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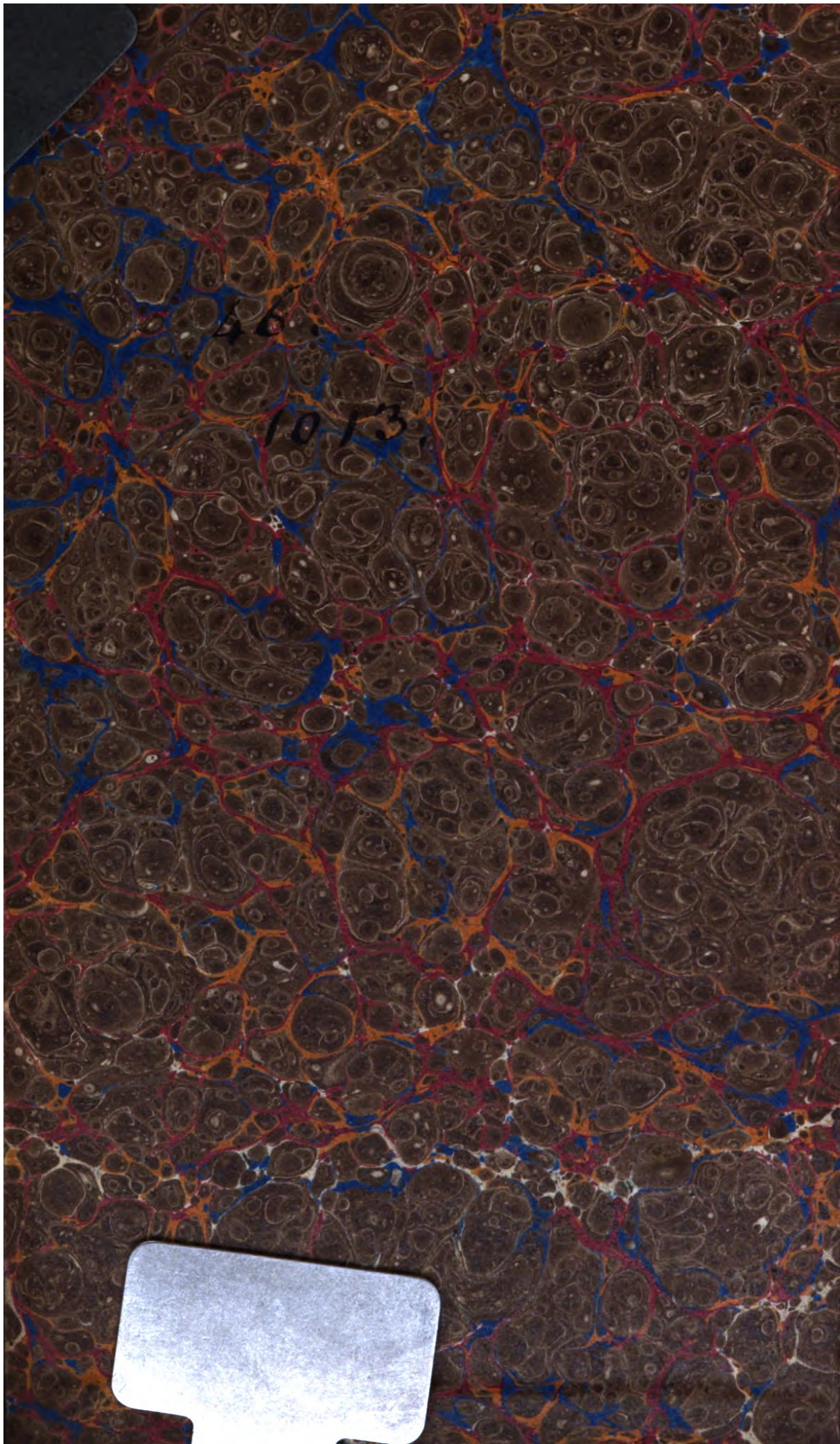
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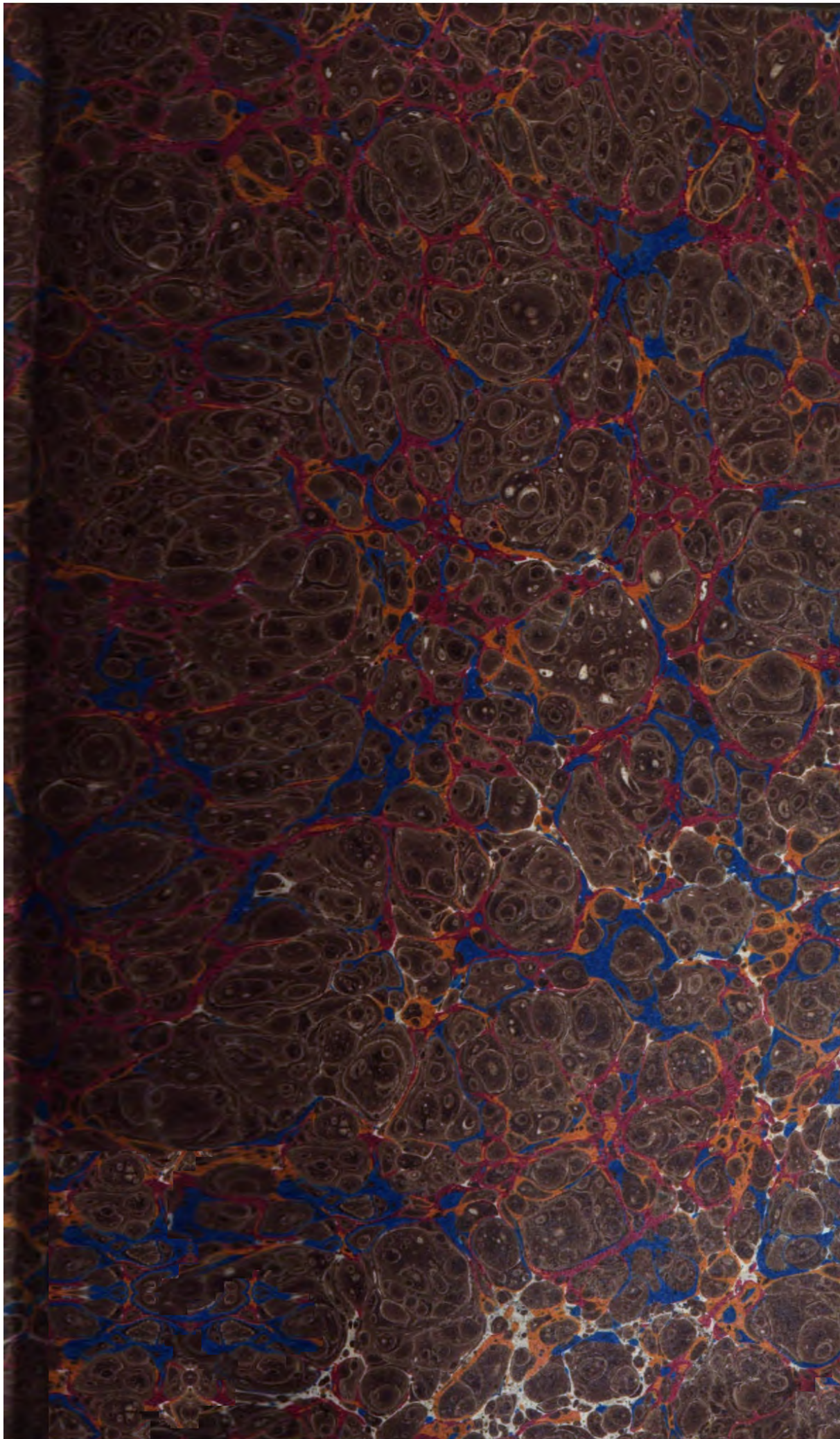
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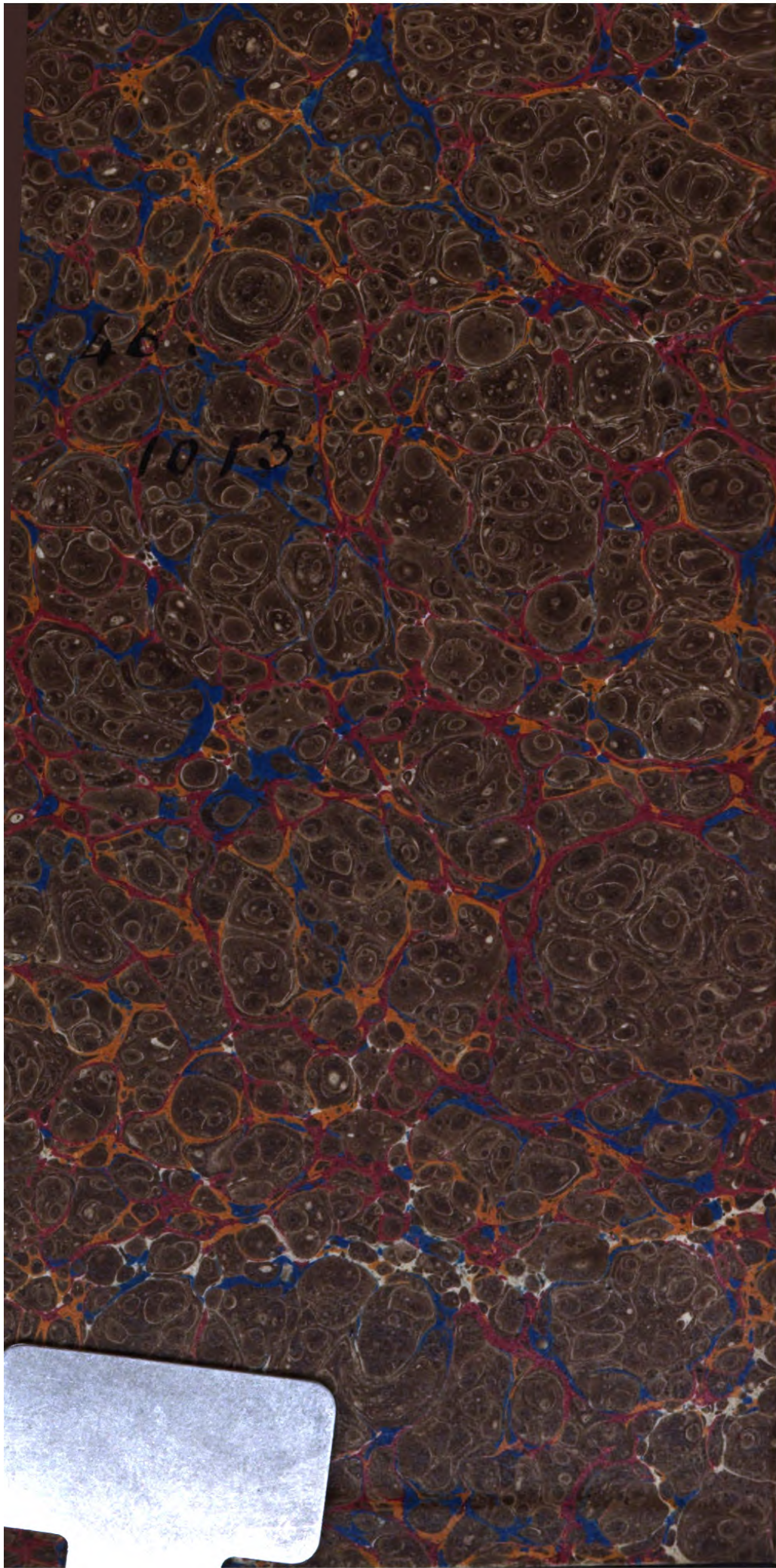


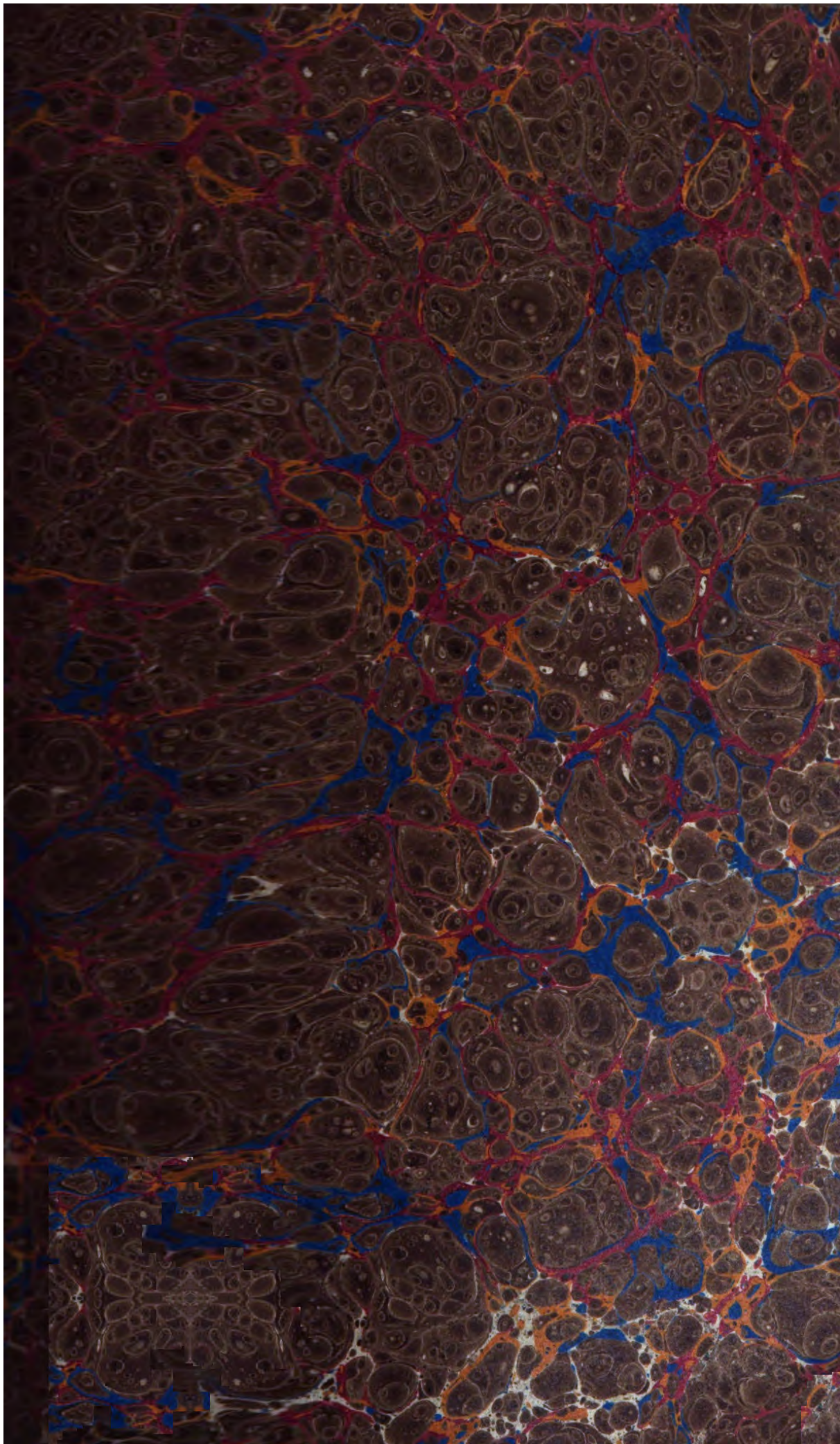
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## PREFACE.

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PROFESSOR ANTHON'S merits, as an editor of the classics for use in schools and colleges, are so well understood and appreciated in this country, as well as in his own, that commendation would be superfluous and unbecoming in this place. It will suffice, in presenting this volume to the British public, to state the design and plan of the edition, chiefly as set forth by the learned Professor himself in the American preface.

The present volume is designed as a useful manual to the young student, in furthering his acquaintance with the language and poetry of Homer.

For this end the student is here furnished with only the first three books of the Iliad, inasmuch as it appears advisable to take merely this portion, accompanied with a full commentary and other suitable aids, as the groundwork of Homeric translation and analysis. For, if a good



foundation be thus laid in the study of the opening scenes of the poem, the remainder of the Iliad can be read with comparative ease, so as to afford positive enjoyment. But if, on the contrary, book after book of the Homeric poems be (as is commonly the case) hurried over in rapid succession, the learner must feel the perusal a drudgery, and remain, after all his painful toil, a stranger to the beauties of his author.

The text of this edition is substantially that of Spitzner, which is generally considered as the best. In some cases, however, where the sense or metre seemed to require it, alterations have been adopted from other high authorities; but in no instance has this been done without its being mentioned in the notes. In addition to the ordinary text, the student is here furnished with that given by R. Payne Knight, in which the Digamma is restored, according to that eminent scholar's views of the ancient orthography of Homer. This addition will not be deemed wholly unimportant, since it presents, at least, a curious and instructive attempt to restore the earlier forms of Greek words. This restored text must, however, be received with due caution, as merely the result of individual opinion. A very slight examination will suffice to show that Knight is not consistent in his alterations; for though he writes  $\pi\sigma$ ,  $\beta\sigma$ , and  $\varphi\sigma$  for  $\psi$ , and  $\kappa\sigma$ ,  $\chi\sigma$ , and  $\gamma\sigma$  for  $\xi$ , yet he retains the comparatively modern letters  $\eta$ ,  $\theta$ ,  $\phi$ ,  $\chi$ , and  $\omega$ ; and it may also reasonably be doubted, whether the digamma ought not to have been

restored by him in many cases which he has passed over in silence. Hence the American editor has ventured, in one or two instances, to deviate from Knight's orthography ; as, for example, in writing *εἶπον* for *ἔσπον*, &c. But no other change has been made in this specimen of what is supposed to have been the early form of the Homeric text. It will be seen, moreover, from the broken numbers in the margin, that the unsparing severity of the great critic led him to reject as spurious many lines, and even whole passages, of the common text.

The Commentary is purposely a full one, since it professes and aims to give the student a first and thorough acquaintance with the language of Homer. The materials have been collected from many quarters, but chiefly from the learned labours of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, whose most valuable elucidations are all presented. No notes, however, have been given on the Catalogue of the Forces, because this is seldom read in schools, and because a commentary on it would have unduly increased the size of the volume. The Glossary and the Notes have been kept separate by Prof. Anthon, because he considers that the union of translation and parsing in the compass of one and the same note, must prove tedious and repulsive to the learner. In the preparation of the Glossary, care has been taken to give the latest views of the best German scholars, and hence many old notions respecting the

parsing of Homeric Greek have been discarded. In this department, the Lexilogus of Buttmann, and his grammatical labours generally, together with those of Kühner and others, have been found of peculiar value ; but important aid has been obtained also from the excellent Greek and English Lexicon of Liddell and Scott.

There is one feature in the Glossary which calls for especial notice, as serving to distinguish it from every Homeric Lexicon hitherto published in English, or (so far as known) in any other language. The feature referred to, is the introduction of comparative philology, by giving Sanscrit and other etymologies, which are often doubly interesting to the student of Homer in consequence of the ancient forms of words that here continually occur. And in this department of philology, so wisely introduced by Professor Anthon, considerable additions and (it is hoped) improvements will be found in this edition. Numerous etymologies and affinities, omitted in the American work, are here given as presented by the Sanscrit, but more especially (since this edition is designed for British youths), as found in the Celtic, dialects of which are spoken in Wales, Ireland, and Scotland. All these supplements are distinguished by being enclosed in brackets, [thus]. To justify the pains taken in this particular, it will suffice to mention, that the comparison of languages has now become a very general and, moreover, a scientific pursuit, and that it

will serve to beguile the labours of the skilful student. In many instances a comparison of Celtic with Greek is not only interesting, but highly instructive. While it is interesting to trace πόλις in the Gaelic *baly* (as in many names of places, e. g. Ballymore, i. e. *great town*), it is highly instructive to compare the very obscure phrase (occurring chiefly in Demosthenes) ἔνη καὶ νέα, with the Welsh *hen ac newi*, i. e. *old and new*, the very meaning which the best authorities have always assigned to the Greek, as denoting the last day of the month when the *old* moon became *new*, though no one had ever discovered how ἔνη meant *old*. If we put the same into old Latin we shall have (as *s* in this language frequently stands for the Greek *spiritus asper*, e. g. *sus* = ὕς) *senis ac nova* (sc. *luna*), which again is found in the Gaelic *sean agus nua*. For convincing proof of the affinity between the Celtic dialects and the Greek or Indo-Germanic, the curious student is referred to Dr. Pritchard's work on *The Eastern Origin of the Celtic Nations*, and that by Pictet, *De l'Affinité des Langues Celtiques avec le Sanscrit*.

A full and accurate Index to the Glossary has been appended, in order to render its contents more useful to the pupil in pursuing the study of Homer.

The Metrical Index has been carefully prepared, especial regard being had to the doctrine of the digamma, and its bearing on Homeric versification. In cases of disagreement with the views of Payne

Knight (of which very few will be found), the Index must be regarded as the safer guide.

In this reprint, the American edition is given complete and intact, except where errors have called for correction, and where the above mentioned additions have been made.

BENJ. DAVIES.

*Stepney College,*

*January 26, 1846.*

# HOMER'S ILIAD.

## BOOK I.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,  
οὐλομένην, ἣ μυρῖ Ἀχαιοῖς ἄλγε' ἔθηκεν,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
Ἑρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἴωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—  
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ' σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;  
λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς  
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,  
οὐνεκα τὸν χρύσῃν ἠτίμησ' ἀρητῆρα  
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν,  
λυσόμενός τε θυγάτραν, φέρων τ' ἀπερείσι' ἄποινα,  
στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοῦς,  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
Ἵμῶν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·  
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι,  
Ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,  
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

Ἄλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,  
Ἄλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,  
Ἡ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
Μῆ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.  
Τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης, 30  
Ἰστὸν ἐποικομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·  
Ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὣς κε νέηαι.

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον καὶ ἐπέϊθετο μύθῳ·  
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.  
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἤρᾱθ' ὁ γεραίος 35  
Ἀπόλλωνι ἀνακτι, τὸν ἠὔκομος τέκε Λητώ·

Κλυθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,  
Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
Ἡ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40  
Ταύρων ἠδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·  
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·  
Βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,  
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
Ἐκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιο,  
Αὐτοῦ κινήθέντος· ὁ δ' ἦϊε νυκτὶ εὐοικῶς·  
Ἐξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·  
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.  
Οὐρῆας μὲν πρῶτον ἐπῶχετο καὶ κύνας ἀργούς· 50  
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,  
Βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαιμειαί.

Ἐννῆμαρ μὲν ἀνά στρατὸν ᾤχετο κῆλα θεοῖο,  
Τῇ δεκάτῃ δ' ἀγορῆνδε καλέσσατο λαὸν Ἀχιλλεύς·  
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·  
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρᾶτο. 55

Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἄτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὄτω  
Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὀμοῦ πόλεμὸς τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.  
Ἄλλ' ἄγε δὴ τίνα μάντιν ἐρείομεν, ἢ ἱερῆα,  
Ἥ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—  
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65  
Αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
Ὅς ἤδη τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα, 70  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,  
Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι  
Μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἀνακτος. 75  
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον  
Ἥ μὲν μοι πρόφρων ἐπεσιν καὶ χερσὶν ἀρήξειν.  
Ἥ γὰρ ὀτομαι ἄνδρα χολωσέμεν, ὅς μέγα πάντων  
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.  
Κρείσσων γὰρ βασιλεύς, ὅτε χύσεται ἀνδρὶ χεῖρη· 80  
εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
Ἄλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,  
Ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
Θαρσῆσας μάλα εἶπε θεοπρόπιον ὅτι οἶσθα. 85  
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
σοὶ κοίλης παρὰ νηυσὶ βαρείας χειρὸς ἐποίσει



Συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης,  
 "Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι. 90

Καὶ τότε δὴ θάρσησε καὶ ἦῤα μάντις ἀμύμων·  
 Οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
 Ἄλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,  
 Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95  
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἠδ' ἔτι δώσει·  
 Οὐδ' ὄγε πρὶν λοιμοῦ βαρείας χεῖρας ἀφέξει,  
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 Ἄπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 Ἐς Χρῦσῆν· τότε κέν μιν ἰλασσάμενοι πεπίθοιμεν. 100

"Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζητο· τοῖσι δ' ἀνέστη  
 Ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην·  
 Κάλχαντα πρῶτιστα κάκ' ὀσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπες·  
 Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·  
 Ἐσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας·  
 Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
 Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110

Οὔνεκ' ἐγὼ κούρης Χρῦσηϊδος ἀγλά' ἄποινα  
 Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν  
 Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 Κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθεν ἐστὶ χερείων,  
 Οὐδέμας οὐδὲ φυὴν, οὐτ' ἄρ' φρένας, οὔτε τι ἔργα. 115

Ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·  
 Βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι.  
 Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν·  
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρχης δῖος Ἀχιλλεύς·  
 Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
 Οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·  
 Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125  
 Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶν πρόες· αὐτὰρ Ἀχαιοὶ  
 Τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς  
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 Μὴ δ' οὕτως, ἀγαθός περ ἔων, θεοείκελ' Ἀχιλλεῦ,  
 Κλέπτε νόψ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.  
 Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 Ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ 135  
 Ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,—  
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 Ἦ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι.  
 Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς· 140  
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν,  
 Ἔς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, ἐς δ' ἑκατόμβην  
 Θείομεν, ἃν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον  
 Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,

Ἦ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145  
 Ἦε σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 Ὅφρ' ἡμῖν Ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,  
 Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150  
 Ἦ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;  
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.

Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους, 155  
 Οὐδὲ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρη,  
 Καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ

Οὐρεά τε σκιδέντα, θάλασσά τε ἠχήεσσα·  
 Ἄλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνώπα,  
 Πρὸς Τρώων·—τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ὅτι ἔπι πόλλ' ἐμύγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.  
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὁππότε Ἀχαιοὶ  
 Τρώων ἐκπέρωσ' εὐναιόμενον πτολίεθρον·  
 Ἄλλὰ τὸ μὲν πλεῖον πολυαῖχος πολέμοιο 165  
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.  
 Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
 Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω 170  
 Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύζειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε  
 Δίσσομαι εἶνεκ' ἐμεῖο μένειν· πὰρ' ἔμοιγε καὶ ἄλλοι,  
 Οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 Ἐχθιστος δέ μοί ἐσσι Διοτρεφῶν βασιλῆων·  
 Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 Εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν.  
 Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,  
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·  
 Ὡς ἐμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,  
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον,  
 Αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185  
 Ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι ἄντην.

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ  
 Στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,  
 Ἴ ὄγε φάσγανον ὄξυ ἔρυσσάμενος παρὰ μηροῦ 190

Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
Ἦέ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.

Ἔως ὄγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη

οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,

195

Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,

οἴῃ φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.

θάμβησεν δ' Ἀχιλλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω

Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὄσσε φάανθεν.

200

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;

Ἦν ἴνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;

Ἄλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι ὄτω,

Ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.

205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἷ κε πίθηαι,

οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,

Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

Ἄλλ' ἄγε λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ·

210

Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσον, ὡς ἔσεταιί περ.

Ὡδὲ γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται,

καὶ ποτέ τοι τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα

Ἰβρυῖος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκύς Ἀχιλλεύς·

215

κρῆ μὲν σφωττερόν γε, θεά, ἔπος εἰρύσασθαι,

καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.

Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρῆ κώπη σχέθε χεῖρα βαρεῖαν·

Ἄψ δ' ἐς κουλὸν ὣσε μέγα ξίφος, οὐδ' ἀπίθησεν

220

Μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει

δάματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαὔτις ἀταρτηροῖς ἐπέεσσι

Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οὐρεά τε σκίβεντα, θάλασσά τε ἠχήεσσα·  
 Ἄλλὰ σοί, ᾧ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνώπα,  
 Πρὸς Τρώων·—τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ὅτι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.  
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὁππότε Ἀχαιοὶ  
 Τρώων ἐκπέρωσ' εὐναιόμενον πτολίεθρον·  
 Ἄλλὰ τὸ μὲν πλεῖον πολυαἴϊκος πολέμοιο 165  
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.  
 Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
 Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω 170  
 Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύζειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε  
 Λίσσομαι εἶνεκ' ἐμεῖο μένειν· πὰρ' ἔμοιγε καὶ ἄλλοι,  
 Οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 Ἐχθιστος δέ μοι ἐσσι Διοτρεφῶν βασιλῆων·  
 Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 Εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν.  
 Οἴκαδ' ἴων σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,  
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ᾧδε·  
 Ὡς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,  
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον,  
 Αὐτὸς ἴων κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185  
 Ὅσσον φέρτερός εἶμι σέθεν, στυγέη δὲ καὶ ἄλλος  
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ  
 Στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,  
 Ἢ ὄγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190

- Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
 Ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.  
 Ἔως ὄγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 160 Ἐλκετο δ' ἐκ κολεοῖο· μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
 Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὄρᾶτο.  
 165 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω  
 Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὄσσε φάανθεν. 200  
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 Ἦν ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;  
 170 Ἄλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὄτω,  
 Ἦις ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση. 205  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,  
 Οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 75 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 Ἄλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210  
 Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον, ὡς ἔσεται περ.  
 Ὡδε γὰρ ἐξερῆω, τὸ δὲ καὶ τετελεσμένον ἔσται,  
 Καί ποτέ τοι τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 Ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.  
 0 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκυς Ἀχιλλεύς· 215  
 Χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,  
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.  
 Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἐκλυον αὐτοῦ.  
 Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεῖαν·  
 220 Ἀψ δ' ἐς κουλεὸν ὡσε μέγα ξίφος, οὐδ' ἀπίθησεν  
 Μύθῳ Ἀθηναίης· ἠ δ' Οὐλυμπόνδε βεβήκει  
 Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.  
 Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσι  
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οὐρεά τε σκιδόντα, θάλασσά τε ἠχῆεσσα·  
 Ἄλλὰ σοί, ᾧ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,  
 Πρὸς Τρώων·—τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ὦτι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.  
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·  
 Ἄλλὰ τὸ μὲν πλεῖον πολυαἰῖκος πολέμοιο 165  
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.  
 Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
 Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω 170  
 Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύζειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε  
 Λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,  
 Οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 Ἐχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλῆων·  
 Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 Εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν.  
 Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,  
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ᾧδε·  
 Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,  
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
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 Ὅσσον φέρτερός εἶμι σέθεν, στυγῆρ δὲ καὶ ἄλλος  
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ  
 Στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,  
 Ἡ ὄγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190

Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
 Ἴη χόλον παύσειεν, ἐρητύσειέ τε θυμόν.  
 Ἔως ὄγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 Ἐλκετο δ' ἐκ κολεοῦδ' ἰμέγα ξίφος, ἦλθε δ' Ἀθήνη  
 Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
 Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.  
 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω  
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 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
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 Ἄλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω,  
 Ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση. 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,  
 Οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 Ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210  
 Ἄλλ' ἦτοι ἔπεσιν μὲν ὑνείδισον, ὡς ἔσεταιί περ.  
 Ὡδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται,  
 Καί ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 Ἵβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.  
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215  
 Χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,  
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.  
 Ὅς κε θεοῖς ἐπιπέιθηται, μάλα τ' ἔκλυον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεῖαν·  
 Ἄψ δ' ἐς κοιλὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220  
 Μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει  
 Δώματα' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσι  
 Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·



- Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225  
 Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ ῥωρηχθῆναι,  
 Οὔτε λόχονδ' ἶέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
 Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
 Ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη. 230  
 Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
 Ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
 Ἄλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,  
 Ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους  
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
 Οὐδ' ἀναθηλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν  
 Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἴες Ἀχαιῶν  
 Ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε Δέμιστας  
 Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 Ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται υἴας Ἀχαιῶν 240  
 Σύμπαντας· τότε δ' οὔτι δυνήσεται, ἀχνύμενός περ,  
 Χραιομεῖν, εὔτ' ἄν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο  
 Θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις  
 Χωόμενος, ὄτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.  
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
 Χρυσείοις ἤλοισι πεπαρμένον, ἔζετο δ' αὐτός·  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 Ἦδυεπῆς ἀνόρουσε, λιγυρὸς Πυλίων ἀγορητής,  
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
 Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο  
 Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνάσσειν.  
 Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 Ὡ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.  
 Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες 255  
 Ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,  
 Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

- Ἄλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.  
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤεπερ ὑμῖν 260  
 Ἄνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.  
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 Οἷον Πειριθοόν τε, Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύρημον.  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον, ἀθανάτοισιν.] 265  
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,  
 Φηρσὶν ὄρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,  
 Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
 Καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις  
 Τῶν, οἳ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι, μαχέοιτο.  
 Καὶ μὲν μευ βουλέων ζύνειεν, πείθοντό τε μύθῳ.  
 Ἄλλὰ πίθεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.  
 Μῆτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην, 275  
 Ἄλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·  
 Μῆτε σὺ, Πηλεΐδην, ἔθειλ' ἐριζέμεναι βασιλῆϊ  
 Ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς  
 Σκηπτοῦχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δὲ σε γείνατο μήτηρ, 280  
 Ἄλλ' ὄδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ἀνάσσει.  
 Ἀτρεΐδην, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
 Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὅς μέγα πᾶσιν  
 Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῦ.  
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 Ἄλλ' ὄδ' ἀνήρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 Πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι δῖω.  
 Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἶεν ἑόντες, 290  
 Τῶνεκά οἱ προθέουσι δνειδέα μυθήσασθαι;
- Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·

- Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
 Εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·  
 Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἔμοιγε  
 Σήμαιν'. οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀτῶ.  
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἴνεκα κούρης,  
 Οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 Τῶν δ' ἄλλων ἅ μοι ἐστὶ θοῆ παρὰ νηὶ μελαίνῃ,  
 Τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 Αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.
- Ὡς τῷγ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν  
 Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας  
 Ἦῖε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε πρόευσσεν,  
 Ἔς δ' ἐρέτας ἔκρινεν εἴκοσιν, ἐς δ' ἐκατόμβην  
 Βῆσε θεῶν· ἀνά δὲ Χρυσήϊδα καλλιπάρηον  
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
- Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·  
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλλα λύματ' ἔβαλλον·  
 Ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας  
 Ταύρων ἠδ' αἰγῶν παρὰ θῆν' ἄλδος ἀτρυγέτοιο·  
 Κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.
- Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 Λῆγ' ἐρίδος, τὴν τρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.  
 Ἄλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,  
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·
- Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·  
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
 Εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 Ἐλθῶν σὺν πλεόνεσσι, τό οἱ καὶ ῥίγιον ἔσται.

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Ὡς εἰπὼν προΐει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.  
 Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
 Τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ  
 Ἕμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
 Τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα  
 Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.  
 Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,  
 Ἄσσον ἴτ'· οὔτι μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 Ὁ σφῶϊ προΐει Βρισηΐδος εἶνεκα κούρης.

Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρην,  
 Καὶ σφῶϊν δὸς ἄγειν. Τὼ δ' αὐτῷ μάρτυροί εἰστων  
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,  
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340  
 Χρειῶ ἔμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι  
 Τοῖς ἄλλοις. Ἥ γὰρ ὄγ' ὀλοῆσι φρεσὶ θύει·  
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 Ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέωνται Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ· 345  
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,  
 Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·  
 Ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν·—Αὐτὰρ Ἀχιλλεύς  
 Δακρύσας ἐτάρων ἄφαρ ἕζετο νόσφι λιασθεῖς,  
 Θῖν' ἐφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἴνοπα πόντον. 350  
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔόντα,  
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 Ἥ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
 Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ  
 Ἕμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.  
 Καρπαλίμως δ' ἀνέδου πολιῆς ἀλὸς, ἠῦτ' ὀμίχλη·

Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
'Εξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
Οἴσθα· τίη τοι ταῦτ' εἰδυίη πάντ' ἀγορεύω ; 365

'Οιχόμεθ' εἰς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·  
Καὶ τὰ μὲν εὔ δάσσαντο μετὰ σφίσι νῆες Ἀχαιῶν,  
'Εκ δ' ἔλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρηον.  
Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370

'Ἦλθε Θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
Στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
Χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοῦς,  
'Ατρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

'Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
Αἰδεῖσθαί ῥ' ἱερεῖα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
'Αλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἠνδανε θυμῷ,  
'Αλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.  
Χωόμενος δ' ὁ γέρον πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380  
Εὐξάμενου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

'Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἳ δὲ νυ λαοὶ  
Θνησκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο  
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις  
Εὐ εἰδῶς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
'Ατρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστάς  
'Ἠπείλησεν μῦθον, ὁ δὲ τετελεσμένος ἐστίν.  
Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ  
'Ες Χρῦσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
Κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
'Αλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἔηος·

- Ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι  
 Ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργω. 395  
 Πολλάκι γὰρ σέο πατρός ἐνὶ μεγάροισιν ἄκουσα  
 Εὐχομένης, ὅτ' ἔφησθα κελαινεφεῖ Κρονίωνι  
 Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 Ὅππότε μιν ζυνοῦσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 Ἀλλὰ σὺ τόνγ' ἔλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
 Ὅχ' ἑκατόγχιρον καλέσασ' ἐς μακρὸν Ὀλυμπον,  
 Ὅν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὁ γὰρ αὖτε βίη οὔ πατρός ἀμείνων·  
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405  
 Τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,  
 Αἷ κέν πως ἐθέλησιν ἐπὶ Τρώεσσι ἀρῆξαι,  
 Τοῦς δὲ κατὰ πρῦμνας τε καὶ ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς  
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 Γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

- Τὸν δ' ἠμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·  
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;  
 Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυθά περ, οὔτι μάλα δὴν·  
 Νῦν δ' ἄμα τ' ὠκύμορος καὶ οἴζυρος περὶ πάντων  
 Ἐπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 Εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420  
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρῆμενος ὠκυπόροισιν  
 Μῆνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Λιθιοπῆας  
 Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·  
 Δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε. 425  
 Καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,  
 Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὄτω.

"Ὡς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ  
 Χαόμενον κατὰ θυμὸν εὐζώνιοιο γυναικός,  
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς 4:30  
 Ἔς Χρύσην ἴκανεν ἄγων ἱερὴν ἑκατόμβην.  
 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,  
 Ἴστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίην·  
 Ἴστον δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες  
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἔρετμοῖς. 435  
 Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι ἔδησαν·  
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·  
 Ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·  
 Ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.  
 Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·

ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 Παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἀνακτα,  
 Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

"Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων  
 Παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην  
 Ἐξεῖης ἔστησαν εὐδμητον περὶ βωμὸν·  
 Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.  
 Τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450

Κλυθί μευ, Ἀργυρότοξ', ὅς Χρῦσην ἀμφιβέβηκας,  
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·  
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξάμενοιο,  
 Τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·  
 Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455  
 Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμμυον·

"Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλλοντο,  
 Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαζαν καὶ ἔδειραν,  
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν 460

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 Καίε δ' ἐπὶ σχίζης ὁ γέγων, ἐπὶ δ' αἶθοπα οἶνον  
 Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,  
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
 Ὠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 Αὐτὰρ ἐπεὶ παύσαντο πόκου, τετύκοντό τε δαῖτα,  
 Δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἴσης.  
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470  
 Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
 Οἳ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο  
 Καλὸν αἰείδοντες παιήονα κοῦροι Ἀχαιῶν,  
 Μέλποντες Ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἠέλιος κατέδου, καὶ ἐπὶ κνέφας ἦλθεν, 475  
 Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 Τοῖσιν δ' ἴκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.  
 Οἳ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασαν· 480  
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 Στείρη πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·  
 Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 Νῆα μὲν οἶγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 Ἰψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μῆνε νηυσὶ παρήμενος ὠκυπόροισιν,  
 Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·  
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490  
 Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ  
 Αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἡώς,  
 Καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες



Πάντες ἄμα, Ζεὺς δ' ἤρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495  
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,  
 Ἐξίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπιον τε·  
 Εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων  
 Ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.  
 Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
 Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,  
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἥ ἔπει ἢ ἔργω, τόδε μοι κρήνην ἐέλδωρ·  
 Τίμησόν μοι υἱόν, ὅς ὠκυμορῶτατος ἄλλων 505  
 Ἐπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.  
 Ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·  
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ εἰ τιμῇ. 510

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,  
 Ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὡς ἤψατο γούνων,  
 Ὡς ἔχετ' ἐμπεφυῖτα, καὶ εἶρετο δεύτερον αὖτις·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 ἥ ἀπόειπ'· ἐπεὶ οὐ τοι ἔπι δέος· ὄφρ' εὔ εἰδῶ,  
 Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι. 515

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 ἥ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις  
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.  
 ἥ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520  
 Νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσι ἀρήγειν.  
 Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ  
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·  
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
 Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,  
 Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.

Ἦ, καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·  
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τῶγ' ὡς βουλευόμενοι διέτμαγεν· ἢ μὲν ἔπειτα  
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἔδν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν  
 Ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535  
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
 Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς  
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.  
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς; 540  
 Αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα  
 Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 Ἥρη, μὴ δὴ πάντας ἐμοῦς ἐπιέλπεο μύθους 545  
 εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ εἴουση.  
 Ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα  
 οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·  
 Ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 μήτι σὺ ταῦτα ἕκαστα διείροε, μηδὲ μετάλλα. 550

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες;  
 Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·  
 Ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσ' ἐθέλησθα.  
 Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρρείπη 555  
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.  
 Ἠερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων·  
 Τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα  
 Τιμήσης ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

Δαιμονίη, αἰεὶ μὲν δῖσαι, οὐδέ σε λήθω·

Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ

Μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.

Εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

' Ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπιείθεο μύθῳ·

565

Μῆ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ,

ἄσπον ἰόνθ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

"Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·

Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·

"Ὡχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες.

570

Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν

Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρη.

"Ἡ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,

Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,

' Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς

575

' Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

Πατρὶ φίλῳ ἐπίηρα φέρειν Διί, ὄφρα μὴ αὔτε

Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῶξῃ.

Εἴπερ γὰρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς

580

' Ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

' Ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

Αὐτίκ' ἐπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.

"Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον

Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·

585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,

Μῆ σε, φίλῃν περ εὐῶσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι

Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,

Χραίσμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεισθαι.

"Ἦδη γὰρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα

590

' Ῥῖφε ποδὸς τεταγῶν ἀπὸ βηλοῦ Δεσπεσίοιο.

Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι

Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·

" Ἐνθα με Σίντιες ἀνδρες ἄφαρ κομίσαντο πεσόντα.

"Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·  
 Μειδήσασα δὲ παιδὸς ἐδέξατο χεὶρὶ κύπελλον.  
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 Οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
 Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,  
 Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

595

600

"Ὡς τότε μὲν πρόπαν ἤμαρ ἐς ἥλιον καταδύντα  
 Δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
 Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
 Μουσάων θ', αἷ' ἄειδον ἀμειβόμεναι ὀπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἡέλιιο,  
 Οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 Ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις  
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.  
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,  
 Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·  
 Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

605

610

## BOOK II.

" Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
Εὐδὸν παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος·  
' Ἄλλ' ὄγε μερμηρίζε κατὰ φρένα, ὡς Ἀχιλῆα  
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
" Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·  
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκι' ἴθι, οὐλε ὄνειρε, θεῶς ἐπὶ νῆας Ἀχαιῶν·  
' Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10  
Θωρηξάει ἐκέλευε καρηκομόωντας Ἀχαιοὺς  
Πανσυδίῃ· νῦν γὰρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
' Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
" Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται. 15

" Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἀκούσεν·  
Καρπαλίμως δ' ἴκανε θεῶς ἐπὶ νῆας Ἀχαιῶν·  
Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὶ εἰοκῶς, 20  
Νέστορι, τὸν ῥα μάλιστα γερόντων τῶν Ἀγαμέμνων·  
Τῶ μιν εἰσιδάμενος προσεφώνεε θεῖος ὄνειρος·

Εὐδεις, Ἀτρεῖος υἱὲ, δαίφρονος, ἵπποδάμοιο·  
Οὐ χρεὴ παννύχιον εὐδῆν βουληφόρον ἄνδρα,

ὦ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25  
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 Ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεταί ἠδ' ἐλεαίρει.  
 Θωρῆξαιί σε κέλευσε καρηκομόωντας Ἀχαιοὺς  
 Πανσουδίη· νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφίς Ὀλύμπια δώματ' ἔχοντες 30  
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται  
 Ἐκ Διός· Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 Αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35  
 Τὰ φρονέοντ' ἀνὰ θυμὸν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 Φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,  
 Νήπιος· οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μήδετο ἔργα.  
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγεά τε στοναχάς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40  
 Ἐγρετο δ' ἐξ ὕπνου· θεῖη δέ μιν ἀμφέχυτ' ὄμφη.  
 Ἐζετο δ' ὄρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,  
 Καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·  
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·  
 Ἀμφὶ δ' ἄρ' ὠμοῖσιν βάλετο ξίφος ἀργυρόηλον. 45  
 Εἶλετο δὲ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ·  
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦώς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον  
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50  
 Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοὺς·  
 Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων  
 Νεστορέη παρὰ νηϊ Πυλαιογενέος βασιλῆος·  
 Τοὺς ὄγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν· 55

Κλυῖτε, φίλοι· θεῖός μοι ἐνύπνιον ἤλθεν ὄνειρος  
 Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψ

Εἶδός τε μέγεθός τε, φυὴν τ' ἄγχιστα ἑώκει.  
 Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·  
 Εὐδεις, Ἀτρέος υἱέ, δαΐφρονος, ἵπποδάμοιο; 60

Οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,  
 ὅτι λαοὶ τ' ἐπιτετράφονται, καὶ τόσσα μέμηλεν.

Νῦν δ' ἐμέθεν ζύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὡς σεῦ ἄνευθεν ἐὼν μέγα κήδεταί ἡδ' ἑλθαίρει.

Θωρηξάει σε κέλευσε καρηκομόωντας Ἀχαιοὺς  
 Πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν 65

Τρώων· οὐ γὰρ ἔτ' ἀμφίς Ὀλύμπια δώματ' ἔχοντες  
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται  
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.— Ὡς ὁ μὲν εἰπὼν 70

Ὀλιγετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.  
 Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱᾶς Ἀχαιῶν.

Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. Τοῖσι δ' ἀνέστη  
 Νέστωρ, ὃς ἔρα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνίσπεν, 80

Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·  
 Νῦν δ' ἴδεν ὅς μὲγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
 Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱᾶς Ἀχαιῶν.

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.  
 Οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν, 85

Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
 Ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,

Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
 Βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοισιν·

Αἰ μὲν τ' ἐνθα ἄλις πεποτήαται, αἰ δέ τε ἐνθα· 90  
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων

- Ἡϊόνος προπάροιθε βαθείης ἐστιχώντο  
 Ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφίσιν Ἔοσσα δεδήει  
 Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 Τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα 95  
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας  
 Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 Σχοίατ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.  
 Σπουδῆ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 Πausάμενοι κλαγγῆς· ἀνά δὲ κρείων Ἀγαμέμνων 100  
 Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἐφαιστος κάμε τεύχων,  
 Ἐφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·  
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·  
 Ἐρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ· 105  
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐϊ, ποιμένι λαῶν·  
 Ἀτρεὺς δὲ Θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·  
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 Πολλῆσιν νήσοισι καὶ Ἐργεῖ παντὶ ἀνάσσειν.  
 Τῷ δ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
- ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἐργηος, 110  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείῃ·  
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·  
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει 115  
 Δυσκλέα Ἐργηος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 Οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλου εἶναι,  
 Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,  
 Ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 Αἰσχυρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσομένοισι πυθέσθαι, 120  
 Μὰψ οὕτω τοιόνδε τοςόνδε τε λαὸν Ἀχαιῶν  
 Ἀπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι  
 Ἄνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.  
 Εἴπερ γὰρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε  
 Ὀρξια πιστὰ ταμόντες ἀριθμηθῆμεναι ἄμφω, 125  
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὄσσοι ἔασιν,



Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν·  
 Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.  
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130  
 Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
 Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.  
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135  
 Αἷ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 Εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 Αὐτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.  
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·  
 Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140  
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄρινεν  
 Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
 Κινήθη δ' ἀγορῆ, ὡς κύματα μακρὰ θαλάσσης,  
 Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
 Ὄρρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.  
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,  
 Λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν·  
 Ὡς τῶν πᾶσ' ἀγορῆ κινήθη. Τοὶ δ' ἀλαλητῶ  
 Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 Ἰστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον  
 Ἀπτεσθαι νηῶν, ἧδ' ἐλκέμεν εἰς ἄλλα δῖαν·  
 Οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἶκεν  
 Οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἐνθα κεν Ἀργείοισιν ὑπέρμωρα νόστος ἐτύχθη,  
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον εἶπεν· 155

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 Οὔτω δὴ οἴκόνδε φίλην ἐς πατρίδα γαῖαν  
 ἔξονται ἐπ' εὐρέα νῶτα θαλάσσης;

Κὰδ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160  
 Ἄργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;  
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 Μηδ' εἶα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
 Βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα·  
 [Καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·]  
 Εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον  
 Ἔσταότ'· οὐδ' ὄγε νηὸς εὐστέλμοιο μελαίνης 170  
 Ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν.  
 Ἄγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 Οὕτω δὴ οἶκόνδε φίλῃν ἐς πατρίδα γαῖαν  
 Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175  
 Κὰδ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἄργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;  
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μὴδ' ἔτ' ἐρώει·  
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 Μηδ' εἶα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.  
 Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 Κήρυξ Εὐρυβάτης Ἰθακῆσιος, ὃς οἱ ὀπήδει.  
 Αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
 Δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεΐ·  
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ᾧς, δειδίσσεσθαι· 190  
 Ἄλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυε λαούς.  
 Οὐ γὰρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·

- Nūn μὲν πειρᾶται, τάχα δ' ἴψεται υἱας Ἀχαιῶν.  
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.  
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. 195  
 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·  
 Τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.  
 "Ὀν δ' αὖ δῆμου τ' ἀνδρα ἴδοι, βοόωντά τ' ἐφεύροι,  
 Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·  
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200  
 Οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 Οὔτε ποτ' ἐν πολέμῳ ἐναρῖθμιος, οὔτ' ἐνὶ βουλῇ.  
 Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
 Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,  
 Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205  
 [Σκῆπτρόν τ' ἠδὲ Δέμιστας, ἵνα σφίσι βασιλεύῃ.]  
 "Ὡς ὄγε κοιρανέων δῖεπε στρατόν· οἳ δ' ἀγορῆνδε  
 Αὖτις ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 Ἦχῃ, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210  
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.  
 Θεοσίτης δ' ἔτι μῦθος ἀμετροεπῆς ἐκολῶα,  
 "Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλά τε ἦδη,  
 Μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,  
 Ἄλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215  
 Ἐμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
 Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δὲ οἱ ὤμῳ  
 Κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν  
 Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220  
 Τῷ γὰρ νεικείσκε· τότε αὖτ' Ἀγαμέμνονι δίψ  
 Ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοί  
 Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
 Ἄτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι ἠδὲ χατίρεις ; 225

Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
 Τρώων ἱπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230  
 Ὅν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;  
 Ἦε γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 Ἦντ' αὐτὸς ἀπονόσφι κατίσχει;—οὐ μὲν ἔοικεν  
 Ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱᾶς Ἀχαιῶν.  
 Ὡ πέπονες, κἀκ' ἐλέγχε', Ἀχαιῖδες, οὐκετ' Ἀχαιοί, 235  
 Οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν  
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 Ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἦε καὶ οὐκί·  
 Ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 Ἦτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·  
 Ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

Ὡς φάτο νεϊκείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερότῃς· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

Θερότῃ ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 Ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.  
 Οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον  
 Ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.  
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250  
 Καί σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.  
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
 Ἦ εὔ ἦε κακῶς νοστήσομεν υἱῆς Ἀχαιῶν.  
 [Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 Ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
 Ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]  
 Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,  
 Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νῦν περ ὦδε,  
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιη,

Μηδ' ἔτι Τηλεμάχοιο πατῆρ κεκλημένος εἶην, 260  
 Εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἵματα δύσω,  
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,  
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 Πεπληγῶς ἀγορῆθεν ἀεικέσσι πληγῆσιν.

“Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετὰφρενον ἠδὲ καὶ ὤμῳ 265  
 Πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δὲ οἱ ἔκπεσε δάκρυ.  
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
 Σκήπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·  
 Ἄλγῆσας δ', ἀχρεῖῶν ἰδὼν, ἀπομόρξατο δάκρυ.  
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν· 270  
 Ὡδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“Ὡ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·  
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 “Ὡς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 Οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ  
 Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσι.

“Ὡς φάσαν ἠ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς  
 Ἔστη σκήπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη  
 Εἶδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280  
 Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱῆς Ἀχαιῶν  
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίαιτο βουλὴν—  
 “Ὁ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἄτρεϊδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285  
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν  
 Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἰπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

“Ὡστε γὰρ ἠ παιῖδες νεαροὶ χῆραὶ τε γυναῖκες,  
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

Ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.  
 Καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ τ' ἀλόχοιο

- Ἄσχαλάα σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι  
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 Ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτός 295  
 Ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 Ἄσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 Αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.  
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 Ἦ ἔτεδν Κάλχας μαντεύεται, ἧὲ καὶ οὐκί. 300  
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες  
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·  
 Χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 Ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
 Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305  
 Ἐρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 Καλῆ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 Ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφροινός,  
 Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωςδε,  
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 Ὀζῶ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,  
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.  
 Ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·  
 Μήτηρ δ' ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα· 315  
 Τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 Τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·  
 Λᾶαν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 Ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320  
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.  
 Τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;  
 Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς  
 Ὀψιμον, ὀψιτέλεστον, ὄου κλέος οὔποτ' ὀλεῖται. 325  
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦ, ἧ τέκε τέκνα·

"Ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.  
 Κεῖνός θ' ὡς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 Ἄλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

"Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες  
 Σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—  
 Μῦθον ἐπαινῆσαντες Ὀδυσσεύς θείοιο. 335  
 Τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·

"ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε  
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.  
 Πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;  
 Ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν, 340  
 Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·

Αὐτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν  
 Ἀρχεῦ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345  
 Τοῦςδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 Νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—

Πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 Γνώμεναι εἶτε ψεῦδος ὑπόσχεσις, ἧς καὶ οὐκί.  
 Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350

Ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,  
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 Πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 Ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,  
 Ὀφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 Ἀλλά, ἄναξ, αὐτός τ' εὔ μῆδεο, πείθεό τ' ἄλλῃ· 360  
 Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω·

Κρῆν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 Ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 Εἰ δέ κεν ὧς ἔρξης, καί τοι πείθωνται Ἀχαιοί,  
 Γνώση ἔπειθ', ὅς θ' ἠγεμόνων κακός, ὅς τέ νυ λαῶν, 365  
 Ἥδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·  
 Γνώσεαι δ', εἰ καὶ Δεσπεσίη πόλιν οὐκ ἀλαπάξεις,  
 Ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 Ἥ μὰν αὖτ' ἀγορῇ νικᾶς, γέρον, υἱᾶς Ἀχαιῶν. 370  
 Αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,  
 Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,  
 Χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375  
 Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης  
 Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἤρχον χαλεπαίνων·  
 Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380  
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·  
 Εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 Εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσι,  
 Εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·  
 Ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385  
 Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,  
 Εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
 Ἰδρῶσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι  
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἐγχεῖ χεῖρα καμείτῃ·  
 Ἰδρῶσει δέ τευ ἵππος εὐξοὸν ἄρμα τιταίνων. 390  
 Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
 Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα  
 Ἄρχιον ἔσσειται φυγέειν κύννας ἢ δ' οἰωνούς.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα  
 Ἀκτῆ ἔφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἐλθών, 395



Προβλήτι σκοπέλω· τὸν δ' οὔποτε κύματα λείπει  
Παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.

Ἄνστάντες δ' ὄρέοντο, κεδασθέντες κατὰ νῆας,

Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

Ἄλλος δ' ἄλλω ἔρζε θεῶν αἰειγενετῶν,

400

Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.

Αὐτὰρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων

Πίονα, πενταέτηρον, ὑπερμενείῃ Κρονίωι·

Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,

Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἀνακτα,

405

Αὐτὰρ ἔπειτ' Αἴαντε δῶω καὶ Τυδεὸς υἱόν,

Ἐκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

Αὐτόματος δὲ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·

Ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.

Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο·

410

Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,

Μὴ πρὶν ἐπ' ἥελιον δῦναι, καὶ ἐπὶ κνέφας ἔλθειν,

Πρὶν με κατὰ πρηγές βαλέειν Πριάμοιο μέλαθρον

Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,

415

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι

Χαλχῶ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι

Πρηγέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων·

Ἄλλ' ὄγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν·

420

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλοντο,

Αὔερυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,

Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον·

425

Σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπεύρεχον Ἡφαίστοιο.

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,

Μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,

Ἦπτῃσάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,  
 Δαίνοντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 Αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Τοῖς ἄρα μύθων ἤρχε Γερῆνιος ἱππότα Νέστωρ·

430

Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν  
 Ἄμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·  
 Ἡμεῖς δ' ἀθροοὶ ὣδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 Ἴομεν, ὄφρα κε θάσσον ἐγειρομεν ὄξυν Ἄρηα.

435

440

ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
 Κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.  
 Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 Οἳ δ' ἄμφ' Ἀτρείωνα Διοτρεφῆες βασιλῆες  
 Θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη  
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·  
 Τῆς ἐκατόν θύσανοι παγχρύσειο ἠερέθονται,  
 Πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος,  
 Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν  
 Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένοσ ὦρσεν ἕκαστῳ  
 Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι  
 Ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

445

450

Ἦύτε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην  
 Οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγή·  
 ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
 Αἴγλη παμφανώσασα δι' αἰθέρος οὐρανὸν ἴκεν.

455

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
 Ἄσιψ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

460

Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν·  
 "Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν  
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

465

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,  
 Αἴτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν  
 Ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·  
 Τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ  
 Ἐν πεδίῳ ἴσταντο, διαρῥαῖσαι μεμαῶτες.

470

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 Ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν·  
 Ὡς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 Ἰσμήνηνδ' ἶεναι· μετὰ δὲ κρείων Ἀγαμέμνων,  
 Ὀμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,  
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

475

Ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων  
 Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,  
 Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

480

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·  
 Ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα,  
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·  
 Οἵτινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·  
 Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,  
 Φωνὴ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνεΐη·  
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
 Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἔλθον.  
 Ἄρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

485

490

Βοιωτῶν μὲν Πηνέλεως καὶ Ἀθήϊτος ἦρχον,  
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·

495

Οἱ δ' Ἑπίρην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,  
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,  
 Οἱ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 Οἱ τ' Ἐλεῶν εἶχον ἠδ' Ἐλῆν καὶ Πετεῶνα, 500  
 Ἰκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,  
 Κώπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,  
 Οἱ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,  
 Οἱ τε Πλάταιαν ἔχον, ἠδ' οἱ Γλίσαντ' ἐνέμοντο,  
 Οἱ δ' Ἰπποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505  
 Ὀρχηστὸν δ', ἱερὸν Ποσιδήϊον ἀγλαὸν ἄλσος,  
 Οἱ τε πολυστάφυλον Ἄρην ἔχον, οἱ τε Μίδειαν,  
 Νῆσάν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·  
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη  
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 Τῶν ἤρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὸς Ἄρηος,  
 Οὗς τέκεν Ἀστυόχη δόμψ' Ἄκτορος Ἀζείδαο,  
 Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,  
 Ἄρηϊ κρατερῶ· ὁ δὲ οἱ παρελέξατο λάβρη· 515  
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἤρχον,  
 Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·  
 Οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,  
 Κρῖσάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520  
 Οἱ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,  
 Οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 Οἱ τε Δίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·  
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινοι νῆες ἔποντο.  
 Οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες· 525  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
 Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 Ἄλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,

Ἐγχεΐη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530  
 Οἳ Κῦνόν τ' ἐνέμοντ', Ὀπέεντά τε Καλλίαρόν τε,  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·  
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο  
 Λοκρῶν, οἳ ναίουσι πέρην ἰερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν δ' Ἰστίαίαν,  
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,  
 Οἳ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον· 540  
 Τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄργος,  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
 Τῷ δ' ἅμ' Ἄβαντες ἔποντο Δοοί, ὅπιθεν κομόωντες,  
 Αἰχμηταί, μεμαῶτες ὄρεκτῆσιν μελίησιν  
 Θώρηκας ῥήξιν δηίων ἀμφὶ στήθεσσι·  
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,  
 Δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
 Θρέψε, Διὸς θυγάτηρ—τέκε δὲ Ζεῖδωρος Ἄρoura—  
 Καδ δ' ἐν Ἀθήνης εἶσεν, ἐφ' ἐν πίονι νηῶ·  
 Ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550  
 Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·  
 Τῶν αὖθ' ἠγεμόνευ' υἱὸς Πεπεῶο Μενεσθεύς.  
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνήρ  
 Κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—  
 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν— 555  
 Τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἔποντο.

Αἶας δ' ἐκ Σαλαμῆνος ἄγειν δυοκαίδεκα νῆας·  
 [Στῆσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,  
 Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
 Τροίζην, Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,  
 Οἳ τ' ἔχον Ἀΐγιαν Μάσητά τε, κοῦροι Ἀχαιῶν·

Τῶν αὖθ ἠγεμόνευε βοὴν ἀγαθὸς Διομήδης,  
 Καὶ Σθέnelος, Καπτανῆος ἀγακλειτοῦ φίλος υἱός·  
 Τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,  
 Μηκιστέος υἱὸς Ταλαιονίδαο ἀνακτος.  
 Συμπάντων δ' ἠγεῖτο βοὴν ἀγαθὸς Διομήδης·  
 Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

565

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,  
 Ἄρνεϊόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς,  
 Ὀρνεϊάς τ' ἐνέμοντο, Ἄρραιθυρέην τ' ατεινὴν,  
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,  
 Οἱ δ' Ὑπερησίην τε καὶ αἰπεινὴν Γονέεσσαν,  
 Πελλήνην τ' εἶχον, ἣδ' Αἴγιον ἀμφενέμοντο,  
 Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην εὐρεΐαν·  
 Τῶν ἑκατὸν νηῶν ἤρχε κρείων Ἀγαμέμνων,  
 Ἀτρεΐδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι  
 Λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
 Κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,  
 Οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλεῖστους ἄγε λαούς.

570

575

580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
 Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,  
 Οἱ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλον πτολίεθρον,  
 Οἱ τε Δάαν εἶχον, ἣδ' Οἴτυλον ἀμφενέμοντο·  
 Τῶν οἱ ἀδελφεὸς ἤρχε, βοὴν ἀγαθὸς Μενέλαος,  
 Ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 Ἐν δ' αὐτὸς κίεν ἧσι προθυμίησι πεποιθώς,  
 Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
 Τίσασθαι Ἐλένης ὀρμήματά τε στοναχάς τε.

585

590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,  
 Καὶ Θρύον, Ἀλφειοῦ πόρον, καὶ εὐκτιτον Αἴπυ,  
 Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναϊον,  
 Καὶ Πτελεὸν καὶ Ἐλος καὶ Δώριον—ἔνθα τε Μοῦσαι  
 Ἀντόμεναι Θάμυριν τὸν Θρηϊκά παῦσαν ἀοιδῆς,  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·

595

Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ  
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
 Αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
 Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600  
 Τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ·  
 Τῷ δ' ἐνεήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ἴν' ἄνδρες ἀγχιμαχηταί,  
 Οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605  
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
 Καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,  
 Στύμφηλόν τ' εἶχον, καὶ Παρῤασίην ἐνέμοντο·  
 Τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,  
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ' ἐκάστη 610  
 Ἀρκαῖδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.  
 Αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 Νῆας εὐσσέλμους περᾶν ἐπὶ οἴνοπα πόντον,  
 Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615  
 Ὅσσον ἔφ' Ἐρμίνην καὶ Μύρσινος ἐσχατόωσα,  
 Πέτρην τ' Ὀλενίην καὶ Ἀλείσιον ἐντὸς ἔεργει·  
 Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ  
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην, 620  
 Ὑῖες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·  
 Τῶν δ' Ἀμαρυγκεΐδης ἦρχε κρατερὸς Διώρης·  
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος Θεοειδής,  
 Υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625  
 Νήσων, αἱ ναίουσι πέτρην ἀλός, Ἥλιδος ἅντα·  
 Τῶν αὖθ' ἠγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,  
 Φυλειδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,  
 Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθεῖς·  
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,  
 Οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 Οἳ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο.  
 Οἳ τ' ἠπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο·  
 Τῶν μὲν Ὀδυσσεὺς ἤρχε, Διὶ μῆτιν ἀτάλαντος·  
 Τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρησι.

635

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,  
 Οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλῆνην,  
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν—  
 Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
 Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—  
 Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασέμεν Αἰτωλοῖσιν·  
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

640

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,  
 Οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,  
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,  
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,  
 Ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο·  
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,  
 Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντη·  
 Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

645

650

Τληπόλεμος δ' Ἡρακλείδης, ἠὺς τε μέγας τε,  
 Ἐκ Ῥόδου ἐνέα νῆας ἄγειν Ῥοδίων ἀγερώχων·  
 Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
 Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,  
 Ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη.

655

Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,  
 Πέρσας ἄστεα πολλὰ Διοτρεφῶν αἰζηῶν.

660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
 Αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,  
 Ἦδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.  
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,



Βῆ φεύγων ἐπὶ πόντον· ἀπέιλησαν γάρ οἱ ἄλλοι 665  
 Υἱέες υἱωνοὶ τε βίης Ἑρακληείης.

Αὐτὰρ ὄγ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων,  
 Τριχθαὶ δὲ ὤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν  
 Ἐκ Διός, ὅσπερ θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.  
 Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,  
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,  
 Νιρεὺς, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·  
 Ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,  
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·  
 Τῶν αὖ Φεΐδιππὸς τε καὶ Ἄντιφος ἠγησάσθη,  
 Θεσσαλοῦ υἱὲ δ' ὕω Ἑρακλείδαο ἀνακτος·  
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
 Οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,  
 Οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·  
 Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνῶντο·  
 Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο.  
 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς  
 Κούρης χῳόμενος Βρισηΐδος ἠϋκόμοιο,  
 Τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690  
 Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης·  
 Καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,  
 Υἱέας Εὐηνοῦ Σεληπιάδαο ἀνακτος·

Τῆς ὄγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695  
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,  
 Ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεδὸν λεχεποίην·

- Τῶν αὖ Πρωτεσίλαος Ἀρηΐος ἠγεμόνευεν,  
 Ζῶς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.  
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700  
 Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 Νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,  
 Ἀλλὰ σφραεὶς κόσμησε Ποδάρκης, ὄζος Ἄρηος,  
 Ἴφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705  
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,  
 Ὀπλότερος γενεῆ· ὃ δ' ἅμα πρότερος καὶ ἀρείων,  
 Ἦρως Πρωτεσίλαος Ἀρηΐος· οὐδέ τε λαοὶ  
 Δεῦονθ' ἠγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·  
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710
- Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·  
 Τῶν ἦρχ' Ἀδμήτῳ φίλος παῖς ἑνδεκα νηῶν,  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,  
 Ἀλκηστις, Πελῖαιο θυγατρῶν εἶδος ἀρίστη. 715
- Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,  
 Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·  
 Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,  
 Ἐπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 Ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι. 720  
 Ἀλλ' ὃ μὲν ἐν νήσῳ κείτῳ κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἱῆς Ἀχαιῶν,  
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·  
 Ἐνθ' ὄγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725  
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,  
 Ἀλλὰ Μέδων κόσμησεν, Οἴλῆος νόθος υἱός,  
 Τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἴλῆϊ πτολιπόρθῳ.
- Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακέσσαν,  
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730  
 Τῶν αὖθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,

Ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·  
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
Οἳ τ' ἔχον Ἀστέριον, Τιτάνιοί τε λευκὰ κάρηνα·  
Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·  
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 735

Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·  
Τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,  
Υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς—  
Τὸν ῥ' ὑπὸ Πειριθῶ τέκετο κλυτὸς Ἴπποδάμεια  
Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχρήεντας,  
Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασεν—  
Οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρηος,  
Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·  
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 745

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·  
Τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,  
Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,  
Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·  
Ὅς ῥ' ἐς Πηνεῖδὸν προῖται καλλίρῥοον ὕδωρ·  
Οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνη,  
Ἄλλὰ τέ μιν καθύπερθεν ἐπιρῥέει, ἠὺτ' ἔλαιον·  
Ὀρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορῥῶξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθηρόνος υἱός,  
Οἳ περὶ Πηνεῖδὸν καὶ Πήλιον εἰνοσίφυλλον  
Ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἠγεμόνευεν·  
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὗτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
Τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
Αὐτῶν, ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
Τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὤς,

- Ὀτριχας, οἴετας, σταφύλη ἐπὶ νῶτον εἶσας· 765  
 Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 Ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.  
 Ἄνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,  
 Ὄφρ' Ἀχιλεὺς μῆνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,  
 Ἴπποι δ' οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770  
 Ἄλλ' ὃ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισιν  
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 Δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 Τόξοισίν δ' ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775  
 Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 Ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων  
 Ἐν κλισίῃς· οἳ δ' ἄρχὸν Ἀρηΐφιλον ποθέοντες  
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
- Οἳ δ' ἄρ' ἴσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780  
 Γαῖα δ' ὑπεστενάχιζε, Διὶ ὡς τερπικεραύνῳ  
 Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση  
 Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·  
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785
- Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
 Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.  
 Οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,  
 Πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.  
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 Εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,  
 Ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,  
 Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,  
 Δέγμενος, ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 Τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἴρις· 795
- Ὡ γέρον αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,  
 Ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.  
 Ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

- Ἄλλ' οὐπω τοιόνδε τοςόνδε τε λαὸν ὄπωπα·  
 Λίην γὰρ φύλλοισιν ἰοικότες ἢ ψαμάθοισιν 800  
 Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.  
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι·  
 Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 Τοῖσιν ἕκαστος ἀνὴρ σημαίνεται, οἷσί περ ἄρχει, 805  
 Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
- Ὡς ἔφαθ'· Ἔκτωρ δ' οὔτι θεῶς ἔπος ἠγνοίησεν,  
 Αἶψα δ' ἔλυσ' ἀγορῆν· ἐπὶ τεύχεα δ' ἔσσεύοντο.  
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 Πεζοὶ δ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρῳρει. 810
- Ἔστι δὲ τις προπάροιθε πόλιος αἰπεῖα κολώνη,  
 Ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·  
 Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,  
 Ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 Ἐνθα τότε Τρῳῆς τε διέκριθεν ἠδ' ἐπίκουροι. 815
- Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἔκτωρ,  
 Πριαμίδης· ἅμα τῷγε πολὺ πλειῖστοι καὶ ἄριστοι  
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.
- Δαρδανίων αὖτ' ἦρχεν εὔς παῖς Ἀγχίσαο,  
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δὴ Ἀφροδίτη, 820  
 Ἰδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα·  
 Οὐκ οἶος, ἅμα τῷγε δῶα Ἀντήνορος υἱε,  
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὔειδότε πάσης.
- Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεΐατον Ἰδης,  
 Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῳῆς· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαδὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
- Οἱ δ' Ἀδρήστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·  
 Τῶν ἦρχ' Ἀδρηστὸς τε καὶ Ἄμφιος λινοθώρηξ, 830  
 Υἱε δῶα Μέροπος Περκωσίου, ὃς περὶ πάντων

"Ηιδες μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν  
 Στείχειν ἐς πόλεμον φθισήνορα· τῶ δέ οἱ οὔτι  
 Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835  
 Καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην·  
 Τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,  
 Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 Αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
 Τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·  
 Τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,  
 Ἦτε δὴ Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845  
 Ὅσσους Ἑλλάςποντος ἀγάρρῃος ἐντὸς ἔεργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶων,  
 Τῶς Τροϊζήνοιο Διοτρεφείος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους 850  
 Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,  
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ 855  
 Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·  
 Οἱ ἄρα Κύτῳρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,  
 Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δῶματ' ἔναιον,  
 Κρῶμινάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
 Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐνομος οἰωνιστής· 860  
 Ἄλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,  
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
 Ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος Θεοειδής  
 Τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθην,  
 Ὡς Ταλαιμένεος, τῷ Γυγαίῃ τεκε Λίμνη, 865  
 Οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλφ γεγαῶτας.

