**Β** 1–493, 780–815.
III—**Γ** entire.
V—**Ε** 274–352, 432–448.
VI—**Ζ** 237–529.
VII—**Η** 219–223 (cf. note on Π 106).
IX—**Ι** entire.

BOOKS

- XV—**Ο** 592–746.
XVI—**Π** 1–167, 198–305, 419–507,
668–867.
XVIII—**Σ** entire.
XIX—**Τ** 1–73, 276–300, 392–424.
XXII—**Χ** entire.
XXIV—**Ω** 472–691.

THE CHIEF ABBREVIATIONS

accus.	= accusative.	loc.	= locative.
act.	= active.	masc.	= masculine.
adj.	= adjective.	mid.	= middle.
adv.	= adverb or adverbial.	neut.	= neuter.
aor.	= aorist.	nom.	= nominative.
1 aor.	= first aorist.	opt.	= optative.
2 aor.	= second aorist.	partic.	= participle.
cf.	= <i>confer</i> , compare.	pass.	= passive.
comp.	= compound.	perf.	= perfect.
comparat.	= comparative.	2 perf.	= second perfect.
conj.	= conjunction.	pers.	= person.
dat.	= dative.	pluperf.	= pluperfect.
depon.	= deponent.	2 pluperf.	= second pluperfect.
Eng.	= English.	plur.	= plural.
fem.	= feminine.	3 plur.	= third person plural.
fut.	= future.	prep.	= preposition.
gen.	= genitive.	pres.	= present.
Germ.	= German.	rel.	= relative.
imperat.	= imperative.	sing.	= singular.
imperf.	= imperfect.	3 sing.	= third person singular.
indef.	= indefinite.	subj.	= subjunctive.
indic.	= indicative.	substant.	= substantive.
infin.	= infinitive.	superl.	= superlative.
interrog.	= interrogative.	trans.	= transitive.
intrans.	= intransitive.	voc.	= vocative.
iterat.	= iterative.	w.	= with.
Lat.	= Latin.		

The dagger (†) = *ἄπαξ λεγόμενον* (found only once in Homer's Iliad and Odyssey).

References are made by the usual abbreviations to the Grammars mentioned on page 346.

Such words as are defined in foot-notes under the text are given in the Vocabulary in the forms that actually occur: e. g. *ἀπεδέξατ'(o)* † will be found, but not *ἀποδέχομαι*. For more complete definitions and derivations the foot-notes may be consulted.

Explanatory definitions, which are not infrequently suggested by the etymologies of the Greek words, and which are not necessarily intended for purposes of translation, are often printed in Roman type before the italicized meanings.

A VOCABULARY AND GREEK INDEX

A—α

ἀ- as a prefix is variously used, chiefly (1) privative and (2) collective or copulative. See GG. 444; B. 299; G. 875, 877; H. 589.

ἄ, exclamation of grief and sympathy, *ah!*

ἄπτος, -ον (*ἀπτω*), *not to be grasped, unapproachable, invincible.*

ἀάσιν, injure, lead astray, blind; mid. aor. *ἀσάδην*, *ἀσάστο*, slipped; stumbled (of the mind); pass. *ἀσθη*, was deluded or blinded. [The quantities of the stem-vowels vary.]

ἀβληχρός, -ή, -όν, soft.

ἄγαγε οἱ ἄγαγε(ν), see **ἄγω.**

ἄγαθός, -ή, -όν (*ἄγα-μας*), admirable, good, useful, brave.

ἄγα-κλεής, -ές, gen. *-έος* (mss. *-ῆος*) (*ἄγα-*, § 160, *κλέος*), of great fame. renouned.

ἄγα-κλεός, -ή, -όν (*κλέος*), of great fame, famous, renouned.

ἄγα-κλυτός, -όν (*κλύνω*, cf. Lat. *inclusus*), famous, glorious.

ἄγαλλομαι, shine, exult in the splendor of something.

ἄγαμαι, aor. *ἄγασσατο*, *ἄγασσάμεθα*, partic. *ἄγασσάμενοι*, marvel at, admire.

Ἄγαμένων, -ονος, *Agamem'non*, the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

ἄγαμος †, adj., unmarried, Γ 40. **ἄγα-νιφος, -ον** (cf. §§ 39, 160, and *νιφάς*), very snowy.

ἄγανός, -ή, -όν, pleasing, gentle, mild, winning.

ἄγαπητός, -ή, -όν (*ἄγαπας*, love), beloved.

Ἄγανή †, Aga've, a Nereid, Σ 42.

ἄγανός, -ή, -όν (*ἄγαμα*), admirable, illustrious, noble.

ἄγγελη, ἡ (*ἄγγελος*), message, news; mission. See notes on Γ 206, Ο 640.

ἄγγελης, by ancient tradition called a nom. equivalent to **ἄγγελος**, Γ 206. See note.

ἄγγελος (*ἄγγελος*), fut. **ἄγγελέουσι**, aor. *ἄγγειλε*, announce, report.

ἄγγελος, δ, ἡ, messenger.

ἄγγος, plur. *ἄγγεα, τό*, vessel, pail.

ἄγε, ἄγετε (imperat. of *ἄγω*), adv. or interjection, come! See *εἰ δὲ ἄγε.*

ἄγε, imperf. of *ἄγω*.

ἄγειρω, aor. subj. *ἄγειρω*, mid. 2 aor. *ἄγέροντο*, partic. *ἄγρομενος*, pass. aor. *ἄγέρθη*, *Ἄγρεσθε*, bring together, collect, assemble, gather; mid. and pass. w. reflexive meaning.

ἄγε-λείη (*ἄγω, ληίς*), booty-bringing, epithet of the war-goddess Athene.

ἄγελη, ἡ (*ἄγω*), herd, drove.

ἄγελ-δόν †, adv., in packs, Π 160.

ἄγελ-φι, loc. of ἄγελη, in the herd.

ἄγέραστος †, adj., without a gift of honor, Α 119.

ἀγέροντο, see ἀγέρω.

ἀγέρωχος, -ον, *impetuous*; or *proud, lordly*. [Derivation and meaning disputed.]

ἀγη, see ἄγνυμι.

ἀγνοερή, ἡ (ἀγήνωρ), *manliness, valor, boldness, pride*.

ἀγήνωρ (ἀνήρ), *very manly, bold, lordly*.

ἀγήραος, -ον (γῆρας), *ageless*, B 447.

ἀγητός, -ή, -όν (ἄγαμαι), *admirable, wonderful, goodly*.

ἀγήνευ (ἄγω), *imperf. ἥγινεν, lead, escort*, § 493.

ἀγκαλίς, -ίδος, ἡ (cf. ἀγκάν), *only dat. ἀγκαλίδεσσι, arms*.

ἀγκος, plur. ἄγκεα, τό (cf. ἀγκάν), *valley, ravine*.

ἀγκυλο-μῆτρις, -εω (μῆτις), *of crooked counsel, crafty*.

ἀγκύλος, -ον (cf. ἀγκάν), *bent, curved*.

ἀγκυλο-χελής (χεῖλος), *crooked-beaked*.

ἀγκάν, -ών, δ (root ἀγκ signifies something bent or crooked: cf. ἀγκαλίς, ἄγκος, ἄγκυλος, and Attic ἄγκύρα, 'anchor'), *elbow; angle of wall* (II 702).

ἀγλατή, dat. ἀγλατῆφι, ἡ (ἀγλαός), *splendor*.

ἀγλαός, -ή, -όν (ἀγάλλομαι), *shining, splendid; clear or sparkling water*.

ἀγνοέω (γνῶ-ναι), aor. ἥγνοισθεν, *be ignorant, fail to know, be unaware*.

ἀγνῦμ (F.), pres. partic. ἥγνυμενάων, aor. imperat. ἤξον, pass. aor. ἥγη, *break, shatter*.

ἀγνός, adj., *unborn*, Γ 40.

ἀγοράομαι (ἀγορή), aor. ἥγορθσατο, *speak in the assembly, talk*.

ἀγορέω (ἀγορή), aor. ἥγόρευσε, *speak in the assembly, speak, say, tell*. —*ἀγορᾶς ἥγόρευον* (B 788), 'they were busy with discussions in the assembly.'

ἀγορέων, gen. plur. of ἥγορή.

ἀγορή, ἡ (ἀγείρω), *place of assembly* (§ 274), *meeting-place; assembly, meeting, gathering; harangue, speech, discourse*.

ἀγορή-θεν, from the assembly.

ἀγορή-δε, to the assembly.

ἀγορητής, ὁ (ἀγορόδομα), *orator, speaker*.

ἀγός, ὁ (ἄγω), *leader*.

ἀγρ-ανδος, adj. masc. and fem. (ἀγρός, αὐλή), *passing the night in the field, sleeping under the open sky*.

ἀγρός, -ον, *living in the field (ἀγρός), wild, savage*.

ἀγρόμενος, see ἀγέρω.

ἄγνα, ἡ (ἄγω), *way, street*. In the plur. the accent changes: ἄγνια.

ἄγχε†, was *choking*, Γ 371.

ἄγχε-μαχος, -ον (ἄγχι, μάχη), *close- or near-fighting, fighting hand to hand*.

ἄγχι (cf. Lat. *angustus*), adv., *near, close by*; often w. gen. Comparat. ἀγχον, superl. ἄγχιστα. Note on B 57, 58.

ἄγχι-μολος, -ον (μολ-εῖν, cf. βλάσκω), *coming near*.—Neut. as adv. ἄγχι-μολον, *near, close*.

·Ἀγχότης, Anchōtēs, *father of Aeneas*.

ἄγχιστα, see ἄγχι.

ἄγχον (ἄγχι), adv., *near, close by*.

ἄγω (cf. Lat. *agō*), *imperf. ἥγε(ν) or ἥγε, fut. ἥξω, 2 aor. ἥγαγε(ν) or ἥγαγε, mid. ἥγαγερο, mixed aor. imperat. ἥγετε, infin. δέξετε, *lead, bring, conduct; lead away, carry away*: mid. *lead or carry away for oneself or with oneself*.*

ἄγν, -ών, δ (ἄγω), *gathering-place; assembly*.

ἄ-δάκρυτος, -ον (δάκρων), *tearless*.

ἄ-δάμαστος†, *untamed, inflexible*, I 158.

ἄδελφες, δ, *brother*.

ἄδην, adv. (cf. Lat. *satis*), *to satiety*. Note on T 423.

- ἀδυνός, -ή, -όν,** *restless, murmuring.*
Notes on B 87, II 481, § 816. **ἀδυόν,**
adv., § 124; see note.
- Ἄδροτος, Adras'tus,** a Trojan
killed by Patroclus.
- ἄδυτον, τό (δώ),** innermost part of
temple, a place 'not to be entered,'
shrine.
- ἀδύλιον, τό,** *contest; prize.*
- ἀδέλον, τό,** *prize for a contest,* X 163.
- ἀδέλος, δ,** *contest, struggle.*
- ἀδέλοφόρος, -ον (ἀδέλον, φέρω),** *prize-
winning.*
- ἀεί, always,** see *aiei.*
- ἀείσθι,** imperf. *κείσθω, sing, sing of.*
- ἀεικής, -ής (εἰκ-άς),** partic. of *τουτα*),
accus. sing. *ἀεικά,* dat. plur. *ἀεικέσσι, unseemly.*
- ἀεικέσσι (ἀεικής),** fut. *ἀεικῶ, aor. subj.*
*ἀεικίσσωσι, mid. aor. infin. ἀεικό-
σσωσι, treat unseemly, insult, dis-
figure.*
- ἀειρόμενος,** *-μένη (ἀεκών),* partic.,
against one's will.
- ἀ-εκήλια †, adj.,** *adverse to the desire,
grievous,* § 77.
- ἀ-εκητη (d-έκων),** w. gen., *against the
will.*
- ἀ-εκων, -οτος (Fekón, see § 161),** *un-
willing, against one's will, unwit-
ting* (II 264).
- ἀελλα, ή (έλη),** *blast of wind.*
- ἀ-ελλής †, thick,** Γ 18.
- ἀείω** (cf. Lat. *augeō*, Eng. 'wax'),
*make to grow or wax; mid. grow
or wax.*
- ἀ-εργός, -όν (Féryos),** *of no deeds, with-
out deeds,* I 320.
- ἀεριπός, plur. ἀεριπόδες (dérps,
τόβς),** *high-stepping, prancing.*
- ἀειχές, adv.,** *continually, incessantly.*
- ἀειραι, imperf. ἀείρο, reverence, fear.**
- ἀέρη, dual ἄερον, blow.**
- ἀέρη, dat. ήέρι, ή (έρη),** *lower air,
mist.*
- ἄέτη, ή (έημι),** *blast, gale.*
- ἄ-θαύρος, -η, -ον (άθαρος),** *immortal.*
Common as substant. in plur. =
gods.
- ἄ-θαύτος, -ον (άθατος),** *unburied.*
- ἄ-θεμοτος, -ον (θέμις),** *lawless.*
- ἀθερζω, imperf. ἀθέριζον, treat with
disrespect, scorn.**
- ἄ-θε-φατος, -ον,** *too great for even a
god to express, vast, endless.*
- Ἀθηναί, or Ἀθηνη, Athene,** daughter
of Zeus, majestic goddess of
wisdom and war. She was hostile to the Trojans—having been
slighted, as was Hera also, in the
judgment of Paris.
- ἀθλοφόρος = δεθλοφόρος.**
- ἀθρόι, -αι, -α, all together.**
- αί = Attic ει, if.**
- αί γάρ, with opt. of wish, O that!**
would that! — Cf. Lat. utinam.—
See *abte.*
- αί κε(v) = Attic ἔάν, if, w. subj.**
*Sometimes, if haply, in the hope
that,* § 198.
- αία, αῖς, ή (γαῖα), earth, land.** See
ταρπίς.
- Αλακόνης, -ῆο, Aeac'ides.** either the
son of Aeacus, i. e. Peleus (II 15,
§ 483), or the grandson of Aeacus,
i. e. Achilles.
- Αλαί, -ωτος, A'jax:** (1) the son of
Telamon, King of Salamis; (2) the
son of Oileus and leader of the
Loerians. Sometimes they are
together spoken of as *Alære* or
Alæres.
- Αλυάλον, accus. -ων †, Aegae'on,** hun-
dred-armed giant of the sea, A 404.
- Αλυείδης, accus. -ην †, son of Aegeus,**
Theseus, A 265.
- αλυ-αος, -η, -ον (αλή),** *of a goat, goat
skin (dérph, Γ 247).*
- αλυαλός, δ, shore, coast.**

αἰγαῖψ, -λιτος, *steep.* [Derivation and meaning doubtful.]

αἴγλοχος, -οιο (ἔχω), *aegis-holding or -bearing.*

αἴγλης, accus. **αἴγλη**, ἡ (originally *storm-cloud*), *aegis*, shield of Zeus and Athene. See Introduction, 29.

αἴγλητη, ἡ, *radiance.*

αἴγληταις, -εσσα, -ει, gen. **ἥρρος** (ἀληη), *radiant.*

αἴγυπτος, δ, *e.g.* [Commonly rendered *culture.*] *Egyptian.*

αἰδέομαι (αἰδός), imperat. **αἰδεῖ**, fut. **αἰδέσσει**, aor. subj. **αἰδέσσει**(σ)ει, aor. imperat. **αἰδεσσαι**, *reverence, respect, fear.*

αἴδηλος, -ον (*Fid-eū*), *consuming, destructive.*

***Αἴδης,** -āo, *Ha'des*, lord of the lower world. For declension see § 96.

αἰδοτος, -η, -ον (αἰδός), to whom respect or reverence is due, *reverend, revered, respected.*

αἰδομαι, imperat. **αἰδει**, same in meaning as **αἰδέομαι**.

***Αἴδης**, gen., of *Ha'des*. See § 96.

***Αἴδοσ-θε,** to *Ha'des's*, § 155, 5.

αἱ-ρίους, dat. **αἱδρει** (*Fid*, cf. *οἶδα*), *unknowing, simple.*

αἰδός, declined like **ἡώς** (§ 92), ἡ, *shame, respect; nakedness.*

αἰει, **αἰεν** (or, very rarely, **αἰει**), *always.*

αἰει-γενέθης (*γενέσθαι*), gen. plur. **αἰει-γενέθων**, dat. plur. **αἰειγενέτησι**, *ever-living.*

αἰεν = **αἰει**, *always.*

αἰεν τόντες, *immortal* (A 290).

αἰερός, δ, *eagle.*

αἰζηός, δ, *robust youth; as adj., robust* (II 716).

αἴηρον †, adj., *panting*, X 410.

αἴβαλός, -εσσα, -ει (**αἴδημενος**), *smoke-begrimed, sooty, black.*

αἴθε, in wishes w. opt. or w. **θέλεις**,

etc., *O that! would that!* See note on A 415 and cf. **αἴ γέρ.**

αἴθρη, -έπος, ἡ, *upper air, ether.* Cf. **ἄήρ.** See note on B 458.

[**Αἴθοτεύς**], accus. plur. **Αἴθιοτης**, *Ethio'pian.* See note on A 423.

αἴθμενος, -η, -ον (partic. of **αἴθομαι**), *blazing.*

αἴθουσα, -εσση, ἡ (**αἴθμενος**), *place in the courtyard where the sun's rays blaze in, portico.* See Plan under **μέγαρος.**

αἴθουψ, -ονος (cf. **αἴθμενος**), *sparkling (wine).*

Αἴθην †, *Ae'thre*, daughter of Pitheus, Γ 144.

αἴθων, -εως (cf. **αἴθμενος**), *flashing, shining;* applied to animals, etc., *sleek or (according to others) tawny.*

δικάς †, **τάς**, *whirrings*, O 709.

δικάς †, adv., *in an unseemly way, "in foulest use"* (Chapman), X 896.

αἷμα, *αἷματος, **τό**, *blood.**

αἷματό-εις, -εσσα, -ει (**αἷμα**), *bloody, covered with blood.*

αἱ μήν . . . αἱ δέ, *some . . . others*, B 90.

αἰν-αρέτη †, voc., *disastrously brave,* Π 81.

Αἰνελάς, -āo, *Aene'as*, son of Anchises and Aphrodite.

αἰνέω, see **ἐπ-αἰνέω.**

αἰνά-μορος, -ον, *beset with an evil fate, ill-starred.*

αἰνός, -ή, -ον, *dreadful, fearful, terrible, awful.*—Accus. neut. as adv.

αἰνά, A 414.—Superl. **αἰνάτερος.**—Adv. **αἰνᾶς**, *dreadfully, exceedingly, very.*

αἴξ, **αἴδης**, δ, ἡ, *goat.*

αἴξας, see **δίσσω.**

αἴολο-πάλον †, *with quick steeds*, I 185.

αἴδηλος, -η, -ον, *quick-moving, swift; squirming* (X 509); *shimmering, gleaming.*

- Αἴτεα, Αεπεῖα,** a city of Agamemnon, on the Messenian gulf.
- αἰπενός, -ή, -όν** (cf. αἱρός), *lofty, steep.*
- αἴτολια, τά** (αἴτόλος), *herds of goats.*
- αἴτόλος, δ,** *herdsman of goats* (B 474), w. δύνη added.
- αἴπός, -εῖα, -ός, high, lofty, steep; sheer.**
- αἴρω, imperf. ἥρεον, fut. αἱρήσομεν,** infin. αἱρήσειν or αἱρησέμεν, 2 aor. εἴλει or εἴλει, mid. εἴλετο or εἴλετο, *take, seize, lay hold on; take away; capture; slay;* mid. *take for oneself, take to oneself, choose.*
- αἴσα, -ης, ἡ,** allotted *portion or measure; just measure; fate, doom.* Cf. notes on A 416, Γ 59, Z 487, I 608, Π 441, 707, Σ 327.
- ἀίσθαν, partic., breathing out.**
- αἰσχυός, -η, -ον** (αἴσα), *fated; w. θημαρ, day of doom.*
- ἀίσσω** (cf. ἀισκή), imperf. *ἥσσον, aor. partic. ἀίξας, ἀίξασται, mid. ἀισσονται, aor. infin. ἀίξασθαι, pass. aor. ἤιχθη, rush, dash, dart, spring up, toss (Z 510); mid. and pass. in meaning like act.*
- Αἰσύνητος, -ῶ, Αεσύτετος,** a Trojan, father of Antenor, † B 793.
- αἰσχός, plur. αἰσχεα, τό** (αἰδώς), *shame, abuse, insult.*
- αἰσχός, -ή, -όν** (αἰσχος), *shameful, abusive; superl. αἰσχιστος, ugliest* (B 216).
- αἰσχύνω** (αἰσχος), imperf. *ἥσχυνε, disfigure, smirch; perf. pass. ἥσχυμένος, disfigured.*
- αἰτέω, imperf. ἥτεε, ask a person for something.**
- αἰτιάσκω** (αἴτιος), imperf. *ἥτεσθε, charge, blame.*
- αἴτιος, -η, -ον, blameworthy, to be blamed.**
- Αἴτωλοι,** the *Aetolian* of northern Greece.
- αἰχμή, ἡ** (αἰκή), *spear-point.*
- αἰχμητής, gen. plur. αἰχμητάν, δ,** *spearman, warrior.*
- αἴψα, forthwith, quickly.**
- αἴψηρός, -ή, -όν** (αἴψα), *quick, T 276.*
- ἀἴων, imperf. ἄνοι, perceive, hear.**
- αἴών, -ώνος, δ,** but ἡ in X 58 (cf. Lat. *aevum*), *lifetime, life.*
- ἀ-κάμᾶς, accus. sing. ἀκάμαντα (κάμω),** *unwearied, weariless.*
- ἀ-κάματος, -ον** (cf. ἀκάμᾶς), *weariless, tireless.*
- ἀκαχλώ (ἄχος),** 2 aor. *ἥκαχε, mid. opt. ἀκαχλόμεθα, perf. partic. ἀκαχλημένος,* also *ἀκηχμέναι, bring anguish to;* mid. *grieve, be distressed.*
- ἀκέδομαι (ἄκος), pres. partic. ἀκειδμενοι,** *cure, heal; slake the thirst.*
- ἀκέων, fem. ἀκέοντα (cf. ἀκήν), silent, quiet, quietly, used chiefly as adv.**
- ἀ-κηδόστας (κῆδος),** with no care shown, *mercilessly.*
- ἀ-κηδής, -ές** (κῆδος), not cared for, *neglected* (Ω 554); *free from care* (Ω 526).
- ἀκήν, adv., hushed, Γ 95.**
- ἀκηχμέναι, see ἀκαχλίω.**
- ἀ-κλαντος, -ον** (κλαλώ), *unwept, X 386.*
- ἀ-κλειώς** (adv. of ἀ-κλεής, cf. κλέος), *ingloriously.*
- ἀ-κμής, only plur. ἀκμῆτες (κάμω),** *unwearied, with fresh strength.*
- ἀκμό-θερον, -οιο, τό** (θεῖναι), *anvil-block.*
- ἀκμῶν, accus. ἀκμονα, δ, anvil.**
- ἀ-κοτίς, accus. ἀκοτιν, ἡ, mate, wife.** [For derivation cf. παρ-κοτῆς. For the prefix cf. ἀ-(2).]
- ἀκοντίω (ἄκων), aor. ἀκόντισε, hurl with the spear.**
- ἀκός, τό, cure, I 250.**
- ἀ-κοσμα †, unseemly, B 218.**
- ἀκοστήσας, aor. partic. (ἀκοστή, barley), well-fed.**
- ἀκόνιος, aor. ἀκοντα, ἡκοντε(ν), hear, hear of, listen to, w. accus. or gen., or without object.**
- ἀ-κραντος, -ον** (κραυαίνω), *unaccomplished.*

- ἄκρη, ἡ (*άκρος*), *peak, promontory*; *κατ' ἄκρης, from the top down, *utterly*.*
- ἄκριτος, -ον (*κερδυόμενος*), *unmixed*.
- ἄκριτό-μυθος, -ον, *of immoderate speech, endlessly prating*.
- ἄκριτος, -ον (*κρίτω*), *not separated; immoderate, unnumbered*.
- ἄκρος, -η, -ον (*άκ-ωκή*), *topmost, top of, end of*; ἄκρη w. τόλις, *citadel*.—Superl. ἄκριτας, -η, -ον, *similar in meaning to positive*.
- *Ἀκταῖη †, *Actae'se*, a Nereid, § 41.
- ἄκτη, ἡ, *rugged coast, shore*.
- ἄκτημον, -ον (*κτῆμα*), *without property, poor*.
- *Ἀκτωρ, -οπος, *Ac'tor*, father of Me-noetius and grandfather of Patroclus.
- ἄκ-ωκή, ἡ (*reduplicated root ἄκ-*, seen in numerous words. Cf. Lat. *acus*, *ācer*, etc.), *point*.
- ἄκων, gen. plur. ἄκοντων, δ (*άκ-ωκή*), *javelin*.
- ἄλα-θε, *seaward*.
- ἄλαλητός, δ, *shouting*, B 149.
- ἄλαλκουσ, etc., see ἀλέξω.
- ἄλατάζω, aor. ἀλάταξα, infin. ἀλατάξαι, *sack, plunder*.
- ἄλαστος, -ον (*λαθέσθαι*), *unforgetable, ever to be remembered*.
- ἄλγειος (*ἄλγος*), aor. partic. ἀλγήσας, *feel pain*, B 269.
- ἄλγον, neut. comparat. (*ἄλγος*), *more painful, worse*.
- ἄλγος, τό, *sorrow, grief, pain, woe*.
- ἄλγεινός, -η, -ον (*ἄλγος*), *painful, woeful, grievous, troublesome*.
- ἀλεγχώ (*ἀλέγω*), *always w. negative, care for, regard* (w. gen.).
- ἀλέγω, *have care for, be solicitous* (w. κινύσαι, *going*; see note on I 504).
- ἀλεῖνω (*ἀλέομαι*), *avoid, seek to escape*. Π 213.
- ἀλέη †, ἡ, *escape*, X 301.
- ἀλέις, see εἴλω.
- ἀλείτης, δ (cf. ἀλιτάτω), *transgressor*.
- ἀλειφαρ, -ατος, τό (*ἀλείφω*), *ointment*.
- ἀλείφω, aor. ἀλειφαν, infin. ἀλεῖψαι, *anoint*.
- ἀλεν, ἀλέντων, see εἴλω.
- *Ἀλέξανδρος, *Alexan'der*, the Greek name of Paris.
- ἀλέξω (Lat. *arceō*), infin. ἀλεξέμεναι, *ἀλεξέμεν*, fut. ἀλεξήσεις, 2 aor. opt. ἀλάλκοειν, infin. ἀλαλκέμεν, partic. ἀλαλκών, *defend, help, ward off*, often w. dat. of interest, 'from'; mid. *defend oneself*.
- ἀλέομαι, ἀλενομαι, imperf. ἀλέονται, aor. ἀλενέσθαι or ἀλενέται, imperat. ἀλεναι, partic. ἀλενάμενος, *avoid, dodge, seek to escape*.
- ἀληθής, -ης (*ληθω*), *true*, neut. plur. accus. ἀληθέα, *the truth* (Z 382).
- ἀλήσος, -ον (*λησμω*), *without fields of grain, poor*.
- ἀλήμεναι, ἀλήγαι, see εἴλω.
- *Ἀλθαΐη, dat. -η †, *Altha'e'a*, mother of Meleager, I 555.
- ἀλαστός, -ον (*λιάζομαι*), *unyielding, stubborn, incessant, mighty*. Neut. as adv. Ω 549.
- ἀλγύκιος, -ον, *like*.
- *Ἀλη †, *Ha'lie*, a Nereid, § 40.
- (1) ἀλλος, -η, -ον (*ἄλλος*), *of the sea*; fem. plur. as substant., *goddesses of the sea* (Z 86).
- (2) ἀλλος, -η, -ον, *vain, in vain*.
- ἀλών (ἄλιος, *rain*), aor. ἀλώσει, *hurl in vain*.
- ἄλως (Φαλ-ῆραι, cf. εἴλω), *abundantly, in abundance; in swarms* (B 90), *in a throng* (Γ 384); *enough*.
- ἀλόνκομαι, 2 aor. subj. ἀλόη, opt. ἀλόίνη, partic. fem. ἀλούσα, *be taken or captured; be slain*. In meaning, pass. of αἱρέω.
- ἀλταίνω, 2 aor. ἀλιτεν, subj. ἀλτεναι, *sin against, transgress*.
- ἀλκή, ἡ (cf. ἀλέξω), *strength for defense, might to resist*. Metaplastic dat. ἀλκί, E 299, Σ 158.

- ἀλκιμός**, -ον (ἀλκή), *strong, mighty, valiant, brave.*
- Ἄλκιμος**, *Al'cimus*, a Myrmidon.
- ἀλκτήρ**, accus. sing. ἀλκτῆρα, δ (ἀλέω), *warder against, defender against.*
- Ἀλκυόνη**, accus. *Ἀλκυόνην* †, *Aley'one*, a name of Cleopatra, I 562.
- ἀλκυόνος** †, τῆς, *kingfisher*, I 563.
- ἀλλά** (from ἄλλα), *moreover, but, yet,* A 81. **ἄλλα**(δ) . . . γάρ, O 739.
- ἄλλῃ** (dat. fem. of ἄλλος), *elsewhere.*
- ἄλληρτος**, -ον (ἀλγω), *without ceasing; unyielding, relentless.*
- ἄλληλοις**, -οισ(ρ) and -οις, -ους, dat. dual **ἄλληλοις**, *one another.*
- ἄλλο-δατός**, -ή, -όν, *foreign; substantive, a foreigner.*
- ἄλλο-θεν**, *from another place.—ἄλλοθεν*. **ἄλλος** = aliunde alias, *one from one place, another from another*, I 311.
- ἄλλομαι** (Lat. *saliō*), 2 aor. **ἄλσο**, *跳* (§ 131), *leap, jump.*
- ἄλλος**, -η, -ο (Lat. *alius*), *another, other, the rest of, besides.* Often used substantively.—See **ἄλλοθεν**.
- ἄλλοτε** (**ἄλλος**), *at another time, on another occasion.—ἄλλοτε δ' αὐ(τε), and then again.—ἄλλοτε . . .* **ἄλλοτε, now . . . now; at some times . . . at other times** (§ 472). —**ἄλλοτε τούτῳ άλλον, now upon one, now upon another** (O 684).
- ἄλλως** (**ἄλλος**), *otherwise, in some other way* (T 401).—**καὶ άλλως, besides, even as it is, anyway** (I 699).
- ἄλοιτ** †, 3 sing. imperf., *smote*, I 568.
- ἄλοιην, ἄλοισα**, see **ἄλισκομαι**.
- ἄλοιφη, ἡ** (**ἀλείφω**), *fat.*
- ἄλοχος, ἡ** (**λέχος**), *wedded wife*, I 886. [Cf. **ἄ-κοττις, παρα-κοττης.**]
- ἄλς, ἄλσις, ἡ** (cf. Lat. *sāl*, Eng. 'salt'), *the sea, generally near the coast.* —**δ' άλς, salt.**
- ἄλσο, άλτο**, see **ἄλλομαι**.
- "Ἄλτης**, *Al'tes*, father of Laothoë, X 51.
- ἄλυτκ-άἴω** (**ἀλύσκω**), *shun, shrink, skulk.*
- ἄλυτκω** (**ἀλύσαι**), aor. infin. **ἄλυξαι, shun, escape.**
- ἄλυτκοντες** †, pres. partic., *frenzied*, X 70.
- ἄλνα**, pres. partic. fem. **ἄλνουσα**, *be confused, distracted* (E 352).
- ἄλφειτ-βωας** †, adj., *cattle-winning, of high worth*, § 593. Cf. **ἴδρα.**
- ἄλφιτον**, plur. **ἄλφιτα, τό, barley meal.**
- ἄλωη, ἡ** (**threshing-floor**), *orchard, garden, vineyard.*
- ἄλση**, see **ἄλισκομαι.**
- ἄμ** (§ 47), for **ἄν**, i. e. **and.**
- ἄμα** (cf. **ἄμρος**, Lat. *simul*, Eng. 'same'), *together, at the same time, or in the same place; together with* (w. dat.).
- Ἄμαζόνες**, *Am'azons*, warlike nation of women, Γ 189.
- Ἄμαθέα** †, *Amatheī'a*, a Nereid, § 48.
- ἄμαθόντε** †, 3 sing., *reduces to dust*, I 593.
- ἄμαλλο-δετῆρες**, *binders of sheaves*, § 553, 554. See foot-note.
- ἄμαλός**, -ή, -όν, *tender.*
- ἄμαξα, ἡ**, *wagon*; the constellation *Charles's wain*, which is itself a corruption of the older Eng. name 'carl's wain' = 'farmer's wagon', § 487.
- ἄμαξιτόν** †, adj. fem. accus. (supply **όδον**), *wagon-road*, X 146.
- ἄμαρτάνω**, 2 aor. subj. **ἄμαρτρη**, partic. **ἄμαρτάν, another** 2 aor. **ήμαρποτες, εἰν** (I 501); *miss with weapons; lose, be deprived of*, w. **ἄπο** (X 505).
- ἄμαρτῇ** (**άμα** and **ἀ-παίσκω**), adv., *in unison*, § 571.
- ἄμαώ**, imperf. **ήμων, reap.**
- ἄμβαλλόμεθα**, see **ἄναβαλλω.**
- ἄμ-βατός**, -όν **(άνα-βαίνω)**, *easy of ascent, scalable.*

ἀμ-βλήδην †, adv., *with sudden bursts*,
X 476.

ἀμ-βροσίη, ἡ (ἀμβρόσιος), *ambrosia*, the
food of the gods; used as an ointment,
II 670, 680.

ἀμ-βρόσιος, -η, -ον (ἀμβρότος), *am-
brostial, divine*.

ἀμ-βρότος, -ον (βροτός), *immortal, di-
vine*.

ἀ-μέγαρτος, -ον, *unenviable, sad*.

ἀμείβω, *exchange*; mid. ἀμείβεται,
partic. ἀμείβεντος, imperf. ἤμειβε-
το, ἀμείβετο, aor. subj. ἀμείνεται,
pass over, leave behind (I 409);
take turns (I 471, O 684); *reply*.
Partic. *in turn, in reply, respon-
sively*.

ἀ-μελιχος, -ον, *hard, inexorable*.

ἀμελνων, ἔμεινον (*comparat. of ἄγαθος*),
better, superior, braver.

ἀ-μάρδω (μέρος), aor. infin. ἀμέρσω,
pass. aor. subj. ἀμερόης, deprive, rob.

ἀ-μετρο-επῆς †, *endless talker*, B 212.

ἀ-μήχανος, -ον (*μηχανή, contrivance,
resource*), *unmanageable, proof
against entreaty, unyielding*, II 29.

ἀ-μετρο-χήτωνας †, adj., *unbelted*, II
419. See Introduction, 32.

ἄμμε, ἄμμες, ἄμμη, see § 110 (ἡμέτερος).

ἀ-μέξης, aor. partic. of ἀνα-μίγνυμι,
having mingled, Ω 529.

ἀμ-μορος, -ον (μέρος), *without a por-
tion; without share in* (Ζ 489);
wretched, unfortunate (Ζ 408).

ἀμοιβῆδης, adv. (ἀμείβω), *in turn,*
Ζ 506.

ἀμολγός, δ, *darkness*; used in dat.
only.

ἀμός, same in meaning as ἡμέτερος,
our.

ἀμοτον, adv., *without measure, with-
out ceasing*.

ἀμπελάντες comp. †, aor. partic. of
ἀνα-πείρω, *pierce, put upon spits*,
B 426.

ἀμπελό-εις, -εσσα, -εν (ἀμπελος, *vine*),
vine-clad.

ἀμ-πεπαλόν, see ἀναπάλλω.

ἀμπενόσαι, ἀμπενε, ἀμπεντο, see ἀν-
πένεια.

ἀμπεκα †, τόν, metal *diadem*, X
469.

ἀμποις (ἄμα), together, *at the same
time* (Ι 6).

Ἄμυδάν, -ῶνος, *Am'ydon*, city of the
Paeonians.

ἀμύμων, -ονος (μῶμος, cf. Γ 412, foot-
note), *blameless; excellent, noble*.

ἀμύναι, see ἀμένω.

ἀμύντωρ, δ (ἀμών), *defender, helper*.

Ἄμυντωρ, -οπος, *Amyn'tor*, father of
Phoenix, I 448.

ἀμύνω (Lat. *mūniō*), infin. ἀμύνεμεναι,
ἄμύνεμεν, ἀμύνεναι, imperf. ἀμύνε, aor.

ἡμύνε, opt. ἀμύναι, imperat. ἀμύνον,
infin. ἀμύναι, *ward off, avert; de-
fend, aid, help*. Mid. *ward off*
from oneself, *defend one's own*
(w. gen., Ι 531), *fight*.

ἀμύνσε, imperf. ἀμυσσε, fut. ἀμύξεις,
scratch, tear, rend.

ἀμφ-αγέροντο comp. †, 2 aor. of ἀμφ-
στείρω, *gathered around*, Ζ 87.

ἀμφαδόν (ἀνα-φαῖνω), *openly*.

ἀμφαφόμαι (ἀπττω), infin. ἀμφαφέ-
σθαι, *to handle*, X 373.

ἀμφετε, -ον, see ἀμφίέπεια.

ἀμφεποτάτο comp. †, *flew about*, B
315.

ἀμφίσταγ, see ἀμφίσταμαι.

ἀμφίχυτο, see ἀμφίχέομαι.

ἀμφ-πρεφά †, adj. from ἀμφιπρεφής,
covered at both ends, A 45.

ἀμφί, adv. of place and prep. w.
gen., dat., and accus. W. gen.
about, over (Π 825). W. dat. *about*,
around, before or over, for (con-
cerning). W. accus. *around, about*.
Meaning as adv. *on both sides,
about*. It does not have retracted
accent as adv. except Π 772 (see
§ 168).

ἀμφὶ περί, *round about*.

ἀμφι-ιαχνίαν comp. †, *as she shrieked*

- around**, B 316. Apparently perf. partic. of *ἰάχω*, without augment.
- ἀμφι-βάνω**, perf. *ἀμφιβέβηκας*, -κε(ν), pluperf. *ἀμφιβέβηκει*, *stride around*, perf. *stand before, guard*; *encircle, envelop* (Π 66), *fill* (Ζ 355); *bestride, stand over* (Π 777).
- ἀμφι-βρότος**, -η, -ον, *man-girding*, i. e. *man-protecting*, epithet of shield. Introduction, 25.
- ἀμφι-γυνής**, -εσσα, -εγ (*γυνά*), *lame in both legs*. See note on A 607.
- ἀμφι-γυνος**, dat. plur. *ἀμφιγυνοις* (*γυνά*), pointed at both ends, *double-headed*. Note on Ο 712.
- ἀμφι-δεῖης** comp. †, perfect of *ἀμφιδαιο*, *blazes around*, Z 329.
- ἀμφι-διστα**, -ης, *curved at both ends*. See illustration of ship under *ηνῦς*.
- ἀμφι-έτω** and **ἀμφ-έτω**, partic. *ἀμφιέτοτες*, imperf. *ἀμφέτε*, *ἐμφέτον*, *go about, surround, blaze about* (of fire); *busy oneself about* (*ἴπτους, βούν*).
- ἀμφι-ζανε** comp. †, imperf., *settled upon*, Z 25.
- ἀμφι-θαλῆς** †, adj., *on both sides flourishing*, i. e. a child with both parents living, X 496.
- Ἀμφιθόη** †, *Amphiθ'οε*, a Nereid, Z 42.
- ἀμφι-καλύπτω**, aor. *ἀμφεκλυψε*, *cover, envelop, cloud or master* (Γ 442).
- ἀμφι-κτέλλος**, -ον (*κίττελλον*), *two-handled* (*δέτας*).
- ἀμφι-μάχομαι**, imperf. *ἀμφεμάχοντο*, *fight around*.
- ἀμφι-μέλαναι** (*μέλᾶς*), of the *φρένες*, *hidden in the recesses of the body, surrounded by darkness, gloomy*. But perhaps the poet intends to describe the effect of passion on the *φρένες*.
- ἀμφι-νέμομαι**, *dwell around*.
- Ἀμφινόμη** †, *Amphin'ome*, a Nereid, Z 44.
- ἀμφι-πάνορρα**, imperf. *ἀμφεπάνορτο*, *be busied about*.
- ἀμφι-πόλος**, ἡ (*πέλω*), *one busied about, handmaid, attendant*.
- ἀμφί** (generally = *χωρὶς*, ad.v.), *apart* (Σ 519), *dividedly*, in two opposed parts (B 13, 30, 67, Σ 502, Χ 117), *at a distance from one another* (Ο 709), *between the two armies* (Γ 115).—Sometimes = *ἀμφί*, *around* (Β 384, I 464, Ω 488).
- ἀμφι-σταμαι**, act. 2 aor. 3 plur. *ἀμφέσταν*, *stood around*.
- ἀμφι-φαλος**, -ον, *two-horned helmet*. Introduction, 33.
- ἀμφι... φράξεθε**, *consider on both sides*, i. e. *carefully*, Σ 254.
- ἀμφι-χέρωμαι**, 2 aor. *ἀμφέχυτο*, *be poured around*. Note on Β 41.
- ἀμφότερος**, -η, -ον (*ἀμφο*), only neut. in sing., *both*. Note on Γ 179.
- ἀμφοτέρω-θεν**, *from or on both sides*.
- ἀμφω**, dual (cf. *ἀμφί* and Lat. *ambō*), *both*.
- (1) **ἄν**, modal adverb, §§ 189 ff. Used as equivalent of *κε(ν)*.
 - (2) **ἄν**, for *ἄνα*, § 46 and note on A 143.
- ἄν-**, negative prefix, § 161.
- (1) **ἄνα**, voc. of *ἄναξ*, Γ 351, Π 233.
 - (2) **ἄνα**, adv., *up!* Z 381, I 247, Σ 178. See the following word.
- ἄνα**, **ἄν**, **ἄμ** (§§ 46, 47), adv. and prep. w. dat. and accus. *W. dat. upon, at the end (top) of*. *W. accus. up through, through, throughout, along* (Σ 546), *in* (Β 36). Meaning as adv. *up, thereon, on board, throughout*.—Its accent is never retracted (§ 168): but *ἄνα* [cf. (2) above] is used in meaning of *ἄναστηθι*. In composition it may mean ‘back again.’
- ἄνα-βανω**, 2 aor. *ἀνέβη*, partic. *ἀνέβας*, *go up, mount, ascend; go on board a ship*.
- ἄνα-βάλλω**, mid. subj. *ἀμβαλλόμεθα*, *put off, postpone*.
- ἄνα-βλητις**, ἡ (*ἀναβλῆτας*), *postponement*.

- ἀναγκαῖος, -η, -ει (ἀνάγκη), urgent, constraining. ἢντεις ἀναγκαῖος (II 836), day of subsection.
- ἀνάγκη, ἡ, constraint, necessity.
- ἀναγράψει, pass. aor. ἀνεγράψθη, was bent back.
- ἀνάγει, imperf. ἀνάγει, 2 aor. ἀνήγει, mid. imperf. ἀνήγει, lead or bring up, i. e. hither (in ships); bring home (by sea); lead or carry away; mid. put to sea.
- ἀναβόληρος †, τήν, fillet, X 469.
- ἀναβόσιμος, mixed aor. ἀνεβόσιμος, 2 aor. ἀνέβει, rise up.
- ἀναεῖδος, -ον (ἔδοι), without suitor's gifts.
- ἀνὰ . . . ὅλους, see ἀνέλκουμαι.
- ἀναθηλῆται comp. †, shall bloom again, A 236.
- ἀναθηται comp. †, fut. of ἀναθίσω, will heap upon, X 100.
- ἀναιδέτη, ἡ (ἀιδής), shamelessness.
- ἀναιδής, -ές (αιδέομαι), without reverence or respect, shameless.
- ἀναιμούμαι †, without blood, bloodless, E 342.
- ἀναινεῖσθαι, imperf. ἀναινεῖσθαι or ἀναινέσθαι, aor. subj. ἀνεινῆται, reject, spurn, refuse, deny.
- ἀναιρέω, 2 aor. partic. ἀνελόν, mid. 2 aor. ἀνέλονται, subj. ἀνέληται, take up; mid. take up or lift up to or for oneself.
- ἀναῖσθαι, aor. opt. ἀναῖξειν, partic. ἀναῖξας, dart, spring, or leap up.
- ἀναλκις, -ίδος (ἀλκή), without strength, weak, feeble.
- ἀναλύω, aor. infin. ἀναλύσαι, loose, set free.
- ἀναμίγνυμαι, aor. partic. ἀμμίξας, mingle.
- ἀνανέω, nod upward, nod 'no,' refuse; opposite of κατανέω.
- ἀναξ, -ακτος, δ (F-), lord, ruler, master. Voc. (Ζεῦ) ἄνα.
- ἀναπάλλω, aor. partic. ἀμπεταλόν, swing aloft.
- ἀναπείστημαι, aor. in tmesis ἀνὰ . . . στένεσαι (A 480), spread out.
- ἀναπνεούσι, ἡ (πνέω), recovery of breath, rest, II 43.
- ἀναπνεύει, aor. ἀνέπνευσαι, subj. ἀνεπνέεσθαι, infin. ἀνεπνεύεσαι, 2 aor. imperat. ἀνεπνεύει, mid. 2 aor. ἀνεπνύται, breathe again, recover; mid. recover one's breath, come to oneself.
- ἀνάπονος †, without ransom, A 99.
- ἀναπτύχθη, aor. partic. ἀναρφούσαι, let gush out; with streaming tears (θάκρον), I 438.
- ἀναρράγει, aor. partic. ἀναρράγειαι, break up, rend.
- ἀνάσσω (Φάρα), imperat. ἀνασσε, im- perf. ἀνασσε(ν), rule, lord it, be lord.
- ἀνασταδόν (ἀνιστημι), adv., rising up, standing.
- ἀναστάς, see ἀνιστημι.
- ἀναστράχομαι, groan over, lament.
- ἀναστρήμαι, see ἀνιστημι.
- ἀνασχάν, ἀνάσχει, ἀνασχόμενος, ἀνασχέν, see ἀνέχω.
- ἀνατρέχω, 2 aor. ἀνέβραψε(ν), run up; shoot up or grow up fast.
- ἀναφέναι, bring to light, reveal.
- ἀναχάζομαι, imperf. ἀνεχάζει, withdraw, retire.
- ἀναχαρέω, aor. ἀνεχάρησαι, retire, retreat, fall back.
- ἀνδάνω (αΓαδ, Lat. suādeō, Eng. 'sweet'), imperf. ἀνδάνει, 2 aor. infin. ἀδεῖν, perf. partic. masc. sing. accus. ἀδότα, please. Note on Γ 173.
- ἀνδεῖχα, in two parts.
- ἀνδροκτασίη, ἡ (ἀνήρ, κτανεῖν), slaying of men.
- 'Ανδρομάχη, Androm'ache, wife of Hector.
- ἀνδροτής, accus. -τήτα, ἡ, manly strength, vigor. Note on Π 857.

ἀνδρο-φόνος, -ον (ἀνήρ, φεν-), *man-slaying, murdererous.*

ἀνίβραχε, 2 aor., *clashed*. There is no present.

ἀνίβραμεν, *ran up* (Π 813); *grew up fast* (Σ 56, 437). See ἀνατρέχω.

ἀν-έργυα, imperf. ἀνέργη, *press back.*

ἀν-εῖδον, partic. ἀνιδέν, *look up.*

ἀνέιν, see ἀνίημι.

ἀν-ειμι (εἰμι), *be in, be, come in,* partic. ἀνιώντος, -ι-, fem. ἀνιώσα, *go up, come up, rise (of the sun), come back, return, approach as a suppliant.*

ἀν-ερμαν, -ειν, *ask, inquire.*

ἀν-εκτός, -έν (ἐχω), *endurable.*

ἀν-θλούμι, *draw up or back to oneself; imperf. in tmesis ἀνά . . . έλκετο, tore out his hair (X 77).*

ἀνέλοντο, ἀνελάν, see ἀναπέν.

ἀνέμος, -οι, δ (Lat. *animus*), *wind.*

ἀνέμο-σκεπέων †, adj. gen. plur. of ἀνεμοσκεπῆς, -ές, *sheltering from the wind*, Π 224.

ἀνέμο-τρεψής, -ές (τρέψω), *wind-fed.*

ἀνέσταν, ἀνέστη, see ἀνίστημι.

ἀν-εστος †, adj., *homeless*, I 63.

ἀνέσχε, see ἀνέχω.

ἀνευ-θε(ν), *afar, far away; away, to one side* (Χ 368); w. gen., *far away from* (Χ 88); *without* (Π 89), *apart from* (Χ 39).

ἀνεχάζετο, see ἀναχάζομαι.

ἀν-έχω, 2 aor. ἀνέσχε, -ον, infin. ἀνασχεῖν, partic. ἀνασχών, mid. fut. infin. ἀνασχήσομαι, 2 aor. indic. ἀνεσχετο (Ω 518), ἀνέσχετο, imperat. ἀνεσχετο and ἀνεσχετο (Ω 549), partic. ἀνασχέμονος, *hold up, hold back, restrain; mid. raise high one's arm* (Γ 362), *hands* (Χ 84), *hold out, endure.*

ἀνεχόμεν, see ἀναχαρέω.

ἀ-νεψός, δ (Lat. *nepōs*), *'nephew'; cousin.*

ἀνεψ, nom. plur., *silent.*

ἀνήγαγεν, see ἀνάγω.

ἀνήπι, ἀνήκα, see ἀνίημι.

ἀν-ηκοντέω (ἀκόντω), aor. ἀνηκοντηση, *fail to harken to (w. gen.).*

ἀνήρ, ἀνέρος or ἀνδρός, etc., dat. plur. ἀνδρεσοι or ἀνδρῶι (§ 85), Lat. *vir* or *homo, a man; sometimes husband;* often used w. another noun in apposition, which may be rendered as an adj., e. g. Σιντιες ἄνδρες (Α 594), 'Sintian men.'

ἀνήραστος, see ἀναρπάζω.

ἀνήσκα, see ἀνίημι.

*Ἀνθεα, *Anthēia*, a city of Agamemnon situated on the Messenian gulf.

ἀνθεμό-ας, -εσσα, -εν (cf. ἄνθος), *flowery.*

ἀνθερέων, -ῶνος, δ (ἄνθος), *chin.*

ἀνθ-ισταμαι, imperf. ἀνισταστο, *set themselves in opposition, made resistance.*

ἄνθος, plur. ἄνθεα, τό, *flower, blossom.*

ἀνθρακίν †, τήν, *heap of glowing coals*, I 218.

ἀνθρωπος, δ, Lat. *homo, man.* Sometimes w. an appositive noun as ἀνθρωπος δότης, 'wayfaring man.' See ἀνήρ.

ἀντίδειν (cf. ἀνίδεω), *be distressed.*

ἀντίδαι, *distress; pass. aor. partic. masc. sing. accus. ἀντιθέττα, be wearied.*

ἀνδέων, see ἀνεῖδον.

ἀν-ίημι, fut. ἀνήσει, aor. ἀνήκε, 2 aor. subj. ἀνήρ, opt. ἀνέιν, *send up; let go, release; impel, drive, spur; mid. pres. partic. ἀνιεμάν, undo, bare (κάλπων, Χ 80).*

ἀντίτοιων †, adj., *unwashed*, 2 266.

ἀντιτό-τεδες †, adj., *with unwashed feet*, II 235.

ἀν-ιστημι, imperf. ἀνιστη, fut. ἀνιστηση, aor. opt. ἀναστηση, partic. fem. ἀναστᾶσσα, *make stand up; turn out (of a place), dismiss* (Α 191); *raise up* (Priam) by the hand, χειρός, Ω 515; *arouse* (κιρύκα, Ω 689); *wake up* ('Αχιλῆς, Ζ 358). — Mid. pres. partic. ἀνιστάμενος,

with 2 aor. act. ἀνέστη, ἀνεσθῆναι, partic. ἀνεστάς, ἀνεστάτες, rise up, arise.

ἀν-χνεύων comp. †, pres. partic. tracking back, X 192.

ἀν-οίγω, imperf. ἀνέγγει, open.

ἀν-ορόω, aor. ἀνέρωσε(ν), spring up. ἀν-οντητή †, adv., without dealing a wound, X 871.

ἀνεσθῆσα, ἀνεσθῆται, ἀνεσθῆτη, see ἀνεσθημα.

ἀνεχεο, ἀνεχήσθαι, see ἀνέχω.

ἀντα, adv. (an old accus. ; cf. ἀντί and Lat. ante), to the face, opposite, in front; to one's gaze, to look at.

ἀντί-άξιος, -ον (ἀντί), equivalent.

ἀντάω (ἀντα), fut. ἀντήσω, aor. ηντησε. come face to face with, meet, encounter.

ἀντερόπειν, see ἀντιτρόπειν.

ἀντην, adv. (an old accus. ; cf. ἀντα), to the face, face to face (X 109); over against or opposite.

*Ἀντηνορδῆς, -ᾶο, the son of Antenor, Helica'on (Γ 128); Co'on (Τ 53).

*Ἀντηνωρ, -οπος, Antenor, a Trojan, husband of the priestess Theano. Cf. note on Γ 205.

ἀντί (an old loc. ; cf. ἀντα), in the face; prep. w. gen., like, equal to, a match for, I 116.

ἀντί (adv. of ἀντίος), opposite, against.

ἀντί-ἀνεψαι (ἀντί), fem. adj., like or a match for men.

ἀντιάω (ἀντίος), pres. partic. ἀντιδοσαν, aor. partic. ἀντιδαράς, come face to face with, meet, share (Α 31, 67).

ἀντί-βιος, -η, -ον (βίη), with opposing strength, hostile, wrangling.—

Adv. ἀντιβίην and ἀντίβιον, with opposing strength, with might against one.

ἀντι-βολέω (ἀντι-βάλλω), aor. ἀντεβόλλησε, ἀντεβόλησαν, meet, encounter.

ἀντί-θεος, -η, -ον, godlike.

ἀντι-κρύ, over against (like ἀντην);

straight on (Γ 359), outright, utterly (Π 116). [-τ twice in Iliad.]

*Ἀντιλοχος, Antilochus, a son of Nestor.

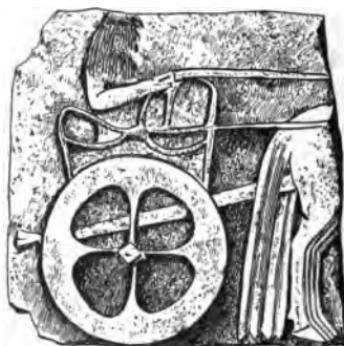
ἀντί-ος, -η, -ον, in face of, over against, opposite; against, to meet (Β 185).—Neut. sing. and plur. as adv. ἀντίον and ἀντία, against, opposite; before.—ἀντίον ηδεῖ, spoke to, answered.

ἀντι-τρόπειν (τρέπει), aor. ἀντετρόπειν, bore through, pierce.

ἀντί-φρομαι, bear oneself against, resist.

ἀντομαι (ἀντα), infin. ἀντεσθαι, imperf. ηντετο, meet, encounter.

ἀντυξ, -γος, ḡ, rim of chariot or shield.



CHARIOT WITH ἀντυξ. FROM THE ARGIVE HERAEUM.

Perhaps about 600 B. C. (After Am. Jour. Archaeol. II [1898], Pl. II, 6.)

ἀντοσις, ḡ (cf. ἀνω), accomplishment (Β 347), achievement.

ἀνω (for ἀνFω), accomplish; pass. opt. ἀνοιτο, be finished (Ξ 478).

ἀνω, adv., upward (Ω 544).

ἀνωγα, a perf. w. present meaning; 2 sing. ἀνωγας, 3 sing. ἀνωγε(ν), subj. ἀνάγη, opt. ἀνάγοι, pluperf. ἀνάγει. Also a pres. is formed: ἀνάγει, and imperf. ἀνωγε(ν), ηνωγον: bid, command, urge.

ἀνέμεν (Ω 663), ἀξετε, see ἀγω.

- ἀξίνη, ἡ** (ἀκ-ωκή), *battle-axe*, Ο 711.
- ἄξιος, -η, -ov,** of equal value, *worth, worthy.*
- Ἄξιός, -οῦ, Ax'ius,** a river of Macedonia.
- ἄξον,** see ἄγνομος.
- ἄδιδματος †,** adj., *sung of*, Ζ 358.
- ἄουδος, ὁ** (ἀειδώ), *bard.* Introduction, 3.
- ἄ-ολλής, -ές** (ἀ- collective and οις of εἶλω), *crowded or collected together, in a mass.*
- ἄολλῆσθαι** (ἀολλής), aor. *ἀολλισθῶν*, partic. *ἀολλίσθάσα*, pass. aor. *ἀολλισθησ-* *σῶν*, *collect together.*
- ἄρορ,** dat. **ἄροι, τό,** *sword* (Π 473), synonym of ξίφος and φάσγανος (see note on Ο 714).
- ἄσσοσητήρ,** accus. plur. **-ῆρας, δ,** *ally; avenger* (Χ 333).
- ἄ-οντος †,** adj., *unwounded*, Σ 536.
- ἄπ-αγγέλλω,** aor. infin. *ἀπαγγεῖλαι,* *announce, bring back a message.*
- ἄπ-άγω,** fut. infin. **ἀπάγειν,** 2 aor. *ἀπή-* *γαγε, bring back.*
- ἄπ-αλνυμαι,** imperf. *ἀπαίνυτο, take away.*
- ἄπ-αλέψω,** 2 aor. opt. *ἀπαλάκοι, ward off.*
- ἄπαλός, -ή, -ov,** gen. plur. fem. *ἀπα-* *λάων, soft, tender.*
- ἄπ-αμειβομαι,** partic. *ἀπαμειβόμενος,* *reply.*
- ἄπ-ἄμστεισ comp. †,** aor. opt. of *ἀ-* *ἄμσος, cut off*, Σ 34.
- ἄπ-αμφω,** aor. *ἀπήμύνειν, ward off;* mid. aor. opt. *ἀπανύναμψθαι, ward off from oneself, defend oneself.* Aor. infin. in tmesis **ἀπὸ . . . ἀμύναι** (Α 67).
- ἄπ-άνευθε(ν),** *far off; at a distance;* *far from, apart from* (w. gen.).
- ἄπ-αράσθω,** aor. *ἀπάραξε, strike off,* *break off.*
- ἄ-πᾶς, ἀπᾶσα, ἀπαν,** *all together, all.*
- ἀπατάω** (ἀπάτη), aor. *ἀπάτησε, deceive.*
- ἄπ-ἀπτερθε(ν),** *at a distance; far away from* (w. gen.).
- ἀπάτη, ἡ, deceit, deception.**
- ἀπατηλόν †,** adj., *deceitful, A 526.*
- ἀπ-αυράω,** *take away*, see § 63, 4.
- ἀπ-εδέξατ'(ο)** comp. †, *accepted, A 95.*
- ἀπέαπτε,** see *ἀπεῖπον.*
- ἀπέθηκε,** see *ἀποτίθημι.*
- ἀπειλῶ** (ἀπειλή), imperf. *ἀπειλεῖτε,* fut. *ἀπειλήσω, aor. ἀπειληστεῖν, ἀπε-* *λησταν, threaten.*
- ἀπειλή,** gen. plur. *ἀπειλάσων, ἡ, threat.*
- ἀπ-ειμι** (εἰμι), partic. *ἀπεόντος, be absent.*
- ἀπέποντο** and **ἀπ-έποντο,** 2 aor. *ἀπέστη,* subj. *ἀποεῖηρ, imperat. ἀπέστε, in-* fin. *ἀποεῖτεī, partic. ἀποεῖτόν, de-* clare, *speak out; refuse* (Α 515); *renounce one's wrath..*
- ἀπέρων, -ονος** (πείραρ), *boundless.*
- ἀπέκτανε,** see *ἀποκτείνω.*
- ἀπ-εμβολήμην** comp. †, *imperf., tried to dissuade*, Ι 109.
- ἀπ-επειδούσα,** -ov, *boundless, limitless.*
- ἀπ-ερώσθειας** comp. †, aor. opt., *retire from, rest from*, Π 723.
- ἀπέσυντο,** see *ἀπο-σεύομαι.*
- ἀπέστη,** see *ἀπίσταμαι.*
- ἀποστυφλίζεν,** see *ἀποστυφλίζω.*
- ἀπετρωπάντο,** see *ἀποτρωπάω.*
- ἀπ-εχθαίρω,** aor. subj. *ἀπεχθήρω, hate.*
- ἀπ-εχθάνομαι** (Ἐχθος, *hate, enmity*), 2 aor. *ἀπήθετο, subj. ἀπέχθημαι, be-* come hated, *be hateful.*
- ἀπ-έχω,** 2 aor. subj. *ἀπόσχηρ, mid.* *ἀπόσχωνται, hold off, keep away,* mid. *restrain oneself from, let up from.* **ἀπὸ . . . ἔχοντων,** in tmesis, Χ 324, *part from.*
- ἀπεψύχοντο,** see *ἀποψύχω.*
- ἀπήγαγε,** see *ἀπάγω.*
- ἀπ-ηλέγέω** (ἀλέγω), *regardlessly, un-* *reservedly.*
- ἀπήμιθροτε,** see *ἀφαμαρτάνω.*
- ἀπήμινε,** see *ἀπαμένω.*
- ἀ-πήμων** (πῆμα), *without suffering,* *unhurt.*

- ἀπήρη, ἥ, wagon.**
- ἀπηρής, -ές, gen. ἀπηρέος, unkind, hard.**
- ἀπηρά, ἀπηραν, took away.** See § 63, 4.
- ἀπήχθερο, see ἀπεχθάνομαι.**
- ἀπιθέω (τείθω), aor. ἀπίθησε(ν), disobey.**
- ἀπιός, -η, -ον (ἀπό), distant.**
- ἀπιστός, -ον, faithless.**
- ἀπό, ἀπ', ἀφ' (cf. Lat. *ab*), adv. and prep. w. gen., from, far from, away from. Also accented *ἀπό*, §§ 164, 166.**
- Meaning as adv. *away from, from forth.*
- ἀποβάντος, mixed aor. mid. ἀπεβίσθησον, 2 aor. act. ἀπεβη, partic. ἀποβάντες, go away; dismount.**
- ἀποβάλλω, aor. in tmesis ἀπὸ . . . βάλε, throw off.**
- ἀπόβλητος, -ον (βάλλω), to be thrown away, to be scorned.**
- ἀποβλήσων †, pres. partic., spouting out, I 491.**
- ἀπογυάσσει, aor. subj., rob of the use of limbs, unnerve, Z 265.**
- ἀποδατόρων, fut. ἀποδόσσομαι, infin. ἀποδόσσεσθαι, give a due portion of, divide.**
- ἀποδειρο-τομέω (δειρή, τάμω), fut. ἀποδειροτομήσω, cut the throat of, slaughter.**
- ἀποδώμω, 2 aor. infin. ἀποδοῦναι, in tmesis ἀπὸ . . . δόμεναι, give up or back something as due, pay (Σ 499); pay for, atone for (I 387).**
- ἀποδών, aor. ἀπέδουσε, subj. in tmesis ἀπὸ . . . δόσω (B 261), 2 aor. subj. in tmesis ἀπὸ . . . δῶ (X 125), infin. ἀποδύσσαι, strip off.**
- ἀπό-εικ comp. †, imperat. of ἀποεῖκω, withdraw from, Γ 406.**
- ἀπὸ . . . εἰλέτο, in tmesis for ἀφείλετο. See ἀφαιρέομαι.**
- ἀποέρρω (Fέρρω, Lat. *verrō*), aor. ἀπέρρεσε, sweep away, Z 348.**
- ἀποθίαμαι, ἀποθέσθαι, see ἀποθίημι.**
- ἀποθήσκω, perf. partic. gen. ἀποτεθῆστος, be slain; perf. be dead.**
- ἀποθρόσκω, leap from.**
- ἀπονάντα, τά (πονή), ransom; atonement, recompense.**
- ἀποκόπτω, fut. infin. ἀποκοψέμετ, aor. ἀπέκοψε, hew off, cut off.**
- ἀποκρύπτω, aor. infin. ἀποκρύψαι, hide away.**
- ἀποκτένω, aor. ἀπέκτεινε, 2 aor. ἀπέκτανε, kill, slay.**
- ἀπολάμψω, imperf. ἀπέλαμψε, shine, be radiant from. See note on X 319.**
- ἀπολήγε, imperf. ἀπέληγε, stop or cease from.**
- ἀπολλύμ, aor. ἀπάλεσα, ἀπάλεσσαν, destroy, slay, lose; mid. 2 aor. ἀπόλλοντο, opt. ἀπολάμψην, infin. ἀπολέσθαι, be destroyed, perish, be lost.**
- Ἀπόλλων, -ων, *Apol'lo*, son of Zeus and Leto, brother of Artemis, the powerful god of light, the fartherer. See § 30.**
- ἀπολύμανεσθαι, pres. infin., ἀπελύμανοντο, imperf. indic., purify oneself. See foot-note on A 318, 314 (found only here).**
- ἀπολύνω, aor. ἀπέλυνε, set free; mid. fut. ἀπολύσθεται, ransom.**
- ἀπομητίω, aor. partic. gen. ἀπομητίσατο, be very wroth.**
- ἀπομάργυνω, imperf. ἀπομάργυν, mid. aor. ἀπομάρξατο, wipe away, wipe off.**
- ἀπονάστων, aor. subj. of ἀπονάλω, trans., remove to another dwelling-place, send back = Attic ἀποδῶντι, Π 86.**
- ἀπονόμαι, go back, return home.**
- ἀπονίκαμαι (δύνημι), 2 aor. opt. ἀπόνανοι, have joy of, Ω 556.**
- ἀπονοστέω, fut. infin. ἀπονοστήσειν, return home.**
- ἀποξέσαι comp. †, smooth away, I 446.**
- ἀποπάνω, aor. ἀπέπαντε, stop, check, stay (trans.) from; mid. ἀποπάνει,**

- imperat. ἀποκαίειν, fut. infin. ἀποθέσθαι, cease, rest from.
- ἀπο-πέτομαι, 2 aor. partic. ἀποπάταμενος, 2 aor. in tmesis ἀπὸ . . . ἐπτάτο (Π 469), fly off.
- ἀπο-πλάζω, drive back, pass. aor. ἀπεπλάγχθην, spring back, rebound.
- ἀπο-πλεῖν (πλέειν), sail away.
- ἀπο-πρό, far away.
- ἀποπάταμενος, see ἀποπάτομαι.
- ἀπο-ορύνω, aor. ἀπέρουσε, spring off, spring down.
- ἀπο-(ρ)ρήγνυμι, aor. partic. ἀπορρήξας, break off, snap off.
- ἀπο-(ρ)ρίστω, aor. infin. ἀπορρίψαι, partic. ἀπορρίψαται, cast off, lay aside.—Aor. in tmesis ἀπὸ . . . ἔρριψε (Χ 406).
- ἀπο-σενορᾶι, 2 aor. ἀπέσσυντο, rush from.
- ἀπο-στείχω, 2 aor. imperat. ἀπόστιχε, go away.
- ἀπο-στρέφω, iterat. aor. ἀποστρέψασκε, turn or drive back.
- ἀπο-στριφεῖλαι, aor. ἀπεστυφέλιξε(ν), drive away.
- ἀπόσχειν -σχωνται, see ἀπέχω.
- ἀπο-τάμνω, cut off; mid. for oneself. 2 aor. in tmesis ἀπὸ . . . τάμε, cut off, cut (Γ 292).
- ἀποτεμνήματος, see ἀποθησκω.
- ἀπο-τίθημι, aor. ἀπέθηκε, mid. 2 aor. subj. ἀποθελομαι, infin. ἀποθέσθαι, set or lay away; lay aside. Mid. lay aside one's own etc.
- ἀπο-τίνειν, infin. ἀποτίνειν, fut. ἀποτίσειν, aor. subj. ἀποτίσηρ, partic. ἀποτίσας, pay something due, pay for.
- ἀπο-τρήγω (τάμνω), aor. partic. ἀποτρήξας, cut off.
- ἀπο-τρωτάμενος, mid. imperf. ἀπετρωτάντο, turn (oneself, in mid.) away from.
- ἀποτέρας, having taken away; § 63, 3. ἀποτρέψονται, will carry off, will remove (Χ 489). See § 63, 3.
- ἀπό-φημι, mid. imperat. ἀπόφασθε, speak out, declare.
- ἀπο-φέντο, mid. 2 aor. partic. ἀποφθιμένοιο or -ου, perish, be dead.
- ἀπο-ψύχω, pass. imperf. ἀπεψύχοντο, they cooled off in the wind, let . . . dry off.
- ἀ-πράκτος, -ον (πρήσσω), accomplishing nothing, vain, fruitless.
- ἀ-πράτην (πράμα), adv., but originally an accus. sing. fem., unbothered, without price.
- ἀ-πτήσος †, adj., unfledged, I 323.
- ἀ-πτόλεμος, -ον, unwarlike.
- ἀπτω, fasten; mid. imperat. ἀπτέσθω, infin. ἀπτεσθαι, partic. ἀπτομένη, imperf. ἤπτετο and ἀπτέτο, aor. ἤψετο, partic. ἄψμενος, lay hold on, grasp, take hold.
- ἀ-πυρος, -ον (πῦρ), untouched by fire (I 122).
- ἀπ-ώθεω, fut. ἀπώσει, aor. (in tmesis, Ε 308) ἀπ-ώσε, mid. aor. ἀπώσατο, infin. ἀπώσασθαι, partic. ἀπωσάμενον, push, thrust, or drive back; remove; knock or rub off skin (Ε 308); mid. thrust back or away from oneself or for oneself, push away, drive away.
- ἀπάλλεται, see ἀπάλλυμ.
- ἀπωσάμενον, ἀπάσασθαι, ἀπάσατο, ἀπώσται, ἀπώσει, see ἀπωθέω.
- ὅμα, ὅμη, ὅμη, ὅμη, as may be believed, of course, as it seems, so, then, §§ 46, 49. For idiomatic use w. past tense see notes on Γ 183, I 316.
- ἀραβίω, aor. ἀράβησε, rattle, clink.
- ἀραιός, -ή, -όν, thin.
- δράσομαι (δρῆ), δράται, imperf. ἡράτο, aor. ἡρήσατο, ἡρήσαντο, aor. subj. δροσόμεθα, pray, pray for.
- δρ-αρέσκω (cf. Lat. *ar-lō*), aor. partic. ἀρσάτες, 2 aor. subj. ἀράρη (trans. Π 212), fit or join together, suit; 2 aor. ἀραρον (intrans. Π 214), 2 perf. partic. ἀρρότες, ἀραρία, etc., pluperf. ἀρήσει, mid. 2 aor. partic.

έρμενον, all intrans., *be fitted or joined together; fit, suit; be fitted or provided with; pass.* aor. ἔρθεται, *were fitted together, pressed close* (π 211).

ἀργαλέος, -η, -ον (*ἄλγος*), *hard, difficult, grievous, cruel.*

"**Ἀργεῖη Έλένη**, *A'r' give Hel'en.*

"**Ἀργίκοι**, *Argives.* See note on A 79.

ἀργεῖφόντης, perhaps *the bright appearing*, epithet of Hermes. See note on B 103.

ἀργενός, -η, -ον (*ἀργής*), *white, shining, epithet of dies and θεῶν.*

ἀργής, dat. **ἀργῆται** (*ἀργός*), *shining white.*

ἀργηκέραυνε, only voc., *of the shining white thunder-bolt.*

ἀργι-σδούς, -οντος (*ἀδόντ*), *white-toothed, white-tusked.*

"**Ἀργός**, -eos, *A'r'gos.* See note on A 79.

ἀργός, -η, -ον (cf. *ἀργυρός*), *white, swift.*

"**Ἀργοσ-θε**, to *Argos.*

ἀργύρεος, -η, -ον (*ἀργυρός*), *of silver, silver.*

ἀργυρό-ηλος, -ον (*ἡλος*), *with silver nails, silver-studded;* the sword-hilt was apparently attached to the blade with nails that might be of silver; the epithet is applied also to the θρόνος (z 389).

ἀργυρό-πεζα, *silver-footed*, i. e. white-footed.

ἀργυρός, -ον, δ (Lat. *argentum*), *silver.*

ἀργυρό-τοξος, -ον, *with silver bow; as substant. god of the silver bow.* It would seem that the poet had in mind a bow ornamented with silver.

ἀργύρεος, -η, -ον, *shining-white.*

ἀργυρός, -ον, same as **ἀργύρεος**.

ἀρδμός, δ (*ἀρδω, water, irrigate*), *watering-place.*

ἀρελών, *ἀρειον*, dat. plur. **ἀρελοσιν**, comparat. of **ἀγαθός**, *braver, better.*

ἀρέσκω (ἀρ of **ἀρέσκω**), aor. infin. **ἀρέσαι**, mid. fut. **ἀρεστόμεθα**, aor. partic. **ἀρεστόμενος**, fit together, make amends (I 120); appease, reconcile (I 112); arrange, adjust (z 526).

ἀρετή, ḥ, *excellence, bravery, valor; excellent deeds* (O 642).

ἀρέτο, see **ἀρηματα.**

(1) **ἀρή**, ḥ, *prayer, curse.*

(2) **ἀρή**, ḥ, *calamity, evil.*

ἀρήγω, fut. infin. **ἀρήξω**, *help, aid.*

ἀρητ-κταμένω †, adj., *slain in battle*, X 72.

ἀρήσιος, -ον (^{τέλος} *Ἀρης*), *warlike, martial.*

—**ἀρειον(τείχος)** is best referred to **ἀρειαν.** See note on O 736.

ἀρητ-φατος, -ον (*φεν, φα-*), *slain in battle.*

ἀρητ-φιλος, -ον, *dear to Ares, warlike.*

ἀρημένος, -η, -ον, *overcome with ills, distressed.*

"**Ἀρης**, -ηος or -eos, *A'res, son of Zeus and Hera, the war-god representing the worse and wilder features of battle; war.*

ἀρητήρ, -ῆρος, δ (*ἀρδομαι*), *priest.*

ἀρθεν, see **ἀρησκω.**

"**Αριάδνη**, *Ariad'ne, daughter of Minos the king of Crete.*

ἀρέ-ηλος, -η, -ον (*δῆλος*), *very clear, very conspicuous.*

ἀριθμέω (*ἀριθμός, number*), pass. aor. infin. **ἀριθμητήσειν**, *to be numbered.*

"**Ἀρίκους** †, τοῖς, *a mountain, Ar'ima, or a people, Ar'imi, in Cilicia.* B 783.

ἀρη-πρετής, -ές (cf. *μετα-πρέπω*), *very conspicuous, illustrious.* See § 160.

ἀριστερός, -η, -ον, *left.*

ἀριστεός, -ηος, δ (*ἀριστος*), *best, bravest* (Γ 44); as substant. in plur., *chiefs, princes.* For dat. plur. see § 88.

ἀριστεῖν (*ἀριστέν*), iterat. imperf. **ἀριστεῖνκε**, *be best, be the first.*

ἀριστος, -η, -ον (superl. of *ἀγαθός*), *best, noblest, bravest.*

- ἀρκος**, -η, -ον (*ἀρκ-έω, ward off*), *sufficient; secure, assured*, B 393.
- ἄρκτος**, δ, ἡ, *bear*: the constellation *ursa maior*, Z 487.
- ἄρμα**, -ατος, τυ, *chariot*, Introduction, 27.
- ἄρμόζω** (*ἀρ-αρίσκω*), aor. *ἄρμασε, fit*, Γ 333.
- ἄρμονή**, ἡ (*ἀρμόζω*), gen. plur. *ἄρμονάων, compact*, X 255.
- ἄρνα**, accus. no nom. sing., τόν, τήν, dual *ἄρνε*, plur. *ἄρνες*, etc., *lamb; ewe, ram*.
- ἄρνιος**, δ (*ἄρν-a*), *ram*.
- ἄρνευτηρ**, dat. *ἄρνευτηρι, δ, diver, tumbler*.
- ἄρνυμαι** (*ἀρνω*), partic. *ἄρνιμενοι*, imperf. dual *ἄρνιμθην*, aor. *Ἄρατο, ἄρδιμενα*, 2 aor. *ἄρετο, ἄροτο*, subj. *Ἄρησι, opt. ἄροιμην, ἄροι, ἄροιτο*, infl. *ἄρεσθαι, carry off, win*; often *seek to win* (in pres.), *strive for; seek to guard* (Z 446).
- ἄρσοις**, accus. *ἄρσοιν, ἡ (ἀρδω)*, *plow-land*.
- ἄρσο-τηρ**, nom. plur. *ἄρσοτῆρες, δ (ἀρδω)*, *plowman*. Lat. *arātor*.
- ἄρσουρα**, -ούρης, ἡ (*ἀρδω*), *plow-land*. (Cf. Vergil's *arva*, neut. plur.)
- ἄρδω** (Lat. *arō*), *plow*; perf. partic. fem. *ἄρημενή, plowed*.
- ἄρπαξ** (Lat. *rapiō*), fut. partic. *ἄρπάξων*, aor. *Ἄρπασε, subj. ἄρπάσης*, partic. *ἄρπαξ, seize, snatch away, steal away*.
- ἄρπινα**, ἡ (*ἀρνάζω*), *snatcher, a storm-wind personified*.
- ἄρρηκτος**, -ον (*βήγ-νῦμι*), *not to be broken, firm, weariless*.
- ἄρσαντες**, see *ἄραπτοι*.
- "Ἄρτεμις**, -ιδος, *Ar'temis*, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.
- ἄρτι-επής** †, adj., *using words exactly suited to the purpose, clever of speech*, X 281.
- ἄρτιος**, -η, -ον (*ἀρ-αρίσκω*, cf. Lat. *artus*), *fitted, suited*. See note on E 326.
- ἄρτι-πος** (*πούς*), *sound of foot, swift of foot*.
- ἄρτινω** (cf. *ἄρτιος*), imperf. mid. *Ἄρτινερο, fit together; frame*.
- ἄρτινος** (*ἄρτινω, ἄρτιος*), *fit together; Κήρτινε, was preparing to fit*, Z 379.
- ἄρχενα** (*ἄρχος*), *be leader, command*.
- ἄρχη, ἡ** (*ἄρχω*), *beginning*.
- ἄρχος, δ** (*ἄρχω*), *leader, commander, captain*.
- ἄρχω**, imperf. *Ἄρχον, mid. imperfect. ἄρχερο, fut. ἄρξομαι, lead the way; be first to do something, begin; be leader of, command; mid. begin*.
- ἄργυρός, δ** (*ἄργυρω*), *helper*. Note on Z 502.
- ἄσαιμη**, aor. opt. of *ἄω, sate, feed*, I 489.
- ἄσβεστος**, -η, -ον (*σβέννυμι*), *not to be quenched, unquenchable, ceaseless*. Used as adj. of two endings, II 267.
- ἄσθμα**, dat. *Ἄσθματι, τό, difficult breathing*.
- ἄσθματων**, accus. -οντα (*Ἄσθμα*), pres. partic., *breathing with difficulty, gasping*.
- "Ἄστος**, dat. *"Ἄστιψ †, Α'sius*, son of Dymas and brother of Hecabe, II 717.
- "Ἄστος**, dat. *"Ἄστιψ †, adj., Asian*. Applied by Homer to a meadow in Lydia, south of Mt. Tmolus, B 461.
- 'Ἀσκάλαφος**, *Ascal'aphus*, son of Ares, and leader of the Orchomenians.
- ἄσκελέως** †, adv., *unceasingly, stubbornly*, T 68.
- ἄσκενος**, imperf. w. -ν movable *Ἄσκεν,* aor. *Ἄσκησεν, prepare; wrought with skill* (Z 592).
- ἄσκηθής, -ές**, *unscathed*.
- ἄσκος**, δ, *skin, bag of skin*.
- ἄσπαλων**, *struggle, twitch, in the throes of death*.
- ἄσπαστως** (*ἄσπαστος*), *gladly, joyfully*.

- ἀσπερχές**, *eagerly, ceaselessly; hotly.*
ἀσπερος, *-ov* (cf. ἀν-έπω), *unspeakably large, immeasurable, vast.*
- ἀσπιδήτης**, accus. plur. *-έρας* (*ἀστίς*), *shield-bearing.*
- ἀστίς**, *-ίσος, -t̄*, *shield.* See Introduction, 23-26.
- ἀστιστής**, only gen. plur. *-έων* (*ἀστίς*), *shield-bearing.*
- ἀσπουδή** (*σπουδή*), *without a struggle.*
- ἀστος**, neut. plur. of *θρίς* (= θς τις), § 124.
- ἀστον**, see **ἄγχι.**
- ἀσταχέσσον** †, *τοῦς, with its ears of grain.* B 148.
- ἀστρεψής**, *-ές* (*στέμβω*, ‘stamp, shake’), *unshaken, firm.*
- ἀστρός-ες**, *-εσσα, -εν* (*ἀστήρ*), *star-be-dight; shimmering, shining like stars.*
- ἀστροπητής**, *δ, lightning-hurler.*
- ἀστήρ**, dat. *-έρι*, dat. plur. *ἀστροι*, δ (Lat. *stella*), ‘star.’
- ἀστράπτω**, *lighten, hurl lightning.*
- ἀστυ**, *-εος, τό* (F-), *the town.*
- Ἀστύαναξ**, accus. *-δικτα*, *Asty'anax*, son of Hector.
- ἀστυ-δε**, *to the town.*
- ἀσύφηλος**, *-ον*, *unintelligent, boorish, outrageous.*
- ἀσφαλές**, ad. v. (*ἀσφαλής*), *surely.* Note on O 683.
- ἀσφάραγον** †, *τόν*, *windpipe.* X 328.
- ἀσχαλέων**, infin. *ἀσχαλέειν*, partic. *ἀσχαλέοντα, be vexed, be impatient.*
- ἀ-τάλαντος**, *-ον* (*τάλαντον*), *of equal weight, equal.*
- ἀταλά-φρονα** †, adj. accus. sing. masc., *merry-hearted*, Z 400.
- ἀταλός**, *-ή, -όν*, *bounding, youthful.—ἀταλά φρονέοντες, merry-hearted.*
- ἀτάρ** = *αὐτάρ* (§ 31), which see.
- ἀ-τάρβητος** †, adj., *undaunted*, Γ 63.
- ἀταρτός**, *ή, path.*
- ἀταρπός**, *-όν*, *harsh.*
- ἀτασθαλαι**, *αι* (*ἀτασθαλος*), *presumptuous acts, sins of arrogance.*
- ἀτάσθαλος**, *-ον* (*ἀτη*), *blinded with arrogance, contemptuous, haughty.*
- ἀ-τερής**, *-ές* (*τείρω*), *not worn away, hard, unyielding, weariless.*
- ἀ-τελεύτητος**, *-ον* (*τελευτώς*), *unaccomplished.*
- ἀτέρ**, *apart from, without* (w. gen.).
- ἀ-τέργετον** †, adj., *joyless*, Z 285.
- ἀτη**, *ή, blindness of heart, sinful arrogance; then the resulting sin or hurt.* Personified, I 504; see note.
- ἀτιμάζω** (*ἀτιμάζειν*), iterat. imperf. **ἀτιμάζεσκε**, aor. *ἡτιμάσκειν*, *dishonor, spurn.*
- ἀτιμάζω** (cf. *ἀτιμος*, *τιμή*), fut. *ἀτιμήσει*, aor. *ἡτιμήσας, -σε(ν)*, opt. *ἀτιμήσειε*, *dishonor, spurn.*
- ἀ-τιμητος**, *-ον*, *dishonored, little-esteemed.*
- ἀτιμος**, *-ον* (*τιμή*), *without honor, dishonored.*—Comp. *ἀτιμάτερον* † (Π 90).—Superl. *ἀτιμοτάτη* † (A 516).
- ἀ-τλητος**, *-ον* (*τλῆναι*), *unbearable.*
- ἀτος**, *-ον* (i. e. **ἄ-τος**, cf. **δω**), *inseparable, greedy.*
- Ἀτρετός**, *-ῶο* or *-εω*, *son of A'treus*, either Agamemnon or Menelaus.
- Ἀτρετων**, *-ωρος*, *son of A'treus, Agamemnon.*
- ἀτρεκών**, *truly.*
- ἀ-τρέμα(s)** (*τρέμω, tremble*), *quietly.*
- Ἀτρεύς**, *-εος*, *A'treus*, son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.
- ἀ-τρομος**, *-ον* (*τρέμω*, cf. *ἀτρέμας*), *without trembling, fearless.*
- ἀ-τρύγετος**, *-ον* (*perhaps τρέω*, Lat. *terō*, *rub away, wear out*), *weariless, resiless.* Ancient interpretation: *barren* (*ἄ-καρπος*).
- ἀτροτάνη**, *perhaps the unwearied, invincible, epithet of Athene.* See note on B 157. (ἀ- privative and

- possibly τρέω = Lat. *terō*, *rub away, wear out.*)
- ἀπτα**, *father*, word of endearment in addressing an elder.
- ἀπόζομαι**, aor. partic. ἀτυχθεῖς, *be bewildered, distraught, dazed; affrighted at* (Z 468); *flee bewildered* (§ 7).
- ἀβ**, *back, again; in turn; moreover, further.*
- ἀνγή**, ḥ, *bright light, radiance, beam.*
- ἀνδάω** (ἀδή), imperat. **ἀδā**, *imperf. ηδας or ηδā*, aor. partic. **ἀνθίσαντος**, *speak, call or cry out; ἀντλον ηδā, replied. Cf. προσ-ανδῶ.*
- ἀδῆ**, ḥ, *voice, speech.*
- ἀδή-ας, -εσσα, -εν**, *gifted with speech, able to speak.*
- ἀνερών**, aor. *αἴρουσαν* (for composition see § 63, 1), *draw back or up.*
- ἀθί** (ἀτρ-θι), *in this or that very place, here* (B 328, 435, etc.), *there* (A 492, etc.); *on the spot, forthwith.*
- ἀθλή**, ḥ, *courtyard; see plan of Homeric house under μέγαρον.*
- ἀνδίς**, accus. **ἀδλιν.** ḥ, *camp for the night* (I 232).
- Ἄτλις**, accus. *Αὐλίδα, Au'lis*, port of Boeotia.
- ἀνλός**, δ, *tube, flute.*
- ἀνλ-άτης** (ἀνλός, ἄψ), *tube-eyed, horn-eyed*, epithet of helmet. *Introduction, 33.*
- ἄ-πνος, -ον** (cf. *πνευ*, which once had initial σ), *sleepless.*
- ἀριον**, *to-morrow morning, early in the morning.*
- ἀντάρ** [**ἀντ'(e)** and **ἄν(α)**], *then again, on the other hand; but* (weaker than **ἄλλα** and stronger than **δέ**), *yet; while; further.*
- ἀν-τε, ἀντ', ἀνθ'** before rough breathing, *again, in turn; further, besides; however, but.* Used in questions it may imply surprise or reproach.
- ἀντή, ḥ (ἀνω), *war-cry, battle-cry; battle.*
- ἀντ-ἡμαρ**, *on the very day, on the same day.*
- ἀντίκα, ἀντίκ**, **ἀντίχ** before rough breathing, *on the spot, at once, forthwith.*
- ἀντις**, *back, again; in turn* (X 449); *at another time* (A 140, Γ 440).
- ἀντηή, ḥ, breath** (I 609); *blast* (§ 471).
- ἀντίθι**, *on the very spot, here, there.*
- ἀντο-καισάρητος**, δ, *brother by the same father and mother; i.e. not a half-brother.*
- ἀντό-ματος, -η, -ον** (*μέ-μα-α*), *self-moved, of one's own accord.*
- Ἄτρομέδων, -οτος**, *Automedon*, son of Diores and charioteer of Achilles.
- Ἄτρονος**, *Auton'ōs*, a Trojan slain by Patroclus (Π 694).
- ἀντός, -η, -ε**, intensive and reflexive, *self: myself, yourself, himself, etc.; 'for one's own part,' 'on one's own account'; 'of one's own accord.'*—*Alone* (Π 846, Ω 499).—*Same.*—Sometimes used in oblique cases as pronoun of third person: *him, her, it.*
- ἀντο-σχεδόν**, *very near, hand to hand, in close combat.*
- ἀντοῦ**, adv. (ἀντός), *in the same place* (§ 488), *here, there.*
- ἀντω** (ἀντός), *in the same way as before, just as I am* (X 125), *just as you are* (§ 198, 338), *still as before* (B 188), *'in tame content'* (A 133); *in vain* (B 842, Π 117).—*καὶ ἀντω*, *'even as it is'* (A 520).—*νήπιον αντω*, cf. note on Z 400.—*ὡς δ' ἀντω*, *and in the same way.*
- ἀνχήν, -έρος, δ, neck.**
- ἀσω** [ἀσώ], aor. **ἥσσε** or **ἥσσε**, partic. **ἥσσας**, *shout, cry out.*
- ἀφ-απόδομαι**, pres. imperat. **ἀποαλέο** (A 275), infin. **ἀποαρεῖσθαι**, fut. infin. **ἀφαιρήσεσθαι**, 2 aor. **ἀφείλεο**, **ἀφεί-**

- λέσσο, ἀφίλεσθε, *take away for oneself, deprive, rob.*
- ἀφαμαρτάνε, 2 aor. ἀφαμαρτέ, partic. fem. dat. ἀφαμαρτόνερ, another 2 aor. ἀπῆμβροτε, *miss (fail to hit); lose (be deprived of).*
- ἀφαμαρτο-επής †, adj., *missing the point in speech, given to random talk,* Γ 215.
- ἀφάνοντα †, pres. partic., *feeling over, handling,* Ζ 323.
- ἀφαρ, *straightway, at once.*
- Ἀφαρέν, accus. Ἀφαρῆ, *Aph'areus, a Greek, slain by Aeneas.*
- ἀφείνη, see ἀφίημι.
- ἀφελεο, ἀφελεσθε, see ἀφαιρέομαι.
- ἀφενος, τὸ, *wealth.*
- ἀφέστασαν, see ἀφίσταμαι.
- ἀφῆσω, see ἀφίημι.
- ἀφῆτο, τοῦ, the archer, I 404.
- ἀφῆτος, -ον (φθίνω), *not wasting, everlasting, imperishable.*
- ἀφῆμι, imperf. ἀφει, fut. ἀφῆσω, 2 aor. opt. ἀφεῖν, *send away, dismiss, send off; hurl (ἔγχος).*
- ἀφίκανο, *come to, arrive at.*
- ἀφίκνομαι, fut. ἀφίκεται, 2 aor. ἀφίκετο, ἀφίκοται, subj. ἀφίκηται, *come, arrive at, reach.*
- ἀφίσταμαι, 2 aor. act. ἀπέστη, plur. perf. ἀφέστασαν, *stand off, retreat, recoil; stand aloof, keep at a distance.*
- ἀφλαστον †, τὸ, *knob that terminated the high curving stern of the Homeric ship,* Ο 717.
- ἀφλοισμός †, δ, *froth,* Ο 607.
- ἀφνεός, -ον (ἀφενος), *wealthy, rich.*
- ἀφορμάομαι, pass. aor. opt. ἀφορμήσειν, *set out from.*
- ἀφραδέν (ἀφραδής, *unthinking, inconsiderate*), partic. ἀφραδέοντι, *be unthinking, thoughtless, reckless.*
- ἀφραδέως (ἀφραδής, cf. ἀφραδέω), *thoughtlessly, recklessly.*
- ἀφραδήη, ḥ (ἀφραδής, cf. ἀφραδέω), *lack of understanding, ignorance.*
- ἀ-φραίνω (ἄφρεν), *be foolish.*
- ἀ-φρήτωρ †, adj., *barred from clan,* I 63.
- Ἀφροδίτη, *Aphrodi'te, daughter of Zeus and goddess of love and beauty.*
- ἀφρός, δ, *foam.*
- ἀφρών, -ον (φρήν), *thoughtless, foolish,* Γ 220.
- ἀ-φύλλοισιν †, adj., *leafless,* Β 425.
- ἀφύσσω (and ἀφέω), fut. infin. ἀφέξειν, mid. aor. ἀφέσσατο, *draw draughts of a liquid; pour out;* mid. for oneself. Note on A 171.
- Ἀχαιός, -ή, -όν, *Achae'an.*
- Ἀχαιος, -ίος, fem. adj., *Achae'an; substant., Achae'a (the land); Achae'an woman.*
- Ἀχαιός, -ή, -όν, *Achae'an; plur. Ἀχαιοί, the Achae'ans.* Note on A 79.
- Ἀχελώος, *Achelo'us, (1) a stream flowing from Mt. Sipylus near Smyrna († Ω 616). (2) The name occurs also in Φ 194, but there it means the famous river of northern Greece.*
- ἀχερός, ḥ, *white poplar.*
- ἀχενών (ἄχος), pres. partic., *distressed, grieving.*
- ἀχέων, -ουσα (ἄχος), pres. partic., *distressed, grieving.*
- ἀχθός, τὸ, *burden.*
- Ἀχιλλεύς, -ῆος (see § 87), *Achil'les, hero of the Iliad, son of Peleus and Thetis, and grandson of Aeacus.*
- ἀχλός, -όνος, ḥ, *mist.*
- ἀχνη, ḥ, *foam.*
- ἀχ-τυμα (ἄχ-ος), *be distressed, grieve.*
- ἀχος, -εος, τὸ, *anguish, distress, grief.*
- ἀ-χρέος, -ον, *useless,* Β 269.
- ἀψ (ἀπό), *back, again.*
- Ἀψευδής †, *Apsēu'des, a Nereid,* Σ 46.
- ἀψό-ρροος, -ον (βέω), *flowing back into itself, with returning stream, epithet of Oceanus, which was be-*

- lieved to encircle the earth as a river.
- ἀντόρρος**, -ον (*ἀντόμη*, cf. παλίνορρος, Γ 33), *returning, back.*
- ἄσω** (Lat. *sa-tur*), aor. subj. ἄση, opt. ἄσου, infin. ἄσαι, *sate, fill full, glut.*
- ἄντρο**, see *άέρες*.
- ἄντος**, δ, *flock of wool, nap of linen.* [Also τὸ ἄντον.]
- B—β**
- βάιω**, *talk, say.*
- βαθύ-ζωνος**, -ον (*(άνη)*, *deep-girdled*, Introduction, 18).
- βαθύ-κολπος**, -ον, *deep-boomed.*
- βαθύ-λεμος**, -ον (*λεμών*), with meadows full of tall grass, *deep-meadowed.*
- βαθής**, -εῖα, -έ, gen. fem. also **βαθέντης**, accus. **βαθέντη**, *deep, high; deep-bayed.* i. e. with bays reaching far inland (B 92).
- βαίνω**, imperf. **ἴβαινε** or **βαῖνε**, fut. **βήσεται**, 1 aor. **βῆσεται**, **βῆσται**, subj. **βήσομεν**, mixed aor. mid. **βήσετο**, 2 aor. **βῆη**, **βῆ**, dual **βάτην**, plur. **ἴβαν**, **βάν**, partic. **βάντης**, perf. **βέ-βηκε**, **βεβδάσι**, pluperf. (*ἐ*)**βεβήκει**, *stride, go, come; mount (άφρο)*; the 1 aor. is causative: *make go, make dismount (άπο)*. — **βῆ** (w. θέτειν), *he started to run.*
- βαλλος**, *Ba'llius*, horse of Achilles.
- βάλλω**, imperf. **βάλλε**, 2 aor. **ἴβαλον**, infin. **βαλέειν**, partic. **βαλέν**, *throw, hurl, shoot, cast, smite, hit* w. missile hurled from a distance (note on O 745). **Mid. βάλλεαι**, imperat. **βάλλε**, imperf. (*ἐ*)**βάλλετο**, 2 aor. **βάλλετο** also **ἴβλητο** (w. pass. meaning), *throw or lay on one's own sword, garment, etc.; μετὰ or ἐν φρεσὶ βάλλομαι, lay to one's heart, consider, plan.* **Pass.** perf. **βέβληται**, partic. **βεβλημένοι**, *be hit or smitten;* in figurative sense perf. partic. **βεβολημένος** and pluperf. **βεβολήτα** are used.
- βάν**, see *βάινω*.
- βαρύς**, -εῖα, -έ, *heavy*; hard to bear, *graveous*. Neut. **βαρύ** as adv., *heavily, deeply.*
- βασιλές**, -ῆς, δ, *king, chief*; declined, § 86.—As adj., *kingly*.—Comparat. **βασιλεύτερος**.—Superl. **βασιλεύτατος**.
- βασιλεύω** (*βασιλεύς*), fut. **βασιλεύσομεν**, *be king or queen; rule.*
- βασιλήμον** *témenos*, *domain of a king,* § 550.
- βάσκε** (imperat.), in expression **βάσκ** ίθι, *up and away!*
- Βατία**, accus. -αν **τ.**, *Batī'i'a*, the barrow of Myrine, B 813.
- βεβήκει** (A 221), see *βάινω* and § 188.
- βεβολημένος**, see *βάλλω*.
- βεβρύχας**, see *βρύχομαι*.
- βέσμαι**, probably parallel w. **βέσμαι**, X 431. (The form is regarded by some as subjunctive.)
- βέλευνα**, τό (*βάλλω*), *missiles, shafts.*
- βέλος**, -εος, τό (*βάλλω*), *missile, arrow, spear, stone.*
- βέλτερος**, -η, -ον (comparat. of *ἀγαθός*), *better.*
- βένθος**, dat. plur. **βένθεσσιν**, τό (*βάθος*), *depth.*
- βέομαι**, 2 sing. **βέν**, *shall live*, a pres. w. fut. meaning. Cf. note on II 852.
- βῆ**, see *βάινω*.
- βηλός**, δ (*βαίνω*), *threshold.*
- βήσει**, **βήσομεν**, see *βάινω*.
- βήστα**, ἡ (*βαθής*), *glen, dale.*
- βιάζομαι** (*βίη*), *press hard*; imperf. **βιάζετο**, as pass., *was hard pressed.*
- βιάω** (*βίη*), aor. mid. **ἴβιήσατο**, perf. act. **βεβίηκεν**, *press hard, constrain, overpower.*
- βιβάς**, accus. **βιβάντα**, partic. of **βιβημαι** (cf. *βάινω*), *stride.*
- βιβάσθων**, partic. (cf. *βιβάς* and *βάινω*), w. μακρά, *taking long strides.*
- βιβράσκω**, perf. partic. **βεβρωκέσ**, *eat, feed on.*

βίη, *ἡ*, *might* for offense, *power*.
strength—**βίη Ἡρακλῆος**, the might
of Heracles, i. e. *mighty Heracles*;
so too **βίη Πριάμοιο**, etc.—**βίας** (II
213), *violent assaults*.—**βίηφι**, *with
might, by force*.

βίός, *-ῶν*, *δ*, *bow*.

βίοτος, *-οιο*, *δ* (cf. **βίος**, *life*), *life*
(Π 787).

βλάπτω, aor. *ἐβλαψας*, *pass.* aor. partic.
βλαψθεῖς, *weaken, blind* (the
mind) or *make stumble*.

βλεψαντον, partic., *haughty in, tak-*
ing pride in.

βλέφαρον, *τό* (**βλέπω**), *eyelid*.

βλήτρωντ †, *τοῖς*, *ferrules, bands*, Ο
678.

βλοστρός, *-ῆ*, *-όν*, *gloomy, grim*.

βλωθρός, *-ῆ*, *-όν*, *tall*.

βλέσκω, 2 aor. partic. fem. *μολοῦσα*,
come.

βοάω (**βοή**), infin. **βοᾶν**, partic. **βοῶν**
(*contracted βοῶ*), **βοῶτα**, **βοῶτες**,
shout, cry out, bawl out.

βοεῖη, *ἡ*, see **βείως**.

βόαος or **βόεος**, *-η*, *-ον* (**βοῦς**), *of ox-*
hide.—**βοεῖη**, *ἡ*, *an oxhide, hide*.

βοή, *ἡ*, *shout, outcry; cry of woe;*
battle-cry; sound of musical instru-
ments.—**βοὴν ἀγαθός**, *good at*
the martial cry (B 408).

βοριθέω, aor. **βόιθησε**, *boom*; w. *τε-*
σοῦσα, *fell with a clash*.

βορρής, *δ*, *north wind*. [Later **Βορέας**,
Borreas.]

βόσκω, *feed*; mid. partic. **βοσκομένη**,
βοσκομέναν, *graze, feed*.

βοτοῖσιν †, *τοῖς*, *herds, flocks*, Σ 521.

βοτρύδόν †, adv., *in clusters, in*
swarms, B 89.

βότρυες †, *οι*, *clusters of grapes*, Σ
582.

βούρρωστις †, *ἡ*, *ox-fly, madness*; or
ox-hunger, misery; Ω 582.

βουκολέω (**βου-κόλος**, *herdsman*), partic.
βουκολέοντι, *graze cattle, tend*
cattle.

βουλεύω (**βουλή**), subj. **βουλεύσθα**,
βουλεύσαται, fut. **βουλεύσομεν**, aor.
βουλεύσαται, subj. **βουλεύσηρ**, dual partic.
βουλεύσατε, aor. mid. **βουλεύσατε**,
consult, deliberate, devise, give
(counsel); plan. Mid. resolve upon.

βουλή, *ἡ*, *will, purpose, plan, coun-*
cil; council of elders (B 53).

βουλητόρος, *-ον* (**φέρω**), *counsel-giv-*
ing, counseling.

βουλομαι, subj. (?) **βούλεται** (§ 147),
iimperf. (*ἐβούλετο*), *wish, desire, pre-*
fer; will, grant (Π 121).

βουλυτόν-θε, to the time of unyoking
oxen, *loward evening*.

βοῦς, **βούν**, **βοῦν**, **βόες**, **βοῦν**, **βόεσσι** or
βούσι, **βόα** or **βοῦς**, *δ*, *ἡ* (Lat. *bōs*),
bull, ox, cow; plur. *cattle*. Note
on B 480.

βοῶτης (**βοῦς**, *ὤψ*), *ox-eyed*, i. e. with
large, majestic eyes: *great-eyed*.

βραδυτήτη †, *τῆ*, *slowness*, T 411.

[**βράχω**], see **ἐβραχεῖ**.

βρέμω (Lat. *fremō*), mid. **βρέμεται**,
roar.

βριάρεων †, *τὸν*, *Bria'reos*, i. e. *Aegae-*
on, A 403.

βριαρός, *-ῆ*, *-όν* (**βρί-θω**), *heavy*.

βριθός, *-εῖνα*, *-όν* (cf. **βρίθω**), *heavy*.

βρίθω (cf. **βράντι**), partic. fem. **βριθου-**
σαν, *be heavy*.

βριτένη, *-ῆνος*, *Bri'teus*, father of Bri-
seis.

βριτηγίς, *-ίδος*, *Brise'is*, captured by
Achilles when he destroyed Lyr-
nessus. Her name, not mentioned
by Homer, is said by a scholiast to
have been *Ιπποδάμεια*. [The mean-
ing ‘daughter of Briseus’ (cf. A
392, I 132, 274, and § 158) early
superseded what may have been
the original signification of the
word, ‘woman of Brisa’ (or
‘Bresa’), a Lesbian town.]

βρότεις, *-εσσα*, *-εν* (**βρότος**), *gory,*
bloody.

βρότος, *δ*, *gore*, Σ 345.

βροτός, *δ* (from *μορ-*, *μρο-*, [*μ*]*βρο-**τός*,

- Lat. *mortalis*), *mortal*; *a man* (Ξ 362).
- βροῦχόμαι**, act. perf. partic. *βεβρῦχες*, *roar, cry out.*
- βωμός**, δ, *altar.*
- βαρτη-ανέρη** †, adj., *nurse of heroes*, Α 155.
- Γ—γ**
- γ = γε.
- γαῖα**, γαῖης, ἡ, *earth, land.*
- γαυή-οχος** (ἐχω), *earth-holder*, epithet of Poseidon, Ι 183.
- γαλων** (cf. Lat. *gaudiō*), partic., *haughty* in, *proud* in.
- Γαλάτεια** †, *Galate'a*, a Nereid, Ξ 45.
- γαλόνες**, dat. sing. and nom. plur. *γαλόφ, ἡ, husband's sister, sister-in-law.*
- γαμβρός**, δ (*γαμ-έω*), *son-in-law.*
- γαμέω** (γάμος), fut. *γαμέω* (Ι 388), aor. partic. *γαμαντί*, *take to wife, marry*; fut. mid. *γαμέσσεται*, *shall provide a wife for me* (see note on Ι 394).
- γάμος**, δ, *marriage*; *marriage-feast*, Ξ 491, T 299.
- γαμφηλαῖ**, αι, *jaws.*
- γαυψ-άνυξ**, plur. *γαψφώνυχες*, *with crooked talons.*
- γάρ** (γε ἄρα), post-positive conj. and adv., *for, since; even; why* (Α 123)! *namely, that is.* Cf. GG. 672; B. 441, Note 2; H. 1050, 4. —**ἡ γάρ**, *for surely; certainly* (w. emphasis).—See also **γάρ**, ει **γάρ**, καὶ **γάρ**.
- γαστῆρ**, accus. *γαστέρα*, ἡ, *belly.*
- γάστρη**, ἡ (*γαστῆρ*), *belly of a vessel.*
- γι**, enclitic particle, *at least, at any rate*, often giving a slight emphasis to the preceding word. See notes on Α 65, 352.
- γεγαῶτα**, see *γίγνομαι.*
- γέγνωντα**, 2 perf. w. pres. meaning, pluperf. *ἔγεγνωνται*, *call out.*
- γένομαι** (*γέν-ος*), *be born or begotten;* aor. *γενέσθω*, trans., *begot, bore, gave birth to.*
- γελάω, aor. ἐγέλασσε, *γέλασσαν, laugh.*
- γελούσον** †, adj., *laughable, ridiculous*, Β 215.
- γέλος**, δ, *laughter*, Α 599.
- γενεὴ, ἡ**, *generation; age, birth; race, stock.*—Dat. *γενεῆφις* (Ι 58).
- γένενον**, τό, *chin.*
- γενεῖ**, ἡ (*γένος*), *birth.*
- γενολατο**, see *γίγνομαι.*
- γένος, -eos, τό**, *race, stock; birth, age* (Γ 215); *scion, offspring* (Ι 538).
- γέντο**, aor., *he grasped.* No pres. is found.
- γεραῖς, -ή, -όν** (*γέρας*), *old, aged.*—As substant. masc., *old man.*—Fem. plur., *aged women.*—Comparat. *γεράτερος.*
- γέρανος**, ἡ, *crane.*
- γεραρός, -ή, -όν** (*γέρας*), *stately.*—Comparat. *γεραράτερος.*
- γέρας**, τό, accus. plur. *γέρα*, *gift of honor, prize; honor paid to the dead, boon; right of honor* (Ι 422).
- Γερήνιος**, *Gere'niān*, epithet of Nestor, Β 336.
- γερούσιος, -η, -ον** (*γέρων*), *of the elders*, Χ 119.
- γέρων, -οτος, δ**, *old man; elder* (member of the council of *γέροντες*).
- γῆ**, ἡ, same as *γαῖα*, *earth.*
- γηθίω** (Lat. *gaudeō*), aor. *γηθῆσεν*, opt. *γηθῆσει*, also *γηθῆσαι*, *rejoice.*
- γηθ-στυνος, -η, -ον** (*γηθέω*), *glad.*
- γῆρας, -αος, τό** (*γέρων*), *old age.*
- γηράσκω** (*γῆρας*), *grow old.*
- γίγνομαι** (*γέν-ος*), imperf. *γίγνετο*. 2 aor. *γενόμην*, *γένερα*, subj. *γένεμαι*, opt. *γένονται*, plur. *γενολατο*, infin. *γενέσθαι*, 2 perf. partic. accus. sing. masc. *γεγαῶτα*, *be born, spring, arise, become, take place, be.*
- γηγένεσκω** (Lat. *nōscō*, -*gnōscō*, Eng. 'know'), fut. *γηγόται* or *γηνόται*, *γηδεσται*, 2 aor. *ἔγνω*, *ἔγνω* or *γηνό*, subj. *γηόρ*, *γηνώσαι*—also *γηφ*, *γηώμεν*, *γηνώσιν*—opt. *γηοίην*, etc., infin.

- γνόμεναι, observe, recognize, learn, know.**
- γλάγος, τό (Lat. lac), milk.**
- Γλαίκη †, Glau'ce, a Nereid, § 39.**
- γλαυκή †, fem. adj., gleaming, π 34.**
- Γλαῦκος, Glau'cus, son of Hippolochus and a leader of the Lyicians.**
- γλαυκῶπις, -έπιος, gleaming-eyed, epithet of Athene.**
- γλαφυρός, -ή, -όν (cf. τρί-γλυφ-ος, 'triglyph'), hollow.**
- γλυκέρος, -ή, -όν (γλυκύς), sweet.**
- γλυκός, -έα, -όν, sweet.—Comparat. γλυκίων.**
- γλώσσα, γλώσση, ή, tongue, language.**
- γναμπτός, -ή, -όν (cf. ἐπιγνάμπτω), bent.**
- γνάξ (from γόνυ), adv., on the knee.**
- γνώ, γνώσαι, γνώση, see γιγνώσκω.**
- γνωτός, -ή, -όν (γιγνώσκω), easily known; substant. masc., kinsman, brother (Γ 174, Χ 234).**
- γοάω (*γιός*), opt. γοδούμεν, partic. γοώντες, fem. sing. γοδουσσα, fut. mid. γοήσεται, 2 aor. γόσ, sob, wail, bewail, lament.**
- γονή, ή (γεν-έσθαι), offspring.**
- γόνος, δ (γεν-έσθαι), offspring.**
- γόνυ, τό (Lat. genū), declined in full in § 97, knee.**
- γόσ, 2 aor. of γοώ, Ζ 500.**
- γόσ, -οι, δ, wailing, lamentation, cry of sorrow. Thē accus. γόσ must not be confused with the verb γόσ, 2 aor.**
- γούνα, etc., see § 97. From γόνυ, knee.**
- γουνάζομαι (γόνυ), fut. γουνδομαι, beseech while embracing the knees; beseech as a suppliant; w. γούνων and τοκήω (Χ 345), 'by my knees and parents.'**
- γουνόμενος (γόνυ), partic. γουνούμενος, beseech while embracing the knees; beseech as a suppliant.**
- γούνός, dat. γονῆ, δ (γόνυ), rising ground, hill, upward and downward slope.**
- γρηγή, dat. γρηγή, ή (γέρ-ων), old woman.**
- γυνία, γυλων, τά, limbs of the body.**
- γυμνός, -ή, -όν, naked, unarmed.**
- γυναι-μαρής, voc. γυναιμαρές (μαντραια), mad for women, woman-mad.**
- γυνή, γυναῖκός, γυναικί, γυναικά, γύναι, plur. γυναικες, γυναικῶν, γυναιξί, γυναικας, woman, wife. Also used w. an appositive noun, as γυνὴ ταμῆ (Ζ 390), stewardess; δμαρα γυναικες, maid servants.**
- γύψη, nom. plur. γύψες, δ, vulture.**

Δ—δ

- δ' = δέ.**
- δαελω, see εδάην.**
- δᾶτηρ, voc. δᾶερ, δ, husband's brother, brother-in-law.**
- δαιδάλεος, -η, -ον (cf. δαιδαλον), wrought with art or skill, cunningly wrought.**
- δαιδάλλων, partic. (cf. δαιδαλον), working or making with skill, embellishing.**
- δαιδαλον, τό, work of skill or art.**
- δαιδαλος †, Daed'alus, a famous workman in Crete, Ζ 592.**
- δαιτίω, aor. infin. δαιτει, pass. imperf. εδαιτέσθο, perf. partic. δεδαιγμένος, divide, tear, rend, pierce.**
- δαιμόνιε, -η, voc. adj. as substant. (δαιμων), a term of address, indicating a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by an untoward divinity: sir (or madam), I do not understand you, etc. See notes on A 561, B 190, Γ 399, Ζ 326, 407, 486.**
- δαιμων, -ον, δ, ή, a god or goddess.**
- δαινυμ (cf. δαιέομαι), imperat. δαινῦ, fut. infin. δαισει, mid. pres. opt. δαινυτό, infin. δαινυσθαι. imperf. δαινυτο, act. divide, give a feast (δαιτά); mid. feast, banquet; feast on (ἐκατόμβας).**

- Σαῖξαι**, see **Σαῖς**.
- Σαῖς**, gen. plur. **Σαῖδων**, ἡ (**Σαῖς**), *torch*.
- Σαῖς**, τὸς, ἡ (**σαῖνομι**), *portion, feast, banquet*.
- Σαῖτός** †, τῆς, *feast*, X 496.
- Σαῖ-φρων**, -ορος, *prudent, wise* (if the first element is **δαῆναι**); *fiery-hearted, warlike* (if the first element is **δαῖς**, **δαῶ**).
- Σαῖων**, imperf. δαῖε(ν), -ορ, *kindle*; plur. perf. δεῖχει, *was ablaze*; pass. pres. partic. δαῖμενος, *be kindled, blaz-ing*.
- Σάκρω**, 2 aor. infin. δακέειν, *bite*.
- Σάκρων**, τό, also **δάκρυνον**, τό, plur. δάκρυνα, dat. δάκρυντι, *tear*; the sing. may be used collectively for *tears*.
- Σάκρυνταις**, -εσσα, -εν (**δάκρυ**), *tearful, δακρύων γελάσασα, laughing 'mid her tears*. Note on Z 484.
- Σάκρύτω** (**δάκρυ**), aor. partic. δακρύτως, mid. perf. δεδάκρυται, δεδάκρυνται, *shed tears, weep; perf. be in tears, be bathed in tears*.
- Σάμαρ**, dat. δάμαρτι, ἡ (**δαμνῶς**), *wife*.
- Σάμνια** (or δάμνημι, Lat. *domō*, Eng. 'tame'), imperf. δάμνι, fut. δαμεῖ, δαῖ (A 61), δαμδόνι, aor. δαῖδασσε or δάμασε, subj. δαμδόσω, δαμάσσομεν, imperat. δάμασθος, partic. δαμάστατε, *tame; overpower, subdue, conquer; make subject* (Ξ 492); *slay*.—**Mid.** aor. δαμδόσατο, infin. δαμδσασθαι, *tame or subdue for oneself*.—**Pass.** aor. δαμδόθη, partic. δαμασθεῖς, also imperat. δημηθήτω, 2 aor. δαμη, δαμεῖν, subj. δαμητρ̄, opt. δαμεῖν, δαμεῖν, infin. δαμημεναι, δαμῆ-ναι, partic. δαμεῖς, -έντες, perf. partic. δεδημένοι, pluperf. δεδημένο, *be overcome, be subdued, be sub-ject; let him yield* (I 158).
- Δαναοί**, *Dan'aans*. See notes on A 42 and 79.
- Σάος**, τό (**Σαῖς**), *torch*.
- Σάπτω**, *rend, devour*.
- Δαρδανίδες**, -ίδων, al., *Darda'niān women*.
- Δαρδανίδης**, -ᾶο, descendant of *Dar-danus*, often applied to Priam.
- Δαρδάνιος**, -η, -ορ, gen. plur. fem. Δαρδανίδων (**πυλάων**), *Darda'niān*. Cf. notes on B 809, X 194.
- Δάρδανοι**, οι, *Darda'niāns*, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.
- Δάρδανος**, with reference to Euphorbus, *Darda'niān*, II 807.
- Σάσσαθαι**, δάσσεσθαι, see **δαῖσθαι**.
- Σαστρός** †, δ, *distribution*, A 166.
- Σατέροις** (cf. δαῖνομι), subj. δατεύμεθα, fut. δάσσονται, infin. δάσσεσθαι, aor. δάσσαστο, inflin. δάσσαθαι, iterat. aor. δασάσκετο, pass. perf. δέδασται, *di-vide, distribute*.—W. μένος: "Ἄρος, divide the might of *Ares*; note on Ξ 264."
- Σαφονεόν** †, adj., *very red*, Σ 538.
- Σα-φονέός**, -όν (cf. φοινά †, II 159), *very red* (§ 160).
- Σαθην**, see **ἔδαπν**.
- ε, suffix, § 155, 5.
- Σε**, (1) *but, and, for, although, while*; (2) *then, in the "continuative" use*. See § 31, and notes on A 5, 58, 137.
- Σέγμενος**, see **δέχομαι**.
- Σέδασται**, see **δαῖσθαι**.
- Σεδήα**, see **δαία** and § 188.
- (1) δεδημένοι (Z 245, 249), see **δέμω**.
 (2) δεδημένοι (Ω 678), see **δαμνῶ**.
- Σεδοκημένος** †, perf. partic., *watching*, Ο 730.
- Σεδραγμένος**, see **δράσσομαι**.
- Σέντον** † (for ms. δῆστεν), *he needed*, Σ 100.
- Σετ** †, impersonal verb, *there is need*, I 337.
- Σεδήμονες** †, adj., *timid, fearful*, Γ 56.
- Σεθείς**, see **δεῖδω**.
- Σεδίσκομαι** (probably for δεδήκ-σκο-μαι), *welcome*; pluperf. δεδέκτο,

pledged, I 224. [The latter form is by many referred to δεικνύμ.]

δειδίστομα (δεῖδω), infin. δειδίστεσθαι, aor. δειδίσασθαι, *frighten, terrify; fear, but see note on B 190.* See § 62, 1.

δεῖδω (cf. § 62, 1), aor. έδεισας, έδεισ-
τε(ν), opt. δείστε, partic. δείστας,
perf. δείδοικα, δείδημεν, δειδάστη, partic.
δειδίτετε, pluperf. δείδε (only Σ
34, Ω 358), δειδιών, *fear, be afraid;*
the perf. has pres. meaning.

δεικνύμ, aor. infin. δεῖξαι, *show, point
out;* mid. partic. δεικνύμενος, *wel-
coming.* [For pluperf. δειδέκτο,
δειδέχατο, *welcomed, pledged,* cf.
δειδόσκομα.]

δελλός, -ή, -όν (δεῖδω), *fearful, cow-
ardly; wretched* (T 287, etc.).

δενός, -ή, -όν—but δενός is fem., O
626—(δεῖδω), *frighthful, terrible, au-
ful, dreadful.* Neut. as adv., *ter-
ribly.* See § 62, 1.

δεπνον, τό (cf. Lat. *dapēs*), *dinner or
principal meal of the day when-
ever taken.*

δερή, ἡ, *neck.*

δέκα (Lat. *decem*), *'ten.'*

δεκά-κις, *ten times, tenfold.*

δεκάς, plur. δεκάδες, ἡ, *decad, group
of ten.*

δέκα-τος, -η, -ον, *tenth.*

δέκτο, see δέχομαι.

δέμας, τό (δέμω), *build of the body;
figure* (A 115).—As adv., *like* (Σ 1).

δέμ-νια, τό (perhaps δέμω), *bedstead
or bed.*

δέμω (cf. Lat. *dom-us*), aor. έδειμε,
pass. perf. partic. δεδημένοι, *build.*

δενδύλλων †, pres. partic., perhaps
looking meaningfully, I 180.

δένθρεον, τό (cf. δρῦς), *tree.*

Δεξαμένη †, *Dexam'ene, a Nereid,*
Σ 44.

δεξίς, -ή, -όν (Lat. *dexter*), *right as
opposed to left.—δεξιά (B 341),
right hands (χεῖρες), pledges.*

δειτερός, -ή, -όν (δεξιός), *right; fem.
w. χείρ understood, right hand.*

δέος, τό (cf. δείδω), *fear.* See § 62, 1.

δέπτας, dat. plur. δειδεστιν, τό, *cir.*

δέρκομαι, partic. δερκομένοι, δερκόμενος,
perf. δέρροκεν, *look, gaze.—δεινόν
δερκόμενοι, glaring dreadfully* (Γ
342); cf. X 95.

δέρμα, dat. δέρματι, τό (δέρω), *skin,
hide.*

δέρω, imperf. δέρον, aor. έδειραν, *re-
move the skin (of), slay.*

δέσμα, plur. δέσματα, τό (δέω), *head-
tire, head-gear* (X 468).

δέσμος, -οί, δ (δέω), *bond; halter of a
horse; rivet* (Σ 379).

δέσομαι (Attic δέομαι), opt. δενολατο,
partic. δενόμενος, imperf. δέδεντο,
want, lack, be in need.

δέσρο, *hither; here!*

δέσρο † (Γ 240) = δέσρο.

δέστρατος, -η, -ον (superl. of δεύτερος),
last.

δέστρε, like δέσρο, *hither; here!*

δέυτερος, -η, -ον, *second, later, after-
ward; next.—Neut. as adv. δέυ-
τερον, a second time, after that,
next.*

δέων, pass. imperf. δένοντο, *wet.*

δέχομαι, fut. δέξομαι, aor. (ε)δέξατο,
imperat. δέξαι, infin. δέξασθαι, partic.
δέχμενος, 2 aor. δέκτο, imperat.
δέξο, infin. δέχθαι (§ 181), partic.
δέγμενος, perf. imperat. δέδεξο, partic.
δέδεγμενος, *receive, take, ac-
cept; wait, wait for, bide.* See
note on T 290.

δέω, aor. έδησε, έδησαν, partic. δησάς,
mid. imperf. δέοντο, aor. έδησατο,
bind; make fast, tie.

δή, *now, already; soorth, really;
then, accordingly;* a particle used
often to give emphasis to a whole
clause or to a single word (cf. note
on A 266). It may not always be
translated. See GG. 671 c, 673 a; H.
1037, 4.—ἄγε δή, *come now!—*
δή τότε, at beginning of clause,

contrary to the later usage, even then, then, then it was that.

δηθά, δήθ^ο (δήν), for a long time, long.

δηθέων (δηθά), imperf. δηθύνειν, delay, tarry.

δήμος, -η, -ον (δαίω), blazing (fire); destructive (war); hostile.—**δήμοι,** ol., substant., the enemy, foemen.

δημοτής, -ῆτος, ἡ (δήμος), war, battle, conflict.

δημέω (δήμος), do battle, slay. Cf. δρόω.

Δηίστιλος †, *Delp'ylyus*, comrade of Sthenelus, E 325.

Δηίστιπος, *Delp'yryus*, a Greek.

Δηίφοβος, *Delp'obus*, son of Priam and Hecabe, and so brother of Hector.

δηλάσσων (Lat. *delleō*). aor. ἐδηλήσαντο, subj. δηλήσηται, waste crops; hurt, violate oaths.

δημο-βύρος †, adj., a king that devours the people's goods! A 231.

δημο-γέρων, plur. δημογέροντες, δ (δῆμος, γέρων), elder of the people.

δημός, δ, inhabited land; people.

δημός, δ, fat. [Note accent.]

δήν (cf. § 82, 2), for a long time, long.

δηρώω (cf. δηιόω), imperf. δήσουν, fut. infin. δηρώσειν, aor. partic. δηρώσας, slay.

δηριάσσων, infin. δηριδεσθαι, contend, fight.

δηρότομα (cf. δηριόμαυ), dep. aor. pass. δηρινθήτην, fight.

δηρόν, adv. (δήν), for a long time, long. Cf. § 82, 2.

δηστᾶς, see δέω.

δήν, 2 plur. δήτεται, will find. See note on II 852.

δηρόσᾶς, δηρώσειν, see δηρώω.

διά (cf. δέο and Lat. *dis-*), adv. and prep. w. gen. and accus. W. gen. through. W. accus. through, during, through in the sense of by

means of. The accent is never retracted (§ 168).

Meaning as adv. and in comp. through, in two.

διά . . . δασάσκερο, distributed, iterat. aor., in timesis, of [δια-δατέομαι]. Cf. I 383.

δία θέαν (cf. δίος), goddess of goddesses (Z 205).

διαλύνω, aor. ἐδίλην(ν), moisten, X 495.

δια-κοσμώ, imperf. διεκόσμεον, pass. aor. opt. διακοσμηθεῖμεν, arrange, marshal, distribute, divide.

δια-κρίνω, subj. διακρίνωσι, finit. διακρίνεται, separate, divide, part; pass. aor. indic. 3 plur. διέκριθεν, opt. διακρινθεῖτε, infin. διακρινθήμεναι, be separated, be divided into files (B 815).

διά-άκτορος, δ (δι-άγω), guide, messenger of the gods, epithet of Hermes.

διά-λέγομαι, aor. διελέξατο, hold converse with, debate.

διά-μάω, aor. διάμησε, mow through, rend.

δια-μετρητῷ †, adj., measured off, Γ 344.

διά-μη-περές (διά, ἀνά, and περίω), quite through (E 284), everywhere (Z 503), throughout (II 499), continually (X 264).

διά-άνθιχα (διά, ἀνά, and άχα), in two ways; by halves (I 37).

δια-πέρθω, aor. subj. διαπέρθουμεν, 2 aor. διεπέρθουμεν, infin. διαπράθειν, destroy, sack, waste utterly.

δια-πρήσσω, imperf. διέπρηστον, traverse, pass through, pass over; accomplish.

δια-πρό, quite through; w. gen., E 281.

δια-(ρ)ραλώ, fut. διαρραλεῖ, aor. infin. διαρράισαι, shatter, dash in pieces, destroy. [Cf. βιαστήρα †, Z 477.]

δια-σένομα, 2 aor. διέσεντο, rush through.

διαστήτην, see δισταμαι.

δια-τρήγω (τάμνω), cut through, di-

vide; pass. aor. διέτμαγεν, *separated.*

δια-τρυφέν †, partic. 2 aor. pass., *broken in pieces, shivered,* Γ 363.

δια-φράζω, 2 aor. διεπίφραδε, *show or point out clearly.*

διδάσκω (cf. ἔδα-ην), infin. διδασκέμενα, *pass. pres. partic. διδασκόμενος, teach; pass. be taught, learn.*

διδυμάδονε, dual and plur. only; dat. plur. διδυμάδιν (= διδύμοις, cf. δύο), *twin-brothers.*

διδωμι (Lat. dō), 2 sing. διδοῖς, 3 sing. διδωσι and διδοῖ, 3 plur. διδοῖσιν, partic. διδούς, imperf. διδούν, fut. διδώσω, infin. διδούμεν, aor. έδωκας, έδωκε(ν) and δωκε(ν), έδωκαν, 2 aor. έδωσαν and δόσαν, subj. 3 sing. δόσαι, δόρ, and δάγησαν, 3 plur. δάσσων and δάσσοσι(ν), opt. δόῃ, δόειν, imperat. δός, δότω, δότε, infin. δάσσειν, δόμεν, partic. δάντες, iterat. 2 aor. δάσκον, δόγκεν, *give, offer, grant.*

δίε, see δίω.

δι-ερωμαι, *imperf. διείρεο, ask through, ask about.*

δι-εμαι (cf. δίω), subj. δίηται, infin. δίεσθαι, *frighten, drive, drive away; chase, put to flight.*

δι-εμέτρεον comp. †, *measured off,* Γ 315.

δι-εξ-ικναι comp. †, pres. infin. of διέκειμι (εἰμι), *go through and out,* Ζ 393.

διεπέφραδε, see διαφράζω.

διεπράθομεν, see διαπέθωσα.

διεπρησσον, see διαπρήσσω.

δι-έτο, *imperf. διέπει, attend to, manage; stride through, arrange, marshal (στρατόν).*

διερχομαι, partic. διερχόμενος, *go through.*

διέσσυντο, see δια-σεύομαι.

διέτμαγεν, see διατμήσω.

δίζε †, *imperf. indic. was in doubt,* Π 713.

διηκόσιοι, *two hundred.*

δι-ικύδομαι, fut. δικύομαι *go through, tell in detail.*

δι-ισταμαι, 2 aor. act. διαστήτην, *stand apart; parted (A 6), sprang apart (Π 470).*

διτ-φιλος, *dear to Zeus.*

δικάζω (δίκη), infin. δικαΐεμεν, *imperf. δικαζον, pass judgment on, give decision.*

δικασ-τόλος, δ, one busied with judgments, *Judge.*

δίκη, ή (cf. δικύνυμι), *custom, judgment (Σ 508).*

δινέων (cf. δινή-εις), *imperf. εδίνευον, turn around in a circle, whirl around.*

δινέω (cf. δινέων), *imperf. εδίνεον, pass. aor. δινηθήτην, whirl around; run around (Χ 165).*

δινή-εις, -εστα, -ει (δινη, *eddy*), *full of eddies, eddying.*

διν-ωτός, -ή, -όν, *turned, applied to woodwork (Γ 391).*

διο-γενής, -ές, *Zeus-born, sprung from Zeus.*

διό-θεν, *from Zeus.*

Διομήδη †, *Diome'de, a slave of Achilles, I 665.*

Διομήδης, -εος, *Diome'des, son of Tydeus. He was king of Argos and one of the mightiest Greeks before Troy.*

δίον, aor. of δίω, *I fled, X 251.*

διός, etc., see § 98.

δίος, -α, -ον (Lat. *divus*), *sprung of Zeus (I 538); bright, shining, splendid, illustrious, noble, goodly.*

διο-τρεφής, -ές, *Zeus-cherished.*

διπλαξ, accus. διπλακα, *double-folded (δίς, πλέκω); as fem. substant., double mantle. See Introduction, 12.*

[διπτυξ], accus. διπτυχα (δίς, πτύσσω, fold), *double-folded. Note on A 461.*

δίφρος, -οιο and -ον, δ, *chariot-box; chariot; seat, stool.*

- θιθάν** †, pres. partic. contracted from διθάνω, *seeking, diving after*, II 747.
- δίχα** (δι), adv., *in two ways* (I 510); **δίχθα** (δίχα), *in two ways*.
- δικθά-διος**, -η, -ον, *twofold, double*.
- δίψα**, ή, *thirst*.
- δίω**, aor. δίω (X 251), *I fled, fled* (I 438), *he feared*. (*Mid.* pres. subj. δίγραι and infin. διεσθαι are referred to δέμαι.)
- διάκω**, imperf. διώκει, pass. partic. διακόμενον, *pursue, chase; overtakes* (X 199, 200).
- διηθήτω**, see δαμνάς.
- διμφαλ**, -άω, aī (διμυάς) *female slaves, maid servants*.
- διοφερός**, -ή, -όν (*κρέφας*), *dark, dusky*.
- διοῦ** †, w. ἐν, *in doubt* (§ 108, 2), I 230.
- διού**, dual; plur. διοι, διοι, etc. (δύο), *two*.
- διοκέω**, *watch*.
- διοκέω**, *think; seem, appear*.
- δολιχός**, -ή, -όν, *long*.
- δολιχό-σκιος**, -ον (*σκῆ*, *shadow*), *casting a long shadow*.
- δολομήτης** †, voc. of δολομήτης, *crafty of counsel*, A 540.
- Δόλοτες**, dat. Δολότεσσιν †, *Dolo-* *pians*, a people of Thessaly, I 484.
- δόλος**, δ (Lat. *dolus*), *craft, wile, treachery*.
- δολο-φρονέων**, -ένσα, *planning craft, with crafty plans*.
- δόμος**, -οιο and -ον, δ (δέμα, Lat. *dōmus*), *house, palace*; the plur. may be used w. reference to the various parts or rooms of a single house.
- δονακήτα** †, τόν, *thicket of reeds*, Z 576.
- δόρπον**, -οιο and -ον, τό, *supper*.
- δόρυ** (cf. δρῦς), declined, § 97: *tree, timber, shaft of spear, spear*.
- δός**, δόσαν, etc., see δίδωμι.
- δοτήρες** †, *givers*, T 44.
- δούλη**, *female slave, maid servant*.
- δούλιος**, -η, -ον (*δούλος*, *slave*), *slavish*; w. ἡμαρ, *day of slavery*.
- δουλιχό-δαρος**, -ον (*δολιχός, δειρή*), *long-necked*.
- δουπέτω** (δουπός), aor. δουπήσει, *make a heavy sound, crash*.
- δούπως**, δ, *a heavy sound, crash*.
- δούρα**, δούρε, δούρι, see δόρυ and § 97.
- δουρι-κλυτός**, -όν, *famous with the spear*, i. e. famed for hurling the spear.
- δούρι-κτητήν** †, *won by the spear, captive of the spear*, I 343.
- δούρος**, δούρων, see δόρυ and § 97.
- δράγμα**, -άτος, τό (*δράσσομαι*), *handful, sheaf of grain*, Z 552.
- δραγμέσοντες** †, pres. partic., *grasping with the hands, gathering handfuls*, Z 555.
- δράκων**, accus. δράκοντα, δ, *'dragon,' serpent, snake*.
- δράσσομαι**, perf. partic. δεδραγμένος, *seize with the hand*.
- δρεπάνας** †, τάς, *sickle*, Z 551.
- δρημάς**, -έῖα, -όν, *sharp; fierce*.
- δρόμος**, δ (cf. έ-δραμ-ον), *running*.
- δρόνας**, accus. Δρύντα †, *Dry'as*, a Lapith, A 263.
- δρῦς**, -όνς, ή, *'tree,' oak*.
- δύμας**, -άτος †, *Dy'mas*, father of Asius and Hecabe, II 718.
- δύναι**, see δύω.
- δύναμαι**, δύνασαι, δύναται, etc., opt. δύναμην, imperf. δύνατο, (ἐδύνατο), fut. δυνήσομαι, δυνήσεαι, *be able, can*.
- δύναμένη** †, *Dynam'ene*, a Nereid, Z 43.
- δύναμις**, ή (*δύναμαι*), *strength, power*.
- δύνα** (cf. δύω), imperf. έδύνε(ν), *enter; put on, don*.
- δύο** (Lat. *duo*), *'two.'*
- δύναλατο**, see δύω.
- δυσ-άμ-μορος**, -ον, *all unhappy*.
- δυσ-αριστο-τόκεια** †, ή, *unhappy mother of the noblest son*, Z 54.
- δυσ-ηχής**, -ές (cf. ηχή), *horrid sounding*.