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,  
 Οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,  
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·  
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870  
 Νάστης Ἀμφίμαχος τε, Νομίονος ἀγλαὰ τέκνα,  
 Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἶεν, ἠΰτε κούρη·  
 Νήπιος· οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον·  
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
 Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,  
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

## BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἠγεμόνεσσιν ἕκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς·  
Ἦύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό·  
Αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
Κλαγγῇ ταίγε πέτονται ἐπ' Ὀκλεανοῦ βροάων, 5  
Ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·  
Ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·  
Οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ἡμίχλην, 10  
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·  
Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς  
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς  
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα  
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ  
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος  
Ἐρχόμενον προπάροισεν ὀμίλου, μακρὰ βιβῶντα,  
Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
Εὐρών ἢ ἔλαφον κεραδὴν ἢ ἄγριον αἶγα



Πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25  
 Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·  
 "Ὡς ἐχάρη Μενέλαος Ἀλέξανδρον Θεοειδέα  
 Ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·  
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος Θεοειδῆς 30  
 Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·  
 "Αψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.  
 Ὡς δ' ὅτε τίς τε δρᾶκοντα ἰδὼν παλίνορσος ἀπέστη  
 Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 "Αψ τ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρειάς· 35  
 "Ὡς αὐτίς καθ' ὁμίλον ἔδυ Τρώων ἀγερώχων  
 Δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος Θεοειδῆς.  
 Τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,  
 Αἴθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40  
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,  
 Ἡ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 Ἡ που καρχαλόωσι καρηκομόωντες Ἀχαιοί,  
 Φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 Εἶδος ἐπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45  
 Ἡ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν  
 Πόντον ἐπιπλώσας, ἐτάρους ἐρίθρας ἀγείρας,  
 Μιχθεῖς ἀλλοδαποῖσι, γυναῖκ' εὐειδὲ' ἀνήγες  
 Ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητάων,  
 Πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50  
 Δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
 Οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαον;  
 Γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παρᾶκοιτιν.  
 Οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,  
 Ἡ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55  
 Ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἦδη  
 Λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

Τὸν δ' αὐτε προσέειπεν Ἀλέξανδρος Θεοειδῆς·

- Ἔκτωρ· ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·  
 Αἰεὶ τοι κραδίη πέλεκυς ὧς ἐστὶν ἀτειρής,  
 Ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη  
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 Ὡς σοὶ ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστίν.  
 Μῆ μοι δῶρ' ἐρατὰ πρόφερε χρυσοῆς Ἀφροδίτης·  
 Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,  
 Ὅσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἄν τις ἔλοιτο.  
 Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,  
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον  
 Συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·  
 Ὅππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,  
 Κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 Οἳ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 Ναίοιτε Τροίην ἐριβόλακα· τοὶ δὲ νέεσθων  
 Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.  
 Ὡς ἔφαθ'· Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
 Μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,  
 Ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον.  
 Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
 Στεῦται γάρ τι ἔπος ἐρέειν κορυθαῖόλος Ἐκτωρ.  
 Ὡς ἔφαθ'· οἳ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο  
 Ἐσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·  
 Κέκλυτέ μευ, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
 Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
 Αὐτὸν δ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον  
 Οἴους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

Ὀππότερος δὲ κε νικήσῃ κρείσσων τε γένηται,  
Κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
Οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95  
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
Θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη  
Ἄργείους καὶ Τρῳᾶς, ἐπεὶ κακὰ πολλὰ πέποσθε  
Εἴνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100  
Ἡμέων δ' ὀπποτέρῳ Θάνατος καὶ μοῖρα τέτυκται,  
Τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.

Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,  
Γῆ τε καὶ Ἥελίφ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον. 105  
Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη

Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·  
Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.  
Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·  
Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω 110  
Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.

Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳᾶς τε  
Ἐλπίεσθαι παύσεσθαι οἰζυροῦ πολέμοιο.  
Καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκταρ δὲ προτὶ ἄστυ δῶν κήρυκας ἔπεμπεν  
Καρπαλίμως ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι.  
Αὐτὰρ ὁ Ταλθύβιον προῖτι κρείων Ἀγαμέμνων  
Νῆας ἐπὶ γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν  
Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ.— 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,  
Εἰδομένη γαλόφῃ, Ἀντηνορίδαο δάμαρτι,  
Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

Τὴν δ' εὖρ' ἐν μεγάρῳ· ἢ δὲ μέγαν ἰστὸν ὕφαινεν,  
 Δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 Οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμῶν.  
 Ἄγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

125

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα Δέσκελα ἔργα ἴδῃαι  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα  
 Ἐν πεδίῳ, ὄλοοῖτο λιλαιόμενοι πολέμοιο,

130

Οἱ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπαυται—  
 Ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.  
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος  
 Μακρῆς ἐγχείησι μαχῆσονται περὶ σεῖο·  
 Τῷ δὲ κε νικήσαντι φίλη κεκλήση ἄκοιτις.

135

Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 Ἄνδρός τε προτέρωιο καὶ ἄστεος ἠδὲ τοκῆων.  
 Αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀδόνῃσιν  
 Ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·  
 Οὐκ οἶη, ἅμα τῆγε καὶ ἀμφίπολοι δὴ ἔποντο,  
 Αἴθρη, Πιπθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 Αἴψα δ' ἔπειθ' ἴκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

140

145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,  
 Λάμπον τε Κλυτίον θ', Ἰκετάονά τ', ὄζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·  
 Γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
 Ἐσθλοί, τεττίγεσσιν εἰκότες, οἵτε καθ' ὕλην  
 Δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·  
 Τοιοῖ ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.  
 Οἳ δ' ὡς οὖν εἶδονθ' Ἐλένην ἐπὶ πύργῳ ἰοῦσαν,  
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

150

155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς  
 Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

- Αἰνῶς ἀθανάτησι θεῆς εἰς ὦπα ἔοικεν.  
 Ἄλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,  
 Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο. 160
- Ὡς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
 Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,  
 Ὅφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—  
 Οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,  
 Οἱ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165
- Ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 Ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
 Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,  
 Καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,  
 Οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν. 170
- Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
 Αἰδοῦός τε μοὶ ἐσσι, φίλε ἐκυρέ, δεινός τε·  
 Ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὀππότε δεῦρο  
 γίεϊ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
 Παιδὰ τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175
- Ἄλλὰ τάγ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.  
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάξ·  
 Οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,  
 Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·  
 Δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180
- Ὡς φάτο· τὸν δ' ὁ γέρον ἠγάσσατο, φώνησέν τε·  
 ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 Ἦ ῥά νύ τοι πολλοὶ δεδμηάτο κοῦροι Ἀχαιῶν.  
 Ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελδέσσαν,  
 Ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185
- Λαούς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,  
 Οἳ ῥά τότε ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
 Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
 Ἥματι τῷ, ὅτε τ' ἤλθον Ἀμαζόνες ἀντιάνειραι·  
 Ἄλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί. 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·  
 Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·  
 Μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,  
 Εὐρύτερος δ' ὤμοισιν ἰδὲ στέροισιν ἰδέσθαι.  
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 Αὐτὸς δὲ, κτίλος ὤς, ἐπιπωλεῖται στίχας ἀνδρῶν.  
 Ἄρνειῷ μιν ἔγωγε ἔτσκω πηγεσιμάλλῳ,  
 Ὅστ' ὅτων μέγα πῶῦ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·  
 Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200  
 Ὅς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ' εἰούσης,  
 Εἰδῶς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤα·  
 ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς εἶπες.  
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205  
 Σεῦ ἐνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·  
 Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάρῳσι φίλησα,  
 Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 Ἀμφω δ' ἐζομένω, γεραρῶτερος ἦεν Ὀδυσσεύς.  
 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολὺμυθος,  
 Οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215  
 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 Στάσκειν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πῆξας,  
 Σληπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,  
 Ἄλλ' ἀστεμφὲς ἔχεσκεν, ἀτδρεῖ φωτὶ εἰοικώς·  
 Φαίης κε ζάλοτόν τέ τιν' ἐμμεναι, ἄφρονά τ' αὐτως· 220  
 Ἄλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει  
 Καὶ ἔπεα νιφάδεσσιν εἰοικότα χειμερήϊσιν,  
 Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 Οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225  
 Τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιῶς ἀνὴρ ἠΰς τε μέγας τε,  
 Ἐξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους;

Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·  
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν· 230  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὦς  
 Ἔστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

Πολλάκι μιν ξείνισσεν Ἀρηίφιλος Μενέλαος  
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.  
 Νῦν δ' ἄλλους μὲν πάντα ὄρῳ ἐλίκωπας Ἀχαιοὺς,  
 Οὓς κεν εὔ γνοίην, καί τ' οὐνομα μυθησαίμην· 235

Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἵπποδάμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 Αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 Ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;  
 Ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240  
 Νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 Αἴσχεια δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν;

Ὡς φάτο· τοὺς δ' ἤδη κατέχεν φυσίζοος αἴα  
 Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245  
 Ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,  
 Ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
 Κήρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·  
 Ὄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι 250  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 Ἐς πεδίον καταβῆναι, ἰν' ὄρκια πιστὰ τάμητε·  
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος  
 Μακρῆς ἐγχείησι μαχήσοντ' ἀμφὶ γυναικί·  
 Τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255  
 Οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται  
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

ὣς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις  
Ἴππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260

Ἄν δ' ἄρ' ἔβη Πριάμος, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·  
Πὰρ δέ οἱ Ἄντήνωρ περικαλλέα βήσετο δίφρον.  
Τῷ δὲ διὰ Σκαιῶν πεδίοι' ἔχον ὠκέας Ἴππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,  
Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265  
Ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.

Ἦρνετο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
Ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ  
Ὀρχια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν· 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
Ἦ οἱ πὰρ ξίφεος μέγα κουλεὸν αἶεν ἄωρτο,  
Ἄρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα  
Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275

Ζεῦ πάτερ, Ἰδοθὲν μεδέων, κύδιστε, μέγιστε,  
Ἥελιός θ', ὅς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,  
Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας  
Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
Ἔμεῖς μάρτυροὶ ἔστε, φυλάσσετε δ' ὄρχια πιστά· 280

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
Ἦμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' εἴοικεν,

Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
Εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες  
Τίνοι οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,  
Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχῆσομαι εἵνεκα ποιῆς 290  
Αὐθι μένων, εἴως κε τέλος πολέμοιο κιχεῖω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ,



Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 Οἶνον δ' ἐκ κρητῆρος ἀφυσάμενοι δεπάεσσιν  
 Ἔκχεον, ἠδ' εὐχοντο θεοῖς αἰειγενέτησιν·  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

295

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 Ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,  
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέει, ὡς ὄδε οἶνος,  
 Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμέειν.

300

Ὡς ἔφρα· οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.  
 Τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μευ, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 Ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν  
 Ἄψ, ἐπεὶ οὐπὼς τλήσομ' ἐν ὀφθαλμοῖσιν ὄρᾶσθαι  
 Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 Ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

305

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς·  
 Ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·  
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·  
 Τῷ μὲν ἄρ' ἄψορῶροι προτὶ Ἴλιον ἀπονέοντο.

310

Ἐκτῶρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
 Κλήρους ἐν κυνέῃ χαλκῆρεϊ βαλλον ἐλόντες,  
 Ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

315

Ζεῦ πάτερ, ἴδηθεν μεδέων, κύδιστε, μέγιστε,  
 Ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
 Τὸν δὲς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,  
 Ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

320

Ὡς ἄρ' ἔφρα· πάλλιν δὲ μέγας κορυθαίολος Ἐκτῶρ

Ἄψ ὀρώων· Πάριος δὲ Θοῶς ἐκ κλῆρος ὄρουσεν. 325  
 Οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστῳ  
 Ἴπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.  
 Αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ  
 Δῶς Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.  
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν, 330  
 Καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 Δεύτερον αὖθ' ἄρα περὶ στήθεσσι δύνειν  
 Οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.  
 Ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,  
 Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
 Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
 Ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 Εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340  
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
 Τρῶάς θ' ἰπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.  
 Καὶ ῥ' ἐγγυὲς στήτην διαμετρητῷ ἐνὶ χώρῳ,  
 Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345  
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
 Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη,  
 Οὐδ' ἐρρήξεν χαλκόν· ἀνεγνάμφθη δὲ οἱ αἰχμῇ  
 Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῷ  
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,  
 Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·  
 Ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
 Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἴη ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355  
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη.  
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 Καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·

- Ἐνταῦθα δὲ παραί λαπάρην διάμησε χιτῶνα  
 Ἐγχος· ὃ δ' ἐκλίθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 360  
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,  
 Πληξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
 Τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρὸς.  
 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 Ζεῦ πάτερ, οὗτις σεῖο θεῶν ὀλωότερος ἄλλος· 365  
 Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
 Νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος· ἐκ δέ μοι ἔγχος  
 Ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.  
 Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἱπποδασείης,  
 Ἐλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370  
 Ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλήν ὑπὸ δειρήν,  
 Ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.  
 Καὶ νῦ κεν εἶρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,  
 Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 Ἦ οἱ ῥῆξεν ἱμάντα βοῶς Ἴφι κταμένοιο· 375  
 Κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χεῖρι παχείῃ.  
 Τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοῦς  
 Ῥῥ' ἐπιδιήσας, κόμισαν δ' ἐρήρες ἐταῖροι.  
 Αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
 Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
 Ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,  
 Καδ' ὃ εἶσ' ἐν θαλάμῳ εὐώδει, κηῶεντι.  
 Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν  
 Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν.  
 Χεῖρὶ δὲ νεκταρέου ἔανοῦ ἐτίναξε λαβοῦσα· 385  
 Γρητ' δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,  
 Εἰροκόμφ, ἧ οἱ Λακεδαίμονι ναιεταώση  
 Ἦσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν·  
 Τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη·  
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἴκόνδε νέεσθαι. 390  
 Κεῖνος ὄγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,  
 Κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

Ἄνδρῖ μαχεσσάμενον τόνγ' ἔλθειν, ἀλλὰ χορόνδε  
Ἔρχεσθ', ἢ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395  
καὶ ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν,  
στήθεά τ' ἰμερόεντα καὶ ὄμματα μαρμαίροντα,  
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν ;  
Ἥ πῆ με προτέρῳ πολίων εὐναιομενάων 400  
Ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,  
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;  
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
Νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,  
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405

Ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·  
Μηδ' ἔτι σοῖσι πύδεσσιν ὑποστρέψειας Ὀλυμπον,  
Ἄλλ' αἶει περὶ κείνον δίζυε, καὶ ἐ φύλασσε,  
εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.  
Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410  
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω  
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἀκριτα θυμῷ.

τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·  
Μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
τῶς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαυλ' ἐφίλησα, 415  
Μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,  
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.

Ὡς ἔφατ'· ἔδδειςεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·  
βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαιινῶ  
σιγῇ· πάσας δὲ Τρωᾶς λάθεν· ἦρχε δὲ δαίμων. 420

Αἶ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,  
Ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,  
Ἥ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.  
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ  
Ἄντι' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425  
Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
Ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Ἦλυθες ἐκ πολέμου· ὡς ὄφελος αὐτόθ' ὀλέσθαι  
 Ἄνδρ' ἀμείβεις κρατερῶ, ὅς ἐμός πρότερος πόσις ἦεν.  
 Ἦ μὲν δὴ πρὶν γ' εὐχέ' Ἀρηϊφίλου Μενελάου 430  
 Σῆ τε βίη καὶ χερσὶ καὶ ἔγχρ' ἑρπυτοῦ εἶναι·  
 Ἄλλ' ἴθι νῦν προκάλεσσαί Ἀρηϊφίλον Μενέλαον  
 Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἄλλὰ σ' ἔγωγε  
 Παύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάω  
 Ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 Μὴ με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἐνιπτε.  
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·  
 Κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἶσι καὶ ἡμῖν. 440  
 Ἄλλ' ἄγε δὴ φιλότῃ τραπεύομεν εὐνηθέντε.  
 Οὐ γὰρ πώποτε μ' ὦδ' ἔρως φρένας ἀμφεκάλυψεν·  
 Οὐδ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἔρατεινῆς  
 Ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 Νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445  
 Ὡς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἡμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών· ἄμα δ' εἶπετ' ἄκοιτις·  
 Τῶ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοίτα, θηρὶ ἔοικώς,  
 Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 Ἄλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάω.  
 Οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
 Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.  
 Τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων· 455

Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·  
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·  
 Ὑμεῖς δ' Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' ἔοικεν,  
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρεΐδης· ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

# HOMER'S ILIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

## ΦΙΛΙΑΣ Ι.

ΜΗΝΙΝ αφειδε, θεα, πηλεφιαδαφ' Αχιλεφος  
Ολομενην, φη μυφρι' Αχαιοις αλγε' εθηκει,  
Πολλας δ' ιφθιμοφς πσυφχας αφιδι προιαπτσεν  
φηροφων, αφτοφς δε φελωρι' ετευχε κυνεσιν,  
Οιφωνοισι τε παντσι· Διος δ' ετελεφετο βουλη· 5  
Εκς φοφο δη τα πρωτα διαστητην ερισαντε  
Ατρεφιδης τε, φανακς ανδρων, και διφος Αχιλλεφς.  
Τις τ' αρ σφοφε θεων εριδι γσυνεφηκε μαχεσθαι ;  
Λητοος και Διος φυιος· φο γαρ βασιλ εφι χολωθενς  
Νουσον ανα στρατον ωρσε κακην· ολεποντο δε λαφοι· 10  
φουνεκα τον Χρυσεφ' ητιφμησ' αρητηρα  
Ατρεφιδης· φο γαρ ηλθε θεφας επι ναφας Αχαιοφων,  
Λυφσομενος τε θυγατρα, φερων τ' απερεισι' αποινα,  
Στεφμαθ' εχων εν χερσιν φεκηβολοφ' Απολλωνος,  
Χρυσεωι ανα σκηπτρωι· και ελίσσετο παντας Αχαιοφφς, 15  
Ατρεφιδα δε μαλιστα, δυω κοσμητορε λάφων·  
Ατρεφιδαι τε, και αλλοι φευκνημιδες Αχαιοφι,  
φυμιν μεν θεοι δοιεν, Ολυμπια δωμαθ' εχοντες,  
Εκπερθσαι Πριαμοφο πολιν, και φοικαδ' φικεσθαι·  
Παιδα δε μοι λυφσαι τε φιλην, τα δ' αποινα δεχεσθαι, 20  
φασσομενοι Διος φυιον φεκηβολον Απολλωνα.  
Ενθ' αλλοι μεν παντες επευφημησαν Αχαιοφι,  
Αιδεεσθαι θ' ιερεφα, και αγλαφα δεχθαι αποινα·

Αλλ' ουκ Ατρεΐδῃ Αγαμεμνονι Φανδάνε θυΐμωι,  
 Αλλα κακῶς ἀφιΐεε, κρατερον δ' ἐπι μύϑον ἐτέλλεν· 25

Μη σε, γερων, κοιλῆισιν ἐγὼ παρὰ νᾶσι κίχρῳ,  
 Ἡ νυν δῆθυϑνοντ' ἠΰστερον ἀΐτις ἰοντα,  
 Μη νυ τοι οὐ χράΐσμηι σκηπτρον, καὶ στεφμα θεοΐο.  
 Τῆν δ' ἐγὼ οὐ λυΐσω· πρὶν μιν καὶ γῆρας ἐπειτῖν,  
 Φῆμετερωι ἐνὶ Φοικῶι, ἐν Ἀργεῖ, τῆλοθι πατρῆς, 30  
 Φιστον ἐποιχομένην, καὶ ἐμον λέχος ἀντιαοντσαν·  
 Αλλ' ἴθι, μῆ μ' ἐρεθιδσε, σαωτερος ἔωσ κε νεῆαι.

Ἔωσ ἐφατ'· ἐδδεδσεν δ' Ἰο γερων, καὶ ἐπειθετο μύϑωι.  
 Βῆ δ' ἀκρων παρὰ θῖνα πολυϑλοισβοΐο θαλασσης,  
 Πολλα δ' ἐπειτ' ἀπανευθε κῖων ἠραθ' ὁ γεραΐος 35  
 Ἀπολλωνι Φανακτι, τον ἠυκομος τεκε Δῆτω·

Κλυθι μεΐ, ἀργυροτοκσ', Ἰος Χρυσῆν ἀμφιβεβῆκας  
 Κίλλαν τε δσαθεην, Τενεδοΐο τε Φιφι Φανασσεις,  
 Σμινθεΐ· εἰ ποτε τοι χαρῖεντ' ἐπι νᾶϑον ἐρεφσα,  
 Ἡ' εἰ δῆ ποτε τοι κατὰ πῖϑονα μῆρῖ' ἐκηα 40  
 Ταυρων, ἠδ' αἰγων, τοδε μοι κρᾶϑῆνον ἐελδῶρ·  
 Τιΐσειαν Δαναοι ἐμα δακρυΐα σοισι βελεσσῖν.

Ἔωσ ἐφατ' εὐχομένηος· τοΐο δ' ἐκλυΐε Φοῖβος Ἀπολλων·  
 Βῆ τε κατ' Ὀλυμποΐο κερῆνων χωομένηος κεαρ,  
 Τοκσ' ὠμοισι Φεχων, ἀμφῆρεφρα τε φαρετρῆν· 45  
 Ἐκλανγσαν δ' ἀρ' οἰστοι ἐπ' ὠμων χωομένοΐο. 46  
 Φεδσετ' ἐπειτ' ἀπανευθε νᾶϑων, μετὰ δ' Φῖϑον ἐϑῆκεν· 48  
 Δδεινη δε κλανγη γενετ' ἀργυρεοΐο βῖοΐο.

Ουρεΐας μὲν πρῶτον ἐπῶιχετο, καὶ κύνας ἀργοΐς· 50  
 Ἀΐταρ ἐπειτ' ἀΐτοισι βελος Φεχεπευκες ἐφιΐενς,  
 Βαλλ'· αἰΐει δε πυραι νεκυων κᾶϑοντο θαμειαι.

Φενϑῆμαρ μὲν ἀνα στρατον ὠιχετο κῆλα θεοΐο·  
 Τῆι δεκατηι δ' ἀγορῆνδ' ἐκαλεσσατο λαϑον Ἀχιλλεΐς·  
 Τῶι γαρ ἐπι φρεσ' ἐθηκε θεα λεϑκῶλενος Φῆρη· 55  
 Κῆδετο γαρ Δαναων, Φοτι ρα θῆσκοντας Φορατο.  
 Φοι δ' ἐπει ὠν ἠγερεθεν, Φομηγερεες τ' ἐγενοντο,  
 Τοισι δ' ἀνΐσταμένηος μετεφη ποδας ὠκυσ Ἀχιλλεΐς·  
 Ατρεΐδῃ, νυν ἀμμε παλινπλανχθεντας οἰΐω

Ἄπς ἀπονοστήσῃεν, εἰ κεν θάνατον γε φυγοίμεν· 60

Εἰ δὴ φόμοο πόλεμος τε δάμαι καὶ λοιμός Ἀχαιοφός.

Ἄλλ' ἄγε δὴ τίνα μαντὶν ἐρείομεν, ἢ Φιερέφα,

Ἡ καὶ ονειροπόλον, καὶ γὰρ τ' ὄναρ ἐκ Δίος ἐστίν·

φός φειποί, φὸ τί τοσόν ἐχώσατο Φοῖβος Ἀπολλῶν·

Εἰ τ' ἀρ' Ἰφύ' εὐχῶλης ἐπιμεμφεται, εἰθ' ἑκατονβῆς· 65

Αἰ κεν πῶς φαρῶν κνίσῃς αἰγῶν τε τελείων

Βούλητ' ἀντίασας φημὶν ἀπο λοίγον ἀμύφναι.

Ἦτοι Ἰφύ' φὸς φειπῶν, κατ' ἀρ' φεδσέτο· τοῖσι δ' ἀνεστή

Καλχᾶνς Θεστορίδης οἰφῶνοπόλων φυχ' ἀρίστος,

φὸς φοῖδεε τὰ τ' εόντα, τὰ τ' ἐσσομένα, πρὸ τ' εόντα, 70

Καὶ νάφες φηγήσατ' Ἀχαιοφῶν φίλφιον εἰσῶ,

φην δὶα μαντοσύνην, τὴν φοὶ πορε Φοῖβος Ἀπολλῶν·

φὸ σφιν φευφρονέων ἀγορέφσατο, καὶ μετεφειπεν·

ὦ Ἀχιλέφ, κέλευαί με, Διὶ φίλε, μύφθησασθαί 75

Μηνὶ Ἀπολλῶνος, φεκατηβέλεταφὸ φανακτός.

Τοιγὰρ ἐγὼ φερέω· σὺ δὲ συνθεο, καὶ μοὶ ὁμοσσον,

Ἡ μὲν μοὶ προφρῶν φεπέσιν καὶ χερσὶν ἀρηγῶσῃεν.

Ἡ γὰρ οἰφὸμαι ἀνδρὰ χολῶσεμὲν, φὸς μεγὰ πάντων

Ἀργεῖφῶν κρατῆει, καὶ φοὶ πείθονται Ἀχαιοφὸι. 79

Τὸν δ' ἀπαμειβόμενος προσεφη πόδας ὦκὺς Ἀχιλλεφς·

Θαρήσας μάλα, φεῖπε θεοπροπίον, φὸτι φοῖδσθα. 85

Ὀὺ μα γὰρ Ἀπολλῶνα, Διὶ φίλον, φῶιτε σὺ, Καλχᾶν,

Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαινεῖς,

Ὀὺτίς, ἐμμο δσαφὸο καὶ ἐπὶ χθονὶ δερκομένοφὸ,

Σοὶ κοίλης παρὰ νάφσι βαρυίας χεῖρας ἐποῖσει,

Γσύνπαντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα φεῖπῆς, 90

φὸς νῦν πολλὸν ἀρίστος ἐνὶ στρατῶι εὐχεται εἶναι.

Καὶ τότε δὴ θαρήσῃ, καὶ ἠφδαε μαντὶς ἀμύφμων·

Ὀὺτ' ἀρ' Ἰφύ' εὐχῶλης ἐπιμεμφεται, οὐθ' ἑκατονβῆς·

Ἄλλ' φενεχ' ἀρητήρης, φὸν ἠτιφμησ' Ἀγαμέμνων,

Ὀὐδ' ἀπελύφσε θυγατρά, καὶ οὐκ ἀπεδέχσατ' ἀποῖνα. 95

Τοονεχ' ἀρ' ἀλγέ' ἐδώκεν φεκηβόλος, ἠδ' ἐτι δῶσει·

Ὀὐδ' Ἰφύε πρὶν λοιμόφὸ βαρυίας χεῖρας ἀφεχσει,

Πρὶν γ' ἀπο πατρί φίλῶι δομεναὶ φελικῶπιδα κοφρην



- Απριατην, ααποινον, αγεεν θ' ιερην Γεκατονβην  
 Ες Χρυσην· τότε κεν μιν Φιλασσαμενοι πεπιθοιμεν. 100
- Ητοι Φογ' Φως Φειπων κατ' αρ' Φεδσετο· τοισι δ' ανεστη  
 Γηρωσ ΑτρεΦιδης ευρυκρεΦων Αγαμεμωνων  
 Αχθυμενος· μενεος δε μεγα φρενες αμφιμελαιναι  
 Πιμπλαντ', οσσε δε Φοι πυρι λαμπεταοντι Φεικτην·  
 Καλχαντα πρωτιστα κακ' οσσομενος προσεΦειπεν· 105
- Μαντι κακων, ου πωι ποτε μοι το κρηγυον Φειπας·  
 ΑιΦει τοι τα κακ' εστι φιλα φρεσι μαντεΦεσθαι·  
 Εσθλον δ' ουδε τι πωι Φειπας Φεπος, ουδ' ετελεσσας·  
 Και νυν εν Δαναοισι θεοπροπεων αγορεΦεις,  
 Φως δη τοοδ' Φενεκα σφιν Φεκηβολος αλγεα τευχει, 110  
 Φοονεκ' εγω κοΦρης ΧρυσεΦιδος αγλαΦ' αποινα  
 Ουκ εθελον δεχσασθαι· επει πολυ βουλομαι αΦτην. 112  
 Αλλα και Φως εθελω δομεναι παλιν, ει τογ' αμεινον· 116  
 Βουλομ' εγω λαΦον σαον εσμεναι, η' απολεσθαι.  
 ΑΦταρ εμοι γερας αΦτιχ' ετοιμασαθ', οφρα μη οιος  
 ΑργειΦων αγεραστος εω· επει ουδε ΦεΦοικεν.  
 ΛεΦσσετε γαρ τογε παντες, Φο μοι γερας ερχεται αλλη. 120
- Τον δ' ημειβετ' επειτα πθδαρκης διΦος ΑχιλλεΦς·  
 ΑτρεΦιδη κυΦδιστε, φιλοκτεανωτατε παντων,  
 Πως γαρ τοι δωσοντι γερας μεγαθυΦμοι ΑχαιΦοι·  
 Ουδ' ετι πωι Φιδμεν γσυνηΐΦα κειμενα πολλα·  
 Αλλα τα μεν πολιων εκσεπραθομεν, τα δεδασται. 125  
 ΛαΦοΦς δ' ουκι ΦεΦοικε παλινλογα ταΦτ' επαγειρεεν.  
 Αλλα συ μεν νυν τηνδε θεωι προΦες· αΦταρ ΑχαιΦοι  
 Τριπληι τετραπληι τ' αποτιΦσομεν, αι κε ποθι ΔσεΦς  
 Δωητι ΤροΦιην Φευτειχεον εκσαλαπακσαι.  
 Τον δ' απαμειβομενος προσεφη κρεΦων Αγαμεμωνων· 130  
 Μηδ' ΦοΦτως, αγαδος περ εων, θεοΦεικελ' ΑχιλλεΦ,  
 Κλεπτε νοωι· επει ου παρελευθσαι, ουδε με πειθσεις.  
 Η' εθελεις, Φοφρ' αΦτος Φεχῆς γερας, αΦταρ εμ' αΦτως  
 Γησθαι δεΦομενον· κελειαι δε με τηνδ' αποδωναι·  
 Αλλ' ει μεν δωσοντι γερας μεγαθυΦμοι ΑχαιΦοι, 135  
 Αρσαντες κατα θυΦμον, Φοπως ανταγσιον εσται·

- Εἰ δὲ κε μὴ δῶωντιν, ἐγὼ δὲ κεν αἴτος φελῶμαι  
 Ἡ τεφον, ἡ' αἰφαντος, ἰων γερας, ἡ' φοδουσεφος. 138  
 Ἀλλ' ἡτοι μὲν ταῖτα μεταφρασομεσθα και αἴτις. 139  
 Νυν δ' ἀγε, ναῖα μελαιναν φερυσσομεν εἰς φαλα διφαν, 140  
 Ἐς δ' ἐρετας ἐπιτηδες ἀγηρομεν, ἐς δ' φεκατονβην  
 Θησομεν, αν δ' αἴτην Χρυσεφίδα καλλιπαρηον  
 Βησομην· φενς δε τις αρχος ανηρ βουληφορος εστω,  
 Ἡ' αἰφανς, ἡ' Ἰδομενεφς, ἡ διφος φοδουσεφς· 145  
 Ἡε συ, Πηλεφιδη, παντων εκπαγλοτατ' ανδρων,  
 φοφρ' φημιν φεκαφεργον φιλασσεαι φιερα ρεκσανς.  
 Τον δ' ἀρ' φυποδρα φιδων προσεφη ποδας ωκυς Αχιλλεφς·  
 Ω μοι, ααιδειην ἐπιφεσμενε, κερδαλεοφρον,  
 Πως τις τοι προφρων φεπεσιν πειθηται Αχαιφων, 150  
 Ἡ' φοδον ελθεμεναι, ἡ' ανδρεσι φιφι μαχεσθαι;  
 Ου γαρ ἐγὼ Τροφων φενεκ' ἡλυθον αιχημηταφων  
 Δευρο μαχησομενος· ἐπει ουτι μοι αιτιοι εντιν.  
 Ου γαρ πωι ποτ' εμας βοφας ἡλασαν, ουδε μὲν φιπποφς,  
 Ουδε ποτ' εν φθιφηι εριβωλακι, βωτιανειρηι, 155  
 Καρπον εδηλησαντ'· ἐπειη μαλα πολλα μετακσυ  
 Ορεα τε σπιοεντα, θαλασσα τε φηχηεντσα·  
 Ἀλλα σοι, ω μεγ' ααιδες, φαμ' φεσπομεθ', φοφρα συ χαιρηις,  
 Τιφμην αρνυμενοι Μενελαφωι, σοι τε, κυνωπα,  
 Προς Τροφων· των ουτι μετατρεπε', ουδ' αλεγιδσεις· 160  
 Και δη μοι γερας αἴτος αφαιρησεσθαι απειλεις,  
 φωι ἐπι πολλ' εμογησα, δοσαν δε μοι φυιες Αχαιφων.  
 Ου μὲν σοι ποτε φεισφον φεχω γερας, φοποτ' Αχαιφωι  
 Τροφων εκπερθωνθ' ευναιομενον πτολιεθρον.  
 Ἀλλα το μὲν πλειον πολυαφικος πολεμοφο 165  
 Χειρες εμαι διφεποντ'· αταρ ἡν ποτε δασμος φικηται,  
 Σοι το γερας πολυ μειδσον, ἐγὼ δ' ολιγον τε φιλον τε  
 Ερχομ' φεχων ἐπι ναφας, ἐπην κε καμω πολεμιδσων.  
 Νυν δ' εἰμι φθιφηνδ'· ἐπειη πολυ φερτερον εστιν  
 φοικαδ' ἰμεν γσυν ναφσι κορωνισιν· ουδε σ' οίφω. 170  
 Ενθαδ' ατιφμος εων, φαφενος και φλουτον αφυκσεεν.  
 Τον δ' ἡμειβετ' ἐπειτα φανακς ανδρων Αγαμεμνων·