δυσκλήτης, accus. δυσκλέα (*κλέος*), *in-glorious*, B 115.

δυσμενῆς, -ές (*μένος*), used only in plur., evil-minded, *hostile*; as substant., *enemies*.

δύστυπος, -ον, *unhappy*, *unfortunate*.

Δύστυπος, *evil Paris*, T 39. "Evil-hearted Paris" in Tennyson's *Oenone*.

δυσπέμφος †, adj., *stormy*, II 748.

δύστυπος, -ον, *unfortunate*, *unhappy*, *wretched*.

δυσχειμόρος, -ον (cf. *χειμέριος*), *very wintry*.

δυσ-άνυμος, -ον (*άνυμα*), *of evil name*.

δύω (cf. δύω), fut. δύσω. aor. infin. δύσαι, 2 aor. δύω and δῦ, δύσας, subj. δός (Z 340, etc.), δύῃς, imperat. δύθι, δύτε, infin. δύμεναι and δύναι, perf. δύδυκεν, mid. fut. δύσεαι, aor. opt. δύσαλερο, mixed aor. (δύ)δύσερο, imperat. δύσεο, *go into*, *enter*, *plunge into*; *put on armor*, etc.; *set (of the sun)*.—Cf. ἀπὸ . . . δύσω (1 aor. subj. in tmesis), *strip off* (B 261); so too ἀπὸ . . . δέω (2 aor. subj.), X 125.

δύω = δύει.

δύάδεκα (Attic δάδεκα, Lat. *duodecim*), *twelve*.

δυαδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day* (Ω 687).

δυο-και-εκοστόπηχυ †, adj., *twenty-two cubits long*, O 678.

δώ, τό = δῶμα, *house*.

δάδεκα (Lat. *duodecim*), *twelve*.

δωδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day*.

Δωδόναις †, voc. adj., *of Dodo'na*, II 283.

Δωδόνη, *Dodo'na*, town of Epirus.

δώκε, see δίδωμι.

δῶμα, -οτος, τό (δέμα), *house*; used for *μέγαρον*, Z 316 (see note); *palace*; often plur. of a single dwelling of many rooms.

δωρητος †, verbal adj., *open to gifts*, *to be won by gifts*, I 526.

Δωρίς †, *Do'ris*, a Nereid, Σ 45.

δέρον, τό (δίδωμι, Lat. *dōnum*), *gift*.

δέστη, etc., see δίδωμι.

δωτήνη, dat. plur. δωτήριστη, ἡ (δίδωμι), *gift, offering* (I 155, 297).

Δωτά †, *Do'to*, a Nereid, Σ 43.

E—ε

ἴ, ī, enclitic pronoun of third pers. accus. sing., §§ 110; 61, 6.

ἴδετα, see ἀνθέντα.

ἴανός, -οῦ (*Férrūmī*), δ, *clothing, robe*, T 385.

ἴανός, -ή, -όν (*Férrūmī*), *enveloping*, *pliant*, Σ 352 and Introduction, 30.

ἴασας, *spared* (Ω 557), see ἔιας.

ἴασιν(ν), 3 plur. pres. indic. of εἰπει.

ἴασιν, 8 plur. εἰλαστι, subj. εἴαμεν, imperat.

ἴαν, infin. εἴαν, imperf. εἴαε or έΐα, εἴαν, iterat. εἴακε, fut. εἴσω, εἴσει, aor. εἴσας, εἴσει, εἴσε, subj. εἴσω, εἴσομεν, imperat. εἴσον, εἴσατε, permit, allow, *let go, leave alone* (I 701), *spare* (Ω 557).—οὐ . . . εἴας, forbade, Σ 189.

ἴασων, see εἴας.

ἴραχε, 2 aor., no pres. occurring, *clashed; cried out*, of a dying horse (Π 468).

ἴγενωνται comp. †, aor. subj., *en-gender, breed*, T 26.

ἴγεγνομαι, perf. ἐγγεγνάσσω, *be born in a place*, § 183, foot-note.

ἴγναλλω (*γύβαλον*, *hollow*), aor. ἐγγνάλλε, infin. ἐγγναλλέω, *put into the hand, deliver*.

ἴγγε-θεν (ἴγγεις), *from near, near by*.

ἴγγε-θι (ἴγγεις), *near, near by*.

ἴγγεις (cf. ἕγχι), *near*.

ἴγγεάνα, see γέγνωνται.

ἴγειρω, imperf. ἐγειρέ, aor. subj. ἐγειρόμεν, *wake, wake up, arouse*; perf. imperat. ἐγρήγορθε (Σ 299), *keep awake*; mid. 2 aor. ἐγέρο, *awoke*.

- Ἔκατα, τά, entrails.**
- Ἔκείσαι** comp. †, shall lie in, § 513.
- Ἔκέφαλος, δ, brain.**
- Ἔκονέω, partic. ἐγκονέουσαι, busily,**
- Ἔγρω, see γεγρόσκω.**
- Ἔγρετο, ἐγρήγορθε, see ἔγειρω.**
- Ἔγχος (ἔχχος), ἡ, spear.**
- Ἔγχος-παλος, -ον (πάλλω), spear-bran-**
- dishing.**
- Ἔγχος, -eos, τό (ἄκ-ων), spear.**
- Ἔγδ(ν), I, pronoun of first pers., see**
- § 110.
- Ἔδανη (cf. διδάσκω), 2 aor. pass.; subj.**
- δαεῖω, δαδαμεν, learn.**
- Ἔδασται, see δεῖθαι.**
- Ἔδησε, see δέω.**
- Ἔδητρός, -τος, ἡ (ἴδ-ω), food, meat.**
- Ἔδηνη, see διάινω.**
- Ἔδνα, rd (for σγέδνα, cf. Lat. suāvis),**
- gifts originally paid by the suitor**
- to the bride's father; see note on**
- X 472.
- Ἔδομαι, see ἔδω, ἔσθιω.**
- Ἔδως, gen. plur. ἔδεων, τό (cf. ἔζωμαι,**
- Lat. sēdēs), place for seat, seat.**
- Ἔδωται, see δίδωμι.**
- Ἔδραμον, see τρέχω.**
- Ἔδρη, ἡ (ἴδ-ος), seat.**
- Ἔδω (Lat. edō, Eng. 'eat'), infin.**
- ἔδμεναι, iterat. imperf. ἔδεσκε, fut.**
- ἔδονται, eat, devour.**
- Ἔδυθή, ἡ (ἴδ-ω), food, meat.**
- Ἔδυκε, see δίδωμι.**
- Ἑκαστον(ν), twenty. § 61, 9.**
- Ἑκλεον, imperf. of εἰλέω.**
- Ἑκτε(ν), Ἑκτε, see εἰτον.**
- Ἑκούμενος, ἑκούσαι, see εἰδομαι.**
- Ἑλδομαι (ἐγέλδομαι, Lat. velle), wish,**
- desire; pass. 3 sing. imperat. ἔελδε-**
- σθαι, let . . . be your desire, Π 494.**
- Ἑλδωρ, τό, wish, desire, § 61, 13.**
- Ἑλμεθα, ἑλμένοι, see εἰλω.**
- Ἕργω (root Fery, cf. Lat. urgeō) or**
- Ὕργω, pass. perf. 3 plur. ἔρχεται,**
- press, shut in, hem in, confine, en-**
- close, bound (w. ἐντός, ο 544).**
- Ἑνυγμέναι, see ἕντρημαι.**
- Ἑνομαι mid. of ἔξω, imperat. ἔξεο and**
- ἔξει, imperf. ἔξετο, sit.**
- Ἕω (ἴδ-ος, Lat. sed-eō), aor. εἶσε, εἶσαν,**
- set down, cause to sit, place.**
- Ἕη, nom. fem. sing. of possessive pro-**
- noun ἔης.**
- Ἑκεν, see ἵημι.**
- Ἑην, see εἰμι.**
- Ἑῆος, see ἔης.**
- Ἑῆς, gen. fem. of rel. δς, η, ι, § 123, 2.**
- Ἑῆσθαι, Ἑῆσι(ν), see εἰμι.**
- Ἑτ' (before rough breathing) = ἔτι.**
- Ἑθεν, see θέω.**
- Ἑθεραι, αι, horse-hair, plume of hel-**
- met.**
- Ἑθέλω, subj. ἑθέλωμι, ἑθέλησθα, ἑθέληγ(σι),**
- opt. ἑθέλομαι, etc., imperat. ἑθελε,**
- partic. ἑθέλοντα, etc., imperf. ἑθελε**
- and ἑθελε, etc., iterat. ἑθέλεσκες, -ε,**
- fut. ἑθελήσει, aor. ἑθέλησε, will,**
- wish, desire, determine.**
- Ἑθεν, Ἑθεν, enclitic pronoun of third**
- pers. gen. sing., §§ 110; 61, 6.**
- Ἑθετο, Ἑθεται, Ἑθηκα, Ἑθηκε(ν),**
- see τίθημι.**
- Ἑθος (F.), plur. Ἑθεα, τό, company,**
- band, flock (of birds), swarm (of**
- bees).**
- Ἑθων, pres. partic. (σεθ-^ε, cf. Lat. suē-**
- tus), perf. partic. εἰθώδης, accus-**
- ted, used. Note on Π 260.**
- ἢ, if, §§ 197, 198, 208. In indirect**
- questions, whether.—Also intro-**
- ducing a wish, εἰ γάρ, εἰθε, if only,**
- would that.—εἰ δή ἄγε, note on Α**
- 302.—εἰ δή, if in fact, since in fact
- (Α 61, Ζ 120).—εἰ κε, if, w. poten-
- tial opt., § 208; w. subj. = Attic
- ἔνν (Α 137).—εἰ περ, even if (Α 81);
- just suppose (Α 580).—εἰ τε . . . εὶ
- τε, whether . . . or.
- Ἑται, etc., see ἑδω.**
- Ἑλμενή, ἡ, lowland.**
- Ἑλνός, see Ἑανός, clothing, robe.**

ελαρ-νός, -η, -ή (Féar, spring, Lat. vēr), of spring, vernal.

ελατο (2 596), see ἔννυμι.

ελέω = λείβω, pour, shed, w. καρδ, in tmesis, II 11.

ελέση, see οἴδα.

ελέσται, see ελέμαται.

ελέστε, ελέγε, ελέστεται, see οἴδα.

ελέμαται (root Fιδ, Lat. videoō, Eng. 'wit,' 'wise'), ελέσαι, partic. ελόμενη, aor. ελέσω (2 sing.), ελέσται, opt. ελέσται, partic. ελόμενος or ελέσμενος, show oneself, appear, seem, make oneself like, resemble.

ελέμαται, see οἴδα.

ελένος, ελέννοτε, see ὅρδες.

ελένος, τό (root Fιδ), looks, form.

ελέση, ελέάς, see οἴδα.

ελῆη, see Ἰημού.

ελθαρ, adv., at once, forthwith.

ελκε (E 348), see (2) ελκε.—ελκε (2 520), see (1) ελκε and note.

ελκελος, -η, -ή (ελκ-ές partic. of ξουκα), like.

ελκοτάκις †, adv., twenty times, I 379.

ελκοτη, twenty, § 61, 9.

ελκοτη-νήρτη (a) †, adj. neut. plur., twenty-fold, X 349.

έκτην, έκτινα, see ξουκα.

(1) ελκε (root Fικ), imperf. ελκε (2 520), it seemed fitting; but the form may well be referred to (2) ελκε. For other parts see ξουκα.

(2) ελκε (root Fικ, Lat. vitō), imperat. ελκε (E 348), partic. ελκεω, (imperf. ελκε.) aor. opt. ελκεε, partic. ελκες, yield, give way. Notes on 2 520, X 321, 459.

ελαπτη, ή, feast, feasting.

ελέσ, see αἰρέω.

ελέω (F.) = εῖλω, subj. ειλέσσω, hold back, detain.

ελθίουθας, etc., see ξροχομαι.

ελτ-πος, -οδος, adj. (Fειλέω), rolling-gaited, swing-paced; trailing-footed; epithet of cattle.

ελύνω (root Fελ, Lat. volvō), perf. pass. partic. ελύμενοι, wrap, cover up.

ελω (root Fελ), aor. infin. ελσαι, pass. perf. ελλμεθα, partic. εελμενοι, aor. indic. ελεν, infin. ελλμεναι and ελληναι, partic. ελελς, ελλέγτων, pack close, enclose, hem in; pass. be shut up, be cooped up, be gathered; ελελς, gathering himself together.

ειμα, -πος, τό (for Fé-μα, cf. ἔννυμι, Lat. vestis), clothing, garment.

ειμάν (Attic ειμέν), see ειμι.

ειμ (root ει, Lat. es-be), 2 sing. ειστ, εις, 3 sing. εισιν(ν), dual ειστόν, plur. εισιν, ειστέ, εισ(ν) (all the preceding forms are enclitic), 3 sing. also ειστ(ν) (GG. 20 e; B. 262, 1; G. 144, 5; H. 480), 3 plur. εισισ(ν), subj. εις, εισισ(ν) or ήν (I 245), εισιν(ν), opt. ειη, ειης or ειοι, ειη or ειοι, ειει, imperat. ειστω, ειστε, infin. εισαι, ειμεναι, ειμεναι, ειμεν, ειμεν (§ 137, 6), partic. ειών, ειόντος, etc., fem. ειστα, imperf. (2 sing.) ησθα or ησθα, (3 sing.) ην or ηει or ηην, ησων or ησων, iterat. εισει, fut. εισ(σ)ομαι, εισ(σ)ει, εισαι or εισ(σ)ειαι or εισ(σ)ειται, εισ(σ)ονται, εισ(σ)ειθαι, εισθμεναι, be, live; exist, endure: ειστι, it is possible, permitted.—τὰ εισθμενα, the future.—εισομένοισι, men hereafter.

ειμι (root I, Lat. i-re), 3 sing. εισιν(ν), 3 plur. εισιν(ν), subj. εις, εισισ(ν), ισαι, imperat. ιθι, ιτε, infin. ιμεναι, ιμεν, ιμεναι (§ 137, 7), partic. ιστ, fem. ιούσα, etc., imperf. ιησ(ν) or ιε(ν), dual ιηση, 3 plur. ισται, go, come, travel, fly; rise (X 27). Even in Homer the present is sometimes—but not always—used with future meaning (2 833). ισαι with i occurs in B 440, etc.

ειρ, see ειρ.

εινατέρες, -ων, ai, brothers' wives, sisters-in-law.

εινεκα, same as ένεκα, prep. w. gen., on account of.

ειρ-οδοις †, adj., in the road, II 260.

ειρες, ειρει, see εικε.

do, to (to), etc., of him, of her, etc.,
§§ 110; 61, 6.

έποντο, λέποντο (root *Fer*, cf. *Fēt̄-os*, Lat. *vocō*), 2 aor., pres. wanting; *λέπετες* (also *έλπεται*) or *έλπεται*, subj. *έπειον*, -η(σι), opt. *έπειον*, imperat. *έπειν*, infin. *έπειμεν*, *έπειν*, partic. *έπειόν*, -ούσα, etc., iterat. indic. *έπεισκε*, *say, speak, declare, tell.*

έπέδων †, gen. plur., place[8] of assembly, § 531.

έρθηται, ή, peace.

έριον, plur. ερία, τό, wool.

έρο-κόμην †, wool-spinning, a spinner, Γ 387.

έρομαι, partic. ερόμεναι, imperf. ερέτο, ask, inquire, question; ask about.

έργαται, 3 plur. of ερῆμαι, defend, A 239, X 303. See § 142, 4, a. Perhaps a perfect from *ρύουμαι*.

έργατο (O 654), see ἔργον.

έργομαι (in meaning = servō), ειρήναται (A 239), § 142, 4, a; εργάτο (O 499), defend, protect. [See also ρύουμαι.]

έργυτο (2 69), see ἔργον.

έργωμαι (in meaning = servō), fut. ειρήνονται (Ξ 276), aor. infin. ειρήνοσσαται (A 216), defend, protect, observe, obey.

έργυσ(σ)ε(ν), see ἔργον.

έργυσσασθαι, see ειρήνομαι.

έργυσσατο (X 306), see ἔργον.

έργυσσονται, see ειρήνομαι.

έργυτο, see ειρήναται and ρύουμαι.

έρψα (root *Fep*, Lat. *ter-bum*, Eng. ‘word’), fut. *έρψω*, *έρψει*, *έρψουσι*, infin. *έρψειν*, partic. fem. *έρψουσα*, *speak, say, announce*; πάλιν *έρψει*, *will gainsay* (I 56).

έτο or έτο, adv. and prep. w. accus., into, to, up to, unto, for.—έτο δικε(ν) = Attic *έτος δικη*, until.—έτο δικη, in countenance, Γ 158.—Also accented έτο or έτο, §§ 164, 166.

Meaning as adv. *therein, therefor, etc.*

έτο- in comp., see also έτο-.

έτο, μία, έν, one, § 108, 1.

έτο-άγε, 2 aor. partic. εισαγεγάγεν, lead to, bring into. See also έτάγε.

έτοντο, εισάμενος, see εισομαι.

έτονα, see έζω.

έτο-αναβαίνω, aor. εισ-ανέβησαν, come up to.

έτοντο, see εισομαι.

έτο-αφ-ικτόμαι, 2 aor. infin. εισαφικέσθαι, reach, arrive at.

έτονθε, see εισέρχομαι.

έτο(ν), see έζω.

έτο-έρχομαι, imperat. εισέρχεσθαι, aor. εισήλθε, also εισήλυθον, imperat.

έτονθε, partic. εισελθών, go or come in, enter, invade (έκατόμβας).

έτονται, see οίδα.

έτοη, -ης (for έFίση, cf. *Ios*), adj. fem., meet, adequate, sufficient feast (A 468); symmetrical, well-balanced ships.—πάντος' έτοη, epithet of shield, on all sides fitting, nicely fitting to the warrior's figure, Introduction, 25; according to others, equal in all directions, well-rounded.

έτολθε, ειστήλυθον, etc., see εισέρχομαι.

έτοδε, εισιδέαν, see εισ-οπδα.

έτο(ν), see ειμι.

έτον(ν), see ειμι.

έτοκα (for έFίσκα, root *Fik*, cf. *εἰκελος*, *ἰκελος*), make like, deem like, liken.

έτο-οράω, 2 aor. εισιδε, infin. εισιδέειν, look on, look at, gaze upon.

έτον (eis), adv., to the inside, into, often following an accus.

έτο-ωρολ †, adj., face to face with, O 653.

έτχε(ν), ειχόντο, see έχω.

έτοδέας, see έθων.

έτι, before a vowel έτι (Lat. *ex*), adv. and prep. w. gen., out of, from, out of range of (*βελέων*), from among or above (*πάντων*); of time, after, since.—έτι οὖν, from the time when.—Also accented έτι, έτι, §§ 164, 166.

Meaning as adv. out, therefrom.

Ἐκάβη, *Hec'abe*, wife of Priam.

ἐκάρυος (root *Fepy* of *ἀFέργω*), epithet of Apollo, the *far-warrior, protector*; according to others, the *far-worker* (root *Fepy* of *Fέργων*), *far-darter*.

ἐκάνη, see *καλώ*.

ἐκαθεύ (ἐκάς), from ἀfαρ, afar. § 61, 10.

ἐκάλυψεν (v), see *καλύπτω*.

ἐκ . . . ἀπάτησε (in tmesis, I 375), see *ἐξ-απάτω*.

ἐκάπυσσεν †, aor. of *καπέω*, *breathed forth*, X 467.

ἐκάς (F-), adv., far, far from, often w. gen.

ἐκαστος, -η, -ον (F-), each.

ἐκάτερθεν (v) (F-, *ἐκάτερος*), adv., *from, on both sides*, w. gen.

ἐκατη-βελέται †, *τοῦ*, the *far-darter*, A 75. Cf. § 61, 10.

ἐκατη-βόλος, -ον (βδλ-λω), *far-shooting, far-darting*. Cf. § 61, 10.

ἐκατόγχειρον †, adj., *the hundred-handed*, A 402.

ἐκατόμ-βη, ἡ (βοῦς), *hecatomb*, offering of 100 oxen; less strictly, *sacrificial offering*.

ἐκατόμ-βολος, -ον (βοῦς), *worth 100 oxen or beeves*.

ἐκατόμ-πυλοι †, adj., *hundred-gated*, I 383.

ἐκατόν (Lat. *centum*), *a hundred*, also used loosely for *very many*.

ἐκατος, -οιο (ἐκάς), as substant., *far-shooter, far-darter*.

ἐκβαίνω, imperf. in tmesis *ἐκ . . . βαίνων* (A 437), *disembarked*; aor. trans. *ἐκ . . . βῆσαν* (A 438), *made go forth, set ashore*; 2 aor. *ἐκ . . . βῆ* (A 439), *stepped out, ἐκ . . . ἔβαν* (Γ 113), *dismounted*.

ἐκβάλλω, 2 aor. *ἐκβαλον*, *hurl out; let fall, utter* (*ἐπος*). 2 aor. in tmesis *ἐκ . . . ἔβαλον* (A 436), *let go*.

ἐκγένομαι, perf. partic. fem. *ἐκγεγναῖα*, *be born of*.

ἐκδοτε comp. †, *give over*, Γ 459.

ἐκδύει, 2 aor. opt. *ἐκδύμεν*, mid. impf. *ἐκδύνονται*, *strip off, lay off one's armor* (mid.); *get out of, escape destruction* (II 99).

ἐκ . . . ἔβαν, see *ἐκβαίνω*.

ἐκ . . . ὅλετο (in tmesis, I 377), *took away, has taken away*. Cf. *ἐξαιρέω*.

ἐκενός and κενός, -η, -ον, that, he, etc., § 120.

ἐκέκαστο, see *καίνυμαι*, Ω 535.

ἐκτρι-, -τρι, see *καλώ*.

ἐκτρόλος, -ον (βδλ-λω), *far-shooting, far-darting*; as substant., *far-darter*, applied to Apollo. § 61, 10.

ἐκηλός, -ον (F-), quiet, undisturbed, I 376.

ἐκθρόσκω, 2 aor. *ἐκθορε*, *leap from*.

ἐκ-καλέω, aor. partic. *ἐκκαλέσας, call out*.

ἐκλανθάνομαι, reduplicated 2 aor. infin. *ἐκλελαθέσθαι*, *utterly or quite forget* (w. gen.).

ἐκλογά †, imperf. 3 sing., *kept on brawling*, B 212.

ἐκόμισσεν, see *κομίζω*.

ἐκ . . . δρουσεν, *sprang or jumped out*. See *ἐξ-ορού*.

ἐκπαγλός, -ον, superl. voc. *ἐκπαγλάτατε*, *most terrible, redoubtable*.—Adv. *ἐκπαγλον*, *ἐκπαγλα*, *ἐκπαγλως*, *terribly, mightily, exceedingly*.

ἐκπέμπω, aor. opt. *ἐκπέμψει*, *send forth, escort forth*.

ἐκπέρθω, fut. *ἐκπέρσοι*, aor. subj. *ἐκπέρσωι*, infin. *ἐκπέρσω*, partic. *ἐκπέρσωτα*, *destroy, sack*.

ἐκπέττω, 2 aor. *ἐκπετε*, *fall from*.

ἐκπλήσσω, *strike out of one's wits, terrify*; 2 aor. pass. 3 plur. *ἐκπληγεν*.

ἐκπρεπέα †, adj. accus. from nom. *ἐκπρεπής*, *conspicuous*, B 483.

ἐκρινεν, see *κρίνω*.

ἐκσέω, *drive out; pass. aor. ἐξεσέθη*, *was driven out, came out*; see note on E 293.—2 aor. in tmesis *ἐκ . . . ἔσσυτο* (B 809), *rushed out*.

ἐκτάμω, 2 aor. ἐκέπαμον, *cut out, hew out.*

ἐκτανε(ν), -ει, ἐκτανεν, see κτένω.

ἐκτέλεω, imperf. ἐκτέλειον, *bring to fulfilment, bestow offspring.* Cf. the following word.

ἐκτελέω, fut. ἐκτελέσουσι, aor. ἐκτέλεσεν, subj. ἐκτελέσωσι, *bring to fulfilment, fulfil.*

ἐκτηθαί, see κτιδομαι.

ἐκτόθι (ἐκτός), adv., *outside, w. gen.*

Ἐκτόρεος, -η, -ον, *Hector's.*

Ἐκτορόης, accus. -ην †, *Hector's son, Astyanax,* Z 401.

ἐκτός, adv., *without, outside; may take gen.*

ἕκτος, -η, -ον (Lat. *sextus*), *sixth.*

ἐκτος-θε(ν) (ἐκτός), adv., *outside, w. gen.*

Ἐκτόρ, -οος, *Hector, the most distinguished warrior of the Trojans, son of Priam and Hecabe, and husband of Andromache.* For derivation of name see note on Z 402.

ἐκυρή, -ῆς (*στέκ-*, cf. ἐκυρός), *mother-in-law.*

ἐκυρός, δ (*στέκ-*, Lat. *socer*, Germ. *Schwieger*), *father-in-law.*

ἐκ-φαίνω, pass. aor. ἐκεφάνθετ, *shine forth, sparkle.*

ἐκ-φαίνω, *make appear, pass.* 2 aor. ἐκεφάνη, *appeared, was seen* (Z 248, T 46).

ἐκ-φέρω, imperf. ἐκφερον, *bear out or away.*

ἐκ-φεγγω, 2 aor. ἐκφυγε(ν), *escape, flee from, speed from* (II 480, X 292).

ἐκ-χέω, imperf. ἐκχεον, *pour out: mid. ἐκεχέοντο, streamed out* (II 259).

ἐκόν (F-), *willing, of one's own will.*

Ἐλαύ, see λαυθάνω.

Ἐλαύ, see λαυθάνω.

Ἐλαιον, τό, *olive oil.*

Ἐλάστικη, see ἐλαύω.

Ἐλασσος, accus. -ον †, *El'asus, a Trojan slain by Patroclus,* II 696.

Ἐλάστρεον †, imperf., *were driving, Z 543.*

Ἐλάνω and Ἐλάω, dual ἐλανετον, infin. ἐλανέμεν and ἐλαίνειν, partic. ἐλανούτε, imperf. ἐλανε, aor. ἐλασε, ἐλασ(σ)e, ἐλασαν. ἐλασαν, imperat. ἐλασσον, infin. ἐλασα, partic. ἐλα(σ)ᾶς, iterat. aor. ἐλασσακεν, drive, run (trans.), *keep going, keep up; drive away or off; strike, smite; beat out, forge (metal). Intrans., drive, go.*

Ἐλαφη-βόλος †, adj., *deer-shooting; w. ἀνήρ, hunter,* Z 319.

Ἐλαφος, -οιο, δ, ḥ, *deer, stag, hind.*

Ἐλαφρός, -ή, -όν, *light, agile, quick.—Comparat. ἐλαφρότερος, superl. ἐλαφρότατος.*

Ἐλαχον, see λαγχάνω.

Ἐλάω, infin. ἐλάειν, *to run, to a run, w. μάστιξεν,* X 400. See ἐλανω.

Ἐλαύρο (Ἐλεος, pity), imperf. ἐλάειρε, *pity, have compassion for.*

Ἐλέγχης, see ἐλέγχω.

Ἐλέγχειν (Ἐλεγχος), ḥ, *shame, reproach.*

Ἐλεγχής, -έ- (Ἐλεγχος), *disgraceful, ignominious.—Superl. ἐλέγχιστος.*

Ἐλεγχος, τό, *shame, disgrace; plur. ἐλέγχεα, reproaches, wretches,* B 235.

Ἐλέγχω (cf. ἐλεγχος), aor. subj. ἐλέγης, *put to shame, bring reproach on.*

Ἐλεενός, -ή, -όν (Ἐλεος, pity), *pitiable, to be pitied.—Comparat. ἐλεενώτερος.—* Ελεενά, neut. as adv., *pitifully, pitifully.*

Ἐλεω (Ἐλεος, pity), fut. ἐλέησει, aor. ἐλέσης, subj. ἐλέησης, -η, imperat. ἐλέησον, partic. ἐλεησάτων, *have pity on, have mercy on.*

Ἐλεῖδο, aor. ἐλέιξεν, mid. aor. partic. ἐλειξμενος, pass. ἐλειχθη, *whirl around, shake, make tremble; mid. aor. partic., coiling himself up* (cf. note on B 316).

Ἐλένη, *Hel'en, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.*

Ὀλέπω, see λεχ.

Ἑλέσ, δ, plur. only, *dresser*, a table or bench on which meat is dressed or prepared for use.—**Ἑλος,** see ἔλος.

Ἑλεύ, *Ἑλετο*, see αἰρέω.

Ἑλεγή τ, verbal adj., *to be caught*, I 409.

Ἑλεύθερος, -η, -ον, *free*, *day (ἡμαρ) of freedom*, *mixing-bowl (κρητῆρα) in honor of freedom*.

Ἑλεύσομαι, see ἔρχομαι.

Ἑλεύθερη τ, aor. of λέτω, *peeled*, A 236.

Ἑλεύθερη, Ἑλεύθερος, Ἑλεύθερος, etc., see ἔρχομαι.

Ἑλικάς τ, τάς, *spirals*, probably worn as bracelets or armlets, Z 401. [From nom. Ἑλίξ.]

Ἑλικάδην τ, *Helica'on*, son of Antenor, and husband of Laodice, Priam's daughter, Γ 123.

Ἑλικός, see Ἑλίξ.

Ἑλικώψ, -ωτος, plur. -ωτες, fem. accus. sing. **Ἑλικώπτιδα** τ, A 98, (if from *Ἑλισσω*) *rolling-eyed*, *quick-eyed*; or, according to others, *bright-eyed* (cf. σέλ-as).

Ἑλιξ, -ικος, (if from *Ἑλισσω*) *twisted*, *curved*; of cattle, *crumpled-horned*; according to others, *swing-paced*; or *sleek*, *glossy* (cf. σέλ-as).

Ἑλιτε(ν), *Ἑλιτον*, see λειπω.

Ἑλισσω (F., *Ἑλένω*, Lat. *volvō*), mid. pres. partic. **Ἑλισσόμενος**, *turn around*, *curl*, *whirl around*. Notes on Z 372, X 95.

Ἑλκε, *Ἑλκεο*, see ἔλκω.

Ἑλκεστήπελλος, -ον, *with trailing robe*. Introduction, 20.

Ἑλκέω (F., cf. ἔλκω), fut. **Ἑλκήσουσι**, pass. aor. partic. fem. **Ἑλκηθεῖσάς**, *drag off*, *tear asunder*.

Ἑλκηθμοίο τ, τοῦ, *dragging away*, Z 465.

Ἑλκος, -eos, το (Lat. *ulcus*), *wound*.

Ἑλκω (F.), infin. **Ἑλκέμεν(αι)**, imperf. **Ἑλκε,** *Ἑλκον*, mid. imperat. **Ἑλκεο**, pass. infin. **Ἑλκεσθα**, partic. **Ἑλκόμενος**, imperf. **Ἑλκετο**, *drag*, *draw*, *draw along*; *raise* (*τάλαντα*); *drag down*, *launch* (*νῆας*). Cf. ἀν-Ἑλκομai.

Ἑλλαβε, see λαυβάνω.

Ἑλλάς, -άδος, *Hel'las*. Cf. note on A 79.

Ἑλλεδανοῖσι τ, τοῖς, *straw bands*, Z 553.

Ἑλληνες, *Helle'nes*; see note on A 79.

Ἑλλήσ-ποντος, δ, *Hel'lespont*, sea of Helle.

Ἑλλιστοντο, see λιστομαι.

Ἑλλιτάνευς, see λιτανεύω.

Ἑλος, -eos, το (F.), *low ground*, *marsh*.

Ἑλπω (F.), mid. **Ἑλπομαι**, -ει, -εται, partic. **Ἑλπόμενος**, imperf. **Ἑλπετο**, perf. **Ἑλπται**, *hope*, *expect*, *think*, *suppose*.

Ἑλπαι, see ελπω.

Ἑλω (root *Feλ*, cf. ειλω and Lat. *volvō*), pass. aor. partic. **Ἑλυσθεις**, *roll round*, *roll up*. Cf. ο 510.

Ἑλωρ, το (αἱρέω, ἔλειν), plur. **Ἑλωρα**, *taking*, *despoiling*, *booty*.

Ἑλωρία τ, τά *booty*, *prey*, A 4.

Ἑμ-βάλνω, 2 aor. subj. **Ἑμβήη**, *step in*, *interfere* (Π 94).

Ἑμ-βάλλω, 2 aor. **Ἑμβαλε**, opt. **Ἑμβάλοι**, infin. **Ἑμβαλέειν**, *throw in or thereon*; *throw on*, *hurl on*; *force . . . to share* (Z 85); *place or put in*; *inspire in*.

Ἑμ-βρέμεται comp. τ, pres. indic., *roars in*, Ο 627.

Ἑμέλλον, see μέλλω.

Ἑμει, **Ἑμεναι**, **Ἑμμεν**, **Ἑμμεναι**, pres. infin. of ειμι, am, be.

Ἑμ-μεμαός (*μέμαα*), perf. partic., *in eager haste*.

Ἑμφορε, see μετρομαι.

Ἑμός, -ή, -ην, *my*, *mine*, *of me*.

Ἑμπάζομαι, *busy oneself about*, *heed*.

Ἑμ-πεδος, -ον (εν πέδῳ), *on the ground*, *firm-set*, *steadfast*, *sound* (*φρένες*). Cf. Τ 38.—**Ἑμπεδον**, neut. adv., *firmly*, *steadily*.

Ἑμπεστ, see ἐμπίπτω.

Ἑμπεφυσία, see ἐμφύω.

Ἑμπητης, adv., *nevertheless*; w. περ, *however so(much)*.

Ἑμ-πεμπλημη, *fill up*; mid. aor. **Ἑμπλή-**

- στέο,** partic. ἐμπλησάμενος, *fill one's own.*
- ἐμπίπτω,** 2 aor. ἐμπεσε, *imperat.* **ἐμπεσε,** *fall upon, fall on.*
- ἐμπλήσατο,** etc., see ἐμπίμπλημι.
- ἐμπρήθω,** imperf. ἐνέκρηθον, fut. **ἐμπρῆσεν,** aor. **ἐνέκρησεν(v),** *set fire to, burn.* —*εἰ . . . πρῆσεν* (in tmesis, A 481), *blew into, puffed out.*
- ἐμφύω,** 2 perf. partic. ἐμπεψυῖα, *grown on, fast clasping,* 2 aor. (in tmesis) *ἐν . . . φύ, grew to, grasped.* Cf. Z 253.
- ἐν, ἐν, εἰν, εἰν (§ 35),** adv. and prep. w. dat., *in, on, at, by, before* (*δόθαλμοι*). Also accented **ἐν, ἐν,** §§ 164, 166, 187.
- As** adv. *therein, thereon.* Cf. A 142, 309.
- ἐν-άλω,** mid. partic. *ἐναρόμενος, slay.*
- ἐν-αλόγος, -ον** (*ἐν αλόγῳ*), *due, meet, just; hateful (σχιμα).* — Neut. as adv. *ἐναλόγον, in good time* (Z 519).
- ἐν-αλγός,** *-ον, like.*
- ἐν-αντί-βιον** (*βίῃ*), *adv., with opposing strength, against.*
- ἐν-αντίος, -η, -ον,** *in face of, opposite, face to face with.* — Adv. **ἐναντίον,** *before the face of, before; against.*
- ἐναρά,** *rd, spoils.*
- ἐναρπάζω** (*ἐναρά*), opt. **ἐναρπάζοι,** imperf. **ἐναρπάζε, -ον, aor. ἐναρπάξε, spoil, slay.**
- ἐν-αριθμός, -ον** (*ἀριθμός*), *counted in, of account*, B 202.
- ἐνατος, -η, -ον** (*ἐννέα*), *ninth.*
- ἐν-ανλος,** δ. *bed of stream, water-course,* II 71.
- ἐν-δεκα** (Lat. *undecim*), *eleven.*
- ἐνδεκά-πτηχυς, -υ,** *eleven cubits long.*
- ἐνδέκατος, -η, -ον,** *eleventh; fem. substant., eleventh day.*
- ἐν-δέξιος, -η, -ον,** *to the right, favorable.* — **ἐνδέξια,** *adv., from left to right.*
- ἐν-δέω,** aor. **ἐνέδησε, bind in, entangle.**
- ἐν-δέσαν** comp. †, imperf. of **ἐνδίημι,** *tried to set on,* Z 584.
- ἐνδο-θεν,** adv., *from within, within, w. gen.*
- ἐνδο-θι,** adv., *within.*
- ἐν-δον,** adv., *within, in the house.*
- ἐν-δύνε,** imperf. **ἐνδύνε, slip on.** See Introduction, 13.
- ἐνεκαρ, ἐνεκερ, ἐνεκώ,** etc., see φέρω.
- ἐν-εψι (εἰψι),** opt. **ἐνεψη,** imperf. **ἐνεψεν,** *ἐνεσα, be in;* for **ἐνεστι, ἐνι** occurs (Σ 53).
- ἐνεκα, prep. w. gen., on account of.**
- ἐνέπασσεν** comp. †, imperf. of **ἐνέπασσω, was weaving therein,** Γ 126. The verb occurs in tmesis in X 441 also.
- ἐνέκρηθον, ἐνέκρησεν,** see **ἐμπρήθω.**
- ἐν-έπω** and **ἐν-έπτω** (root *στέπ-*), 2 aor. indic. **ἐντοπε(v), say, tell.**
- ἐνεργαν, ἐνηγεν,** see **ἐνεγμα.**
- ἐνήκας, ἐνήσας,** see **ἐνήημι.**
- ἐν-θα,** adv., *there, thither, here, hither; where; whereupon, then.* **ἐνθα καὶ ἐνθα,** *here and there, hither and thither.*
- ἐνθά-δε,** *hither, thither, here, there.*
- ἐνθέμαν, ἐνθεμένη, ἐνθεο,** see **ἐντίθημι.**
- ἐν-θεν,** *thence, whence, from which.*
- ἐνθέν-δε,** *from there, from here, hence.*
- ἐν-θρόνοκε,** 2 aor. **ἐνθόρε,** *leap upon or among (w. dat.).*
- ἐνιαυτός, δ,** *year.*
- ἐν-ίημι,** fut. **ἐνθειεις,** aor. **ἐνηκας, -ε,** *send in; arouse or kindle in; urge, incite to.*
- ἐν-πρήθω,** fut. **ἐνιπρήσειν,** aor. subj. **ἐνιπρήσωσι,** same as **ἐμπρήθω, set fire to, burn.**
- ἐν-ίττο** (cf. *ἴττομαι*), imperat. **ἐνιπτε,** 2 aor. **ἐνίπτακε** (§ 129), *reproach, rebuke, scold.*
- ἐντοπε(v),** see **ἐνέπω.**
- ἐντοσω (ἐνιπτω), reproach, scold.**
- ἐννά-ετος** (*ἐννέα, ἔτος, year*), adv., *nine years long.*
- ἐννά-ρυχες** †, adv., *for nine nights,* I 470.

ἴννατος, -η, -ον (*ἴννεά*), ninth.

ἴννια (Lat. *novem*), nine.

ἴννέτω, see *ἴντετω*, say, tell.

ἴννέ-μπος, -ον (*ἴρη*), nine years old.

ἴνν-ημαρ, adv., for nine days.

ἴνν-νοστ-γαος, δ (*ἴν* + root *Φοθ* of *άθεω* + *γαῖα*), earth-shaker, epithet of Poseidon.

ἴννυμι (*Φέσ-νύμι*, cf. Lat. *vestiō*, Eng. 'wear'), aor. *ἴσσεσαι*, imperat. *ἴσσονται*, mid. aor. infin. *ἴσσασθαι*, pluperf. *ἴσσος* (Γ 57), *ἴσθην*, *claro* (Ζ 596), put clothes or armor on somebody else; mid. clothe oneself in, put on, wear. *ἴν-* ή, ή (δή, root *Fer*), noise, clamor, cry, i. *īlle-cry*.

Ἐνόπηρ, *Εν'οπε*, town of Agamemnon in *Μεσσηνία*.

ἴν-όρνυμι, aor. *ἴνόρνησεν*, in, stir up among; mid. 2 aor. *ἴνόρησεν*, among (Α 599).

ἴν-ορόνω, aor. *ἴνόρουσεν*, spring upon (of a hostile attack).

ἴν-στρέφεται comp. †, turns in, plays in, Ε 306.

ἴντασθα †, adv., there, to such a point, I 601.

ἴντεα, dat. *ἴντεσι*, rd, arms, armor.

ἴντθημι, 2 aor. infin. *ἴνθεμεναι*, mid. 2 aor. indic. *ἴνθεο*, imperat. *ἴνθεο*, partic. *ἴνθεμην*, put something in (dat.), place on; mid. treasure up anger in one's heart (Ζ 326), let enter or receive in one's heart a kindly spirit (Ι 639).

ἴντο, see *Ἴημι*.

ἴν-τός, adv., within; also as prep. w. gen.

ἴν-τοθε(ν), adv., = *ἴντός*.

ἴν-τροπαλλομαι (*ἴν-τρέπομαι*), turn around often.

ἴντονω (*ἴντεα*), aor. imperat. *ἴντυνον*, equip, make ready, prepare.

Ἐνύλιος, δ (*Ἐνύά*), *Enya'lius*, a name of Ares.

Ἐνύέυς, -ῆνος †, *Eny'eus*, king of *Seyros*, I 668.

ἴν-τετω (*ἴννε*, sleep), adv., in sleep.

Ἐνύά, *Eny'o*, a goddess of war, companion of Ares, Ε 333.

ἴνθροτεν, *ἴνθρο*, see *ἴνθρον*.

ἴκ, see *ἴκ*.

ἴκ (Lat. sex), 'six.'

ἴκ-άγω, imperat. *ἴκαγε*, lead out or forth. 2 aor. in tmesis *ἴκ . . . ἔγαγε* (Α 346).

Ἐξάδιος, accus. -ον †, *Exa'dius*, a Lapith, Α 264.

ἴκ-αίρετος, -ον (*αίρεω*), chosen, choice.

ἴκ-αἱρέω, 2 aor. *ἴκελον*, mid. *ἴκελόμην*, pick out, select; mid. for oneself.— Common in tmesis: 2 aor. *ἴκ . . . ἔλον* (Α 369), mid. *ἴκ . . . ἔλετο* (Ι 377), took away; subj. *ἴκ . . . ἔληται* (Χ 88), take away.

ἴκ-αλονος, -ον (*αλον*), exceeding proper measure, unjust, merciless, Ο 598.

ἴκ-ακέμαται, cure, heal completely.

ἴκ-αλατάζω, aor. infin. *ἴκαλατάζαι*, sack, plunder.

ἴκ-αν-ισται comp. †, pres. partic., fem. plur., sending forth, Ζ 471.

ἴκ-απατάω, fut. infin. *ἴκαπατήσειν*, aor. *ἴκαπατήσειν*, in tmesis *ἴ . . . ἀπάτησε* (Ι 375), deceive utterly.

ἴκ-απαθλοκαι, 2 aor. *ἴκαπαθοίτο*, deceive utterly. Cf. *ἴκαπατάω*.

ἴκ-απίνης (perhaps from *ἴκ απειώνις*), adv., of a sudden, suddenly.

ἴκ-απ-όλλυμι, 2 perf. *ἴκαπόλωλε*, be lost out of (w. gen.).

ἴκ-άπτω, imperf. *ἴκηπτεν*, attach thereto (from), X 397.

ἴκ-αρπάζω, aor. *ἴκ-αρπάξε*, snatch away.

ἴκ-άρχω, imperf. *ἴκηρχε*, take the lead in, begin.

ἴκ-ανδάω, imperat. *ἴκανδα*, speak out.

ἴκ-αντις, adv., again.

ἴκ-άντις, adv., one after another, in order.

ἴκ-αψι (*αψι*), infin. *ἴκείναι*, go out, go forth.

ἴκ-επτον, 2 aor., subj. *ἴκείτω*, opt.

- ἔξειτο, fut. ἔξερέω, *speak out, announce.*
- ἔξ-εκάθαιρον comp. †, imperf. of ἔκκαθαιρω, *they cleared out*, B 153.
- ἔξ-ελαύνω, aor. ἔξέλασε, *drive out, drive forth.*
- ἔξελθεν, etc., see ἔξέρχομαι.
- ἔξελόμην, ἔξελον, see ἔξαρέω.
- ἔξ-εναρξώ, aor. ἔξενάρξα, *spoil of armor, slay.*
- ἔξ-ερενω, imperf. ἔξερέεω, *ask, make question.*
- ἔξ-ερέτω, aor. partic. ἔξερποῦσα, intrans., *fall from.*
- ἔξ-ερω, fut. of ἔξειπον, *speak out, announce.*
- ἔξ-ερνω, aor. ἔξέρνε, *draw out.*
- ἔξ-ερχομαι, aor. ἔξῆλθον, infin. ἔξελθεν, partic. ἔξελθόντα, *go or come out.*
- ἔξεύθη, see ἐκ-εύθω and note on E 293.
- ἔξεται, see ἔχω.
- ἔξεταμον, see ἐκτάμω.
- ἔξετελον, see ἐκτελέω.
- ἔξετελεσσον, see ἐκτελέω.
- ἔξ-έρνος comp. †, 2 aor. opt. of ἔξευρσκω, *find out, discover*, § 322.
- ἔξεφάνθην, see ἔκφαίνω.
- ἔξεφάνη, see ἔκφαίνω.
- ἔξεχόντο, see ἔκχέω.
- ἔξ-ηγασθω comp. †, *let him lead out*, w. gen. of pers., B 806.
- ἔξηλθον, see ἔξέρχομαι.
- ἔξηπτεν, see ἔξεπτω.
- ἔξηρταξε, see ἔξαρτδώ.
- ἔξηρχε, see ἔξάρχω.
- ἔξ-ήημ, mid. 2 aor. in tmesis ἔξ . . . ἔητο, *dismissed from themselves, appeased.*
- ἔξ-ικνόμαι, 2 aor. ἔξικόμην, ἔξικετο, *come to, arrive.*
- ἔξ-ιοχεθων comp. †, pres. indic., 3 plur., *go forth*, I 384.
- ἔξ-οχομαι, *be gone away, have gone out.*
- ἴξομεν, see ἔχω.
- ἴξ-ονοματίνω, aor. subj. ἔξονομήντης, *call by name.*
- ἴξ-ονομα-κλήδην (καλέω, κέ-κλη-κα), adv., *calling by name, by name.*
- ἴξ-οπίσω, adv., *backward.*
- ἴξ-ορών, aor. in tmesis (Γ 325), ἔκ . . . ὥρουσεν, *sprang or jumped out.*
- ἴξ-οχος, -ον (ἴξ-έχω), *standing out, distinguished, conspicuous.* — ἔξ-οχον and ἔξ-οχα, neut. as adv., especially, *preeminently, by far.*
- ἴσοι, ίση, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.
- ἴσουκα (root ίσκ), 2 perf. of (1) εἰκω, 3 sing. ἴσουκε, partic. ἴσουκός, plur. ἴσουκτες, sing. fem. ἴσυκη, plur. fem. ἴσυκια, pluperf. ἴσκει, 3 dual ἴσκτην, *be like, be fitting, suitable, seemly.*
- ἴσοιο, gen. sing. of ἴσος, *his own, her own.*
- ἴσοι, ίσοι, see εἰμι.
- ἴσοτα, see ἴλτω.
- ἴσοργας, ίσοργε(ν), ἴσοργάς, see ἕρδω.
- ἴσοι, ίθη, ιόν (ἴξιος, Lat. *suis*), § 113, same as οὗς, ή, ον, *his own, her own.* See § 61, 6.
- ἴσοντα, see εἰμι.
- ἴν-αγαλλόμενος comp. †, pres. partic., *exulting in*, II 91.
- ἴν-αγέρναν comp. †, *gather to one place, bring together*, A 126.
- ἴπαγη, see πήγνυμι.
- ἴν-αγλαΐσθων comp. †, fut. infin. of ἴναγλαΐσομαι, *will glory in*, § 133.
- ἴν-αιρω, aor. partic. ἴναιρψας, *raise and place (something somewhere), rest . . . on.* Cf. I 214.
- ἴν-αιγκών, *storm or bluster upon.*
- ἴν-αινώ, imperf. ἴνηνεον, also in tmesis ἴνι . . . γίνεον (Γ 461), aor. ἴνηνσαν, partic. ἴναινσαντες, *approve, give assent, applaud.*
- ἴν-αιρός, -ή, -όν, *dread.*
- ἴν-ᾶτορε, aor. partic. ἴναιξας, iterat. aor. ἴναιξασκε, *rush or dash upon; rush after; dash.*

ἐπ-αίτιος †, adj., *blameworthy*, A 335.
ἐπ-ακότω, aor. *ἐπάκουσαν*, subj. *ἐπακούσω*, infin. *ἐπακούσαι*, *hear, give heed.*

ἐπ-αλέξις, -*ιος*, dat. plur. *ἐπάλξεσιν*, ἵ (ἀλέξω, *ward off*), *breastwork, parapet.*

ἐπ-αμειβόμαι, 3 sing. *ἐπαμειβεται, comes by turns* (Z 339).

ἐπ-αμύνω, aor. imperat. *ἐπάμυνον*, infin. *ἐπαμύναι*, *bear aid, help.*

ἐπ-αν-τοτηρων comp. †, *stood up thereat*, B 85.

ἐπ-απελώ, aor. *ἐπηκείλησε, threaten something to somebody* (dat.). Note on A 319.

ἐπ-ἄρδας †, *rás, curses*, I 456.

ἐπ-αρήγω, aor. infin. in tmesis *ἐπὶ . . . ἀρῆγαι* (A 408), *give aid to.*

ἐπ-άρχομαι, aor. partic. *ἐπαρξάμενοι, begin, further defined in note on A 471.*

ἐπ-αυτόντερος, -η, -ον (*δοσον, nearer*), *closely after one another, in quick succession.*

ἐπ-αυτόκω, fut. infin. *ἐπαυτήσεσθαι*, 2 aor. infin. *ἐπαυτέμεν*, subj. mid. *ἐπαυτόνται*, partake of, *enjoy* (Z 302), *get acquainted with* (A 410), *reap the fruits of* (Z 353).

ἐπέγνωτον, see *ἐπιγνωστω.*

ἐπ-έβραμον, *ran up to a place. See ἐπι-τρέχω.*

ἐπέσσουν(ν), see *ἔπος* (§ 91).

ἐπέθηκεν, see *ἐπιτίθημι.*

ἐπει, conj. *since, after, when, as often as, because, for.—ἐπει δή, after, when once; since, because.—ἐπει τοῦ, since in fact, since in truth.—ἐπει κανεν, Attic ἐπήγ or ἐπάν, when, w. subj. in protasis.*

ἐπεῖγω, *press, drive on, urge; mid. imperat. ἐπειγέσθω, partic. ἐπειγομένη, hurry, hasten.*

ἐπ-ειμι (*εἰμι*), opt. *ἐπείν, be on, rest on.* For *ἐπεστι*, *ἐπι* occurs (A 515).

ἐπ-ειμι (*εἰμι*), 3 sing. *ἐπεισι*, partic. *ἐπιών, go to, come to, come upon.*

ἐπ-ετα (*ἐπι, ετα*), adv., *then, thereupon, thereafter, hereafter.*

ἐπ-εκέκλετ' (ο) comp. †, 2 aor., *called upon*, I 454.

ἐπελθησι, *ἐπελθέν*, see *ἐπέρχομαι.*

ἐπ-ευ-βεβαώς comp. †, perf. partic., *standing upon*, I 582.

ἐπ-εν-ήνθε (from root ἔνθ, familiar —in a shorter form—in ἔνθος), a perfect (w. past meaning) or possibly aorist, *grew thereon*, B 219.

ἐπ-έοκε(ν), (τι) is seemly, is suitable, is becoming.

ἐπέπαυτο, see *παύω.*

ἐπέπιμψαν, see *πείθω.*

ἐπερρόσαντο, see *ἐπερρόμαι.*

ἐπ-έρχομαι, partic. *ἐπερχόμενον*, aor. *ἐπήλθε*, also *ἐπήλυθε*, subj. *ἐπέλθησι*, partic. *ἐπελθών*, *go or come to, come upon, go over; go against, assail, attack.* 2 aor. in tmesis *ἐπὶ . . . θλεν*, infin. *ἐπὶ . . . θλεῖν, come on.*

ἐπεσ-βόλον †, adj., *word-slinging, bold-talking, impudent*, B 275.

ἐπεστο, ἐπεσον, see *πίπτω.*

ἐπεστ(ν), see *ἔπος* (§ 91).

ἐπέστοκον, see *ἐφένω.*

ἐπεστέσσοντο, see *ἐπι(σ)σεβομαι.*

ἐπεστοστο, see ἔπος (§ 91).

ἐπεστυμένον, *ἐπεστυνται, ἐπεστυντο*, see *ἐπι(σ)σεβομαι.*

ἐπευτέλετο; σὲ *ἐπειστέφομαι.*

ἐπέσχον, see *ἐπέχω.*

ἐπ-ερξάσαντο comp. †, imperf., *kept drawing their bows on*, Γ 79.

ἐπ-ευφήμω, aor. *ἐπευφήμησαν, cry out in approval.*

ἐπ-εύχομαι, partic. *ἐπευχόμενος*, aor. *ἐπεύκατο*, partic. *ἐπευχάμενος, pray, boast over, exult.*

ἐπεφεν(ν), *ἐπεφνομεν, see root φεν.*

ἐπέφραδε, see *φράζω.*

ἐπέχυντο, see *ἐπιχέομαι.*

ἐπ-έχω, 2 aor. *ἐπέσχον, -ει, partic. ἐπεσχών, hold (olov, etc.) to a person or to his lips.*

- ἐπιθλίθε**, or **ἐπιθλύθε**, see **ἐπέρχομαι**.
- ἐπήν** (**ἐπει** ἄν), conj. w. subj., *as soon as, after, when.*
- ἐπήνεον**, **ἐπήνησαν**, see **ἐπανέω**.
- ἐπηπελῆστε**, see **ἐπαπειλέω**.
- ἐπήπουν** ~~επειπελῆστε~~, imperf., *applauded*, Z 50.
- ἐπήρατος**, -*ov* (**ἐρδω**, *love*), *lovely, charming, pleasant.*
- ἐπήγρυμος**, -*ov*, *close together, numerous.*
- ἐπι**, **ἐπ'**, **ἐπφ**, adv. and prep. w. gen., dat., or accus. W. gen. *on, upon, by, toward* (Γ 5), *in the time of* (I 403). W. dat. *on, by, near, at* (e. g. w. γέλασσαν, B 270), *for, for the sake of* (A 162, I 492), *in charge of* (Z 424), *in addition to* (I 639), *on condition of* (I 602), *before* (Σ 501); also *to, against, after* verbs of motion, where the Attic Greek would use an accus. W. accus. *to, against, over; ἐπὶ χρόνον, for a time.* Also accented **ἐπι**, §§ 164, 166, 167. For **ἐπι** = **ἐπεστι** see § 167.
- Meaning as adv. *overhead, thereon, on or over (him, etc.), thereto, besides.* See also § 168.
- ἐπιάχω**, imperf. **ἐπίαχον**, *shout out thereat, shout in approval.*
- ἐπιβάλω**, 1 aor. **ἐπέβησε** (trans.), *made ascend, brought to* (I 546); 2 aor. infin. **ἐπιβίημαι**, partic. **ἐπιβάς** (intrans.), *mount, go up on.*
- ἐπιβασκέμεν** †, pres. infin., *to bring into misery*, B 234.
- ἐπιγράμπτω**, aor. **ἐπέγραψεν**, partic. **ἐπιγράμψα**, *bend* (I 514), *bend to one's will, bring over* (B 14, 31, 68), *bend or bow submissively* (A 589).
- ἐπιδίξια**, neut. plur. accus. as adv., *to right, on the right.*
- ἐπιθενής**, -*es* (**θενομαι**, *want*), *needy, in want.*
- ἐπιδευματω**, 2 sing. **ἐπιδεύει**, partic. *ἐπιδευμένous, want, lack.*
- ἐπιδήμος**, -*ov* (**δῆμος**), *among the people, at home, civil* (**πόλεμος**).
- ἐπιδίδωμι**, aor. **ἐπέδωκε**, *give besides or along with; mid. 2 aor. subj. ἐπιδώμεθα, let us take to ourselves as witnesses* (X 254).
- ἐπιδίνειν**, aor. partic. **ἐπιδινθᾶς**, *whirl, swing around.*
- ἐπιδόντα**, see **ἔφορά**.
- ἐπιδρομον** †, adj., *to be scaled, scalable*, Z 434.
- ἐπιεικελος**, -*ov*, *like.*
- ἐπιεικής**, -*es* (εἰκ-*as*, partic. of **ἴσικα**), *meet, fitting, suitable.*
- ἐπιειμένος**, see **ἐπι-έννυμι**.
- ἐπιειπομαι**, imperat. **ἐπιέλπετε**, *hope.*
- ἐπιεινύμι**, *put on over* (trans.); mid. perf. partic. **ἐπιειμένος**, *clothed in.*
- ἐπιζάφελος** †, adj., *vehement*, I 525.
- ἐπιζάφελως** (cf. **ἐπιζάφελος** †, I 525), *vehemently.*
- ἐπιθύοντο**, see **πείθω**.
- ἐπιθῶ**, *rush straight on, strive eagerly.*
- ἐπικεμαι**, fut. **ἐπικείσεται**, *be laid on, rest on.*
- ἐπικέρπω**, *shear, cut short, thwart.* Imperf. in tmesis **ἐπὶ . . . κείρεν**, II 120.
- ἐπικερπομένο**, partic. -*εων*, *taunt, mock at; jest* (Ω 649).
- ἐπικληπται**, η (**ἐπικαλέω**), *surname.* Used only in adverbial accus. by Homer, *by surname, by name.*
- ἐπικλοπος**, -*ov* (**κλέπ-τω**), *thievish, wily; w. μίθων, deceitful of speech, a man of cunning words*, X 281.
- ἐπικλέθω**, aor. mid. **ἐπεκλώσατο**, *spin to, allot to.*
- ἐπικουρος**, δ, *helper, ally; mostly plur.*
- ἐπικρατων**, imperf. **ἐπεκρατειν**, aor. imperat. **ἐπικρήνον**, *accomplish, grant.* [Same as **ἐπικρατων**.]
- ἐπικρατων**, aor. opt. **ἐπικρήνει**, *fulfil.*
- ἐπικρατέως** (cf. **κράτος**), adv., *with might, impetuously.*
- ἐπικρήνει**, see **ἐπικρατων**.

- ἐπιλανθάνομαι**, fut. **ἐπιλήσσομαι**, *forget* (w. gen.).
- ἐπιμέριμναι**, *find fault, be angry*, w. gen. of cause.
- ἐπιμένω**, aor. imperat. **ἐπίμενον**, *wait*.
- ἐπινέμω**, aor. **ἐπένειμε**, *distribute*.
- ἐπινεύειν**, *nod forward, nod* (the context may show *in assent*).
- ἐπινοεῖν**, see **πίνειν**.
- ἐπιορκός**, -ου (**ὅρκος**), *sworn falsely*. As neut. substant., *false oath*.
- ἐπιόντος**, *see ἔφορος*.
- ἐπιτεθόμαι**, subj. **ἐπιτεθηται**, imperat. **ἐπιτείθειν**, imperf. **ἐπέτειθητο**, fut. **ἐπιτείσεται**, *obey*.
- ἐπιπλέω**, imperf. **ἐπέπλεον**, *sail over*.
- ἐπιπλέω** (= **πλέω**), aor. partic. **ἐπιπλέας**, 2 aor. partic. **ἐπιπλέως**, *sail over*.
- ἐπιπροΐμι**, aor. **ἐπιπροΐκη**, -ε, *send forward or forth (to)*.
- ἐπιπλέομαι**, *pass through, pass in review*.
- ἐπι-(ρ)άσσω**, aor. **ἐπερράσσωτο**, *flow or stream down thereat* (A 529).
- ἐπισκοπός**, δ (**σκέπ-τομαι**), *overseer, guardian*.
- ἐπισκόπομαι**, *be angry thereat*.
- ἐπίστημι**, **ἐπίστηψ**, *see ἐφέπω*.
- ἐπι-(σ)τένω**, imperf. **ἐπεστένοντο**, 2 aor. **ἐπέστηντο**, perf. **ἐπέστηται**, partic. **ἐπεστημένον**, *hasten to, hurry, rush up; be eager*.
- ἐπιστατώμαι**, subj. **ἐπίστηγται**, partic. **ἐπισταμένοις**, imperf. **ἐπίστατο**, *understand or know how, be able*. Partic. *cunning*, 2 599.
- ἐπισταμένως**, adv., *understandingly, skilfully*.
- ἐπιστέφομαι**, aor. **ἐπεστέψαντο**, *fill up full, fill to the brim*.
- ἐπιστρέψεις** comp. †, aor. partic. of **ἐπιστρέψω**, *turning him toward himself, swinging him about, g 370*.
- Ἐπίστορ**, accus. -*οπα* †, *Epis'tor*, a Trojan slain by Patroclus, II 695.
- ἐπισφέρια**, τά (**σφυρός, ανήλε**), *ankle-clasps*. Introduction, 80.
- ἐπισχέρει**, adv., *in a row, one after another*.
- ἐπισχέν**, *see ἐπέχω*.
- ἐπιτέλλω**, imperf. **ἐπέτελλε**, sometimes in tmesis, **ἐπέτελλε**, *add on, enjoin on, command*. **ἐπέτελλε** in act. sense.
- ἐπιτεράφαται**, *see ἐπιτρέπω*.
- ἐπιτηδέα**, adv., *hastily, or of the proper number*; both derivation and meaning are doubtful.
- ἐπιτέλλω**, aor. **ἐπέτηκεν**, *set or place something on something* (gen., Ω 589).
- ἐπιτρέπω**, *entrust*; **ἐπέτρεψεν**, perf. **ἐπιτρέφαται**, *are entrusted*.
- ἐπιτρέχω**, 2 aor. **ἐπέδραμον**, *run up to a place*.
- ἐπιτροχό-θητη** (**τρέχω**), adv., *hastily, or perhaps fluently*.
- ἐπιφέρω**, fut. **ἐποίσει**, *bear against, lay hands on*.
- ἐπιφλέγω**, *burn up*.
- ἐπιφράζω**, aor. opt. **ἐπιφρασσαίσθη**, *think over, consider*.
- ἐπιχέομαι**, 2 aor. **ἐπέχυντο**, *pour in, stream in or after*.
- ἐπιχθόνιος**, -ου (**χθών**, *earth*), *on the earth, earthly*.
- ἐπλει**, **ἐπλετο**, **ἐπλειν**, *see πέλει*.
- ἐπολογεῖν**, *see ἐπιφέρω*. — **ἐποιτο**, *see ἐπει*.
- ἐπολχόμαι**, imperf. **ἐπέχερο**, *come to, approach; assail, attack; go to and fro before the loom, attend to one's work; stride along over decks of ships* (O 676).
- ἐπορεξάμενος** comp. †, aor. partic. of **ἐπορέγομαι**, *reaching forward toward*, E 835.
- ἐπόρνημα** and -*ειν*, imperf. **ἐπέρνειν**, aor. **ἐπώρσε**, *arouse against, rouse; strengthen, brace (X 204); speed on, let approach* (O 613).
- ἐπορών**, aor. **ἐπέρνουσε**, *rush against, leap toward, spring at*.

- ἔπος, τό** (*F.*, § 61, 16), declined, § 91; *word, speech, counsel, command.*
- ἐπ-οτρύνω**, aor. subj. *ἐποτρύνησι, urge on, rouse.*
- ἐπ-ουράνιος** (*οὐρανός*), *in heaven, heavenly.*
- ἐπράθω**, see *πέρθω*.
- ἐπτά** (*Lat. septem*), *seven.*
- ἐπταβόεστος, -ον** (*βοεῖη, ox-hide*), *of seven ox-hides.*
- ἐπτατεῖδην** †, adj., *seven-foot*; i. e. *seven feet long*, O 729.
- ἐπτατο**, see *πέτραι*.
- ἐπύθοντο**, see *πυνθάνομαι*.
- ἐπω** (*cf. Lat. sequor*), partic. *ἐποντα*, mid. subj. *ἐπηγια*, opt. *ἐποιτο*, imperat. *ἐπεο*, dual *ἐπεσθον*, plur. *ἐπεσθων*, infin. *ἐπεσθαι*, imperf. *ἐπέμην*, *ἐπέτειο* or *ἐπέτεια*, *ἐποντο*, 2 aor. *ἐπέτειο*, dual *ἐπενέσθην*, plur. *ἐπενέσθεια*. *Act. be busy with* (*περι*), Z 321. *Mid. follow, accompany, attend, keep pace with.*
- ἐπ-άνυμος, -ον** (*ἀνυμα*), *named besides, by name.*
- ἐπέρνυε, ἐπέρνως**, see *ἐπέρνυμι*.
- ἐπέχειο**, see *ἐποίχομαι*.
- ἐραζε**, adv., *to earth, to the ground.*
- ἐραμαι**, *ἐραται*, and from *ἐράομαι*, imperf. *ἐρεσθε*, *love passionately.*
- ἐραν-ύδος, -ή, -όν** (*ἐρα-μαι*), *lovely, charming.*
- ἐρατά** †, adj., *lovely*, Γ 64.
- ἐρατ-ανός, -ή, -όν**, *lovely, charming, pleasant.*
- ἐργάζομαι** (*Ἐργον*, ‘*work*’), *work.*
- ἐργον, τό** (*F.*, ‘*work*’), *work, deed, matter, thing; handiwork* (Z 420, etc.).
- ἐργω**, same as *ἐργω*.
- ἐρδω** (*cf. Φέργον*), imperat. *ἐρδε*, imperf. *ἐρδομεν*, *ἐρδον*, iterat. *ἐρδασκε*, aor. *ἐρέ*, subj. *ἐρῆς*, imperat. *ἐρφο*, perf. *ἐργασ*, -ε, partic. *ἐργώς*, *work, do, accomplish; offer (sacrifices); do (κακό, etc.) to a person (accus.).*
- ἐρεβενός, -ή, -όν** (*Ἐρεβος*, Lat. *Erebus*), *gloomy, dark.*
- ἐρεβος, τό**, gen. *ἐρέβεσφιν, Er'ebus*, *realm of darkness, underworld.*
- ἐρέται**, see *εἰρω*.
- ἐρευνω** (*cf. εἰρουμαι*), imperf. *ἐρέεινε, ask.*
- ἐρέζε**, see *ρέζω*.
- ἐρεθίζω** (*cf. ἔρις*), imperat. *ἐρέθιζε, irritate, vex, provoke.*
- ἐρέθω** (*cf. ἔρις*), subj. *ἐρέθησι*, imperat. *ἐρεθε, irritate, vex, provoke.*
- ἐρεῖνω**, imperf. *ἐρεῖδε*, aor. partic. *ἐρείσας*, mid. pres. partic. *ἐρειδομενως*, aor. *ἐρείσατο*, partic. *ἐρεισμενος, make (something) lean (on something), prop; press hard; mid. support or prop oneself, lean; pass. aor. *ἐρεισθεις, supported; pluperf. ἡρήσιστο, was pressed, thrust.**
- ἐρελομεν**, *let us ask, perhaps subj. of [ἐρημη], commonly referred to ἐρέω, § 148.*
- ἐριπω**, 2 aor. *ἡριπε(ν)*, partic. *ἐριπάν, dash down; intrans. aor. fall.*
- ἐρέσαι**, -ον, see *ρέζω*.
- ἐρέσω** (*cf. ἐρετμόν*), infin. *ἐρεσσέμεναι, row.*
- ἐρέτης, δ** (*cf. ἐρετμόν*), *rower, oarsman.*
- ἐρετρόν**, τό (*Lat. rēmus*), *an oar.*
- ἐρεύγομαι** (*Lat. ē-rūctō*), partic. *ἐρευγόμεναι, spii out, belch.*
- ἐρεύθω** (*cf. ἐρυθρός*, Lat. *ruber*), aor. infin. *ἐρεῦσαι, reddens, stain red.*
- ἐρευνάω** (*cf. εἰρουμαι, inquire*), partic. *ἐρευνῶν, seek, search.*
- ἐρέψω**, aor. *ἐρέψα, cover with a roof, roof.*
- ἐρέω** (*cf. εἰρουμαι*), subj. *ἐρελομεν* (§ 148), mid. imperf. *ἐρέοντο, ask, question.*
- ἐρέος**, etc., *shall say or speak, see εἰρω.*
- ἐρητέω**, imperat. *ἐρητέε, infin. ἐρητόνε, imperf. ἐρητόνων, aor. ἐρητέσσει, iterat. ἐρητόσασκε, mid. or pass. pres. ἐρητόνεται, imperf. ἐρητένετο, ἐρητόνοτο, pass. aor. ἐρητόθεν, hold back, restrain, check.*

- έρι-ανχητη**, -*ενος*, *high-necked, strong-necked.*
- έρι-βάλλαξ**, -*ακος* (*βάλος*, *clod of earth*), *with large clods, rich in glebe, fertile.*
- έρι-βαλος** = *έριβάλλαξ*.
- έρι-γδυστος**, -*ον* (*δύπτως*), *loud-thundering.*
- έριδ-αίνω** (*έρις*), dual *έριδαίνετον*, *quarrel, wrangle, strive.*
- έριδμανων** †, pres. subj., *vex, irritate*, Π 260.
- έριζω** (*έρις*), infin. *έριζέμεναι*, aor. opt. *έρισσεις*, partic. *έρισσατε*, *strive, contend with, rival, vie with.*
- έρι-προς**, -*ον* (*δρ-αρ-ίσκω*), *closely fitting, faithful, trusty.* Plur. forms are *έριπρες* (nom.), *έριπρας* (accus.).
- έριθοι**, *hired men, reapers*, § 550, 560.
- έρι-κυδῆς**, -*εος* (*κῦδος*), *very famous, glorious.*
- έρινέος**, δ, *wild fig-tree.*
- έρινύς**, ἡ, plur. -*εος* (nom.), -*οις* (accus.), *Eri'nye's*, plur. *Erin'y-es*, avenging divinities. Cf. T 418.
- έρι-σώνιος**, δ, *bringer of help; giver of blessings*, used of Hermes.
- έρις**, -*ιδος*, ἡ, *strife.* Personified, § 535.
- έρι-τικος** (*τική*), *very precious*, § 180.
- έρκιον**, *τό* (*έρκος*), *enclosure.*
- έρκος**, -*εος*, *τό* (cf. *έργω*), *hedge, wall, barrier* (I 409); *defense against missiles; bulwark* (used of Achilles) *against war; place enclosed, court-yard*, Π 231.
- έρμα**, *τό*, plur. *έρματα*, *prop, shore*, used to keep ships upright, when hauled ashore.
- 'Ερμεῖς**, *Her'mes*, son of Zeus and Maia, § 66.
- έρνος**, dat. *έρνει*, *τό* (*έρ-νῦμι*), *young shoot, scion.*
- έρξε**, see *έρδω.*
- έρος**, δ (cf. *έρματα*). *desire, love.*
- έρρεε** (ν), see *έρω.*
- έρρεε**, see *έρξω.*
- έρρηγε** (ν), see *έργηνο.*
- έρρεγη** (ν), see *έργηνο.*
- έρρεγη** (ν), see *έργηνο.*
- έρρεε**, imperat. *έρρε*, *έρρέτω*, partic. *έρρων*, *go or move with difficulty.* See notes on I 364, 376, § 421. *έρρε*, *off with you!*
- έρρεσταντο**, see *έρθομαι.*
- έρύγμηλον** †, adj.; *bellowing*, § 580.
- έριστο**, see *έρθομαι* and *έρνομαι.*
- έριθ-ρός**, -*η*, -*όν* (Lat. *rub-er*), *red, ruddy.*
- έρικε**, imperat. *έρικε*, aor. *έριξαν*, 2 aor. *έρικακε* (§ 129), *hold back, restrain, detain.*
- έρμα** (in meaning = Lat. *servō*), imperf. *έρνο* (X 507), *protect, defend.* See also *έρνομαι.*
- έρθομαι** (in meaning = Lat. *servō*), infin. *έρθεσθαι* (I 248), *save, protect, defend;* aor. opt. *έρνσατο* (Ω 584), in figurative use, *hold back* (*χόλον*). [The imperf. *έρθετο* (Ζ 403) and aor. *έρνσατο* (Ε 344) are best referred to *έρνομαι*.]
- έρνσασθαι** (X 351), see *έρνε.*
- έρνσι-πτολε** †, voc. adj., *city-protecting*, Z 305.
- έρντο**, see *έρνμαι* and *έρθομαι.*
- έρνω** (F-, Lat. *verrō*; but in meaning = *trahō*), partic. *έρνων*, imperf. *έρνον*, fut. *έρνουσι*, aor. *έρνσ(σ)ε(ν)*, *έρνσαν*, subj. *έρνσσομεν*, partic. *έρνσατες*, mid. aor. *έρνσσατο* (X 306), *έρνσατο* (X 387), *έρνσσατο* (Α 466, etc.), opt. *έρνσατάτο* (Ε 298), infin. *έρνσσασθαι* (Ξ 174), *έρνσσαθαι* (X 351), partic. *έρνσσμενος* (Α 190, etc.), pass. plurperf. *έρνυτο* (Ξ 69), *έρνστο* (Ο 654), *drag, pull* (X 498), *tear, draw, haul; mid. draw to oneself, draw out or away or off; draw up, raise, balance*, X 351.
- έρναται** (§ 142, 4, c), *are confined, locked*, perf. of *έρνω* or *έργυα.*
- έρχομαι**, 2 sing. -*εαι*, imperat. *έρχεο* or *έρχει*, *έρχεσθον*, *έρχεσθε*, fut. *έλενσομαι*, aor. *έλθον*, also *έλυθον*, subj. *έλθω*, opt. *έλθοις*, infin. *έλθέμεναι*,

- ἐλθέμεν, ἐλθεῖν, partic. ἐλθών, fem. ἐλθοῦσα, perf. εἰλήλουθας, εἰλήλουθ-
μεν, come, come back, return, go, go
away.
- (1) ἔρωτα [cf. (1) ἔρωτή], fut. ἔρωσει, shall run, gush out, A 303.
- (2) ἔρωτα [cf. (2) ἔρωτή], imperat. ἔρωει, delay. Note on B 179.
- (1) ἔρωτή, ἡ (βάσιμη, Lat. *ruō*), rush, thrush, blow, Γ 62.
- (2) ἔρωτή, ἡ (Germ. *Ruhe*), rest, respite, cessation, Π 302.
- ἴς, ἴς, see *īs*.
- ἴσ- in comp., see also *īs-*.
- ἴσ-άγω, pres. partic. ἔσχογουσα, lead or bring in. Note on Z 252.—2 aor. in tmesis *īs . . . ἤγαγον* (Ω 577).
- ἴσ-αθρίσαιν comp. †, aor. opt., *spry out*, Γ 450.
- ἴσαν, see *īmī*.
- ἴσαν, see *īmī* and note on T 393.
- ἴσασθαι, see *īnūmī*.
- ἴσβεστεν, ίσβη, see *σβένnūmī*.
- ἴστεται (Attic ίσται), see *īmī*.
- ἴστημ, see *īnūmī*.
- ἴσθια, aor. ίφαγε, eat.
- ἴσθιός, -ή, -ήν, good, noble, brave. Neut. substant., good fortune, Ω 530.
- ἴσθω (ίδω), partic. ίσθων, eat.
- ἴσκε, see *īmī*.
- ἴσ(σ)ομαι, etc., see *īmī*.
- ἴστερος, ὁ (F., Lat. *vesper*), evening, evening star (ἀστήρ).
- ἴσπεται (cf. ίν-ίπεται), 2 aor. imperat., tell.
- ἴσπεται, etc., see *īs*.
- ἴστεται, see *īmī*.
- ἴστενοντο, see *īnā*.
- ἴστη, see *īmī*.
- ἴστο, see *īnūmī*.
- ἴστορίνοισι, for men hereafter, see *īmī*.
- ἴστημένην, -ον, see *īnā*.
- ἴστημένως (adv. formed from ίστημ-
νος, perf. partic. of σέω), hurriedly,
eagerly, quickly, straightway.
- ἴστουν (2 aor. or pluperf., § 142, 2, a),
ἴστουτο, see *īnā*.
- ἴστημ, etc., see *īstēmī*.
- ἴστεφάνωται, see *stefanō*.
- ἴστη, ίστηκε, see *īstēmī*.
- ἴστηρικτο, see *stērīzō*.
- ἴστηχον, see *stēixō*.
- ἴστηφελίξ(ν), see *stufelīzō*.
- ἴστηξαν, see *stēdīzō*.
- ἴσχατη, ἡ (ίσχατος, farthest), farthest part, border.
- ἴσχετον, ίσχε(ν), ίσχοντο, see *īchō*.
- ἴσταιρη, ἡ (cf. ίταιρος), companion.
- ἴσταιρος and ίταρος, δ, companion, comrade.
- ἴταις, see *ītēs*.
- ἴτεκ(ν), ίτεκε, see *tikta*.
- ἴτεόν (neut. of ίτεός, true), adv., truly, really (Ξ 305).
- ἴτερ-αλκής, -ές (ίτερος, αλκή), accus.
-έα, bringing defensive strength to the other side, changing the fortune of battle.
- ἴτερος, -η, -ον, the other, the one of two; repeated, the one . . . the other; another. Dat. sing. fem. ίτέρηφι.
- ἴτερωθεν, adv. (ίτερος), from the other side, over against him, § 155, 2; on the other side.
- ἴτερωθι, adv. (ίτερος), on the other side; elsewhere, from a distance, E 351.
- ἴτερμαι and τέτρμαι (2 aor.), come upon, find. No present.
- ἴτετυκτο, ίτευξε, see *teūchō*.
- ἴτης, δ (σF., Lat. *suētus*), used in plur. only, compatriots, fellows, relatives, kinmen.
- ἴτηρυμος, -ον (ίτεός, ίτυμος), true; neut. as adv. truly.
- ἴτι, ίτή, and (before rough breathing) ίτή (cf. Lat. *etiam*), still, further, yet, besides.

- τίθε, see τίθημι.
- τίναξ, see τινάσσω.
- τέλην, etc., see τήναι.
- τέομέλιος (τοῖμος), aor. imperat. τέοι μάστε, make ready, get ready.
- τέομος, -η, -ov, at hand, ready, realized (I 425).
- τέρα, plur. τέα, τό (F-, Lat. *vetus*), year.
- τέράπτερο, see τρέπω.
- τέράπτερο (preceded by μετά δ'), see μετατρέπομαι.
- τέρσαν, see τρέω.
- τέρψη, see τρέπω.
- τέυχες, see τυγχάνω.
- τέυχθη, see τεύχω.
- τέσσιος, -ov, in vain, useless.
- εὖ and ἐὖ (ἐός), adv., well, properly, carefully, fortunately, prosperously.
- εὖ and εὖ, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.
- εὖ-δημητρος, -ov (δέμα, δε-δημ-μένος), well built.
- εὖδω, imperf. εὖδε, -ov, iterat. εὖδεσκε, sleep, rest.
- εὖ-εὐδέ'(α) †, adj. accus. sing. fem., handsome, X 48.
- εὖ-εργής, -és (cf. ἔργον), well-wrought.
- εὖ-ερκής, gen. -έος (ἔρκος), well-hedged, well-enclosed.
- εὖ-ξωνος, -ov (ξένη), well-girdled, fair-girdled, Introduction, 18.
- εὖ-ήκεος †, adj., gen. of εὐήκης, well-pointed, sharp, X 319.
- Εὔρητη, -ης †, daughter of Eve'nus, Marpessa, I 557. Cf. § 158.
- εὐκηλος, -ov (cf. ἔκηλος), quiet, at one's ease.
- εὖ-κλειδος †, adv., gloriously, X 110.
- εὖ-κνήμιδες (κνημίς), well-greaved, Introduction, 30.
- εὖ-κτίλενος, -η, -ov (κτίζω, found), well-built.
- εὐλή, ή (Φελύω), worm, maggot.
- εὐ-μελίης, gen. -ιος, § 69 (μελίη, ashen spear), with goodly spear of ash.
- εύναος (εύνη), put to rest, pass. aor. partic. εύνηθέντε, going to bed.
- εύνη, ή, bed, couch, plur. anchor-stones (A 436).
- εύνις, accus. -ιος, deprived, bereft.
- εὖ-νητρος, -ov (νέω, spin), well spun, well woven.
- εὖχατο, etc., see εὔχομαι.
- εὖ-ξιστος, -η, -ov (ξέω, smooth, polish), well-smoothed, well-polished.
- εὖ-ξιστος, -ov (ξέω), well-polished.
- εὖ-πατέρα, ή (πατήρ), daughter of a noble father, noble-born.
- εὖ-πεπλος, -ov, with beautiful robe, beautiful-robed.
- εὖ-πηκτος, -ov (πήγρυμ, fasten), well-fastened, well-built.
- εὖ-πλεκής, -έις (πλέκω, plait, weave), well-woven.
- εὖ-πλοτην †, τήν, fair voyage, I 362.
- εὖ-πλόκαμος, -ov, with fair hair, fair-tressed.
- εὖ-πολιτος, -ov (and -ος, -η, -ον), well-made.
- εὖ-πρηστον †, adj., well-blown, strong-blown, § 471.
- εὐρέα (Ζ 291), see εὐρές.
- εὐρόσκω, 2 aor. εὐρε, -ov, subj. εὐρη, -ωμεν, infin. εὐρέμεναι, εὐρέμεν, partic. εὐρών, aor. mid. εὐρέτο, find, discover.
- εὔρος, δ, Eu'rūs, southeast wind.
- εὐ-ρρέης, -έις, gen. ἐυρρέειος (φέω, from φέω), beautifully flowing.
- εὐρυ-άγνα, ή, broad-streeted, broad-wayed.
- Εύρυβάτης, Euryb'ates, 'broad-striker,' (1) herald of Agamemnon (A 320); (2) herald of Odysseus (B 184). See note on I 170.
- Εύρυνόμη, Euryn'ome, daughter of Oceanus.
- εὐρύ-οτα (ψύ, voice), nom., accus., or voc. sing., far-thundering.

Εύρωπος, *Euryp'ylus*, son of Eumeon, a Thessalian, Ρ 27.

εὐρύς, -έια, -ύ, accus. sing. masc. *εὐρέα* (Ζ 291), *broad*, *wide*.—Comparat. *εὐρύτερος*.

Εύρυσθεός, -ήος, *Erys'theus*, son of Sthenelus, a king of Mycenae.

εὐρύχορος, -ον, *with broad (dancing) places*, *spacious*.

ἔκος, **έν**, gen. **ἔκος**, *good*, *brave*, *valiant*, § 99. Gen. plur. **ἔκαν**, *good gifts*, *blessings*, Ω 528.

ἔν-στελμος, -ον (*σέλμα*, *thwart*, *rouver's bench*), *with good thwarts*, *well-benched*; or perhaps *well-decked*.

ἔν-στάτρου †, adj., *with good fellies*, *strong-wheeled*, Ω 578.

ἔν-σταθής, -ές (cf. *ἔσταθην* of *Ιστημ*), *well-built*.

ἔντε (cf. *δέ*), conj., *when*.

ἔν-τείχος, -ον (*τείχω*), *well-made*.
ἔν-τημισαι †, aor. infin., *to keep holy silence*, I 171.

Εύφορβος, *Euphor'büs*, son of Panthous, a Trojan.
ἔν-φρων, accus. -οντα (*φρένες*, *diaphragm*, *heart*), *gladsome*, *heart-cheering*.

ἔνχετάσαι (cf. *εῦχομαι*), infin. *ἔνχετεσθαι*, imperf. *ἐνχετάοντο*, *pray*.

ἔνχομαι, imperat. *εῦχε*, imperf. *εὗχο*, -ετο, -οντο, aor. *εἴχατο*, partic. *εὔδιμος*, *pray*, *vow*, *promise*, *boast*, *claim*.

ἔνχος, **τό** (cf. *εῦχομαι*), *glory*, *honor*, *victory*.

ἔνχωλη, **ἡ** (cf. *εῦχομαι*), *boast* (Β 160), *vow*, *prayer*, *glory* (Χ 433).

ἔνω, pass. partic. *εὖδιμον*, *singe*.
ἔν-άδηρ, -ες (cf. Lat. *odor*), *pleasant-smelling*, *fragrant*.

ἔφαγε, 2 aor., *ate*, *devoured*. See *κατ-εσθίω*.

ἔφανεν (= *ἔφανησαν*) and **ἔφάνη**, see *φάνη*.

ἔφάπτομαι, perf. *ἔφηπται*, pluperf. *ἔφηπτο*, *lay hold on*; perf., are attached to, *hang over*.

ἔφάμπτη, *ἔφαν*, *ἔφασαν*, *ἔφασκες*, etc., see *φημι*.

ἔφέρομαι, partic. *ἔφεζόμενοι*, fut. infin. *ἔφεσσεσθαι*, *st̄t on*.

ἔφέρκες, *ἔφειν*, *ἔφελα*, see *ἔφίημι*.

ἔφέπτω, imperat. *ἔφεπε* (Π 724), imperf. *ἔφεπε* (Ο 742, etc.), 2 aor. *ἔφέστον*, subj. *ἔφέστρps*, -η, *go after*, *follow*, *pursue*; *drive* (*ἵππων*) *after* (*Πατρόκλω*), Π 724; *draw upon one-self*, *fulfil*, *attain*, *meet* (*θύματον*, *πόντον*).

ἔφεστάστε, *ἔφεστασαν*, *ἔφεστήκα*, see *ἔφίημα*.

ἔφεστος, -ον (*ἰστίν*, Attic *ἴστιλα*, *hearth*), *at the hearth*, *at home*, Β 125.

ἔφετημι, **ἡ** (*ὶημι*), *behest*, *command*.

ἔφεπτίσκω, 2 aor. opt. *ἔφεροι*, *find*, *come upon*.

ἔφη, *ἔφην*, etc., see *φημι*.

ἔφηκε, *ἔφήσας*, see *ἔφίημι*.

ἔφηρε(ν), see *φάνω*.

ἔφηπται, *ἔφηπτο*, see *ἔφάπτομαι*.

ἔφθαμ, *ἔφθιτο*, see *φθίνω*.
ἔφθειν, see *φθίω*.

ἔφημι, partic. *ἔφεις*, fut. *ἔφησεις*, aor. *ἔφηκε* or *ἔφέρκε*, 2 aor. subj. *ἔφελο*, opt. *ἔφειν*, *send to*; *shoot* or *speed* (*βέλος*) *against* (w. dat.); *lay* (*χειρας*) *on* (w. dat.); *drive on*, *cause*.

ἔφηπται, see *φίλεω*.

ἔφεσταμι, act. perf. partic. *ἔφεστατες*, pluperf. *ἔφεστήκει*, *ἔφεστασαν*, *stand on* (Ζ 373, Σ 515), *stand by* (Π 217), *stand over* (Σ 554); *stand against*, *approach with hostile intent* (Ο 708).

ἔφεβην, *ἔφεβησας*, see *φοβέω*.

ἔφεπλιξω (*θπλον*), mid. fut. *ἔφεπλισθείσθα*, *equip*, *prepare*; mid. for oneself.

ἔφεράω, **ἡς**, 2 aor. partic. *ἔπιδότα*, mid. fut. *ἔπιδομαι*, *behold*; *select* (Ι 167).

ἔφορμάω, aor. ἔφορμησαν, *arouse* against; pass. aor. infin. **ἔφορμηθῆναι**, partic. **ἔφορμηθέντες**, *rush on, make an assault; assail, attack.*

ἔφράσταντο, see **φράσω**.

ἔφυβρίων comp. †, pres. partic., *insulting(ly)*, I 368.

ἔφύπερθε, adv., above.

ἔφύτευσαν, see **φύτεψω**.

ἔφύληστεν, see **φύνεω**.

ἔφόρμησαν, see **φόρμωσα**.

ἔχάρη, -ησαν, see **χάρω**.

ἔχειν, ἔχειν, ἔχεστο, see **χέω**.

"Ἐχελος †, *Ech'eclus*, a Trojan slain by Patroclus, II 694.

ἔχέμεν, ἔχε(ν), ἔχειν, etc., see **ἔχω**.

ἔχε-πεντής, -ές (*πεντη*, *pine*, with sharp-pointed needles), *having a sharp point, piercing, keen.*

ἔχεσκε(ν), see **ἔχω**.

ἔχεναι, ἔχεστο, ἔχειν(ν), see **χέω**.

ἔχε-φρων, -ον (*φρένες*), *having understanding, thoughtful.*

ἔχθαίρω (*ἔχθος*), aor. opt. **ἔχθηρειε**, *hate.*

ἔχθιστος, see **ἔχθρος**.

ἔχθιστησαι †, aor. infin., *to incur the enmity of, to fall out with*, A 518.

ἔχθος, τό, *hatred, enmity.*

ἔχθρός, -ή, -όν, *hated, hateful.* Superl. **ἔχθιστος**.

ἔχδωσεν, see **χολέω**.

ἔχω (root *σεχ*), imperat. **ἔχε, ἔχετω**, infin. **ἔχειν** and **ἔχέμεν**, imperf. **ἔλχε(ν)** or **ἔχε(ν)**, etc., iterat. **ἔχεσκε(ν)**, fut. **ἔξει, -ομεν**, and **σχήσω**, 2 aor. **ἔσχε(ν)** and **σχέθε**, **ἔσχεσθον** and **σχέθων**, mid. pres. **ἔσχονται**, imperat. **ἔχει**, imperf. **ἔχετο, ἔχοντο**, fut. **ἔξεται**, infin. **σχήσεσθαι**, 2 aor. opt. **σχόλατο**, imperat. **σχέσθε, have, hold, have (to wife), possess** (I 675), *inhabit, wear; keep, hold back, restrain, stay (trans.), check; cover, protect* (X 322); *guide, drive; marshal* (I 708); *hold apart* (X 324);

cf. note on II 105, § 495; **ἔχον τέλος**, *were completed or finished* (§ 378); **ἔσχεν** (intrans.), *held* (II 740); w. infin. *be able* (II 110). — **Mid. hold oneself, hold oneself in, abstain from, keep from; cling to (w. gen.), depend on, be in the power of (w. gen.), I 102; hold out, hold one's ground (II 501). Also cf. note on X 416. — **Pass. be held, be possessed, be held as spoil** (§ 197); *be held as wife* (Z 398); *be overcome* (X 409); *be oppressed* (II 109, cf. note).**

ἔχάρησαν, see **χαρέω**.

ἔχάστατο, see **χώμαι**.

ἴω, ἔωσι, subj. forms of **εἰμι**.

ἴρκει, see **ἴσκω**.

ἴδμεν † = *κορεσθῶμεν, have had enough of*, T 402. Possibly a pres. subj. of **ἴω**, but the form is doubtful and disputed.

ἴόν, έότες, etc., see **εἰμι**.

Z—ς

ἴά-θεος, -η, -ον, very holy, § 160.

ἴά-κοτον †, adj., *very wrathful, very surly*, G 220.

ἴα-τρεφής, -ές (*τρέφω, nourish*), *well-nourished.*

ἴώ, partic. ζώντος (= *ζάντος*, from *ζάω*, *live*).

ἴενγε †, neut. plur. of *ζένγος, yokes, teams*, Z 543.

ἴενγλη, ἡ (*ζενγρῦμι*), *cushion under the yoke, T 406.* See illustration under *λέπαδνα*. The exact application of the word is uncertain, however, and it may have a more general reference to the *yoke and all the harnesses attached to it, including breast-band, etc.*

ἴενγνύμι (Lat. *iungō*), infin. *ζενγνύμεναι*, *ζενγνύμεν* (II 145), imperf. *ζενγνύον*, aor. *ζενέε*, pass. perf. partic. *ζενγνύέναι*, *yoke, harness*.

Ζεύς (declined, § 98), *Zeus*, son of Cronus and Rhea, the mighty 'father of gods and king of men.'

Ιέφυρος, δ., *zephyr, west-wind*. Personified, Ι 150.

ζέω, aor. *ζέσσε*, *boil, seethe*.

Ζηνός, etc., of *Zeus*, see § 98.

Ιγνόν, τό (Lat. *iugum*, *yoke; bridge of phorminx* (lyre)). Gen. sing. *Ιγνόφ(υ)*, T 404, Ω 576.

Ιωάγρια, τά (*Ιωδός, ἀγρέω, take*), *reward for saving life*.

Ιώμα, -ατος, τό (*Ιώνυμος, gird*), *loin-cloth*. See Introduction, 16.

Ιώνη, ἡ (*Ιώνυμος, gird*), *woman's girdle* (see Introduction, 18); *waist of a man*, B 479.

Ιωός, -ή, no neut., dat. plur. *Ιωήσι*, *living*, Σ 418.

Ιωρότερον †, comparat. adj., *stronger drink*, I 203.

Ιώς, accus. *Ιών*, *alive*.

Ιωστήρ, -ηπος, δ (*Ιώνυμος, gird*), *girdle of men, whether for the χιτών, or (as is believed by some) to hold the parts of the breastplate together*. Introduction, 14.

Ιών, infin. ζώειν, partic. *ζώντος*, *live*.

H—η

(1) **ἡ** = Attic *ἔφη*, *he spoke* (Α 219); imperf. of *ἥμι*.

(2) **ἢ, ἢς**, interrogative adv. used in direct questions = Lat. *-ne*; **ἢ οὐ** = Lat. *nōnne*.

(3) **ἥ**, affirmative adv., *truly, surely; although, yet* (Γ 215). — **ἥ μάλα, surely, of a certainty**. — **ἥ μέν** (*ἥ μήν*), *assuredly, surely*. — **ἥ τε, surely, of a truth**. — **ἥ τοι, to be sure, yet**.

ἢ, ἢς, conjunction. I. Disjunctive, *or*; **ἢ (ἢ) . . . ἢ (ἢ)**, *either . . . or*. — a. Used to introduce second part of double direct question, the first being implied, *or*, = Lat. *an* (Α 133). — b. Used to introduce an indirect question, whether simple or double, *whether*; **ἢ (ἢ) . . . ἢ (ἢ)**, introducing double indirect question, *whether . . . or*, Lat. *utrum . . . an*. — **ἢ τε . . . ἢ τε**,

either . . . or, whether it be . . . or (I 276). Lat. *sive . . . sive*.

II. Comparative, *than*, Lat. *quam*. (1) **ἢ** or **ἣ**, fem. of the so-called article, §§ 115, 118, 119.

(2) **ἣ**, fem. of rel. *ὅς*, § 123.

ἢ (dat. fem. of the rel. *ὅς*), *in what way, as; where*. — **ἢ περ**, *even as* (Ι 310). — **ἥταν, ἥτο**, see § 142, 4. b. **ἥβαινον**, adv., *a little*. *οὐδὲ ἥβαινε, not at all*.

ἥβαινος (*ἥβη*), partic. *ἥβαινε, ἥβαιντα, ἥβαιντες, have the strength of young manhood, be vigorous*.

ἥβη, ἡ, *the strength of young manhood, vigor*.

ἥγαγεν or **διγαγε**, see *ἄγω*.

ἥγα-θεος, -η, -ον, very holy, § 160.

ἥγασταο, see *ἄγαμαι*.

ἥγανει, see *ἄγγέλω*.

ἥγεμον-είναι (*ἥγεμάν*), infin. *ἥγεμονείναι, be leader, lead*.

ἥγεμόν, -όνος, δ (*ἥγεμαι*), *leader, commander*.

ἥγε-ομαι (*ἄγω*), imperf. *ἥγειτο, aor. ἥγηστο, imperat. ἥγησθε, infin. ἥγησταο, lead, lead the way, w. dat. (*νήστι*, A 71) or gen.*

ἥγερθομα (*ἀγέρω*), imperf. *ἥγερθοντο, assemble, are assembled*.

ἥγεθεν, see *ἄγειρω*.

ἥγη-τωρ -οπος, δ (*ἥγεμαι*), *leader, commander*.

ἥγινεν, see *ἄγινέω*.

ἥγινοιτεν, see *ἄγνοιέω*.

ἥδε, and; **ἥμέν . . . ᥫδέ, both . . . and**; see note, A 453—5.

ἥδει or **ἥδεεν** (ν), see *οἶδα*.

ἥδη, adv., now, already, forthwith, straightway, at once.

ἥδος, τό (*ἥδης*), *enjoyment, pleasure*.

ἥδυ-επῆς †, adj., *of sweet speech*, Α 248.

ἥδυμος, -ον (*ἥδης*), *sweet*.

ἥδης, -εῖα, -ού (*σταθ-*, cf. Lat. *suavis*), *sweet*. **ἥδη** (B 270), *pleasantly, heartily*.

ἥλιος, see *ἥ*.

ἥλιης, see *οἶδα*.

ἥμαραν, see *ἀετός*.

ἥλιος, δ, *the sun*.—'Ελιος, the god *He'lios* (Γ 104, etc.).

ἥνει, see *εἰμί*.

ἥρθονται (*ἀείρω*, § 35), *wave, flutter, be lightly.*

ἥριψι, see *ἀήρ*.

ἥριος, -η, -ον (cf. *ἥρι*), *early in the morning, early*.

ἥρο-φοίτης (*φοιτάω*), *walking in darkness.*

ἥρο-φάνων †, adj., *loud-voiced*, Ι 505.

'Ηριων, -ωνος, *Eētion*, father of Andromache.

ἥσαι, see *εἰμί* and note on I 245.

ἥσα, τά (cf. *ἴθων*, Lat. *suetus*), *accustomed places, haunts.*

ἥστος, -η, -ον (*ἥσος*), *dear*. Note on Z 518.

ἥτε(ν), see *εἰμί*.

ἥθεος, δ, *a youth, unmarried.*

ἥτοντον, ἥτχθη, see *δίσσω*.

ἥιών, -όνος, ἥ, *seashore, strand.*

ἥκα, adv., *softly, gently, slightly* (Ι 596).

ἥκαχε, see *ἀκαχίζω*.

ἥκε(ν), see *ἴημι*.

ἥ-κεστος, -η, -ον (perhaps for ἕ-κεστος, *κευτέω, goad*), *ungoaded, unbroken.*

ἥκουστε(ν), see *δικών*.

ἥλακάπτη, ἥ, *spindle.*

ἥλαστε, etc., see *ձլանա*.

ἥլատկάն (ἥլսκա), *wander, roam.*

ἥլա-սկա (*ձլձ-օմա*), *wander, swarm.*

ἥլափաν, see *ձլեփա*.

ἥլեկտωρ, *beaming*; as substant., *the beaming sun.*

ἥլεնատο, see *ձլենու*.

ἥλθον, see *ἴρχομαι*.

ἥλ(βατος, -ον, *sleep* (the meaning is uncertain)).

ἥլικինη, ἥ, *age, companions of one's age* (Π 808).

ἥλιτεν, see *ձլրտան*.

ἥλος, δ (*F-*), *nail, stud.*

ἥλυθον, see *ἴρχομαι*.

ἥμαθ-ες, -εντος (*հմաթօս*, *sand*, § 35), *sandy.*

ἥμαι, հօս, հմեխ, 3 plur. *հարա* or *հարաւ*, *imperat.* հօս, *infin.* հօծաւ, *partic.*

հմեսօս, *imperf.* հմայ, հօտօ, 3 plur.

հրտօ or հարօ, *sit, stay*; does not always indicate the state of sitting, but often means simply *continue, keep on* (e. g. A 416, B 255).

հմար, -ատօ, *թէ*, *day.*

հմարտօս, -η, -օն (*հմար*), *daily.*

հմբրոտէ, see *ձմարդան*.

հմեթո, see *ձմեթօմա*.

հմետէ, *we*, § 110.

հման . . . հմէ (or κα). *both . . . and.*
See note on A 453-455.

հմետրօս, -η, -օն (*հմետէ*), *our.*

հմ-ճահէ †, adj., *half-burnt*, ΙΙ 294.

հմ-օռօս, հ, δ, *mule.*

հմ-սոս, -սեա, -սոն (Lat. *sēmi-*), *half*; neut. substant., *the half.*

հմօս, rel. adv., *when.*

հմնե, see *ձմնա*.

հմնա, աօր. հմնսէ, opt. հմնսէւէ, *bow down, nod.*

հմաս, see *ձման*.

ին = ձն, conj. w. subj., *if.*

ինձարէ, see *ձնձնա*.

իրեկարտօ, see *ֆըրա*.

իրված-ես, -սօսա, -և (*հմեմօս*, cf. § 35), *windy, wind-swept.*

իրա, τά, *reins.*

իր-օչէնս, accus. -նա (*Իշա*), *one who holds the reins, charioteer.*

իր-օչօս, δ (*Իշա*), *charioteer.*

իրնպառէ, see *ձնլու*.

իրս, accus. plur. իրնs (§ 81), *yearling.*
[According to others, *sleek.*]

իրօվ, dat. -օրէ, *gleaming, shining.*

իրտօտօ, see *նորօմա*.

իրդոտ, see *ձորձան*.

- ἥτινα,** accus. sing. fem. of **ὅς τις.**
- ἥσος,** conj., *while, so long as, until.*
Attic *ἔσται.*
- ἥτελησεν,** see *ἀπειλέω.*
- ἥτερος,** -οι, ἡ, *the land, the mainland.*
- ἥπτει,** see *ἥ.*
- ἥπεροτεν-τής,** voc. -τά, δ, *deceiver.*
- ἥπεροτένιον,** *deceive.*
- ἥπισθεωρος** †, adj., *kindly giving, gracious,* Z 251.
- ἥπιος, -η, -ον;** *gentle, mild, friendly, kind.*
- ἥπτετο,** see *ἅπτω.*
- ἥρα** (F) *φέρειν* or usually w. tmesis *ἐπὶ ἥρᾳ φέρειν, -ων,* *bear kindly service, show favor to.* Cf. A 572.
- *Ηρακλέης, -ῆσος** (for *-έεος), *Her'acles, son of Zeus and Alcmene.*
- *Ηρακλητήη** (for *Ηρακλεεεήη), fem. adj. used w. *βίη,* the might of *Her'acles, i.e. mighty Heracles* (O 640).
- ἥραμέθα, ἥρατο,** see *ἄρνυμαι.*
- ἥρατο, ἥρησατο,** see *ἀρδόμαι.*
- ἥρεον,** see *αἴρεω.*
- *Ἥρη, He're** (or *He'ra*), *wife and sister of Zeus.*
- ἥρησατο,** see *ἐρεῖδω.*
- ἥρι** (cf. *ἥέριος* and *ἥός*), adv., *early in the morning, early.*
- ἥρι-γένεα,** ἡ, *early born.*
- ἥριπε(v),** see *ἐρείπω.*
- ἥρισσα,** see *ἄρμόζω.*
- ἥριστε,** see *ἀρτίζω.*
- ἥριτε,** see *δρίτις.*
- ἥριντε,** see *δρινός.*
- ἥρικακε** (§ 129), see *ἐρύκω.*
- ἥρχον,** see *ἄρχω.*
- ἥρως,** dat. -οι, accus. -οι, plur. -οις, -ῶν, -ῶσσιν, -ωας, δ (cf. Lat. *vir*, Anglo-Saxon 'wer,' 'wer-geld'), *hero, warrior.*
- (1) **ἥς,** gen. fem. sing. of rel. **ὅς**, § 123.
(2) **ἥς,** gen. fem. sing. of possessive **ὅς.**
- ἥρθαι,** see *ἥμαι* and note on A 415 f.
- ἥσσων,** *worse, inferior,* II 722.
- ἥσχημένος, ἥσχηνε,** see *ἀσχένω.*
- ἥτε,** see *αἴτέω.*
- ἥτασθε,** see *αἴτιόμαι.*
- ἥτιαστην,** see *ἀτικῆσ.*
- ἥτιμηστην(v),** see *ἀτικῆσ.*
- ἥτρον, τό,** *heart (lungs, B 490).*
- ἥγ-γένεος, -ον** (εὸν and *γένειον, chin, beard*), *beautifully or heavily bearded.* If the word be derived from εὖ and γίγνομαι (εὖ-γεν-δύην), it is then equivalent to *ἐγενῆς, well-born, noble.*
- ἥδα, ἥδας,** see *αἰδάω.*
- ἥκομος, -ον, gen.** **ἥκιδμοιο** (εὸν and κόμη), w. *beautiful hair, fair-haired.*
- ἥς, ἥ,** *goodly, brave, valiant.* See εὖ and § 99.
- ἥτε,** see *αἴω.*
- ἥτε or ἥττ'(ε)** (Γ 10), epic particle meaning *as, like, A 359, etc.; in like manner as, even as, B 87, 480, etc.*
- *Ηφαιστος, Hephaestus,** son of Zeus and Hera, god of fire and maker of wonderful works in metal; cf. note on A 608.—*Fire* (B 426).
- ἥψι,** dat. fem. sing. of **ὅς** (possessive adj.), *his, his own.*
- ἥχη, ἡ** (F-), *'echo,' noise, roar.*
- ἥχη-εις, -εσσα, -ειν** (F-), *echoing, roaring,* § 159.
- ἥχι,** rel. adv., *where.*
- ἥφατο,** see *ἅπτω.*
- ἥφεται,** *in the morning.*
- ἥσ, ἡ,** declined, § 92; *morning, dawn.*
- ἥσ δ' ἡβὶ φαυνομένηφι** (§ 155, 1), *at daybreak, I 618.* —**Ἥές, E'os,** *E'os, the goddess of dawn, Lat. *Aurōra*.*

Θ—Θ

- θ*** (before rough breathing) = *τε, τ'*.
θάσσω, imperf. *θάσσεν, sit.*
- θάλαμος,** -οιο or -ον, δ, *chamber, bedroom, bride's chamber, women's apartment,* Z 316.

- Θάλασσα, -ης, ἡ, the sea—the Mediterranean.**
- Θαλέως (θάλλω), partic. θαλέωντας, bloom, teem.**
- Θάλαια †, Thali'a, a Nereid, § 39.**
- Θαλ-ερός, -ή, -όν (θάλλω), blooming, stalwart (§ 430), swelling (θάλιο).**
- Θαλέων †, gen. of θάλεα, neut. plur., good cheer, X 504.**
- Θαλ-ήη, ἡ (θάλλω), flourishing condition, abundance.**
- Θάλλω, perf. partic. fem. sing. accus. τεθαλίνων, bloom, teem.**
- Θάλος, τό (cf. θάλλω), shoot, scion; metaphorically, child (X 87).**
- Θαλπ-ωρή, ἡ (θάλπω, warm), comfort, Z 412. Cf. § 156, 2.**
- Θαλάσσια †, τά, first-fruits of the harvest, I 534.**
- Θαμά, adv., often.**
- Θαυμάζω (θάυμαζω), aor. θάυμαζησε(ν), -σω, be astonished, be amazed. Aor. be struck with wonder (A 199).**
- Θάυμαζος, τό, astonishment, amazement, wonder.**
- Θαυμαῖαι, accus. -εἰας (θαυμα), fem. adj., crowded, thick, X 316.**
- Θαυμ-ῆω (θαυμ), come often, visit often, Z 386.**
- Θάυμος, δ (cf. θαυμαῖαι), brush, thicket.**
- Θάνατόν-δε, to death, deathward.**
- Θάν-ατος, -οιο, -ου, δ (θνήσκω, θαν-εῖν), death.—Personified, the god of death.**
- Θανάσθαν, θάνες, etc., see θνήσκω.**
- Θάπτω, opt. θάπτομεν, aor. θάψαν, bury.**
- Θαρσαλέος, -η, -ον (θάρσος, courage, daring), courageous, bold.**
- Θαρσώ (θάρσος), imperat. θάρσει, aor. θάρσησε, partic. θαρσήσας, perf. τεθαρσήσασ, be bold, be of good courage, take heart. Cf. note on A 85.**
- Θαρσυνος, -ον (θάρσος), courageous, full of confidence (II 70).**
- Θαρσύων (θάρσος), aor. imperat. θαρσύνων, make bold, encourage, cheer.**
- Θᾶσσον, adv. comparat. of τάχα, the sooner the better, with all haste, II 129.**
- Θαῦμα, τό, wonder, a marvel (Z 83), amazement.**
- Θαυμά-ζω (θαῦμα), imperf. θαυμαζε(ν), -ομεν, -ον, aor. subj. or fut. indic. θαυμάσσεται (Z 467), wonder, be amazed, gaze in wonder (Z 496), observe with wonder.**
- Θέα, -ᾶς (§ 66), ἡ, goddess. Cf. θέός.**
- Θεάνω, Thea'no, daughter of Cisses and wife of Antenor.**
- Θέαν, Θέαν, see θέω.**
- Θεατῶν, τό, sulphur, II 228.**
- Θέησον or θεῖη, see θέω.**
- Θέης, etc., see τίθημι.**
- Θείων, pass. partic. θειομένην, strike.**
- Θείομεν, etc., see τίθημι.**
- Θεῖος, -η, -ον (θέός), of or from the gods, holy, divine, excellent, splendid; θεῖον ἀγῶνα, assembly of the gods, Z 376.—The gen. is written θειοῦ at the end of a verse (cf. B 335).**
- Θείω, see τίθημι.**
- Θελγω, imperf. θέλγε, charm, dazzle, blind, O 594.**
- Θελε, imperat. of θέλω, wish.**
- Θέμεια, θέμενος, see τίθημι.**
- Θέμις, -ιστος, ἡ (τίθημι, θεῖαι), that which is laid down by custom, divine law, ordinance, right, custom; the natural, usual (B 73, II 796); dues, taxes (I 150).**
- Θεν, suffix, § 155, 2.**
- Θέναπος †, τοῦ, hollow of the hand, palm, E 839.**
- Θέρτες, see τίθημι.**
- Θεο-ειδής, -ές (εἰδος), godlike.**
- Θεο-εἰκελος, -ον, godlike.**
- Θεο-προπέω, partic. -ων, prophesy.**
- Θεο-προπήη, ἡ, prophecy, oracle.**
- Θεο-πρόπτιον, τό, prophecy, oracle.**
- Θεός, -οιο or οῦ, δ, ἡ, god, goddess.**
- Θεράπων, dat. -οντι, δ, companion, squire.**

- Θέρμος**, -*η*, -*όν* (*θέρ-ομαι*), *warm, hot.*
Θέρμω (*θέρ-ομαι*), *pass. imperf. θέρμητο*, *heat; pass. become hot.*
Θέρ-ομαι, *subj. θέρηται, become hot, be burned*, Z 381.
Θέρος, *τὸ, time of heat; dat. θέρει, in the summer*, X 151.
Θερσίτης, *voc. -ίτη, Thersites*, *a shameless Greek, reckless in speech.*
Θέστης, *Θέστη, Θέσθη, Θέσθω*, *see τίθημι.*
Θέσκελος, *-ον, godlike, wondrous.*
Θεσπίστος, *-η, -ον, divine* (A 591), *wondrous, because countless* (B 457), *mighty* (I 2), *vast.—Θεσπεσίη* (*θου-λῆ*), *by divine will* (B 367).
Θεσπεσίως †, *adv., wondrously, mightily*, O 637.
Θεσπι-δάής, *-ές* (*δαίω, kindle*), *god-kindled, furious.*
Θεστορέδης, *son of Thes'tor*, Calchas, A 69.
Θέτις, *-ιδος, dat. Θέτι* (Z 407), *Thetis*, a Nereid, mother of Achilles by Peleus.
Θέτο, *see τίθημι.*
Θέω (and *θείω*), *-ει, subj. θέγομεν(ν) or θετη, opt. θέομεν, infin. θέειν, partic. θέοντες, θέουσα, etc., imperf. θέειν or θεῖ, θεόν, run, race.*
Θῆβαι, *Thebes*, the Egyptian city, I 381.
Θήβη and **Θῆβαι** (X 479 only), *The'be*, city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Eetion.
Θήγω, *mid. aor. imperat. θηξάσθω, whet, sharpen.*
Θηέρωμα (Attic *θεόματα*), *aor. θηήσατο, gaze in wonder at, admire.*
Θῆγης, *Θῆκε(ν)*, *see τίθημι.*
Θην, *enclitic particle, surely, I rather think, said ironically*, B 276.
Θηρ, *θηρός, δ, wild beast.*
Θηρίτορας †, *hunters, = θηρητῆρας*, I 544.
Θησαν, *Θήσεις, θησάνειν, see τίθημι.*
- Θησέας**, *accus. -έα, The'seus, son of Aegeus, king of Athens.*
Θησευσι, *see τίθημι.*
-θη, *suffix, § 155, 3.*
Θῆς, *accus. θίνα, δ, strand.*
Θλάω, *aor. θλάσσει, crush, shatter.*
Θηήσκο (*θάν-ατος*), *imperf. θηήσκον, fut. infin. θανάτσθαι, 2 aor. θλένεις, subj. θλών, -ψ, infin. θανάτειν, partic. θανάτης, etc., perf. τέθηγκε, τεθνάσι, partic. gen. τεθηγάτος, etc., also accus. τεθηγάτη (T 300), die, be slain; perfect, be dead.*
Θηη-τός, *-ή* (*θηήσκω, τέ-θηη-κα*), *mortal; used also as substant.*
Θόν †, *Tho'e*, a Nereid, Z 40.
Θοός, *-ή, -όν* (*θέω*), *quick, nimble, lusty, alert.—Adv. θοῶς.*
Θοόρρες, *see θρόσκω.*
Θοόρος, *masc.; also fem. gen. θούρι-δος, accus. θούριν (*θρόσκω*, 2 aor. θο-ών), rushing, impetuous.*
Θοῶς (*θοός*), *quickly.*
Θρασυμήδης, *Thrasyme'des, son of Nestor.*
Θρασύμηλος, *Thrasyme'lus, charioteer of Sarpedon.*
Θρασύς, *-έα, -ή* (*θράσος = θάρσος*, cf. θαρσαλέος), *bold.*
Θρίζοσκον, *see τρέχω.*
Θρύλαστα, *see τρέφω.*
Θρύκη-θεν, *adv., from Thrace.*
Θρήνος, *δ, foot-rest (Z 390), thwart for rowers or helmsman (O 729).*
Θρέξ, *τριχός, ή, hair* (used in plur. only).
Θρόνα †, *τὸ, ornamental figures, flowers or geometrical patterns*, X 441.
Θρόνος, *δ, 'throne,' seat, chair of more than common comfort and elegance, provided w. footstool.*
Θρέσκω, *2 aor. partic. θοόρρες, leap, spring, dash upon (εἰπ. w. dat.); vault (O 684).*
Θυγάτηρ, *Θυγατέρος* or *Θυγατρός, daughter.*

ter (§ 85). [Before two short syllables θύ- is read long.]

Θέλλα, ἡ [(1) θύω], *storm-wind, whirlwind, blast.*

Θύστα = Θύστης, § 67.

Θύστης, *Thyestes*, brother of Agamemnon, B 106.

Θυηλάς †, τάς, *sacrificial offerings*, I 220.

Θύμο-ἀλγής, -ές (θύμός and ἀλγός), *heart-grieving, heart-rending.*

Θύμο-ἄρτης, -ές (θύμός and ἄρτην-άρτηκο), *suiting to the heart, dear.*

Θύμο-βόρος, -ον (for βορ- cf. δημο-βόρος †, A 281), *heart-gnawing.*

Θυμοτητης †, *Thymoëtes*, a Trojan, Γ 146.

Θύμο-ράυστης, gen. plur. -έων (ράυω, *shatter), life-destroying.*

Θύμός, δ [cf. (1) θέω], *spirit, soul, life, heart, anger, rage, passion, desire.*

Θύει [cf. (1) θέω], *imperf. θύειν, rush on.*

Θύεις, dat. plur. θύεισσι, τό [cf. (2) θέω], *offering.*

Θύραι (for θύρασθε), adv., *to the door, forth.*

Θύρα-φρόνις †, adj., *door-watching, guardians of the door*, X 69.

Θύρετρα, τά (θύρη), *doors.*

Θύρη, ἡ, *door.*

Θύσανοι, οι, *tassels of aegis*, Introduction, 29.

Θύσανο-εις, -εσσα, -εν (θύσανοι), *tasseled.*

(1) Θέω, -ει, partic. θέων, *imperf. θέει, rush, rage.*

(2) Θέω [but θέοντα, ο 260], aor. infin. θύσαι, *sacrifice.*

Θωρηκ-τῆς, gen. plur. -άων (θωρήσσων), *armed with breastplate, mail-clad.*

Θωρηκ, -ηκος, δ, *breastplate, cuirass,* Introduction, 31.

Θωρήσσω (θωρηκ), aor. θώρηξεν, subj. θωρήσουεν, infin. θωρῆξαι, mid. pres. imperat. θωρήσσειν, infin. θωρήσσεσθαι, imperf. θωρήσσοντο, fut. θωρῆξ-

μαι, pass. aor. θωρήχθησαν, infin. θωρηχθῆναι, partic. θωρηχθέντες, *equip; mid. equip oneself, arm with breastplate.* See Introduction, 31.

I.—I

*Ιαίρα †, *Iae'ra*, a Nereid, Σ 42.
Ιαλλώ, imperf. *Ιαλλον, send forth, stretch out* (χείπας), for (ἐστι w. accus.).

*Ιάλμανος, *Ial'menus*, son of Ares and leader of the Boeotians (from Orchomenus and Aspledon).

*Ιάνασσα †, *Ianas'sa*, a Nereid, Σ 47.

*Ιάνερα †, *Ianei'ra*, a Nereid, Σ 47.

Ιάνειν, infin. -έμειν, imperf. *Ιανον, pass the night, sleep.*

Ιάχω (*Fidächω*), imperf. *Ιάχε, -ον, cry loud, shout, shriek, gurgle* (A 482), *ring out* (Σ 219).

*Ιδαῖος, *Idae'us*, herald of the Trojans.

*Ιδαῖος, -η, -ον ("Ιδη"), of *I'da, Idaean.*

Ιδέ = ήδε, and.

Ιδέαν, Ιδέ(ν), Ιδεύθαι, see δράω.

*Ιδη, *I'da*, a mountain range extending from Phrygia through Mysia into the Troad. One of its peaks is "topmost Gargarus."

*Ιδη-θε, adv., *from Mount I'da.*

*Ιδης, -εω †, *I'das*, husband of Marpessa, Ι 558.

Ιδμαν, see οΐδα.

Ιδνόματα, aor. ιδνάθη, *bend oneself, be bowed down with pain.*

*Ιδομενές, -ηος, *Idom'eneus*, leader of the Cretans.

Ιδον, Ιδοντο, etc., see δράω.

Ιδράω (ιδράνται), partic. *ιδράοντα, fut. ιδράσει, sweat.*

Ιδρύω (cf. Ιζω), imperf. *Ιδρει, pass. aor. ιδρύθησαν, make to sit, bid sit; pass. aor. were seated.*

Ιδράς, accus. *Ιδρῶ, δ (σFid, Lat. sudor)*, *'sweat.'*

Ιδυάς, Ιδυή, Ιδυίη, *Ιδυίηστη, see οΐδα.*

ἴθεια(μαι), etc., see **όρδω**.

ἴτη, ιτίσιν, έπειτα, see **ἴημι**.

ἴημαι (F-), partic. **ἴημένοις** (Ξ 547), **ἴημένων** (Β 154), **ἴημένους** (Π 396, 507), imperf. **ἴητο** (Ε 434, Π 866), **ἴεσθην** (Ξ 501), **ἴεττο** (Π 761), **be eager, press on, hasten, desire.** See § 61, 22.

ἱεράντις †, **τήν, priestess**, Ζ 300.

ἱερός, accus. -ῆνα (**ἱερός**), **priest of a local god, at whose altar he offered sacrifices.** Cf. § 87.

ἱερέως (**ἱερέος**), fut. infin. **ἱερευσάμεν**, aor. **ἱερευτεῖν**, subj. **ἱερεύσομεν**, partic. **ἱερεύσαντες**, **sacrifice, slaughter.**

ἱερήμον, τό (cf. **ἱερέος**), **victim for sacrifice.**

ἱερόν [long *i* is found in thesis] and **ἱέρον, τό**, neut. substant. of **ἱερός, victim for sacrifice, sacrifice.**

ἱερός, -ή, -όν [long *i* is found in thesis], and **ἱέρος, -ή, -όν, strong, fresh, vigorous, sacred, holy.**

ἴκω (**σεθ-ιω**, i. e. -yo; cf. **ἴξω**), imperat. **ἴξε**, partic. **ἴκωτων**, imperf. **ἴξε(ν)**, -ον, iterat. **ἴξοκε**, mid. imperat. **ἴξεν**, imperf. **ἴξοτο**, **make to sit, intrans. sit; mid. sit, lie in ambush** (Ξ 522).

ἴκη, ίκη, one; see § 108, 1.

ἴημι [the initial vowel is long (i) in augmented forms and when occurring in the thesis], 3 sing. **ἴησων**, 3 plur. **ἴεσσιν**, infin. **ἴεμαι** (Χ 206), imperf. 3 sing. **ἴει** [*i* or *ī*], aor. **ἴκε(ν)** or **ἴηκεν**, 2 aor. 3 plur. **ἴσων** (Τ 393), opt. **ἴην** (Γ 221), **hurl, send, send away, send forth, let go, let fall, let flow down; shoot; put** (Τ 393); **harness** (Π 152); mid. 2 aor. **ἴέρτο**, **put away from themselves, dismissed.** [For **ἴέμενοι**, etc. see **ἴημαι**.]

ἴητρός, δ (**ἴδουμαι, heal**), **physician, doctor.**

Ίθάκη, ἡ, Ith'aea, island home of Odysseus.

Ίθακήσις, adj., the Ith'akan.

ἴθι, see **εἰμι.**

ἴθιντα, adv., in the straightest way, most righteously, Ξ 508.

ἴθημα (**ἴθης**), imperf. **ἴθηντε, send straight, guide straight; pass. aor. dual **ἴθωθητην**, were set straight,** Π 475.

ἴθης, adv., straight at, straight, Χ 284.

ἴθημα (**ἴθης**), aor. **ἴθησε, rush straight toward, Ο 693.**

ἴκανω (cf. **ἴκω**), dual -**ετον**, imperf. **ἴκανε(ν)** or **ἴκανε(ν)**, etc., mid. **ἴκανομαι, come, come to, reach.**

Ικαρίος, -οιος † (**πάντοτον**), **Ica'rian sea,** Β 145.

ἴκελος, -η, -ον (F-), cf. **ἴκελος**, **like.**

ἴκεο, ίκεσθαι, ίκεσθω, see **ἴκηντοραι.**

Ικετέων, accus. -έσσα, Hiceta'on, son of Laomedon and brother of Priam.

ἴκετης, δ (**ἴκω**), **one who comes to beg aid, a suppliant.** Cf. Ω 570.

ἴκεντος, always w. οἴδος, fair breeze.

ἴκεντομαι (**ἴκω**), fut. **ἴκομαι, infin. ίκεσθαι**, 2 aor. **ἴκεο, -ετο**, etc., subj. **ἴκομαι, opt. ίκομην, imperat. ίκεσθω, infin. ίκεσθαι, come, arrive, reach; come as a suppliant, supplicate** (Χ 123). [The past tenses of the indic. have long *i*—augmented—or short *i*, according to the requirement of the meter.]

ἴκετο, τά, decks; see note on Ο 676.

ἴκεν, imperf. ίκεν, aor. ίκεν, come, arrive at, reach.

ἴκομαι, see ίκεντοραι.

ἴλα-δόν (F-), adv., **'in troops,** Β 93.

ἴλαος (Ι 639, Ελάον), **propitious, gracious** (§ 77).

ἴλασκομαι (**ἴλαος**). -ονται, infin. **ἴλασκεθαι**, imperf. **ἴλασκοντο, aor. subj. ίλασκει** (Α 147). **ἴλασμεσθα, partic. ίλασθμενοι** (Α 100), **propitiate, appease.**

ἴλιος, ἡ (F-), **Il'ios, Troy.**

ἴλιος, -άντος, δ, **strap, thong; strap of helmet;** Introduction, 33.

ἴλιστω (**ἴλιδς**), **lash, smite.**

Ίμφρος, Im'bros, island off the Thracian coast.

ἴμερός-εις, -εσσα, -ει (*ἴμερος*). *yearning; causing yearning, lovely.*

ἴμερος, δ, a *yearning, desire.*

ἴνα, rel. adv., where, I 441, X 325; οπαί, in order that.

ἴξεσθαι, ξέραι, see *ἰκέσθαι*.
ἴός, δ, *arrow.*

ἴότης, dat. ίότητι, ἡ, *desire, will.*

ἴοχέμαρα, ἡ (*ἴός, χέω, pour*), *arrow-pouring, arrow-shooting.*

ἴππεύς, voc. ίππεῦ, plur. ίππῆνες, δ (*ίππος*), a man w. horses and chariot, *chariot-man*; a fighter conveyed by a chariot, *chariot-fighter, knight.*

ἴππη-ηλάτα, δ (*ίππος, ἥλαντος*), *driver of horses, charioteer; fighter conveyed by a chariot, knight.*

ἴππη-χαΐτην †, adj., of horse-hair, Z 469.

ἴππη-βοτός, -ον (*βόσκω, feed*), *horse-nourishing, horse-pasturing.*

ἴππη-δαμός, -ον (*δαμήνω, tame*), *horse-taming, tamer of horses.*

ἴππη-δάστα (cf. *δασεία*, fem. of *δασός*), *with bushy plume of horse-hair.*

ἴππη-κλεινός, δ, *horse-driver, master of horses.*

ἴππη-κομός, -ον (*κόμη, hair*), *with horse-hair plume.*

ἴππη-κορυστής, δ (*κορύσσω, equip*), *equipped with horses, epithet of a man that fights from a chariot; chariot-equipped.*

ἴππος, δ, ἡ, horse, mare; also in dual and plur. *chariot, chariots* (e. g. Γ 265). The context of Ζ 153 shows that the plur. may refer to *chariot-fighters* also.

ἴππη-σύνη, ἡ, *the art of driving chariot-horses or fighting from a chariot, mastery of chariot steeds, horsemanship.*

ἴππη-τα, δ, *chariot-man, chariot-fighter, knight.*

ἴππη-οὐρός (*ἴππος, οὐρά, tail*), *adj., furnished with a horse-tail, with horse-hair plume.*

ἴττομαι (Lat. *icō, ictus*), fut. *ἴττεαι*, aor. *ἴτται, smite, chasten.*

Ίπη, Ηι re, a city of Agamemnon in Messenia.

ἴρης, δ, *hawk, falcon.*

***Ιρης, voc. *Ιρι (F-), I'ris, messenger of the gods.**

ἴρόν, τό, see ιερόν, victim, sacrifice.

ἴρός, see ιερός.

ἴσα-έιω (*ἴσος, like*), *make equal; mid. iterat. imperf. ίσοδοκέρο, deemed herself equal, Ζ 607.*

(1) **ἴσαν,** 3 plur. pluperf. of *οίδα*.

(2) **ἴσαν,** 3 plur. imperf. of *είμι*.

ἴσασι(ν), see *οίδα*.

ἴσκω (cf. *ἴσκω*), partic. *ἴσκοντες, think . . . like, mistake . . . for*, Π 41.

ἴσθ-θεος, -ον, *godlike.*

ἴσος, -η, -ον (F-, cf. *ἴσην*), *equal, the same as, like.—Ισον, neut. as cognate or adv. accus., equally with, just as.*

ἴσο-φαρπώ (*φέρω*), *hold or carry oneself as equal, vie with.*

ἴστε, see *οίδα*.

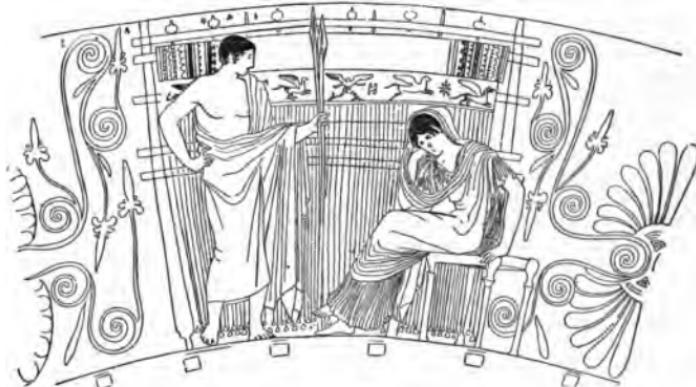
ἴστημι (cf. Lat. *stō*, Eng. 'stand'), imperf. *ἴστασαν*, aor. *στήσε(ν)*, *ἴστηται*, subj. *στήσωσται*, imperat. *στήσον*, infin. *στήσαι, make stand, set, array; stop, check, halt; weigh* (Ζ 850).—**Mid. ίσταται**, imperat. *ίστασο*, partic. *ίσταμενος, -η, imperf. ίστατο, -ντο, fut. στήσουμαι, -διεβα, w. act. 2 aor. ίστη and στῆ, iterat. στάσκε(ν)*, dual *στήτην*, plur. *ίσταν* and *στάν*, subj. *στέωμεν*, imperat. *στήθι, infin. στήμεναι, partic. στάς, gen. plur. στάντων, perf. ίστηκε, ίστάσι, infin. ίσταμεν(ω), partic. accus. masc. ίσταστα, plur. -τες, -τῶν, pluperf. ίστηκει, place oneself, stand, stand firm; perf. stand, pluperf. stood; arise; φόλοτις ίστηκε (Ζ 172), *strife has begun, is kindled.*—**Mid. aor. στήσωται, infin. στήσασθαι, partic. στησάμενοι, set up (for oneself), have set up, set in order or array, join (μάχην).***

ἴστον, τό (*ίστος*), *sail.*

Ιστρό-θόκη †, τῆ, *mast-crutch*, A 434.
Ιστός, δ (Ιστημι), (1) *mast* of ship; it
 was in the middle of the boat, and
 could be lowered to a horizontal
 position, where it was supported

Ιφίς (F-) †, Ι' *phīs*, captive maiden,
 given to Patroclus by Achilles,
 I 667.

Ιχθύς, -εσσα, -εν (*ixθύs*), *fishy*.
Ιχνον, τό, *track, footprint*.



TELEMACHUS FACING PENELOPE, WHO SITS BEFORE HER LOOM.

Painting on a *scyphus* (drinking-cup) from Chiusi. Work of about 400 B. C.
 (After Baumeister, *Denkmäler*, Fig. 2832.)

by a crutch.—(2) The upright *loom*; (3) also the *web* being woven thereon.

Ιστηρ, -ορ, δ (*Foῖδα*, root *Fið*), one who knows, referee, arbitrator, judge, Z 501.

Ισχανάω (*Ισχάω*, *Ισχω*), iterat. imperf. *Ισχανδεσχον*, hold back.

Ισχλον, τό, *hip, hip-joint*.

Ισχω (for *σισέχω*, reduplicated form of *Σχω*), imperf. *Ισχε*. -ον, mid. pres. imperat. *Ισχεο*. *Ισχεσθε*, hold, hold in, curb, restrain; intrans. stand firm (O 618); mid. restrain oneself.

Ισυμφ †, τῷ, *cry*, Z 572.

Ισθτιος, -η, -ον [*ισθιμονς*, masc. for fem., A 3], strong, mighty, stout, brave.

Ιψι (F-, Lat. *vī*), adv., with might, by force.

Ιψια (*Fīfi*), adj. neut. plur., stout, fat.

Ιφιάνασσα, *Iphianas'sa*, daughter of Agamemnon and Clytaenestra.

Ιχάρη, δ, *i'chor*, fluid—not blood—that ran in the veins of the gods.

Ιψαο, *ψεται*, see *Ιππομαι*.

Ιψη, one; see § 108, 1.—**Ιψή**, see *Ιός*.

Ιψή, ή, *flare*, II 127.

K—Κ

κ', see *κε*.

κάρβαλεν (§ 47), see *καταβάλλω*.

καγχαλάω, -ουσι, partic. *καγχαλάων*, laugh loud.

κάδ, for *κάτ*, i. e. *κατά*, § 47.

καδδόστα, see *καταδών*.

κάδ . . . λίποιτε (B 176), see *κατα-λείπω*.

κάη, see *καλώ*.