- Φευγε μαλ', ει τοι θυμὸς ἐπεσσύται· οὐδὲ δ' ἐγὼ γε  
 Δίσομαι φεινέκ' ἐμεφο μενεεν· παρ' ἐμοίγε καὶ ἄλλοι,  
 Φοὶ κε με τιφμησοντι, μαλίστα δὲ μητιετα Δσεφς. 175
- Ἐχθίστος δὲ μοι ἐσσι διοτρεφῶν βασιλεφῶν. 176
- Εἰ μαλα καρτερός ἐσσι, θεὸς ποφο σοι τογ' ἐδώκεν. 178
- Φοικαδ' ἰων γσυν ναφσι τε σης, καὶ σοισ' φεταροισιν,  
 Μυρμιδόνεσι φανασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγιδσω, 180
- Οὐδ' ὀθομαι κοτεοντος· ἀπειλησω δὲ τοι φωιδε·  
 Φως ἐμ' ἀφαιρεεται Χρυσεφίδα φοιβος Ἀπολλων,  
 Την μὲν ἐγὼ γσυν ναφι τ' ἐμη καὶ ἐμοισ' φεταροισιν  
 Περμπσω· ἐγὼ δὲ κ' ἀγὼ Βρῖσεφίδα καλλιπαρηιον,  
 Ἄφτος ἰων κλισιηνδε, τεφον γερας· φοφρ' φευ φειδης, 185
- Φοσον φερτερος ἡμι σέθεν, στυγεγι δὲ καὶ ἄλλος  
 φεισφον ἐμοι φασθαι, καὶ φομοιωθημεναι ἀντην.  
 Φως φάτο· Πηλεφιφῶνι δ' ἀχος γενετ'· ἐν δὲ φοι ἦτορ  
 Στηθεσσιν λασιοισι διανδιχα μερμηρικσεν,  
 Ἡ' φογε φασγανον φοκσυ φερυσσαμενος παρα μηροο, 190
- Τοφς μὲν ἀναστήσειεν, φο δ' Ἀτρεφιδην ἐναρικσοι,  
 Ἡε χολον παφσειεν, ἐρητυφσειε τε θυφμον.  
 φεφος φο ταφθ' ὀρμαινε κατα φρενα καὶ κατα θυφμον,  
 φελκετο δ' ἐκ κολεοφο μεγα χσιφος· ἦλθε δ' Ἀθηνη  
 Ουρανοθεν· προ γαρ φηκε θεα λεφκωλενος φηρη, 195
- Ἀμφω φομῶς θυφμῶι φιλεοντσα τε, κηδομενη τε·  
 Στη δ' ὀπιθεν, χσανθης δὲ κομης φελε Πηλεφιφῶνα,  
 Οἰω φαινομενη, των δ' ἄλλων ουτις φορατο.  
 Θαμβησεν δ' Ἀχιλεφς, μετα δ' ἐτραπετ'· ἀφτικα δ' ἐγνων  
 Παλλαδ' Ἀθηναιην· ὀδδεινω δὲ φοι ὀσσ' ἐφαφενθην· 200
- Και μιν φωνησανς φεπεα πτεροεντα προσηφδα·  
 Τιπτ' ἀφτ', αἰγιφοχοφο Διος τεκος, ἠληλουθας;  
 Ἡ', φῖνα φυβριν φιδης Ἀγαμεμνονος Ἀτρεφίδαφο;  
 Ἀλλ' ἐκ τοι φερεω, το δὲ καὶ τελεεσθαι οίφω,  
 φης φυπεροπλιφησι ταχ' ἀν ποτε θυφμον ὀλεσση. 205
- Τον δ' ἀφτε προσεφειπε θεα γλαφκωπις Ἀθηνη·  
 Ἡλθον ἐγὼ παφσοντσα τεφον μενος, αἰ κε πιθηαι,  
 Ουρανοθεν· προ δὲ μ' φηκε θεα λεφκωλενος φηρη,

- Ἀμφὼ Φομῶς θυφμῶι φιλεοντσα τε, κηδομένη τε.  
 Ἀλλ' ἀγε, ληγ' ἐρίδος μηδὲ χσιφός Φελκεο χεῖρι· 210  
 Ἀλλ' ἦτοι Φεπεσῖν μὲν ονειδίσον, Φῶς ἐσεται περ.  
 Φῶδε γὰρ ἐκσφερω, τὸ δὲ καὶ τετελεσμένον ἐσται·  
 Καὶ ποτε τοὶ τρεῖς τόσα παρεσσεταὶ ἀγλαφα δῶρα,  
 Φυβρίος Φεῖνεκα τῆσδε· σὺ δ' εἰσχεο, πείθεο δ' εἴμιιν.  
 Τὴν δ' ἀπαμειβομένος προσεφη ποδάσ ωκὺς Ἀχιλλεὺς· 215  
 Χρη μὲν σφοδριτέρων γε, θεα, Φεπος ἐρυφασσθαι,  
 Καὶ μάλα περ θυφμῶι κεχολῶμενον· Φῶς γὰρ ἀμείνον.  
 Φὸς κε θεοῖσ' ἐπιπειθήται, μάλα τ' ἐκλυφὸν ἀφτοο.  
 Ἡ, καὶ ἐπ' ἀργυρεῖη κωπηὶ σχεθε χεῖρα βαρυῖαν·  
 Ἀπς δ' ἐς κούλεον ὠσσε μέγα χσιφός, οὐδ' ἀπιθήσεν 220  
 Μυφθῶι Ἀθηναίης· εἴη δ' Ὀλυμπονδ' ἐβεβηκεεν,  
 Δωματ' ἐς αἰγιφοχοφο Δίος, μετὰ δαιμονας ἀλλοφς.  
 Πηλεφιδῆς δ' ἐκσαφτις ἀταρτηροῖσι Φεπεσῖν  
 Ἀτρεφιδὴν προσεφειπε, καὶ οὐ πῶ ληγε χολοφο·  
 Φοῖνοβαρες, κύνος οπμαθ' ἐχων, κραδίην δ' ἐλαφοφο, 225  
 Οὐτε ποτ' ἐς πολέμον φαμα λάφωι θωρηχθῆναι,  
 Οὐτε λοχονδ' ἴμεναι γσὺν ἀριστεφῆσιν Ἀχαιφῶν,  
 Τετληκας θυφμῶι· τὸ δὲ τοὶ κῆρ Φεῖδεται εἶναι.  
 Ἡ πολλὰ λάφιον ἐστὶ, κατὰ στρατὸν εὐρὺν Ἀχαιφῶν  
 Δωρ' ἀποφαιρεεσθαι, Φοστις σεθεν ἀντίον Φεῖπηι· 230  
 Δημοβορός βασιλεφς, ἐπεὶ οὐτιδανοῖσι Φανασσεῖς·  
 Ἡ γὰρ ἀν, Ἀτρεφιδῆ, νὺν Φυστατὰ λῶβησαιο·  
 Ἀλλ' ἐκ τοὶ Φερω, καὶ ἐπὶ μέγαν φορκὸν ὁμοομαι,  
 Ναι μὰ τοδὲ σκηπτρον, τὸ μὲν οὐ ποτε φυλλὰ καὶ ὄσοφς  
 Φυφσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λελοίπεν, 235  
 Οὐδ' ἀναθῆλησει· περὶ γὰρ ρα Φε χαλκὸς ἐλεπσεν  
 Φυλλὰ τε καὶ φλοφον· νὺν ἀφτε μὴν Φυῖες Ἀχαιφῶν  
 Ἐν παλαμῆς φορεοντι δικασπολοὶ, Φοὶ τε θεμιστας  
 Πρὸς Δίος ἠρυφαταὶ· Φο δὲ τοὶ μέγας ἐσσεταὶ φορκός·  
 Ἡ ποτ' Ἀχιλλεὺς ποθε Φικσεταὶ Φυῖας Ἀχαιφῶν 240  
 Γσὺνπαντας· τοῖς δ' οὐτὶ δυνῆσαι, ἀχνημένος περ,  
 Χρᾶφσμεεν, εὐτ' ἀν πολλοὶ Φυφ' Ἐκτορός ἀνδροφονοφο  
 Θῆσκοντες πιπτῶντι· σὺ δ' ἐνδοθὶ θυφμὸν ἀμυκσεῖς. 243

<p>           Ἔως φάτο Πηλεΐδης· ποτι δε σκηπτρον βάλε γαίη            Χρυσείοισ' ἠλοῖσι πεπαρμένον· ἔδσετο δ' αἴτος.            Ἄτρεΐδης δ' ἑτέρωθεν ἐμνήϊε· τοῖσι δε Νέστωρ            Ἡδυφέπης ἀνοροῦσε, λιγυρὸν πυλίων ἀγορεύτης,            Τοῦ καὶ ἀπο γλαῦσσης μελιτὸς γλυκίων ῥέφεν αὐφῶν.            Ἔω δ' ἤδη δύο μὲν γενεαὶ μεροπῶν ἀνθρώπων            Περθίαθ' οἱ φοῖ προσθεν φάμ' ἐτραφεν ἠδ' ἐγενοντο            Ἐν Πύλῳ ἀγαθῆι, μετὰ δε τρίτατοῖσ' ἐφάνασεν·            Ἔο σφιν φευφρονέων ἀγορεύσατο, καὶ μετεφείπεν·            ὦ ποποῖ! ἡ μέγα πένθος Ἀχαιΐδα γαίαν ἔικανει.            Ἡ κεν γηθησαὶ Πρίαμος, Πρίαμοφο τε παῖδες,            Ἄλλοι τε Τροῦες μέγα κεν κεχαροῖατο θυφῶνι,            Ἐἰ σφοδρῶν ταδε πάντα πυθοῖατο μαρναμένοισιν,            Φοῖ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστε μαχεσθαι.            Ἄλλα πιθεσθ'· ἀμφῶ δε νεφώτερω ἔστον ἐμῆφο·            Ἡδὴ γὰρ ποτ' ἐγὼ καὶ ἀρείοισιν ἠέπερ Φυμῖν            Ἄνδρες ἰομιλῆσα, καὶ οὐ ποτε μ' ἰοίγ' ἀθερίδσον.            Οὐ γὰρ πῶ τοιοῦς ἴδον ἀνέρας, οὐδε ἴδωμαι,            Φοῖον Πειρίβοφον τε, Δρυφάντα τε ποιμένα λαφῶν,            Καίνεφα τ', Ἐκσαδίον τε, καὶ ἀντιθεὸν Πολυφῆμον,            Καὶ μὲν τοῖσιν ἐγὼ μεθομιλῆσον ἐκ Πύλοφ' ἐλθῶν,            Τηλοθεν ἐκς ἀπίης γαίης· καλέσαντο γὰρ αἴτοῖ·            Καὶ μαχομῆν κατ' ἐμ' αἴτον ἐγὼ· κείνοισι δ' ἀν οὐτίς            Ἔων, φοῖ νῦν βροτοὶ ἐντὶν ἐπιχθονιοὶ, μαχοῖτο·            Καὶ μὲν μέο βουλεύων γσυνῆϊφεν, πείθοντο τε μῦθῳ.            Ἄλλα πιθεσθε καὶ ὑμμερ, ἐπεὶ πείθεσθαι ἀμείνον·            Μῆτε σὺ τονδ' ἀγαθὸς περ ἐὼν, ἀποφαιρέο κοφρῆν,            Ἄλλ' ἐφά', ἔως φοῖ πρῶτ' ἐδοσαν γέρας Φυῖες Ἀχαιῶν·            Μῆτε σὺ, Πηλεΐδ', ἐθέλ' ἐριδσεμέναι βασιλεῖ            Ἀντιβῆν· ἐπεὶ οὐ ποθ' ὁμοίης μεμορε τιφῆης            Σκηπτοφοχὸς βασιλεῦς, φῶϊτε Δσεῦς κυφδὸς ἐδῶκεν.            Ἐἰ δε σὺ καρτερός ἐσσι, θεὰ δε σ' ἐγῆνατο μητῆρ,            Ἄλλ' ἴογε φερτερός ἐστιν, ἐπεὶ πλεονεσι φάνασσει.            Ἄτρεΐδῃ, σὺ δε παφε τέφον μένος· αἴταρ ἐγῶγε            Λίσσομ' Ἀχιλλεῖφι μεθεμὲν χολόν, φὸς μέγα πάντισιν            Ἐρξὸς Ἀχαιῶισιν πελεταὶ πολεμοφο κακοφο.         </p>	<p>245</p> <p>250</p> <p>255</p> <p>260</p> <p>264</p> <p>269</p> <p>270</p> <p>275</p> <p>280</p>
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- Τον δ' απαμειβομενος προσεφη κρεφων Αγαμεμνων· 285  
 Ναι δη ταφα γε παντα, γερον, κατα μοιραν εφειπες.  
 Αλλ' φοδ' ανηρ εθελει περι παντων εσμεναι αλλων,  
 Παντων μεν κρατεεν εθελει, παντσιν δε φαινασσειεν,  
 Παντσι δε σημαινεεν· φα τιν' ου πειθσεσθαι οιφω.  
 Ει δε μιν αιχμητην εθεσαν θεοι αιφεν εοντες, 290  
 Τουνεκα φοι προθεοντιν ονειδεα μυφθησασθαι ;  
 Τον δ' αρ' φυποβληδην ημειβετο διφος Αχιλλεφς·  
 Η γαρ κε δειλος τε και ουτιδανος καλειοιμην,  
 Ει σοι παν φεργον φυποφεικσομαι, φοτι κε φειπησι· 294  
 Αλλο δε τοι φερεω, συ δ' ενι φρεσι βαλλεο σησιν· 297  
 Χερσι μεν ουτοι εγωγε μαχησομαι, φεινεκα κοφρης· 298  
 Των δ' αλλων, φα μοι εστι θεφην παρα ναφι μελαινηι, 300  
 Των ουκ αν τι φεροισ ανφελων, αφεκοντος εμεφο.  
 Ει δ', αγε μην, πειρησαι, φινα γνωωντι και φοιδε·  
 Ατσα τοι φαιμα κελαινον εροφησει περι δοφρι.  
 Φως τωγ' αντιβιοισι μαχεσσαμενω φεπεεσιν  
 Ανστητην· λυφσαν δ' αγορην παρα ναφσιν Αχαιφων. 305  
 Πηλεφιδης μεν επι κλισιας και ναφας φεισφας  
 Ηιε, συν τε Μενοιτιαδηι και φεφοις φεταροισιν·  
 Ατρεφιδης δ' αρα ναφα θεφην φαλαδε προφερυσσεν,  
 Ες δ' ερετας εκρινε φεικοσιν, ες δ' φεκατονβην  
 Βησε θεωι· ανα δε Χρυσεφιδα καλλιπαρηιον 310  
 φεσσεν αγων· εν δ' αρχος εβη πολυμητις φοδυσσεφς.  
 Φοι μεν επειτ' αναβαντες επεπλεφον φυγρα κελευθα.  
 Λαφοφς δ' Ατρεφιδης απολοφμαινεσθαι ανωγεν.  
 Φοι δ' απελοφμαινοντο, και εις φαλα λοφματ' εβαλλον·  
 Ερδον δ' Απολλωνι τεληεντσας φεκατονβας 315  
 Ταυρων ηδ' αιγων, παρα θιν' φαλος ατρυγετοφο·  
 Κνηση δ' ουρανον φικε φελισσομενη περι καπνωι.  
 Φως φοι μεν τα πενοντο κατα στρατον· ουδ' Αγαμεμνων  
 Αηγ' εριδος, την πρωτον επηπειλησ' Αχιλεφι.  
 Αλλ' φογε Ταλθυβιον τε και Ευρυβατην προσεφειπεν, 320  
 Τω φοι εσαν κηρυκε και οτρηρω θεραποντε·  
 Ερχεσθον κλισιην Πηλεφιαδαφ' Αχιλεφος,

Χειρος φελοντ' αγεμεν Βρισεφίδα καλλιπαρηιον·  
 Ει δε κε μη δωητιν, εγω δε κεν αφτος φελωμαι,  
 Ελθων γσυν πλεονεσι· το φοι και ριγιον εσται. 325

Φως φειπων προφίφее, κρατερον δ' επι μυφθον ετελλεν.  
 Τω δ' αφεκοντ' εβατην παρα θιν' φαλος απρυγετοφο,  
 Μυρμιδωνων δ' επι τε κλισιας και ναφας φικεσθην.  
 Τον δ' φευρον παρα τε κλισιη και ναφι μελαινη  
 φημενον· ουδ' αρα τωγε φιδων γηθησεν Αχιλλεφς. 330

Τω μεν ταρβησαντε, και αιδομενω βασιλεφα,  
 Στητην, ουδε τι μιν προσεφωνεον, ουδ' ερεοντο.

Αφταρ φογ' εγνω φεφησιν ενι φρεσ' εφωνησεν τε·  
 Χαιρετε, κηρυκες, Διος ανγелоι, ηδε και ανδρων·  
 Ασσον ιτ'· ουτι μοι υμμες επαιτιοι, αλλ' Αγαμεμνων, 335

Φος σφοφι προφίφее Βρισεφιδος φεινεκα κοφρης.  
 Αλλ' αγε, διφογενες Πατροκλεες, εκσαγε κοφρην,  
 Και σφοφιν δος αγεεν· τω δ' αφτω μαρτυροι εστων,  
 Προς τε θεων μακαρων, προς τε θνητων ανθρωπων,  
 Και προς του βασιλεφος απηνεος· ει ποτε δ' αφτε, 340

Χρεφω εμεφο γενηται αφεικεα λοιγον αμυφναι  
 Τοις αλλοισ'·—η γαρ φογ' ολοφησι φρεσι θυφει,  
 Ουδε τι φοιδε νοησαι φαμα προσσω και οπισσωι,  
 Φοπως φοι παρα ναφσι σαοι μαχεοιατ' Αχαιοφοι.

Φως φατο· Πατροκλος δε φιλωι επεπειθεθ' εταιρωι, 345

Εκ δ' αγαγε κλισιης βρισεφίδα καλλιπαρηιον,  
 Δωκε δ' αγεεν· τω δ' αφτις ιτην παρα ναφας Αχαιοφων·  
 φη δ' αφεκοντσ' φαμα τοισι γυνη κιεν. Αφταρ Αχιλλεφς  
 Δακρυφσανς φεταρων, φαφαρ φεδσετο, νοφσι λιφασθενς,  
 Θιν' εφ' αλος πολιης, φοραων επι φοινοπα ποντον. 350

Πολλα δε μητρι φιληι ηρησατο, χειρας ορεγγυης·

Μητερ, επει μ' ετεκες γε μινυνθαδιον περ εοντα,  
 Τιφμην περ μοι οφελλεν Ολυμπιος ενγυαλικσαι  
 Δσεφς φυψιβρεμετης· νυν δ' ουδε με τυτθον ετιφσεν.  
 Η γαρ μ' Ατρεφιδης ευρυκρεφων Αγαμεμνων 335

Ητιφμησεν· φελων γαρ φεχει γερας, αφτος απαφρανς.

Φως φατο δακρυχεφων· τοφο δ' εκλυφε ποτνια μητηρ,

Γημενη εν βενθεσιν φαλος παρα πατρι γεροντι·  
 Καρπαλιμωσ δ' ανεδυ πολιης φαλος, ηυτ' ομιχλη·  
 Και ρα παροιβ' αφτοφο καθεδσετο δακρυχεφοντος, 360  
 Χειρι τε μιν κατερεκσε, φεπος τ' εφατ', εκ τ' ονομαδσεν·  
 Τεκνον, τι κλαφεις; τι δε σε φρενας φικετο πενθος;  
 Επσαυφδα, μη κεφθε νοωι, φινα φηδομεν αμφω.  
 Την δε βαρυστοναχων προσεφη ποδας ωκυσ Αχιλλεφς·  
 φιδσθα· τη τοι ταφτα φιδυιη παντ' αγορεφω; 365  
 Αλλα συ, ει δυνασαι γε, περισχεο παιδος φεοφο. 393  
 Ελθοντ' Ολυμπονδε Δια λισαι, ει ποτε δη τι  
 Η φεπει ωνησας κραδιην Διοσ, ηε τι φεργωι. 395  
 Πολλακι γαρ σεφο, πατροσ ενι μεγαροισιν, ακοφσα  
 Ευχομενης, φοτ' εφησθα κελαινεφει Κρονηφωνι  
 Οιη εν αθανατοισιν αφεικεα λοιγον αμφναι,  
 φοποτε μιν γσυνδησαι Ολυμπιοι ηθελον αλλοι,  
 φηρη τ' ηδε Ποσειδαφων, και Παλλασ Αθηνη, 400  
 Αλλα συ τονγ' ελθοντσα, θεα, φυπελυφσαο δεσμων, 401  
 Ωχ' εκατονχειρον καλεσαντσ' εσ μακρον Ολυμπον, 402  
 Αιγαιων·—φο γαρ αφτε βιηι φοφο πατροσ αμεινων·— 404  
 φος ρα παρα Κρονηφωνι καθεδσετο, κυφδει γαφων· 405  
 Τον και φυπεδδειδσαν μακαρες θεοι, ουδ' ετ' εδησαν.  
 Των νυν μιν μνησαντσα παρφεδσεο και λαβε γονφων,  
 Αι κεν πως εβελητιν επι Τροφεσιν αρηγσαι,  
 Τοφσ δε κατα φρυμνας τε και αμφ' φαλα φελφσαι Αχαιφοφσ  
 Κτεινομενοφσ, φινα παντες επαφρωνται βασιλεφοσ, 410  
 Γνωηι δ' Ατρεφιδησ ευρυκρεφων Αγαμεμνων  
 φην αφατην, φοτ' αριστον Αχαιφων ουδεν ετιφσεν.  
 Τον δ' ημειβετ' επειτα Θετισ, κατα δακρυ χεφοντσα·  
 Ω μοι, τεκνον εμον, τι νυ σ' ετρεφον αινα τεκοντσα;  
 Αιθ' οφελεσ παρα ναφσιν αδακρυφτοσ και απημων 415  
 φησθαι· επει νυ τοι αισα μινυνθα περ, ουτι μαλα δην·  
 Νυν δ' φαμα τ' ωκυμοροσ και οιδσυφροσ περι παντων  
 Επλεο· τωι σε κακη αισηι τεκον εν μεγαροισιν.  
 Τοφτο δε τοι φερεοντσα φεπος Διι τερπικεραυνωι  
 Ειμ' αφτη φροσ Ολυμπον αγαννιφον, αι κε πιθηται. 420



- Ἄλλα σὺ μὲν νῦν, νᾶσαι παρφημένος ὠκυποροῖσιν,  
 Μῆνις Ἀχαιοῖσιν, πόλεμος δ' ἀποπαφείω πανπάν.  
 Δσεφς γὰρ εἰς Ὠκεανὸν μετ' ἀμυφμονας Αἰθιοπεφας  
 Χθιδσος εβη μετὰ δαιτὰ, θεοὶ δ' Ἔαμα πάντες φεποντο.  
 Δοδεκατηὶ δὲ τοὶ αφτις ἐλευθσεται Ὀλυμπονδε· 425  
 Καὶ τοτ' ἐπειτὰ τοὶ εἰμι Διὸς ποτὶ χαλκοβατες δῶ,  
 Καὶ μιν γονφασομαι, καὶ μιν πειθσσεσθαι οἰφω.  
 Ἔως ἀρὰ φωνησαντ' ἀπεβησατο· τὸν δ' ἐλιπ' αφτοο  
 Χωομενον κατὰ θυφμον, φευδσωνοφο γυναικος,  
 Τὴν ρα βῆσι αφεκοντος ἀπηφραον. Ἄφταρ φοδυσσεφς 430  
 Ἐς Χρῦσῃν εφικανεν, ἀγων φιερην φεκατονβην.  
 Φοὶ δ' Ἔοτε δὴ λιμενος πολυβενθεος ἐντος φικοντο,  
 φιστῖα μὲν στήλαντ', ἐθεσαν δ' ἐν νᾶφι μελαινη·  
 φιστον δ' φιστοδοκηὶ πελασαν, προτονοισιν φυφεντες  
 Καρπαλιμωσ· τὴν δ' εἰς φορμον προερεσσαν ερετμοῖς· 435  
 Ἐκ δ' ευνας εβαλον, κατὰ δὲ πρυμνησί' εδησαν·  
 Ἐκ δὲ καὶ αφτοὶ εβαινον ἐπὶ φρηγμῖνι θαλασσης·  
 Ἐκ δ' φεκατονβην βησαν φεκηβολωὶ Ἀπολλωνι·  
 Ἐκ δὲ Χρῦσεφῖς νᾶφος βῆ ποντοποροφο.  
 Τὴν μὲν ἐπειτ' ἐπὶ βῶμον ἀγων πολυμητις φοδυσσεφς 440  
 Πατρὶ φιλῶνι ἐν χερσ' ἐτίθεε, καὶ μιν προσεφειπεν·  
 Ὡ Χρῦσεφ, πρό μ' ἐπεμπσε φανακς ἀνδρῶν Ἀγαμεμνων,  
 Παιδὰ τε σοὶ ἀγεμεν, φοιβῶνι θ' ἱερὴν φεκατονβην  
 Ρεκσαι φυπερ Δαναων, φοφρ' φιλασομεσθα φανακτα,  
 φος νῦν Ἀργεῖφοῖσι πολυστονα κηδε' εφηκεν. 445  
 Ἔως φειπων ἐν χερσ' ἐτίθεεν· φο δ' εδεχσατο χαιρων  
 Παιδὰ φιλῆν· φοὶ δ' ὠκα θεῶνι κλειτην φεκατονβην  
 φεχσειης εστησαν φευδμητον περὶ βῶμον.  
 Χερνιπτσαντο δ' ἐπειτὰ, καὶ ὀλφοχυτας ἀνφελοντο.  
 Τοῖσιν δὲ Χρῦσεφς μεγαλ' ευχετο χεῖρας ἀνασχων· 450  
 Χλυθὶ μεφ', ἀργυροτοκσ', φος Χρῦσῃν ἀμφιβεβηκας,  
 Κίλλαν τε δσαθεην, Τενεδοφο τε φίφι φανασσεις,  
 Ἡδὴ μὲν ποτ' ἐμεο παρος ἐκλυφες ευχσαμενοφο·  
 Τιφμησανς μὲν ἐμε, μεγα δ' ἰπτσαο λαφον Ἀχαιφων·  
 Ἡδ' ἐτὶ καὶ νῦν μοὶ τοδ' ἐπικραφηνον ἐλδῶρ, 455  
 Ἡδὴ νῦν Δαναοῖσιν ἀφεικεα λοιγον ἀμυφνον.

- Φως εφάτ' ευχομενος· τοφο δ' εκλυφε Φοιβος Απολλων.  
 Αφταρ επει ρ' ευχσαντο, και ολφοχυτας προβαλοντο,  
 Αφφερυσαν μεν πρωτα, και εσφαγσαν, και εδερσαν,  
 Μηροφς τ' εκσεταμον, κατα τε κνισηι εκαλυπτσαν, 460  
 Διπτυχα ποιησαντες, επ' αφτων δ' ωμοθετησαν.  
 Καφε δ' επι σχιδσηισ' φο γερων, επι δ' αιθοπα φοινον  
 λειβε· νεφοι δε παρ' αφτον φεχον πεμπωβολα χερσιν.  
 Αφταρ επει κατα μηρ' εκαφη, και σπλανχν' επασαντο,  
 Μιστυλλον τ' αρα τ' αλλα, και αμφ' οβελοισιν επηραν, 465  
 Ωπτησαν τε περιφραδεως, φερυσαντο τε παντα.  
 Αφταρ επει παφσαντο πονου, τετυκοντο τε δαιτα,  
 Δαινουτ'· ουδε τι θυφμος εδεφετο δαιτος φεισφης.  
 Αφταρ επει ποσιος και εδητους εκς ερον φεντο,  
 Κοφροι μεν κρητηρας επεστεφσαντο ποτοφο· 470  
 Νωμησαν δ' αρα παντσιν, επαρχσαμενοι δεπαεσιν.  
 Φοι δε πανφημεριοι μολπηι θεον φιλασκοντο. 472  
 Ημος δ' ηελιος κατεδυ, και επι κνεφας ηλθεν, 475  
 Δη τοτ' εκοιμησαντο παρα πρυμνησια ναφος.  
 Ημος δ' ηριγενει' εφανη φροδοδακτυλος ηως,  
 Και τοτ' επειτ' αναγοντο μετα στρατον ευρυν Αχαιφων.  
 Τοισιν δ' φικμενον ουρον φιφεν φεκαφεργος Απολλων.  
 Φοι δ' φιστον στησαντ', ανα θ' ιστια λεφκ' επετασσαν· 480  
 Εν δ' ανεμος πρηθσεν μεσον φιστιον, αμφι δε κυφμα  
 Στειρηι πορφυρεον μεγ' εφιφαχε, ναφος ιοντσης·  
 Φη δ' εθεφεν κατα κυφμα διαπρησσοντσα κελευθον.  
 Αφταρ επει ρ' εφικοντο κατα στρατον ευρυν Αχαιφων,  
 Ναφα μεν φοιγε μελαιναν επ' ηπειροφ' εφερυσσαν 485  
 Αφτοι δ' εσκιδναντο κατα κλισιας τε ναφας τε. 487  
 Αφτάρ φο μηνιφε, ναφσι παρφημενος ωκυποροισιν,  
 Διφογενης Πηλεφος φυις ποδας ωκυσ Αχιλλεφς,  
 Ουτε ποτ' εις αγορην πωλεσκετο κυφδιανειραν, 490  
 Ουτε ποτ' ες πολεμον· αλλα φθινυθεσκε φιλον κεαρ  
 Αφθι μενων, ποθεεσκε δ' αφυφτην τε πτολεμον τε.  
 Αλλ' φοτε δη ρ' εκ τοφο δυωδεκατη γενετ' ηως,  
 Και τοτε δη προς Ολυμπον ισαν θεοι αιφεν εοντες 494

- Παντες Φαμα, ΔσεΦς δ' ηρχε· Θετις δ' ου ληθετ' εφετμεων  
 Παιδος ΦεφοΦ', αλλ' Φηγ' ανεδυΦσατο κυΦμα θαλασσης,  
 Ηεξη δ' ανεβη μεγαυ ουρανον, Ολυμπον τε·  
 Φευρεν δ' ευρυοπα Κρονιδην ατερ Φημενον αλλων  
 Ακροτατη κορυφη πολυδειραδος ΟλυμποΦο.  
 Και ρα παροιδ' αΦτοΦο καθεδσετο, και λαβε γονΦων 500  
 Σκαιη· δεχσιτερη δ' αρ' Φυπ' ανθερεωνος Φελοντσα,  
 Λισσομενη προσεΦειπε Δια ΧρονηΦωνα Φανακτα·  
 ΔσεΦ πατερ, ει ποτε δη σε μετ' αθανατοισιν ονησα,  
 Η Φεπει, η Φεργωι, τοδε μοι κραΦηνον εελδωρ·  
 ΤιΦμησον μοι Φυιον, Φος ακυμορωτατος αλλων 505  
 Επλετ'· αταρ μιν νυν γε Φανακς ανδρων Αγαμεμνων  
 ΗτιΦμησεν· Φελων γαρ εχει γερας, αΦτος απαΦρανς.  
 Αλλα συ περ μιν τιΦσον, Ολυμπιε, μητιετα ΔσεΦ·  
 ΤοΦρα δ' επι ΤροΦεσι τιθεε κρατος, ΦοΦρ' αν ΑχαιΦοι  
 Φυιον εμον τιΦσωντιν, οφελλωτιν τε Φε τιΦμηι. 510  
 Φως φατο· την δ' ουτι προσεφη νεφεληγερετα ΔσεΦς,  
 Αλλ' ακεων δην Φηστο· Θετις δ', Φως Φαπτσατο γονΦων,  
 Φως Φεχετ' ενπεφυΦυια, και ειρετο δεΦτερον αΦτις·  
 Νημερτες μεν δη μοι Φυποσχεο, και κατανευσον,  
 Η' αποΦειπ'· επει ου τοι επι δδεος· ΦοΦρ' Φευ Φειδω, 515  
 Φοσον εγω μετα παντσιν ατιΦμοτατη θεος ημι.  
 Την δε μηγ' οχθησανς προσεφη νεφεληγερετα ΔσεΦς·  
 Η δη λοιγια Φεργ', Φοτ' εμ' εχθοδοπησαι εφησεις  
 Φηρηι, Φοτ' αν μ' ερεθητιν ονειδειοισι Φεπεσσιν.  
 Φη δε και αΦτως μ' αιΦει εν αθανατοισι θεοισιν 520  
 Νεικει, και τε με Φητι μαχηι ΤροΦεσιν αρηγεεν.  
 Αλλα συ μεν νυν αΦτις αποστιχε, μη σε νοησηι  
 Φηρη· εμοι δε κε ταΦτα μελησεται, ΦοΦρα τελεσσω.  
 Ει δ' αγε, τοι κεφαληι κατανευσομαι, ΦοΦρα πεποιθηις.  
 ΤοΦτο γαρ εκς εμεθεν γε μετ' αθανατοισι μεγαιστον 525  
 Τεχμωρ· ου γαρ εμον παλιναγρετον, ουδ' απατηλον,  
 Ουδ' ατελεΦτητον, Φοτι κεν κεφαληι κατανευσω.  
 Η, και κυΦανεηισιν επ' οΦρυσι νευσε ΚρονιΦων.  
 Ανβροσιαι δ' αρα χαιται επεροΦσαντο Φανακτος  
 Κρατος απ' αθανατοΦο· μεγαυ δ' ελελικσεν Ολυμπον. 530

Τωγ' Ἔως βουλεῖσθαι διέτμαγεν· Ἔη μὲν ἐπεὶτα  
 εἰς Ἔαλ' ἔφαλτο βαθυῖαν ἀπ' αἰγληντος Ὀλυμποο,  
 Δσεῖς δὲ ἔφον πρὸς δῶμα. Θεοὶ δ' ἔφαμα πάντες ἀνεστάν  
 Ἐκς ἔδεων, σφοδρὸ πατρός ἐναντίον· οὐδὲ τις ἔτλη  
 Μῆναι ἐπερχόμενον, ἀλλ' ἀντιοὶ ἔσαν ἔαπαντες. 535

Ἔως ἔο μὲν ἐνθα καθέδσετ' ἐπὶ θρόνον· οὐδὲ μιν ἔρη  
 Ἠγνώσε ἔιδοντ', ἔοτι ἔοι γσυνφρασάτο βουλας  
 Ἀργυροπέδσα Θεῖς, θυγατῆρ ἔαλιόφο γεροντος·  
 Ἀφτικὰ κερτομιοῖσι Δία Κρονίφωνα προσηῦδα·

Τίς δ' ἄφ τοι, δολομητὰ, θεῶν γσυνφρασάτο βουλας;  
 Αἰφεί τοι φίλον ἔστιν ἐμεῖ· ἀπο νοσφιν ἔοντα,  
 Κρυπαδία φρονέοντα δικάδσεμιν· οὐδὲ τί πωί μοι  
 Προφρων τέτληκας φεῖπεν ἔσπος, ἔοτι νοησεῖς.

Τῆν δ' ἠμειβετ' ἐπεὶτα πατῆρ ἀνδρῶν τε θεῶν τε·  
 ἔρη, μῆ δὴ πάντας ἐμοῖς ἐπιφελπεο μῦθοῖς 545  
 φεῖδῆσεν· χαλεποὶ τοὶ ἔσονθ', ἀλοχῶι περ ἔοντση.  
 Ἀλλ' ἔον μὲν κ' ἐπιφεικὲς ἀκοφεμιν, οὐτὶς ἐπεὶτα  
 Οὐτε θεῶν προτερός τον φεῖδῆσεται, οὐτ' ἀνθρώπων·  
 ἔον δ' ἀν ἐγῶν ἀπανευθε θεῶν ἐβελοίμι νοησαι,  
 Μῆ τί σύ ταῖτα ἔκαστα δειρεο, μῆδε μεταλλά. 550

Τον δ' ἠμειβετ' ἐπεὶτα βόφωπις ποτνια ἔρη·  
 Αἰνοτατε Κρονιδή, ποῖον τον μῦθον ἐφείπες;  
 Καὶ λίφην σε παρὸς γ' οὐτ' εἰρομαι, οὐτε μεταλλῶ,  
 Ἀλλὰ μάλ' ἔφυκῆλος τα φραδσεαι, φασσ' ἐβεληισθα.  
 Νυν δ' αἰνῶς δεδδοῖδκα κατὰ φρενα, μῆ σε παρφείπηι 555

Ἀργυροπέδσα Θεῖς, θυγατῆρ ἔαλιόφο γεροντος·  
 ἔρη γὰρ σοίγε παρφεδῆστο, καὶ λαβε γονφῶν.  
 Τῆι σ' οἰφῶ κατανευσαι φετήτυμον, ἔως Ἀχιλεῖφα  
 Τιφμησηῖς, ολεσηῖς δὲ πολυας ἐπὶ ναῖσιν Ἀχαιφῶν.