καθ', see *κατά*.

καθαίρω, aor. *ἐκαθηρη*, imperat. *κάθηρον*, cleanse, purify.

καθάπτομαι, infin. *καθάπτεσθαι*, partic. *καθαπτόμενος*, touch, address.

καθέζομαι (mid. of καθίζω), partic. καθεζομένη, imperf. καθέζετο (often in tmesis κατ' . . . ξέρο), sit down.

καθέζω, aor. καθεῖστε, make sit down.

καθέζηκα, see καθίημι.

καθέτον, see καθίζω.

καθήξα, see κατέχω.

καθέύδω, imperf. καθεύδε, sleep, rest.

κάθημαι, imperat. κάθησο, imperf. καθῆσθα, καθήστο, partic. καθήμενοι, sit, stay, continue.

κάθηρον, see καθάρω.

καθίζω, imperat. κάθισε, infin. καθίσειν, imperf. καθίσε, aor. κάθισαν, imperat. κάθισον, partic. καθίστας, make sit down; seat; also intrans. sit down.

καθίημι, aor. καθέηκα, send down, let run or flow down.

καθιστήμαι, imperat. καθίστα, set down, I 202.

καθ-ίπερ-θε(ν), adv., from above, above; yonder, which the context shows to indicate the east, Ω 545.

καλ, and, even, also.—καλ γάρ, for truly, for also, for even (B 292).—καλ . . . περ, see note on A 131.—καλ δε, note on A 116.—See also γάρ.

Καλιένος, accus. -τα †, Cae-neus, king of the Lapithae, A 264.

καλύνωμαι, perf. infin. κεκάσθαι, pluperf. indic. ἐκέκαστο, surpass; see note on Ω 546.

καλώ, imperf. καῖε, aor. ἔκηα, -εν, mid. κήστο, partic. κηδυμενοι, pass. pres. partic. καυσμένης, etc., imperf. καλοτο-, aor. ἔκαν and κάη, light, kindle, burn; mid. kindle (for oneself); pass. be kindled, burn.

κάκι, see κατά.

κακ-κείοντες, from κατακείω, pres. w. fut. meaning, to lie down, A 606.

κακο-μήχανος, -ον (cf. μηχανή, μῆχος), gen. -οο (§ 74) and -ον, mischief-making, deviser of mischief (Z 344), baneful.

κακός, -ή, -όν, bad, evil, base, destructive, low-born, cowardly, etc.; cf.

Lat. malus. κακόν, τό, and κακό, rd, as substantives, evil, misfortune, mischief.—Comparat. κακότερος, of more humble birth, baser-born (X 106).—Adv. κακῶς, ill, badly, with insult (A 25, 379), miserably, etc.

κακότης, -ότητος, ἡ (κακός), baseness, faint-heartedness, cowardice, guilt, misfortune, distress.

κακός, see κακός.

κακότερος, see κακός.

καλέω (Lat. cālō, nōmen-clā-tor), -ει, -ένους, imperf. ἐκάλει, iterat. καλέσκε, -ον, fut. partic. καλέσσα, aor. καλέσσων, subj. καλέσσω, infin. καλέσσων, partic. καλέσσας, -σᾶσα, mid. aor. (ε)καλέσσατο, καλέσσατο, pass. pres. καλέόνται, opt. καλεόμην, perf. κεκλημα, partic. κεκλημένος, fut. perf. κεκλήσης, call, summon, name; mid. call or summon to oneself; pass. be called, be.

καλήτορα †, τόν, crier, Ω 577.

Καλλιάνασσα †, Callianas'ea, a Nereid, Σ 46.

Καλλιάνειρα †, Callianeira, a Nereid, Σ 44.

καλλι-γυναῖκα (γυνή, γυναικ-ός), adj. accus. sing., with or rich in beautiful women.

καλλί-ζωνος, -ον (ζώη), fair-girdled, Introduction, 18.

καλλί-θριξ (θρίξ, τριχός, hair), plur. καλλί-τριχες, with beautiful manes, beautiful-haired.

καλλί-κορος, -ον (κόμη, hair of head), beautiful-haired.

καλλίψος, -ον (c.f. κάλψ), beautiful (Z 321).

καλλί-πάρος, -ον (παρειαί, cheeks), beautiful-cheeked.

καλλί-πλόκαμος, -ον (πλόκαμοι, locks of hair), beautiful-tressed.

καλλίπον, see καταλείπω.

καλλί-ρροος, -ον (ῥέω, ρόος, a stream), beautiful-flowing.

καλλιστος, see καλός.

καλλισφυρος, -ον (*σφυρόν, ankle*), *beautiful-angled*, Introduction, 20.

καλλίτριχες, -αι, see καλλίθρεξ.

κάλλος, τό (κάλλος), *beauty*.

κάλλος, -ή, -όν (Eng. ‘hale,’ ‘whole’), *beautiful, lovely, pleasant; proper, becoming*. Neut. as *adv.* κάλλον, perhaps Α 473, Σ 570; κάλλα, Ζ 326.—*Superl.* καλλιστος, -η, -ον.

Καλυδένη, -ών, *Cal'yd'on*, city of the Aetolians.

κάλυκας †, τάς, perhaps *ear-rings*, Σ 401.

καλύπτρη, ἡ (καλύπτω), *veil*, Introduction, 21.

καλύπτω (Lat. *cēlō*), aor. (ἐ)καλύψε(ν), (ἐ)καλυψαν, mid. aor. partic. καλυψάμενη, pass. perf. partic. κεκαλυμμένος, *cover, veil, envelop; mid. cover or veil oneself*.

Κάλχας, -ώρος, *Cal'ch'as*, the most distinguished Greek seer, son of Thestor.

κάμαξ †, τάς, *vine-poles*, Σ 563.

κάμε, καμέται, see κάμνω.

καμπονή, ἡ (κατα-μένω), *endurance, victory*.

κάμνω, imperf. ἔκαμνεν, 2 aor. κάμε, -ον, subj. κάμω, partic. καμόντας, perf. κέκμνκας, partic. κεκμάντη, κεκμήτας, mid. fut. καμέται, 2 aor. καμόμεσθα, *become or be weary; καμόντας* (Γ 278), euphemism for *the dead*; also transitive, *work or make with toil; mid. aor. win for oneself with toil; κάμε τεύχων* (Β 101), *wrought with skill or care*.

κάμπτω, fut. infin. καμφέμεν, *bend to rest*, Τ 72.

καμπύλος, -η, -ον (κάμπτω), *crooked, bent, curved*.

κάμω, see κάμνω.

καναχή, ἡ, a *ringing, clang*.

κάνεον, τό, *basket*.

κανών, -όνος, δ, *wooden frame of shield*, Introduction, 24.

κάπτω, for κάτ, i. e. κατδ, § 47.

Κατανέυς, -ῆος, *Cap'aneus*, father of Sthenelus—and one of the Seven against Thebes.

κάπτερος, ἡ, *ditch*.

κάπτυσσαν †, aor. of καπνίζω, *they lighted fires*, Β 399.

καπνός, δ, *smoke, steam*.

κάππεσσαν, -ον, see κατακίπτω.

Καρδαμύλη, *Cardam'yle*, town of Agamemnon, on Messenian gulf.

καρδίη, ἡ (Lat. *cor*, cf. κραδίη and § 58), *heart*.

κάρη, τό (declined, § 100), *head, summit of mountain, citadel of city*.

κάρη κομάοντες, *long-haired*.

καρήσι (§ 100), dat. of κάρη.

κάρητα (§ 100), plur. of κάρη.

καρός †, gen., perhaps a *clipping or shaving; ἐν καρός εἴρη*, at a shaving's worth, not a whit, I 378.

καρπάλμιος, -ον, *swift, nimble*.

καρπάλμιος, adv., *quickly, swiftly*.

(1) καρπός, δ (cf. Lat. *carpō*, Eng. ‘harvest’), *fruit*.

(2) καρπός, δ, *wrist*, Σ 594. Ω 671.

καρτερόθυμος, -ον, *stout-hearted*.

καρτερός, -ή, -όν (κάρτος), *strong, mighty*. Cf. κρατερός and § 58.

καρτιστος, -η, -ον, *mightiest*. Same as Attic κράτιστος (cf. § 58).

κάρτος, τό, = κράτος (§ 58), *strength, might*.

καστρυγήτη, ἡ, *own sister*.

καστρυγτός, δ, *own brother; καστρυγητοι, kindred, cousins*, Π 456.

καστοτρόπος, δ, *tin*. Cf. the word Casiterides, ‘tin-islands’.

Κάστωρ, accus. -ορα, *Cas'tor*, son of Tyndareus and Leda, brother of Polydeuces and Helen. Cf. note on Γ 243.

κατά, κατ', καθ', κάτ (§ 46), also (cf. § 47) κάδ, κάκ, κάπ, *adv. and prep. w. gen. and accus. W. gen. down from* (Α 44), *down over* (δέθαλμών, Χ 466), *down into* (βινῶν, Τ 39), *down on* (χθονός, Γ 217). *W.*

απών. *down along, over, through-out* (*στρατόν*, Α 318), *on, at, in* (*γαυτέρα*, Π 465), *over against, opposite, off* (Α 484), *for* (*δάίτα*, Α 424), *in accordance with* (*μοίραν, νόον*); *κατ' ἐμ' αὐτὸν, by myself alone* (Α 271); *κατὰ σφέας, by themselves, each tribe alone or separately* (Β 366); *κατὰ στίχας, in rows* (Γ 326). — Also accented *κάτα*, §§ 164, 166. Meaning as *adv. down, utterly, completely.*

καταβάλων, 2 aor. infin. *καταβῆναι, mixed aor. mid. κατεβήσθετο, go down, descend.*

καταβάλλω, 2 aor. *καθβαλεν* (§ 47), *throw down; let fall* (Ε 343), *set down hastily* (Ι 206).

καταδάπτω, aor. infin. *καταδάψαι, tear or rend in pieces.*

καταδέω, aor. in tmesis *κατὰ . . . έδησαν* (Α 436), *they made fast.*

καταδημοθορήσαν †, aor. infin. of *καταδημοθορέω, to consume as public property*, Σ 301.

καταδύω, 2 aor. *κατέδῦ*. infin. *καταδύνειν, partic. καταδύντι, -ύτα, also καδδύσαι* (Τ 25), mid. mixed aor. imperat. *καταδύσθε, enter; burrow into* (Τ 25); *put on, don armor* (Ζ 504); *set (of the sun).*

κατὰ . . . ἔκάν, see *κατακαίω.*

κατὰ . . . ἔκαλυψαν, see *κατὰ . . . καλύπτων.*

κατὰ . . . ἔκην, see *κατακαίω.*

κατὰ . . . ἔφαγε, see *κατεσθίω.*

καταθάπτω, aor. infin. *κατθάψαι, bury.*

καταθεόματι, see *κατατίθημι.*

καταθητικῶν, 2 aor. *κατθανε, perf. καταθητικῶν, partic. gen. καταθητικῶν, etc., die; perf. be dead.*

κατακαίω, imperf. *κατέκαιον, aor. κατέκη, burn down, burn.* Aor. in tmesis *κατὰ . . . ἔκη* (Α 40); *pass. aor. in tmesis κατὰ . . . ἔκάν* (Α 464, Β 427, Ι 212).

κατὰ . . . καλύπτων (Ζ 464). aor. *κατὰ . . . ἔκαλυψαν, cover up.* This comp. occurs only in tmesis.

κατάκειμαι, -κείσται, infin. *κατακεῖσθαι, lie, rest.* Note on Ω 523.

κατακομάομαι, pass. aor. imperat. *κατακομηθῆτω, infin. κατακομηθῆναι, lie down to rest, sleep.*

κατακρύπτω, fut. infin. *κατακρύψειν, hide, conceal.*

κατακτένω, fut. *κατακτενέονται, aor. opt. κατακτενεῖε, part. κατακτενός, etc., 2 aor. subj. κατακτάρη, 2 aor. indic. also κατέκτα, infin. κατακτήμεν(αι), partic. κατακτάτη, kill, slay.—2 aor. in tmesis *κατὰ . . . ἔκτανεν* (Ζ 416).*

καταλέγω, fut. *καταλέξω, aor. κατέλεξα, -εν, imperat. κατάλεξον, epimerate, tell over, recount.*

καταλεβούμένωνο comp. †, pres. partic., *trickling, Ζ 109.*

καταλέίτω, fut. *καταλείψουσι, 2 aor. καλλιπον* (§ 47), *leave behind, abandon.* — 2 aor. opt. in tmesis *καδ . . . λίτοιν* (*λίτοιτε*), Β 100, 176. Cf. also Ω 580.

καταλήθουται comp. †, pres. indic., *utterly forget, Χ 389.*

καταλένω, aor. *κατέλενσε, unloose, destroy.*

καταμάρπτω, aor. subj. *καταμάρψῃ, grasp, overtake.*

κατανέω, fut. mid. *κατανεύσομαι, aor. κατανεύσειν, subj. κατανένσω, imperat. κατανεύσον, infin. κατανεῖσαι, nod down, nod assent, grant; opposite of ἀνανείναι.*

καταπάνω, fut. infin. *καταπανέμεν, aor. subj. καταπάνον, make stop, check, stay (trans.), cease (trans.).*

καταπέφη, see *κατέκεφρε.*

καταπέψῃ comp. †, *digest, swallow, Α 81.*

καταπήγνυμι, aor. *κατέπηξεν, make fast or firm, fix, plant.*

καταπίπτω, 2 aor. *καππεσον, -εν, fall down, fall.*

καταπρηνής, -es, dat. -εῖ (*χειρί*), *with down-turned hand, with the flat of the hand, Π 792.*

- κατ-πτήσω** (cf. πεπτηώτες, B 312), aor. partic. καταπτήξας, cover down.
- κατ-φρόμαι**, imperf. κατηράτο, call down curses.
- κατ-ρέψω**, aor. κατέρεξε(ν), stroke caressingly.
- κατασχομένη**, see κατέχω.
- κατατεθνήκασιν**, κατατεθνηώτος, see καταθίσκω.
- κατὰ . . . τείνειν**, -av, drew tight, aor. in tmesis of κατα-τείνω. Cf. Γ 261, 311, T 394.
- κατα-τίθημι**, aor. κατέθηκε(ν). 2 aor. κάτθεσαν, mid. 2 aor. κατέθεντο, subj. καταθέλομαι, set down; mid. lay aside one's arms, etc.
- κατα-φεν**, see κατέπεφνε.
- κατα-φέρω**, mid. fut. κατοίσεται †, will bring down, X 425.
- κατα-φθίνω**, mid. 2 aor. partic. κατα-φθιμένοι, perish, be dead.
- κατα-φλέψω** comp. †, will burn down, consume, X 512.
- κατα-χέω**, aor. κατέχενεν, pour down; let fall, shed.—Often in tmesis κατὰ . . . χένονται (fem. partic.).
- κατα-χθόνιος** †, adj., underground, neither Zeus, i. e. Hades, I 457.
- κατ-θευτας** comp. †, aor., wet through, wet, I 490.
- κατ-δῶ**, κατέδουσιν, fut. κατέδονται, eat, devour.
- κατέβηντο**, κατέθηκε(ν), see καταθίσκω.
- κατέκηη**, see κατακαίω.
- κατέκτα**, see κατακτείνω.
- κατέλεξας**, -εν, see καταλέγω.
- κατ-ελέξατο** (cf. root λεχ), aor.; 2 aor. κατέλεκτο, lie down.
- κατελθόντα**, see κατέρχομαι.
- κατ-έφεψιν** (cf. root φεν), subj. κατα-πέφηη, slay.
- κατέπηξεν**, see καταπήγνυμι.
- κατ-επλήγη** comp. †, 2 aor. pass., he was dismayed, Γ 31.
- κατέρεξε(ν)**, see κατα-ρέψω.
- κατ-ερητέω**, imperf. κατερήτυον, hold back, restrain.
- κατ-ερύκω**, hold back, detain.
- κατ-έρχομαι**, aor. partic. κατελθόντα, go down.
- κατ-εσθίω**, imperf. κατήσθιε, 2 aor. in tmesis κατὰ . . . έφαγε (B 317, 326), eat, devour.
- κατ-ευνάζω**, make lie down; pass. aor. κατενάσθεν, lay down. Cf. εύνδω.
- κατέχενεν**, see καταχέω.
- κατ-έχω**, imperf. κάτεχε, fut. καθίξει, mid. 2 aor. partic. κατασχομένη, hold down, cover, occupy; mid. hold before oneself, cover oneself.
- κατηράτο**, see καταφρόμαι.
- κατ-τρεφής**, -ές (έρέφω, roof), roofed over.
- κατηφέη**, ḥ, humiliation, shame.
- κατηφέω**, aor. partic. κατηφθάσας, be downcast, confused.
- κάτθανε**, see καταθίσκω.
- κάτθεσαν**, see καταθίημι.
- κατ-ισχω**, hold back; mid. subj. κατ-ισχει, keep for oneself.
- κατ-οίσεται** comp. †, fut. mid. of κατα-φέρω, will bring down, X 425.
- κανύδος**, δ, end of spear shaft.
- Καϊστριός**, Caïs'trius or Caijs'ter, river in Ionia.
- καντός**, § 44.
- κε**, κεν (§§ 49, 3; 50), enclitic particle, Attic ἄν. For uses and translation see §§ 189, 190, etc.
- Κεβρόνης**, Cebri'ones, son of Priam, and charioteer of Hector.
- κεδάννυμι** (cf. σκεδάννυμι), break asunder, scatter; pass. aor. 3 plur. κέδασθεν, partic. κεδασθέντες, scatter, disperse.
- κεδνός**, -ή, -όν, careful; estimable, esteemed, valued. Superl. κεδνότατος.
- κεῖθι**, there.
- κείμαν**, -ται, κέταν and κέονται, subj. κῆται (T 32), imperat. κεῖσθαι, infin. κεῖσθαι, partic. κέιμενον, etc., imperf. κέκεντο and κεῖτο, 3 plur. κέατο, fut.

κείσομαι, κείσαι, κείσονται (in meaning, passive of *τίθημι, put*), *be placed, lie, rest; be stored* (I 382).
κειμέλιον, τό (κεῖμα), something laid up, *treasure*.

κενός, same as ἀκενός, § 120.

κενός (Attic κενός), -ή, -όν (cf. κενέός), *empty*.

κέρω, *shear, cut short; imperf. ἐπὶ . . . κέρευ (in tmesis, II 120), thwarted.*

κεῖ-σε, *thither.*

κεκάσθαι, see καίνυμαι and note on Ω 546.

κέκευθεν, see κεύθω.

κεκλήγοντες, κεκληγός, see κλέψω.

κέκλημαι, κεκλημένος, κεκλήσῃ, see καλέω.

κεκλάσαι, κεκλιμένοι, see κλίνω.

κέκυμπας, κεκυμότι, see κάμων.

κεκρόποσθ, see κορένυμι.

κεκορυθμένα, -ον, see κορύσσω.

κεκρύφαλον †, τόν, *cap or kerchief of cloth, to confine the hair*, X 489.

κελαδών (κέλαδος), aor. κελάδησω, *shout loud.*

κελαδός, δ, *noīse, din, hubbub.*

κελάδων, -οτος (cf. κέλαδος), partic., *noīsy*, Σ 576.

κελαι-νεφής, -ές (for κελαιονεφής, νέφος, *cloud*), *wrapped in dark clouds, cloud-wrapped* (epithet of Zeus); *dark, black* (descriptive of gore).

κελαινός, -ή, -όν *dark, black.*

κελευθός, ή, plur. both κέλευθοι (*αἱ*) and κέλευθα (*τὰ*), *way, path.* Cf. note on Ο 620.

κελεύω (κέλ-ουαι, Lat. *cel-er*), imperat. κέλευε, partic. κελεύων, imperf. ἐκέλευον, -ες, -ε(ν), also κέλευεν, κέλευον, fut. κελεύσω, aor. (ἐ)κέλευσε(ν), partic. κελεύσας, *urge, command, bid, drive (on); wish* (Ω 599).

κελητζαν †, pres. infin., *to ride horseback*, Ο 679.

κελομαί (cf. κελ-εύω), -εαι, -εται, opt. κελομην, imperat. κέλεσθε, imperf.

κελέμην, κέλετο, 2 aor. (ἐ)κέλετο, *urge, command, bid, drive (on); give bidding to, call to, encourage; propose* (Γ 88).

κενέος, -ή, -όν (cf. κενός), *empty; without booty, empty-handed* (Β 298).

κενέων, -ών, δ (cf. κενέός, empty), *hollow between hips and ribs; belly.*

κέραμε †, imperat. of κεραίω = κεράνυμι, *mix*, I 208.

κεραΐω (κέρω), partic. κεραΐων, pass. κεράζομένος, fut. infin. κεραΐζεσθαι, *destroy, ravage, despoil, plunder.*

κεραμεύς †, δ, *potter*, Σ 601.

κέραμος, δ, *pot, jar for wine.*

κέρας, adj. (κέρας, 'horn'), *horned.*

κερδαλεό-φρον, -ον (φρέν-ες), *greedy-hearted, then cunning, crafty.*

κερδῶν, -ον (κέρδος, *gain*), *more advantageous, more profitable, better*, X 108.

κερδο-σύνη, ή (κέρδος, *gain*, plur. *crafts*), *cunning, craft.*

κερκίς, -ίδος, ή, *shuttle, a long rod or needle, to which the "shot-thread" or woof was fastened.*

κερ-τομέ (κέρω, κέρ-σαι), partic. -έων, -έοντες, *vex, torment.* Cf. Π 261.

κερ-τόμος, -η, -ον (κέρω, κέρ-σαι), *cutting, vexatious; neut. plur. as substant., cutting words, insults, taunts.*

κεύθω, τό (κεύθω), *hidden place, depth of the earth.*

κεύθω, subj. κεύθη, imperat. κεύθε, imperf. ἐκευθού (Γ 453), perf. κέκευθεν, *hide, conceal.*

κεφαλή, ή, *head; stature* (Γ 168, 193); *life* (Σ 82); *soul, comrade* (Σ 114); *throat* (Π 77). Gen. κεφαλῆφιν (Π 762).

κεχαρισμένα, -ε, see χαρίζομαι.

κεχαροάτο, see χαίρω.

κεχολωμένος, κεχολώσεται, κεχολέσθαι, see χολῶ.

κέχυτο, see χέω.

κηράμενος, κήραστο, see καλε.

κηδείους †, adj., *dear*, T 294.

κηδιστος, -η, -ον (*κῆδος*), *dearest, nearest*, as objects of care.

κῆδος, τό, *care; sorrow, distress, trouble.*

κῆδω (cf. *κῆδος*), subj. *κῆδρ*, infin. *κηδέμεν*, partic. *κηδών*, mid. *κηδέται*, partic. *κηδωμένη*, -δμενοι, imperf. *κῆδετο*, *trouble, vex, injure*; mid. *trouble oneself for, care for* (w. gen.), *be distressed*.

κῆρα, τά, shafts, arrows.

κηλεύει †, adj., *blazing*, O 744.

κήλεος, dat. -έφ (*καλώ*, aor. infin. *κῆ-αι*), *blazing*.

κῆρ, -εις, -ή, κῆρα, ἡ (*κείω, κέρσων*), *the individual fate or lot of death, death, doom; personified, goddess of death* (§ 535).

κῆρ, κῆρος, κῆρι, τό (Lat. *cor*), *heart*.
Loc. *κηρόδι*, *in the heart* (I 300).

κηρυξ, -ύκος, δ, *herald.*

κηρύσσω (*κηρυξ*), imperf. *ἐκήρυσσον, proclaim* as herald; summon.

κῆται, see *κείμαι*.

κηρόδει †, adj., *fragrant*, Z 483.

κηρώεις, -εσσα, -ειν = *κηρόδης, fragrant*.
Perhaps, however, *vaulted*.

κιθάριζε †, imperf., *played on the cithara*, § 570.

κιθαρις, ἡ, cithara, lyre.

κιλῆτικω (*καλέω, κέ-κλη-κα*), infin. -έμεν, partic. -ουσα, imperf. *κικλοσκειν, call, call by name, summon.*

ΚΔικες, -ειν, οι, *Cilic'ians, a people dwelling in the so-called plain of Thebe.*

ΚΔλλα, Cīlla, town of the Troad.

κτύνει (Lat. *cīēō*), aor. subj. *κινήση*, pass. aor. *κινήθη*, *ἐκινήθεν*, partic. *κινηθέντος, set in motion, stir, drive, banish, disturb; pass. stir, start, move.*

κίρκος, δ, hawk.

Κισσοτής †, *daughter of Cis'ses* (a ruler in Thrace), Z 299.

κιχάνω, imperf. (*ἐκιχάνειν*), 2 aor. indic. [*ἐκιχήνη*], subj. *κιχέιω* (cf. § 149), opt. *κιχεῖν*, also 2 aor. indic. *κιχόν* (probably later); mid. pres. *κιχάνωμαι*, fut. *κιχήσεται*, infin. *κιχήσεσθαι*, aor. *κιχήσατο*, subj. *κιχήσομαι*, *find, overtake, come upon.*

κίλος, partic. *κιλών, -ότες, -οῦσα*, imperf. *κίλε, κιλον, go, go away.*

κλαγγή, ἡ (*κλάσσω*), *clang, twang, outcry, clamor.*

κλαγγηδόν †, *with clamor, noisily*, B 463.

κλάσσω, partic. *κλάσσοντε*, aor. *ἐκλαγξαν*, perf. partic. *κεκληγός, κεκλήγοντες, clang, screech, scream, cry out; rattle.*

κλάσσω, opt. *κλάσσοισθα*, imperf. *κλαίει*, fut. *κλαίσομαι, -ονται, lament, wail; weep for, bewail.*

κλατός, -ή, -όν (cf. *κλέος*), Lat. *in-clutus*, *celebrated, renowned, famous; excellent, splendid* (*ἐκατόνταθην*).

Κλεοπάτρη, dat. -η †, *Cleopatra*, daughter of Idas and Marpessa, and wife of Meleager, I 556.

κλέος, τό (cf. *κλέω*), *that which is heard, fame, news, rumor; glory, renown; plur. κλέα, glorious deeds.*

κλέπτη †, τῷ, *thief*, Γ 11.

κλέπτει, imperat. *κλέπτε, steal; harbor stealth, deceive*, A 132.

κλήθην †, adv., *by name*, I 11.

κλητές, -όδος, ἡ (Lat. *clāvis*), (1) *bolt to fasten door*; (2) *key, a hook to push back the bolt*; (3) *collarbone*, X 324; (4) “oar-pin,” *tholepin*.

κλήρος, δ, lot, a marked pebble, or piece of wood, etc.

κλητός, -ή, -όν (*καλέω, κε-κλη-μένος*), *called, chosen* (men, I 165).

κλίνω, aor. partic. *κλίνασα, κλίναστες*, pass. perf. *κεκλίσαται*, partic. *κεκλιμένοι*, aor. *ἐκλίνθη*, *make to bend, lean; pass. be bent, be propped, lean, rest; bend to one side* (Γ 360). *τὰλιν κλίνασα, bend back, avert (βέσσε)*, Γ 427.

- κλιστή,** ἡ (κλίνω), *hut, lodge, cottage.*
- κλιστή-θεν,** adv., *from the hut or lodge.*
- κλιστήρ-θε,** *to the lodge.*
- κλιστός,** δ (κλίνω), *easy-chair, with support for back.*
- κλονέω** (κλύνως), partic. -έων, *drive in wild flight;* pass. κλονέυσται, imperf. κλονέσσοτο, *be driven wildly, be huddled in confusion.*
- κλόνος,** δ, *thronging in confusion, tumult or press of battle; confusion* (π 729).
- Κλυμένη,** Clym'ene, (1) a maid of Helen, Γ 144 (†); (2) a Nereid, Σ 47 (†).
- Κλυταμνήστρη,** Clytaemnes'tra, wife of Agamemnon. Cf. note on A 118.
- Κλυτός,** Clyt'ius, a Trojan, son of Laomedon and brother of Priam.
- κλυ-τός,** -ή, -ην (κλή-ω, Lat. *in-clutus*; cf. κλεψός), *celebrated, renowned, famous; excellent, splendid.*
- κλυτο-τέχνης,** δ (τέχνη, art), *renowned artisan, famous for his art.*
- [**κλύνω**], 2 aor. έκλυνον and κλύνον, imperat. κλύθε (§ 186, 9). κλύτε, also reduplicated κέκλυτε, *hear, listen to* (w. gen.); hárkēn to (w. gen.).
- κνέφας,** τό (cf. δνοφ-ερός), *darkness, evening, twilight.*
- κνήμη,** ἡ, *shin, calf of leg.*
- κνημῖς,** -ῖδος, ἡ (κνήμη), *legging or greave,* Introduction, 30.
- κνέση,** ἡ, *fat of sacrificial animal; fat arising from the burning fat.*
- Κνωσός,** Cno'sus, city of Crete.
- κοῖλος,** -η, -ον, *hollow.*
- κοιμάω** (cf. κεῖμαι), *lull to sleep:* mid. κοιμάτο, -ῶντο, aor. κοιμήσασθο, imperat. κοιμήσασθε, pass. aor. partic. κοιμηθέντες, *lay oneself to rest, lie, sleep.*
- κοιράνω** (κοίρανος). -έουσι, partic. -έων, *act as lord, rule.*
- κοίρανος,** δ, *lord, ruler, commander.*
- κολεόν,** -οῦ, τό, *scabbard of sword.* Cf. κουλεόν.
- κολλητός,** -ή, -όν, *well joined, firmly fastened, strongly framed.*
- κολονός** †, adj., *docked, headless.* Π 117.
- κόλπος,** δ, *bosom of the person; fold of garment over bosom, often made ample by drawing up the dress through the girdle; bosom of the sea (i. e. depth); bay.*
- κολόνη,** ἡ (Lat. *col-lis*), *'hill,' mound.*
- κολφόν** †, τόν, *a brawl,* A 575.
- κομάω** (κόμη), partic. -στρε, *wear long hair; long-haired.*
- κόρη,** ἡ (Lat. *coma*), *hair of head.*
- κομίζω,** imperat. κόμιζε, aor. ἐκόμισσεν, κόμισαν, *care for, tend, attend to; carry away;* mid. aor. κομίσασθο, opt. κομίσαμο, *care for, carry away.*
- κοναβίω,** aor. κονδύνησε, -ών, *resound, clash, rattle.*
- κοναβίζω** (cf. κοναβίω), imperf. κονδύνησε, *resound.*
- κονίη,** ἡ (κόνις), *dust;* when the word occurs in sixth foot, it has long iota.
- κόνις,** -ίος, ἡ (Lat. *cinis*), *dust, ashes.*
- κοντ-σαλος,** δ, *cloud of dust.* Χ 401.
- κονίω** (κόνις). *raise a dust, cover with dust;* pass. plurperf. κεκνύτο, *was covered with dust.*
- Κοπρέας,** -ῆος, Co'preus, herald of Eurystheus.
- κόπτρος,** ἡ, *dung; dirt, dust* (Χ 414); cow-yard (Ξ 575).
- κόπτετο,** imperf. κόπτε. mid. aor. κόψατο, *strike, smite, beat; hammer, forge* (Ξ 379).
- κορέννυμι,** aor. opt. κορέσσειν, *sate, satisfy;* mid. aor. κορεσσόμεθα, subj. κορέσσαται, perf. κεκόψηθε, *sate oneself, have one's fill, have enough.*
- κορθύνεται** †, pres. indic., *takes on a crest, towers up,* I 7.
- κορυθάτη** †, adj. from κορυθάξ. *helmet-shaking,* Χ 132.

κορυθαίλος, -ον (cf. αἴλος), *helmet-shaking, with waving plume.*

κόρυφα †, *τὰ, peaks, perhaps knobs, carved of wood, that decorated the ends of the sterns of Homeric ships,* I 241.

κόρυς, -υθος, ἡ (κάρη), helmet, Introduction, 33.

κορύσσων (κόρυς), arm, equip, marshal, set in array (πόλεμον); mid. imperf. κορύσσετο, aor. partic. κορυσάμενος, equip or arm oneself; pass. perf. partic. κεκορυθμένον, -α, tipped with bronze, of a spear.

κορυστής, δ (κορύσσων), armed man, helmed.

κορυφή, ἡ (cf. κόρυς, κάρη), crown, top, peak of mountain.

κορωνίς, used in dat. plur. only, κορωνίσ(ν), curved in bow and stern.

κοσμέω (κόσμος), mid. aor. partic. κοσμημένος, pass. aor. 3 plur. κόσμησεν, arrange, set in array, marshal, like Attic διατάττω.

κοσμήτηρ, -ορος, δ (κοσμέω), marshal, commander.

κόσμος, δ, order; κατὰ κόσμον, according to order, in order, properly, decorously.

κοτέω (κότος), partic. κοτέοντε, -ει, mid. imperf. κοτέοντε, aor. κοτεσσαμένη, be angry, be wrathful, bear a grudge.

κότος, δ, grudge, spite, rancor.

κοτύλη, ἡ, small cup (X 494); socket, hip-socket (E 306 f.).

κουλέον, τό, scabbard of sword. Cf. κολεόν.

κούρη, ἡ (fem. of κούρος), girl, maid, daughter; used of young married women as well as of maidens.

Κούρητες, -ων, Cure'tes, a people of Aetolia.

κουρδίος, -η, -ον (κούρος, κούρη), wedded, lawful. But the meaning is doubtful.

κούρος, δ, lad, youth; son.

Κόδων, Co'on, a Trojan, son of Antenor.

κραδίη, ἡ (cf. καρδīη and § 58), heart.

κραίνω (cf. Lat. creō), aor. imperat. κρῆνον, infin. κρηῆναι, accomplish, bring to pass.

κραίνω, same as κραίνων. Fut. infin. mid. w. pass. sense κραίνεσθαι, will be accomplished.

κραυτός, -ή, -όν, rushing, swift.

Κρανάνη, dat. -η τ, Cran'aē, island, unknown except as mentioned Γ 445.

κρανάός, -ή, -όν, rocky, rugged.

κρανίεσθαι, see κραίνω.

κράνεια, -εῖς, ἡ, cornel-tree.

κράταός, -ή, -όν (κράτος), strong, mighty.

κρατέρος, -ή, -όν (κράτος), strong, mighty; violent, harsh, fierce. Cf. καρτέρος and § 58.

κρατερ-ἄνυξ plur. -άνυχες (ἄνυξ, nail, claw), strong-hoofed.

κρατερώς, adv., sternly, firmly, stoutly, π 501.

κρατευτάνων †, τῶν, props, very likely stones used as supports for the ends of spits, I 214.

κρατέω (κράτος), -ει, infin. κρατέειν, have power over, be lord over, be superior, conquer.

κράτη, κράτος, see κάρη and § 100.

κράτος, τό, strength, might, victory. Cf. κάρος and § 58.

κρέας, τό (Lat. carō), plur. κρέα, flesh, meat.

κρέτον †, τό, dresser for meat, I 206.

κρέουστα †, queen, X 48.

κρεστσών, -ον (κάρτος), comparat. adj., more powerful, mightier, superior.

κρεών, gen. plur. κρειώντων, ruling, lord, ruler, king.

Κρέων, -οντος †, Cre'on, a Greek, father of Lycomedes, I 84.

κρήγυνον †, adj., good, A 106.

κρή-βενον, τό (κάρη and δέω, bind), head-band, head-dress, veil; see

- Introduction, 21. See also note on π 100, *κρήδεια λένεμεν*.
κρητης, *κρήτον*, see *κραυάνων*.
κρήνη, *ἡ*, *spring* of water.
Κρήτες, *-τῶν*, *Cre'tans*, inhabitants of the island of Crete.
- Κρήτη** *θεοί* *ἥ*, adv., from *Crete*, Γ 233.
- κρητήρ**, *-ῆρος*, δ (*κερδονύμι*), *mixing-bowl* for mixing wine with water. While the proportions of wine and water of course varied, a common mixture (in classical times) was two parts of wine and three of water (cf. Aristophanes, *Knights*, 1187).
- κρίκε** *†*, 2 aor., *creaked*, Π 470.
- κρίνω** (Lat. *cerno*), imperat. *κρίνε*, partic. *κρίνοντες*, aor. *ἔκρινεν*, partic. *κρίνεις*, *separate*, *pick out*, *select*; *marshal*, *arrange* (Β 446); mid. *κρίνονται*, subj. *κρίνθεισθα*, aor. partic. *κρίνθεντος*, *choose or select for oneself*; *strive together*, *seek a decision in war* (Β 385).
- κροαλνων**, partic., *stamping*, *galloping*.
- κροκό-πεπλος**, *-ον*, *with saffron-colored robe*.
- Κρονίδης**, δ, *Cron'ides*, son of *Cronus*, Zeus.
- Κρονίων**, *-ίωνος*, *Cron'i on*, son of *Cronus*, Zeus.
- Κρόνος**, δ, *Cro'nus*, father of Zeus.
- κρόταφοι**, οἱ, *temples* of the head.
- κρουνός**, δ, *spring* of water.
- κρύβθα** *†*, adv., *without the knowledge of*, Σ 168.
- κρυψός**, *-ῆ*, *-δν*, *icy*, *chill*.
- κρυόεις**, *-εσσα*, *-εν*, *icy*, *chill*, *causing chilly fear*, *horrid* (Ζ 344).
- κρυπτάδιος**, *-η*, *-ον* (*κρύπτω*), *secret*; neut. plur. *secret thoughts or plans*.
- κρύπτω**, aor. infin. *κρύψα*, *hide*.
- κρύσταλλος**, δ (Lat. *crūsta*), *ice*.
- κταμένης**, *κταμένοις*, κτάνον, see *κτείνω*.
- κτάομαι**, aor. *ἔκτησατο*, perf. infin. *ἔκτησθαι*, *acquire*, *perf. possess*.
- [κτάση], only dat. plur. *κτεάτοσσω* (*κτάσμα*), *possessions*.
- κτεάτιζω** (κτάρ), aor. *κτεάτισσα*, *acquire*, *win*.
- κτείνω**, imperf. *κτείνον*, fut. *κτείνεις*, -ει, infin. *κτείνειν*, partic. *κτείνοντα*, aor. *κτείνας*, *ἔκτεινεν* and *κτείνει*, subj. *κτείνηγ*, infin. *κτείναι*, partic. *κτείνας*, 2 aor. *ἔκτεινες*, -ε(ν), *κτάνον*, infin. *κτάμεναι*, mid. 2 aor. partic. *κταμένου*, -ης, in pass. sense; *pass.* pres. partic. *κτεινόμενος*: *kill*, *slay*. *κτετέλλω*, infin. -έμειν, *bury with honors*.
- κτερίζω**, fut. *κτεριώ*, -οῦσιν, same as *κτερίζω*, *bury with honors*.
- κτῆμα**, -ατος, τό (*κτάσμα*), *possession*; plur. *possessions*, *treasures*.
- κτήσις**, -οις, ἡ (*κτάσμα*), *goods*, *possessions*.
- κτητοί** *†*, verbal, *to be acquired*, Ι 407.
- κτόλος**, δ, *ram*.
- κύάνεος**, -η, -ον (*κύανος*), *made of κύανος* (Σ 564); *dark blue*, *dark*, *black*.
- κυανό-πράφος**, -ον, *dark-prowed*.
- κύανος**, δ, formerly interpreted *blue steel*, but more probably *smalt*, *blue glass* (cf. note on Σ 564).
- κυβερνήτης**, δ (Lat. *gubernātor*), *steersman*, *pilot*, Τ 43.
- κυβιστάω**, -ῃ, *tumble head-foremost*, *throu a somersault*, *tumble*.
- κυβιστητήρ**, *-ῆρος*, δ, *diver* (Π 750), *tumbler* (Σ 605).
- κύδανω** (*κύδος*), imperf. *κύδανε*, -ον, *give honor or glory to*; *glorify*.
- κύδαλμος**, -ον (*κύδος*), *glorious*; *noble (heart)*.
- κύδη-άνερα**, accus. -ον (*ἀνήρ*), *man-glorifying*, *man-ennobling*.
- κύδιας** (*κύδος*), partic. -δεν, *be proud*; *step or move proudly*.
- κύδιστος**, -η, -ον (*κύδος*), superl. adj., *most glorious*, *most exalted*.
- κυδομός**, δ, *tumult* of battle, *confusion*. Personified, Σ 535.

κύδος, τό, *glory, grandeur, honor.*
 κυδ-ρός, -ή, -όν (*κύδος*), *noble, august.*
 κυκάω, *pass. aor. κεκύθησαν, stir up, throw into confusion.*

κύκλος, δ, *ring, circle; wheel; plur. κύκλοι and κύκλα (τό).* In the meaning *wheels* the latter form is used (cf. § 375).

κύκνος, δ (*Lat. cygnus or cūgnus*), *swan.*

κυλίνω, *roll; mid. partic. κυλινθόμενος, -μένη, roll oneself, roll, roll over.*

κυλλο-ποδῶν (*κυλλός, crooked, and πόδος*), *crook-footed, limping.*

κύμα, -άτος, τό, *wave, billow.*

Κύμοβόκη †, *Cymod'oce, a Nereid, X 39.*

Κύμοβόλη †, *Cymoth'oē, a Nereid, X 41.*

κυνέτη, ἡ, *helmet; Introduction, 33, 34.*

κύνεος †, adj., *shameless, I 373.*

κυνέω, aor. κύσε, *kiss.*

κυν-άπτα †, *dog-eyed, hound, i. e.*

shameless, A 159.

κυν-άπτις, -όνος (*κύων and ἄψη, eye, face*), adj. fem., *dog-eyed, shameless.* Cf. κυνάπτα, A 159.

κύπελλον, τό, *goblet, cup.*

Κύπρις, *Cy'pris, an epithet of Aphrodite, from the island of Cyprus, an especial seat of her worship.*

κυρτός, -ή, -όν (*Lat. cur-vus*), *bent, rounded.*

κύρω, aor. partic. κύρτας, *mid. pres. κύρεται, fall in with, light upon.*

κύστε, see κυρτός.

κύων, κυνός, etc., voc. κύων, δ, ἡ (*Lat. canis*), *dog; also used as a word of reproach for a shameless person.* κύων, *Ὀπλιώνος, dog of Orion, dog-star (*Sirius*).*

κύωσ, τό (*κέμαι*), plur. κύεα, *fleece.*

κυκύτης, δ (*κεκύων*), *wailing, moaning.*

κυκύων, imperf. ἐκύκνε, aor. κάκυσεν, partic. κωκύσασα, *shriek, wail, lament.*

κύπη, ἡ (cf. Lat. *capulum*, Eng.

'haft' or 'heft,' 'heave'), *handle, hilt of sword.*
 κυπή-εις, -εσσα, -ει, *hilted.*

Λ—λ

λᾶας, dat. λᾶ, accus. λᾶων, dat. plur. λᾶσσοι, δ, *stone.*

λάβε(ν), etc., see λαμβάνω.

λάθρος, -η, -ον, *violent, furious.*

λαγχάνω, 2 aor. λαχον, partic. λαχόντα, reduplicated 2 aor. subj. λελάχωσι, *obtain by lot, or for one's portion; reduplicated 2 aor. make one to share in, give one his portion of (τύρδης).*

λαγώσ, δ, *hare.*

λαερτιάδης, *son of Laer'tes, Odysseus.*

λαζομαι, opt. 3 plur. λαζοίστο, imperf. λαζέρο, *take, grasp, seize; bite (δόξε, with the teeth).*

λάθε(ν), etc., see λανθάνω.

λαθ-κηδέα †, adj., accus. sing. of λαθικῆδης, *causing to forget care, sooth-ing, X 83.*

λαμβός, δ, *throat.*

λαΐνεοι †, adj., of stone, X 154.

λάνος, -ον (*λᾶς*), *of stone.*

λαστήιον, τό, *untanned skin used as a shield: Introduction, 28.*

λαυψτήρος, -ή, -όν, *nimble, swift.*

Δακεδαίμον, -ονος, ἡ, *Lacedae'mon, Laconia, kingdom of Menelaus.*

λαμβάνω, 2 aor. λαβε and λλαβε, λάβε(ν), subj. λαβηρ(σι), opt. λαβοι, imperat. λαβε, partic. λαβόν, -οίσα, *take, seize, grasp; receive.*

λαμπτεάω (*λάμπω*), partic. λαμπτεόντι, *shine, gleam.*

Δάμπτος, *Lam'pus, son of Laomedon and brother of Priam.*

λαμπτρός, -ή, -όν (*λάμπω*), *bright, shin-ing, splendid (II 218).* Superl. λαμπτρότατος.

λάμπω (cf. Eng. 'lamp'), imperf. λαμπτε, mid. pres. partic. λαμπτόμε-

νος, imperf. (ἀ)λάμπετο, λαμπέσθη, shine, gleam.

λανθάνω (Lat. *lateō*), 2 aor. ἔλαθε and λάθε(ν), subj. λαθρός, opt. λάθοι, partic. λαθόν, escape the notice of; with partic., do a thing unawares, secretly; mid. 2 aor. λάθητο, subj. λαθωμαι, reduplicated imperat. λελαθέσθω, perf. partic. λελασμένος, forget (often w. gen.).

λάξ (cf. Lat. *calx*), adv., with the heel.

Δαοδίκη, (1) *Laodice*, daughter of Priam and Hecabe, and wife of Helicaon, Γ 124, Ζ 252; (2) another *Laodice* was the daughter of Agamemnon, Ι 145, 287.

Δαοθόν, *Laoth'oē*, daughter of Altes and mother of Lycaon and Polydorus, by Priam.

Δαομεδοντιάδης, son of Laomedon, Priam (Γ 250).

λᾶς, δ, people, soldiery, soldiers, men. Cf. § 77.

λαοφόρον †, adj., people-bearing, public. Ο 682.

λατάρη, ḥ, flank, the soft side of the body below the ribs.

λάρναξ, -ακος, ḥ, chest, box.

λάσιος, -η, -ον, hairy, shaggy; λάσια στήθεα, a mark of manliness, strength, and courage.

λάσκω (Lat. *loquor*), sound, crackle, etc., perf. partic. λεληκός (w. δξύ), with shrill cry, Χ 141.

λαυκανή, ḥ, throat, gullet, Χ 325.

λαφύσσω, gulp down, greedily devour, imperf. 3 dual λαφύσσετον for λαφυσσέτην, Ζ 583.

λάχνη, ḥ (cf. Lat. *lana*), wool, woolly hair.

λαχνή-εις, -εσσα, -εν (λάχνη), hairy, shaggy.

λαχόντα, see λαγχάνω.

λάψουρες †, fut. partic. of λάπτω, to lap, Π 161.

λέβης, -ητος, δ, caldron.

(a) **λέγω**, imperf. λέγε, tell over, recount; pass. aor. ἐλέχθην, was

numbered, Γ 188. But cf. note.— Same word as the following:

(b) **λέγω** (cf. Lat. *legō*, collect), mid. or pass. subj. λεγάμεθα, let us be gathered, but cf. note, Β 435; aor. infin. mid. λέγασθαι, to gather themselves, to assemble, Β 125.

λεῖβος (Lat. *libō*), infin. λειβέμεν, partic. λειβων, imperf. λεΐβε, pour, pour out as a libation, shed δάκρυα.

λεμένον, -ώνος, δ, meadow.

λεισούν, see λέων.

λεῖπω (Lat. *linguo*), imperf. λειπον, -ε, λεῖπε, fut. infin. λειψειν, 2 aor. λίποι, λίπε(ν), λίπε(ν), λίπιον, subj. λίπη, opt. λίποιτε, λίποιεν, imperat. λίπετε, partic. λιπών, -ώνα, perf. λέλοπειν, leave, leave behind, abandon; mid. (or pass.) λειπεσθαι, 2 aor. λιπόμην, λίπετο, opt. λιπούμην, λίποιτο, perf. infin. λελείψθαι, partic. λελειψμένοι, be left behind (for the aor. cf. § 185); pass. 2 aor. λίπειν = διληγον, Π 507.

λεπρό-εις, -εσσα, -εν (λεπρον, lily), delicate; perhaps shrill, clear, Γ 152.

λεπτότος, -η, -όν, see ληπτός.

λέκ-τρον, τό (λεχ of λέχ-ος, λέκ-το, etc.), bed.

λελασμένος, see λανθάνομαι.

λελάχωστ, see λαγχάνω.

λεληκώς, see λάσκω.

λελοιπεν, see λείπω.

λεξισθων, λέξο, λέξι, λέξον, see root λεχ.

λέπαδνα, τά, breast-bands of the Homeric horse, Τ 393.

λεπταλέη †, adj., delicate, soft, Ζ 571. λεπτός, -η, -όν (λέπω, peel), peeled, fine, delicate.

λεσβίς, accus. plur. Λεσβίδας, Lesbian women.

λεσβό-θεν †, adv., from Lesbos, Ι 684.

λευκόβος, *Les'bos*, island in the Aegean sea.

λευγαλέος, -η, -ον (λυγρής), wretched, miserable.

λευκόστιπδα †, adj. accus. sing. masc., with white shield, X 294.

λευκός, -ή, -όν (cf. λεύσσω and Lat. *lūx, luceō*), bright, white.



HARNESS OF THE HOMERIC HORSE.

Restoration by W. Reichel. (*Hom. Waffen* 2, Fig. 91.)

λευκόλένος, -ον (ἀλένη, elbow, fore-arm), white-armed, Introduction, 20.

λεύσσω, look, see.

λεχ (cf. λέχος, bed, λέχος, ambush, ἀλοχος, wife, Lat. *lectus*, Eng. 'lie, i. e. rest), aor. imperat. act. λέξον, make to lie down; mid. aor. ἀλέξατο, imperat. λέξεο (§ 153), λεξάσθων, 2 aor. imperat. λέξο, lie down, lie asleep. Note on I 67.

λέχος, τό, bed, couch, bier. Dat. plur. λέχεσσον or λεχέσσον. Note on § 233.

λέχος-θε, to the bed.

λέων, -οντος, δ (Lat. *leō*), 'lion.'—Dat. plur. λείουσιν (O 592) and λέουσι (X 262).

λήγω (Lat. *langueō*), imperat. λῆγε, infin. ληγέμεναι, partic. λήγοντα, imperf. λῆγε, fut. λήξω, aor. opt. λήξειν, leave off, cease.

ληθή †, ή, forgetfulness, B 33.

ληθώ (Lat. *lateō*), imperf. λῆθε, escape the notice of; mid. ληθεῖαι, imperf. (ἐ)ληθετο, forget. Compare λαθάνω.

ληζομα (ληής), aor. λησσατο, win as spoil.

λημον, τό, crop, the standing grain of the field.

ληής, -ιθος, ή, booty, spoil.

ληστός or **λειστός**, -ή, -όν, verbal of ληζομαι, to be won as spoil, I 408.

Λήμnos, *Lem'nos*, island of the Aegean.

ληξειν, λήξω, see λήγω.

Δητά, -οῦς, *Le'to*, mother of Apollo and Artemis, by Zeus. See § 94.

λιάσσω, aor. λιάσθης, partic. λιασθεῖς, bend to one side, retire, withdraw.

λιαρός, -ή, -όν, warm.

λίγη (λιγύς), adv., shrilly, loud.

λιγέω, adv. of λιγύς, in a loud, clear tone; loud, clearly.

λιγύς, -εῖα (or λιγεία), -έ, clear-sounding, clear-toned, whistling (ἀνέμων, O 620).

λιγύφθογγος, -ον (φθυγγή), clear-voiced, loud-voiced.

λίην, very, exceedingly; καὶ λίην, assuredly, A 553.

λίθος, -οι, δ, stone, rock.

λιλαόμα, -εῖαι, desire, yearn for eagerly, w. infin. or w. gen.

λιμήν, -ένος, δ, harbor.

Διμνώρεια †, *Limnoreī'a*, a Nereid. § 41.

λίνον, -οιο, τό (Lat. *linum*), linen.

λίνον †, τόν, Linus-song, Z 570.

λίπα, λίπ', adv., sleekly, richly (with oil).

λιπαρο-κρήδεμνος †, adj., with glistening veil, Z 382. Cf. Introduction, 21.

λιπαρός, -ή, -όν (λίπα), shining with oil, sleek, rich (I 156), shining white.

λιπε(ν), λιπετε, λιπη, λιπούτε, λιπον, etc., see λείπω.

λέων, δ, *lion*; an epicene noun, used for the lioness, probably, in § 318.

λισσομαι (λιτή), imperf. **λισσερο**, (ἐλ)-
λισσοντο, iterat. **λισσέσκετο**, aor.
imperat. **λισται**, 2 aor. infin. λιτέσθαι,
beseech, entreat, pray or beg for.

λιτάνευο (λιτή), imperf. (ἐλ)λιτάνευε,
beg, beseech.

λιτέσθαι, see **λισσομαι**.

λιτή, ḥ, *prayer*; personified in plur.,
I 502.

λιτη, dat. sing. of neut. substant.,
linen, § 352.

λοετρά, -ῶν, τά (λοέω, λοέω, Lat. *lavō*),
baths, bath.

λοετροχόος, -ον (χέω), *bath-pouring*;
w. τρίποδα (§ 346), a tripod with
water for the bath: i. e. a kettle
with three feet, in which water
for the bath was warmed.

λοιβή, ḥ (λείβω), *libation*.

λογύος, -η, -ον (λογύδος), *destructive*,
deadly, *dreadful*.

λοιγός, δ (cf. λυγρός), *destruction*,
ruin.

λοιμός †, δ, *pestilence*, A 81.

λούω (for λέβω, Lat. *lavō*), aor. **λοῦσεν**,
λοῦσσαν, imperat. **λούσον**, infin. **λοῦσαι**,
wash, bathe; mid. pres. infin.
λούεσθαι, bathe oneself.

λόφος, δ, *plume of horse-hair*, on hel-
met; Introduction, 38.

λοχάω (λόχος), aor. infin. **λοχῆσαι**, lie
in ambush.

λόχονθε, adv., *to ambush*.

λόχος, δ (cf. λέχος), an *ambush*.

λογυρός, -η, -ον (cf. λενγαλέος, λο-
γυος, and Lat. *lūgeō*), *mournful*,
wretched, *miserable*, *grievous*.

λόθρον, τό, or **λόθρος**, δ (cf. Lat.
lutum), *desfilment*, *filth*: gore.

Δυκέων, -ονδος, *Lyc'ia*: (1) father of
Pandarus (E 276, 283); (2) son of
Priam and Laothoë (Γ 333, X 46).

Δυκίη, *Lyc'ia*, district of Asia Minor.

Δυκῖοι, *Lyc'ians*, allies of the Tro-
jans.

Δυκομήθης, accus. -εα, *Lycome'des*,
son of Creon, from Boeotia.

λίκος, δ (Lat. *lupus*), *wolf*.

λίματα, τά (λούω, cf. Lat. *lutum*),
things washed away, offscourings,
defilements; see foot-note on Α
314.

Δυρνηστός, *Lyrnes'sus*, town of
Mysia, opposite Lesbos.

λίστις, -ιος, ḥ (λίνω), *ransoming*.

λίστα, ḥ, *rage*, *madness of war*.

λίνω (Lat. *linū* and *so-linō*), subj. **λινεῖν**,
imperf. **λίνω**, fut. **λίνεται**, aor. **λινός**,
λινόσειν, λινή, **ξλινσαν**, λινσαν, imperat.
λινοι, infin. **λινσαι**, loose, unloose,
let go, set free, dismiss; unyoke;
destroy; make loose γοντατα, κτλ.,
i. e. weaken, in death.—**Mid.** fut.
λινσμενος, aor. **ξλινσαο**, get freed for
oneself, ransom.—**Pass.** perf. **λειν-**
ται, **λέινται**, aor. **λιθη**, **λιθεν**, be
freed, be set free; of ropes, be
loosed, be slack.

λινάραι (λινή), aor. opt. **λινθίσαιο**,
bear oneself outrageously, commit
insult.

λινθη, ḥ (Lat. *lābēs*), *outrage*, *dis-*
grace; *scandal*.

λινθίτηρ, δ (λινθίσμαι), *slanderer*.

λινθητόν †, adj., *outraged*, *abused*, *an*
object of abuse, Ω 531.

λινων, -ον, comparat. adj., *more ad-*
vantageous, *better*.

M—μ

μά, particle used in oaths, *verily*,
with accus. In negative sentences
οὐ μά is found. A strong affirmation
is expressed by να μά.

μαζός, δ, *breast*.

μάθον, see **μανθάνω**.

μαμάω (reduplicated from root μα,
cf. μεμάω), *be very eager*.

μανάδι †, τῇ (cf. 'maenad'), *mad*
woman, X 460.

μανωμαι, *rage*, *rave*, *be furious*.
Note on Z 389.

μαίομαι, fut. **μάσσεται**, *seek out*. Note on I 394.

Μαέρα †, *Mae'ra*, a Nereid, II 48.

μάκαρ, -*αρος*, *blessed, happy*.

Μάκαρος †, *τοῦ*, *Ma'car*, a king of Lesbos, Ω 544.

μακρός, -*ή*, -*όν*, *long, high*.—Neut. as adv. **μακρόν**, **μακρά**. With verbs of shouting, *over a wide space, loud*; w. **βιβάς**, etc., *taking long strides*.

μακέν, see **μηκόμαι**.

μάλα, adv., *very, exceedingly, mightily, greedily* (Γ 25), *surely, certainly*.—Comparat. **μᾶλλον**, *more, rather*.—Superl. **μάλιστα**, *most, chiefly, especially, in preference to all others*.

μαλακός, -*ή*, -*όν* (cf. Lat. *mollis*), *soft, mild, gentle*. Comparat. **μαλακότερος**.

μαλερός, -*ή*, -*όν*, *mighty, devouring*.

μᾶλλον, see **μᾶλα** and note on I 300.

μάν (Attic *μῆν*), *surely, certainly, in truth*; cf. § 31.—*ἡ μάν*, *assuredly*.

μανθάνω, 2 aor. **μάθων**, *learn, learn how*.

μαντεύομαι (*μάντις*), *prophecy*.

μάντης, -*ιος* and -*ης*, voc. **μάντη**, δ, *seer, prophet*.

μαντοστόνη, ή (*μάντης*), *seer's art*.

μαραίνω (cf. Lat. *moriōr*), *put out, extinguish*; pass. aor. **μαρανθη**.

μαραίρω, partic. **μαρμαίρωνται**, *shine, gleam*.

μαρμάρεος, -*η*, -*ον* (cf. **μαρμάρω**), *shining*.

μαρμάρω (cf. **μαρμάρω**), adj., *shining, applied to a stone*.

μάρτυραμαι, *fight, contend, quarrel*.

Μάρπητσα, -*ης* †, *Marpes'sa*, daughter of Euenus, mother of Cleopatra, and wife of Idas, I 557.

μάρτυρα, aor. infin. **μάρψαι**, *grasp, overtake*.

μάρτυρος, δ (cf. Lat. *memor*), *one who remembers, witness*.

μάσσοται, see **μαίομαι**.

μάστακα, accus. sing. of **μάσταξ**, ή, *food, I 324*.

μάστιχο (*μάστιξ*), aor. **μάστιξεν**, *whipped, X 400*.

μάστιχ, accus. -*γα*, ή, *whip, lash*.

μάτατον (*μάτην*, *in vain*), aor. *μάτησεν*, *delay or labor in vain, II 474*.

μάχαιρα, ή (*μάχ-ομαι*), *knife, used especially for sacrificing animals*.

μαχέομαι, see **μάχομαι**.

μάχη, ή (cf. **μάχ-ομαι**), *battle, fight*.

μάχομαι, dual **μαχέσθον**, imperat. **μαχέσθω**: also **μαχέομαι**, fut. **μαχέσσομαι**, 3 plur. **μαχέσσονται**, aor. **μαχέσσομένθα**, opt. **μαχέσσονται**, infin. **μαχέσ(σ)ασθαι**: *do battle, fight, contend, quarrel*.

μάψ, adv., *hastily, rashly, in vain*.

μέγα, adv., see **μέγας**.

Μεγάδης, accus. -*δην* †, *son of Me'gas*, Perimus, Ι 695. Cf. § 157.

μεγάθημος, -*ον*, *great-hearted, spirited, brave*.

μεγάλα, adv., see **μέγας**.

μεγαλ-ήτωρ, -*τητρος* (*ήτωρ*), *great-hearted, spirited, proud*.

μεγαλωστή, adv., *over a great space*.

μέγαρον, -*ου*, τό (*μέγας*), *great hall, apartment either of men or of women; plur. house, palace*.

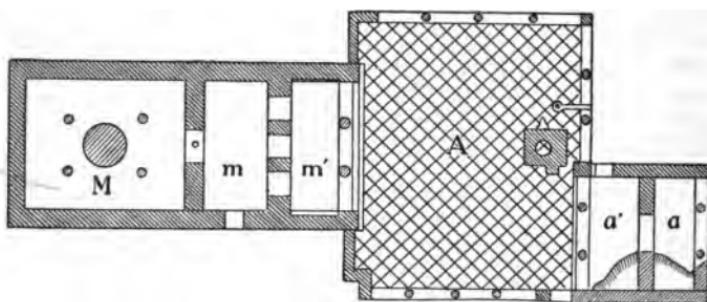
μέγας, **μεγάλη**, **μέγα** (Lat. *magnus*), *great, high, long, mighty, loud of a sound; μέγα φρονέων*, *in high spirits* (X 21); **μέγα** and **μεγάλα**, neut., are used as adverbs.—Comparat. **μεγαλών**, -*ον*.—Superl. **μεγαλώτος**, -*η*, -*ον*.—*Superl. μέγας*.

μέγεθος, τό (*μέγας*), *greatness, height, stature*.

μεδέων (= **μέδων**), *ruling, ruler*.

μέδομαι, opt. **μεδολέτο**, fut. **μεδήσομαι**, *take thought of, consider, bethink oneself of* (w. gen.).

μέδων, -*οντος*, δ (cf. **μέδομαι**), *one that takes thought, leader, counselor, commander*.



PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNS.

(Of the complete design by W. Dörpfeld.)

M = the great hall (*μέγαρον*) of the men, with hearth (*ἴσχάρη*) surrounded by four pillars (*κίονες*).

m = the entrance hall (*πρόδομος*) of the megaron.

m' = the portico of the megaron (*αὐθεντα δώματος*).

A = the courtyard (*αὐλή*), surrounded by

μεθ-άλλομαι, 2 aor. partic. μετάλλυενος, leap after.

μεθέω, μεθέμαι, see μεθίημι.

μεθ-έπω, imperf. μέθετε, go after, follow after; causative, drive (*ἴπτους*) after (*Τυδεῖδην*), E 329.

μεθ-ήμων, -ον (μεθ-ήμι), inactive, negligent, lax, remiss.

μεθ-ήμη, -εῖς (§ 132), partic. μεθίητα, imperf. μεθίει, 2 aor. subj. μεθίω, infin. μεθίμει, let go, give up, abandon; intrans. forbear, be listless, remiss.

μεθ-ομένοις †, imperf., moved among, associated with, A 269.

μέθυ, τό (Eng. 'mead,' Germ. *Meth*; cf. 'amethyst'), wine.

μεθάνω (originally *σμ-*; Eng. 'smile'), aor. μεθίσσεν, smile.

μεζων, see μέγας.

μελια, τά (cf. μέλι), soothing gifts, applied to a bridal dowry.

μελινος, -η, -ον (μελινη), of ash wood, ashen.

μελιχή †, τῆ, mildness, O 741.

μελιχιος, -η, -ον, and μελιχος, -ον (cf. μελια), soft, mild, gentle.

porticoes (*αὐθεντα*), and containing a sacrificial pit.

a a' = two porticoes facing in opposite directions and connected by a double door, through which the courtyard is entered (*αὐλας θύρας*). Such an entrance is called by Homer τὸ πρόδυνον or τὰ πρόδυνα (cf. note on X 86).

μέρομαι (cf. μέρ-ος, portion, μέρος. and Lat. *merēd*), imperat. μέρεσθαι, perf. ἔμπορε, obtain a portion of share in (w. gen.).

μελαν-, -ον, comparat. of μικρός, smaller.

μελαθρον, -ον, τό, roof, dwelling.

μελανόμοι (μέλας), grow dark.

μελάν-δερα †, adj., black-bound; i. e. w. black hilts, O 713.

Μελάνιππος, *Melanip'pus*, (1) a Trojan slain by Teucus, Θ 276 (†); (2) a Trojan slain by Patroclus, Π 695 (†).

μελάν-υδρος, -ον (ὕδωρ), of dark water.

μέλας, μέλαινα, μέλαν, black, dark-colored, gloomy.

Μελέαγρος, *Meleag'er*, son of Oeneus and Althaea. See p. 105.

μέλι, -ετος, τό (Lat. *mel*), honey.

μέλιη, ἡ, ash (the tree): ashen spear.

μελι-ηθής, gen. -έος (ἡδύς), honey-sweet.

μελισσα, ἡ (μέλι), bee.

Μελίτη †, *Mel'ite*, a Nereid, Σ 42.

μελι-φρων, gen. -ονος (φρήν), honey-hearted, sweet.

μέλλω, *intend, be about, generally w. fut. infin., more rarely w. pres.; imperf. was destined or fated; μέλλει, impersonal, is like, is doubtless (= ξουκε). Further, see notes on A 564, B 116, II 46, Z 362.*

μέλος, τό, limb of body.

μέλπηθρα, τά (μέλπω), plaything, sport, Z 179.

μέλπω, celebrate with song and dance, praise in song; mid. ζεμέλπετο, sang.

μέλω, usually in 3 sing. μέλει, 3 plur. imperat. μελόντων, fut. μελήσει, mid. μελήσεται, perf. μέμηλεν, subj. μεμῆληρ, it is a care, a concern; be an object of care to a pers. (dat.). Mid. in act. sense.

(μέμα), μέμακεν, μεμάσθι, μεμάσθις, -νια, perf. w. pres. meaning, strive, desire, be eager, press on. Furnishes plur. forms of μέμονα, which see.

μέμπλεν, see μέλω.

μέμονα (cf. μέν-ος, Lat. mēns, memini), perf. w. pres. meaning, seek, desire, be eager. Furnishes sing. forms for μέμακεν, which see.

μέν = μήν (§ 31), surely, truly, to be sure, certainly; can not always be translated. Sometimes its clause is contrasted with a following one introduced by δι, ἀλλά, ἀτρό, αὐτρό, or αὐτε.—οἱ μέν . . . οἱ δέ, the one party . . . the other, some . . . the others.

μενεῖνω (μέν-ος, μέ-μον-α), aor. μενεῖναι, be angered, be enraged; eagerly desire, be eager.

Μενέλαος, Menelaus, son of Atreus, brother of Agamemnon, and husband of Helen.