Τῆν δ' ἀπαμειβομένος προσεφῆ νεφεληγερετὰ Δσεῖς· 560  
 Δαιμονιη, αἰφεί μὲν οἰφῆαι, οὐδὲ σε λῆθῶ·

Πρηγσαι δ' ἐνπῆς οὐτὶ δυνησεαι, ἀλλ' ἀπο θυφμοο  
 Μαλλον ἐμοὶ ἔσεαι, το δὲ τοὶ καὶ ριγιον ἔσται·  
 Εἰ δ' ἔοφτω τοῖτ' ἔστιν, ἐμοὶ μελλῆι φίλον ἔεναί.  
 Ἀλλ' ἀκεοντσα καθῆσο, ἐμοὶ δ' ἐπιπείθεο μῦθῶι· 565

Μη νυ τοι ου χραφσμωντιν, Φοσοι θεοι εντ' εν Ολυμπωι,  
 Ασσον ιονθ', οτε κεν τοι απαποφς χειρας εφειω.

Φως ερατ' · εδδειδσεν δε βοφωπις ποτνια φηρη,  
 Και ρ' ακεοντσα καθηστο, επιγναμπσαντσα φιλον κεαρ.  
 Ωχθησαν δ' ανα δωμα Διος θεοι ουρανιφωνες. 570

Τοισιν δ' φηφαιστος κλυτοτεχνης ηρχ' αγορεφεν,  
 Μητρι φιληι επιηρα φερων λεφκωλενωι φηρηι·  
 Η δη λοιγια φεργα ταδ' εσσεται, ουδ' ετ' ανφεχτα,  
 Ει δη σφοφ' φενεκα θνητων εριδαινετον φωδε,  
 Εν δε θεοισι κολοφον ελαφνετον· ουδε τι δαιτος 575

Εσθλης εσσεται φηδος, επει τα χερευονα νικαι.  
 Μητρι δ' εγω παραφημι, και αφτη περ νοεοντσηι,  
 Πατρι φιλωι επιηρα φερεεν Διι, φοφρα μη αφτε  
 Νεικειητι πατηρ, γσυν δ' φημιν δαιτα ταραχσηι.

Ειπερ γαρ κ' εβελητιν Ολυμπιος αστεροπητης 580  
 Εκς φεδεων στυφελικσαι· φο γαρ πολυ φερτατος εστιν.  
 Αλλα συ τονγε φεπεσσι καθαπτεσθαι μαλακοισιν·  
 Αφτικ' επειθ' ιλαφος Ολυμπιος εσσεται φημιν.

Φως αρ' εφη, και αναφικσανς, δεπας αμφικυπελλον  
 Μητρι φιληι εν χερσ' ετιθεε, και μιν προσεφειπεν· 585

Τετλαθι, μητερ εμη, και ανασχεο, κηδομενη περ,  
 Μη σε, φιλην περ εοντσαν, εν οφθαλμοισι φιδωμαι  
 Θεινομενην· τοτε δ' ουτι δυνησομαι, αχνυμενος περ,  
 Χραφσμεεν· αργαλεος γαρ Ολυμπιος αντιφερεσθαι.

Ηδη γαρ με και αλλοτ' αλεκσεμεναι μεμαφωτα 590  
 Ριπτσε, ποδος τεταγων, απο βηλοφο θεσπεσιοφο·  
 Παν δ' φημαρ φερομην, φαμα δ' ηελιωι καταδυντι  
 Κατπεσον εν Λημνωι· ολιγος δ' ετι θυφμος ενηεν·  
 Ενθα με Σιντιες ανδρες φαφαρ κομισαντο πεσοντα.

Φως φατο· μειδησεν δε θεα λεφκωλενος φηρη· 595  
 Μειδησαντσα δε, παιδος εδεχσατο χειρι κυπελλον.  
 Αφταρ φο τοισ' αλλοισι θεοισ' ενδεχσια παντσιν  
 Φοινοχοφее, γλυκυ νεκταρ απο κρητηρος αφυσων·  
 Ασβεστος δ' αρ' ενωρτο γελος μακαρεσι θεοισιν,  
 Φως φιδον φηφαιστον δια δωματα ποιπνυφοντα. 600

Ἔως τότε μὲν προΰσαν ἤμαρ ἐς ἥλιον καταδύντα  
 Δαίνυντ'· οὐδὲ τι θυμὸς ἐδέφετο δαίτος Φείσσης,  
 Οὐ μὲν φορμινγὸς περικαλλεὸς, ἦν ἔχ' Ἀπολλῶν,  
 Μοῦσαδ' ἄνθ' αἰ ἀφείδον, ἀμειβομένην ἔπειτα καλῆν.

Ἄφταρ ἔπειτα κατέδου λαμπρὸν φάρος ἥλιος,  
 Φοῖ μὲν κατκείοντες ἔβαν Φοικόνδε Φεκάστος,  
 ἦχι Φεκάστῳ δῶμα περικλυτὸς ἀμφιγυῖενος  
 Φηφαιστὸς ποιῆσε Φιδυίησι πραιπίδεσιν·

605

Δσεφς δὲ πρὸς Φον λέχος ἦν Ὀλυμπίος ἀστεροπητῆς,  
 Ἐνθά παρὸς κοιμάθ' ὅτε μιν γλυκὺς Φυπνὸς Φικάνοι.

610

# HOMER'S ILIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

## ΓΙΑΦΙΑΣ ΙΙ.

ΑΛΛΟΙ μὲν γὰρ θεοὶ τε καὶ ἀνέρες Γίπποκορυσταὶ  
Φεῦδον παννυχιοὶ, Δία δ' οὐχ ἔχεν Γηθύμος Φυπνός·  
Ἀλλ' Ἔογε μερμηριδσε κατὰ φρενα, Ἔως Ἀχιλεῖα  
Τιφμηση, ὀλεση δὲ πολυας ἐπὶ ναῖσιν Ἀχαιῶν.  
Γηδὲ δὲ Φοὶ κατὰ θυφμον ἀριστη εφαινετο βουλη, 5  
Πεμπσαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνον' ὀλοφον ὄνειρον·  
Καὶ μιν φωνησανς ἔπεα πτεροεντα προσηύδα·  
Βασκ' εἰθ' ὀλοῖ' ὄνειρε, θεῖας ἐπὶ ναῖας Ἀχαιῶν·  
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
Πάντα μάλ' ἀτρεκέως ἀγορεύεμεν, ἔως ἐπιτελλῶ· 10  
Θωρηκσαι ἔε κελεῖε κερηκομαοντας Ἀχαιοῖς  
Πανσυδίη· νυν γὰρ κεν φέλοι πολὺν εὐρυαγυίαν  
Τρωῶν· οὐ γὰρ ἐτ' ἀμφὶς Ὀλυμπία δῶμαθ' ἔχοντες  
Ἀθάνατοι φραδδονται· ἐπεγναμπτσεν γὰρ Γαπαντας  
Γῆρη λισσομένη· Τρωῖσι δὲ κηδὲ' εφάπται. 15  
Ἔως φάτο· βῆ δ' ἀρ' ὄνειρος, ἐπεὶ τὸν μύθον ἀκοῖσεν·  
Καρπαλιμῶς δ' εἴκανε θεῖας ἐπὶ ναῖας Ἀχαιῶν·  
Βῆ δ' ἀρ' ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
Φεῦδοντ' ἐν κλισίῃ, περὶ δ' ἀνβροσῖος κεχυθ' ὕπνος.  
Στῆ δ' ἀρ' Ἐυπερ κεφαλῆς, Νηλεΐωι Φυῖι Φεφοικῶς, 20  
Νεστορί, τὸν γὰρ μάλιστα γέροντων τίς Ἀγαμέμνων·  
Τῷ μιν Φεῖδσαμένος προσεφώνε' ὀλοῖος ὄνειρος·  
Φεῦδεις, Ἀτρεῖος Φυῖε δαΐφρονος, Γίπποδαμοῖο·  
Οὐ χρεὴ παννυχίον Φεῦδεεν βουληφορον ἀνδρα,  
Ἔω λαοὶ τ' ἐπιτετραφαται, καὶ τῶσσα μεμηλεν. 25

Νυν δ' εμεθεν γσυνφες ωκα· Διος δε τοι ανγελος ημι. 26

Θωρηκσαι σ' εκελεφσε καρηκομαοντας Αχαιφοφς 28

Πανσυδιηι· νυν γαρ κεν φελοις πολιν ευρυαγυιαν

Τροφων· ου γαρ ετ' αμφις Ολυμπια δωμαθ' εχοντες 30

Αθανατοι φραδσονται· επεγναμπτσεν γαρ φαπαντας

φηρη λισσομενη· Τροφεσι δε κηδε' εφαπται

Εκ Διος· Αλλα συ σηισιν φεχε φρεσι, μηδε σε ληθη

φαιρεετω, ευτ' αν σε μελιφρων φυπνος ανφηηι.

Φως αρα φωνησανς απεβησατο· τον δ' ελιπ' αφτοο 35

Τα φρονεοντ' ανα θυφμον, φα ρ' ου τελεεσθαι εμελλεν.

Φη γαρ φογ' φαιρησεεν Πριαμοο πολιν φηματι κεινωι,

νηπιος! ουδε τα φοιδε', φα ρα Δσεφς μηδετο φεργα.

Θησεεν γαρ ετ' εμελλεν επ' αλγεα τε στοναχας τε

Τροφσι τε και Δαναοισι δια κρατερας φυσμινας. 40

Εγρετο δ' εκς φυπνοο· θειη δε μιν αμφεχυτ' ομφη·

φεδσετο δ' ορθωθενς· μαλακον δ' ενδυφνε χιτωνα,

Καλον, νηγατεον· περι δ' αφ μεγ' εβαλλετο φαφρος·

Ποδσι δ' φυπο λιπαροισιν εδησατο καλα πεδιλφα·

Αμφι δ' αρ' ωμοισιν βαλετο χσιφος αργυροφηλον· 45

φελλετο δε σκηπτρον πατροφιον αφθιτον αιφει,

Γσυν τωι εβη κατα ναφας Αχαιφων χαλκοχιτωνων.

Ηως μεν ρα θεα προσεβησατο μακρον Ολυμπον,

Δσηνι φαφος φερεοντσα και αλλοισ' αθανατοισιν·

Αφταρ φο κηρυκεσι λιγυφθονγοισ' εκελεφσεν 50

Κηρυσσεεν αγορηνδε καρηκομαοντας Αχαιφοφς·

φοι μεν εκηρυσσον, τοι δ' ηγειροντο μαλ' ωκα.

Βουλην δε πρωτον μεγαθυφμων φιδσε γεροντων,

Νεστορεηι παρα ναφι Πυλοιγενεος βασιλεφος·

Τοφς φογε συνκαλεσανς, πυκινην ηρτυφνετο βουλην· 55

Κλυτε, φιλοι, θειος μοι ενφυπνιον ηλθεν ονειρος

Ανβροσιην δια νυκτα· μαλιστα δε Νεστορι διφωι,

φειδος τε, μεγαθος τε, φυφην τ', ανχιστ' εφεφοικεεν.

Στη δ' αρ' φυπερ κεφαλης, και με προς μυφθον εφειπεν·

φευδεις, Ατρεφος φυιε δαφιφρονος, φιπποδαμοφο; 60

Ου χρη παννυχιον φευδεεν βουληφορον ανδρα,



Φωι λαΦοι τ' επιτετραφαιται, και τοσσα μεμηληεν.	
Νυν δ' εμεθεν γσυνΦες ωκα· Διος δε τοι ανγελος ημι,	63
Θωρηκσαι σ' εκελεΦσε καρηκομαοντας ΑχαιΦοΦς	65
Πανσυδιηι· νυν γαρ κεν Φελοις πολιν ευρυαγυιαν	
ΤρωΦων· ου γαρ ετ' αμφις Ολυμπια δωμαθ' εχοντες	
Αθανατοι φραδσονται· επεγναμπτσειν γαρ Φαπαντας	
Φηρη λισσομενη· ΤρωΦεσι δε κηδε' εφαπται	
Εκ Διος· αλλα συ σηισι Φεχε φρεσιν. Φως Φο μεν Φειπων	70
Ωιχετ' αποπταμενος· εμε δε γλυκυς Φυπνος ανΦηκεν.	
Αλλ' αγετ', αι κεν πως θωρηκσομεν Φυιας ΑχαιΦων·	
Πρωτα δ' εγω Φεπεσιν πειρησομαι, Φηι θεμις εστιν,	
Και Φευγεεν γσυν ναΦσι πολυκληΦιεσι κελεΦσω·	
Φυμεες δ' αλλοθεν αλλος ερητυΦεμεν Φεπεεσιν.	75
Φως αρα φωνησανς βουλης εκς ηρχε νεεσθαι.	84
Φοι δ' επανεστησαν, πειθοντο τε ποιμενι λαΦων,	85
ΣκηπτοΦοχοι βασιλεΦες· επεσσεΦοντο δε λαΦοι.	
Ηυτε Φεθνε' ιαντι μελισσαΦων ΦαδιναΦων,	
Πετρης εκ γλαφυρης αιΦει νεΦον ερχομεναΦων,	
Βοτρυδον δε πετονται επ' ανθεσι Φεαρινοισιν.	89
Φως των Φεθνεα πολλα ναΦων απο και κλισιαΦων	91
Ηιονος προπαροιθε βαθυιης εστιχαοντο	
ΦιλΦαδον εις αγορην· μετα δε σφισι Φοσσ' εδεδηεεν,	
ΟτρυΦνοντσ' ιμεναι, Διος ανγελος· Φοι δ' αγεροντο·	
Τετρηχεε δ' αγορη, Φυπο δε στοναχιδσετο γαια,	95
ΛαΦων Φιδσοντων, Φομαδος δ' ην· Φεννεα δε σφειας	
Κηρυκες βοαοντες ερητυΦον, ει ποτ' αΦυΦτης	
Σχοιατ', ακοΦσειαν, δε διοτρεφεων βασιλεΦων.	
Σπουδηι δ' Φεδσετο λαΦος, ερητυΦθεν δε καθ' εδρας,	
ΠαΦσαμενοι κλανγης· ανα δε κρεΦων Αγαμεμωνων	100
Εστη, σκηπτρον Φεχων, το μεν Φηφαιστος καμε τευχων.	
Φηφαιστος μεν εδωκε Διι ΚρονιΦωνι Φαινακτι·	
ΑΦταρ αρα ΔσεΦς δωκε διακτορωι Αργειφοντη·	
Φερμειας δε Φανακς δωκεν Πελοπι πληγσΦιππωι·	
ΑΦταρ Φογ' αΦτε Πελοπς δωκ' ΑτρεΦι, ποιμενι λαΦων·	105
ΑτρεΦς δε θησκων ελιπεν πολυΦαρηι ΘυΦεστηι·	

- Αἴταρ Φογ' αἴτε Θυεστ' Ἀγαμέμνονι λειπέ φορηναί,  
 Πολλήσιον νησοῖσι καὶ Ἀργεὶ παντὶ Φανασσέεν·  
 Τῷ Φογ' ἐρείδσαμενος, ἔπειτα πτεροέντα προσηυδα·  
 ὦ φίλοι, ἤρωτες Δαναοὶ, θεραποντες Ἀρεῖος, 110  
 Δσεῖς με μέγα Κρονίδης ἀφατῆ ἐνεδήσε βαρυίη·  
 Σχετλίος, ἦος πρὶν μὲν μοι φυπέσχετο καὶ κατένευσεν,  
 φίλφιον ἐκπερῆσανθ' εὐτειχεὸν ἀπονεεσθαι·  
 Νῦν δὲ κακὴν ἀπατην βουλέψατο, καὶ με κέλεται  
 Δυσκλέε' Ἀργὸς φικεσθαι, ἐπεὶ πολὺν ὠλεσα λαφόν. 115  
 Φοῖτω ποῦ Διὶ μέλλει φυπερμενεὶ φίλον εἶναι,  
 ἦος δὴ πολλὰ φωνῶν πολιῶν κατέλυσε κερηνα,  
 Ἡδ' ἐτι καὶ λυφσεῖ· τοῖο γὰρ κρατὸς ἐστὶ μέγιστον.  
 Αἰσχρὸν γὰρ τοδὲ γ' ἐστὶ καὶ ἐσομένοισι πυθεσθαι,  
 Μὰς φοῖτω τοιονδὲ τῶσονδὲ τε λαφόν Ἀχαιῶν 120  
 Ἀπρηκτὸν πολεμὸν πολεμιδόμενον, ἠδὲ μαχεσθαι  
 Ἄνδρες παφροτεροῖσι· τέλος δ' οὐ πῶ τι πεφάνται.  
 Εἴτερ γὰρ κ' ἐθελοῖμεν Ἀχαιοὶ τε Τροῖες τε 123  
 Τροῖας μὲν λεγασσάσθαι, ἐφῆστιοι ἦοσοι ἐάντιν, 125  
 ἤμεας δ' ἐς δεκάδας διακοσμηθῆμεν' Ἀχαιοῖς,  
 Τροῶν δ' ἀνδρᾶ ἑκαστοὶ ἑλοῖμεθα φοινοχοῖεῖεν,  
 Πολλὰ κεν δεκάδες δεφοῖατο φοινοχοῖοφο.  
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280

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 Ἔο σφιν Φευφρονέων ἀγορεύσατο, καὶ μετεφείπεν·

ἌτρεΨίδη, νυν δὴ σε, φάνακς, ἐθέλοντιν Ἀχαιοί  
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285

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290

Ἡ μὴν καὶ πόνος ἐστὶν ἀνιΨηθεντα νεεσθαί.

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295

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 Αἰσχρον τοι δῆρον τε μενεεὺν, κενεὸν τε νεεσθαί.

Τλήτε, φίλοι, καὶ μῆνατ' ἐπι χρονον, φοφρα δαῳμεν  
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300

Φευ γὰρ δὴ τογε Φιδμεν ἐνι φρεσίιν, ἐστε δὲ παντες  
 Μαρτυροί, φοΨς μῆ κῆρες ἐβαν θανατοῦο φεροντσαί  
 Χθιδσα τε καὶ πρῳιδσ', φοτ' ἐς ἈΨλιδα ναΨες Ἀχαιῶν  
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305

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 Καλῆι Φυπο πλατανίστωι, φοθεν ρεΨεν ἀγλαφον ΦυΨδῳρ·  
 Ἐνθ' ἐφᾶνη μεγα σημα, δρακῳν ἐπι νῳτα δαφοῖνος,  
 Σμερδαλεος, τον ρ' ἀΨτος Ὀλυμπῳος ἦκε φαΨοσδε,  
 ΒῳμοΨ' ΦυπαΨικσανς πρὸς ρα πλατανίστον ὀροΨσεν·  
 Ἐνθα δ' ἐσαν στρουθοῦο νεΨοσσοί, νῆπῳια τεκνα,  
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310

- Φοκτώ· ἀταρ μητηρ Φενατη ην, Φη τεκε τεκνα.  
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 Φως Φημεες τοσαῖτα Φετα πτολεμικσομεν αἴθι,  
 Τωι δεκατωι δε πολιν Φαιρησομεν ευρυαγυιαν.  
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 Φως εφάτ'· ΑργειΦοι δ' ἐπ' ἐφιΦαχον, ἀμφι δε ναῖες  
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 Πη δη γσυνθεσαι τε και Φορκια βησεται Φημιν;  
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 Φευρεμεναι δυναμεσθα, πολυν χρονον ενθαδ' εοντες.  
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 Τῶι, μὴ τις πρὶν ἐπειγέσθω Φοικονδε νεεσθαί,  
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- Φως εφάτ'· Ἀργεῖοι δ' ἐπ' ἐφίφαχον, Φως Φοτε κυψμα  
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 Ἀνσταντες δ' ορεοντο, κεδασθεντες κατα ναφας,  
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 Πιφονα, πενταφετηρον, φυπερμενει Κρονηφωνι·  
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 Μη πριν επ' ηελιον δυφναι, και επι κνεφας ελθεεν,  
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 Φως εφάτ'· ουδ' αρα πω φοι επεκραφαινε Κρονηφων·  
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 Μηροφς τ' εκσεταμον, κατα τε κνισηι εκαλυπτσαν  
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 Μιστυλλον τ' αρα τ' αλλα, και αμφ' οβελοισιν επειραν,  
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 Αλλοι θ', οι Κρητην Ψεκατονπολιν αμϕ' ενεμοντο.  
 Των μεν αρ' ΙδομενεΨς δορΨικλυτος ΨηγεμονεΨεν· 650  
 Τωι δ' φαμα Φογδωκοντα μελαιναι ναΨεΨε Ψεποντο. 652  
 Τληπολεμος δ' Ψηρακλειδης, ηυς τε μεγας τε,  
 Εκ ΨροδοΨ' Ψεννεα ναΨαας αγεν Ψροδιων αγερωχων·  
 Φοι Ψροδον αμϕ' ενεμοντο διατριχα κοσμηθεντες, 655  
 Δινδον, Ιηλυσσον τε, και αργινοεντα Καμειρον·  
 Των μεν Τληπολεμος δορΨικλυτος ΨηγεμονεΨεν,  
 Φον τεκε φαστυΨοχεια βιηι ΨηρακλειΨηι,  
 Την αγετ' εκς ΕΨυρης ποταμοΨ' απο Σελληεντος,  
 Περθσανς φαστυα πολλα διοτρεΨων αιδσηων. 660  
 Τληπολεμος δ', επει ων τραφη εν μεγαρωι Ψευπηγτωι,  
 ΑΨτικα πατρος ΨεΨοΨο φίλον μητροΨα κατεκτα  
 Ηδη γερασκοντα Δικυμνιον, οδσον ΑρεΨος.  
 ΑιΨσα δε ναΨαας επηγσε· πολυν δ' Φογε λαΨον αγηρανς  
 Βη Ψευγων επι ποντον· απειλησαν γαρ Φοι αλλοι 665  
 ΨυιεΨ, ΨυιΨωνοι τε βιης ΨηρακλειΨης.

- Αφταρ Φογ' ες Φροδον Φικσεν αλωμενος, αλγεα πασχων·  
 Τριχθα δ' εφοικηθεν καταφυφλαδον, ηδ' εφιληθεν  
 Εκ Διος, Φοστε θεοισι και ανθρωποισι Φανασσει, 669  
 Νιρεφς δ' αφ Συμηθεν αγεν τρεας ναφας Φεισφας, 671  
 Νιρεφς, Αγλαφης θ' υιος Χαροποο τε Φανακτος,  
 Νιρεφς, Φος καλλιστος ανηρ φυπο Φιλφιον ηλθεν  
 Των αλλων Δαναων, μετ' αμφμονα Πηλεφιφωνα·  
 Αλλ' αλαπαδνος εην, παφρος δε Φοι Φεσπετο λαφος. 675  
 Φοι δ' αρα Νισσυρον τ' εσχον, Κραπαθον τε, Κασον τε,  
 Και Καφον, Ευρυφυλοφο πολιν, νησοφς τε Καλυδνας·  
 Των αφ Φειδφιππος τε και Αντιφος Φηγησασθην,  
 Θεσσαλοφ' υιε δυω, Φηρακλειδαφο Φανακτος·  
 Τοις δε τριηκοντα γλαφυραι ναφες εστιχαιοντο. 680  
 Φοι δ' Αλον, Φοι τ' Αλοπην, Φοι τε Τρηχιν' ενεμοντο, 682  
 Φοι τ' εσχον Φθιφην, ηδ' Φελλαδα καλλιγυναικα· 683  
 Των αφ πεντηκοντα ναφων ην αρχος Αχιλλεφς. 685  
 Αλλ' Φοιγ' ου πολεμοφο δυσφηχεος εμναφοντο·  
 Ου γαρ εην, Φοστις σφιν επι στιχας Φηγησαιτο·  
 Κειτο γαρ εν ναφει ποδαρκης διφος Αχιλλεφς,  
 Κοφρης χωμενος Βρισεφιδος ηυκομοφο,  
 Την εκ Λυρνησσοφ', εκσφελλετο πολλα μογησανς, 690  
 Λυρνησσον διαπορθησανς, και τειχεα Θηβης·  
 Κατ δε Μυνητ' εβαλεν και Επιστροφον ενχεσιμωροφς,  
 Φυιας Φευφηνοφο, Σεληπιαδαφο Φανακτος. 693  
 Φοι δ' εσχον Φυλακην, και Πυρασον ανθεμοεντα, 695  
 Δημητρος τεμενος, Σιτωνα τε, μητερα μηλων,  
 Ανχιφαλον τ' Αντρων', ηδε Πτελεον λεχεποιην·  
 Των αφ Πρωτεσιλαφος Αρεφιος Φηγεμονεφεν,  
 Δσαφος εων· τοτε δ' ηδη φεχεν κατα γαια μελαινα.  
 Τοο δε και αμφιδρυφης φαλοχος Φυλακηι ελελειπτο, 700  
 Και δομος Φημιτελης· τον δ' εκτανε Δαρδανος ανηρ,  
 Ναφος αποθρωσκοντα πολυ πρωτιστον Αχαιφων.  
 Ουδε μεν ουδ' Φοι ααρχοι εσαν, ποθεον γε μεν αρχον,  
 Αλλα σφεας κοσμησε ποδαρκης, οδσος Αρεφος,  
 Φιφικλοφ' Φυιος πολυμηλοφο Φυλακιδαφο, 705



- Αφτοκασιγνητος μεγαθυμοφο Πρωτεσιλαφο,  
 Φοπλοτερος γενεηι· φο δ' αρα προτερος και αρειων. 707  
 Τωι δ' φαμα τεσσαρακοντα μελαιναι ναφες φεποντο.  
 Φοι δε Φερας ενεμοντο παραι Βοιβηιδα λιμνην, 710  
 Βοιβην, και Γλαφυρας, και Φευκτιμενην ΦιαΦολκον·  
 Των ηρχ' Αδμητοφο φιλος παις φενδεκα ναφων  
 Φευμηλος, τον φυπ' Αδμητωι τεκε διφα γυναικων  
 Αλκηστις, Πελιαφο θυγατρων Φειδος αριστη. 715  
 Φοι δ' αρα Μηθωνην και Θαφμακιην ενεμοντο,  
 Και Μελιβοιαν φεχον, και Ολιδσωνα τρηχυιαν·  
 Τωνδε Φιλοκτητης ηρχεν, τοκσων φευ φειδως,  
 φεπτα ναφων· ερεται δ' εν φεκαστηι πεντηκοντα. 719  
 Αλλ' φο μεν εν νησωι κειτο κρατερ' αλγεα πασχων, 721  
 Λημνωι εν αγαθεηι, φοθι μιν λιπον φυιες Αχαιφων,  
 φελκει μοχθιδσοντα κακωι ολοφοφρονος φυφδρου, 723  
 Ουδε μεν ουδ' φοι ααρχοι εσαν, ποθεον γε μεν αρχον, 726  
 Αλλα μεδων κοσμησεν, φο φιλφεφος νοθος φυιος,  
 τον ρ' ετεκεν, Ρηνη φυπο φιλφεφι πτολιπορθωι.  
 Φοι δ' εσχον Τρικκην, και Ιθωμην κλωμακοεντσαν,  
 φοι θ' εχον Οιχαλιην, πολιν Ευρυτοφ' Οιχαλιεφος· 730  
 Των αφθ' ηγεεσθην Ασκληπιοφο δυο παιδε,  
 φιφητηρ' αγαθω, Ποδαλειριος ηδε Μαχαφων·  
 Τοις δε τρηκοντα γλαφυραι ναφες εστιχαιοντο.  
 Φοι δ' φεχον Ορμενιον, φοι τε Κρηνην φυπερειαν,  
 φοι θ' εχον Αστεριον, Τιτανοφο τε λεφκα καρηνα· 735  
 Των ηρχ' Ευρυπυλος, φευφαιμονος αγλαφος φυιος·  
 Τωι δ' φαμα τεσσαρακοντα μελαιναι ναφες φεποντο.  
 Φοι δ' Αργισσαν φεχον, και Γυρτωνην ενεμοντο,  
 Ορθην, Ηλωνην τε, πολιν τ' Ολοφοσσονα λεφκην·  
 Των αφθ' ηγεμονεφε μενεπτολεμος Πολυποιτης, 740  
 φυιος Πειριθοφοφο, τον αθανατος τεκετο Δσεφς· 741  
 Ουκ οιος· φαμα τωιγε Δεφοντεφς, οδσος Αρεφος, 745  
 φυιος φυπερθυμοφο Κορωνοφο Καινεφιδαφο·  
 Τοις δ' φαμα τεσσαρακοντα μελαιναι ναφες φεποντο.  
 Γονφεφς δ' εκ Κυφοφ' ηγε δυω και φεικοσι ναφας·

Τῶι δ' Ἐνιήνεσσι Φεποντο, μινεπτολεμοὶ τε Περαιβοί,  
 Φοὶ περὶ Δωδωνῆν δυσχέιμερον Φοικί' ἐθεντο, 750

Φοὶ τ' ἀμφ' Ἐμμερτον Τίταρησιον Φεργ' ἐνεμοντο,  
 Φοὶς ῥ' ἐς Πηνειὸν προφίφει καλλιροφον Φυφῶν.  
 Οὐδ' ἔφυγε Πηνειῶν γυμνισγεται ἀργυροδίνῃ,  
 Ἀλλὰ τε μιν καθυπερθεὺς ἐπιρέφει, ἦνυτ' ἐλαίον.  
 Φορκοφο γὰρ δεινοὸς Στυγὸς Φυφῶντος ἐστὶν ἀποφρωγῆς. 755

Μαγνητῶν δ' ἤρχε Προθοφός, Τενθρηδῶνος Φυίος,  
 Φοὶ περὶ Πηνειὸν καὶ Πηλῶν ἐννοσίφυλλον  
 Ναιεσκόν· τῶν μὲν Προθοφὸς ἄφωσ Φηγεμονεφέν·  
 Τῶι δ' Ἐμμερτον τεσσαράκοντα μελαινάων ναφες Φεποντο.

Φοφτοὶ ἀρ' Ἐμμερονες Δαναῶν καὶ κοίρανοὶ ἦσαν. 760  
 Τίς τ' ἀρ' τῶν Φοχ' ἀριστὸς ἐν, σὺ μοι ἐνεπέ, Μοφσα,  
 Ἀφτων ἠδ' Ἐπιπῶν, Φοὶ Ἐμμ' Ἀτρεφιδήσιον Φεποντο.

Ἐπιποὶ μὲν μεγ' ἀριστὰ ἐσαν Φηρητιὰδαφο,  
 Τὰς Φευμηλὸς ἐλάφνε, ποδῶκεας, ὀρνιχθὰς Φως,  
 Φοφριχὰς, Φοφεφας, σταφυλῆν ἐπὶ νῶτον Φεῖσφας· 765  
 Τὰς ἐν Πιφεριῇ τρεφσ' ἀργυροτοκὸς Ἀπολλῶν,  
 Ἀμφῶ ἠθλιυίας, φοβὸν Ἀρεφὸς φορεοντῶν.

Ἀνδρῶν δ' ἀφ μεγ' ἀριστὸς ἐν Τελαμῶνιος Αἰφάνης,  
 Φοφρ' Ἀχιλεφς μνηφέν· Φο γὰρ πολὺ φεργατὸς ἦεν,  
 Ἐπιποὶ θ', οἱ φορεεσκόν ἀμυφμονα Πηλεφίφωνα. 770

Ἀλλ' Ἐμμεν ἐν ναφεσὶ κορωνίσι ποντοποροῖσιν  
 Κεῖτ' ἀπομνηφσανς Ἀγαμειμονί, ποιμενὶ λαφῶν,  
 Ἀτρεφιδή· λαφοὶ δὲ παρὰ Φηγημίνι θαλασσης  
 Δίσκοισιν τερποντο καὶ αἰγανησίσι Φιφεντες,  
 Τοκσοῖσιν θ'· ἵπποὶ δὲ, παρ' Ἐμμερσι Φοῖσιν Φεκάστος, 775  
 Λῶτον ἐρεπτομενοὶ, Φελεοθρεπτον τε σελίνον,

Φεστασαν· Φαρμάτα δ' Ἐμμε πεπυκασμένα κείτο Φανακτῶν  
 Ἐν κλισίῃσ'· Φοὶ δ' ἀρχὸν ἀρεφίφιλὸν ποθεοντες  
 Φοῖταον ἐνθα καὶ ἐνθα κατὰ στρατὸν, οὐδ' ἐμαχοντο.

Φοὶ δ' ἀρ' ἴσαν, Φως εἰ τε πυρὶ χθῶν παντῶσα νεμοῖτο· 780  
 Γαῖα δ' Ἐμμεστοναχίδε, Διὶ Φως τερπικεραυνῶν  
 Χωομενῶν, Φοτε τ' ἀμφὶ Τυφάφεφὶ γαῖαν Φεμῶσση  
 Ἐν Ἀριμοῖσ', Φοφὶ φάντι Τυφάφεφὸς ἐσμεναι εὐνας·

Φως ἀρα τῶν Φυπο ποδοσι μεγ' ἐστοναχιδσετο γαία  
 Ἐρχομενων· μαλα δ' ὠκα διεπρησσον πεδιοφο. 785

Τροφῆσι δ' ἀγγελος ἦλθε ποδηνεμος ὠκυα Φιρις,  
 Παρ Διος αἰγιφοχοφο, συν ἀγγελιηι ἀλεγεινηι.  
 Φοι δ' ἀγορας ἀγορεΦον ἐπι Πριαμοφο θυρησιν  
 Παντες φομηγερες, ἡμεν νεφοι, ἠδε γεροντες.  
 Ἀνχοφο δ' Ἔισταμενη προσεφη ποδας ὠκυα Φιρις· 790

Ὡ γερον, αἰφει τοι μυφθοι φιλοι ἀκριτοι εντιν, 796  
 Φως ποτ' ἐπ' εἰρηνης· πολεμος δ' ἀλιφαστος ορωρεν.  
 Ἡ μεν δὴ μαλα πολλα μαχας εἰσηλυθον ἀνδρων,  
 Ἀλλ' οὐπω τοιονδε τοσονδε τε λαΦον οπωπα·

ΛιΦην γαρ φυλλοισι φεφοικοτες, ἠ ψαμαθοισιν, 800  
 Ἐρχονται πεδιοφο, μαχησομενοι περι φαστυ. 801

Φως εφραθ'· Ἐκτωρ δ' οὔτι θεας φεπος ἠγνωνησεν, 807

Αἰψα δ' ἔλυφσ' ἀγορην· ἐπι τευχῆα δ' ἐσσεΦοντο.  
 Παντσαι δ' ὠιγνυντο πυλαι, εκ δ' ἐσσυτο λαΦος,  
 Πεδσοι θ', ἰππεφες τε· πολυς δ' ορυμαγδος ορωρεεν. 810

Ἔστι δε τις προπαροίθε πολιος αἰπυια κολωνη,  
 Ἐν πεδιωι ἀπανευθε, περιδρομος ενθα και ενθα·  
 Την ἠτοι ἀνδρες Βατιειαν κικλησκοντιν,  
 Ἀθανατοι δε τε σημα πολυσκαρθμοφο Μυρινης·  
 Ἐνθα τοτε Τροφες τε διεκριθεν ἠδ' ἐπικουροι. 815

Τροφσι μεν φηγεμονεφε μεγας κορυθαιφολος φεκτωρ  
 Πριαμιδης· φαμα τωιγε πολυ πλειστοι και αριστοι  
 Λαφοι θωρησσοντο, μεμαφοτες ενχειησιν.