μενε-πτόλεμος, -ον, abiding in battle, steadfast.

μενε-χάρητης, plur. -χάρημα, abiding in battle, steadfast.

μενο-εικής, -ές (εἰκάς, partic. of ξουκε), suiting the desire, satisfying, abundant.

Μενούτιδης, son of Menoe'tius, i. e. Patroclus.

Μενούτιος, Menoe'tius, son of Actor and father of Patroclus.

μένος, -eos, τό (cf. μέ-μα-μεν, μέ-μον-α), strength, might; spirit of life; courage; rage, anger.

μένω (cf. Lat. maneo), iterat. imperf. μένενκον, fut. μενέω, -ένοσι, aor. θμεναν, opt. μενειας, imperat. μενε-νε, infin. μενει, stay, make a stand, wait, remain; wait for.

μερμηρίζω, aor. μερμηρίζεν, ponder, consider, be in doubt.

μέροτες, -τών, -τεσσι, mortal (if cognate w. mors).

μεστηγό (μέσος), adv., between, w. gen.

μέσος and μέσος, -η, -ον (Lat. me-dius), middle, middle of, in the middle.—τὸ μέσον, the middle, the space between.

μεσ(σ)ηγό(s), see μεστηγό.

Μεσσηΐδος †, from nom. Μεσσηΐς, Μεσσή'is, a spring, perhaps in Laconia, Z 457.

μέσος, -η, -ον, see μέσος.

μετά, μετ-, μεθ' (before rough breathing), adv. and prep. w. gen., dat., or accus. W. gen. with, among. W. dat. with, among, amid, in. W. accus. into the midst of, after, next to, in, among.—Also accented μέτα, SS 164, 166.

Meaning as adv. into the midst, therewith, among (them).

μετα-δαίνυμα, feast with, dine with, followed by dat.

μετα-κτάθω, imperf. μετεκίαθε, -ον, go or follow after.

μετα-λήγω, aor. partic. μεταλλήξατι, cease from.

μεταλλάω, -ώ, -fs, imperat. μεταλλά, seek after, inquire, question, ask about.

μεταλλήξατι, see μετα-λήγω.

μετάλμενος, see μεθάλλομαι.

μετανάστης, -ου, δ (value), one who has changed his home, a settler, outlander.

μετανίστορας, imperf. μετενίσσετο, go over, pass over.

μεταξύ †, adv., between, A 156.

μεταπρεπές(α) †, adj. accus. of **μεταπρεπής**, conspicuous among, Σ 370.

μεταπρέπεια, be conspicuous among, be eminent among.

μετα-(σ)εβόμαται, imperf. μετεσεβεύνετο, hurry after.

μεταπρέπομαι, 2 aor. (in tmesis) μετά δ ἐτράπετο, turn oneself around (A 199); turn oneself to, give heed to, regard (w. gen.).

μεταυθίσαι, imperf. μετηνόδαι, speak to or among.

μετάφημι, imperf. μετέφη, speak in the midst of listeners; address.

μεταφρασθεῖσθα †, fut., we will consider again, A 140.

μετάφρενον, τό (φρένες), properly the part of the body 'behind the midriff,' the upper part of the back, as used by Homer.

μεταφωνέω, imperf. μετεφώνε(ν), speak in the midst of listeners.

μεταποντος, μετέπεπτε(ν), 2 aor., spoke among, spoke to, addressed.

(1) **μέτε-ειμι** (εἰμι), come after, come later.

(2) **μέτε-ειμι** (εἰμι), subj. **μετέω**, **μετέρων**, infin. **μετέμεναι**, fut. **μετέσσεται**, be among, be between or intervene (B 386).

μετέρχομαι, fut. **μετελεύσομαι**, aor. partic. **μετελθών**, go after (Πάριν); go among (ἀγέληφι).

μετεστενόντο, see **μετα-(σ)εβομαι**.

μετέψη, see **μετέφημι**.

μετεφώνε(ν), see **μεταφωνέω**.

μετηνόδαι, see **μεταυθίσαι**.

μετέπισθε(ν), adv., behind, back; afterward, X 119.

μετοχλίσαι, aor. opt. **μετοχλίσσειε**, move away, push back.

μετέπιτος, -ον (μετεπτον), in the forehead.

μετώπον, τό (εἴ), forehead; front of helmet.

μή, adv. and conj. (in respect to use cf. Lat. *nō*), not, that not, lest (after expressions of fear). Used in prohibitions, exhortations, wishes, conditional clauses, purpose and object clauses, and regularly w. infin.—μή οὐ, lest not. See §§ 198, 195, 196, 201, 218.

μηδεί, nor, and not, not even, cf. μή. —μή δί (as two words), but not. Compare οὐ δί.

μῆδεα, τά (μέδομαι), plans, counsels.

μηδέν †, neut. of **μηδείς**, nothing, Σ 500.

μηδομαι (μέδομαι), think out, devise, plan; imperf. **μηδέτο**, w. double accus., devised . . . for, X 395.

μηκάομαι, 2 aor. partic. **μηκῶν**, bleat, of goats and sheep; then applied to the sounds of other animals; groan, moan, of a horse, Π 469.

μηκ-έτη, no more, no longer; cf. μή.

μηλο-βοτηρίας †, τούς, shepherds, Σ 529.

(1) **μηλον**, τό (Lat. *málum*), apple, fruit.

(2) **μηλον**, τό, generally plur., sheep, or goats, flocks.

μήν, surely, truly. See also ή μήν.

μήν, -νός, δ (Lat. *mēnsis*), 'month.'

μηνιθρός, δ (μηνίω), wrath.

μηνία, τό (μηνίω), cause of wrath, X 358.

μηνίς, -ιος, ή, wrath.

μηρία (μηνίς), rage, be enraged, cherish wrath.

Μηονίη, *Maeō'nia*, later called Lydia, district in Asia Minor.

μηρία, τό (μηρός), thigh-pieces, cf. μηρία.

μηρία, τό (μηρός), thigh-pieces, pieces of flesh which, wrapped in fat, were burnt as a sacrifice to the gods.

Μηρόνης, -άο, *Meri'ones*, son of Mous and companion of Idomeneus.

- μηρός**, -οῦ, δ, *thigh*.
- μήστωρ**, -ωρος, δ (*μήδομαι*), *adviser*, *counselor*, *author*, *promoter*, *exciter*.
- μήτε . . . μήτε**, *neither . . . nor*, cf. μή.
- μήτηρ**, *μητέρος* or *μητρός*, *μητέρι* or *μητρί*, *μητέρα*, *μῆτερ* (*Lat. māter*), 'mother.'
- μητράω** (*μῆτρις*), *think out*, *consider*, *devise*, *advise*, *counsel*.
- μητέρα**, nom. and voc. (*μητέρου*), *counselor*. See § 67.
- μητρόμαι** (*μῆτρις*), aor. subj. *μητρίσομαι*, *devise*.
- μῆτρα**, accus. -ιν, ή, *wisdom*, *cunning*; *counsel*, *plan*.
- μῆτρας**, δ, *mother's brother*, *uncle*.
- μῆχος**, τό, *plan*, *resource*, *means*.
- μίλα**, see § 108, 1.
- μιάνω**, aor. pass. *μιάνθησαν*, *stain*, *soil*, *defile*.
- μίγνυμ** (*cf. Lat. miscēdō*, Eng. 'mix'), mid. 2 aor. *μίκτο*, *pass.* aor. 3 plur. *μιχθεν*, partic. *μιχθεῖς*, 2 aor. *ἔμιγνη*, subj. *μιγέσθω*, opt. *μιγέσθη*, infin. *μιγῆναι*. From **μίσχω**, *imperf. μισχ-* *νων*, mid. pres. subj. *μισχεαν*, *imperf. μισχετο*. *Act.* *mix*, *mingle*, *bring together*; *mid.* and *pass.* *minate* *oneself with*, *join*, *unite with*, *know*; *roll* (*in the dust*).
- μιμάζω** (*μίμω*), *remain*, *tarry*.
- μιμήσκω** (*cf. Lat. mēns, memini*), aor. partic. *μιμήσασα*, *remind* (w. accus. of pers., gen. of thing); mid. pres. imperat. *μιμήσκεσθε*, fut. *μιμήσομαι*, aor. (*ἐ*)*μιμήσατο*, subj. *μιμήσωμαι*, opt. *μιμήσαλατο*, imperat. *μιμήσαι*, partic. *μιμήσαμενος*, perf. *μέμημαι*, fut. perf. *μεμιμήσομαι*, *think of*, *remember* (w. gen.).
- μίμω** (i. e. *μι-μεν-ω*, reduplicated from *μένω*), *remain*, *wait*, *stand one's ground*; *wait for*. Pres. partic. dat. plur. *μιμόντεσσι*, B 296.
- μίν**, enclitic pronoun, accus., *him*, *her*, *it*, § 110 and notes on A 29, 287.
- μίνυνθα**, adv. (*cf. Lat. minus*), *a little*, *for a little time*.
- μινυνθέδιος**, -ον (*μίνυνθα*), *short-lived*. Comparat. *μινυνθειώτερον*, *of short(er duration*, X 54.
- μίσγω**, see *μίγνύμ*.
- μιστύλλω**, *cut into bits*.
- μίτρη**, *belt* of metal; Introduction, 32.
- μινθόμαι** (*cf. μινθίσκομαι*), *imperf. μινθ-* *οντο*, *bethink oneself*, *think of* (*φύγαδε*, *φόβοις*).
- μινθοτή**, fem. adj. (*μινθόμαι*, *wooed*, *wedded*).
- μογέω** (*cf. μόγις*), aor. *ἔμβγησα*, *toil*, *commonly w. cognate accus.*
- μόγις**, adv., *with difficulty*, *scarcely*, *hardly*.
- μόθος**, δ, *tumult*, *battle-din*.
- μοίρα**, dat. -η, ή (*cf. ἔμ-μορε*, *μείρομαι*), *part*, *portion*; *lot*, *fortune*; *fate*. — *κατὰ μοίραν*, *as is meet*, *fitly*.
- μοιρηγένες** †, voc., *child of fortune*, Γ 182.
- μολούσα**, -ούσα, see *βλάσκω*.
- μολτή**, ή (*cf. μέλπω*), *play*, *sing*, *dance*.
- μορ-μέρων** (*cf. Lat. murmur*), partic., *murmuring*, *of water*.
- μόρος**, δ (*ἔμ-μορε*, *μείρομαι*), *lot*, *fate*.
- μόρομος**, -ον (*μόρος*), *fatal*, *fated*; *doomed to die*, X 13.
- Μούλιος**, *Mu'lius*, a Trojan, Π 696.
- μονός**, -η, -ον (*Attic μόνος*), *only*, *alone*.
- Μοστα**, ή, *Muse*, *goddess of epic song*; *generally plur.*
- Μυγδάν**, -όνος †, *Myg'don*, *king of Phrygia*, Γ 186.
- μυελός**, δ, *marrow*.
- μυθίσκω**, iterat. *imperf. μυθέσκοντο*, fut. *μυθήσομαι*, aor. subj. *μυθήσομαι*, opt. *μυθησαμην*, imperat. *μυθησασθε*, infin. *μυθησασθαι*, *tell*, *speak*, *declare*, *explain* (A 74). Note on Σ 289.

μέθος, δ, *word, speech*: see note on A 388, and cf. A 25, 545, Γ 87, Σ 361.

μυῖα, -η, ḥ, *fly*.

μυκάρων, perf. act. partic. *μεμύκως*, *bellow*.

μύκηθμός, δ (*μύκόμαι*), *lowing, bellowing*.

Μυκηταῖος, -η, -ον (*Μυκήτη* or *Μυκῆναι*), *Mycenae'an*.

Μυκήτη-θεν, from *Myce'ne* (also -ae), the city in the Peloponnesus that was the seat of Agamemnon's rule.

Μένης, -ητος, *My'nes*, son of Evenus, once king in Lyrnessus.

Μυρτνή, -ης τ, *Myri'ne*, an Amazon, Β 814.

μύρος, -η, -ον, *countless, measureless*, § 109.

Μυρμδόνες, *Myr'midons*, subjects of Achilles, who lived in Phthia and Hellas.

μύρομαι, *weep with many tears*.

μυχός, δ, *innermost part of house, recess*.

μύω, aor. *μύσαν*, *close, with eyes as subject*, Ω 637.

μύλος, δ, *battle-tumult; the straining, toil, or moil of battle*.

μυωμένονται τ, fut., *will reproach*, Γ 412.

μύρνυχες, accus. -ας (*βρυξ*), epithet of horses, *solid-footed*.

N—ν

ναὶ, *verily, truly*.—**ναὶ μά**, introducing affirmative oath, w. accus., *verily by*, A 234.

ναιεράο (*ναίω*), *dwell*.—**ἐν ναιερούρας** (*δόμους*), *well-situated, comfortable*, Ζ 370.

ναίω, iterat. imperf. *ναίσκε*, *dwell, dwell in, inhabit*.—**ἐν ναιομέντων** (*πολιῶν*), *well-peopled*, Γ 400.

νάπαι, αι, *woodland valleys, dells*, Π 300.

ναῦ-μαχος, -ον (*μάχη*), *suited for naval battle, for sea-fight*.

ναύτης, δ (Lat. *nauta*), *sailor*.

ναῦφις = *νεῶν*, gen. plur. of *νηῦς*, Attic *ναῦς*, *ship*. See §§ 101; 155, 1.

νεαρός τ, adj., *young*, Β 289.

νεαρός, -η, -ον (*νέος*), same as *νεαρός*, *last, uttermost, undermost*. Note on I 153.

νεβρός, δ (*νέος*), *a foion*.

νέες, etc., plur. of *νηῦς*, *ship*. See § 101.

νε-ήκης, -ες (*νέος* and root ἀκ- of ἀκ-ωκή, *ἄκρος*), *newly sharpened*.

νεήνις, -ιδος, ḥ, *maiden*.

νελαιρά (*νέος*), fem. adj., *lower part of*, Π 465.

νεαρός, -η, -ον (*νέος*), same as *νεαρός*, *last, uttermost, lowest part of, undermost*.

νεκέλος (*νεκός*), iterat. imperf. *νεκέλεσκε*: also *νεκέω*, aor. *ἐνεκέσας*, *νεκέσσερ*: *quarrel, wrangle; upbraid, chide, rebuke*.

νέκος, -εος, τό, *a quarrel, strife, contest, fight*.

νέος, -οία, ḥ (*νέος*), *new land*, land plowed anew or for the first time, *fallow land*.

νεκρός, δ (cf. Lat. *necō*), *corpse*.

νέκταρ, -απος, τό, *nectar, the drink of the gods*.

νέκτάρεος, -η, -ον (*νέκταρ*), *fragrant like nectar; or perhaps splendid, as belonging to the gods, like nectar*.

νέκυς, -νος, δ (cf. Lat. *necō*), *the dead, a corpse*.

νεμεσάω and **νεμεστάω** (*νέμεσις*), imperat. **νεμέσα**, aor. pass. 3 plur. **νεμέστηθεν** in act. sense, *feel indignant, feel righteous resentment, be wroth at a person (dat.)*.

νεμεστομαι, *feel ashamed, be wroth with, blame*.

νέμεσις, ḥ (*νέμω*), dat. **νεμέσοι** (Ζ 335). *righteous indignation, resentment; censure (Ζ 351); ob νέμεσις* (supply

δοτι), it is no cause for indignation, let no one blame (Γ 156).

νεμεσός, see **νεμεσίς**.

νεμεσητόν (**νεμεσσών**), neut. adj., cause for blame.

νέμω, aor. **νεῖμεν**, **νεῖμαν**, allot, distribute; pasture; mid. **νέμονται** (Ο 631), feed, graze; pass. **νέμοντο** (Β 780), be fed upon, be devoured. [The common mid. meaning inhabit, dwell, is seen in the comp. ἀφι-νέμονται, Ζ 156.]

νέμων or **νέμρων**, **νέονται**, subj. **νέηναι**, go, return, come; pres. indic. sometimes has fut. meaning.

νέος, -η, -ον (**νέος**, Lat. *novus*), 'new,' fresh, young; as masc. substant., a youth, young man.—Comparat. **νεώτερος**.—**νέον**, as adv., newly, anew (Β 88), recently, but now, just (Α 391).

Not to be confused w. **νέος**, gen. of **νῆσος**, ship.

νεοσσοί, **οἱ** (**νέος**), young birds, nestlings.

νεόπτωτος, -ον (**οβρδω**), recently or but now wounded.

νέρθε, adv., below, beneath.

Νεστόρεος, -η, -ον (**Νέστωρ**), of **Nes-tor**, **Nes'tor's**.

Νεστορίδης, **Nes'tor's son**, Thrasymedes, I 81.

Νεστώρ, -οπος, **Nes'tor**, son of Neleus, and king of Pylos.

νευρή, ή, gen. **νευρῆς** (Π 773) (cf. Lat. *nervus*), **σινεύ**, bowstring.

νέω (cf. Lat. *-niō*), aor. **νέωσε**, nod.

νεφέλη, ή (cf. Lat. *nebula*), cloud.

νεφελ-γηρέτα, δ (ἀγείρω), cloud-gatherer, Zeus. See § 67.

νέφος, gen. plur. -έων, τό (cf. Lat. *nūbēs*, *nebula*), cloud.

νεότερος, see **νέος**.

νηράτεος, -ον, shining, glistening, Β 43; others translate newly made.

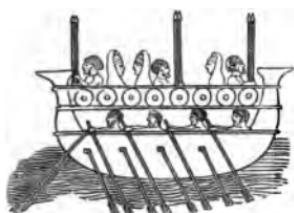
νηδύς, -όν, ή, womb.

νῆσος, etc., plur. of **νῆσος**, ship. See § 101.



(1) SHIP OF THE "PEOPLE OF THE SEA" WHO INVADED EGYPT IN THE TIME OF RAMSES III (ABOUT 1200 B. C.) AND WERE OVERCOME BY HIM.

This illustration is from a relief (cf. Champollion, *Mon. de l'Égypte*, vol. iii, Pl. ccxxii), which shows numerous vessels overwhelmed by the arrows of the Pharaoh. The warriors in this vessel are possibly ancient Sardinians. (After Helbig, *Hom. Epos*¹, Fig. 22.)



(2) PHOENICIAN VESSEL OF ABOUT 700 B. C.
(After Helbig, *Hom. Epos*¹, Fig. 5.)

νῆσος, aor. partic. νήσας, mid. aor. imperat. νησάσθω, infin. νησασθαι, heap up, load.



(3) SEA-FIGHT FROM THE "ARISTONOTHOS" VASE.

In technique closely related to the Mycenaean art. Seventh century B. C. In the Capitoline Museum at Rome. (After *Mon. dell' Inst.*, vol. ix [1869], Pl. iv.)

νήσον, adj. neut. (*νηῦς*), as substant. or w. δόρυ understood, a *ship timber*. νηλ(ε)ής, -ές, dat. νηλέι, *ruthless, unpitying, pitiless*; § 161.

Νηλίος, adj. (Νηλέν, *Ne'leus*, father of Nestor), of *Ne'leus*, *Ne'leus's*.

νηλής, -ές, see νηλ(ε)ής.

νημερτής, -ές, *unerring, true*, § 161. Neut. as adv. *truly*.

Νημερτής †, *Nemertes*, a Nereid, § 46.

νηύς, δ (*νεῦ*), dwelling of a god, *temple*; see § 77. [Not to be confused with νός, gen. of νῆς, *ship*.]

νηπιαχένεων †, pres. partic., *frolicking like a child*, X 502.

νηπιαχός, -ον (*diminutive of νηπίος*), *childish, helpless, silly*.

νηπιάνη, ἡ (*νηπίος*), *childishness, helplessness*.

νηπίος, -η, -ον (cf. Lat. *im-pū-bēs*), *young, helpless, infant, inexperienced* (I 440), *childish, foolish, silly*.

Νηρηῖδες, αἱ (Νηρέϊς, *Ne'reus*, a god of the sea, father of Thetis), *Ne'reids, daughters of Nereus*.

Νησαίη †, *Nesae'e*, a Nereid, § 40.

νῆσος, -ου, ἡ (νέω, Lat. *nō, nāre, swim*), *island*.

νηῦς, νέος and νῆσος, ἡ (νέω, *swim*; cf. Lat. *nāre, nānīs*), *ship*. Fully declined, § 101.

νίψει (νιβ-), aor. οὐψε, mid. νίψεο, *wash, cleanse*.

νίκαν (νίκη), -ῆς, -ῆ, imperf. οὐκίκα, οὐκίκων, aor. οὐκίκησεν, subj. νίκηση, *conquer, triumph, excel, surpass, victory, ἡ, victory*.

Νιόβη, *Ni'obe*, daughter of Tantalus; her story is told in Ω 602-617.

[νίστρω], see νίξα.

νίστορας (cf. νέμαι), *go*.

νίφας, dat. plur. νιφάδεσσων, ἡ (cf. Lat. *nix, nivis*, Eng. 'snow,' which retains the original initial s; cf. also ἄγρινιφον, § 39), *snowflake*.

νίφεις, -εσσα, -εν (νιφεῖ), *snowy*.

νοέσι (νόει), fut. νοήσει, aor. (ἐ)νόησε(ν), *observe with the eyes, perceive, see; consider, be minded; think, deliberate; think out, devise* (I 104). The partic. as adj. means *considerate, prudent*.

νόμημα, -ατος, τό (νοέω), *thought, counsel, plan*.

νόθος, -η, -ον, *bastard*.

νομάς, plur. *νομῆες*, δ (*νέμω*), *herdsman*.

νομός-δε, *to the pasture*.

νομός, -οῦ, δ (*νέμω*, cf. Lat. *nemus*), *pasture, pasture-land*.

νόσος (for *γρόΦος*, cf. γι-γρά-σκε, Lat. *nōscō*), *reason, understanding, mind* ("heart"), *thought, counsel, purpose*.—*νόψ*, A 182, is by some translated *with craft, craftily*.

νοστέα (*νόστος*), fut. *νοστήσομαι*, aor. partic. *νοστήσωται*, -α, *return home, return, go back*.

νόστος, -οιο ορ -ου, δ (*νέμωμαι*), *a return home, return*.

νόσφι(v), adv., *apart, afar, away; as prep. w. gen. apart from, away from, without* (I 348).

νοσφίζομαι (*νόσφι*), *turn away, retire*.

νότος, δ, *the south wind*.

νόθος, ἡ, *sickness, pestilence*. [Cf. Attic *νόσος*, *νοστέω*.]

νω(v), enclitic, *now* (inferential), *then, pray, etc.*, § 49, 2.

νύμφη, ἡ, voc. *νύμφα*, *bride, young wife*; *nymph* (Z 420, Ω 616), a goddess of river, mountain, meadow, fountain, or tree.

νῦν (cf. Lat. *nunc*), 'now' (temporal).—*νῦν* δι, *but as it is* (A 354 and often).

νύξ, νυκτός, ἡ (cf. Lat. *nox*), 'night.'

νύρη, ἡ (Lat. *nurus*), *daughter-in-law* (X 65); more loosely, *allied by marriage* (Γ 49).

νύσσω, *strike, push, thrust off*. See note, O 745.

νύ, νύν, *we two, us two*, § 110.

νυλεμέν, adv., w. αλέτ, *without interruption or always forever*.

νυμάω (*νέμω*), imperf. (*ἐνέμω*), aor. *νέμησαν*, *distribute; direct this way and that, wield* (O 677), *move* (Γ 218), *ply* (X 24, 144).

νύροψ, dat. *νύροπι*, *shining, glittering*. Others translate *manly*.

νέτον, τό, plur. *νέτρα*, *back*, literally and metaphorically (of the sea).

νοχελήη τ, τῆ, *laziness*, T 411.



ξανθός, -ή, -όν (reddish) *yellow, fair (of complexion); bay (horse)*.

Ξάνθος, *Xan'thus*, a horse of Achilles. [Also the name of a river of the Troad, not occurring in our selections, except by its other name, *Σκάμανδρος*.]

ξανήνον, τό (*ξίνος*, *stranger, guest, host*), a *gift from host to guest, or from guest to host; entertainment* (Σ 408).

ξένια [*δώρα*], τά (*ξίνος*), *entertainment*, Σ 387.

ξενίζω (*ξίνος*), aor. *ξενισσα, ξενισσεν*, *receive hospitably, entertain*.

ξενο-δόκος, δ (*δέκ-ομαι*, Ionic form of *δέχομαι*), *host*.

ξετός, -ή, -όν (*ξέω*, *smooth, hew*), *polished; smoothly hewn of stone*, Z 243.

ξίφος, -ος, τό, *sword*. See note on O 714.

ξύλον, τό, *wood, fagot*.

ξύν, see *σύν*.

ξυν- in comp., see also *συν-*.

ξυν-άγω and *συν-άγω*, *imperf. σύν-αγον*, *collect, bring together; join battle*.

ξυν-δέω and *συν-δέω*, aor. infin. *ξυν-δῆσαι*, *bind together, bind fast*.

ξυνέκε, see *ξυντήμα*.

ξυν-ελαύνω, infin. *ξυνελαυνέμεν*, *drive together, intrans. meet together, engage* (Εριδ.).

ξυνές, see *ξυνίμη*.

ξυνήμη, τά (*ξύνις*), *common goods or stores*, A 124.

ξυν-ἴημα (*συν-ίημα*), *imperf.* 3 plur.

ξυνίεται, aor. *ξυνέκε*, 2 aor. *imperat. ξυνές* *send together, bring together; hear, heed* (w. gen. A 273, B 26, 63; w. *ετα*, B 182).

κύρδε, -ή, -όν (cognate w. κωύδε), common.

ἔποτόν, τό (cf. ἄρο-ἔποτά †, I 446, and ξέω), polished shaft, spear, pike.

O—ο

ὅ, (1) neut. of the rel. ὅς, which, what; (2) also used as conj., that, since. See § 123.

ὅ, ἤ, τό, demonstrative, relative, or personal pronoun, this; who, whom, which, that; he, she, it, etc.; and ὁ, ἡ, τό, the definite article, the: for the various forms and meanings see §§ 115–119. For δό γε, he, etc., see γέ and note on A 63.

δαρ, gen. plur. δάρων, ἡ, wife.

δαρέω (δαρ), infin. δαριζέμεναι, chat, gossip.

δεβελός, ὁ, a spit for meat.

δέμαρχο-εργός, -όν (Fέργον), working mighty deeds, of violent deeds.

δέμιος, -ος (δ- prothetic and δημίος, δημίθεος, δημίθεως), heavy, mighty.

δύδοος, -η, -ον (cf. δέκτη and Lat. octāvus), eighth.

δύμος, ὁ, furrow, Z 546; swath, Z 552.

δύάξ, adv. (δ- prothetic and δάκ-μο), with the teeth.

δύε, δύε, τόδε, this; this man, etc.; the following; for meaning and use see also § 120. Note on X 102.

*Οδός, O'diūs, herald of the Greeks, I 170.

δδ-τ-ηρ, ὁ (δδός and εἴμι). traveler; w. ἔνθρωπος, wayfaring man. II 263.

δδός, ἡ, way, road, journey, expedition.

δδότε, gen. plur. δδότων, ὁ (cf. Lat. dēns), tooth.

δδόρομαι, lament, wail, grieve, mourn for (w. gen., also w. direct object in accus.). With infin. (B 290), in tears they yearn.

*Οδυσ(σ)εύς, -ῆνος. Odys'seus, king of Ithaca, son of Laertes; the shrewd

and mighty warrior who is the hero of the Odyssey.

[δδέσσομαι], aor. ἀδέσσετο, be angry.

Ὥρος, ὁ, branch, twig; figuratively, scion of Ares.

ὅδη, see δητε.

ὅδε, adv. (ὅς), whence.

ὅδη, adv. (ὅς), where.

ὅδομαι, care for, regard (w. gen.), always accompanied by negative.

ὅδοντα, dat. δδόροις, αι, fine linens for dress; see Introduction, 19. May indicate the κρήθεμαν, Γ 141.

οἱ, οἱ, enclitic pronoun of third pers. dat. sing., §§ 110; 61, 6.

οἰγρίμη, aor. οἰξε, pass. imperf. οἰγνυστο, open.

οἴδα (Fιδ-, cf. εἰδων), οἰδα (§ 136, 3), οἴδε(ν), ιδειν, ιστε, ιστᾶσθαι (§ 133, foot-note), subj. εἰδώ, εἰδήσ, εἰδομένη (§ 143), εἰδεῖ, opt. εἰδεῖν, partic. εἰδός, -όρος, fem. ιδούη, -ηση, -άς, pluperf. (§ 136, 10) ιειδης. ιδει or ιδεε(ν), ιστω, fut. εἰστειν, infin. εἰδησειν, know. The perf. (οἴδα, etc.) has pres. meaning; pluperf., past meaning. εἰδός, knowing, skilled, experienced, w. gen. § 174 (4).

οἴδανε, make to swell, mid. swell.

οἴδηρός, -ή, -όν (διξίδη), wretched, miserable.

οἴδεται, -ότος, ἡ (οι, woe! alas!), woe, misery.

οἴδην (διξίδη), wail, suffer distress, keep fretting over (Γ 408).

οἴκουρος, τό, rudder, T 43. The Homeric ship was steered by two sweeps (large oars).

οἰκαδέ (Fοῖκος), adv., homeward, home.

οἰκ-εύς, accus. plur. -ῆνας, ὁ (Fοῖκος), inmate of the house, plur. household or domestics. See note on Z 366.

οἰκλον, τό (Fοῖκος), house, home; nest of wasps.

οἰκος (loc. of Fοῖκος), adv., at home.

οἰκόρ-θε, homeward.

οἶκος, -οιο, δ (F., § 61, 28), *house, home.*

οἰκτείρω (*oikteros*, δ, *pity*), *imperf.*
φτείρει, *pity, have pity on.*

οἰκτρός, *superl. οἰκτιστος* (*oiktos*), *piti-*
able.

οἴμα, τό (οι-σω), *impetus, fury.*

οἰμάτιον (*oimatos*), *aor. οἰμησε(ν)*, *rush on,*
swoop.

οἰμωγή, ή (οιμάζω), *lamentation.*

οἰμέλιον (*oimelios*, *woe is me!*), *aor. οἴμωξεν*,
partic. οἰμέλια, lament, wail.

Οἰνέος, -ῆος (F.), *Oe'neus*, king of
Calydon and father of Tydeus
and Meleager.

οἶνο-βαρύς † (F.), *voc.*, *wine-bibber,*
A 225.

οἰνό-πεδον, τό (*Foivos* and πέδον, *the*
ground), *vineyard.*

οἶνος, δ (F., § 61, 29), *wine.*

οἰνοχόειν (F., *oivochos*), *imperf.* *οἰνο-*
χεῖν, *pour wine, pour.* See note on
A 598.

οἰνοχοέων, same as *οινοχοέω.*

οἰνοχόος, -οιο, δ (*Foivos*, χέω), *wine-*
pourer, cup-bearer.

οἰνοψή, accus. *οἰνον* (*Foivos*), *wine-*
colored, wine-dark.

οἰνος or **οἰνή**, gen. sing. of οἰνος, *his own,*
her own.

οἴτοια, see δέω.

οἰον, neut. of οἶνος, *how!—in exclamations;* also introducing causal
clause, *seeing how, since.*

οἰνο-πέλος, -ον (πέλ-ομαι), *lonely, soli-*
tary.

οἶνος, οἴη, **οἰον** (οἰνος), *only, alone.* [Not to be confused w. οἶνος (below), or οἶος,
gen. of οἶνος.]

οἶνος, οἴη, **οἰον** (οἰνος), *rel. pronoun, of*
what sort, such as.—Sometimes exclamatory, what!—Often in causal
sense, because . . . such.—Introducing object clauses after verbs
of knowing, hearing, wondering, *of what sort, what sort of, what.*
—**τοιος** . . . **οἶνος**, *such . . . as.*
For neut. **οἰον** as adv. see above.

[Not to be confused w. οἶνος and
δίοις.]

οἶνος, οἶος, ίν, plur. gen. δίων and οἶον,
dat. δίεσσιν, δ, ή (δFis, Lat. *ovis*),
sheep.

οἶστας, οἰστέμαν(αι), οἰστεθαί, οἰστερε,
οἰστομεν, see φέρω.

διστός, δ, *arrow.*

οἱ τινες, nom. plur. of θι τις.

οἱ-τος, δ (perhaps from ι-μεναι, είμι),
bad *fortune, fate, doom.*

οἰχόνεω (*oichomai*), iterat. *imperf.*
οἰχόνεκε, *go.*

οἰχομαι, *imperf.* φχετο, φχόμεθα, *be*
or have gone, go away, go, come.

δέω and **οἴω**, mid. depon. **δέομαι**, *pass.*
aor. δισθέις in mid. sense, *think,*
suppose, suspect, expect.

οἰνο-πόλος, δ (πέλ-ομαι), one busied
with birds as a means of interpretation,
deriving omens from their flight and cries, a *soothsayer,*
augur.

οἰνός, δ, *bird.*

δέκριτας, -εσσα, -εν (*dekros*), *sharp-cor-*
nered, jagged.

δέκτα (Lat. *octō*), ‘eight.’

δέλτιο-δαιμον †, *voc.*, *blessed by the*
gods, Γ 182.

δέλτιος, -η, -ον (*deltaos*), *blessed of for-*
tune.

δέλτος, δ, *fortune, wealth.*

δέλθιος, -ον (*deltabos*), w. θμαρ, *day of*
destruction.

δέλθιος, δ (*δελ-λῦμι*), *destruction.*

δέλτικα (*deltaum*), *destroy, slay; pass.*
perish.

δέλτηρα †, τόν, *destroyer*, Σ 114.

δέλγιο-δρανίων (*dras*, *do*), *partic., able*
to do little, feeble.

δέλγιος, -η, -ον, *small, little, short.*

δέλγονες †, *comparat. adj., smaller,*
Σ 519.

δέλτημ (*del-nū-mi*), *aor. δέλεσα*, 3 plur.
δέλεσσαν, subj. δέλτηρ, δέλσ(σ)η,
δέλεσσιν, opt. δέλεσαι, infin. δέλεσ-
σαι, partic. δέλεσσᾶς, 3 perf. subj.

δλάγη, *destroy, slay, lose; 2 perf.*
be destroyed (a state).—*Mid. partic.*
 δλαμένους, fut. δλεῖται, infin. δλέ-
 εσθαι, 2 aor. δλετο, δλοτο, subj.
 δληται, infin. δλέσθαι, *perish, die, be*
lost.

δλ-αύσ-, -ή, -όν (δλλῦμ), *destructive,*
ruinous.

δλλογῆ †, τῆ, *outcry,* Z 301.

δλ-αύς, -ή, -όν (δλ-λῦμ), *destructive,*
ruinous; mournful (Ω 487).—*Com-*
parat. δλούτερος.—*Superl. δλούτα-*
τος.

δλούφρων, -ον (*φρήν*), *of destructive*
thoughts, fierce.

δλοφύρομαι, *lament, lament for, pity*
(w. gen.).

*Ολυμπιάδες †, *Olym'pian*, epithet of
 Muses, B 491.

*Ολύμπιος, -ή, -ον (*Ολυμπος), *Olym'-*
pian; the sing. as substant. stands
 for *Zeus* (e. g. A 583); the plur.
 similarly for the *Olympian gods*
 (A 399).

*Ολυμπος, δ, *Olym'pus*, a mountain
 situated between Thessaly and
 Macedonia, about 9,794 feet high,
 regarded as the abode of the su-
 preme gods. See note on A 420.
 Also spelled Ολυμπος.

δμάδος, δ (δμός, *common, δμα*), *throng,*
tumult, din.

δμφρος, δ (Lat. *imber*), *rain-storm,*
doumpour.

δμενται, see δμνῦμι.

δμ-γραήτο, -ές (δμον, δγείρω), nom. plur.
 -έες, *gathered together.*

δμ-ηλική, ή (δμ-ηλιξ), *equality of age,*
companionship, companions.

δμ-ηλιξ, -ήλικος (δμ-ον, ήλιξ, *of the*
same age), *equal in years; com-*
panion.

δμιλέω (δμιλος), *imperf. δμιλεον, δμι-*
λευν, aor. δμιληται, associate, min-
gle; meet together, fight.

δμ-ιλος, δ (δμ-ον and ίλη, cf. είλω),
throng, tumult of battle, press.

δμχλη, ή, *mist.*

δμμα, plur. δμματα, τό (δπ of δμμαι,
 cf. Lat. *oc-ulus*), *eye.*

δμνῦμι, δμνων, fut. δμνμαι, δμεῖται,
 aor. subj. δμδσση, imperat. δμδσσον,
swear.

δμοίος, adj. (δμα), gen. δμούλος, *com-*
mon to all, befalling all alike; or
better, leveling. Possibly an old
 corruption for δλοίος (Nauck).

δμοίος, -ή, -ον (δμα, Lat. *sim-ilis*,
 Eng. 'same'), *the same, equal,*
like; peer.

δμοίοις (δμοίος), *deem like; pass.* aor.
 infin. δμοιοθμεναι, *to liken oneself,*
 A 187.

δμο-κλάω and δμο-κλέω (δμοκλή), im-
 perat. δμοκλά, imperf. δμοκλεο, aor.
 opt. δμοκλήσειεν, partic. δμοκλήσας,
 iterat. δμοκλήσακε, *shout out, shout*
loud, exhort, command. Note on
 E 439.

δμο-κλή, ή (δμοῦ, καλέω), *word of com-*
mand, Π 147.

δμόργηνται, mid. aor. partic. δμορξαμέ-
 νην, *wipe away, wipe,* Σ 124.

δμόστηγ, δμοσσον, see δμνῦμι.

δμοῦ (δμός, *common, δμα*, cf. δμοίος),
 adv., *together, at the same time;*
with, along with, Ο 635.

δμοθμαι, see δμνῦμι.

δμ-φρονα †, adj. accus. sing. masc.,
like-minded, harmonious, X 263.

δμφαλέως, -εσσα, -εν (δμφαλός, Lat.
 υμφύλειος, Eng. 'navel'), *fur-*
nished with a boss, bossed, epithet
 of shield. See Introduction, 25.

δμφή, ή, *divine voice.*

δμθε (cf. δμοῦ), *together, at the same*
time, alike, equally (A 196, 209);
equally with (w. dat., I 312).

δναρ, τό, only nom. and accus., *dream.*
 δν-δ δμρον-δε, *to his (own) home.*

δνεαρ, plur. δνελατα, τό (δνε-ι-αρ, δνι-
 ημη), *help, support, comfort; plur.*
food.

δνεδεος, -ον (δνειδος), *reproachful*
words.

δνεδζε (δνειδος), aor. δνειδισας, im-

- perat. δνείδισον, upbraid, scold, cast reproach on (I 34).
- δνείδος**, plur. -εστ, -εα, τό, reproach; concretely, shame, disgrace, II 498.
- δνερο-πέλος**, δ (πέλομαι), one busied w. dreams, dream interpreter.
- δνερος**, δ, dream.
- δνήνυμι**, fut. indic. δνήσεαι, δνήσεται. aor. δνησσα, δνησσα, δνησσαν, aor. please, help; mid. be helped, have good, have joy.
- δνομάζω** (δνομα), imperf. δνόμαζεν, -ον, name, call; call by name, especially in the formula ἵκ τ' δνόμαζεν. The name, however, is apt to be wanting.
- δνομαι**, fut. δνύσσεται, find fault with, scorn.
- δνοματνο** (δνομα), aor. δνόμηνεν, subj. δνομήνε, name, call by name, enumerate.
- δνομά-κλντος** †, of famous name, X 51.
- δνοстά** †, verbal adj., to be scorned, I 184.
- δν τινα**, accus. of δς τις.
- δξύσας**, -εσσα, -εν (δξός), furnished with a point, sharp-pointed.
- δξός**, -εια, -εν (δξ-εκή), sharp, keen, piercing, shrill.—Neut. as adv. δξεν and δξέα.
- δо**, gen. of rel. δς, §§ 123 and 74.
- δна**, see δψ.
- δтвáе** (cf. δνω), aor. δтвасе and δтвасе, imperat. δтвасов, make to follow; bestow, give; press hard, pursue (E 334).
- δтп, adv., where, whither, in what way.**
- δтнбдѡ** (cf. δтвdω), imperf. δтнбдei, follow, accompany.
- δтi**, see δψ.
- δтвльома** (δти, vengeance, δт-etta), imperf. δтвльero, have regard for.
- δтиафe(v)** and **δтиафe(v)**, adv., behind, hereafter.
- δтiо(σ)ω**, adv., back, backward; be-
- hind, in the rear; hereafter, afterward. See note on A 343, and cf. πρόσ(σ)ω.
- δтлон, τό**, in Iliad plur. only, tools (§ 409, 412), arms (§ 614, T 21).
- δтлóтepoс**, comparat. adj., younger; superl. δтлóтatoс, youngest.
- Отóeas**, accus. -εтta [later 'Отóeas], Opus, a city of the Locris, where Patroclus's father was king.
- δтeс**, see δψ.
- δтnтe**, see δт(π)тe.
- δтnтb**, rel. adv., where.
- δт(π)тe**, when, whenever; until, I 191.
- δтnтtрoс**, -η, -ov, which of two.
- δт(π)ws**, how, in whatever way, as. Sometimes used w. subj. or opt. in object clause implying purpose: how (= that). [In order that.] Cf. §§ 199, 200.
- δтtам**, aor. δтtнtse, -av, roast.
- δтtиa**, imperf. δтtиe, take to wife.
- δтtиa**, see δрda.
- δтnтr**, η, season of ripening, late summer-time, X 27.
- δтa**, see δт(π)ws.
- δрa**, -a (root Fop), infin. δрaн, imperf. 3 sing. δрa, mid. δрaмai, δрaсthai, imperf. δрaтo, fut. δрeai, δрeсthai, partic. δрeмeai, 2 aor. εлbov (Fid) and δoв, subj. δoв(mu), opt. δoвui, infin. δeew, partic. δeón, -oнa, -oнt, iterat. δeокe, mid. εлbovto and δoвto, subj. δoвma, δoнai and δoн, δoнtai, opt. δoвto, δoлato, infin. δeóthai, 2 perf. δтtиa, see, perceive, look; look on. The mid. forms are used in act. sense.
- δрeгyи** (and δрeгw, mid. infin. δрeг-geбai), partic. δрeгyиs, fut. infin. δрeгeиs, aor. subj. δрeгys, -y, infin. δрeкai, mid. aor. δрeгero, perf. δрeгe-хaтai (§ 142, 4, c), reach, stretch out; grant, bestow; mid. stretch oneself; reach out for (w. gen.).
- δрoмai** (= δрuмai), imperf. δрeorto, they hastened.

δρεσκός, -ον (*δρός* and *κεῖ-μαι*), making one's lair in the mountains, *mountain-dwelling*.

δρεστερός (*δρός*), adj., *of the mountains, mountain*.

***Ορέστης**, *Orestes*, son of Agamemnon and Clytaenestra.

δρεσπάδες †, *ai, of the mountains, Z 420.*

δρεσφί(ν), from *δρός*, *mountain*. Cf. § 155, 1.

δρεσκραύρος (*κέρας*), adj., gen. plur. fem. *δρεσκραύραν*, *with upright horns, Z 3.*

δρέστης, -ή, -όν, *upright, Z 246.*

δρέσσω (*δρθέσ-*), *raise up; pass. aor. partic. δρεσθεῖς, erect, upright.*

δρένω (*δρ-νῦμι*), dual -*ετον*, aor. *δρίνειν*, *pass. δρίνθη, opt. δρινεῖη, arouse, stir up; δρίνειν* (*θάλασσα*), *troubled sea*. Cf. also notes on I 243, II 280, Z 228.

δρκαα, τά (*δρκός*), *oaths, pledges, victims sacrificed in making a truce. See note on B 124.*

δρκός, δ (*δρκός*), *oath.*

δρμαίνω (*δρμάω*), imperf. *δρμαίνει*, *turn hither and yon in one's mind, ponder, consider.*

δρμάω (*δρμῆ*), aor. *δρμησει*, opt. *δρμήσειε, arouse* (Z 338), *intrans. start, rush; mid. imperf. δρμάτω, -ώντο, pass. aor. ἀρμήθη, partic. δρμηθεῖς, start, rush, hasten, rush on. Cf. note on X 194.*

***Ορμενθῆς, -ον, son of Or'menus, Amyntor.**

δρμή, ή, onset.

δρμήματα, τά (*δρμάω*), *efforts, B 356.*

(1) **δρμός, δ**, *necklace* (Z 401).

(2) **δρμός, δ**, *anchorage* (A 435).

δρνής, -ιός, δ, ή, bird.

δρ-νῦμ (Lat. *or-i-or*), imperat. *δρνυθι, infin. δρνύμειν*, aor. *δρπε(ν)*, subj. *δρψη*, partic. *δρτάς*, 2 aor. *δρπε* (B 146), *arouse, excite, urge on, impel; start* (X 100), *raise* (*ἀντήν, O 718*).—Mid. imperf. *δρνυτο*, 2 aor. *δρπε*

and (non-thematic) *δρπο*, mixed aor. imperat. *δρπεο* (§ 153), w. act. 2 perf. *δρπετεν*, subj. *δρψητη*, pluperf. *δρψετε*; and *δρψετε*, intrans., *desist oneself, rise, arise, move.*

δρθένω (*δρ-νῦμ*), *excite, spur on.*

δρπ and είρπ, gen. δρπεος and είρπεος, τά, mountain. On *δρεσφί(ν)*, see § 155, 1.

δρ-σών (*δρ-νῦμ*), aor. *δρουσεν, -ων*, partic. *δρωντάς, rush, rush on, dart, leap, spring.*

δρτᾶς, δρπο (§ 153), **δρτη**, see *δρνῦμ*.

δρυκτός, -ή, -όν (*δρθσσω*), *dug.*

δρυμαγδός, δ, din, battle-tumult.

δρφανικός, -ή, -όν (cf. Lat. *orbus*), *orphaned; ήμαρ δρφανικόν = Attic δρφαντα, orphanhood.*

δρχαμος, δ (*δρχδς*), *leader, commander.*

δρχέματι, imperf. δρχεύντο, dance.

δρχηστήρες †, *oi, dancers, Z 494.*

***Ορχομενός, Orchom'enus, a very ancient city of Boeotia, I 381.**

δρέρα, δρερεν, δρέρη, see *δρνῦμ*.

δρφρέχαται (from *δρέγνυμ*), § 142, 4, c.

(1) **δς, ή, δ, rel. pronoun, who, which; as demonstrative, δς = he; see § 128, 1-7.**

(2) **δς, ή, δν** (F, Lat. *suis*), § 113, *his own, her own. See § 61, 6. Also δός, ή, έόν.*

δσος and δσσος, -ή, -όν, how great, how large, how much; w. correl. τόσ(σ)ος, as; plur. δσ(σ)οι, -αι, -α. as many as, all that.—Neut. δσ(σ)ον as adv., as far as, as much as, only; how much; w. correl. τόσ(σ)ον, as.

δς περ, ή περ, δ περ, even he who, that . . . who or which.

δσσα, ή (Fen, cf. Lat. *vōx*), *rumor.*

δστάκι, as often as, X 194.

δσστη, τά (cf. Lat. *oculis*), *eyes.* Used by Homer in nom. and accus. only.

δσσομαι (*δσσε*), *see, look, forebode.*

δσσος, -ή, -όν, see δσος.

ὅς τε, ἥ τε, δ τε, the rel. pron. w.
enclitic **τε**, see § 128, 3.

ὅστιον, τό (Lat. *os*), *bone*.

ὅς τις, ἥ τις, δ τις, written also **ὅτις**,
ἥτις, δ τις, masc. also **ὅτις** and neut.
ὅτις, rel. pron., *whoever, whosoever,*
whichever, whatever; in indirect
questions, *who, which, what*.—**δ τις**
as adv. *wherefore, why*.—For the
various epic forms see § 124.

ὅς τε (= ὅτις τε), see § 128, 7.

ὅτε, ὅτι, ὅτῳ (before rough breathing),
conj., *when, whenever, as often as*.

—Sometimes accompanied by **τις**
or **καὶ (ν)** in constructions like the
Attic; but see § 197.—**ὅτε τε** intro-
duces a general or indef. clause.
ὅτε δέ, *and then again, and at an-*
other time, II 890.

ὅτε μὲν . . . ἄλλοτε δέ, *sometimes*
. . . *at other times*, I 599, 602.

ὅς τις, neut. nom. or accus. sing. of **ὅς τις**.

ὅτι οἱ ὅτις, conj., *that, because, since*.
See § 40, 2.—**ὅτι τάχιστα**, *as*
quickly as possible.—**ὅτι μή**, *except*
(Π 227).

ὅτινα, neut. plur. nom. of **ὅς τις**, § 124.
ὅτινες, same as **ὅς τις**, § 124.

ὅτραίνεις (*ὅτραίνειν*), *quickly*.

‘**Οτρέας**, -ῆς †, *O'treus*, a Phrygian
king, Γ 186.

ὅτρούσ, -ή, -όν, *quick, nimble, busy*.

ὅτρόνω, imperf. **ὅτρούτε(ν)**, aor. **ὅτρο-**
νε(ν), subj. **ὅτρόνομεν**, imperat. **ὅτρο-**
νον, partic. **ὅτρόνωντος**, *urge on,*
arouse, spur on.

(1) **ὅττι**, neut. of **ὅς τις**, § 124.

(2) **ὅτιτ**, see **ὅτι**.

οὐ, proclitic, before vowels with
smooth breathing **οὐκ**, before rough
breathing **οὐχ**: written also **οὐκί**:
not. Used in questions that ex-
pect an affirmative answer = Lat.
nōnne.

(1) **οὐ**, gen. sing. of **ὅς**, *his own, her*
own.

(2) **οὐ**, gen. sing. of rel. pron. **ὅς**, **δ**.

οὐτα, οὐτος, see **οὐς**.

οὐδες, -eos, τό (*οὐδές*), *ground, earth*
(Τ 61), *floor* (Δ 527).

οὐδέ, nor, not even, and not, for not.
See note on A 124.—**οὐ δέ** (as two
words), *but not*.—**οὐδὲ γάρ οὐδέ**, *for*
by no means.—**οὐδέ τι**, *nor at all,*
and not at all.

οὐδεις (*οὐδές, εἰς*), dat. **οὐδεινι**, *nobody*;
neut. accus. **οὐδένι**, *not at all*, A
244, etc.

οὐδέ τῷ, and or for in no way, not at
all.

οὐδέ τῷ, and not yet.

οὐδός, δ, threshold.

οὐθαρ, τό (Lat. *über*), ‘*udder*’.—**οὐθαρ**
ἀρώρης, fruitful land.

οὐκ, see **οὐ**.

Οὐκαλέγων †, *Ucal'egon*, a Trojan
elder, Γ 148.

οὐκέτι, no longer.—**οὐκέτι πάμπαν**, *not*
at all longer.

οὐκί, see **οὐ**.

οὐλόμενος, -η, -ον (*οὐλόμενος*), aor. partic.
of **οὐλύμη**, *miserable, accursed*;
or *destructive*. See § 85.

(1) **οὐλός, -η, -ον** (*οὐλός*), *destructive,*
baneful (Β 6, 8).

οὐλόχυται, αἱ (*οὐλαῖ*, *whole barley-*
corns, χέω). *barley for strewing*.
See note on A 449.

Οὐλυπόν-δε, to Olym'pus.

Οὐλυπος, see “**Ολυμπος**”.

οὖν, always with another particle,
certainly, to be sure, then, now (in-
ferential), *therefore*.

οὐνεκα (see § 45), *wherefore, because*
(Α 11, 111, etc.).

οὐνομα, same as **ὄνομα, τό**, *name*.

οὐ ποτε, *never*.

οὐ τῶς, *not in any way, not at all*.

Οὐρανίων (*οὐρανών*), the dwellers in
heaven, the *heavenly gods*.

οὐρανός·*θεον*, from heaven.

οὐρανός·*θεον* †, loc. of οὐρανός, in heaven, Γ 3.

οὐρανός, δ, heaven. Cf. note on A 420.

οὔρεος, etc., see ὄρος.

οὔρεος, accus. plur. -ῆνας, δ, mule. Cf. § 87.

(1) οὔρος, δ, fair wind.

(2) οὔρος, δ (*Fop-*; cf. δράω), 'warder,' guard, O 659.

(3) οὔρος, τό, see ὄρος.

οὔρούς †, trenches through which the keeled ships were hauled ashore and launched again, B 153.

οὖς, gen. οὐταρος, plur. οὐταρα, τό, ear; handle (Ξ 378). See note on Ξ 272.

οὐτάλιος, aor. οὐταστε(ν), pass. perf. οὐτασται. And

οὐτάλιος, iterat. aor. οὐτησασκε, non-the-matic 2 aor. οὐτα, iterat. οὐτασκε, mid. 2 aor. partic. in pass. sense οὐτάμενοι, wounded by a thrust, hit. See note on O 745.

οὔτε . . . οὔτε, neither . . . nor.

οὐτησασκε, see οὐτάλιος.

οὐτιδανός, -ή, -όν (οὐτ-τις), worthless. As substant., Α 231.

οὐτ τις, nobody, no one; neut. οὐτ πι, nothing; as adv. not at all.

οὐτ τοι, surely not.

οὗτος, αὕτη, τοῦτο, this, that; this man; he, etc.; such; see §§ 120, 121.

οὗτω(ς), so, thus.

οὐχ, see οὐ.

δέφελος(ν), δέφελες, see (1) δέφέλλω.

δέφελλεν (Α 353), see (1) δέφέλλω.

δέφελλεν (Β 420), see (2) δέφέλλω.

(1) δέφέλλω, Attic δέφέλω, imperf. δέφελλον, -ε, and δέφελε(ν), 2 aor. δέφελον, δέφελε and δέφελες, etc., owe, past *ought*. See § 203 and notes on Α 353, 415. Not to be confused with the following verb:

(2) δέφέλλω, imperf. δέφελλε(ν), increase, magnify (Α 510, Β 420, Γ 62).

δέφελον, see (1) δέφέλλω.

δέφελος, τό, use, advantage.

δέφελλιός, δ (δέπ-επτα, δέψομαι), eye.

δέφη, conj., while, so long as; until; in order that.

δέφρυσσεντα †, adj. fem. sing. of δέφρυ-
δεις, beetling, i. e. situated on the brow of a steep place, Χ 411.

δέφρος, -όνος, ἡ, 'brow,' eyebrow.

δέχα, adv. always with a form of δέριστος, by far.

δέχα, δέχεσσοι, δέχεσθαι(ν), see δέχος.

δέχνεις, accus. -ῆνα, δ (δέχω), holder, strap or band of helmet; bolt of door.

δέχτων, see δέχος.

δέχθαι, aor. δέχθησαν, partic. δέχθησάς, be vexed; be grieved, troubled, or distressed.

δέχης, ἡ, bank of river.

δέχος, τό, always in plur., gen. δέχεσσον, dat. δέχεσσοι and δέχεσθαι(ν), accus. δέχεα (cf. Lat. *vehō*), chariot. See Γ 29 and Introduction, 27.

δύψ, οὐδός, ἡ (Lat. *vōx*), voice.

δύψι, adv., late.

δύραι, δύρεσθαι, δύρμεναι, see δρᾶς.

δύρι-γονος, -ον (δύρι, γί-γον-α), late-born. δύρι-γονον δύρθρεστον, succeeding generations, posterity.

δύρμον †, adj., late, Β 825.

δύρις, ἡ (δύρι-ομμι), sight, appearance.

δύρι-τελεστον †, adj., late of fulfillment, Β 825.

δύρον, τό (ένθε, δοϊ), anything eaten along with bread, especially meat. Note on I 489.

II—π

παγ-χρέστοις †, all golden, Β 448.

πάγχυν, quite, completely.

πάθειν, πάθροσθα, πάθηστ, πάθοι, πά-
θον, παθεθεα, see πάσχω.

ταῦθο-φόνεος †, adj., a man that has killed my sons, Ω 506.

ταῦταιν, -ονος, δ, paean, song of thanks or praise.

Παῖδες, *Pae'ones*, allies of the Trojans, dwelling in Macedonia and Thrace.

τάις or **ταῖς**, **ταῖδος**, δ, ἡ, child, boy, girl, youth, son, daughter.

ταυφάσσουσα †, pres. partic. fem., glittering, Β 450.

τάλαι, formerly, a long time ago; now for a long time, a long time since.

ταλαι-γενής, -ές (γε-γέν-η-μα, γένος), born long ago, aged.

ταλάμη, gen. and dat. **ταλάμην,** plur. dat. **ταλάμαις** (§ 72), ἡ (Lat. *palma*), palm, hand.

ταλάσσω, pass. perf. partic. **τεταλαγμένον**, spatter.

ταλα-λογα †, adj., collected again, Α 126.

τάλιν, back; away (Ξ 138).—**τάλιν** ἔρει, will gainsay (Ι 56).

ταλιν-άγρετον †, adj., revocable, Α 526.

ταλιν-ορος †, adj., recoiling, Γ 33.

ταλιτεῖν, ἡ (πάλιν, ἵσκη = δίωξις), pursue back, which happens when those formerly pursued become the pursuers, counter-rout, Ο 601.

ταλλακής, -ίδος, ἡ, concubine.

Παλλάς, -άδος, ἡ (the ancients compared τάλλω), *Pal'las*, epithet of Athene.

τάλλω, aor. **τῆλε**, infn. **τῆλαι**, mid. aor. **τάλτο**, brandish. *sway, shake, toss* (Ζ 474); mid. swing oneself; bound up (Χ 452); palpitate (Χ 461); stumble (Ο 645).

ταλάνω, strew, sprinkle.

τάμ-ταν, adv., wholly, altogether, completely; with neg., not at all.

ταμ-τοκύλος, -ον, all variegated, all gay-colored.

τάμ-πρωτος, -ον, first of all.

ταμφαλών (*φαλω* reduplicated), shine, gleam.

ταμφαλάντ, -οντα, neut. plur. -οντα (root φω reduplicated), gleaming, shimmering, splendid.

τανά-ποτρος, -ον, all hapless.

ταναφ-θύλικα †, adj. accus. sing. msc. of **ταναφθύλιξ**, quite bereft of companions, Χ 490.

Παν-αχαιοί, *Pan-Achae'ans*, all the Achaeans together. Cf. Ι 301.

τανά-ώριον †, adj., quite untimely, doomed to an early death, Ω 540.

τανημέριος, -η, -ον, all the day long, all the rest of the day.

Πανθοτόης, son of *Pan'thoūs*; (1) Euphorbus, Π 808; (2) Polydamas, Σ 250.

Πάνθοος, *Pan'thoūs*, a Trojan elder.

ταντύχιος, -η, -ον (νύξ), all night long.

Παντόη †, *Pan'ope*, a Nereid, Σ 45.

ταντιβόλη (σεω), with all haste.

τάντη (τᾶς), everywhere, on all sides.

τάντο-θεν (τᾶς), on all sides.

ταντοτός, -η, -ον (τᾶς), of all sorts, of every sort, kind, or degree.

τάντοσε (τᾶς), on all sides.

ταπταίνω, aor. **τάπτηνε(ν)**, partic. **ταπτήνασσα**, peer about, look around with somewhat of apprehension.

τάρα, **τάρ'**, **τάρ** (§ 46), and **ταρατ** (Γ 359), adv. and prep. w. gen., dat., or accus. **W. gen.** from, from near. **W. dat.** near, beside. **W. accus.** to the side of, near, by, along. Also accented **τάρα**, **πάρ'**, §§ 164, 166, 167. For **τάρα** = **πάρεστι** or **τάρεστι**, see § 167. **τάρ** (Ι 43) = **πάρεστι**. Meaning as adv. near, near by.

ταρα-βαλλόμενος comp. †, pres. partic., risking, Ι 322.

ταρα-βλάτες †, adj., w. **ἀφθαλμός**, looking sidewise with the two eyes, downcast in gaze, Ι 508.

ταρα-δραμέτην, ran past. See **ταρατρέχω**.

ταράθες, see **ταρατθημι**.

ταρατ, loc. form of **ταρά**.

- παράκαιμαι**, imperf. **παρέκειτο**, lie near, stand near.
- παράκοιτης**, δ (κῶτος = κοίτη, bed; cf. κεῖ-μαι), husband.
- παράκοιτης**, ή, fem. of the preceding noun, wife.
- παραμύθιμος**, aor. opt. παραμύθησα-μηρ, infin. παραμύθησαται, advise, urge.
- παραρρητός**, ή, -δν (παρα-ρητός, cf. ῥητικα, i. e. ῥ-ρητ-κα), to be persuaded by words, approachable.
- παραστάς**, see παρίσταμαι.
- παράσχη**, see παρέχω.
- παραγίθημι**, 2 aor. imperat. **παράθεις**, set something by somebody (dat.), give, bestow.
- παραγέχω**, 2 aor. παραβραμέτην, run past.
- παραγράψω**⁽¹⁾ comp. †, 3 plur. pres. indic., bring around, win over, I 500.
- παράφημι**, speak to, advise.
- παραφέννα**, 2 aor. partic. παραφθάς, ouststrip, head off (X 197).
- παρβαλλή**, ή, panther's skin.
- παρέζομαι**, imperf. παρέζειτο, sit beside.
- παραι**, αι, cheeks.
- πάρειμι** (εἰμι), παρεστέ, opt. παρείν, infin. παρείναι, παρέμμεναι, partic. παρεύντε, παρεύντων, fut. παρέσσεται, be present, attend, be at hand; assist (Z 472). Note on A 218.
- παρέπον**, 2 aor., subj. παρέπηρ, partic. παρεπονά, talk over, win over with words.
- παρέλθω** (cf. root λεχ), aor., lay beside.
- παρελένσται**, see παρέρχομαι.
- παρέξ**, prep. w. gen. and accus.; w. accus. out by the side of, along the side of, I 7.
- παρέρχομαι**, fut. παρελεύσεαι, go past, ouststrip, overreach (A 132).
- παρίστηκεν**, παρίστητης, -η, see παρίσταμαι.
- παρέτρεσσαν** comp. †, aor., shied, E 295.
- παρέχω**, imperf. παρέχον, 2 aor. subj. παρέσχη, hold beside, supply, offer, proffer.
- παρήιον**, τό (cf. παρεια), cheek, jaw.
- παρίμηται**, partic. παρίμενος, sit beside; stay idle beside.
- παρηροία**, αι (παρηρός), side-traces.
- παρηρόπος**, δ (ἀείρω), trace-horse, II 471, 474.
- παρθενικαλ**, αι (παρθένος), substant. adj., maidens, Z 567.
- παρθένος**, ή, maiden.
- παριανόν** comp. †, pres. partic., sleeping beside, I 336.
- Πλάιος**, -ιος, Par'-is, son of Priam. Cf. Ἀλέξανδρος.
- παριστάμαι**, partic. παριστάμενος, imperf. παριστάτο, 2 aor. act. παρέστης, -η, partic. παραστάς, perf. παρέστηκεν, stand by, come up; stand near, be near at hand, II 853.
- παρίσχω**, hold forth, offer.
- παρικατέλεκτο** (cf. root λεχ), 2 aor., lay down beside, slept with.
- πάροιθε** (πάρος), adv., in front; w. gen. before, i. e. in the presence of a person; at the end of (Z 819).
- πάρος**, adv., before, formerly; w. infin. before. Often w. τό.
- πᾶσα**, πᾶσα, πᾶν, παρός, πᾶσης. dat. plur. masc. and neut. πᾶστοι and πᾶσι, gen. plur. fem. πᾶσδεν and πᾶσιν, all, the whole, every.—Neut. plur. πάντα as adv., in all respects, wholly, quite.
- πᾶστω**, sprinkle; weave patterns in cloth.
- πάσχω**, 2 aor. πάθον, subj. πάθησθα, πάθησι, opt. πάθοι, infin. παθέειν, partic. fem. παθόντα, perf. 2 plur. πάσσοτε (Γ. 99), suffer. Note on X 220.
- πάταγος**, δ, clashing, crashing.
- πατίσμα** (cf. Lat. pāscor, pābulum), aor. πατίσην, πάτασατο, infin. πάσα-

σθαι, pluperf. πενδομην, eat, *partake of*.

πατήρ, πατρός, πατρί, πατέρα, πάτερ, δ (cf. Lat. *pater*), 'father.' See § 85.

πάτρη, ἡ (πατήρ), *fatherland*.

πατρίς, -ίδος, ἡ (πατήρ), adj. in formula πατρίδος αἷς, πατρίδα γῆς, etc., *fatherland, native land*. Also as substant., *fatherland*.

Πάτρολος, *Patrō'clus*, son of Menoetius and friend of Achilles. Declined from two stems, § 102.

πατροφόνος †, adj., *parricide*, I 461. (πατήρ and root φεν, *slay*.)

πατρόιος, -η, -ον (πατήρ), *ancestral, of [his, etc.] ancestors*.

παύρος, -ον, *few*.—Comparat. παυρότερος.

παυσαλή †, ή, *pause*, B 386.

παύω, fut. partic. παύσοντα, aor. παύσε(ν), opt. παύσειε(ν), *make stop, hold back, check, cease* (trans.); mid. imperat. παύε, aor. παύσατο, opt. παύσατο, infin. παύσασθαι, partic. παυρμενοι, perl. πέπαυμαι, pluperf. ἐπέπαυτο, *intrans. stop, cease, refrain, rest*.

παχύς, -εῖα, -ε, *thick, stout*. The gen. masc. is παχέος, dat. fem. παχεῖη.

πεδῶα (πέδη, *fetter*; πόδη, *foot*; cf. Lat. *ped-ēs*), aor. ἐπέδησε(ν), *fetter, constrain*.

πεδίλα, τό (πέδ-η), *sandals*.

πεδίον, τό (πέδ-ον, *ground*; πόδης), *plain*.

πεδίον-θε, *toward the plain*.

πεδός (πεδ-ος [i. e. -yoς], cf. πόδης and Lat. *pedis*), *afoot; fighting men afoot, infantry* (πεζοί, B 810); *on land*, I 329.

πελλε, fut. πελεῖς, infin. πεισμένεις and πελεῖειν, 2 aor. subj. πεισθέμεν, opt. πεισθείμεν, infin. πεισθεῖν, fut. πεισθήσω, *persuade*.—Mid. πεισθορται, fut. πελεῖαι, infin. πελεῖσθαι, 2 aor. πιθημην, (ἐ)πιθεντο, subj. πιθηκαι, etc., imperat. πιθενθε, πιθενθω, *obey, yield to* (dat.).—Aor. 2 perl. subj. πεισθητης, partic. πεισθεός, 2 pluperf.