Δαρδανιων αφτ' ἠρχεν, φευσ παις Ἀνχισαφο,  
 Αἰνειας· τον φυπ' Ἀνχισηι τεκε διφ' Ἀφροδιτη, 820  
 Ἰδης εν κνημοισι θεα βροτωι ευνηθεντσα·

Ουκ οιος· φαμα τωιγε δυω Ἀντηνορος φυιε,  
 Ἀρχελοχος τ' Ἀκαμανς τε, μαχης φευ φειδοτε παντσης.

Φοι δε Δελειαν εναιιον φυπαι ποδα νεφατον Ἰδης,  
 φαφνειοι, πιφνοντες φυδωρ μελαν Αἰσηποφο, 825

Τροφες· τῶν αφτ' ἠρχε ΛυκαΦονος ἀγλαφος φυιος,  
 Πανδαρος, φωι και τοκσον Ἀπολλων αφτος ἐδωκεν.

Φοι δ' Ἀδρηστειαν τ' ἐσχον και δημον Ἀπαισοο,

- Και Πιτυειαν Φεχον, και Τηρειης ορος αιπυ·  
 Των ηρχ' Αδρηστος τε και ΑμφιΦος λινοθωρηκης, 830  
 Ευιε δυω Μεροπος ΠερκωσιοΦ', Φος περι παντων  
 Φαιδες μαντοσυνας, ουδ' ΦεΦοΦε παιδας εΦασκεν  
 Στειχεμεν ες πολεμον φθισηνορα· τω δε Φοι ουτι  
 Πειθεσθην· Κηρες γαρ αγον μελανος θανατοΦο·  
 Φοι τ' αρα Περκωτην και Πρακτιον αμφ' ενεμοντο, 835  
 Και Σηστον και ΑβυΦδον Φεχον, και διΦαν Αρισβην·  
 Των αΦθ' Υτρακιδης ηρχ' Ασιος, ορχαμος ανδρων,  
 Ασιος Φυτρακιδης, Φον Αρισβηθεν φερων Φιπποι  
 Λιθωνες, μεγαλοι, ποταμοΦ' απο Σελληεντος.  
 ΦιπποθοΦος δ' αγε φυΦλα Πελασγων ενχεσιμωρων, 840  
 Των, Φοι ΛαΦρισσαν εριβωλακα ναιεταεσκον·  
 Των ηρχ' ΦιπποθοΦος τε, Πυλαιος τ', οδσος ΑρεΦος,  
 Ευιε δυω ΛηθοΦο ΠελασγοΦο ΤευταμιδαΦο.  
 ΑΦταρ ΘρεΦικας ηγ' Ακαμανς, και ΠειροΦος Φηρως,  
 ΦοσοΦς Φελλησποντος αγανροΦος εντος εεργει. 845  
 Φευφημος δ' αρχος Κικωνων ην αιχημηταΦων,  
 Ευιος ΤροιδσηνοΦο διοτρεφειος ΚεαδαΦο.  
 ΑΦταρ Πυραιχημης αγε Παιονας ανκυλοτοκσοΦς,  
 Τηλοθεν εκς Αμυδωνος, απ' ΑγσιοΦ' ευρυ ρεΦοντος. 849  
 Παφλαγονων δ' Φηγεετο Πυλαιμενεος λασιον κεαρ, 851  
 Εκς Φενετων, Φοθεν Φημιονων γενος αγροτεραΦων·  
 Φοι ρα Κυτωρον Φεχον, και Σησαμον αμφ' ενεμοντο,  
 Αμφι τε Παρθενιον ποταμον κλυτα δωμαπ' εναιον,  
 Κρωμναν τ', Αιγιαλον τε, και ΦυψηλοΦς ΕρυθινοΦς. 855  
 ΑΦταρ Φαλιδσωνων Φοδιος και Επιστροφος ηρχον,  
 Τηλοθεν εκς Αλυβης, Φοθεν αργυροΦ' εστι γενεθλη.  
 Μυσων δε Χρομιος τε, και Εννομος οιΦωνιστης·  
 Αλλ' ουκ οιΦωνοισιν ερυΦσατο κηρα μελαιναν. 859  
 Φορκυνς αΦ Φρυγας ηγε, και Ασκανιος θεοΦειδης, 862  
 Τηλ' εκς Ασκανιης· μεμασαν δ' Φυσμινι μαχεσθαι.  
 Μηοσιν αΦ Μεσθλης τε και Αντιφος Φηγησασθην  
 Ευιε Πυλαιμενεος, τω ΓυΦγαιη τεκε Διμνη, 865  
 Φοι και Μηιονας ηγον Φυπο Τμωλωι γεγαωτας.

Ναστης αΨ Καρων Φηγησατο βαβαροφωνων,  
 Φοι Μιλητον Φεχον, Φθειρων τ' ορος ακριτοφυλλον,  
 ΜαιανδροΨ τε ροΨας, Μυκαλης τ' αιπιυια καρηνα·  
 Των μεν αΨ Αμφιμαχος και Ναστης Φηγησασθην, 870  
 Ναστης, Αμφιμαχος τε, ΝομιΦονος αγλαΨα τεκνα,  
 Φος και χρυσον Φεχων πολεμονδ' ιεν, ηυτε κοΨρη.  
 Νηπιος! ουδε τι Φοι τογ' επηκεσε λυγρον ολεθρον. 873  
 Σαρπηδων δ' ηρχεν Λυκιων, και ΓλαΨκος αμυΨμων, 876  
 Τηλοθεν εκ Λυκιης, ΧσανθοΨ απο δινηΨεντος.

# HOMER'S ILIAD,

ACCORDING TO THE EARLIER ORTHOGRAPHY.

## ΒΙΛΦΙΑΣ ΙΙΙ.

ΑΓΤΑΡ επει κοσμηθεν φαμ' φηγεμονεσιν φακαστοι, Τροφες μεν κλανγηι τ', ενοπηι τ' ισαν, ορνιχθες φως· Ηυτε περ κλανγη γερανων πελει ουρανοθι προ, φαιτ' επει ων χειμων' εφυγον και αθεσφατον ομβρον, Κλανγηι ται ποταονται επ' ωκεανοφο ροφαφων.	5
φοι δ' αρ' ισαν σιγηι μενεα πνεφοντες Αχαιοι, Εν θυφμωι μεμαφωτες αλεκσεμεν αλληλοισιν.	8
Ευτ' ορεος κορυφησι Νοτος κατεχεφεν φομιχλην, Ποιμεσιν ουτι φιλην, κλεπτηι δε τε νυκτος αμεινω, Τοσον τις τ' επιλεφσει, φοσον τ' επι λαφαν φιφητιν· φως αρα των φυπο ποδσι κονισαλος ωρνυτ' αφελλης Ερχομενων· μαλα δ' ωκα διεπρησσον πεδιοφο.	10
φοι δ' φοτε δη σχεδον ησαν επ' αλληλοισιν ιοντες, Τροφеси μεν προμαχιδсен Αλεκσανδρος θεοφειδης, Παρδαλην ωμοισιν φαχων και καμπυλα τοκσα.	15
Τον δ' φως ων ενοησεν Αρεφιφιλος Μενελαφος Ερχομενον προπαροιθεν φομιλφοφο, μακρα βιβωντα, φωστε λεφων εχαρη μεγαλωι επι σωματι κυρσανς, φευρων η' ελαφον κεραον, η' αγριον αιγα, Πειναφων· μαλα γαρ τε κατεσθiei, ειπερ αν αφτον Σσεφωνται ταχυες τε κυνες, θαλεροι τ' αιδσηοι· φως εχαρη Μενελαφος Αλεκσανδρον θεοφειδεα Οφθαλμοισι φιδων· φατο γαρ τιφσασθαι αλιτην. Αφτικα δ' εκς φοχεων γσυν τευχες' εφαλτο χαμαδσε.	21
Τον δ' φως ων ενοησεν Αλεκσανδρος θεοφειδης	25
Τον δ' φως ων ενοησεν Αλεκσανδρος θεοφειδης	30

Ἐν προμαχοῖσι φανέντα, κατεπληγῆ φίλον ἦτορ·  
 Ἄπς δ' ἑταρῶν εἰς θεῖος ἐχαδσετο κῆρ' ἀλεφεῖνων.  
 Ἔως δ' ὅτε τις τε δράκοντα φιδῶν παλινὸρσος ἀπεστή  
 Ὀρεὸς ἐν βῆσσησ' ἑυπο τε τρομὸς ἐλάβε γυῖα,  
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 Ἔως αἴφτις καθ' ὀμιλῶν ἐδυ Τροφῶν ἀγερωχῶν  
 Δδιδσάνς Ἀτρεφὸς φυῖον Ἀλεξάνδρος θεοφειδῆς.  
 Τὸν δ' ἑκτῶρ νεικεσσε φιδῶν αἰσχροῖσι φεπεσσῖν·  
 Δυσπαρι, φειδὸς ἀριστε, γυναιμάνες, ἠπεροπεφτα!  
 Αἰθ' ὀφελές ἀγόνος τ' ἐμεναί, ἀγάμος τ' ἀπολεσθαι. 40  
 Καὶ κε τὸ βουλοῖμην, καὶ κεν πολὺ κερδῖον ἦεν,  
 Ἡ φοφτῶ λῶβην τ' ἐμεναί καὶ φυποπίσιον ἀλλῶν.  
 Ἡ ποφο κανχαλαόντι κερηκομαόντες Ἀχαιοί,  
 Φάντες ἀριστεφα προμὸν ἐσμεναί, φορνεκα κάλον  
 φειδὸς ἐπ'· ἀλλ' οὐκ ἐστὶ βῆ φρεσῖν, οὐδὲ τις ἀλκή. 45  
 Ἡ τοῖος δὴ ἔων, ἐν ποντοποροῖσι ναφείσιν  
 Πόντον ἐπιπλώσανς, ἑταροφς ἐρηγας ἀγηρῶνς,  
 Μιχθὲνς ἀλλοδαποῖσι, γυναικ' εὐφειδὲ' ἀνηγες  
 Ἐκς ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμηταφῶν;  
 Πατρι τε σῶι μέγα πῆμα, πολίστι τε, παντι τε δήμῳ, 50  
 Δυσμενεσῖν μὲν χάρμα, κατηφείην δὲ σοὶ αἴφτῳ;  
 Οὐκ ἀν δὴ μνηεῖας Ἀρεφίφιλὸν Μενελαφῶν;  
 Γνοίης χ', οἰοφο φῶτος φεχρῆς θαλερῆν παρακοῖτιν.  
 Οὐκ ἀν τοὶ χραφσμηὶ κίθαρις, τα τε δῶρ' Ἀφροδίτης,  
 Ἐη τε κομῆ, τὸ τε φειδὸς, ὅτ' ἐν κονίφησι μιγείης. 55  
 Ἀλλὰ μάλα Τροφῆς δδιδῆμονες· ἦ τε κεν ἦδη  
 Ἀαφῖνον φεσσο χιτῶνα, κακῶν φενεχ' ὅσα φεφοργας.  
 Τὸν δ' αἴφτε προσεφείπεν Ἀλέξανδρος θεοφειδῆς·  
 ἑκτῶρ, ἐπεὶ με κατ' αἰσῶν ἐνεικεσας, οὐδ' ἑυπερ αἰσῶν·  
 Αἰφεί τοὶ κρᾶδιη, πέλεκυς ἔως, ἐστὶν ἀτειρης, 60  
 Ἔως εἴτιν δια δοφρος, φυπ' ἀνερος, φος βᾶ τε τεχνῆι  
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 Ἔως τοὶ ἐνὶ στηθεσσῖν ἀταρβῆτος νοὸς ἐστὶν.  
 Μῆ μοὶ δῶρ' ἐρατα προφερε χρυσεῆς Ἀφροδίτης·  
 ἀποβλήτ' ἐστὶ θεῶν ἐρικυφθεᾶ δῶρα. 65

- Νυν δ' αὖτ' εἰ μὲν ἐθέλεις πολεμιδόμεν ἠδὲ μαχεσθαι, 67  
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 Κτήμαθ' ἔλων Φεῦ πάντα, γυναῖκα τε, Φοῖκαδ' ἀγεσθῶ·  
 Φοῖ δ' ἄλλοι, φιλοπότητα καὶ Φορκία πίθῃτα ταμόντες,  
 Ναιότε Τροφίην ἐριβωλακά· τοὶ δὲ νεεσθῶν  
 Ἄργος ἐς Φίπποβοτον καὶ Ἀχαιοῖδ' ἀκαλλίγυναικα. 75  
 Ἔως ἐφάθ'· Ἐκτῶρ δ' αὖτ' ἐχάρη μέγα μύθοιο ἀκοῦσάντος,  
 Καὶ ῥ' ἐς μεσσοῖων, Τροφῶν ἀνεφύργε φαλαγγῆας. 77  
 Τῷ δ' ἐπετοκσαδόντο κἀρηκομαίνοντες Ἀχαιοί,  
 Φίφωσιν τε τίτυσκομενοὶ λαφύεσσιν ἔβαλλον· 80  
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 Στεφταὶ γὰρ τί φέπος φέρεσεν κορυθαίφωλος φέκτωρ.  
 Ἔως ἐφάθ'· οἱ δ' ἐσχόντο μάχης, ἀχαιοὶ τ' ἐγένοντο  
 Ἐσσυμένως· φέκτωρ δὲ μετ' ἀμφοτεροῖσιν ἐφείπεν· 85  
 Κεκλυτὲ μέο, Τροφῆες, καὶ φευκνημίδες Ἀχαιοί,  
 Μύθοιο Ἀλεξάνδροιο τοῦ φέφινεκα νεικὸς ὀργῶν.  
 Ἄλλοις μὲν κέλεται Τροφῆας καὶ πάντας Ἀχαιοὺς  
 Τεύχεα καλ' ἀποθεσθαι ἐπὶ χθονὶ πολυβοτείρηι.  
 Ἄφτον δ' ἐν μεσσωὶ καὶ Ἀρξίφιλον Μενελάου 90  
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 Κτήμαθ' ἔλων Φεῦ πάντα, γυναῖκα τε, Φοῖκαδ' ἀγεσθῶ·  
 Φοῖ δ' ἄλλοι φιλοπότητα καὶ Φορκία πίθῃτα ταμῶμεν.  
 Ἔως ἐφάθ'· οἱ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπῆι. 95  
 Τοῖσι δὲ καὶ μετεφείπε βῆσιν ἀγαθὸς Μενελάος·  
 Κεκλυτὲ νῦν καὶ ἐμεοῦ· μάλιστα γὰρ ἀλγὸς φικάνει  
 Θυφμόιο ἐμόιο, φρονέω δὲ διακρινθῆμεναι ἠδὲ  
 Ἀργεῖοι καὶ Τροφῆες, ἐπεὶ κακὰ πολλὰ πέποσθε  
 φέφινεκ' ἐμῆς ἐρίδος, καὶ Ἀλεξάνδροιο φέφινεκ' ἀρχῆς· 100  
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 Τέθνηται· ἄλλοι δὲ διακρινθῆτε ταχίστα·



- Φοίσετε Φαρν', Φετερρον λεΦκον, Φετερην δε μελαιναν,  
 Γηι τε και Ηελιωι· Διι δ' Φημεες Φοισομεν αλλον.
- Αγσετε δε Πριαμοφο βιην, Φοφρ' Φορκια ταμνηι 105  
 ΑΦτος, επει Φοι παιδες, Φυπερφιαλοι και απιθτοι·  
 Μη τις Φυπερβασιηι Διος Φορκια δηλησηται. 107
- Φως εφαθ'· οι δ' εχαρησαν ΑχαιοΦοι τε ΤροΦες τε, 111  
 Φελπομενοι παΦσεσθαι οιδσυΦροο πολεμοΦο.  
 Και ρ' ΦιπποΦς μεν ερυκσαν επι στιχας, εκ δ' εβαν αΦτοι,  
 Τευχεα τ' εκσεδυΦοντο, τα μεν κατεθεντ' επι γαιηι  
 Πλησιον αλληλων, ολιγη δ' ην αμφις αροΦρα. 115
- Φεκτωρ δε προτι Φαστυ δυω κηρυκας επεμπεν  
 Καρπαλιμως, Φαρνας τε φερεεν, Πριαμον τε καλεσσαι.  
 ΑΦταρ Φο Ταλθυβιον προΦιΦεε κρεΦων Αγαμεμωνων  
 ΝαΦας επι γλαφυρας ιμεναι, και Φαρν' εκελεΦεν  
 Φοισεμεναι· Φο δ' αρ' ουκ απιθησ' Αγαμεμονοι διΦωι. 120
- Φιρις δ' αΦθ' Ελενηι λεΦκωλενωι ανγγελος ηλθεν,  
 Φειδομενη γαλαΦωι, ΑντηνοριδαΦο δαμαρτι,  
 Την Αντηνοριδης εσχε κρεΦων ΦελικαΦων,  
 ΛαΦοδικην, ΠριαμοΦο θυγατρων Φειδος αριστην.
- Την δ' Φευρ' εν μεγαρωι· Φη δε μεγαν Φιστον Φυφαινεν, 125  
 Διπλακα, μαρμαρεην· πολυας δ' ενεπασσεν αΦεθλοΦς  
 ΤροΦων θ' ιπποδαμων, και ΑχαιοΦων χαλκοχιτωνων,  
 ΦοΦς Φεθεν Φεινεκ' επασχον Φυπ' ΑρεΦος παλαμαΦων.  
 ΑνχοΦο δ' Φισταμενη προσεφη ποδας ωκυα Φιρις·
- Δευρ' ιθι, νυμφα φιλη, Φινα θεσκελα Φεργα Φιδηαι 130  
 ΤροΦων θ' ιπποδαμων, και ΑχαιοΦων χαλκοχιτωνων·  
 Φοι πριν επ' αλληλοισ' εφερον πολυδακρυν ΑρεΦα·  
 Εν πεδιωι, ολοΦοΦο λιλαιΦομενοι πολεμοΦο·  
 Φοι δη νυν Φεαται σιγηι, πολεμος δε πεπαΦται,  
 Ασπισι κεκλιμενοι, παρα δ' ενχρεα μακρα πεπηγηεν. 135
- ΑΦταρ Αλεξανδρος και ΑρεΦιφιλος ΜενελαΦος  
 Μακρηισ' ενχειηισι μαχησονται περι σεΦο·  
 Τωι δε κε νικησαντι φιλη κεκλησε' Φακοιτις.  
 Φως Φειποντσα θεα γλυκυν Φιμερον ενβαλε θυΦμωι  
 Ανδρος τε προτεροο, και Φαστυος, ηδε τοκεΦων. 140

Αφτικά δ' αργεννησίσι καλυπτσαμηνή φοβονησίσι  
 φορμαίετ' εκ θαλαμοφο, τέρην κατά δακρυ χεφοντσα·

Ουκ οίη, φαμα τηγχε και αμφιπολοι δυ' φεποντο. 143

Αιτσα δ' επειτ' εφικανον φοθι σκαιφαι πυλαι ησαν. 145

Φοι δ' αμφι Πριαμον, και Πανθοφον, ηδε θυμοιτην,  
 λαμπον τε, κλυτιον θ', Ικεταφονα τ', οδσον Αρεφος,

Ουκαλεγων τε και Αντηνωρ, πεπνυμενω αμφω,

φηατο δημογεροντες επι σκαιφησίσι πυλησίσι,

Γηραι δη πολεμοφο πεπαφμενοι· αλλ' αγορεφται 150

Εσθλοι, τεττινγέσι φεφοικοτες, φοιτε καθ' υλφην

Δενδρε' εφεδσομενοι φοπα λειριοεντσαν φιφεντιν·

Τοιοι αρα Τροφων φηγητορες φεντ' επι πυργωι.

Φοι δ' φως ων φειδον φελενην επι πυργον ιοντσαν,

φηκα προς αλληλοφς φεπεα πετεροεντ' αγορεφον· 155

Ου νεμεσις, Τροφας και φευκνημιδας Αχαιφοφς

Τοιηδ' αμφι γυναικι πολυν χρονον αλγεα πασχεεν·

Αινωσ αθανατησίσι θεησ' εις ωπα φεφοικεν.

Αλλα και φως, τοιη περ εοντσα', εν ναφσι νεεσθω,

Μηδ' φημιν τεκεεσι τ' οπισσω πημα λιποιτο. 160

Φως αρ' εφαν· Πριαμος δ' φελενην εκαλεσσατο φωνηι·

Δευρο παροιθ' ελθοντσα, φιλον τεκος, φιδσε' εμεφο,

φοφρα φιδηις προτερον τε ποσιν, πηοφς τε, φιλοφς τε·

Ουτι μοι αιτιη εσσι, θεοι νυ μοι αιτιοι εντιν,

Φοι μοι εφορμησαν πολεμον πολυδακρυν Αχαιφων· 165

Φως μοι και τονδ' ανδρα πελωριον εκσονομηνηις,

φοστις φοδ' εστιν Αχαιφος ανηρ ηυς τε μεγας τε.

Ητοι μεν κεφαλη και μειδσονες αλλοι εαντιν·

Καλον δ' φοφτω εγων ου πω φιδον οφθαλμοισιν,

Ουδ' φοφτω γεραρον· βασιλεφι γαρ ανδρι φεφοικεν. 170

Τον δ' φελενη μυφθοισιν αμειβετο διφα γυναικων·

Αιδοιος τε μοι εσσι, φιλε φεκυρε, οδδαινος τε·

Φως μοι οφελλέ φαδεεν θανατος κακος, φοποτε δευρο

φυιι σωι φεπομην, θαλαμον γνωτοφς τε λιποντσα,

Παιδα τε τηλυγετην, και φομηλικιην ερατεινην. 175

Αλλα ταγ' ουκ εγεγοντο· το και κλαφοντσα τετηκα.

- Τοῦτο δὲ τοὶ φέρω, φο μ' ἀνείρεαι ἢδε μεταλλαῖς·  
 φοῦτος γ' Ἀτρεΐδης, εὐρυκρέων Ἀγαμέμνων,  
 Ἀμφοτέρων, βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής·  
 Δαφνὴ αὖτ' ἐμὸς ἐσκε κυνωπίδος, εἰ ποτ' ἐπὶ γέ. 180  
 Φῶς φάτο· τὸν δ' φο γέρον ἠγάσσατ', ἐφώνησεν τε·  
 ὦ μακάρ Ἀτρεΐδη, μοιρηγεγές, ὀλβιοδαίμων!  
 Ἡ ρα νῦ τοὶ πολλοὶ δεδμηάτο κοῦροι Ἀχαιῶν.  
 Ἡδὴ καὶ Φρυγίην εἰσηλυθὸν ἀμπελοέντσαν,  
 Ἐνθ' ἐΐδον πλειστοῦς Φρυγίας, ἀνεράς αἰφολοπῶλος, 185  
 Λαφοῦς Ὀτρεῦος καὶ Μυθόνος ἀντιθεοῦο,  
 φοὶ ρα ποτ' ἐστραταῖοντο παρ' φοχθὰς Σανγαρίοφο.  
 Καὶ γὰρ ἐγὼν ἐπικουρός ἐων μετὰ τοῖσιν ἐλεχθῆν. 188  
 Ἀλλ' οὐδ' φοὶ τοσοὶ ἦσαν, φοσοὶ φελικῶπες Ἀχαιοὶ. 190  
 Δεῦτερον αὖθ', Ὀδυσσεῦα ἰδὼν, ἐρέειν' φο γεραῦος·  
 φεῖπ' ἀγε μοὶ καὶ τόνδε, φίλον τέκος, φοστὶς φοδ' ἐστίν·  
 Μείων μὲν κεφαλὴν Ἀγαμέμνονος Ἀτρεΐδαφο,  
 Εὐρυτέρος δ' ὠμοῖσιν ἰδε στερνοῖσι ἰδέσθαι.  
 Τευχέα μὲν φοὶ κείται ἐπὶ χθονὶ πολυβοτείρη, 195  
 Ἄφτος δὲ, κτίλος φῶς, ἐπιπῶλεεται στίχας ἀνδρῶν.  
 Τὸν δ' ἠμειβετ' ἐπειθ' Ἐλένη, Δίος ἐκγεγαυῖα· 199  
 φοῦτος δ' αὖ Λαφερτιάδης, πολυμητὶς φοδυσσεῦς, 200  
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 φεῖδῶς παντοῖοῦς τε δολοῦς καὶ μῆδεα πυκνά.  
 Τὴν δ' αὖτ' Ἀττηνῶρ πεπνυμένος ἀντίον ἠυῖδα·  
 ὦ γυναι, ἠ μάλα τοῦτο φεπος νημερτές ἐφείπες.  
 Ἡδὴ γὰρ καὶ δευρο ποτ' ἠλυθε δίφος φοδυσσεῦς, 205  
 Σεφ' φενεκ' ἀγγελίης, γσὺν Ἀρεΐφιλιῶι Μενελαῶι.  
 Τοῦς δ' ἐγὼ ἐχσείνισσα, καὶ ἐν μεγαροῖς ἐφίλησα·  
 Ἀμφοτέρων δὲ φυφῆν ἐδάην καὶ μῆδεα πυκνά.  
 Ἀλλ' φοτε δὴ Τροφῆσιν ἐν ἀγρομένοισιν ἐμιχθῆν,  
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 Ἀλλ' φοτε δὴ μυφθοῦς καὶ μῆδεα παντσίιν φυφαινον,  
 Ἡτοὶ μὲν Μενελαῦος ἐπιτροχαδὴν ἀγορεφεν,  
 Πάφρα μὲν, ἀλλὰ μάλα λιγυῶς, ἐπεὶ οὐ πολυμυφθός. 214

Ἀλλ' ὅτε δὴ πολυμητις ἀναφικσειεν Φοδύσσεϋς, 216

Στάσκειν, Φυπαὶ δὲ Φιδεσκε κατὰ χθονὸς ὀπμάτα πηγσάνε,

Σκηπτρον δ' οὐτ' ὀπίσω, οὔτε προπρηνεσ, ἐνώμα,

Ἀλλ' ἀστεμφεσ Φεχεσκειν, ἀΦιδρῖι φωτὶ ΦεΦοικωσ· 219

Ἀλλ' ὅτε δὴ Φοπα τε μεγαλήν ἐκ στήθεοσ ΦιΦεεν, 221

Καὶ Φεπεα νιφαδεσι ΦεΦοικοτα χεῖμερηισιν,

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Τὸ τρίτον ἀϕτ', Αἰάντα Φιδῶν, ἐρεῖν' Φο γεραΦοσ· 225

Τὶσ τ' ἀρ' Φοδ' ἀλλοσ ἈχαιΦοσ ἀνηρ ηυσ τε μεγασ τε,

ἘκσΦοχοσ Ἀργεῖϋων κεφαλὴν ἠδ' ἐυρυασ ὤμοϋσ;

Τὸν δ' Φελενη τανυπεπλοσ ἀμειβετο, διΦα γυναικῶν·

Φοϕτοσ δ' Αἰϋανσ ἐστὶ πελωρῖοσ, Φερκοσ Ἀχαιϋων·

Ἰδομενεϋσ δ' Φετερῶθεν ἐνὶ Κρητεσι, θεοσ Φωσ, 230

Φεστηκ'· ἀμφὶ δὲ μῖν Κρητῶν ἀγοὶ ἀγερεθονταὶ.

Πόλλακὶ μῖν χσεινίσσεν Ἀρεϋϋιϋιλοσ Μενελαϋοσ

Φοικῶ ἐν Φημετερω, Φοποτε Κρητηθεν Φικοῖτο.

Νυν δ' ἀλλοϋσ μὲν παντασ Φορω Φελικῶπασ Ἀχαιϋοϋσ. 234

Δοῖω δ' οὐ δύναμαι Φιδεεεν κοσμητορε λαϋων, 236

Καστορα θ' ἰπποδαμον, καὶ πυγσ ἀγαθον Πολυδευκεα,

Ἀϋτοκασιγνητω, τῶ μοὶ μῖα γηνατο μητηρ.

Ἡ' οὐχ ἐσπεσθὴν Λακεδαίμονοσ ἐκσ ἐρατεινησ;

Ἡ δευρο μὲν Φεποντο ναϋεσ' ἐνὶ ποντοποροισιν, 240

Νυν δ' ἀϋτ' οὐκ ἐθελοντι μαχὴν καταδύϋμεναι ἀνδρῶν,

Ἀισχέα δεδδιότεσ καὶ ονειδεα πολλ', Φα μοὶ ἐστιν;

Φωσ φατο· τοϋσ δ' ἠδὴ κατεχεν φυσιδσαϋοσ αἶα. 243

Κηρυκεσ δ' ἀνα Φαστυ θεῶν φερῶν Φορκῖα πίθτα, 245

Φαρνε δύω, καὶ Φοῖνον Φευφρονα, καρπον ἀροϋρησ,

Ἀσκῶ ἐν αἰγείω· φερε δὲ κρητηρα φαϋεινον

Κηρυκσ Ἰδαῖοσ, ἠδε χρυσεια κυπελλα·

Ὀτρυνεν δὲ γεροντα παρϋίσταμενοσ Φεπεεσιν·

Ὀρσεο, Λαϋομεδοντιαδὴ· καλεοντιν ἀρίστοι 250

Τροϋων θ' ἰπποδαμῶν, καὶ Ἀχαιϋων χαλκοχίτωνων,

Ἐσ πεδῖον καταβῆναι, Φιν' Φορκῖα πίθτα ταμηται·

Ἀϋταρ Ἀλεξανδροσ καὶ Ἀρεϋϋιϋιλοσ Μενελαϋοσ

Μακρησ' ἐνχειησι μαχησοντ' ἀμφὶ γυναικῖ·

- Τωι δε νικησαντι γυνη και κτημαθ' εποιτο· 255  
 Φοι δ' αλλοι, φιλοτητα και Φορκια πιθτα ταμοντες,  
 Ναιοιμεν ΤροΦιην εριβαλακα· τοι δε νεωνται  
 Αργος ες Φιπποβοτον και ΑχαιΦιδα καλλιγυναικα.  
 Φως φατο· ριγησεν δ' Φο γερων, εκελεσε δ' ΦεταιροΦς  
 ΦιπποΦς δσευγνυμεναι· τοι δ' Φοτραλεως επιθοντο. 260  
 Αν δ' αρ' εβη Πριαμος, κατα δ' Φηνι' ετεινεν οπισσω·  
 Παρ δε Φοι Αντηνωρ περικαλλε' εβησατο διφρον.  
 Τω δε δια ΣκαιΦων πεδιονδ' Φεχον ωκυας ΦιπποΦς.  
 Αλλ' Φοτε δη ρ' εΦικοντο μετα ΤροΦας και ΑχαιΦοΦς,  
 Εκς Φιππων αποβαντες επι χθονα πολυβοτειραν, 265  
 Ες μεσσον ΤροΦων και ΑχαιΦων εστιχαιοντο.  
 Ωρνυτο δ' αΦτικ' επειτα Φανακς ανδρων Αγαμεμνων,  
 Αν δ' ΦοδυσεΦς πολυμητις· αταρ κηρυκες αγαΦοι  
 Φορκια πιθτα θεων γσυναγον, κρητηρι δε Φοινον·  
 Μισγον· αταρ βασιλεΦσιν Φυδωρ επι χειρας εχεΦον· 270  
 ΑτρεΦιδης δε Φερυσσαμενος χειρεσι μαχαιραν,  
 Φη Φοι παρ χσιφεος μεγα κουλεον αιΦεν αΦορτο,  
 Φαρνων εκ κεφαλεων ταμνε τριχας· αΦταρ επειτα  
 Κηρυκες ΤροΦων και ΑχαιΦων νημαν αριστοις.  
 Τοισιν δ' ΑτρεΦιδης μεγαλ' ευχετο, χειρας ανασχων· 275  
 ΔσεΦ πατερ, Ιδηθεν μεδεων, κυΦδιστε, μεγαιστε,  
 Ηελιος θ', ος παντ' εφοραις, και παντ' επακοΦεις,  
 Και Ποταμοι, και Γαια, και Φοι Φυπενερθε καμοντας  
 ΑνθρωποΦς τιΦνυσθ', Φοστις κ' επιΦορκον ομοσση,  
 Φυμεες μαρτυροι εστε, φυλασσετε δ' Φορκια πιθτα· 280  
 Ει μεν κεν ΜενελαΦον Αλεξανδρος καταπεφνηι,  
 ΑΦτος επειθ' Ελενην Φεχετω και κτηματα παντα,  
 Φημεες δ' εν ναΦεσι νεωμεθα ποντοποροισιν·  
 Ει δε κ' Αλεξανδρον κτεινηι χσανθος ΜενελαΦος,  
 ΤροΦας επειθ' Ελενην και κτηματα παντ' αποδωναι. 285  
 Η, και επι στομαχοΦς Φαρνων ταμε νηλει χαλκωι· 292  
 Και τοΦς μεν κατεθηκεν επι χθονος ασπαιροντας,  
 Φοινον δ' εκ κρητηρος αφυσσαμενοι δεπαεσιν 295  
 ΕκχεΦον, ηδ' ευχοντο θεοισ' αιΦειγενετησιν·  
 Φωδε δε τις Φειπεσκεν ΑχαιΦων τε ΤροΦων τε·

ΔσεϜ κυϜδιστε, μεγαιστε, και αθανατοι θεοι αλλοι,  
 Ϝοποτεροι προτεροι Ϝυπερ Ϝορκια πημηνειαν,  
 Ϝωδε σϜ' ενκεφαλος χαμαδισ ρεϜοι, Ϝως Ϝοδε Ϝοινος, 300  
 ΑϜτων, και τεκεων· Ϝαλοχοι δ' αλλοισι μιγειεν.

Ϝως εϜαν· ουδ' αρα πω σϜιν επεκραϜαινε ΚρονηϜων.  
 Τοισι δε Δαρδανιδης Πριαμος μετα μυϜθον εϜειπεν·  
 Κεκλυτε μεο, ΤροϜες, και Ϝευκημιδες ΑχαιϜοι·  
 Ητοι εγων ειμι προτι ϜιλϜιον ανεμοεντσαν 305  
 Απς, επει ου πω τλησομ' εν οϜθαλμοισιν Ϝορασθαι  
 Μαρναμενον Ϝιλον Ϝυιον ΑρεϜιϜιλωι ΜενελαϜωι.  
 ΔσεϜς μεν ποο τογε Ϝοιδε και αθανατοι θεοι αλλοι,  
 Ϝοποτερωι θανατοϜο τελος πεπρωμενον εστιν.

Η ρα, και ες διϜρον Ϝαρνας θετο ϜεισϜοθεος Ϝως· 310  
 Αν δ' αρ' εβαιν' αϜτος, κατα δ' Ϝηνι' ετεινεν οπισσω·  
 Παρ δε Ϝοι Αντηνωρ περικαλλε' εβησατο διϜρον·  
 Τω μεν αρ' απσοροϜοι προτι ϜιλϜιον απονεοντο.  
 Ϝεκτωρ δε ΠριαμοϜο παις και διϜος ϜοδυσσεϜς,  
 Χωρον μεν πρωτον διεμετρεον, αϜταρ επειτα 315  
 ΚληροϜς εν κυνεη χαλκηρει επαλλον Ϝελοντες,  
 Ϝοποτερος δη προσθεν αφειη χαλκεον ενχος,  
 ΛαϜοι δ' ηρησαντο, θεοισι δε χειρας ανεσχον·  
 Ϝωδε δε τις Ϝειπεσκεν ΑχαιϜων τε ΤροϜων τε.

ΔσεϜ πατερ, Ιδηθεν μεδεων, κυϜδιστε, μεγαιστε, 320  
 Ϝοποτερος ταδε Ϝεργα μετ' αμϜοτεροισιν εθηκεν,  
 Τον δος αποϜθιμενον δυϜναι δομον ΑϜιδος εισω,  
 Ϝημιν δ' αϜ Ϝιλοτητα και Ϝορκια πιθτα γενεσθαι.

Ϝως αρ' εϜαν· παλλεν δε μεγας κορυθαιϜολος Ϝεκτωρ,  
 Απς Ϝοραων· Παριος δε θεϜως εκ κληρος οροϜσεν. 325  
 Ϝοι μεν επειθ' ιδσοντο κατα στιχας, Ϝηχι Ϝεκαστωι  
 Ϝιπποι αϜερσιποδες και ποικιλα τευχε' εκειτο.  
 ΑϜταρ Ϝογ' αμϜ' ωμοισιν εδυϜσατο τευχεα καλα  
 ΔιϜος Αλεξανδρος, Ϝελενης ποσις ηυκομοϜο.

Κνημιδας μεν πρωτα περι κνημησιν εθηκεν 330  
 Καλας, αργυρειοισιν επισϜυριοισ' αραρυιας·  
 ΔεϜτερον αϜ θωρηκα περι στηθεσσιν εδυϜνεν

Φοφο κασιγνητοφο ΛυκαΦονος· ηρμοσε δ' αφτωι·  
 Αμφι δ' αρ' ωμοισιν βαλετο χσιφος αργυροφηλον,  
 Χαλκειον· αφταρ επειτα σακος μεγα τε στιβαρον τε· 335  
 Κρατι δ' επ' ιφθιμωι κυνην Φευτυχτον εθηκεν,  
 Φιππουριν· οδεινον δε λοφος καθυπερθεν ενευεν·  
 Φελλετο δ' αλκιμον ενχος, φο φοι παλαμηφιν αρηρεεν.  
 Φως δ' αφτως ΜενελαΦος ΑρεΦιος εντε' εδυΦεν.  
 Φοι δ' επει ων Φεκατερθεν φομιλφοφο θωρηχθησαν, 340  
 Ες μεσσον ΤροΦων και ΑχαιΦων εστιχαιοντο,  
 Δδεινον δερκομενοι· θαμβος δ' Φεχεν εισφοραοντας· 342  
 Και ρ' ενγυς στητην διαμετρητωι ενι χωρωι, 344  
 Σειοντ' ενχειας, αλληλοισιν κοπεοντε. 345  
 Προσθε δ' Αλεξανδρος προΦιΦεε δολιχοσκιον ενχος,  
 Και βαλεν ΑτρεΦιδαφο κατ' ασπιδα παντοσε ΦεισΦην,  
 Ουδ' εΦρηγσεν χαλκον, ανεγναμφθη δε φοι αιχμη  
 Ασπιδ' ενι κρατερηι· φο δε δεΦτερος ωρνυτο χαλκωι  
 ΑτρεΦιδης ΜενελαΦος, επευχσαμενος Διι πατρι· 350  
 ΔσεΦ Φανα,δος τιΦσασθ' Φος με προτερος κακα φοργεν,  
 φοφρα τις αν ριγητι και οπισγονων ανθρωπων 353  
 Χσεινοδοχον κακα ρεκσαι, Φος αν φιλοτητα παρασχη.  
 Η ρα, και ανπεπαλων προΦιΦεε δολιχοσκιον ενχος, 355  
 Και βαλε Πριαμιδαφο κατ' ασπιδα παντοσε ΦεισΦην·  
 Δια μεν ασπιδος ηλθε φαΦεινης οβριμον ενχος,  
 Και δια θωρηκος πολυδαιδαλοΦ' ηρηρειδστο·  
 Αντικρυς δε παραι λαπαρην διαμησε χιτωνα  
 Ενχος· φο δ' εκλινθη, και αλεΦσατο κηρα μελαιναν· 360  
 ΑτρεΦιδης δε Φερυσσαμενος χσιφος αργυροφηλον  
 Πληγσεν ανασχομενος κορυθος φαλον· αμφι δ' αρ' αφτωι  
 Τριχθα τε και τετραχθα διατρυφεν εκπεσε χειρος·  
 ΑτρεΦιδης δ' ωιμωγε, Φιδων εις ουρανον ευρυν·  
 ΔσεΦ πατερ, ουτις σεφο θεων ολοΦωτερος αλλος· 365  
 Η τ' εφαμην τιΦσασθαι Αλεξανδρον κακοτητος·  
 Νυν δε μοι εν χειρεσ' εΦαγη χσιφος· εκ δε μοι ενχος  
 ΗΦιχθη παλαμηφι Φετωσιον, ουδ' εβαλον μιν.  
 Η, και επαΦικσανς κορυθος λαβεν Φιπποδασειης,

Φέλκε δ' ἐπιστρεφσας μεθ' εὐκνημιδάς Ἀχαιοφόος· 370

Ἀνχε δὲ μιν πολυκεστός Φιμάνς Φαπαλήν Φυπο δειρήν,  
Φος Φοι Φυπ' ἀνθρεωνός ΦοχεΨε τετατο τρυφαλείης.

Καί νυ κεν ἐΦερύσεν τε, καί ἀσπετον Φηράτο κυΨδος,

Εἰ μὴ ἀρ' Φοκσύ νοήσε Δίος θυγατῆρ Ἀφροδίτη,

Φη Φοι Φρηγσεν Φιμαντα βόΦος Φίφι κταμένοΦο· 375

Κνή δὲ τρυφαλεία Φαμ' Φεσπετο χεῖρι παχυίη.

Τὴν μὲν ἐπειθ' ἤρωσ μεθ' εὐκνημιδάς Ἀχαιοφόος

Φιπτσ' ἐπιδίνεΨσας, κομίσαν δ' ἐρήρες Φεταιροί.

ἈΨταρ Φογ' ἀπς ἐποροΨσε κατακταμέναι μενεαίνων

Ἐνχει χαλκείωι· τὸν δ' ἐκΨφάρπακσ' Ἀφροδίτη 380

ΦεΨα μάλ', Φωστε θεός· ἐκαλυπτσε δ' ἀρ' ἠερί πολλή,

Κατ' δ' Φεσσ' ἐν θαλαμῶι, Φευώδει, κηώντι.

ἈΨτη δ' ἀΨθ' Ἐλένην καλέοντσ' ἰε· τὴν δ' ἐκίχανεν

Πυργῶι ἐφ' ὑψηλῶι· περὶ δὲ ΤροΨίδες Φαλίς ἦσαν·

Χεῖρι δὲ νεκταρεοο ΦεανοΨ' ἐτίνακσε λαβόντσα· 385

ΓραΨι δὲ μιν ΦεΨικυία παλαιγενεὶ προΨεΨεῖπεν

Εἰροκομῶι, Φη Φοι Δακεδαίμονι ναιεταοντση

Ἡσκεεν εἰρία καλά, μάλιστα δὲ μιν φίλεεσκεν·

Τῆι μιν ΦεΨδαμένη προΨεΨωνεε διΨ' Ἀφροδίτη·

Δευρ' ἰθ'· Ἀλεξανδρός σε καλεῖ Φοικόνδε νεεσθαί· 390

Κείνος Φογ' ἐν θαλαμῶι καὶ δινωτοῖσι λεχεσσί,

Καλλεῖ τε στίλβων καὶ Φεσμάσιν, οὐδὲ κε Φαιῆς

Ἀνδρὶ μαχησάμενον τονγ' ἐλθεμεν, ἀλλὰ χορονδε

Ἐρχεσθ', ἠε χοροΦο νεΨον ληγοντα καθιδέσεν.

Φως φατο· τῆι δ' ἀρα θυΨμον ἐνι στήθεσσί, ορίεν· 395

Βῆ δὲ κατασχομένη Φεανῶι ἀργῆτι φαΨεινῶι, 419

Σιγῆι· παντσας δὲ ΤροΨιδάς λαθεν· ἠρχε δὲ δαίμων. 420

Φαί δ' Φοτ' ἈλεξανδροΦο δομον περικαλλέ' Φικόντο,

Ἀμφιπολοὶ μὲν ἐπειτα θοΨως ἐπὶ Φεργ' ἐτραποντο,

Φῆ δ' εἰς ΦυΨσοροΦον θαλαμὸν κίε διΨα γυναικῶν.

Τῆι δ' ἀρα διΨρον Φελόντσα φίλομειδῆς Ἀφροδίτη

Ἀντί' ἈλεξανδροΦο θεα κατέθηκε Φεροντσα· 425

Ἐνθα καθιδσ' Φελένη, κοΨρη Δίος αἰγιΦοχοΦο,

Ὅσσε παλιν κλιναντσα· ποσί,ν δ' ἠνίπαπε μύΨθῶι·



- Ηλυθες εκ πολεμοϜ · Ϝως ωφελες αϜτοϑ' ολεσθαι,  
 Ανδρι δαμενς κρατερωι, Ϝος εμος προτερος ποσις ηεν.
- Η μεν δη πριν γ' ευχε' ΑρεϜιφιλοο ΜενελαϜοο 430  
 Σηι τε βιηι, και χερσι, και ενχει, φερτερος εεναι·  
 Αλλ' ιθι νυν προκαλεσσαι ΑρεϜιφιλον ΜενελαϜον  
 ΕκσαϜτις μαχεσασθαι εναντιον· αλλα σ' εγωγε  
 ΠαϜσασθαι κελομαι, μηδε χσανθωι ΜενελαϜωι  
 Αντιβιον πολεμον πολεμιδσεμεν, ηδε μαχεσθαι 435  
 Αφραδεως, μη πως ταχ' Ϝυπ' αϜτοϜο δορϜι δαμειης.
- Την δε Παρις μυθοισιν αμειβομενος προσεϜειπεν·  
 Μη με, γυναι, χαλεποισιν ονειδεσι θυϜμον ενισπε.  
 Νυν μεν γαρ ΜενελαϜος ενικησε γσυν Αθηνηι·  
 Κεινον δ' αϜτις εγω· παρα γαρ θεοι εντι και Ϝημιν. 440  
 Αλλ' αγε δη φιλοτητι τραπειομεν ευνηθεντε·  
 Ου γαρ πω ποτε μ' Ϝωδε φρενας ερος αμφεκαλυπτσεν,  
 Ουδ' Ϝοτε σε προτερον Λακεδαιμονος εκς ερατεινης  
 ΕπλεϜον Ϝαρπακσανς εν ποντοποροισι ναϜεσιν,  
 Νησωι δ' εν Κραναηι εμιγην φιλοτητι και ευνηι, 445  
 Ϝως σεϜο νυν εραμαι, και με γλυκυς Ϝιμερος Ϝαιρει.
- Η Ϝα, και ηρχε λεχοσδε κιων, Ϝαμα δ' Ϝεσπεϑ' ακοιτις·  
 Τω μεν αρ' εν τρητοιισι κατευνασθην λεχεεσιν.  
 ΑτρεϜιδης δ' αν ϜομιλϜον εφοιταε, θηρι ϜεϜοικως,  
 Ει ποϜ' εσαθρησειεν Αλεκσανδρον θεοϜειδεα. 450  
 Αλλ' ουτις δυνατο ΤροϜων κλητων τ' επικουρων  
 Δεικσαι Αλεκσανδρον τοτ' ΑρεϜιφιλωι ΜενελαϜωι. 452

**NOTES.**



# NOTES ON THE FIRST BOOK.

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## ARGUMENT.

### THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND AGAMEMNON.

DURING the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chrysēis and Brisēis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysēis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Brisēis, the prize of Achilles, out of revenge for the loss of his own captive Chrysēis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

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

*θεὰ.* Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.* 79) "the most excellent of all," *προφειρεστάτη ἀπάσέων*.—*ούλομένην.* The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

*ἣ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκεν.* "Which brought countless sufferings upon the Greeks." Literally, "which placed."—*Ἀχαιοῖς.* In Homer's time there was no general appellation for the Grecian race (the term *Ἕλληνες* being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have *Δαναοί* and *Ἀργεῖοι*.

3-5. *Πολλὰς δ' ἰφθίμους ψυχὰς, κ.τ.λ.* "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.* ii.

398), "*multos Danaúm demittimus Orco.*"—A difference of opinion exists with regard to the meaning of *προΐαψεν* in this line, many commentators translating it "*prematurely, sent.*" This, however, is incorrect. The preposition *πρό* has here in composition the force of "onward," or "forward," and *προΐάπτω* has the literal meaning of "to hurl onward," just as in Latin we have *proturbare, propellere, protrudere*, where *pro* has no reference whatever to time. Compare verse 435 of this book, *προέρισσαν ἑρετμοῖς*, "they urged forward with oars," and also *Apollon. Rhod. i. 386*, where the form *προπροβιαζόμενοι* is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

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

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

6-7. *ἐξ οὗ δὴ, κ.τ.λ.* "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarrelled." The words *ἐξ οὗ* refer back to *προΐαψεν* and *τεῦχε*, and when resolved are equivalent to *ἐκ τοῦ χρόνου δὴ, ἐξ οὗ*. The particle *δὴ*, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, *δὴ τότε χορτάζειν ἔλικας βοῦς, κ.τ.λ.*, "then is the very time to fodder well," &c.—*τὰ πρῶτα*. Wolf distinguishes between *τὰ πρῶτα* and *ταπρῶτα*, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: *τὰ πρῶτα* is here poetic for *πρῶτον*.

8-10. *τίς τ' ἄρ σφωε, κ.τ.λ.* "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins *ἔριδι* in construction with *ξυνέηκε*, but Wolf, with far more propriety, connects it with *μάχεσθαι*, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply *ὥστε* before *μάχεσθαι*, but this is hardly necessary, the infinitive being freely appended to *ξυνέηκε* in order to mark the result.

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

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

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

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

views of the heads of statues from Herculaneum, on which we perceive the fillet.



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

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

17-18. *καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί*. "And ye other well-greaved Greeks." The greave, or *κνημίς* (in Latin *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employed here





and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii. verse 331.)—*ὑμῖν μὲν θεοὶ δοῖεν, κ.τ.λ.* “Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home.” More literally, “and happily to come,” &c. Observe the opposition between *μὲν*, in this part of the sentence, and *δέ* in *παῖδα δέ*. Observe, also, the use of the aorist in *δοῖεν*, *ἐκπέρσαι*, and *ικέσθαι*, to express the speedy occurrence of certain wished-for events.

19–20. *παῖδα δ' ἔμοι λύσαι τε, κ.τ.λ.* “But both release unto me my child, and receive this ransom.” The infinitives *λύσαι* and *δέχεσθαι* are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given *λύσαι τε*, with Heyne. The old reading *λύσατε*, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the arsis, or cæsural pause. Barnes's *λύσασθε* offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads *λύσαιτε* and *δέχεσθε*, to which no material objection can exist, since the optative *λύσαιτε* will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in *δέχεσθε* denies any reluctance in paying the ransom, in case of such release.

*τὰ ἄποινα.* Observe here the force of the demonstrative *τά*, for

ταῦτα, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

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

26-28. Μὴ σε κίχαιω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply ὄρα, others φυλάσσου, before μὴ. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἢ ὕστερον αὖτις ἰόντα. "Or hereafter coming again." Αὖτις, as a reading, is softer and more Ionic than αὖθις.—μὴ νύ τοι οὐ χραίσμη, κ.τ.λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νύ (shortened from νυν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῷ ὄντι, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii. 352, we have τῷ νυ.—σκῆπτρον καὶ στέμμα θεοῖο. By "the sceptre and the fillet of the god" are meant the sceptre and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. Τῆν. "This daughter of thine." Observe the demonstrative force of τῆν, which does not here, however, refer to Chryseis as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her father's

speech.—ἐγὼ. Emphatic, and therefore expressed.—πρὶν μιν καὶ γῆρας ἔπεισιν. “Sooner upon her shall even old age come,” i. e. she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: “*Potius illa con-senescet apud me in servili conditione.*” This clause is often erroneously translated as follows: “before even old age comes upon her.” Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἔπεισιν, that εἶμι, “to go,” &c., has regularly in the present the signification of the future.

ἐν Ἄργεϊ. “In Peloponnesus.” By Ἄργος is here meant, not the city of that name, for this was under the sway of Diomedes, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands the hereditary dominions of Agamemnon.—Ἴσθον ἐποιχομένην. “Plying the loom.” Literally, “going unto the loom.” The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe’s loom, in the very ancient illuminated manuscript of Virgil’s *Æneid*, preserved at Rome in the Vatican library.



καὶ ἐμὸν λέχος ἀντιώσαν. “And preparing my couch.” A euphemism, involving a much grosser idea. Ἀντιώσαν is equivalent here, as the old grammarians correctly explain it, to εὐτρεπίζουσαν, and the phrase λέχος ἀντιᾶν is precisely analogous to λέχος πορσύνειν, in book iii. 411, and *Od.* iii. 403. We must be careful, in this passage, not to translate, as some do, “sharing my couch,” a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. Ἀντιᾶν, with the *genitive* λέχος, would undoubtedly mean “to partake of,” or “share my couch;” but not with the *accusative*, as in the present instance. (*Buttmann, Lexil.* vol. i. p. 10.)

'Αλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement.—σαώτερος ὡς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κε (analogous to *an* in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἔδδισεν δ' ὁ γέρον. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὁ, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking.—ἀκέων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμοι.—παρὰ θῆνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολύφλοισβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlisvéo thalásσης*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle murmur* of the fight?"

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

37-38. Ἀργυρότοξ'. "Bearer of the silver bow," i. e. the bow adorned with silver. So *aureus arcus* (*Virg. Æn.* xi. 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὄς Χρύσην ἀμφιβέβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιβέβηκας equivalent, in effect, to "who hast protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as it were, over this,

his favoured city.—*Χρύσην*. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favour of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

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

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

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

*ἔρεψα*. An erroneous translation of this verb is often given here in

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



Ἢ εἰ δὴ ποτέ τοι, κ.τ.λ. "Or if ever, then (before this), I consumed in honour of thee." We have here what is termed the use of *δὴ* in gradation, when a fresh topic is introduced into a discourse. —*κατά*. An adverb. The same remark applies to it as to *ἐπί* in the previous line. The literal meaning of *κατὰ ἔκηα* is, "I burned completely," or "entirely," i. e. "I consumed." Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—*τόδε μοι κρήνηνον*

ἑέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—*τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ.τ.λ.* "May the Greeks atone by thy arrows for my tears," i. e. by the slaughter which thy arrows shall inflict.—*Δαναοί.* Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term *Δαναοί* is considered by some as equivalent to *γηγενεῖς*. Thus the scholiast on *Æschylus (Prom. 568)* remarks, *οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν.* (Compare *Haupt, Quæst. Æschyl.* ii. 70.)

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

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

*μετὰ δ' ἰὸν ἔηκε.* "And discharged an arrow at them," i. e. at the ships. More literally, "sent an arrow after (i. e. among) them." Clarke supplies *νηας* after *μετά*, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the

arrows of the god, that is, his burning rays.—δεινὴ δὲ κλαγγὴ γένητ', κ.τ.λ. "And fearful was the twang of his silver bow." Observe, in ἀργυρέοιο βιοῖο, the beautiful onomatopœia, or echo of sound to sense.

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

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

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



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

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

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

59–60. Ἀτρεΐδῃ, νῦν ἄμμε, κ.τ.λ. “Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes),” i. e. that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλιμπλαγχθέντας, the use of the passive in a middle sense. The participle is commonly, but erroneously, rendered, “having renewed our wanderings,” or “having

again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb *πάλιν* in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.* vol. i. p. 92.

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

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

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

64-67. *Ὄς κ' εἴποι, ὅτι τόσσον, κ.τ.λ.* "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, "who, *on our asking*

him.”—ὅτι. Equivalent to the later δι’ ὅτι.—ἐχώσατο. The aorist here denotes the having passed into that state which is indicated by the present.

Εἴ τ’ ἄρ’ ὄγ’ ἐύχολῆς, κ.τ.λ. “Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered).” There is, properly, an ellipsis here. The sentence ought to begin as follows: “And let us see whether,” &c.—ὄγ’. Observe the force which the particle γέ imparts to ὄ, namely, “this deity for his part,” i. e. this same deity.—ἐύχολῆς. This genitive, and also ἐκατόμβης, are commonly supposed to be governed by ἔνεκα understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to “in respect of,” “by reason of.” (Compare *Matthiæ*, § 337.)

Αἷ κέν πως ἀρνῶν, κ.τ.λ. “If in any way, after having enjoyed the savour of perfect lambs and goats, he may be willing to ward off destruction for us,” i. e. from us. The particle αἷ here takes the place of the ordinary εἰ, from its implying a latent wish that things may turn out so. Consult *Hartung*, part ii. p. 214.)—τελείων. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.* xii. 5.)—κεν βούλεται. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, βούλεται is the old form for the subjunctive βούληται.—ἀντιάσας.



More literally, "having participated in," "having partaken of." (*Buttmann, Lexil. s. v.*)—ἀπό. Used adverbially, according to Homeric usage.

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

Θεστορίδης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὅς ἦδη τὰ τ' ἰόντα, κ.τ.λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," i. e. the present, future, and past. Observe the peculiar demonstrative force in τὰ as connected with ἰόντα and ἔσσόμενα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be."

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

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

74-79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἐρέω. "Will declare

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

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

μέγα. "With powerful sway."—καὶ οἱ πείθονται Ἀχαιοί. "And him the Greeks obey." We have here what grammarians call a parataxis, the personal pronoun οἱ taking the place of the relative ὃς, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savours of the simplicity of the early language, when the relative was not as yet generally employed. With later writers,<sup>1</sup> however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

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

εἶπερ γὰρ τε χόλον γε, κ.τ.λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have

fulfilled (its dictates).” The particle ὄφρα with the aorist of the subjunctive is here equivalent to *donec* in the Latin with the *futurum exactum*. (*Nägelsbach, ad loc.*)—χόλον. By χόλος is meant an outburst of passion, open resentment; by κότος, on the other hand, a feeling of secret anger, long harboured in the breast. Compare the *Etym. Gud.* χόλος δὲ οἶονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.—ἀλλά γε. We have given this reading, with Heyne. More recent editors have ἀλλά τε.

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

85-88. *Θαρσήσας μάλα.* “Having taken courage fully.”—εἰπέ θεοπρόπιον, κ.τ.λ. “Explain the heavenly sign, what thou knowest (it to be).” The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to θεοπρόπιον the meaning assigned to it by Buttmann, who derives the word from θεός, and πρέπω in the sense of σημαίνω. According to this writer,



therefore, the old expression *θεὸς πρόπει* means, "a god sends a sign." The sign sent was called *θεοπρόπιον*, and the interpreter of it *θεοπρόπος*. (*Buttmann, Lexil.* vol. i. p. 19.)

*οὐ μὰ γὰρ Ἀπόλλωνα*. "No! for by Apollo." The particle *οὐ* makes here, in fact, a double, that is, a stronger negation with *οὐτις* in verse 88.—*ῥτε*. "And unto whom." To be construed with *εὐχόμενος*. *θεοπροπίας ἀναφαίνεις*, "Revealest his heavenly signs," i. e. explainest their import. The term *θεοπροπία* is the same in effect as *θεοπρόπιον*.—*ἐμεῦ ζῶντος, κ.τ.λ.* "While I live and see on earth," i. e. live and enjoy the blessing of sight. Compare the Attic *ζῶν καὶ βλέπων*, and the Latin *vivus vidensque*.

89-91. *παρά*. "At."—*βαρείας χειρᾶς ἐποίσει*. "Shall lay heavy hands," i. e. the hands of violence.—*οὐδ' ἦν εἶπης*. "Not even though thou mention," i. e. not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, *οὐδ' Ἀγαμέμνων, ἦν ἄρα τοῦτον εἶπης*.—*ὃς νῦν πολλὸν ἄριστος, κ.τ.λ.* "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render *εὔχεται εἶναι*, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.* p. 449, B.) by *ἐπαγγέλλεται*, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—*πολλόν*. Equivalent to *πολύ*, or the Latin *multo, longe*.

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

*οὐδ' ἀπέλυσε θυγάτρα*. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—*τοῦνεκ' ἄρ'*. "On this account, namely," i. e. on this very account. The particle *ἄρα* is here explanatory, and serves, as it were, to recapitulate what has gone before. (*Nügelsbach, Excursus*, § 3.)

97-100. *οὐδ' ὄγε πρίν, κ.τ.λ.* "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of *πρίν* in order to impart additional

force to the expression; literally, "sooner, sooner at least;" and observe also the force of *γε* with the second *πρίν*, more freely, "before that, at all events."—*χεῖρας*. Markland conjectured *Κῆρας*, but *χεῖρας* is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the *Odyssey* (xxii. 316), *κακῶν ἄπο χεῖρας ἔχεσθαι*.

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

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

101-105. *ἦτοι ὄγ' ὧς εἰπὼν*. "This one, indeed, having thus spoken." The particle *ὧς* (observe the accent) is here again put for *οὕτως*.—*τοῖσι*. Consult note on verse 58.—*μένεος δὲ μέγα φρένες, κ.τ.λ.* "And his diaphragm, black all around, was greatly filled with anger." By *φρένες* is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the *φρένες* are properly said to be *μέλαιναι*.—*ὄσσε δὲ οἱ πυρι, κ.τ.λ.* "And his two eyes resembled blazing fire." Literally, "the two eyes for him."—*κάκ' ὀσσόμενος*. "Sternly regarding." The verb *ὄσσομαι* has also the meaning of foreseeing, together with that of prognosticating and foreboding. Hence Buttman remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless *ὄσσεσθαι* is chosen as the more expressive word, to show that Agamemnon's look threatened and foreboded evil. (*Lexil. s. v.*)

106-108. *μάντι κακῶν*. "Prophet of ills." Compare the explanation of Eustathius: *ὁ κακὰ μαντευόμενος*.—*τὸ κρήγυον*. "That which was pleasing." The primitive meaning of this term approximates, perhaps, more closely to "good," "useful." We have given "pleasing," however, as more in accordance with the spirit of the passage.—



*αἰεὶ τοὶ τὰ κάκ' ἐστὶ, κ.τ.λ.* “Ever are the things that are evil dear in mind unto thee to predict,” i. e. ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, “ever unto thee is it dear in mind to predict the things that are evil.” According to this latter view, *φίλα* is here for *φίλον*. (Consult *Nägelsbach, ad loc.*)—*τὰ κάκ'*. Observe the demonstrative force of *τά*. More literally, “those things (that are) evil.”

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

109–115. *θεοπροπέων*. “Revealing signs from on high,” i. e. pretending to reveal them. Consult note on verse 85.—*ὡς δῆ*. “How that, forsooth.” The particle *δή* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσήδος*. “Of the damsel Chryseis,” i. e. offered for her.—*ἐπεὶ πολὺ βούλομαι, κ.τ.λ.* “Since much do I wish to have herself at my home.” *Αὐτήν* is here put in opposition to *ἄποινα*, and answers to the Latin *ipsam*, not *eam*.—*καὶ γάρ ῥα, κ.τ.λ.* “For in very truth I prefer her even to Clytemnestra, my wedded wife.” The particle *καί* must be joined in construction with the proper name.—*προβέβουλα*. Observe the force of the perfect here. Literally, “I have preferred, and I continue to prefer.”—*κουριδίης*. The Homeric adjective *κουριδίης* does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—*Buttmann, Lexil. s. v.*)

*ἐπεὶ οὐ ἔθεν, κ.τ.λ.* “Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments,” i. e. or in any accomplishments.—*ἔθεν*. The accentuation of this pronoun in the greater number of editions is erroneously given as *ἔθεν*. The law is correctly laid down by Spitzner: “*Si personæ tertiæ pronomina ἔο, εὔ, ἔθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, inclinatur.*” In the present instance, therefore, since *ἔθεν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

*δέμας*. By *δέμας* appears to be here meant, in strictness, the development of the frame; by *φνῆ*, on the other hand, the symmetry, or proportion of the different parts to one another, the natural air

or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung,*" meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses.*" (*Usteri, Wolf Vorles*, vol. i. p. 87.)—οὐτ' ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again."—ἔργα. By ἔργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. ἀλλὰ καὶ ὧς. "And yet even thus," i. e. even though the case stand thus, and she be so beautiful and accomplished.—ἑθέλω. "I am willing."—πάλιν. "Back," i. e. to her father. Consult note on verse 59.—τόγ'. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἦ, has frequently the force of βούλομαι μᾶλλον, or the Latin *malò*,—αὐτὰρ ἐμοὶ γέρας, κ.τ.λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle αὐτὰρ is poetic, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—ἄφρα. For ἵνα.—οἶος. "Alone." Not to be confounded with οἷος, "such as."

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

122–124. Ἀτρεΐδῃ κύδιστε, κ.τ.λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γάρ τοι, κ.τ.λ. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" i. e. why talk of another prize? for how

shall the host be able now to give thee one? The particle γάρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί που ἴδμεν, κ.τ.λ. "Neither do we at all know of any quantity of presents lying any where in common," i. e. remaining any where undivided. We may supply with πολλά either χρήματα or γέρα. Observe the very delicate use of the particle οὐδέ. Neither, if the Greeks should even deem it right for thee to have another prize, are they now possessed of the means of bestowing one.—τί. Many editors read οὐδ' ἔτι που. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

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

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

127-129. τήνδε θεῶ πρόεσ. "Send on this (maiden) out of reverence toward the god," i. e. and propitiate the god by so doing. Observe the force of πρό in πρόεσ. "Send forward," "send onward to her home." Compare note on verse 3, προΐαψεν.—ἀποτίσομεν. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying τήνδε here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon, without any more particular allusion.

*αἰ* κέ ποθι Ζεὺς δῶσι. . "If Jove, perchance, ever grant (unto us)." Observe the employment here of *αἰ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66.—πόλις Τροίην εὐτείχεον. "The well-walled city, Troy." Not Τροίης, as we find with πτολίεθρον, nor Τροίην of three syllables, as Aristarchus and Herodian maintain. (Consult *Spitzner, ad loc.*)

131–132. μὴ δ' οὔτως, κ.τ.λ. "Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me." The term ἀγαθός is here "clever," or "skilful," not "brave," as it is commonly rendered.—περ. Not to be taken here in the sense of *quamvis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as "*pergrata perque jucunda*," "*per mihi mirum visum est*."—έών. To be taken "*causaliter*."

κλέπτει νόψ. The object of the verb is not named, but may be easily supplied by the mind. The verb κλέπτω here is the same as *furtim occulto*.—παρελεύσει. A metaphor borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133–134. ἦ ἐθέλεις, ὄφρ' αὐτὸς, κ.τ.λ. "Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?" The interrogative meaning of ἦ arises very naturally from its original disjunctive force: "(am I wrong in my surmise), *or* dost thou wish," &c.—ὄφρ' αὐτὸς ἔχης. The construction of ὄφρα with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like ἐθέλω, has excited some surprise on the part of commentators. The truth is, however, that ὄφρα and ἔχης is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὐτως. A difference of opinion exists with regard to the proper form of this adverb. Buttman, following Damm and Heyne, maintains that it ought always to be written αὐτως, with the aspirate. Hermann, on the other hand, is decidedly in favour of αὐτως with the lenis, and his decision appears the more correct one. In the present passage it means, "thus," or "even as you now see me," and answers to *hoc ipso modo* in Latin. (*Herm. Opusc.* vol. i. p. 308, 341.—*Buttmann, Lexil. s. v.*)

135–139. ἀλλ'. "Well, then."—δώσουσι γέρας. Supply μοι.—ἄρσαντες κατὰ θυμόν, κ.τ.λ. "Having adapted it to my mind, so that it shall be a full equivalent, (all will be right)." The ellipsis after ἔσται may be supplied as follows: πάντα καλῶς ἔξει. This con-

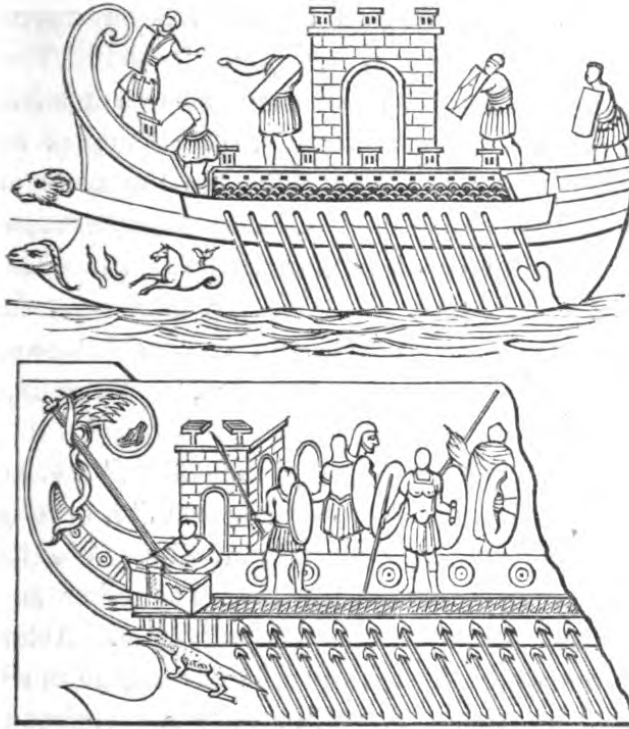
struction forms what grammarians call *σχήμα ἀνανταπόδοτον*.—*ἀντάξιον*. Equal in value to the one which I shall have lost; namely, to Chryseis.

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

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

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

*ἐρύσσομεν*. For *ἐρύσωμεν*. “Let us draw.” The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—*δῖαν*. To be rendered here “boundless.” Literally, “divine.” The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—*ἐς δ’ ἀγείρομεν*. “And let us collect and put into it.” Observe that *ἀγείρομεν* is for *ἀγείρωμεν*. The employment of the adverb *ἐς* supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: “*Collectos remiges impronamus in navem*.—*ἐπιτηδές*. “As many as are proper.” A neuter in *-ες*, attached adverbially to *ἀγείρομεν*, here supplies the



same sense as its adjective would give if joined to *ἐρέτας* in the accusative plural: (*Buttmann, Lexil. s. v.*)—*ἐκατόμβην*. Consult note on verse 315.

143–145. *Θείομεν*. For *Θῶμεν*.—*ἀν δὲ βήσομεν*. “And up let us cause to go,” i. e. up the sides of the vessel. More freely, “let us put on board.” Observe here the causative meaning in *βήσομεν* (which is for *βήσωμεν*). In other words, *βήσομεν* comes from the old stem-form *βάω*, “to cause to go,” the middle future of which is borrowed by *βαίνω*. The signification here given, however, is confined to the Ionics and poets.—*αὐτήν*. “Herself.” Referring to Chryseis, who is thus placed in opposition to *ἐκατόμβη*.—*εἷς τις*. “Some one,” i. e. one, whoever he may be.—*δῖος Ὀδυσσεύς*. Compare Glossary, verse 7, *δῖος*.

146–147. *ἢ ἐ σὺ*. “Or even thou.”—*ἐκπαγλότατ'*. “Most formidable.” The literal meaning of *ἐκπαγλος* is “striking,” “terrible,” and the root is *ἐκπλαγῆναι*, the first *λ* being dropped for the sake of euphony. This would make the primitive form to have been *ἐκπλαγλος*. (*Buttmann, G. G. p. 290, Robinson's transl.*) The epithet *ἐκπαγλότατε* is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

*ιλάσσειαι*. For *ιλάσσηαι*.—*ιερά ρέξας*. “Having offered sacrifices.” More literally, “having performed sacred things.” Compare the analogous use of *facio* in Latin: “*Quum faciam vitulá pro frugibus.*” (*Virg. Eclog. iii. 773.*)

148–151. τὸν. Depending in construction on προσέφη.—ὑπόδρα ἰδὼν. “Having sternly eyed.”—ὦ μοι. “Ah!” The exclamation of one stung with indignation. Observe the accentuation. The interjection ὦ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναιδείην ἐπιειμένε. “Man clothed with shamelessness (as with a garment).” Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm* xxxiv. 26; cix. 18, 29, &c.—κερδαλέοφρον. “Lusting after gain.”—τοὶ ἔπεσιν. “Thy orders.” Literally, “orders for thee.” Equivalent to ἔπεσι σοῖς.