ἐπέπιθμεν, *trust, rely on, confide in* (dat.).

πενδῶν, -οντα, -οντε (πεινη, *hunger*; cf. πένουμαι, πένης, *poor man*, and Lat. *pénuria*), pres. partic., *being hungry*.

πειραρ, τό, *end, decision*, 2 501.

πειράω, fut. πειρήσω, *try, make trial of* (gen.); mid. πειράται, fut. πειρήσομαι, aor. ἐπειρήσαντο, subj. πειρήσομαι (T 70), -εται (2 601), imperat. πειράσαι, pass. aor. subj. πειρηθόμεν, as depon., *try, make trial of* (w. gen., but accus. in 2 601).

πειρητίων (πειρῶν), *try*.

Πειρίθοος, *Peirithōüs*, king of the Lapithae in Thessaly.

πειρω, aor. ἐπειρων and πειρων, *pierce*; perf. partic. πειραμένον, *studded*. Compare περ-θνη and πόρ-πη, *brooch*.

πελεα, πελεοθα, see πελώ.

πελέξω, aor. πέλασαν, *make approach, lower into* (A 484); pass. aor. πελάσθη, *approach, come nigh*.

Πελασγικός, adj., *Pelas'gic*; the Pelasgians were reputed to be the original inhabitants of Greece.

πέλας, ή, *wild pigeon, dove*.

πέλεκις, δ, dat. plur. πελέκεσσαι, *axe or hatchet*, O 711.

πελεψών, infin. πελεμιζέμεν, aor. infin.

πελεμκαι, *shake, make tremble*.

πέλομαι, *be in motion*; see πέλω.

Πελοψ, *Pe'lops*, son of Tantalus, and father of Atreus and Thystes.

πέλω, -ει, usually in mid. πέλεσαι, imperf. πέλονται, iterat. πελέσκετο, 2 aor. ἐπλει or ἐπλει, ἐπλετο, *be in motion; be; rise* (Γ 3). Cf. note on Γ 287.

πέλωρ, τό, *monster*, 2 410.

πελέρως, adj. (πέλωρ), *monstrous, mighty*.

πελερον, τό (πέλωρ), plur. πέλωρα, *monster, portent*.

πέμψω, fut. πέμψω, aor. ἐπεμψε(ν) and πέμψε(ν), subj. πέμψης, infin. πέμψω,

send, send off or away, escort. Cf. notes on Π 454, 871.

πέντε-βόλα, τά (πέμπτε = πέρτε and δύετος), five-tined spits, or five-tined forks. Cf. A 463.

πένθος, -εος, τό (cf. πάθος), grief, sorrow.

πένομαι (cf. πένης, poor man, and Lat. *pēnūria*), be busied about, prepare.

πέντε-έτηρος, -ον (*Fētros*), five years old.

πέντε, five.

πεντήκοντα, fifty.

πεντηκοντόγυος †, adj., of fifty acres, I 579.

πεπαλαγμένον, see παλάσσω.

πεπαρμένον, see πέρω.

πέπαυμαι, πεπαυμένοι, see πάψω.

πεπήγα, πέπηγον, see πήγυμι.

πεπιθέν, πεπιθήσω, πεπίθουμεν, πεπίθωμεν, see πείθω.

πεπληγμένον, πεπλήγοντο, πεπληγώς, see πλήσσω.

πέπλος, δ, *peplus*, gown of the Homeric woman; Introduction, 17.

πεποίθης, πεποθός, see πέθω.

πέποσθε = πεπύθετε (cf. πάσχω), Γ 99.

πεποτήσται (§ 187), see ποτοδαιμοι.

πεπρωμένον, πέπρωται, see πόρων.

πεπτημένοι, see πτήσσω.

πέπυστο, see πυνθίνομαι.

πέπων (πετ- of πέσσω), properly *ripened*; always used figuratively by Homer; voc. πέπων, dear (Π 492), dear friend (I 252); πέπονες, weaklings (B 235).

περ-, enclitic particle, *very, at least, at any rate, even*; it strengthens the preceding word. It is common w. concessive partic. See note on A 131.

περάω (root περ of πέρων, περόνη, etc.), aor. ἐπέρροσεν, pierce, press through.

Πέργαμος, -ου, ἡ. *Per'gamus*, the citadel of Troy.

πέρδω, aor. πέρσε(ν), partic. πέρσας, 2 aor. ἐπέρδων, mid. 2 aor. in pass. sense πέρδω (Π 708), destroy, ravage, plunder.

περι- (never elided, § 40, 2), adv. and prep. w. gen., dat., or accus. W. gen. over, above, more than, about, concerning, in behalf of. W. dat. around, about, in loc. relation. W. accus. around, about. Also accented περί, §§ 164, 166, 167. Meaning as adv. around, superior, exceedingly, above all others.

περι-ἄγραται comp. †, pres. indic., bards around, rings around, Π 78.

περι-δραμον comp. †, ran around, X 389.

περι-δρόμος, -ον (περι-δραμεῖν), that may be run around, open to approach.

περὶ . . . ἔννιμα, aor. in tmesis περὶ . . . ἔσσετε (Π 680), imperat. περὶ . . . ἔσσετο (Π 670), clothe . . . about in.

περὶ . . . ισχεθον (ἴχω), 2 aor. in tmesis, compassed . . . about, Ο 653.

περι-έχομαι, 2 aor. imperat. περίσχεο, hold oneself about, protect.

περι-ισταμαι, imperf. περίστατο, 2 aor. act. περίστησαν, stand around.

περι-καλλής, -ές (κάλλος), very beautiful.

περὶ . . . καλύπτω, aor. in tmesis περὶ . . . ἔκαλυψεν (Π 785), covered about.

περι-κεμαι, -ται, partic. περι-κελμενον, be laid around, lie around, embrace; be laid up in abundance, be gained.

περι-κλυτός, -όν (κλύω), highly renowned, illustrious, famous.

περι-κτίονες, men dwelling around, neighbors, Σ 212.

Πέριμος, accus. -ον †, *Per'imus*, a Trojan killed by Patroclus, Π 695.

περι-κυττάται †, ol, neighbors, Ω 488.

περι-πλομαι, 2 aor. partic. περιπλομε-

νεῡ, move around, surround, be-leaguer.

πέρι πρό, adv., around and ahead (or before), Π 690.

περι-(σ)τελομαι, imperf. περιστελοντο, shake around, wave around.

περι-στρένεται comp. †, pres. indic., is stuffed full, Π 163.

περι-στρογαν, see περι-Ιστρον.

περισχεο, see περιέχομαι.

περι-τροπέων (cf. § 224), pres. partic., turning around, rolling on.

Περιφήτης, Periphe'tes, son of Co-preus, slain by Hector, Ο 638 (†).

περι-φραδέως (φράζομαι), very consid-erately, very carefully.

περίημι, pres. partic. περνάς, pass. περιέμενα, sell.

περόνη, ἡ, brooch. Introduction, 12.

Περσέφονα, later Περσεφόνη, Per-seph'one, daughter of Zeus and Demeter and wife of Hades.

πεσίειν, πεσίσθαι, πίσυσι, πέσοιεν, πέσον, πεσόν, see πίπτω.

πέσσω, infin. πεσσέμεν, cook, ripen; metaphorically in Iliad, enjoy (in ironical sense), B 237; brood over, nurse (Ω 617, 639).

πέτρα-λον, τό (πετρινόμι), leaf.

πετάννυμι, aor. πέτασσω, spread.

πετερός (πέτ-ομαι), winged; πετερν, neut. substant., birds.

πέτρομαι, 2 aor. Ιπτάτο, partic. πταμένη, fly, speed on.

πέτρη, ἡ, rock, stone, cliff.

πετρή-ας, -εσσα, -εν (πέτρη), full of rocks, rocky.

πέτρος, δ, rock, stone.

πεύθομαι, πένθεαι, see πυνθάνομαι.

πέφαται, see φάνω.

πέφαται, πέφνε(ν), πεφνόντα, see root φεν.

πεφυγμένον, πεφυγότες, see φεύγω.

πήβ whither? where?

πήι enclitic, anywhither, anywhere, in any way.

πηγεστι-μάλλω †, adj., thick-fleeced, Γ 197.

πηγή, ἡ, spring, source, used by Homer in plur. only.

πήγνυμ (cf. Lat. pangō), fut. πήξεις, aor. πήξε, infin. πήξαι, partic. πήξας, make fast, fix, plant; 2 perf. πέπη-γεν, pluperf. πεπήγει, pass. pres. πήγνυται, aor. ἐπήγη, be fixed; be stiff or rigid (X 453).

πηγός, -ή, -όν (πήγνυμ), compact, in good condition, well-fed.

(1) *Πήδασος, ἡ, Ped'asus, town in Messenia, belonging to Agamemnon,* Ι 152, 294.

(2) *Πήδασος, δ, Ped'asus, horse of Achilles,* Π 152, 467.

πῆλαι, πῆλε, see πᾶλλω.

Πηλεύης, -ᾶς and -εω, the son of Pe'leus, Achilles.

Πηλεύων, -λων, the son of Pe'leus, Achilles.

Πηλεύς, -ῆς and -έος, Pe'leus, king of the Myrmidons. He was the son of Aeacus, husband of Thetis, and father of Achilles.

Πηλημάδης, -ᾶς and -εω, the son of Pe'leus, Achilles.

Πηλήνος, -η, -ον, of Pe'leus, Pe'leus's.

πήληκα, accus. πήληκα, ἡ, helmet.

Πηλιάς, accus. -ᾶς, ἡ (Πήλιον), Pe'-lian, from Mount Pelion.

Πήλιον, Pe'lion, mountain in Thes-saly.

πῆμα, -ετος, τό (πά-σχω), suffering, evil, calamity, distress.

πημάνω (πῆμα), aor. opt. πημήνεια, injure; commit wrong, begin hos-tilities.

πῆξε, πῆξας, etc., see πήγνυμ.

πηός, δ, connection by marriage (Γ 163), relation.

πήχυς, accus. dual -εε, δ, elbow, fore-arm, arm.

πήδακος †, τῆς, spring of water, Π 825.

πίαρα, see πίων.—πίμεν, πίγσθα, see πίων.—πίθερθε, see πείθω.

πιθία, by-form of **πείθω**, aor. partic.

πιθήσας, yield to, rely on.

πιθηρά, πιθόμηρ, see **πείθω**.

πίθος, δ, jar.

πικρός, -ή, -όν, sharp, pointed.

πιμπλάνεται †, is filled, I 879.

πίμ-πλη-μ (cf. Lat. *im-ploē*), aor.

πλῆσαν, opt. **πλήσειν**, partic. **πλή-**

σάσα, mid. aor. partic. **πλησάμενος**,

2 aor. **πλήγτο**, pass. imperf. **πιμπλαν-**

το, fill; mid. **fill for oneself**; pass.

w. 2 aor. mid. **be filled**.

πίνω, iterat. imperf. **πίνεσκεν**, 2 aor.

έπιον and **πλω**, subj. **πίρσθα**, infin.

πίμεν (II 825), partic. **πιμύτες**,

drink.

πίστατος, see **πίων**.

πίντω (**πέτρ-ομα**), fut. infin. **πεσέσθω**,

2 aor. **έπεσε** and **πέσε**, **έπεσον** and

πέσον, subj. **πέσσηται**, opt. **πέσοιεν**, infin.

πεσέειν, partic. **πεσών**, fall; fall

upon, with hostile design. Note

on B 175.

πιστός, -ή, -όν (cf. **πιθόμηρ**), to be relied on, trusty, faithful. Superl. **πιστότατος**.

πίσυνος, -η, -ον (**πεποιθάς**), relying on.

πίσυρες, four, § 108, 4.

Πιτθέος, -ηος †, Pit'heus, father of Aethre, Γ 144.

πίτνημι (by-form of **πετάνημι**), spread

out; pass. imperf. **πίτνατο**, were

spread out, waved, floated.

πίτυς, ή, pine.

πι-φά-σκω and **πιφασκομαι** (**φάσ**,

φάινω), bring to light, announce,

declare.

πίτων, **πίονος**, fem. **πίπερα**, superl. **πι-**

τατος, fat, rich, fertile.

πιλάω (cf. **πληγή**), drive from one's

course or from one's purpose, mislead,

hinder; pass. aor. partic. **πιλάχθεντας**, driven.

Πιλάκος, ή, Pla'cus, mountain in Mysia, a spur of Mt. Ida.

πιλατάνιστος, ή, plane tree.

πιλατός, -εία, -όν, broad; widely grazing (B 474).

πιλάς, see **πιλείων**.

πιλέος, -η, -ον (cf. **πιμ-πλη-μ**, **πιλή-μης**, Lat. *plē-nus*), full.

πιλείστος, -η, -ον, superl. of **πολύς**, most, very many, greatest, in greatest numbers.—Neut. **πιλείστον** as adv., most.

πιλείων or **πιλέων**, -ον, comparat. of **πολύς**, more, greater; accus. plur. **πιλέας**, B 129.

πιλεκτός, -ή, -όν, plaited, twisted.

πιλέω, sail.

πιληγή, ή (cf. **πλήσσω**), blow.

πιλήθις, -ίος, -ιή, -ίν, ή (**πιλήθω**), crowd, throng, multitude, host.

πιλήθω (cf. **πιμ-πλη-μ**, **πιλέων**, Lat. *plē-nus*), be full.—**πιλήθουσα** (*full*) σελήνη (Ξ 484).

Πιλαράδες (Attic *Pleiades*), a group of stars.

πιληράμενος, **πιλήξε(ν)**, see **πιλήσσω**.

πιλήξ-ιππος, -ον (**πιλήσσω**), horse-lashing.

πιλησαν, **πιλησειν**, etc., see **πιμπλανη**.

πιλησίος, -η, -ον, near, neighboring; as substant., neighbor.—Neut. **πιλη-**
σίον as adv., near (Γ 115), w. gen.

πιλησσω, aor. **πιλήξε(ν)**, 2 aor. infin.

πιπληγέμεν, 2 perf. partic. **πιπληγέν**, strike, smite, beat, scourge, whirp (Π 728); mid. aor. partic. **πιληξέν**, 2 aor. **πιπληγόντο**, strike or

smite one's own thighs (Π 125), breast (Ξ 31, 51). Cf. note on O 745.

πιλήρο, see **πιμπληη**.

πιλούτος, δ (**πιμ-πλη-μ**), wealth, riches.

πιλυνός, δ (**πιλήω**), a place where clothes are washed, washing-pit. It was lined with stone and received its water from a neighboring fountain or river.

πιλύνω, iterat. imperf. **πιλύνεσκον**, wash clothes.

πινέα (and **πινέω**), blow, breathe; pass. perf. partic. **πεπινύμενος**, animated, wise, prudent. Cf. § 150.

πνοιή, ἡ (*πνέω*), *breath, blast of wind.*

Ποδάρη, *Podar'ge*, a storm-wind, the mother of the horses of Achilles.

ποδό-άρκης, -ες, swift-footed.

ποδό-πνεκτής, -ές (*πόδις* and *ἔνεκ* of *ἔνεκ-* *καί*, cf. *φέρω*), *reaching to the feet*, epithet of shield. Introduction, 25.

ποδό-ήνεμος, -ον (*άνεμος*), *wind-footed, wind-swift.*

ποδό-ακης, -ες (*άκης*), *fleet-footed.*

ποθ', before rough breathing, for *ποτ'* = *ποτε* (*ποτέ*).

ποθέν, ποθεν, enclitic adv., *from some place or other.*

ποθέν (ποθή), iterat. imperf. *ποθέσκε, desire, long for.*

ποθή, ἡ, desire, yearning.

ποθή, ποθή, enclitic adv., *anywhere; at any time, ever.*

ποιέω, imperf. πολεῖ, aor. (ἐ)ποιήσε(ν). (*ἐποίησα*, opt. *ποιήσαιμεν*, partic. *ποιήσωτε*, *make, construct, build*; mid. imperf. *ποιεύμην*, fut. *ποιήσομαι*, aor. *ποιήσατο*, subj. *ποιήσεται, make for oneself, take to oneself as son* (I 495) or wife (Γ 409), *make . . . one's own.*

ποιήσας, -εσσα, -εν (*ποίη*, *grass*), *grassy.*

ποιητός, -ή, -όν (*ποιέω*), *made, built.*

ποικιλλή †, imperf., *wrought with skill*, § 590. (Cf. *ποικίλος*.)

ποικιλμα, dat. plur. ποικίλμασιν, τό (*ποικίλλω*), *work of skill; gay-colored patterns*, Z 294.

ποικίλος, -η, -ον (cf. Lat. *pictus*), *skillfully wrought, skilfully decorated, inwrought; gay-colored, party-colored.*

ποιμήν, -ένος, δ, shepherd. See notes on B 243, Γ 179.

ποιμήνιον †, adj., of a flock, of sheep. B 470.

ποινή, ἡ (cf. Ε-ποινα and Lat. *poena*), *expiation, pay, recompense.* Cf. note on I 632.

ποτος, -η, -ον, what sort of.

ποτ-πνέω (by reduplication from *πνέω*), *imperf. (ἐ)ποίησσον, pant from work, be busy, bustle, bestir oneself.*

πολάς, accus. plur. of πολός. [Not to be confused w. *τόλεις*, from *τόλος*.]

πολέας, nom. plur. of πολός.

πολέσσοι and πολέσι(ν), dat. plur. of πολός. [Not to be confused w. non-Homeric *τόλεσι*, dat. plur. of *πόλις*.]

πολεμίος, -η, -ον (*πόλεμος*), *belonging to war, of war (ἥργα).*

πολεμίω, infin. πολεμίζειν(αι) and πολεμίζειν, fut. πολεμίζομεν and πολεμίζομεν, *wage war, fight*; w. dat. of pers. *against whom war is waged; to wage war against* (§ 258).

πολεμιστής, δ (*πολεμίω*), *warrior, fighter.*

πολέμων-δε, to war.

πολέμος and πτόλεμος, -οιο and -ον, δ, battle, fight, conflict; war.

πολέσι(ν), dat. plur. of πολός. [Not to be confused w. non-Homeric *τόλεσι*, dat. plur. of *πόλις*.]

πολέων, gen. plur. of πολός. [Not to be confused w. non-Homeric *πόλεων*, gen. plur. of *πόλις*.]

πόλης, gen. of πόλις, city, § 103.

πολιάτας †, τόβς, from nom. *πολιάτης*, *men of the city, townsmen*, B 806.

πόλιός, -ή, -όν, gray, hoary, white-foaming (sea). [Not to be confused w. *πόλιος*, gen. of *πόλις*, *city* (§ 108).]

πόλις, ἡ, city. For declension see § 103.

πολιτης, δ (*πόλις*), *man of the city, townsmen.*

Πολίτης, Polites, a son of Priam.

πολίων, gen. plur. of πόλις, city, § 103.

πολλά, neut. plur. of πολλός, much, earnestly (ἥρτο); often; very.

πολλά-κι(s), adv. (cf. πολλός), often.

πολλάς and πολλέων, gen. plur. fem. of πολλός, -ή, -ήν. See § 105.
 πολλόν and πολύ, neut. as adv., much, far, a long distance; w. comparat. by far.

πολλός, -ή, -ήν, see πολύς and § 105.
 πολύ, see πολύς or πολλόν.
 πολύ-αντος, -ον (*alnos, story, praise*), much-praised, illustrious.
 πολύ-άτε, -άτος (*áitos*, *stormy*), much rushing, stormy.
 πολύ-αρη †, dat. adj., rich in lambs or sheep, B 106.
 πολυβαθής, gen. -έος (*βάθος*), very deep.
 πολυβούται, οί (*βοῦς*), rich in cattle.
 πολυβαῖδαλος, -ον, made with much art, artfully wrought.
 πολύ-βακρος (*βάκρου*), abounding in tears, tearful.
 πολυ-βάκρυτος (*βάκρυ*), much wept, much lamented.
 πολυ-βαράς, -άδος (*βαρῆ*), with many necks, many-ridged.
Πολυδείκης, accus. -η, *Polydeuces* (Lat. *Pollux*), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on Γ 243.
 πολύ-βωρος, -ον (*βῶρον*), much giving, richly dowered, Z 394.
Πολύδωρος, *Polydōrus*, youngest son of Priam by Laothoë—slain by Achilles.
 πολυ-βύγη †, adj., many-benched, B 293.
 πολυ-βαρσής, -ές (*θάρσος*), very bold, very daring.
 πολύ-κεστος †, adj., much-stitched, richly-decorated, Γ 371.
 πολυ-κλητς, dat. plur. -κλητοί, with many thole-pins, therefore many-oared.
 πολυ-κοιρανή †, ή, the rule of many, B 204.
 πολύ-μητις (*μῆτις*), of many counsels, crafty.

πολυ-μήχανος, -ον (*μῆχανή, contrivance, resource*), of many resources, shrewd.
 πολύ-μήθος, -ον, of many words.
 πολυ-πενθής, -ές (*πένθος*), very mournful.
 πολύ-πτυχος, -ον (*πτύξις*), having many folds; with many ridges and valleys, many-valled.
 πολύ-ρρητης (for -*ρητης*), rich in sheep.
 πολύς, neut. πολύ, and
 πολλός, πολλή, πολλόν, and
 πολύς, neut. πολύ, declined, §§ 105, 106; much, many, large, great, long, broad.—πολλά, neut. plur. as adv., much, earnestly, often, very.—πολύ and πολλόν, neut. sing. as adv., much, far, a long distance; by far.—Comparat. πλέων or πλέων, superl. πλεότατος.
 πολυ-σκάρφομοι †, adj., much-bounding, agile, B 814.
 πολυ-σπερχης, -ές (*σπειρώ, sow* or *scatter*), widely-scattered.
 πολύ-στονος, -ον (*στόνος, sighing, lamenting*; στέω, mournful, grievous).
 πολύ-τλας (*τλῆναι*), much-enduring.
 πολυ-φάρμακος, -ον (*φάρμακον*), of many drugs, skilled in drugs.
Πολέφημος, *Polyphēmus*, a Lapith, A 264 (†).
 πολύ-φλοιοβος, -ον (cf. ἀ-φλοιομένος †, froth, O 607), much-billowing, much-foaming, loud-roaring.
 πολύ-φορβος, accus. sing. fem. -ην (*φορβή, pasture, fodder*), much-nourishing.
 πολύ-φρων, accus. sing. *φρων* (*φρήν*), possessed of much sense, very wise.
 πολύ-χαλκος, -ον, rich in bronze.
 πολύ-χρυσος, -ον, rich in gold.
 πομπός, δ (*πέμπω*), escort.
πονέομαι (*πόνος*), imperf. (ἐ)πονέετα, aor. πονήσατο, labor, toil; be busied with; accomplish.

πόνος, δ (cf. πέτ-ομαι), *labor, work, toil; toil of battle.*

ποντο-πόρος, -ον (πελρω), *sea-traversing.*

πόντος, δ, *the deep or wide sea.*

(3) **πόποι**, *exclamation indicating amazement: 'tis past belief (A 254)! impossible! incredible!*

πόρκης, δ, *ring, ferrule*, Z 320.

πόρον, 2 aor. with no present, 3 sing.

πόρε(ν), subj. πόρωσ(ν), imperat. πόρε, *furnish, give, grant, bestow; pass.* perf. πέπρωται, *it is decreed by fate, partic. πεπρωμένον, destined, doomed.*

πόρτας †, τά̄ς, *brooches*, Σ 401. Cf. Introduction, 12, 17.

πορσύνω, fut. partic. πορσυνέονται, *furnish, prepare; share (Γ 411).*

πορφύρεος, -η, -ον, *dark-gleaming, dark, purple of various hues.*

πόσον (cf. πόθεν, whence?), interrog. adv., *whither?*

Ποσειδάνιον, -ων (Attic Ποσειδῶν), *Poseidon*, son of Cronus and Rhea, brother of Zeus and Hades, with whom he shared the dominion of the world, having for his portion the sea.

(1) **πότιος**, -ιος, δ (cf. πότνια, δεσπότης, Lat. *potis, potiri*), *lord, husband.*

(2) **πότιση**, -ιος, ḥ (πέ-πο-κα, cf. Lat. *pōtūs*), *drink.*

ποστ-ήμαρ †, interrog. adv., *how many days?* Ω 657.

ποταμός, -οιο and -οῦ, δ, *river.*

ποτάμοι (iterat. of πέτ-ομαι), ποτώ-ται, perf. πεποτήται (§ 187), *fly.*

ποτέ, ποτε, enclitic adv., *once on a time, one day, some day; ever (after εἰ, οὐ, and μή).*

ποτί, see πρός.

ποτὶ . . . βάλε, see προσβάλλω.

ποτι-θέρκομαι, look at.

ποτι-δέχομαι, 2 aor. partic. ποτιδέ-μενοι, *await, wait for.*

ποτι-νόσσεται comp. †, pres. indic., enter, I 381.

πότμος, δ (πέτ-ομαι, πίπτω), *what befalls, fate, doom.*

πότνια [cf. (1) πότιση], *mistress; revered.*

πότνιον, τό [cf. (2) πότιση], *drink, always w. reference to wine.*

που (cf. ποθέν), enclitic adv., *somewhere, anywhere; somehow, perhaps, doubtless, I suppose.*

πουλυ-βότερα, dat. -η (βόσκω), adj. fem., *much-nourishing, fruitful.*

Πουλυδάμας, -ωντος, *Polyd'amas*, a Trojan, son of Panthoūs.

πουλάς, neut. πουλά (= πολές, πολύ), see § 106, 2.

πούς (for τό[δ]ις), ποδός (for dat. plur. see § 83), δ, *foot; plur. also fleetness (I 124, 266, 269), foot-race (X 160), coming, mission (I 523).*

πραπῆς, -ων, al., *diaphragm; mind, heart.*

πρήσθια, aor. πρήσθε(ν), infin. πρήσαι, *blow, puff out; burn.*

πρηκ-τήρη, accus. -τήρα, δ (πρήσσω), *doer, performer.*

πρηνής, -ές (cf. Lat. *prōnus*), *flat on the face, forward, headlong.* [The reverse of θέτιος, Π 289.]

πρήξις, ḥ (πρήσσω), *accomplishment; good result, good.* Ω 524.

πρήσσω (περάω), fut. πρήξεις, aor. πρήξας, infin. πρήξαι, *traverse; accomplish.*

Πριάμος, -ῶο and -ον, *son of Pri'am.* The first syllable is lengthened in accordance with § 34.

Πριάμος, -οιο and -ον, *Pri'am*, son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus

Dardanus

Erichthonius

Tros

Ilus	Assaracus	Ganymedes
Laomedon	Capys	
Priam	Anchises	
Hector, Paris, etc.	Aeneas	

πρίν (comparat. of **πρό**, cf. Lat. *prius*; for the quantity see § 30), as adv., before, formerly; sooner, ere then. As conj. before, until, usually w. infin. after both affirmative and negative clauses; but w. subj. after negative clause, § 135, 190, like the Attic usage.—**τὸ πρίν**, formerly.—**πρὶν . . . πρίν**, see notes on A 97, B 414.

πρίν γ' ὅτε, before, until.

πρὶν ή, sooner than, before, w. infin. **πρό** (cf. Lat. *prō*), adv., before, before-time, forth, forward. As prep. w. gen., before, in front of.

προβάλω, perf. subj. **προβεβήκη**, go forward; be superior, surpass.

προβάλλω, throw forward; mid. 2 aor. **προβάλλοντο**, throw before oneself, scatter before oneself.

προβάβοντα †, 2 perf., *I prefer*, A 113.

προβάλλει, dat. -ῆται (**προβάλλω**), projected, projecting.

προβάλλσκω, 2 aor. imperat. **πρόμολε**, partic. fem. **προμολεύσα**, come or go forward.

προγενέστερος, comparat. of **προγενής** (-γεν-δημη), born before, older.

προγένοντο comp. †, 2 aor. of **προγένομαι**, came along, came forward, § 525.

πρόθυρος, δ, fore-house, entrance hall or vestibule between the court (*αὐλή*) and the great hall (*μέγαρος*). See the plan under *μέγαρος*.

προέρκη, see *προέημ*.

προέδον, partic. **προεῖδων**, -όντες, fore-see, see ahead, see before one.

προέριστω, aor. **προέρισσαν**, row forward.

προέρνω, aor. **προέρνυσσεν**, subj. **προερνέσσω**, drag forth, drag down.

πρόει, see *προέημ*.

προέχω, partic. **προέχοντι** (X 97), projecting.

προθύλυμνος, -ον, forth from the foundations, uprooted (I 541).

προθέω, -οντιν (A 291 †), iterat. imperf. **προθέεσκε**, run forward, rush to the front.

πρόθυρον, τό (θύρη), fore-door, gateway, front gate, i. e. the entrance to the courtyard (*αὐλή*) from outside. The plur. is used w. reference to the two parts. See the plan under *μέγαρος*. [Sometimes the word stands for the doorway of the megaron.]

προέάπτω (cf. Lat. *saciō*), fut. **προέαψει**, aor. **προτάψεν**, hurl forth, send off.

προεῖδόντες, **προεῖδάν**, see *προέδον*.

προέημι, imperf. **προεῖται**, aor. **προείκα**, -ε, 2 aor. imperat. **πρόει**, send forward, send forth, send on; hurl forward, hurl (*ἔχος*); let go forth, yield; bestow (*κιῦδος*).—1 aor. in tmesis **πρό . . . ἤκε**.

προκαθίζοντα †, gen. plur. partic., settling to the fore, B 463.

προκαλέσω, imperat. **προκάλεσσαι**, call forth to oneself, challenge.

προκαλέσσω (*καλέω*), imperf. **προκαλίσσετο**, call forth, challenge.

προκαμψα, partic. **προκείμενα**, lie ready before.

προμάχη (*πρόμαχος*), fight in the fore ranks.

προμάχος, δ (*μάχ-ομαι*), fore-fighter, warrior to the front, champion.

προμηνία comp. †, 2 aor. pass. infin., to lie with . . . first, I 452.

πρόμολε, **προμολεύσα**, see *προβάλσκω*.

πρόμος, δ (superl. of **πρό**), foremost, fore-fighter, champion.

προνόέω, aor. **προνήσαν**, foresee.

προπάροιθεν, adv., before, in front of; often w. gen.

πρόπᾶς, -πᾶσα, -πῶν, all forward, the whole, all.

προπρηνής, -ές, inclined forward.

προπροκαλνθόματι, roll over and over before.

προρέω, flow forth.

πρός, προτί, and **προτί,** adv. and prep. w. gen., dat., or accus. **W. gen.** from the side of, from (A 160, Z 525), at the bidding of (A 239, Z 456), before (A 339), on the side of (X 198). **W. dat.** on, upon. **W. accus.** to, toward; against (X 112, II 768).—Accented **πρός,** § 164. As adv. besides, in addition (E 807, II 86, X 59).

προσ-αμήνω, come to aid, help.

προσ-ανδάσ, imperf. **προσηγόρεις** or **προσηγόρεια,** 3 dual **προσανδήτην,** speak to, address.

προσ-βάλνω, mixed aor. mid. **προσεθίσθητο,** 2 aor. act. partic. **προσβάλλεις,** go to; step upon (II 863).

προσ-βάλλω, 2 aor. in tmesis **πυρὶ . . . βάλε** (A 245), threw his scepter to the ground (dat.).

προσ-έπειτο, 2 aor., **προσέειπε,** opt. **προτι-έπειτο,** say to, speak to, address.

προσ-έκατο comp. †, imperf. of **πρόσ-κειμαι,** were fixed on, § 379.

προσ-φρέγεται comp. †, pres. indic., break foaming against, O 621.

προσφῆη, -ης, see **πρόσφημι.**

προσφένει(ν), -ειν, see **προσφωνέω.**

προστήδας, see **προσανδάς.**

πρόσ-θε(ν), adv., before, in front; of time, formerly, first (Γ 317, 346). **W. gen.** before, in front of.

πρόσ(σ)ε, adv., forward; of time before, to the past (A 343), opposed to **διπλό(σ)ε.** (Others understand **πρόσσεια** to refer to the future, and **διπλόσεια** to the past.)

πρόσ-φημι, imperf. **προσέφηται,** -η, speak to, address a person or persons in small numbers, never an assembly.

προσ-φωνέω, imperf. **προσεφωνεῖ(ν),** -ειν, speak to, address individuals only.

πρόσω, see **πρόσ(σ)ε.**

πρόσ-ώπων, τό (ἀπα), face.

προ-τάμνω, 2 aor. partic. **προτάμνω,** cut or carve first.

πρότερος, -η, -ον (comparat. of **πρό**), former; earlier, before, sooner, first (Γ 351).

προτέρω (πρότερος), adv., farther, forward.

προ-τένχω, do before, pass. perf. infin.

προτενύχαι, w. τὰ μὲν . . . έδομεν (= προγεγόντα καταλίταμεν), let us forsake the things that are done before, let bygones be bygones, "let old bygones be" (Tennyson). Cf. II 60.

προτί, see **πρός.**

προτιάτοι, see **προσέειπον.**

προτι-θστομα, gaze upon, X 356.

πρό-γονος, οἱ (προ-τένω). forestays, ropes extending from the mast-head to the bow of the Homeric ship (A 434).

προ-γρέπομαι, 2 aor. infin. **προγράπεσθαι,** turn oneself, give way to (Z 336).

προ-γροτάδην †, adv., headlong, II 304.

προύχοντι, i. e. **προ-έχοντι,** projecting (X 97).

προ-φέρω, subj. **προφέργοσι,** bear forth; carry off (Z 346); bring (I 323); cast reproaches on (E 251), cast in one's teeth (Γ 64). Mid. offer oneself ready for, offer, begin (Γ 7).

προ-φεύγω, 2 aor. partic. **προφυγόντα,** escape from.

πρό-φρων, dat. -φρονι (φρήν), with forward heart, with heartiness, heartily; θυμῷ πρόφρονι, in earnest (X 184).

προφυγόντα, see **προφεύγω.**

προ-χέομαι, imperf. **προχέόντο,** stream forth.

πρό-χνυ (γόνυ), forward (or fallen) on the knees.

πρυμνή [νηῆς], ἡ (fem. of **πρυμνός**), stern of a ship. (In Cauer's text the accent of the adj. is retained to indicate that the substant. force of the word is not yet complete. The later substant. is accented **πρόμνη,** **πρύμνα.**)

πρυμνής †, from or by the stern, O 716.

πρυμνίσια, τά (πρυμνή), ropes for making the stern of a ship fast to the shore, stern-cables.

πρυμνός, -η, -όν, the extreme of, undermost, end of, stern of (O 704, II 286); **at the root** (E 292).—**πρυμνόν**, neut. substant., the root, the base (E 839).

πρέπτη (πρό), adv., lately.

πρέπτη (πρό), adv., early.

πρεΐ' (α) †, adv., day before yesterday, B 803. See note.

πρέοντες, οι, forelands, jutting parts of mountains, peaks. Note on II 299.

Προτειλάος, Protesilaus, son of Iphiclus and leader of the Thessalians, O 705.

πρέτιστος, -η, -ον (superl. of πρώτος), first of all.—**πρέτιστα**, neut. plur. as adv., first of all.

πρώτος, -η, -ον (superl. of πρό), first, foremost; front (X 66); front of (T 50).—**(τὸ) πρώτον, (τὰ) πρώτα**, as adv., first, at first; once for all (Z 489, etc.).

Πρώτη †, Pro'to, a Nereid, Z 43.

πταμήν, see πέτομαι.

πτελέη, ἡ, elm.

πτέρνης †, τῆς, heel, X 397.

πτερόεις, -εσσα, -εν (πτερόν, feather, wing; πτέρωμα), feathered arrows (II 773); winged words.

πτέρυξ, -υγος, ἡ (cf. πτερόεις), wing.

πτήσσω, perf. partic. πτετηώτες, cover.

πτολεμίζομεν, see τολεμίζω.

πτολεμιστὴ †, τῷ, warrior, X 132. (Cf. τολεμιστή.)

πτόλεμος, see πόλεμος.

πτολεμεῖθρον, τό (πόλις), city.

πτολι-πορθος, δ, ἡ (πέρθω), city-destroying, city-sacking.

πτόλις (= πόλις), πτόλιος, πτόλιν, ἡ, city, §§ 103, 104.

πτέγγη(α) †, τό, fold of garment, E 315.

πτέξ, plur. πτέχεις, ἡ (cf. πτέγμα, E 315), layer of ox-hide shield. Introduction, 24.

πτώξ, accus. πτώκα (cf. πτήσσω), cowering (X 310).

Πυγμαῖοι †, τοῖς, Pygmies, Γ 6. See note.

πυθίσθαι, πίθημι, πυθολατε, see πυθάνωμαι.

πυθήν, dat. -μένι, δ (Lat. *fundus*, Eng. 'bottom'), support, feet of a tripod, Z 375.

Πύθος, dat. -οῖ, *Py'tho*, region in Phocis, under Mt. Parnassus; later Delphi. See note on I 405.

πύκα, adv., closely, strongly; thickly, i. e. often (I 588); wisely (I 554).

πυκάλω (πύκα), aor. partic. πυκδάρις, cover closely.

πυκινός, -η, -όν, and πυκνός, -η, -όν (πύκα), close, dense, thick, closely set together, well-built; wise, shrewd (Βουλήν, B 55; μῆδα, Γ 202; ἐφερμήν, Z 216).—πυκινῶς, closely, strongly (I 475).—πυκνά, thickly, frequently (Z 318).

Πυλάρτης, *Pylar'tes*, a Trojan slain by Patroclus, II 896 (†).

πυλα-ωρός, δ (πύλη and root *Fop*; cf. οὐρός, δρός, Lat. *ver-eor*, Eng. 'ward,' and also θυραωρός, X 69), guardian of the gate.

πύλαι, αι, gate, gates; the plur. is often used with reference to the two folding leaves of a single gate.

Πύλαιοι, οι, *Pyl'ians*, inhabitants of Pylos.

Πύλοι-γενής, gen. -έος (cf. § 155, 4), *Py'los-born*.

Πύλος, -ου, ἡ, *Py'los*, city of Nestor in Messenia, opposite Sphacteria.

πύματος, -η, -ον, last, uttermost (Z 608).—**πύματον**, adv., for the last time.

πυνθάνομαι and πεύθομαι, fut. πεύσσει, 2 aor. πύνθοντο, subj. πίθημι, opt. πυθολατε, infin. πυθέσθαι, pluperf. πέκυστο, learn, hear, learn of, hear

of (Z 465). W. accus. or gen. See also § 174 (1).
πείξ (cf. Lat. *pūgnus*), adv., *with the fist, in boxing.*

πῦρ, πυρός, τό, ‘fire.’—Plur. **πυρά, τά,** 2d declension, *watch-fires.*

πυρ-άγηρ, ἡ (*ἀγρέω, take, catch*; cf. *ταλιν-δύρετον, A 526*), *fire-tongs.*

Πυραέχμης, Pyraech'mes, leader of the Paeonians (Π 287), slain by Patroclus.

πυργιδόν, adv. (πύργος), like a tower, Ο 618.

πύργος, δ, tower.

πυρετόν †, τόν, fever, X 31.

πυρῆ, ἡ (*πῦρ*), *funeral pyre.*

πυροῖς †, ol, signal-fires, Σ 211.

πώ, enclitic adv., ever, yet. Always after a negative.

πωλόμαι, iterat. imperf. πωλέσκετο, fut. πωλήσεται; go often, frequent.

πῶμα, τό, cover, lid.

πώ τοτε, after οὐ, never yet, never up to this time.

πῶς, interrog. adv., how? in what way?

πῶς, enclitic, in any way, in some way; after εἰ or αἱ, perhaps, by chance.—οὐ πῶς, in no way, not at all.

πῶν, plur. πάνεα, τό, flock of sheep.

P—p

φα, β' = φρα. Cf. § 49, 1.

φαιστήρα †, τόν, hammer, Σ 477.

φάπτω, aor. infin. φάψαι, stitch; contrive, plot.

φάχιν †, τήν, chine, I 208.

φαψφδᾶ, ἡ, rhapsody, Introduction, 6.

φαψφδός, δ, rhapsodist, Introduction, 6.

φέα and φέα, adv., easily.

φέ(v), see φέω.

φέ-εθρα, τά (φέω), streams.

35

φέλω (for *Φέγ-ιω = Férgy-iω* [i. e. -yo]; cf. *Férgyon*), aor. *φέξα, ἔφ(ρ)εξε(ν)*, subj. *φέξῃ, infln. φέξαι, partic. φέξας, pass.* aor. partic. gen. *φέχθέντος, do, do good or ill to a person (accus.); perform a sacrifice, offer.*

φέθεα, -έων, τά, limbs, body.

φέται, adv., easily.

φέται, φέξας, φέξῃ, φέχθέντος, see φέξω.
φέτω, incline downward, sink.

φέω, imperf. φέρε(ν) and φέε(ν), flow.
φέγματα, -ίνος, δ (φέγνωμι), breakers, surfs.

φέγνωμι (Lat. *frangō*), aor. *φέρητε(ν)*, *φέγξε(ν)*, infln. *φέγξαι, partic. φέξας, break, break through; break in pieces; φέγνυτο* (Σ 67), *broke itself, broke.*

φέγος, τό, rug.

φημίδιος, -η, -ον (Attic *φέδιος*, cf. *φεῖα*), *easy.* Comparat. *φημίτερος.*—Adv. *φημίδως, easily.*

φήξαι, φέξας, φέγξε(ν), see φέγνωμι.

φήξηνωρ, -οπος (*φέγνυμι, ἀνήρ*), *breaking the ranks of men, stormer of battle-lines.*

φήσσοντες †, pres. partic., stamping, Σ 571.

φητήρ'(α) †, τόν, speaker, I 443.

φίγω (φίγος, cold; cf. Lat. *frigus*), fut. infln. φίγησειν, aor. φίγησε(ν), 2 perf. subj. φερίγγσι, shiver, shudder; fear.

φίγιον (cf. *φίγέω*), neut. comparat., *more shivery or frosty; more fearful,* A 825.

φίζα, -ης, ἡ, root.

φίμφα (φίπτω), adv., swiftly, fleetly.

φίνός, ἡ, skin.

φίπτω, aor. φέραψε and φίψε, throw, hurl.

φίς, φίνός, φίνα, ἡ, nose; φίνῶν, φίνας, nostrils.

φίψε, see φίπτω.

φοάλ, -άων, αἱ (φέω), streams.

φοδανόν †, adj., waving, swaying, Σ 578.

φέδος-θάκτυλος, -ον (φέδος, *rose*, θάκτυλος, *finger*), *rosy-fingered.*

φέδη, only plur., see *φαίδη*.

φέδος, δ (φέω), *stream.*

φέρωμαι (perhaps from stem *σερν-*; cf. Lat. *seruo*), imperf. φέρτο, 3 plur. imperf. (or 2 aor.) φέραο (§ 142, 4, b), *preserve, defend.*

[To this present some scholars refer also imperf. ἐφέρο (Z 403), aor. ἐφέρσαο (E 344), 2 aor. ἐφέρτο (X 507), ἐφέρτο (as if for ἐφέρτο, Ω 499), perf. εἰφέραο (as if for σειφέραο, A 239, X 303), and other doubtful forms.]

φέρατ †, adj., *drawn together, wrinkled*, I 503.

φύτηρ, dat. plur. φύτηροι, δ, *reins*, II 475.

φωγαλέος, -η, -ον (cf. φήγ-νῦμι), *ragged, in shreds*, B 417.

φέρωμαι (Lat. *ruō*), imperf. φέρόττο, aor. ἐφέρσαο, *rush; move briskly; dance* (Ω 616).

Σ—σ

Σαγγάριος, *Sangarius*, a river flowing through Phrygia and Bithynia into the Pontus.

σάκος, -eos, τό, *shield*. Cf. Introduction, 23–26.

σάλπιγξ †, ἡ, *trumpet*, Z 219.

σανθέος, -as, ai (*two-leaved*) *doors*, I 583, Z 275.

σάνος (Lat. *sānus*), *safe*.—Comparat. σαντέρος †, A 32.

σαύδη (*σάδος*), subj. σαῦδη (I 681), σαῦδη (I 424), σαῦσι (I 893), fut. σαύσεις, aor. ἐσαύσας, subj. σαύσης, -σαμεν, mixed aor. infin. σαύσεμεν (T 401), *save, keep safe, preserve.*

σαυτήρι, see σήπω.

Σαρπηδόν, -όνος, *Sarpe'don*, leader of the Lycians, slain by Patroclus.

σάφα (*σαφῆς*, *clear*), adv., *clearly.*

σάψης, *σαύσημεν*, etc., see σαύδη.

σαντέρος †, comparat. of σάδος, *more safely*, A 32.

σβέννιμη, aor. ξεβεσε(ν), infin. σβέσσαι, *extinguish, quench, put out*; 2 aor. ξεβη (intrans.), *was extinguished.*

σεβάζομαι (σέβας), aor. σεβάσσατο, *be or stand in awe of.*

σέβας, τό, *awe*, Z 178.

σέθεν, σέο, gen. of σέ, § 110.

σέλω, *shake, brandish.*

σέλας, τό (cf. σελ-ήνη), *radiance, fire.*

σελήνη, ἡ, *moon.*

Σελλοί †, the *Sel'li*, priests of Pelasgic Zeus at Dodona, II 234.

σέτη, gen. of σέ, § 110.

σέσημη, see σήπω.

σέτη, gen. of σέ, § 110.

σένεις, aor. partic. σενᾶς, *drive, urge on*; mid. imperf. ἐσενώντο, aor. σενάτο, subj. σενώνται, partic. σενάμενος, 2 aor. or pluperf. ξενόντο, perf. partic. ξενιμένος, -ην, *hasten, hurry; be in haste*; but σενώνται (Γ 26) is trans., *try to chase away.*

σηκός, δ (Lat. *saepēs*), *pen, fold, for sheep*; note on Z 589.

σῆμα, plur. -στα, τό, *sign; portent* (B 308), *tomb* (B 814).

σημαίνω (σῆμα), *give a sign, dictate, give orders.*

σήπης, perf. σέσημη, *pass.* 2 aor. subj. σαπήη, *rot, perf. be rotten.*

σηναρή †, adj. fem., *strong*, I 505.

Σθένελος, *Sthen'elus*, son of Capaneus and comrade of Diomedes.

σθένος, -eos, τό, *strength, might; troops*, Z 274.

σιάλος, -οι, δ, w. gen. σιάδη (I 208), *fat hog.* Cf. note on the double expression βοῦς ταῦρος, B 480, 481.

στγαλδεας, neut. plur. στγαλδεττα, *gleaming.*

στγῆη, τή, dat. only in Homer, *in silence.*

σιδήρεος, -η, -ον, and **σιδήρεος**, -η, -ον (*σιδηρός*), *made of iron* (therefore hard or unfeeling).

σιδηρός, δ, *iron.* See note on Z 84.

Σιδονίης †, from *Sido'nia*, Z 291.
Cf. note on Z 292.

Σιδόνιος, -η, -ον (*Σιδών, Si'don*), *Sido'-nian* or Phoenician.

Σίντιας, *Sint'ians*, people dwelling on the island of Lemnos.

Σιπέλη †, τῷ, *Sip'yelus*, a mountain of Lydia, Ζ 615.

σῖτος, -οι and -ον, δ, *grain, bread, food*.

σιωπά (*σιωπή*), *be quiet*.

σιωπή, τῇ, dat. only in Homer, *in silence, silently*.

σκάλε, *limp, halt*.

Σκαλαι τόλαι, the *Scæ'an gate*, the great gate of Troy looking toward the Greek camp.—Without τόλαι, Γ 263. See note on B 809.

σκαύός, -η, -ον (*Lat. scaevus*), *left*. Fem. as substant., *left hand*.

σκαύρω, *bound, skip, trip*.

Σκαμάνδρος (*τεβλον*), *Σκαμανδρίψ* (*λειμῶνι*), *Scaman'drian*, of the river Scamander.

Σκαμάνδρος, *Scaman'drius*, name given by Hector to his son, Ζ 402 (†).

Σκάμανδρος, *Scaman'drus* or *Scaman'der*, a river of Troy, called by the gods Xanthus.

σκῆπτ-οδχος, -ον (*σκῆπτρον, ἔχω*), *scepter-bearing*.

σκῆπτρον, τό (cf. Lat. *scipiō*), *'shaft,' 'staff, scepter*, B 186.

σκέδ-ναμα (cf. σκεδ-άννυμi, Lat. *scindō*), imperf. *σκεδίνωτο*, *scatter, disperse*.

σκέπας, -εσσα, -εν (*σκῆ*, *shadow*), *shady*, § 159.

σκολοπε, dat. -εσσι, οι, *stakes, palisade*.

σκόπελος, δ (Lat. *scopulus*), *a jutting rock, cliff*.

σκοπή, ḥ (*σκοπός*), *outlook place, height; watch hill* (X 145).

σκοπός, δ (*σκέπ-τομαι, look*), *spy, watchman*.

σκύθρωντέμεν simple verb †, infin., *be angry*, Ω 592.

σκύζομαι, *be angry*.

σκύνωντ †, τοῦ, *welps*, Σ 319.

Σκύρος, *Scy'ros*, a city in Phrygia (†) or the island between Lesbos and Euboea. See note on I 668.

σκύτο-τόμων †, τῶν, *leather-workers*, Η 221. See note on Π 106.

σμαραγδί, *resound*.

σμερδαλέος, -η, -ον (cf. Germ. *schmerzen*, Eng. 'smart'), *painful, dreadful, terrible*.—Neut. as adv. **σμερδαλέον**, -ει, *terribly*.

σμερθνόν, adv. (cf. *σμερδαλέον*), *terribly*.

Σμιθεός †, voc., *Smin'theus*, epithet of Apollo 'of the mouse,' A 39.

σμύχω (cf. perhaps Germ. *schmauchen*, Eng. 'smoke'), *make smolder, burn*.

σμύδει, ḥ, *swelling, weal or wale*.

σόδος, -η, -ον (cf. *σόδος*), *safe*.

σός, σή, σόν, *thy, your, yours*, § 113.

σύρτα †, τά, *ropes*, B 135.

σύρω, *draw*; mid. aor. partic. **συστρέψων**, *draw one's own*.

συεσαν, **συεσᾶς**, **συεσῆς**, see **στένως**.

Στεάς †, *Spe'i'o*, a Nereid, Σ 40.

συένδεια, iterat. imperf. **συένδεσκε**, aor. **συεῖσα**, subj. **συεῖσης**, partic. **συεῖσᾶς**, *pour a little wine on the ground before drinking, for the gods' portion; make libation*.

συέος, τό, *cave, grotto*; the dat. **συῆ** (Σ 402) is probably for original **συέτη**.

συένδεια, *hasten, be in a hurry*. Notes on Σ 373, 472.

συῆ, see **συέος**.

συλλάγχη, τά (cf. *συλήν*, *spleen*), *inward parts*, heart, lungs, liver, and so on.

συττύγγος, δ, *'sponge.'*

συνοδή, ḥ (**συνέδω**), *libation, drink-offering*.

σπουδή, ἡ (*σπεύω*), *haste, zeal*; dat. *with effort* on the part of the marshals, *hardly*, B 99.

στάζω, aor. *στάξε*, *drop, pour drops of.*

σταθμός, δ (*cf. ἐ-στάθην* of *Ιοτημι*), *fold of sheep; stable*, Σ 589.

στάξε, see *στάζω*.

στάζε, στάσκε(ν), see *Ιοτημι*.

στατός (*Ιοτημι*), *placed in the stall, stalled* (*ἴππος*).

σταφυλή, ἡ, *bunch of grapes.*

στέλλωτο, see *στέλλω*.

στέρα, dat. -*y*, ἡ, *outwater, stem of boat*, Α 482.

στέχω (*cf. στίχες*), 2 aor. *ἴστιχον*, *proceed in line, go.*

στέλλω, *equip, send;* mid. aor. *στείλωτο,* *furled* (A 433).

στέμμα, plur. -*ατα, τό* (*στέφω*), *wreath, fillet.*

στενάχω (*στενάχω*), mid. *imperf. στενάχτετο, sigh, groan.*

στενάχω (*στένω*), mid. *imperf. στενάχοτο, sigh, groan.*

στένω, *properly straighten, pack full; figuratively, be distressed, groan* (*Σ 38*).

στερέως (*στερέος, solid, firm*), *firmly, obstinately.*

στέροντο, *τό, breast, chest.*

στεροπ-γύρετα †, δ, *gatherer of lightning or waker of lightning*, Π 298.

στένται, *imperf. στέντο, press up or forward* (Monro, note on p 525), *behave as if, make sign, boast.*

στεφάνη, ἡ (*στέφω*), *circlelet, diadem* (*Σ 597* is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στεφανός (*στέφανος, circle, crown; στέφω*), *set around, set in a circle; pass. perf. ἐστεφάνωται, Σ 485, with which heaven is set around' or is crowned.*

στέφω (*cf. Lat. stipō*), *properly crowd full; set around, crown.*

στή, **στήθο,** etc., see *Ιοτημι*.

στήθος, -*εος, τό, breast, chest.* — **στήθεσθιν,** gen. sing., X 284; dat., B 388.

στήλη, ἡ (*στή-ναι*), *pillar, gravestone, Π 457.* See note on Π 456.

στηρίζω (*στερ-έως*), *make firm, set fast;* pass. pluperf. *ἐστήρικτο, was set upon* (Π 111).

στήσαι, *στήσαντο, στήσε(ν), στήσομαι, -όμεθα, στήσον, στήσωσι, στήτην,* see *Ιοτημι*.

στιβ-αρός, -*ή, -όν* (*στείβω, tread*), *trod-den or pressed together, firm, stout, strong.*

στιλβω, *shine, glisten.*

στίξ, *στιχός, ἡ* (*cf. στέχω*), *row, line, rank, usually of warriors.* — *καὶ στίχας* (Γ 326), *each in his own line, in rows.* — *ἐπὶ στίχας* (Γ 113, Σ 802), *in rows, in lines.*

στιχάω (*στίχ-εις*), -*δει* (Ο 635), mid. *imperf. ἐστιχδοντο, walk; proceed in ranks, march.*

στίχας, see *στίξ.*

στόμα, -*τοι, τό, mouth.*

στόμαχος, δ (*στόμα*), *throat.*

στοναχή, ἡ (*στενάχω*), *groan.*

στοναχθει simple verb †, aor. infin. of *στοναχέω, to lament*, Σ 124.

στορέννυμ (Lat. *sternō*, Eng. 'strew'), aor. *στόρεσσε,* infin. *στορέσαι,* partic. *στορέσας, spread, spread out.*

στρατάρομαι (*στρατός*), imperf. *ἐστρατώροτο* (MSS. *ἐστρατόσστο*), *be en-camped.*

στρατός, δ (*στορέννυμι*), *camp, army in camp.*

στρεψτέος, -*ή, -όν* (*στρέφω*), *to be bent, yielding.*

στρεφε-δινηθεν †, aor. pass. 3 plur. *were set whirling, grew dizzy,* Π 792.

στρέφω, aor. partic. *στρέψατες, iterat.* **στρένασκον,** *turn about, turn;* mid. **στρέψεται,** fut. *στρέψεσθαι,* pass. aor. partic. *στρεφθείς, -έστα, turn one-self, turn around or away.*

- στρουθός**, -οῦ, ἡ, *sparrow*.
- στροφάλιγξ**, dat. -ῆγγι, ἡ (*στρέφω*), *whirl*.
- στρωφάς** (*στρέφω*), *turn*; mid. *turn oneself about, tarry* (I 463).
- στυγερός**, -ή, -όν (*στυγέω*), *loathsome, hateful; terrible* (X 483).—Adv. *στυγερῶς, hatefully, to your hurt* (II 723).
- στυγέω**, *loathe, hate, fear.*
- στυφελίω**, aor. *ἐστυφέλιξε(ν)*, infin. *στυφελίξε, strike, smite, thrust, or drive away.*
- σύ, thou, you**; declined, § 110.
- συγκαλέω**, aor. partic. *συγκαλέσας, call together.*
- συγχέω**, imperat. *σύγχει, pour together, disturb, trouble*; mid. 2 aor. *σύγχρυτο, were entangled, of reins* (II 471).
- συλάω**, aor. subj. *συλήσω* (X 258), *συλησώσι, despoil, strip, rob.*
- συλλέγω**, aor. partic. *συλλέξας, mid. aor. συλλέξατο, gather together, collect.*
- συμβάλλω**, 2 aor. imperat. *συμβάλετε, throw together, bring together.*
- σύμπαντες**, -ῶν (*πᾶς*), *all together.*
- συμφράδμονες** †, of, *counselors, advisers*, B 372.
- συμφράδμοι**, fut. *συμφράσσομαι*, aor. *συμφράσσωτο, consider counsels with, share counsels with.*
- σύν** and the older **ξύν** (which has been preserved in some places by metrical necessity), prep. w. dat., *with, together with, with the aid of.*
- σύν** in comp., see also **ξύν**.
- σύν**, see **σὺς**.
- σύν-αγον**, see **ξύν-άγω**.
- σύν-αἱρεται** comp. †, aor. subj., *has hitched together*, O 680.
- σύν-αἱρετο**, 2 aor. *σύνελεν, take together, crush together*, II 740.
- σύν-αψι** (*εἰμι*), imperf. dual *συνίτην, come together, encounter.*
- σύνελεν**, see *συναψέω*.
- συνέχω**, perf. partic. *συνοχωκότε* (§ 127), *bent together, cramped, B 218.*
- συνημοσύνας** †, τάς, *compacts, X 261.*
- σύνθεο**, see *συντίθημι*.
- συνθετία**, -άνω, αἱ (*συντίθημι*), *com-pacts* (B 339), *commands* (E 319).
- συνίτην**, see *σύνειμι*.
- συνοχωκότε** (§ 127), see *συνέχω*.
- συντίθεμαι**, 2 aor. imperat. *σύνθεο, take heed.*
- σύντριψ**, -ῆγγος, ἡ, *shepherd's pipe.*
- σύνος**, σύνος, δ, ἡ (Lat. *sūs*, Eng. 'swine', 'sow'), *wild boar* (I 539, 548, II 823); *domestic hog* (I 208, 467).
- σφάλω**, aor. *σφάξε, ξυφάξαν, stick or stab in the throat, slay.*
- σφέας**, *σφέας, accus. plur. of εἰο, § 110.*
- σφέτερος**, -η, -ον, *their own, their, § 113.*
- σφέων**, *σφέων, gen. plur. of εἰο, § 110.*
- σφήκες**, dat. -εστι, οι, *wasps.*
- σφι(ν)**, *σφίσι(ν)* and *σφισι(ν)*, dat. plur. of εἰο, § 110.
- σφός**, *σφή, σφόν, their own, their, § 113.*
- σφυρόν**, τά, *ankle.*
- σφύ**, nom. and accus. dual of *σύ*, § 110.
- σφω**, *the two, the twain, accus. dual of εἰο, § 110. Cf. A 8.*
- σφώτη**, nom. and accus. dual of *σύ*, § 110.
- σφῶν**, gen. and dat. dual of *σύ*, § 110.
- σφων**, dat. dual of *εἰο, § 110. Cf. A 338.*
- σφωτέρον** †, of *you two, A 216. Cf. § 113.*
- σχεδό-θει**, *from close at hand, close by, near.*
- σχεδόν** (*σχεῖν*, cf. *ξχω*), *within grasp, near, near at hand.*
- σχίθε, σχίθον, σχίσθε**, see *ξχω*.

σχέτλιος, -η, -ον (*σχῖω*), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχίσθαι, see *ἴχω* and note on I 235.

σχίζη, ἡ (*σχίζω*, cleave), cleft wood, fire-wood.

σχόλατο, see *ἴχω*.

σῶμα, -οτος, τό, dead body.

σῶς (*cf. σάος*), safe (X 332).

T—T

τ' = *τε* or *τοι*.

ταλ, nom. plur. fem. of *δ*, *ῃ*, *τό*.

τάλ-αυτον, *τό* (*τλῆναι*), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122. *τάλαρος*, δ (*τλῆναι*), basket.

ταλάρινος, adj. (for derivation see § 63. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. E 289.

Ταλθύβιος, *Talθyb'ius*, herald of Agamemnon.

τάλλα, the other parts, the rest; cf. § 44.

τάμε, ταμίαν, etc., see *τάυρος*.

ταμίη, ἡ (*τάμιω*), stewardess, house-keeper.

ταμίης, δ (*τάμιω*), steward.

τάμιω (Attic *τέμιω*). 2 aor. *τάμε*, subj. *τάμωμεν*, *τάμητε*, infin. *ταμέειν*, partic. *ταμόττα*. -*όντες*, mid. imperf. *τάμωντο*, 2 aor. infin. *ταμέσθαι*, cut, cut off, carve, wound; make oaths with sacrifice. Cf. B 124.

τανγλεγής, gen. -*έος* (*τείνω*, *ἄλγος*), of distress drawn out, very distressing.

τανυ-ήκης, -ες (*ἀκ-ώκη*), with stretched-out point, long and sharp, sharp-pointed, tapering (II 768).

τανυ-πεπλος, -ον, dressed in out-stretched or broad robe; Introduction, 20. Possibly it is merely a synonym of ἐλκεστέπλος (Helbig), long- or trailing-robed.

τανύ-φλοιον †, adj., with stretched bark, i. e. with smooth bark, II 767.

τανύω (*cf. τείνω*), aor. *τανυσσειν*, *τανυσσων*, pass. aor. *τάνυσθεν*, *τανυσθέις*, stretch, stretch out; extend (I 213). Note on II 475.

τάνητη, gen. plur. *τάνων*, δ, coverlet.

ταράσσω, subj. aor. (*εννα-*)*ταράξη*, confuse, disturb; pluperf. *τετράχηε*, was in confusion.

ταρβία, aor. *ταρβησειν*, partic. *ταρβησάς*, -σατε, be terrified, fear. Cf. A 331.

τάρτησαν, *ταρτάμεθα*, see *τέρπω*.

ταρφία, adv. (*ταρφής*, *τάρφος*), thickly, often, again and again, X 142.

τάρφος, dat. plur. *ταρφεσιν*, τό (*τρέφω*), thicket.

ταρχάω, fut. *ταρχίσουσι*, bury. See note on II 456.

τάυρος, δ (Lat. *taurus*), 'steer,' bull.

τάφος, δ (*θάντω*), burial.

τάφ-ρος, ἡ (*θάντω*), ditch, trench, moat.

ταρφέν, 2 aor. partic. of which the perf. is *τέθηται*, be amazed, dazed.

τάχα, adv. (*ταχές*), speedily, directly, soon.—Comparat. *θάστον* (note on II 129).—Superl. *τάχιστα*.—See also *ἅπτη*.

ταχύ-πλως, -ον (*πῶλος*, young horse, Eng. 'foal'), with swift steeds.

ταχύς, -εῖα, -ός, quick, swift.—Adv. *τάχα*, which see; comparat. *θάστον* (note on II 129); superl. *τάχιστα*.—See also *ἅπτη*.

τε (Lat. -que), enclitic, and; but often not to be translated. See note on A 63.—For its force after a relative word see § 128, 3.—*τε . . . τε*, both . . . and; but sometimes not to be translated, as A 81, 82 (see note).—*τε . . . ήσει*, *τε . . . ήσει*, *τε . . . καὶ*, both . . . and.

τέψεος †, adj., roofed, Z 248.

τεβαλίαν, see *θάλλα*.

τενάληρη, τέθυκε, etc., see *θηγόσω*.

- τέλειος** (cf. *τείνω*, Lat. *tendō*), aor. *τεῖνεται*, *τείνας*, partic. *τείνας*, pass. plur. perf. *τείνητο*, stretch, draw tight; tie reins tight to a chariot rim (*εἰς ἄντηγας*); pass. be stretched tight (Γ 372), be suspended (X 307).
- τείρεσα** †, rd. constellations, § 485.
- τέρειος** (Lat. *terō*), rub open or hard, fret, distress, harass.
- τεῖχος**, -*eos*, τέ, wall, especially of a city.
- τέκει(y)**, see *τίκτω*.
- τεκμηρίωμα** (*τέκμηρ*), aor. *τεκμήραστο*, set as a goal or limit, decree, ordain.
- τέκμηρ**, τέ, goal, end; sign.
- τέκνον**, τό (*ἐ-τεκ-ον* of *τίκτω*), child; young of a bird, nestling; foal of a horse.
- τέκνον**, τεκνόθετα, etc., see *τίκτω*.
- τέκνος**, -*eos*, τό (*ἐ-τεκ-ον* of *τίκτω*), child; young.
- τέκτων**, -*ovos*, δ (cf. *τέχηη*, *τίκτω*, *τεβ-χω*), worker in wood or stone, etc., builder, carpenter.
- τελαμόν**, -*ōnos*, δ (τλῆναι, Lat. *tollō*), a belt for carrying or supporting; strap of shield (Introduction, 24); balārio of dagger.
- Τελαμονίδης**, -ᾶο (Τελαμόν), son of Tel'amon, Ajax.
- Τελαμώνος**, son of Tel'amon, Telamōnian.
- τελέθω**, turn, become, be.
- τελέος**, -*ov* (*τέλος*), perfect, unblemished.
- τελέω** = *τελέω*, fulfil.
- τελεοφόρος**, -*ov* (*τέλος*, φέρω), perfecting, complete, full.
- τελευτάω** (*τελευτή*), perfect, fulfil.
- τελευτή**, ή (*τελέω*). end; object (*μέθοιο*).
- τελέω** (*τέλος*), fut. *τελέουσι*, aor. *τέλεσθαι*, subj. *τελέσθω*, *τελέσθεις*, opt. *τελέσθαι*, *τελέσθεις*, infin. *τελέσθαι*, pass. *τελέσθαι*, fut. infin. *τελέσθαι*, perf. *τετέλεσθαι*, partic. *τετελεσμένος*, perfect, fulfil, bring to pass,
- complete, finish; satisfy (A 82); pay (I 156, 298). The perf. pass. partic. may mean able to be fulfilled.
- τελήσεις**, -*εσσα*, -*εν* (*τέλος*), perfect, unblemished.
- τελλώ**, w. δι in tmesis, see δι-τέλλω.
- τελός**, τέ, end, fulfilment, completion; dat. plur. *τελέεσσις*, companies, § 298.
- τελος-θε**, to the end.
- τελονον**, τό (*τέλος*), limit.
- τέμ-ενος**, τό (*τέμ-νω* = τέμ-νει, cf. Lat. *templum*), a piece of land cut off, a god's or king's domain, precinct.
- Τένεδος**, *Ten'edos*, island near the Troad.
- τένονται**, τά (*τέλεω*), tendons, X 396.
- τέο**, gen. sing. of *τίς*, § 122, 1.
- τέσι**, -ή, -δν (Lat. *tuus*), your (sing.). See § 118.
- τέρας**, τό, portent, omen.
- τέρπην**, -εινα, -εν, tender.
- τέρμα**, plur. -*ata*, τό (Lat. *terminus*), goal, around which horses turn in a race. Cf. Lat. *mēta*.
- τερμ-βεις**, -*εσσα*, -*εν* (*τέρμα*), furnished with a boundary, well-bordered, rimmed, of a shield. See Introduction, 25.
- τερπτ-κέραννος** (for derivation see § 59), hurler of the thunderbolt, epithet of Zeus.
- τέρτη**, mid. 2 aor. subj. *ταρπόμεθα*, reduplicated 2 aor. partic. *τεταρπόμενοι*, pass. 2 aor. *ταρπησθαι*, subj. *ταρπησθειν*, delight; mid. and pass. delight oneself, take delight in, satisfy oneself.
- τέσσαρες**, -*a*, four.
- τεραγών**, 2 aor. partic. (cf. Lat. *tangō*), seize. No present.
- τετάρτη**, *τεταρπόμενοι*, see *τέρτη*.
- τετάρτος**, -η, -*ov* (*τέσσαρες*), fourth. Neut. as adv. for the fourth time.
- τέτατο**, see *τείνω*.

- τετέλεσθέντος**, perf. partic. of **τελέω**, able to be *accomplished*, § 427.
- τετεύχατο**, see **τεύχω**.
- τέτρικα**, see **τήκω**.
- τετιηότες**, perf. partic., *be grieved, distressed*. No present.
- τετμένος**, see **τίω**.
- τετμήσθαι**, see **τίμω**.
- τέτλαθι**, **τετλαΐη**, **τέτληκας**, see **τλῆναι**.
- τέτμενος** and **τετμένος** (2 aor.), *came upon, found*. No present.
- τετράλυνος** (**τέρπω**), aor. **τέτρηνε**, *bore through*.
- τετραπλῆ** †, adv., *fourfold*, A 128.
- τετράφαλος**, -ov, *four-horned* (helmet); Introduction, 33.
- τετραχόδι**, adv., *in four parts*.
- τέτρηνε**, see **τετράλυνος**.
- τετρήχαι**, see **ταράσσω**.
- τετργύάτας**, see **τρίζω**.
- τεττήγεστον** †, **τοῖς**, *cicadas*, Γ 151.
- τετυγμένον**, **τέτυκται**, **τέτυκτο**, **τετύχοντο**, see **τεύχω**.
- τεῦ**, gen. sing. of the interrog. pronoun **τίς**, § 122, 1.
- τεῦ**, gen. sing. of the indef. pronoun **τις**, enclitic, § 122, 2.
- τεύχεα**, -ew, rd., *arms*.
- τεύχω** (cf. **τέκτων**), aor. **ἔτευξε** and **τεῦξε**, *make ready, work w. past tense wrought, build, prepare, cause*; mid. 2 aor. **τετύχοντο**, *prepared for themselves; pass. perf.* **τέτυκται**, *are done* (X 450), *is prepared* (Γ 101), *is* (X 30); partic. **τετυγμένον**, *built* (Ζ 243), *well-wrought* (Π 225), **τετυγμένα**, *wrought* (X 511); pluperf. (**ἐ**)**τέτυκτο**, *was built* (Ε 446), *was* (Ο 643, Ζ 549); **τετεύχατο**, *were wrought* (Ζ 574); aor. **ἔτεύθη**, *was made or caused* (Π 296), *was done* (Β 320), *had taken place* (Β 155). Also see **κάμω** for the expression **κάμε τεύχων**.
- τέφρη**, ḥ (cf. Lat. *terreō*), *hot ashes*.
- τέχνη**, ḥ (cf. **τέκ-****των**, **τεύχω**), *skill*.
- τέψη**, dat. sing. of the indef. pronoun **τις**, enclitic, § 122, 2. (Written **τέψη** after **στέψη**, II 227.)
- τέως**, *meanwhile*.
- τῇ** (dat. of **ἡ**), *here, there; by which way, where* (Ζ 393).
- τήθια** †, rd., *oysters*, II 747.
- τήκω**, perf. **τέτηκα**, *melt or pine away*.
- τῆλε**, *afar, far*; w. gen. *far from*.
- τηλε-δατός**, -ή, -όν, *remote, distant*.
- τηλεάνως**, -άντας (**θάλλω**), *flourishing, in the bloom of youth*.
- τηλε-κλετός**, -όν, and **τηλε-κλυτός**, -όν, *far-famed*.
- Τηλέμαχος**, *Telem'achus*, son of Odysseus.
- τηλίκος**, -η, -όν, *of such age, so old*.
- τηλόθεν** (**τῆλε**), *from afar*.
- τηλόθι** (**τῆλε**), *afar, far*.
- τηλόστε** (**τῆλε**), *to a distance, far off*.
- τηλύγετος**, -η, -όν, *of uncertain origin and meaning; of tender youth; beloved*.
- τί**, neut. of interrog. pronoun, *what?* As adv. *why?*
- τί**, neut. of indef. pronoun, *any, some*. As adv. *somewhat*; after negatives, *at all*.
- τί**, see **τίω**.
- τίθημι**, -ησιν, 3 plur. **τιθεῖσιν**, imperat. **τίθει**, imperf. (**ἐ**)**τίθει**. fut. **θήσεις**, infin. **θήσειν** and **θησέμεναι**, aor. **ἔτηκα**, **ἔτηκε(ν)** and **ἔτηκε(ν)**, 3 plur. **ἔτηκαν**, 2 aor. **ἔτησαν** and **θέσαν**, subj. **θείω**, **θήρης**, **θείομεν**, opt. **θεῖης**, imperat. **θέ**, infin. **θεμέναι**, partic. **θέντες**, mid. imperf. **τίθεντο**, 2 aor. **θέτο**, **θέντο**, imperat. **θέσθω**, **θέσθε**, partic. **θέμενος**, *set, place, put, lay; cause, make, prepare*.—Mid. *set or prepare one's own, etc.*
- τίθηνται**, ḥ, *nurse*.
- τίκτω** (cf. **τέκ-****των**), 2 aor. **τέκου**, **ἔτεκες**, **ἔτεκε(ν)** and **τέκε(ν)**, infin. **τεκέειν**, partic. **τεκούσα**, mid. 2 aor. **τέκετο**, **τεκμέσθα**, infin. **τεκέσθαι**, *beget, bear, give birth to*.

τάλλω, tear out, pluck.

τάλλων (τάλη), fut. τιμήσουσιν, aor. τίμησας, subj. τιμήσος, -ρ, -ομεν, imperat. τιμήσον, mid. fut. infin. τιμήσεσθαι, pass. perf. infin. τετιμῆσθαι, value, honor.

τάλη, ή (τέλος), valuation, fine, compensation; honor, respect.

τάλλη (= τιμήσις), accus. τιμῆστα (= τιμήττα), valued, honored (I 605), precious, costly (Z 475).

τάνα, accus. sing. masc. of τίς, whom? II 692.

τάνα, τίνα, accus. sing. masc. or fem. of the indef. pronoun τίς, enclitic.

τάνας, τίνας, accus. plur. masc. of the indef. pronoun τίς, enclitic, O 735.

τίνασσω, aor. ἐτίναξε, brandish, shake.

τίνυμαι (τίνω), 2 plur. τίνυσθε, punish.

τίνω (cf. τί-μή), aor. opt. τίσειν, pay, pay for (A 42); mid. fut. infin. τίσεσθαι, aor. opt. τίσαμην, infin.

τίσασθαι, take pay for (B 356), punish a person for something (gen.).

τίπτε (τί τοτε, § 48), interrog., why pray?

τίς, τι (for special case forms see § 122, 1), interrog. pronoun, who? what? Neut. τι as adv., why?

τίς, τι (for special case forms see § 122, 2), enclitic indef. pronoun, somebody, something, anybody, anything; a; many a man, every man.—Neut. τι as adv., somewhat, at all.

τίσαμην, τίσασθαι, τίσειν, τίσθαι, see τίνω.

τί-σις, ή (τέλος), payment, punishment.

τίτων (A 508), see τίνω.

τίτανω (τείνω), stretch; draw (B 390); lift, hold out (τάλαστα, X 209); mid. gallop at full speed (X 28).

τιτύσκομαι (τυγχάνω), seek to hit, aim.

τίνω, imperf. τίνον, τίεναι or τίνεται, fut. τίσω, aor. τίσας, subj. τίσωσιν, imperat. τίσον, pass. perf. partic. τετιμένος, value, honor.

τλήναι, pres. wanting (cf. πολέ-τλᾶς, etc., Lat. tolerō, tulī), fut. τλήσομαι, 2 aor. τέτλην, opt. τλαίη, imperat. τλῆτε, perf. τέτληκας, opt. τετλαίη, imperat. τέτλαθι, bear, endure, dare.

τό (adv. accus.), therefore (Γ 176, Z 523).

τό in other uses, see ο, η, τό.

(1) **τοι, dat. of σύ, § 110.**

(2) **τοι, enclitic particle, apparently the same as the dat. of σύ, you see, surely, certainly.**

τοιγάρ, therefore.

τοῖος, -η, -ον, such.—Neut. τοῖον as adv., so much.

τούστος, -ήδε, -όνδε (τοῖος: -δε adds to the demonstrative force), such, so brave (B 120).

τοιούτος, τοιαύτη, τοιούτο (τοῖος) such.

τοῖχος, -ον, δ, wall of a house.

τοκέν, gen. plur. τοκήων and τοκέων, δ (τίκτω), parent.

τομήν †, τήν, stump of tree, A 235.

τόξον, τό, bow, often in plur. (note on A 45); arrows (O 709).

τόσον, see τόσ(σ)ος.

τόσος, -η, -ον, see τόσ(σ)ος.

τοστόδες, -ήδε, -όνδε, in meaning like τόσ(σ)ος. Cf. τοσ(σ)όσδε.

τοστόντος, accus. -οῦτον (I 485), neut. plur. τοστόντα (B 328), in meaning like τόσ(σ)ος.

τοστάκι, so often.

τοστάτα, see τοστόντος.

τοστόνδε (X 41), adv., so much, so = τόσ(σ)ον.

τόσ(σ)ος, -η, -ον, so great, so much, so many.—Neut. τόσ(σ)ον as adv., so much, so far, almost (Z 378, X 322, see notes).

τόσ(σ)όσδε, -ήδε, -όνδε, in meaning like τόσ(σ)ος, but -δε adds to the demonstrative force.

τότε, then, at that time.

τούρεκα (§ 45), on this account, therefore,

τόφρα, *for so long, meanwhile.*

τράπεζα, -ης, ἡ (*τετρα-πεδ-ια* [i. e. -ya], cf. *τρίτος*), *table.*

τραπέζεύς, accus. plur. -ῆς (*τράπεζα*), *of the table, feeding at the table (κύρας).*

τραπείομεν, see τέρπω.

τράπετο, τράποντο, see τρέπω.

τραφίμεν, τράφεν, τράφη, see τρέφω.

τρεῖς, τρία, 'three.'

τρέπω (Lat. *torquēō*), aor. ἔτρεψε and τρέψεν, opt. τρέψεις, partic. τρέψας, mid. 2 aor. (*ἔτρεπτο*, τράποντο, *turn; mid. turn oneself.*

τρέψω, aor. partic. θρέψασα, 2 aor. infin. (intrans.) τραφέμεν, *pass.* 2 aor. τράψω, τράψεν, thicken; nourish, feed, raise, rear; pass. be raised, bred.

τρέχω, iterat. aor. θρέξασκον, 2 aor. θράμουν, run.

τρέψας, τρέψεις, τρέψη, see τρέπω.

τρέω, aor. τρέσε, ἔτρεσαν, flee.

τρήμων, accus. -ῶν (τρέω), timid.

τρητός, -ή, -όν (cf. *τετράνω*), perforated with holes, descriptive of bedsteads. See note on Γ 448.

τρηχύς, -έα, -ό, rough, jagged.

τρίζω, 2 perf. partic. τετρίγνωται, twister, chirp.

τρί-πλακα †, adj., accus. sing. of τρί-πλαξ, threefold, § 480.

τρι-πλῆ †, adv., threefold, Α 128.

τρι-πλος, -ον, thrice plowed.

τρίπος, τρίποδος, δ, tripod.

τρίς (τρεῖς), thrice.

τρίτατος, -η, -ον (*τρίτος*), third.

Τριτογένεια, *Tritogeneia*, epithet of Athene (X 183). Perhaps the original meaning was 'Water-born.'

τρίτος, -η, -ον (*τρεῖς*), third.—τὸ τρίτον, adv., in the third place.

τρίχας, see θρίξ.

τριχθά (*τρίς*), in three parts.

Τροίη, *Troy*, (1) the district known as the *Tro'ad* or (2) the city *Il'ios*.

Τροίη-θεν, from *Troy*.

Τροίη-δε, to *Troy*.

τρομέω (*τρόμος*), tremble.

τρόμος, δ (*τρέμω*, tremble, Lat. *tremō*), trembling, quivering.

τρόπεον simple verb †, imperf., kept turning, turned, Σ 224.

τροφόσεντα †, also as variant in γ 290, adj., swollen, Ο 621.

τροχός, δ (*τρέχω*), wheel. See Σ 600, where alone in Homer the word means potter's wheel.

τρυγάω, opt. -doer, harvest.

τρύπητε †, pres. subj., coo, chatter, Ι 311.

τρυφάλλεα, -ης, ἡ, four-horned helmet.

See Introduction, 38. Doubtless the word came to signify simply helmet, when the horns and the derivation were both forgotten.

Τρωάδες, accus. -ας, αι, *Tro'jan women.*

Τρωάι, see Τρώός.

Τρώες, Τρώων, Τρώεσσι(ν) and Τρώσι(ν), Τρώας, οι, *Tro'jans.*

Τρωάδες, -ας, αι, *Tro'jan*; as substant., *Tro'jan women.*

Τρωάς, -ή, -όν, *Tro'jan*. Fem. plur. Τρωάι as substant., *Tro'jan women.*

τρωάσθε (*τρέχω*), mid. imperat. τρωάσθε, infin. τρωάσθαι, turn (oneself, in mid.) to flight (Ο 666) or back (Π 95).

τρωχάς (*τρέχω*), -ῶσι, run.

τυγχάνω, 2 aor. ἔτρυξες, subj. τύχωσι, hit. [Chance, be (or meet) by chance; obtain.]

Τύδειδης, -ᾶο and -εω, the son of Ty'-deus, Diomedes.

Τύδεύς, -έος, *Ty'deus*, son of Oeneus, who was king of the Aetolians, in Calydon.

τύμπος, δ (= late Lat. *tumba*, Eng. 'tomb'; cf. Lat. *tumulus*), mound of earth, barrow. See note on Π 456, 457.

τύνη, thou, you, § 110.

τύπτω, aor. partic. **τύφας**, pass. 2 aor. partic. **τυπεῖ**, *smite*. See note on Ο 745.

τυρθός, -όν, *little*.—Neut. **τυρθόν** as adv., *a little; by a little, narrowly* (Ο 628); *for a little time* (X 494).

Τυφωέος, -έος, *Typhoeus*, a giant overcome by Zeus and lashed by his lightnings; buried *eis Ἀρησιούς* (Β 782, 788).

Τυχός †, *Tych'ius*, famous worker in leather who made the shield of Ajax, Η 220. [Quoted in note on Π 106.]

τύχωμι, see *τυγχάνω*.

τύπας, see *τύπτω*.

τῷ (see § 117), *then, therefore*.

τῷ in other uses, see δ, ή, τό.

τῷ, dat. sing. of the indef. pronoun *tis*, enclitic.

τάξ = ᾥς, *so*.

Υ—υ

Ὑάδας †, *rds*, *Hy'ades*, a group of stars whose rising is associated with the beginning of the rainy season, Σ 486.

ὕβρις, -ίος, ή (**ὑπέρ**), *arrogance, haughtiness, insolence*.

ὕγρος, -ή, -όν, *wet*, Α 312.

ὕδωρ, *ὕδατος*, **τό** (Lat. *unda*), *water*.

ὕλας (accus. plur.), **ὕλαι** (dat. plur.), **ὕλαις** (accus. plur.), **ὕλες** (nom. plur.), **ὕλη** (dat. sing.), **ὕλη** (nom. plur.), **ὕλη** (dat. sing.), **ὕλος** (gen. sing.), see *ὕλης* and § 107.

ὕλης, δ, *son*. Full declension under § 107.

ὕλακτεω, *howl, bark*.

ὕλη, ή (cf. Lat. *silva*), *forest, wood*.

Ὑλη, *Hy'le*, small town in Boeotia, Η 221. [Quoted in note on Π 106.]

ὕλη-ας, -έσσα, -εν (**ὑλη**), *wooded*.

ὕμετες, *you*, § 110.

ὕμεναος †, δ, *marriage-song*, Σ 493.

ὕμης, *you*, § 110.

ὗός, δ, *son*. See § 107, 1.

ὗτογε, imperf. **ὗταγε**, *lead under, harness to* (Συγγρ.).

ὗταλ, loc. of **ὗτό**, *down*, Γ 217.

ὗταῦ (**ὗται**), adv., *away from beneath; before* (Χ 141); *beneath and away, at either side of* (Ξ 421).

ὗταῖστος, aor. partic. **ὗταιτας**, *dart or glide out from beneath* (w. gen.).

ὗτάλυξις, ή (**ἀλύσκω**), *escape*.

ὗταν-ἀστη comp. †, *rose up beneath*, Β 267.

ὗτάσι, see *ὗτειμι*.

ὗτεδεσταν, see *ὗτοδεῖδω*.

ὗτεκτο, see *ὗτοδεχομαι*.

ὗτο-θερήσοντο comp. †, imperf., *were secretly arming themselves*, Σ 518.

ὗτεκο, imperf. **ὗτεκον**, mid. fut. **ὗτεκομαι**, *give way, yield, withdraw, retire*.

ὗτειμι (**εἰμι**), 3 plur. **ὗτέασι**, *be under*.

ὗτερχε(v), -ον, see *ὗτερέχω*.

ὗτ-έκ, w. gen., *out from beneath, forth from; away from* (Χ 146).

ὗτ-εκ-προ-θέω, -ει, *run forth from under, oustrip in racing*.

ὗτεκρύψθη comp. †, aor. pass., *is hidden beneath*, Ο 626.

ὗτ-εκ-φέρω, imperf. **ὗτεξέφερεν**, *bear away from*.

ὗτ-εκ-φέγω, 2 aor. **ὗτεξέφυγε(v)** and **ὗτεκφύγε**, *escape, escape from*.

ὗτελθσιο, see *ὗτολθω*.

ὗτεμενεν, see *ὗτομένω*.

ὗτ-εμήτικη comp. †, *bows down his head, is cast down*, Χ 491.

ὗτ-έντρθ, *beneath* (w. gen.); *below* (i. e. in the world below, Γ 278).

ὗτεκέφερεν, see *ὗτεκφέρω*.

ὗτεκέφυγε(v), see *ὗτεκφέγυω*.

ὗτέρ (Lat. super), prep. w. gen. and accus. **Ὕ. gen.** *above, over, in behalf of, by* (w. verbs of beseeching), *about* (= περι, Lat. *dē*, Ζ 524).

Ὕ. accus. *above, over, beyond, con-*

trary to.—Sometimes accented
θέρη, § 166.

τέπερ-βαίνω, 2 aor. subj. ὑπερβήγη, *trans-*
gress.

τέπερ-βασίη, ἡ (βαίνω), *transgression.*

τέπερ-βιός, -ον (βῖη), of exceeding
might, *furious, unbridled, insolent.*

*Υπερέιη, *Hyperei'a*, a spring in Thes-
saly. Cf. Z 457.

τέπερ-χέω, imperf. τέτερεχε(ν), τέτερε-
χον, 2 aor. ὑπερέσχε, *hold* (στάδυ-
χτα) over (Ἡφαιστοῖο), *hold* (χεῖρας)
before (gen. or dat. of pers.), so
protect; rise above, tower above.

τέπερ-θε(ν), adv., from above, *above.*

τέπερ-θρόσκιον, 2 aor. ὑπέρθορον, *spring*
or *leap over.*

τέπερ-θύμος, -ον, of exceeding spirit,
high-spirited.

*Υπερτών, -ονος, δ (cf. ὑπέρ), originally
an epithet of the sun, 'dwelling
on high'; but also explained as a
patronymic, the *High-born one;*
as substant., the *Sun-god.*

τέπερ-μενῆς, -ές (μένως), of exceeding
might, *above all in might, very
powerful.*

τέπερ-μορφα (= ὑπέρ μόρον), adv., *beyond*
(the decree of) *fate*, B 155.

τέπερ-οπλίγοις †, ταῦς, *acts of violence,*
A 205.

τέπερ-πέτραι, 2 aor. ὑπέρπτατο, *fly or
speed over the head* (X 275).

τέπερράγη, see ὑπο(ρ)ρήγνυμι.

τέπερ-τερός, -ον, *superior, preëminent,
distinguished.*

τέπερ-φιάλος, -ον, *very powerful, arro-
gant, insolent.*—Adv. τέπερ-φιάλως,
exceedingly, overmuch.

τέπερφύν, †, τήν, *palate, roof of the
mouth*, X 495.

τέπεσταιν, see ὑφίσταμαι.

τέπεστενάχιζε comp. †, imperf. of
ὑπεστενάχιζω, *groaned beneath*, B
781.

τέπεστη, see ὑφίσταμαι.

τέπισχετο, see ὑπίσχομαι.

τέπτερεται, see ὑποτρέψαι.

τέπχεται, see ὑποχωρέται.

τέπ-ητος, -η, -ον (ἡέτη), under the dawn,
at daybreak.

τέπ-ισχομαι, 2 aor. ὑπίσχητο, subj.
ὑπόσχωμαι, ὑπέσχωται, imperat.
ὑπόσχετο, infin. ὑποσχέσθαι, *promise,*
vow.

τέπνος, δ (Lat. *somnus*, for *sop-nus*),
sleep. Also personified, the god
of sleep (Π 454, etc.).

τέπτ, τέπτ, τέπτ (before rough breath-
ing), loc. τέπται (Lat. *sub*), adv. and
prep. w. gen., dat., or accus. W.
gen. *from under; under, beneath;*
at the hand of, by (w. pass. verb);
under stress of, by reason of. W.
dat. *under, beneath, w. verbs of*
rest and sometimes after verbs of
motion; under, by, of the cause or
instrument. W. accus. *beneath,*
under, to a high place, w. verbs
that express or imply motion;
during (Π 202, X 102). Also ac-
cented τέπτο, §§ 164, 166.

Meaning as adv. *beneath, under-*
neath; down (Γ 217); *by stealth*
(Ξ 319). See also note on Ξ 570.

τέπο-βλήθητη †, adv., *interrupting, A*
292.

τέπο-βεῖδω, aor. ὑπέδεισα, partic.
ὑποδεῖσάς, *fear.*

τέπο-βεῖητη †, ἡ, *means of entertain-
ment, I 73.*

τέπο-θέχομαι, fut. ὑποθέξομαι, aor. ὑπε-
θέξατο, 2 aor. ὑπέθεκτο, *receive into*
one's hospitality or keeping.

τέπο-θρά (adv.), w. ιδάν, *looking from*
*beneath, with a sullen or grim
look.*

τέπεικον, see ὑπείκα.

τέπδ . . . φρεον, see ὑφαρτέω.

τέπο-λίω, aor. in tmesis (Ω 498) τέπδ
. . . έλιστε, *make relax* (γούνατα)
in death; mid. aor. ὑπελύσσαι, *set*
free for oneself from under.

τέπο-μένω, aor. ὑπέμεινεν, *wait for the*
attack of.

- ὑπο-ιλακή** †, adj., *under Pla'cus*, a spur of Mt. Ida, Z 397.
- ὑπόδρυνμι**, *arouse*, aor. in timesis ὥφ' ἔμερον ὥρες (Ω 507).
- ὑπο-(ρ)ρήγνυμι**, *break underneath*; pass. 2 aor. ὑπερράγη, *breaks forth beneath*. Note on Π 300.
- ὑποστάη**, **ὑποστήτω**, see ὑφίσταμαι.
- ὑπο-στρέφω**, aor. opt. ὑποστρέψεις, *turn back, return* (intrans. Γ 407).
- ὑπόσχεο**, **ὑπόσχωμα**, etc., see ὑπίσχομαι.
- ὑπό-σχεσις**, ἡ (ὑπό-σχομα), *a promise*.
- ὑπο-τρέω**, aor. ὑπέτρεσαν, *flee away*.
- ὑπο-τρομέω**, *tremble beneath—in the legs*.
- ὑπό-τροπος**, -ον (*τρέπω*), *returning*.
- ὑπο-φεγγέμεν** comp. †, pres. infin., *to flee away from, to escape*, X 200.
- ὑπο-φήται** †, ol., *interpreters of the divine will*, Π 235.
- ὑπο-χωρέω**, imperf. ὑπεχώρει, *withdraw, retire*.
- ὑπ-δύιον** †, adj., *despised*, Γ 42.
- ὕπτιος**, -η, -ον (ὑπό), *backward* (cf. Lat. *supinus*). [The reverse of πρηνής.]
- ὑπ-ωρόφιοι** †, adj., *under your roof*, I 640.
- ὑπμένη**, ἡ, *battle, conflict*.
- ὑπμένηρ-δε**, *to the conflict, to battle*.
- ὕστατος**, -η, -ον (ὕστατος), *rearmost, last*.
- ὕστατος**, -η, -ον (superl. of δύτερος), *rearmost, last*.—Neut. **ὕστατον**, **ὕστατα**, as adv., *for the last time*.
- ὕστατος**, -η, -ον, *later, younger in birth; next in succession*.—Neut. **ὕστερον** as adv., *later, hereafter*.
- ὑφάνω**, *weave; figuratively, devise, contrive plans, etc.*
- ὑφ-αιρέω**, imperf. ὑπὸ . . . ἤρεον (B 154), *take away from beneath*.
- ὑφ-έντες** comp. †, 2 aor. partic., *lowering it*, A 434.
- ὑφ-ισταμαι**, 2 aor. act. ὑπέστη, *ὑπέσταν*,
- opt. ὑποστάη, imperat. *ὑποστήτω*, *place oneself under; submit oneself* (I 160); *promise*.
- ὑψ-ηλός**, -η, -όν (cf. ὑψι, *on high, ὑψοῦ*), *high, lofty*.
- ὑψ-πρεφεός** †, adj. in gen. case, *high-roofed*, I 582.
- ὑψ-βρεμέτης** (Βρέμω), *thunderer on high*, epithet of Zeus.
- ὑψ-ζυγος**, -ον (ζυγόν), *throne on high*.
- ὑψ-πετήσας** (πέταμαι), *high-soaring*.
- ὑψ-πύλος**, -ον (πύλη), *with high gates, high-gated*.
- ὑψ-όροφος**, -ον (όροφη, *roof*; cf. ἐρέφω), *high-roofed*.
- ὑψός** (cf. ὑψοῦ), *on high*.
- ὑψοῦ** (cf. ὑψεῖ, etc.), *high up, on high*.
- Φ—φ**
- φάναθν**, see φαίνω.
- φαενός**, -η, -όν (φάος), *bright, shining*.
—Comparat. φαεινότερος.
- φαενών** (φάος), pass. aor. φάναθν, *shine*.
- φαδίμος**, -ον (φάος), *shining, splendid; glorious, illustrious*.
- φαίην**, etc., see φημι.
- φανομένη(ν)**, partic. of φαίνω, § 155, 1.
- φαίνω** (φάος), aor. ξφηνε(ν), pass. perf. πέφανται, 2 aor. (ξ)φάνη, φάνεν, subj. φαῆ and φανῆρ, imperat. φάνηθι, infin. φανήμεναι, partic. φανέτα, bring to light, *show, reveal; declare* (Ξ 295); mid. and pass. *be seen, appear, show oneself*.
- φάλαγξ**, plur. φάλαγγες, ἡ (phalanx), *line of soldiers*.
- φάλαρ(α)** †, τά, metal *bosses or disks* on the helmet, Π 106. See also Introduction, 33.
- φάλος**, δ, *horn of helmet*. Introduction, 33.
- φάμεν**, φάμενος, φάντες, etc., see φημι.
- φανέντα**, φάνη, φανῆ, φανῆρ, φάνηθι, φανήμεναι, see φαίνω.
- φάος**, τά, *light; safety, victory, deliverance, delivery*.

φάσος-θε, to the light.

φαρέτρη, ἡ (φέρω, cf. Lat. *pharetra*), quiver for carrying arrows.

φάρμακον, τό, herb.

φάρος, dat. φάρει, τό, elegant robe of linen, sometimes used as a shroud for the dead. See Introduction, 19.

φάς, φάσαν, see φημί.

φάσγανον, τό (σφάζω), sword.

φάσθαι, φάστ(ν), see φημί.

φάτις, ἡ (φημί), report, saying.

φάτνη, ἡ, manger.

φάτο, see φημί.

φίβορμα, flee.

φεδωλή †, ἡ, a sparing, X 244.

φεν and φε, roots that appear in reduplicated 2 aor. ἐπεφενε(ν) and πέφενε(ν), ἐπέφνουμεν, partic. πεφνύντα, pass. perf. πέφεται, slay.

φέριστος = φέργατο.

Φέρουσα †, *Pheru'sa*, a Nereid, Σ 43.

φέργατος, -η, -ov, superl. of φέργερος, best, most excellent, mightiest.

φέρτρος, -η, -ov, better, superior in rank, mightier.

φέρτρῳ †, τῷ, litter, i. e. bier, Σ 236.

φέρω (Lat. *ferō*, Eng. 'bear'), subj. φέρροι, imperat. φέρε (§ 181), infin. φερέμεν and φέρειν, imperf. φέρε, φέρον, fut. οἴσει, -ομεν, infin. οἰστέμεν, aor. ἔνεικεν, ἔνεικαν, subj. ἔνείκα, opt. ἔνείκαι, infin. ἔνείκαι, mixed aor. imperat. οἴσετε, infin. οἰστέμεναι, bear, carry, bear off, bring; wage (war). Mid. φέρονται, fut. infin. οἴσεσθαι, aor. ἤνεικαντο, bear off for oneself, etc.; cf. act. Pass. be borne; rush, dash.

φεύγω (Lat. *fugiō*), fut. φεύξομαι, infin. φεύξεσθαι, 2 aor. φύγε, -ον, subj. φύγοις and φύγη, opt. φύγουμεν, infin. φυγέειν and φυγεῖν, perf. partic. πεφυγέτες, πεφυγμένον, flee, escape; be driven in flight; flee from; πεφυγέτες, panic-stricken (cf. φόβα).

φῆ, φῆν, see φημί.

φῆ, same as ὡς, like. See note on B 144.

φηγός, ἡ (Lat. *fagus*, Eng. 'beech'), oak is the meaning of the Greek word (rendered *quercus* by Lat. writers). Probably a tree with edible (cf. φαγ-εῖν) nuts was originally indicated. Cf. note on Z 297.

φημί (cf. φάνει, Lat. *fāri*), 3 sing. φησί(ν), 1 plur. φαμέν, 3 plur. φᾶστ(ν) [the preceding forms are not enclitic in our text; the ancient grammarians were not unanimous, in fact, in describing the word as enclitic], opt. φαῖην, -ης, φαῖμεν, partic. φάς, φάντες, imperf. ἐφην and φῆν, ἐφησθαι and ἐφην, ἐφη and φῆ, ἐφασαν, φάσαν, and ἐφαν, mid. infin. φασθαι, partic. φαμενος, imperf. ἐφέμην, ἐφαται and φάτα, ἐφαττο, iterat. ἐφασκε, make known, declare, say, speak; think. The two ideas of saying and thinking can not always be distinguished.

φῆρ, dat. plur. φηροῖν, δ (θῆρ, cf. Lat. *fera*, *ferōx*), wild beast, Centaur. See note on A 268.

Φηραί, *Phe'ræ*, a town ruled by Agamemnon and situated between Pylos and Lacedaemon.

φθάνω, 2 aor. subj. φθῆη, anticipate;

w. partic. sooner, first. Cf. Π 861.

φθέγγομαι (cf. φθογγή), aor. φθέγξατο, raise the voice, call, cry out.

φθῆη, see φθάνω.

Φθῆη, *Phth'i'a*, kingdom of Peleus in southern Thessaly and home of Achilles. See note on A 79.

φθῆη-θε, to *Phth'i'a*.

φθινόθω (cf. φθίνω), iterat. imperf. φθινθεσκε, intrans. perish; trans. waste away, fret away.

φθίνω, fut. φθίσει, infin. φθίσεω, destroy, slay; mid. 2 aor. ἐφθιτο, infin. φθίσθαι, perf. 3 plur. ἐφθιστ = ἐφθιστο, perish, be slain.

φθι-ήνωρ, accus. -ήνωρa (φθίνω and ἀνήρ), man-destroying.

φθίσθαι, see φθίνω.

φθίνει (cf. φθίνω), imperf. έφθίσειν, waste one's heart away.

φθογγή, ἡ (cf. φθέγγομαι), sound of the voice. [Cf. Eng. 'di-phthong'].

φιλέω (φίλος), pres. act. infin. φιλήμεναι and φιλέειν, imperf. φίλεον, iterat. φιλέσκε(ν), aor. (ἐ)φίλησα, subj. φιλήσῃ, love; treat kindly, entertain (Γ 207).

φιλοκτεινάστατε †, adj., most greedy of gain, most covetous, A 122.

φιλομαδῆς, -ές (cf. μεῖδας), loving smiles, fondly smiling, sweetly smiling.

φιλοπτόλεμος, -ον, battle-loving, war-loving.

φίλος, -η, -ον, dear, pleasing (see note on A 541); but *own* also. § 114—As substant., friend.—Comparat. φιλτερός (note on X 301), superl. φιλτατός.

φιλότητος, -ητος, ἡ (φίλος), love (I 630), friendship (Γ 453), hospitality (Γ 354).

φιλοφροσύνη †, ἡ, kindness, I 256.

φιλτατός, φιλτερός, see φίλος.

φι(ν), suffix, § 155, 1.

φλεγθών (φλέγω, Lat. *flagrō*, *fulgeō*), burn, blaze.

φλούσον †, τὸν, bark of a tree, A 287.

φλοισθός, δ, billowing, roaring of waves, tumult of battle. [Cf. πολύφλοισθος and ἀφλοισθός †, Ο 807.]

φλόξ, φλογός, ἡ (φλεγ-θώ), flame, blaze.

φοβέω, aor. ἐφοβησας, rout, put to flight; mid. fut. φοβήσομαι, trans., will flee from (X 250); other mid. and pass. forms φοβεῖται, imperf. φοβέοντο, aor. (ἐ)φόβηθεν, partic. φοβηθεῖς. flee. See note on Z 278.

φοβού-θε, to flight.

φόβος, -οιο and -ον, δ (φέβ-ομαι), flight. Cf. Z 278. But the word is interpreted fear in Ι 291 and a few other places by some authorities, in spite of the contention of Aristarchus to the contrary.

Φοῖβος, *Phoe'bus*, epithet of Apollo.

φοινία †, adj., red, Π 159.

Φοῖνιξ, *Phoe'nix*, son of Amyntor, and tutor and companion of Achilles. See note on I 168.

φοιτάω, imperf. ἐφοιτας and φοιτᾶ, go, go about, go hither and thither.

φολκός †, adj., bow-legged, B 217.

φονέος, -ης, δ (root φεν), slayer, murderer.

φονή, ἡ (root φεν), slaying, Ο 633.

φόνος, δ (root φεν), slaying, slaughter; blood of slaughter (Ω 610); also see note on Π 162.

φοξέος †, adj., peaked, B 219.

Φόρβας, *Phor'bas*, father of Diomedes and king of the Lesbians.

φορά (cf. φέρ-ω), pres. act. infin.

φορῆναι (B 107) and φορέων, iterat. imperf. φορέσκε, aor. φόρησεν, bear, carry; wear.

φορῆς †, ol., carriers, vintagers, Σ 566.

φορήναι, φόρηστεν, see φορέω.

φόρμιγξ, -γγος, ἡ, a stringed instrument, *phorminx*, lyre. It is not plain from Homer how it differed from the κιθάρα.

φορμίζω (φόρμιγξ). play on the lyre.

φράίω, 2 aor. ἐπέφραδε, show, point out; mid. φράζει, etc., imperat. φράζεο and φράζει, fut. φρασσόμεθα, aor. ἐφράσσωτο, imperat. φράσαι, show to oneself, discern, see (Ο 671), more commonly consider, think over with oneself.

φρήν, φρενός, ἡ, common in plur.; diaphragm or midriff; heart, mind, sense; breast (Π 242, etc.). See note on Α 55.

φρήτρη, ἡ (cf. Lat. *frāter*, Eng. 'brother'), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (φῦλον).—φρήτροφις, § 155, 1.

φροντίω (φρήν), have one's senses, live (Χ 59), think, have in mind, consider; be minded, have a happy (καλό) heart; have an evil (κακό)

intent or cherish evil thoughts; μέρα φροντότες, in high spirits.

Φρύγες (Φρυγίη), *Phrygians.*

Φρυγίη, *Phrygia*, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φῦ, see φῶ.

φύγα-δε (cf. φύγ-ε, 2 aor. of φεύγω), *to flight; w. μέντορο (Π. 697), be-thought themselves of flight.*

φύγε, φυγέαν, φυγάν, φύγον, see φεύγω.

φύγα, ἡ (φύγ-ε), *trepidation, panic, I. 2.*

φυή, ἡ (φῶ), *growth, stature.* Cf. A 115, Γ 203-211.

φῦκος †, τό, *seaweed, I. 7.*

φυκ-τά (φεύγω), neut. plur. adj. used as substant., *possibility of escape, Π 128.*

φυλακή, ἡ (φύλαξ), *guard, watch—the act as well as the men.*

φυλακός †, τός, *guards, Ω 566.*

φυλακ-τήρ, plur. -ῆρες, δ (φυλάσσω), a guard.

φύλαξ, -ακος, δ, a *guard.*

φυλάσσω (cf. φύλαξ), aor. φύλαξεν, *guard, watch, keep, cherish, observe, attend to.*

φύλλον, τό (Lat. *folium*), *leaf.*

φύλον, τό, *race, kind; tribe, in meaning like the later φυλή.*

φύλοποι, -όποις, ἡ, *tumult of battle, battle, conflict.*

φύσαι, αι, *bellows.*

φύσάν (φύσαι), imperf. εφύσων, *blow.*

φύσει, see φῶ.

φύσιάν (φύσαι), *pant.*

φυσι-ζοος, -ον (φῶ) and perhaps ζεια, a kind of grain), *grain-producing.* The traditional meaning is *life-giving* (cf. ζωή, *life.*)

φυτέων (φυτόν), aor. ἐφύτευσαν, *plant.* φυτόν, τό (φῶ), *plant, stalk, tree.*

φύω (cf. Lat. *fui*, Eng. ‘be’), fut. φύσει, *produce;* 2 aor. φῦ, *grew:* εὐ . . . φῦ (Ζ 253), *grew to, clung to, grasped.*

φωνέα (φωνή), aor. (ἐ)φόνησεν, partic. φωνήσας, *lift up the voice, speak.*

φωνή, ἡ, *voice.* [Cf. tele-phone, etc.] φωνήσας, φόνησεν, see φωνέω.

φώς, φωτός, δ, *man.*

X—X

χ', before rough breathing, see κε.

χάρομαι, imperf. (ἐ)χάζετο, *give way, yield, withdraw.*

χαίνω, 2 aor. opt. χάνοι, *gape, yawn.*

χαίρω, imperf. χάιρε, iterat. χαρέσκον, mid. 2 aor. opt. κεχαρολαρο, pass. 2 aor. (ἐ)χάρη, ἔχαροντας, opt. χαρέσθαι, *rejoice, be glad.* The pres. imperat. is used to express welcome (or farewell): *hail! welcome!* Cf. A 334, I 197, 225.

χαίτη, ἡ, *hair, locks; mane of horse.*

χάλαζα, dat. -η, ἡ, *hail, pellets of ice.*

χαλεπάνω (χαλεπός), aor. infin. χαλεπήναι, *be angry, be wroth.*

χαλεπός, -ή, -όν, *heavy, severe, grievous, harsh; hard, difficult.*

χαλινός †, τός, *bits, of a bridle, Τ 393.*

χάλκεος, -η, -ον (χαλκός), *bronze, made of bronze.* [Not *brazen*, which means ‘made of brass.’]—For χαλκείη as epithet of shield see Introduction, 25.

χάλκεος, -ον (χαλκός), *bronze.* See χάλκεος.—χάλκεον (used as fem.) occurs in Ζ 222.

χάλκευον †, imperf., *wrought as a coppersmith,* Ζ 400.

χαλκ-ήρης, -ες (ἀρ-αρ-ίσκω, cf. note on Β 55), *bronze-fitted, bronze, fastened or strengthened with bronze, epithet of spears, helmets, etc.* See Introduction, 33.

χαλκο-βαρής, -βάρεα, βαρές (βαρύς), *heavy with bronze, bronze.*

- χαλκοβαθής, -ές, with threshold of bronze.**
- χαλκογλάχτιος †, gen. of χαλκογλάχτινος, with bronze point, T 225.**
- χαλκοκορυστής, dat. -ῆ (κορύσσω), equipped or armed with bronze.**
- χαλκοπάργος, -ον (παρεια), bronze-cheeked, epithet of helmet. Introduction, 34.**
- χαλκός, δ, bronze, the alloy of copper and tin; the word is used by metonymy for various weapons, and for armor, etc.**
- χαλκοτένος †, adj., inflicted with weapons of bronze, T 25.**
- χαλκοχίτων, gen. plur. -χιτώνων, bronze-chitonized, bronze-mailled, with bronze breastplate. Introduction, 31.**
- χαμάδις (χαμαί), to the ground, on the ground.**
- χαμάζε (χαμαί), to the ground, on the ground.**
- χαμαί (loc.; cf. Lat. humi), on the ground, to the ground.**
- χαμαιθνα †, adj. from χαμαιεύνης, sleeping on the ground, Π 285.**
- χάνοι, see χάινω.**
- χαράν, χάρη, see χαίρω.**
- χαραζ, -εσσα, -εύ (χάρις), pleasing, beautiful.—Superl. χαριέσσατος.**
- χαρίζομαι (χάρις), perf. partic. κεχαρισμένη, -α, gratify; in perf. be pleasing or welcome; voc. partic. dear.**
- χάρις, accus. -ιν, ἡ (χάρις), the quality of being pleasing (beauty, charm), favor (I 613); gratitude (I 316). Also cf. note on O 744.**
- Χάρις † (personification of χάρις). *Charis*, wife of Hephaestus, § 382.**
- Χάριτες (χάρις), the *Charites* or *Graces*, goddesses of beauty.**
- χάρημα, τό (χαίρω), joy.**
- χάρημη, ἡ (χαίρω), joy of battle. ["And drunk delight of battle with my peers, far on the ringing plains of windy Troy."—Tennyson, *Ulysses*.]**
- χαρίω, long for, need.**
- χαρίω, long for, need, lack.**
- χεῖν, ἡ (χαίνω), hole, X 98, 95.**
- χεῖλος, plur. -εα, τό, lip, X 495.**
- χειμέριος, -η, -ον (cf. χειμών), wintry, of winter.**
- χειμών, ἄνος, δ, winter.**
- χείρ, χειρός, ἡ, hand, arm (A 441, etc.). The dat. plur. is χειρεσσιν(ν).**
- χείρων, -ον (χέρης), comparat., worse.**
- Χείρων, Chi'ron, the noted Centaur.**
- χειριστέρος (χέρης), comparat., worse.**
- χειρεών, -ον (χέρης), comparat., worse.**
- χέρης, dat. χέρην, adj., subject, inferior, of meaner rank, A 80.**
- χειράδιον, τό, stone. (If from χείρ, 'large as the hand can hold.')**
- χερικάνθαντο †, aor., they washed their hands, A 449.**
- χερσίν(ν), see χείρ.**
- χέω, aor. ἔχεεν, ἔχεα, also ἔχεεν(ν), ἔχεων, pour; heap up a funeral mound; strew (I 7); let fall or drop, shed tears.—Mid. imperf. ἔχεόντο, streamed forth (Π 267), aor. (ἐ)χεάτο, threw her arms around (Ε 314), strewed dust down over his head (Ξ 24), 2 aor. partic. χυμένην, throwing herself (Τ 284; see note).—Pass. pluperf. κέχυρο, was poured or shed (Β 19), spread (Π 123).**
- χηλός, -οῦ and -οῦ, ἡ (χαίνω), chest.**
- χημέν (= καὶ ήμεῖς), § 44.**
- χήν, gen. plur. χηνῶν, δ, ἡ (cf. Lat. ānsēr, Eng. 'goose,' 'gander'), goose.**
- χήρη (cf. χήρος and χαρέω), widowed; a widow.**
- χήρος, τό (χαρίω), want, lack.**
- χθιός, -η, -όν (cf. χθές, Lat. heri, Eng. 'yester-day'), yesterday.—Adv. χθιά, note on B 303.**
- χθών, χθωνός, ἡ, earth, ground. [Cf. 'chthonian.']}**
- χυτάν, -ῶν, δ, chiton, tunic. Introduction, 13.**

χιέν, -όρος, ἥ, snow.

χλαντα, -ης, ἥ, *chlæna, cloak, mantle.*
Introduction, 12.

χλούντη †, adj. accus. masc., *making its lair in the grass*, I 539.

χόνουσιν †, τοῦς, *melting-pots, crucibles*, § 470.

χόλος, -οῦ, δ (cf. Lat. *fel*), 'gall'
(π 208; but see note), *wrath*.

χολός (χόλος), fut. infin. χολωσέμεν,
aor. ἐχόλωσεν, mid. aor. partic.
χολωσμένος, perf. infin. κεχόλωσθαι,
partic. κεχολωμένος, fut. perf. κεχόλωσται, pass. aor. subj. χολωθήσ,
partic. χολωθεῖς, in act. *anger*; mid.
and pass. *be angry*.

χορόν-δε, *to a dance*, Γ 393.

χορός, -οῦ, δ, *dancing-place; dance*,
§ 500.

χόρτος, δ (Lat. *hortus*), *enclosure*.

χραισμένω (χρήσμως), aor. χράσμησεν,
infin. χραισμῆσαι, 2 aor. subj. χρα-
σμη, -ωσι, infin. χραισμεῖν, *be of
avail, help; ward off*.

χρεῖ = χρεῖ.

χρεῖ, ἥ, *need*.

χρή, a noun, = χρεῖ (ἐστι, *is*, or ἔκει,
comes, is understood), *there is need;*
it becomes, it beseems or befits.

χρῖσαι, aor. χρῖσεν, -σαν, imperat. χρῖ-
σον, *anoint*.

χρόα, χροτ, χρόσις, see χρός.

χρόνος, δ, *time*.

χρύσεος, -η, -ον, and χρύσεος, -η, -ον
(χρύσης), *golden*. [For χρύσεος cf.
§ 30.]

Χρύση, *Chry'se, town of the Troad
where Apollo Smintheus was wor-
shipped*.

Χρύσης, -ίδος, *Chryse'is, daughter of
Chryses*. A scholium on Α 392 says
that her name, which is not men-
tioned by Homer, was Αστυνόμη.
[The original meaning of the word
may have been 'woman of Chryse';
cf. Βριση̄ς.]

Χρύσης ('man of Chryse'), *Chry'ses*,
priest of Apollo at Chryse.

Χρυσόθεμη, *Chrysoth'emis*, a daughter
of Agamemnon and Clytaem-
nestra.

χρυσόθρονος, -ον, *golden-throned*.

χρυσός, -οῦ and -οῦ, δ, *gold*.

χρός, χρός, χροτ, χρό, δ, *skin, flesh,
body*.

χυμόν, see χέω.

χυτή (χέω) γαῖα, *heaped up earth, of
a funeral mound or barrow*.

χωλεύων (χωλός), partic., *limping*.

χωλός, -ή, -όν, *lame*.

χώραμαι, partic. χωμενός, aor. (δ) χώ-
σατο, subj. χώσεται, partic. χωσα-
μένη, *be angry, incensed, wroth*.

χωρίς (χώρος), aor. ἐχώρησα, partic.
χωρίσατες, *give way, fall back,
retire*.

χώρη, ἥ, *space, land, place*.

χώρος, δ (cf. χώρη), *space, place*.

χωσαμένη, χώσατο, χώσεται, see
χώραμαι.

Ψ—Ψ

ψάμαθος, ἥ, *sand*.

ψαύω, imperf. ψαῦω, *touch, graze*.

ψεδνή †, fem. adj., *sparse*, B 219.

ψεύθος, τό, *lie, deceit, falsehood*.

ψιάδας †, τάς, *drops, as of dew*, II 459.

ψύλός, -ή, -όν, *bare; cleared*, i. e. free
of trees and bushes (I 580).

ψῦχη, ἥ, *breath of life, spirit, life*.

ψῦχρος, -ή, -όν, *cold*.

Ω—Ω

ὦ, ο, preceding a voc., not always to
be rendered in Eng.

ὦ, interjection of surprise or pain.—

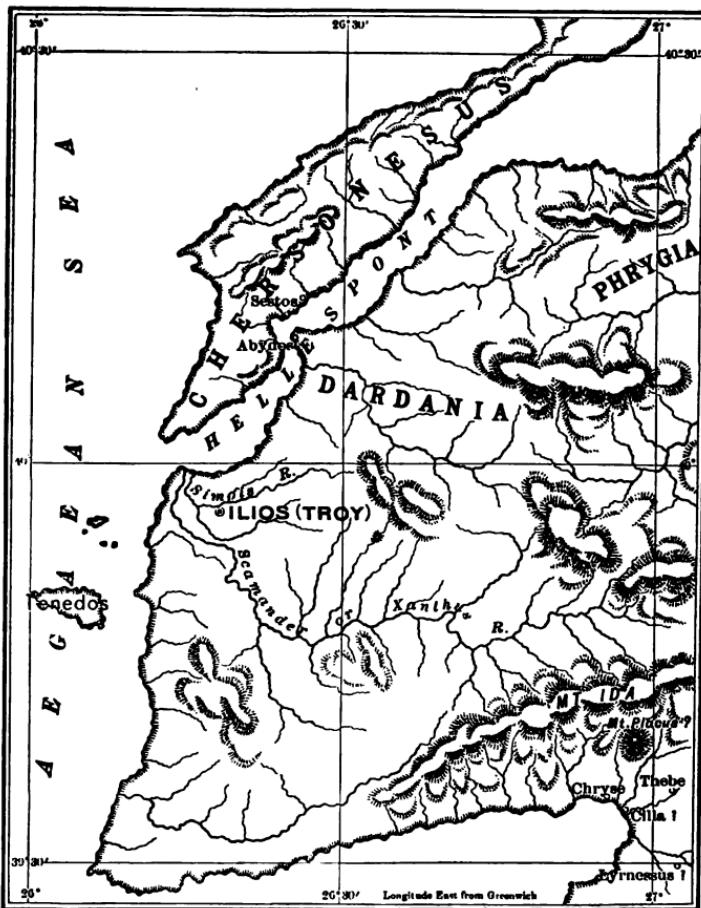
ὦ μοι, ah me! cf. Α 149.—ὦ μοι
ἔγαν, woe, woe is me! cf. ΙΙ 433.—
ὦ πόποι, 'tis past belief! cf. Α 254.
See πόποι.

Ὀπίστων, -ίστων (later Ὀπίσων, which
the Homeric mss. have), *Ori'on*,
the constellation. Cf. § 486.

ὦδε (adv. of ὤδε), *so, thus, never 'here'
or 'hither' in Homer; as you are*,

- at once (§ 392).—Ἄτε . . . ἀς, as surely as (§ 464, 466).
 ἀδύνατο, see [ἀδύναται].
 ἀθέω, aor. ἀσε(v), opt. ἀσαμεν, push, thrust; urge on, drive. See ἀποθέω.
 ἀγνύντο, ἄλιξ, see αγνύνται.
 ἀκα (adv. of ἀκτός), swiftly, quickly.
 Ὀκεανός, -ῶν, Oce'anus, both the god and the river which, in the Homeric belief, encircled the earth.
 ἀκιστος, see ἀκτός.
 ἀκτερε, see οικτείρω.
 ἀκτό-αλος, -ον, swift-sailing through the sea (if the latter element is ἄλιξ).
 ἀκύ-μορος, -ον, having a swift death, early dying, short-lived.—Superl. ἀκυμοράτας.
 ἀκύ-πορος, -ον, swift-faring.
 ἀκύ-ποτος, plur. ἀκύποδες, swift-footed.
 ἀκές, -έα (§ 29), -ή (cf. ἀκ-ακ-ή), swift, quick. (The fem. plur. is ἀκεῖαι, etc.)—Superl. ἀκιστος.—Adv. ἀκα, which see.
 ἀλεσα, ἀλερο, see ἀλλῦμι.
 ἀμητότος, -ή, -όν (better ἀμ-ετός, from ἀμός and θέω, eating raw flesh, ravenous).
 ἀμέλειν, ἀμέλησα, see δυτλέω.
 ἀμο-θετέω (ἀμός and θετός of τίθημι), aor. ἀμοθέτησαν, put raw pieces of flesh on the thighs of the victim, in a sacrifice. Cf. A 461.
 ἀμος, δ (Lat. *umerus*), shoulder.
 ἀμός, -ή, -όν (Lat. *amārus*), raw.
 ἀμο-φάγος, -ον (ἴ-φαγ-ε), eating raw flesh.
 ἀμαζέν, see οιμάζω.
 ἀνηραν, ἀνηρας, see δνίνημι.
 ἀπα, see ἀψ.
 ἀπαστ, see δπάξω.
 ἀπάζετο, see δπάζουμαι.
 ἀπτηγαν, -ε, see δπτάω.
 ἀπτνα, see δπνω.
 Ὄριθυια †. *Orithyia* [four syllables], a Nereid, § 48.
- ἄπερο, 2 aor. of δρνῦμι.
 ἄρη, ἡ (cf. Lat. *hōra*, Eng. 'year', 'hour'), spring, season.
 ἄριστος (= δ ἄριστος), § 44.
 ἄρμαντε, see δρμανται.
 ἄρματο, ἄρμήθη, ἄρμητε, see δρματο.
 ἄρνυτο, ἄρορε (2 aor.), ἄρσε(v), ἄρτο, see δρνῦμι.
 ἄρχεντο, see δρχέομαι.
 ἄράρε (2 pluperf.), see δρνῦμι.
 (1) ἄς (see § 116), thus, so, in this way.—ἄς . . . ἄς, as . . . so.—ἄς δ' αἴτως, and in the same way.—καὶ ἄς, even so, even under these circumstances.—οὐδὲ ἄς, not even so.
 (2) ἄς, like, following its noun (§ 123, 5), a special use of the proclitic ἄς. (See the next word.)
 ἄς (for derivation see § 123, 5), (1) rel. adv. as, often w. a correlative adv. like ἄς, 'so' (as A 512 f.); how; in comparisons, as introducing a verb, or like introducing a noun; in the latter instance it may be accented (cf. § 123, 5); in exclamations, how (Π 745); in wishes, either w. the opt. (§ 107) or w. δφελον, etc. (Γ 173). (2) Conj. temporal, as, when (A 600); explicative, that after verbs of saying, knowing, etc. (A 110); final, in order that, so that (A 32, B 363); causal, since.
 ἀς ει, ἀς ει τε, as if, like as, like.
 ἀς τε, as when.
 ἀς τερ, how . . . even, even as.
 ἀς τε, as (B 459), like (B 289, § 318).
 ἀσαμεν, ἀσε(v), see ἀθέω.
 ἀταλή, ἡ (οὐτδα), wound.
 ἀτρύνε(v), see δτρέτν.
 ἀφελες, ἀφελλον, -ε, see (1) δφέλλω.
 φχετο, φχόμεθα, see οίχομαι.
 ἀχθησαν, see δχθέω.
 ἄχρος †, δ, pallor, Γ 35.
 ἄψ, only accus. ἄπτα found in Homer (cf. δπ-ώπτα, δψωμαι), properly eye, then face as used by Homer. Cf. I 378.

THE TROAD
showing
THE SITE OF ANCIENT TROY



Chiefly after Klepert.

The small towns Chryse, Thebe, Cilla, and Lyrnessus, on or near the Adramyttian Gulf, were early deserted; and their exact locations, although discussed by the ancient geographer Strabo and others, must remain a matter of speculation.

The latest and most authoritative work on Trojan topography is by W. DÖRPFELD: *Troja und Ilion: Ergebnisse der Ausgrabungen in den vorhistorischen und historischen Schichten von Ilion, 1870–1894*. Athens, 1902.

AN ENGLISH INDEX OF SELECTED SUBJECTS

References are to pages only; the Roman numerals refer to the Introduction.

- | | |
|--|---|
| Accent of oxytones, when the ultima is elided, 219 f. | Athens as patron of epic poetry, xvi. |
| Accent of prepositions and adverbs, 387 f. | Attic influence on Homeric text, xvi. |
| Accusative case, important or exceptional constructions, 258, 390. | Augment of verbs, 375. |
| Achaeans, 218. | Bards, Homeric, xiv f. |
| Achilles, his lodge, 280, 305, 345. | Bibliography, xxxiv ff. |
| Achilles, not invulnerable in Homer, 316. | Birthplace of Homer, xiv. |
| Adverbs, 387 f. | Books, division of Iliad into, xvii. |
| Adverbs, suffixes that form, 385. | Boss of shield, xxvii. |
| Aegis, xxix. | Bow, 216. |
| Aeolic dialect, xiv. | Breastplate, xxxi. |
| Alexandrian librarians, xvii. | Brooches, xxiii f. |
| Altars, 216. | Bucolic diaeresis, 352. |
| Amazons, 262 f. | Burial, manner of, in Homeric times, 308 f. |
| Anastrophe, 387. | Caesura, 351. |
| Ankle-clasps, xxx. | Castor, 264. |
| Aorist, inceptive, 219. | Catalogue of the Ships, 255. |
| Aorist, mixed, 384. | Centaurs, 228. |
| Aorist, uses and meaning, 391. | Chariots, xiii f., xxviii, 257, 383. |
| Apocoope, 359. | Chiton, xx ff. |
| Argives, 218. | Chlaena, xx ff. |
| Argos, 218, 259. | Codex Townleyanus, xviii. |
| Aristarchus, xvii. | Codex Venetus A, xviii. |
| Aristophanes (the librarian), xvii. | Colors of Homeric garments, xx, xxiv. |
| Armor, xxv-xxxiii. | Concession or mild command, expressed by optative, 395. |
| Assimilated forms of verbs in -d _ω , 384. | |
| Ate, 294. | |

- | | |
|--|--|
| Conditions, Homeric forms of, 393 f., 396. | Feminine caesura, 351. |
| Contraction, 358. | Fibulæ, xxiii f. |
| Crasis, 358. | Final clauses, 393. |
| Cremation, 309. | Foot, metrical, 350. |
| Cuirass, xxxi. | Future middle, used for future passive, 391. |
| Cypria, 274. | Future formed without sigma, 384. |
|
 |
 |
| Dactyl, 350. | Genitive case, important or exceptional constructions, 253, 388 f. |
| Danaans, 216. | Gerenian Nestor, 250. |
| Dardanian gate, 256. | Girdle of men, xxi. |
| Dative case, important or exceptional constructions, 389 f. | Girdle of women, xxiv. |
| Declension of nouns and adjectives, endings, etc.: First declension, 363; Second, 364; Third, 365-367. | Gnomic aorist, 391. |
| Deliberative subjunctive, 393. | Greaves, xxx f., xxxiii. |
| Delphi, Homeric Pytho, 291. | Greaves of Achilles, 380. |
| Dialect, Homeric, 349-397. |
 |
| Digamma, 355, 357, 361 f. | Hades, 213, 288. |
| Dioscuri, 264. | Hector, 277. |
| Diplax, xx f. | Helen, 261 f., 274. |
| Distracted forms of verbs in -dω, 384. | Hellenes, 218. |
| Dodona, 305 f. | Helmet, xxxii f. |
| Doric chiton, xxiii. | Hephaestus, his works, 241. |
| Double sigma, 360. | Hexameter, dactylic or heroic, 350. |
| Doubling of certain consonants, 360. | Hiatus, 353-355. |
| Dreams, their gates, 241. | Homer, birthplace, xiv. |
| Dress of men, xx ff.; of women, xxii ff. | Homer, personality, xv. |
| Dubitative subjunctive, 393. | Homeric age, xviii f. |
|
 | Hoplite, classical, xxv ff. |
| Elision, 357. | Hortatory subjunctive, 393. |
| Embalming, 308. | House, Homeric, 275. |
| Erinyes, 338. |
 |
| Eta for alpha long in Homeric dialect, 362. | Ictus, 350. |
| Explanatory infinitive, 397. | Iliad, origin and transmission, xiii ff. |
| | Imperative idea, expressed by infinitive, 397. |
| | Indicative mood, personal endings, 377, 380. |
| | Indicative mood, uses, 392. |
| | Indirect discourse, 396 f. |
| | Indirect questions, 396. |
| | Infinitive, endings, 379 f. |

- Infinitive, uses, 397.
 Ionic dialect, xiv.
 Iron, 314.
 Irregular nouns and adjectives, 367–370.

Laiselon, xxix.
 Law, Homeric, 227, 295.
 Leggings, xxx.
 Lengthening of short syllables, 356 f.
 Linen as material for garments, xx f., xxiv f., 830.
 Linus, 329.
 Lots, method of shaking, 266.

 Manuscripts, xviii.
 Map of Troad, 518.
 Masculine caesura, 351 f.
 Megaron, stained with smoke, 253.
 Meleager, story of, 105.
 Metathesis of letters, 361.
 Meter, 349–357.
 Minstrels, Homeric, xiv ff., xviii.
 Mitre, xxxi f.
 Mixed aorist, 384.
 Moods, Homeric uses of, 392–397.
 Muse, Muses, xiii, 218.
 Mute and liquid, as affecting quantity of syllable, 349 f.
 Mycenaean civilization, xviii ff.
 Mycenaean dagger blade, xxii, 324.

 Neglect of euphonic change, 360.
 Neoptolemus, 296.
 Nestor, 227, 287, etc.
 Niobe, 344.
 Nominative case, important or exceptional constructions, 388.
 Non-thematic forms, 376.
 Nu movable, 359.
 Numerals, 370 f.
- Object clauses after verbs of attention, care, and effort, 894.
Odyssey, xiii f.
 Olympus, 234.
 Optative mood, Homeric uses, 395 f.
 Optative mood, personal endings, 377, 380.

Panathenaea, xvi, xxii.
 Parataxis, 217, 316.
 Particles, some important, 359.
 Patroclus, why a fugitive from his home, 320.
 Peplus, xxii–xxv.
 Perfect tense, meaning, 391.
 Personal endings,
 Active voice and aorist passive, 376–379.
 Middle and passive voices, 379–382.
 Pharos, xxiv.
 Phidias, 288.
 Phoenix, 285.
 Pluperfect tense, meaning, 391.
 Polydeuces, 264.
 Potential optative, 395 f.
 Prefixes, 386.
 Prepositions, 387 f.
 Present in *-ειω*, 384.
 Present, historical (not Homeric), 390.
 Priests at Dodona, 306.
 Proleptic accusative, 253.
 Pronouns,
 Demonstrative, 372 f.
 Interrogative and indefinite, 374.
 Personal, 371, 373.
 Possessive (adjective), 372.
 Reflexive, 372.
 Relative, 374 f.
 Purpose, expressed by infinitive, 397.
 Pygmies, 257.
 Pytho, 291.

- | | |
|--|---|
| <p>Quantity of syllables, 349.</p> <p>Reduplicated second aorist, 375.</p> <p>Reduplication, Attic, 375.</p> <p>Religion, see Dodona, Priests, Pytho,
Sacrifice, Worship.</p> <p>Result, expressed by infinitive, 397.</p> <p>Rhapsodies, xvi f.</p> <p>Rhapsodists, xvi.</p> <p>Sacrifice, 235, etc.; see Worship.</p> <p>Scaean gate, 256.</p> <p>Scepter, 226, 246.</p> <p>Scholia, xvii f., xxxv.</p> <p>Sculptor's art, 322.</p> <p>Selli, 306.</p> <p>Semitic sources of certain garments,
xx, xxv.</p> <p>Shellfish, 311.</p> <p>Shield of Achilles, 323–326.</p> <p>Shields, xxvi ff.</p> <p>Shortening of long syllables, 355.</p> <p>Spears, 275, 300, 309.</p> <p>Spondaic lines, 351.</p> <p>Spondee, 350.</p> <p>Staff, 226.</p> <p>Strap of shield, xxvii.</p> <p>Subject, neuter plural, with singular
or plural verb, 244.</p> <p>Subjunctive formed with short thematic vowel, 392 f.</p> <p>Subjunctive mood, Homeric uses of,
392–394.</p> <p>Subjunctive mood, personal endings,
377, 380.</p> <p>Subjunctive, special forms of, 388.</p> <p>Suffixes of nouns and adverbs, 385 f.</p> <p>Suffixes of tenses, 384.</p> <p>Suitor's gifts, 342.</p> | <p>Sword, how suspended, 224.</p> <p>Syllables, rules for length of, 349 f.</p> <p>Syncope, 359.</p> <p>Synizesis, 358.</p> <p>Table of parallel references to various grammars, 346.</p> <p>Talent, 284.</p> <p>Temples, 216, 272.</p> <p>Tense formations, noteworthy, 384.</p> <p>Tense suffixes, 384.</p> <p>Tenses, meanings of, 390 f.</p> <p>Text of this edition, xvii.</p> <p>Thematic forms, 376.</p> <p>Thersites, 247.</p> <p>Thesis, 350.</p> <p>Thessalian origin of epic poetry,
traces of, xiii f.</p> <p>Thetis, forced to wed Peleus, 314.</p> <p>Tithonus, 254.</p> <p>Townleyanus codex, xviii.</p> <p>Trochee, 350.</p> <p>Troy, map of, 518.</p> <p>Trumpet (not Homeric), 252, 317.</p> <p>Veil of women, xxv.</p> <p>Venetus A, codex, xviii.</p> <p>Wishes, how expressed, 395.</p> <p>Wool, as material for garments, xx,
xxii f.</p> <p>Worship of gods, 216, 235, 236, 252,
260, etc.</p> <p>Writing in Homeric age, xv.</p> <p>Zenodotus, xvii.</p> <p>Zeus, the god of strangers, 260; of
suppliants, 294.</p> <p>Zoma, xxii.</p> |
|--|---|

(1)