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

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

ἐριβώλακι, βωτιανείργη. “Deep of soil, nurse of heroes.” It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—ἐπεὶ ἡ μάλα πολλὰ, κ.τ.λ. “Since both very many shade-covered mountains, indeed, (lie) between,” &c.

We have given *ἐπεὶ ἦ*, with Spitzner, Thiersch, and Bothe, in preference to *ἐπειῆ*, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation *ἐπεῖ*, in the middle of a word. (*Thiersch, G. G.* § 149.)—*σκιόεντα*. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158-160. *ἀλλὰ σοί*. Not *ἀλλά σοι*, since *σοί* has the emphasis.—*ὦ μέγ' ἀναιδές*. "O truly shameless man." Literally, "greatly shameless."—*ἄμ' ἐσπόμεθ'*. The verb *ἔπομαι* is found very frequently, in Homer, in connexion with *ἄμα* and *μετά*. In this there is nothing pleonastic, but it is because the primitive meaning of *ἔπω* refers, not to any *following after* another, but to the being employed *upon* (*ἐπί*) any matter in obedience to, or under the control or influence of another. *ὄφρα σὺ χαίρης*. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (*Matthiæ, § 518, 1.*)

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

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

*οὐ μὲν σοί ποτε, κ.τ.λ.* "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," i. e. any town of Troas. Observe here the employment of *ἔχω* in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety, assign here to *ἔχω* a future signification, and make *Τρώων πτολίεθρον* refer to Troy itself.—*σοὶ ἴσον*. According to the usage of the earlier language, the personal



pronoun is here employed, where we would expect the possessive. Compare the somewhat analogous usage in Livy: "*Supra Cochles Muciosque id facinus esse*" (ii. 13); and, again, "*Jovis Solisque equis æquiparari dictatorem*" (v. 23).

165-168. ἀλλὰ τὸ μὲν πλεῖον, κ.τ.λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied upon." Consult note on verse 158.—πλεῖον. Supply μέρος.—σοὶ τὸ γέρας. "Unto thee (devolves) that prize (which is)." Supply ἐστὶ with σοί.—ὀλίγον τε φίλον τε. "One both small and dear," i. e. small, but yet not the less dear on that account. Compare the explanation of Nägelsbach: "*Klein, aber nichts desto weniger lieb.*" Wolf cites *Od.* vi. 208. δόσις ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπήν κεκάμω πολεμίζων. To be construed immediately after ἐγὼ δ'.

169-171. νῦν δ' εἶμι Φθίηνδ'. "Now, however, I will go to Phthia," i. e. I will return to my home. Consult note on verse 155.—εἶμι. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπεὶ ἦ. Compare note on verse 156.—σὺν νηυσὶ κορωνίσιν. "With my ships of bending sterns," i. e. of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called κορώνη, from which is formed the adjective κορωνίς. Compare Hesychius: κορωνίδες. καμπυλόπρυμνοι νᾶες. Consult, also, *Körppen, ad loc.*

οὐδέ σ' οἶω, κ.τ.λ. "Nor do I think that I, being (thus) un-honoured, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the οἰ in σοί can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if σ' is to be taken for σέ, ἀφύξειν must be referred to Agamemnon, and ἄτιμος ἔων taken either as a nominative absolute, or else in close connexion with ἐγὼ, the nominative (not expressed) to οἶω. The weight of authority seems to be in favour of making σ' here to be apostrophized from σοί, while Bentley and others propose, as a sort of middle course, to read σοὶ οἶω. (Consult *Lobeck ad Soph. Ajax.* 191; *Buttmann, Ausf. Spr.* § 30, 6; *Heyne ad Il.* vol. vii. p. 401; *Spitzner, Excurs.* xiii, *ad Hom. Il.* § 3, p. xxxix; *Kühner, G. G.* § 33, 3.)

ἄφρατος. This word, according to Buttmann (*Lexil. s. v.*), implies

nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἀφνειός.—ἀφύξειν. The primitive meaning of ἀφύσσω is “to draw,” “to draw from a larger into a smaller receptacle ;” hence “to obtain,” “to acquire generally.” If the form ἀφύξεσθαι had been employed, this would have been an argument in favour of σ’ for σέ, and would have referred to Agamemnon ; whereas ἀφύξειν indicates acquiring or obtaining for another, not for one’s self, and must relate to Achilles.

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

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

178–181. εἰ. “Even if.”—Θεός που σοὶ τόγ’ ἔδωκεν. “Some deity, I think, gave thee this.” The particle που is here equivalent to the prose δήπου, or the Latin opinor.—σῆς. For σαῖς.—Μυρμιδόνεσσιν ἄνασσε. “Keep ruling over thy Myrmidons,” i. e. keep ruling over thy own immediate subjects, for they alone are worthy

of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ.τ.λ. "Thee, indeed, I regard not, nor care for, though angry." The verb ὀδομαι, according to Buttmann, has for its radical idea that of shyness or timidity. (*Lexil.* vol. i. p. 270.)—ἀπειλήσω δέ. The particle δέ has here the meaning of "still, however."

182–187. ὤς. "Since."—σὺν νηϊ τ' ἐμῷ, κ.τ.λ. "With both my own ship and my own companions," i. e. in both my own ship.—ἐτάροισιν. His more immediate followers are meant.—ἐγὼ δέ κ' ἄγω, κ.τ.λ. "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," i. e. thy own reward. Observe here the difference between πέμψω and κ' ἄγω. The former denotes something that will certainly take place; the latter, something that will probably be done.—Βρισηίδα. We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii. 689; *Tzetzes ad Lycophr.* 299.)

στυγέη. "May dread." Literally, "may hate." Compare the remark of Heyne: "*Est autem στυγεῖν, hoc loco, simpliciter vereri. Apollon. Lex. ἐπὶ τοῦ φοβεῖσθαι.*"—ἴσον ἐμοὶ φάσθαι, κ.τ.λ. "To call himself equal to me, and to liken himself openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon, (ἰξ ἴσης ἐμοὶ λέγειν. *Bekker, Paraphr.*) The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: φάσθαι ἑαυτὸν εἶναι ἴσον ἐμοί.—ὁμοιωθήμεναι. The passive with a middle signification.—ἄντην. More literally, "to my (very) face."

188–192. ἄχος γένετ'. "Indignant grief arose."—ἐν δέ οἱ ἦτορ, κ.τ.λ. "And his heart within, in his hairy bosom, meditated in two ways," i. e. between two courses. Observe the adverbial force of ἐν.—στήθεσσι λασίοισι. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—ἦ ὄγε. "Whether he." A beautiful use of γέ with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one*, namely, the hero to whom that heart belonged, should pursue this

course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form ὄγε has somewhat of the force of αὐτός.

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

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

ὀρμαίνε. The verb ὀρμαίνω, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root ὀρμαῖν, accompanied by a quickness or warmth of feeling. (*Lexil.* vol. ii. p. 7.) —κατὰ φρένα καὶ κατὰ θυμόν. Compare the explanation of the

scholiast: φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν.—ἐλκετο. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. The same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

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

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

199-201. μετὰ δ' ἐτράπευ'. "And turned around." More literally, "turned himself *after*" (i. e. in the direction of) the one who was grasping his hair from behind.—ἔγνω. "He recognized."—δεινὸν δέ οἱ ὄσσε φάανθεν. "Dreadful, thereupon, did her eyes appear to him," i. e. fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray colour, as indicated by the epithet γλαυκῶπις.—ὄσσε. Supply αὐτῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil, (*Æn.* v. 647 :) "*divini signa decoris, Ardentesque notate oculos.*"—ἔπεα πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μιν προσηύδα. "He addressed unto her." Observe that προσηύδα has here two

accusatives depending upon it, namely, *μιν* and *ἔπεα*. The former of these connects it closely with the adverbial *πρός*.

202–203. *τίπτ' αὐτ'*. “Why, then, again?” *τίπτ'* is here for *τι ποτε*, and answers to the Latin *quid tandem*, “why, then?” “why, pray?” The particle *αὐτε* implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—*τέκος*. “Offspring,” i. e. daughter.—*ἦ ἴνα ἴδῃ*. “Is it that thou mayest see?” i. e. mayest be a witness unto. As regards the interrogative force of *ἦ*, consult note on verse 133.

204–205. *ἀλλ' ἔκ τοι ἐρέω*. “But I will declare to thee openly.” Observe here the force of *ἀλλά*. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—*έκ*. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet *ἐξερῶ* occurs in verse 212, and in book viii. 286.—*ἐρέω*. The future, from the present *εἶρω*, which, in the sense of “I say,” is epic.—*τὸ δὲ καὶ τελέεσθαι ὄτω*. “And I think that this (which I am going to declare) will even be accomplished.” Observe the demonstrative force of *τό*.—*τελέεσθαι*. This form of the future occurs also elsewhere, as in book ii. 36, 156, and especially in the *Odyssey*, (i. 201; iii. 226; iv. 664, &c.) The common text has *τετελέσθαι*, which Heyne, Wolf, and others, very properly reject, following in this the authority of Aristarchus. The objection to *τετελέσθαι* is, that it is not common with Homer to use the perfect for the future. The only way of saving *τετελέσθαι* (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from *τετέλομαι* as a present, changing the place of the accent to the antepenult.

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

206–208. *τὸν δ' αὐτε*. “Him, then, in turn.”—*θεὰ γλαυκῶπις*. “The bright-eyed goddess.” The epithet *γλαυκῶπις* indicates properly an eye of a bluish-gray like that of the cat or the owl. The

common translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright, and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλαυκός. (*New Cratylus*, p. 559.)



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

210-211. μηδὲ ἔλκεο. "Nor be drawing."—χειρί. Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, δεικτικῶς, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword.—ἀλλ' ἦτοι ἔπεισιν μὲν ὄνειδισον, κ.τ.λ. "But yet reproach him in words just as it shall be," i. e. just as they shall happen to occur to thee.

The particle *ἦτοι* is here employed to indicate concession. (*Nägelsbach, Excurs. ii. § 13.*)

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

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

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

*καὶ μάλα περ, κ.τ.λ.* "Even though greatly incensed in soul," i. e. however much incensed.—*ὧς*. For *οὔτως*.—*ἄμεινον*. Supply *ἔστί*.—*ὅς κε*. "Whosoever."—*μάλα τ' ἔκλυον αὐτοῦ*. "Him very readily are they even accustomed to hear." Observe the force of the aorist in *ἔκλυον*, denoting what is accustomed to take place. The particular



import of *τε*, on the other hand, will best appear from a paraphrase : "In proportion as a man obeys the gods, *in that same proportion* are they wont to listen to his prayers." (*Hartung*, vol. i. p. 58, 69.)—*αὐτοῦ*. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have *τούτου μάλα τ' ἔκλυον*.

219–222. *ἦ*. For *ἔφη*.—*ἐπ' ἀργυρέῃ κώπῃ*. "On his silver hilt," i. e. his silver-decked hilt. The epithet *ἀργυρέῃ* has here the same force as *ἀργυροήλω*, "adorned with silver studs."—*σχέθε*. "He checked."—*ῶσε*. "He drove."—*ξίφος*. The early Greek sword had generally a straight, two-edged blade *ἄμφηκες*, (*Il.* x. 256,) rather broad, and nearly of equal width from hilt to point.—*ἣ δ' Οὐλυμπόνδε βεβήκει*. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

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

223–224. *ἔξαῦτις*. "Again anew."—*ἀταρτηροῖς ἐπέεσσιν*. "In injurious words," i. e. grossly personal and offensive. The scholiast explains the epithet by *βλαβεροῖς, χαλεποῖς*.—*λῆγε χόλοιο*. Achilles obeys Minerva, in ceasing from open strife and collision, (*ἔριδος*), but he still goes on giving vent to his angry feelings.

225–228. *οἴνοβαρές*. "Man heavy with wine," i. e. drunkard. This epithet refers here more to the habit of intoxication than its

influence at the moment. Observe in the language of Achilles a picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat. Repub.* iii. p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

*κυνὸς ὄμματ' ἔχων, κ.τ.λ.* "Having the eyes of a dog, but the heart of a stag," i. e. impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—*οὔτε ποτ'*. "Neither at any time."—*ἐς πόλεμον θωρηχθῆναι*. "To arm thyself for war." The passive in a middle sense.—*λόχονδ'*. "To an ambuscade."—*τέτληκας θυμῷ*. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb *τλήναι*, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou endured in soul."—*τὸ δέ τοι, κ.τ.λ.* "For this appears to thee to be death," i. e. very death, death itself. *Κῆρ* is here equivalent to *θάνατος*.

229-232. *ἦ*. "In very truth."—*λώϊον*. Ironical.—*κατὰ στρατὸν εὐρόν*. "Throughout the wide army."—*δῶρ' ἀποαιρεῖσθαι*. "To take away unto thyself the gifts (of that one)," i. e. to appropriate unto thyself. Observe the force of the middle.—*ὅστις εἶπῃ*. In prose *ὅστις ἂν εἶπῃ*.—*σέθεν ἀντίον*. "In opposition to thee."

*δημοβόρος βασιλεύς*. "Thou art a people-devouring king," i. e. a king that lives on, or wastes the property of his people. It is better to supply *εἰ* here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—*ἐπεὶ οὔτι δανοῖσιν ἀνάσσεις*. "Since thou reignest over men of no worth." The particle *ἐπεὶ* serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—*ἦ γὰρ ἂν', Ἀτρείδη, κ.τ.λ.* "For in very truth, (were this not so,) thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after *ἦ γὰρ*, with Eustathius, *εἰ μὴ οὔτιδανοὶ ἦσαν οἷς ἀνάσσεις*. Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore

alludes at once to this, without expressing the collateral idea, "if this were so."

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

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

οἶτε θεμιστας, κ.τ.λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of *πρός* here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: *καὶ τοὺς βασιλεῖς "Ομηρός φησιν οὐχ*

ἑλεπόλεις οὐδὲ ναῦς χαλκῆρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν. (*Vit. Demetr.* 42.)—οἶτε. Literally, "even who." Observe the force of τε in showing the relation of the latter clause to the one that goes before: *as* they are δικασπόλοι, *even so* do they watch over, &c.—ὁ δὲ. "And this."—μέγας. "Great in its consequences," i. e. fraught with serious consequences to Agamemnon.

240-244. ἡ ποτ'. "Assuredly hereafter," i. e. depend upon it, at some future day.—'Αχιλλῆος ποθῆ. "A desire for Achilles," i. e. regret for the absence of the warrior from the battle-field. Compare the Latin *desiderium*. Homer uses the feminine form ποθῆ much more frequently than the masculine πόθος.—ἀχνύμενός περ. "Though deeply troubled (thereat)."—εὔτ' ἄν. For ὅτ' ἄν,—ὑφ' Ἐκτορος ἀνδροφόνουιο θνήσκοντες. "Dying beneath the hand of the man-slaughtering Hector."—σὺ δ' ἔνδοθι θυμὸν ἀμύξεις. "And thou within thee shalt tear thy soul," i. e. and thy bosom shall be torn by keen remorse. Observe that ἔνδοθι is here equivalent to κηρόθι.—χωόμενος. "Enraged at thine own self."

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

τοῦ καὶ ἀπὸ γλώσσης, κ.τ.λ. "From whose tongue also flowed speech sweeter than honey." Observe that τοῦ is here for οὗ. If we place a fuller stop after ἀγορητής, then τοῦ will be for τούτου; but this appears harsh, on account of the presence of τῷ for τούτῳ in the line that follows.—καὶ. This particle must not be joined with μέλιτος, but refers back to ἠδυεπής, and is intended to introduce a still farther explanation of that epithet.—αὐδή. Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.

250–252. τῷ δ' ἤδη. “Unto this one already,” i. e. during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. Compare *Bernhardy, Wiss. Synt.* p. 79.)—μερόπων ἀνθρώπων. “Of articulate-speaking men.” The term μέροψ distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—ἐφθίαθ'. “Had passed away.” More literally, “had been destroyed,” or “had perished,” i. e. had fulfilled their allotted time on earth.

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

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

253–258. ὃ σφιν ἐϋφρόνέων, κ.τ.λ. Repeated from verse 73.—ὦ πόποι. “O ye gods.” We have here a very early term. The ancient Dryopes are said to have called the gods πόποι, which, when we examine it etymologically, appears to mean nothing more than “fathers.” Compare the forms πάπας, παπαῖ, παπα, &c., and consult *Pott. Etymol. Forsch.* vol. i. p. 193.—ἦ. “In very truth.”—Ἀχαιίδα γαῖαν ἰκάνει. “Is coming unto the Grecian land.”—κεν γηθήσαι. “Would be delighted.”—μέγα κεν κεχαροίατο. “Would greatly exult.”—εἰ σφῶϊν τάδε πάντα, κ.τ.λ. “If they should learn all these things of you two contending together,” i. e. if they should hear of your contending in this way. Homer says πεύθεσθαί τι, and πεύθεσθαί τινος ποιῶντος, i. e. ὅτι ποιεῖ. In the present passage he has blended these two constructions together, so that σφῶϊν

depends on *τάδε πάντα*, and *μαρναμένουν* is to be resolved, in a free translation, into *ὅτι, &c.*

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

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

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

263–265. *Πειρίθοον*. Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and

Centaur, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.* i. 40.)—*Θησέα τ' Αίγείδην.* This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Herc.* 182) by some Athenian, who was anxious to have mention made of his national hero. (*Müller, Homerische Vorschule,* p. 84, *seq.*)

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

271-274. *κατ' ἔμ' αὐτόν.* "To the best of my power." Literally, "according to myself," i. e. according to the strength I had. Compare the scholiast: *κατὰ τὴν ἑμαυτοῦ δύναμιν.* Some commentators render this differently, "by myself," and refer, in support of their version, to *κατὰ σφέας*, in book ii. 366. The two cases, however, are by no means parallel.—*κεῖνοισι.* "With those warriors." As *κεῖνος* or *ἐκεῖνος* refers generally to an object more or less distant,

we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—*τῶν*. For *τούτων*.

*καὶ μὲν*. “And I can assure you.” Observe that *μὲν* is here, again, for *μήν*.—*μεν βουλέων ξύνιεν*. “They listened to my counsels.” *βουλέων* for *βουλάων*. So, in verse 495, *ἔφετμέων* for *ἔφετμάων*, as *Πηληϊάδεω* for *Πηληϊάδαο*.—*ξύνιεν*. The common text has *ξύνιον*, for which we have given, with Spitzner, the reading of Aristarchus.—*ἀλλὰ καὶ ὕμεις*. “Do you, therefore, also.” The particle *ἀλλὰ* has here a kind of hortatory force.

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

*ἀλλ’ ἔα, ὡς οἱ, κ.τ.λ.* “But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him,” i. e. let him retain her, since he has the better right to her. Supply *αὐτὸν ἔχειν*, or something equivalent. Some understand *αὐτήν*, but *ἔα αὐτήν* would seem, “let her go.”

277–279. *ἔθειλ’*. “Feel inclined.” Equivalent to the Latin *inducas in animum*. Observe that the verb *ἔθέλω* expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one’s own power, or at least appears to be so. (*Buttmann, Lexil. s. v.*)—*ἐπεὶ οὐποθ’ ὁμοίης, κ.τ.λ.* “Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honour (with the rest of men, but an elevation far exceeding theirs).” By *τιμή* is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, *ὁμοίης, scil. τῇ τῶν ἄλλων, ἀλλὰ μείζονος*. (Compare book v. 441, *seq.*) Heyne has a different and inferior interpretation, *ὁμοίης, scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ*. “Since no sceptre-bearing king, &c., has ever obtained honour equal to his,” i. e. to Agamemnon’s.—*ἔμμορε*. The perfect, not the aorist.—*ῶτε*. Compare note on verse 79.

280–284. *εἰ δὲ σὺ κάρτερός ἐσσι, κ.τ.λ.* “For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful,” &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speaker, but



referring rather to what is actually the case: "if thou art valiant, and the son of a goddess, *as we all well know*."—πλεόνεσσιν. The dative is here employed to denote continuance of rule. Compare note on verse 180.

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

μέγα ἔρκος πολέμοιο κακοῖο. "The great defence against evil war," i. e. the great rampart against the foe. So a shield is called ἔρκος ἀκόντων, "or defence against darts."

286–291. ναὶ δὴ. "Yes, indeed."—γέρον. "Aged warrior."—κατὰ μοῖραν. "Rightly."—ἀλλ' ὄδ' ἀνὴρ, κ.τ.λ. Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—περὶ. "Above," i. e. superior to.—κρατέειν. "To bear rule over."—ἀνάσσειν. "To lord it over."—σημαίνειν. "To prescribe."—ἄ τιν' οὐ πείσεσθαι δίω. "In which things I think that some one will not obey him." Observe that ἄ is here the accusative of nearer definition, while in τινά Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

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

292–294. ὑποβλήδην. "Interrupting his speech." Compare the scholiast: μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών.—ἦ γάρ κεν, κ.τ.λ. "(Yes, indeed,) for assuredly I should be called both a coward," &c. The particle γάρ is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—εἰ δὴ σοὶ πᾶν ἔργον, κ.τ.λ. "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," i. e. if I shall yield to thy every command.

Observe that *ὑπείξομαι* is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve *ὅτι κεν εἴπῃς* into its equivalent *εἰάν τι εἴπῃς*.—*πᾶν ἔργον*. The accusative of nearer definition.

295-296. *ἄλλοισι δῆ*. "Unto others, whosoever they may be." Inasmuch as the particle *δῆ* supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of *ἄλλοισι* is increased by it, and, therefore, the true force of *δῆ* is, "be they who they may," "whomsoever it may please," &c. (*Hartung*, vol. i. p. 277.—*Nägelsbach*, *ad loc.*)—*μὴ γὰρ ἔμοιγε σήμαιν'*. "For prescribe not unto me, at least." The particle *γὰρ* refers back to *ἄλλοισιν ἐπιτέλλεο*, and shows why that was said.—*ὄτω*. "I am resolved."

297-299. *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*. "And do thou lay it up in thy mind." Observe that we have here, not *εἰς φρένας*, but *ἐνὶ* with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition *ἐν* here, with the dative, reminds us, therefore, of Virgil's "*tu condita mente teneto.*"

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

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

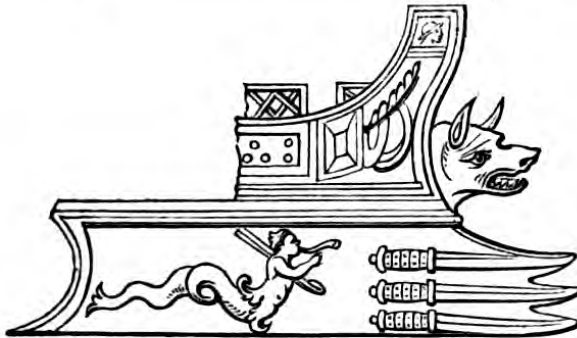
this an instance of the repetition of the particle *ἄν*, as it often subsequently occurs in the Attic writers.

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

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

307–311. *Μενoitιάδῃ*. “The son of Menœtius.” Patroclus, the intimate friend of Achilles.—*προέρυσσεν*. “Launched.” Literally, “dragged forward,” i. e. caused this to be done.—*ἐς δ' ἔκρινεν*. “And selected and put into it.” Consult note on verse 142.—*ἐκατόμβην*. Consult note on verse 315.—*ἐς δὲ βῆσε*. “And into it caused to go.” Consult note on verse 144.—*ἀνά δὲ εἶσεν ἄγων*. “And up (its side) conducting, seated (therein).” Observe the active force of *εἶσεν*, *sedere fecit*, or *collocavit*.—*ἐν δ' ἀρχὸς ἔβη*. “And in (it) went as commander.”—*πολύμητις*. “The sagacious.” A common epithet of Ulysses.

312–314. *ἀναβάντες*. “Having embarked.” Literally, “having gone up (the vessel's sides).”—*ἐπέπλεον ὑγρά κέλευθα*. “Began to sail upon the watery ways,” i. e. the watery paths of ocean. Beck



maintains that *ὕγρός* is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, *ὕγρός* is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum. &c. Lips. 1791, p. xviii.*)

*ἀπολυμαίνεσθαι*. "To purify themselves," i. e. to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end was answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanitary measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἄλα λύματα ἔβαλλον*. "And cast the offscourings into the sea." By *λύματα* is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was customary also to cast it into rivers, and,

if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (*Hase, Class. Alterthumsk.* vol. i. p. 94.)—ἔβαλλον. Observe the force of the imperfect in denoting an act done by many in succession.

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

παρὰ θῖν'. “Along the shore.” θῖν' is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur.* (*Nägelsbach, ad loc.*)—κνίση δ' οὐρανὸν ἵκειν, κ.τ.λ. “And the savour went to the sky, whirling itself in the smoke round about it.” We have given here the interpretation of Nägelsbach, according to which ἐλισσομένη is middle, not passive; and περί belongs to καπνῶ, not to the participle. As regards the middle meaning here assigned to ἐλισσομένη, compare *Il.* xxi. 11. So, again, with respect to the construction here given to περί, compare the phrase ἀμφὶ πυρὶ στῆσαι, (*Od.* viii. 434.)

318–325. τὰ πένοντο. “Were busily employed upon these things.” The reference is to the process of purification, and after that to the offering up of the hecatombs.—τήν πρῶτον. “With which in the first instance.”—ἀλλ' ὄγε. “This hero, on the contrary.”—τώ οἱ ἔσαν. “Who were unto him.” τώ for ὤ.—ὀτρηρῶ θεράποντε. “Active attendants.”

ἔρχεσθον κλισίην. “Go ye two unto the tent.” With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—χειρὸς ἐλόντ' ἀγέμεν. “Having taken by the hand, lead away.” Observe that ἐλόντ' is for ἐλόντε, and that ἀγέμεν, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ.* § 546.) Some editors place a comma after Ἀχιλλῆος, and then make ἀγέμεν equivalent to ὥστε ἄγειν, but this wants spirit.—εἰ δέ κε μὴ δώρῃσιν, κ.τ.λ. Compare verse 137.—σὺν πλεόνεσσι. “With greater numbers.” Literally, “with more men.” Supply ἀνδράσι.—τό. For ὄ.

326-330. *προίει*. "He sent them onward." Compare note on *προίαψε*, verse 3, and Gloss. verse 25.—*κρατερόν δ' ἐπὶ μῦθον ἔτελλεν*. Compare verse 25.—*ἀέκοντε*. "Reluctant."—*βάτην*. For *ἰβήτην*.—*Μυρμιδόνων*. Consult note on verse 180.—*ἐπὶ τε κλισίας, κ.τ.λ.* The adverb *ἐπὶ* serves here to determine with more precision the direction expressed by the accusative. (*Kühner*, § 545, 2.)—*τόν δ' εὖρον, κ.τ.λ.* Referring to Achilles.—*οὐδ' ἄρα τώγε ἰδὼν, κ.τ.λ.* "Nor, in very truth, did Achilles rejoice on having seen these two."

331-333. *τὼ μὲν ταρβήσαντε, κ.τ.λ.* "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—*οὐδε τί μιν προσεφώνεον*. "Neither did they address aught unto him." Observe the double accusative in *τί μιν*, the latter term being for *αὐτόν*.—*ἔγνω ᾗσιν ἐνὶ φρεσὶ*. "Knew in his own mind (the object of their coming)."

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

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

*εἴποτε δ' αὐτε*. "If ever again hereafter." For *εἴποτε δὴ αὐτε*,

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

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

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

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

θῖν' ἔφ'. Observe here that θῖν' is by apostrophe for θῖνα, the accusative, and that it is erroneous to write θίν', which would be for

ἑνί, the dative. The accusative ἑῖνα here depends, not on the adverbial ἐπί, nor yet on ἔζετο merely, but on the combined idea implied by both. (*Kühner*, § 619, b.—*Nägelsbach*, *ad loc.*)—ἀλός πολιῆς. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective πολιός denoting properly something that is of a gray colour, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo*. (*Pott*, *Etymol. Forsch.* vol. i. p. 120.)—οἶνοπα πόντον. Referring to the appearance of the main ocean, afar off from the land. Observe that οἶνοπα has here the force of μέλανα, the early wine, according to Eustathius, having been of a dark hue, approaching to black: ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροίαν.

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

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

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

357–361. πότνια μήτηρ. “His revered mother.”—ἐν βένθεσσιν ἀλός. The sea-deities were supposed to dwell amid the depths of the sea.—παρὰ πατρὶ γέροντι. “By her aged sire.” Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—ἀνέδν. “She emerged.”—ἡὔτ’ ὀμίχλη. The comparison here refers merely to ἀνέδν, the idea expressed by καρπαλίμως being excluded.—πάροισ’ αὐτοῖο. “In front of him.” She seated herself in such a way as to be seen fully *from* the place where her son was sitting. Hence the genitive αὐτοῖο.—χειρὶ τέ μιν κατέρεξεν, κ.τ.λ. “And she both soothed him with her hand, and said what she wished to say, and uttered it aloud.” Compare the version of *Nägelsbach*: “*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus.*” The words ἐκ τ’ ὀνόμαζεν are often erroneously translated



“and called him by name.” The incorrectness of this version is sufficiently shown by what immediately follows. Observe that the comma must be removed from the ordinary text after *ἔφατ'*, because *ἔπος* is the object of both verbs.

362–363. *τί δέ σε φρένας ἵκετο πένθος*; “And why has grief come suddenly upon thee in thy mind?” i. e. upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—*ἔξαύδα, μὴ κεῦθε νόψ*. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἶδομεν ἄμφω*. “That we both may know.” Observe the dual subject with the plural verb, and note also that *εἶδομεν* is for *εἶδωμεν*.

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

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

367–368. *τήν δέ*. “And this (city).” After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—*καὶ τὰ*

μὲν εὖ δάσσαντο, κ.τ.λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is μετὰ σφίσιν, not μετὰ σφισιν. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (*Göttling*, § 47, 3.)

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

380-388. πάλιν ᾤχετο. "Went back." Consult note on verse 59, as regards the Homeric force of πάλιν.—τοῖο δὲ εὐξαμένου, κ.τ.λ. "And this one, (on his) having prayed, Apollo heard." τοῖο for τοῦ, i. e. τούτου.—ἦκε δ' ἐπ' Ἀργείοισι, κ.τ.λ. "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that ἐπί merely marks the direction of the action. Consult *Nägelsbach*, *Excurs.* xvii. p. 308.—οἱ δὲ νῦ λαοί. "And they, the forces, now." Observe the pronominal force of οἱ, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νύ, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—ἐπασσύτεροι. "One after another." Compare the scholiast: Αἰολικὴ λέξις, τῇ ἐπαλληλία πυκνότεροι, ἀλλεπάλληλοι, συνεχεῖς.

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—πάντη. "In every direction." The *terminus ad quem*, which is still more fully explained by ἀνὰ στρατόν.—εὐρύν. "The wide," i. e. wide-spread.—θεοπροπίας. Consult note on verse 87. ἠπειλήσεν μῦθον, κ.τ.λ. "He uttered a threat, which in very truth has been accomplished," i. e. carried into effect. Literally, "he threatened a

speech," i. e. uttered a threatening speech.—ὄ. Used for the relative ὅς.

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

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

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

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

400–404. Παλλὰς Ἀθήνη. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives Φοῖβος Ἀπόλ-

λων instead of Παλλάς Ἀθήνη.—τόν γ' ὑπελύσαο δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσαο the force of ὑπό in composition, "didst free him from falling *under* fetters," i. e. *under* the control of fetters.

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

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

404-406. ὁ γὰρ αὐτε βίη, κ.τ.λ. "For this one, in his turn, was better in strength than his sire." By πατρός Neptune is meant,

whether we are to regard him as the father or father-in-law of Ægeon. (Consult preceding note.)—*γάρ*. This particle refers back to *καλέσασ'*, and assigns the reason why Thetis called on him for aid.—*αὐτε*. Neptune, in union with the other gods, was more powerful than Jupiter ; but Briareus or Ægeon, *in his turn*, was stronger than Neptune.

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

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

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

τοὺς δὲ κατὰ πρύμνας, κ.τ.λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of ἔλσαι here, Consult Buttmann, *Lexil. s. v.* The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. "May enjoy." Ironical.—ἦν ἄτην. "His evil folly." The term ἄτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare *Williams's Homerus*, p. 82.)—ὄτ'. For ὅτε. "When." Not for ὅτι.

413-416. κατὰ δάκρυ χέουσα. "Pouring down the tear." Observe the adverbial force of κατὰ.—τί νύ. "Why, indeed." Analogous to the Latin *quidnam*.—αἰνά. "Unhappily," i. e. in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form αἰνῶς.

αἰῶ' ὄφελος ἦσθαι. "Would that thou wast sitting." The scholiast refers ἦσθαι to an idle and inactive life (φησὶ δὲ ὅτι προεξίμην σὲ ἄπρακτον βίον ζῆσαι). Not so, however. The spirit of the wish is contained in ἀδάκρυτον and ἀπήμονα.—ἐπεὶ νύ τοι, κ.τ.λ. "Since indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately thereafter negatively.—μίνυνθα. The adverbs μίνυνθα and δῆν come in here with a sort of adjective force. So we have ὥς for τοῖος, in *Il.* iv. 318, and elsewhere; χαλεπῶς for χαλεπόν, *Il.* vii. 424, &c.—πέρ. Equivalent here to the Latin *valde*.

417-420. περὶ πάντων. "Above all." Compare verses 258 and 287.—ἐπλεο. "Thou art." Properly speaking, "thou wast and still art." The imperfect of πέλομαι has very commonly, as here, the force of a present.—τῷ. "Therefore." For τούτῳ, i. e. διὰ τοῦτο.—κακῇ αἴσῃ. "Unto an evil destiny."—τοὶ ἐρέουσα. "To communicate for thee," i. e. for thy gratification: τοὶ for σοι.—εἴμ' αὐτή. "I myself will go." Compare, as regards the force of εἴμι here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (*Dodwell*,

*Class. Tour*, vol. ii. p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult *Völcker, Hom. Geogr.* p. 6.)

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

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

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet.—The common text has μετὰ δαῖτα, as we have given it. Wolf and Heyne, however, following Aristarchus, give κατὰ δαῖτα, in order to avoid the double μετά. But κατὰ δαῖτα, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.* xvii. 432: τὼ δ' οὐτ' ἀψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθέλετην ἰέναι.—*Od.* i. 183: πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους.—*Il.* xxii. 503, seq.: εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης, εὐνῇ ἐνι μαλακῇ, &c.

425-427. *δωδεκάτη*. Supply *ἡμέρα*, which is already implied in *χθιζός*.—*τοί*. "I assure thee." More literally, "for thee." In both this and the following line, *τοί* must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, *τοί* for *σοί*. (*Nägelsbach, Excurs. ii. p. 178.*)—*καὶ τότε ἔπειτά τοι, κ.τ.λ.* "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—*μιν πείσσειν*. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

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

431-435. *ἴκανεν*. "Was proceeding, meanwhile." More literally, "was coming."—*οἱ δ' ὅτε δὴ ἴκοντο*. "And when these now were come."—*στείλαντο*. "They furl'd."—*θέσαν*. Supply *αὐτά*.—*ιστόν δ' ἱστοδόκῃ πέλασαν, κ.τ.λ.* "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the *ἱστοδόκη* is meant the place for receiving the mast when lowered, while by the *πρότονοι* are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult *Terpstra, Antiq. Hom. p. 312.*)

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

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



ἔξέβαινον.—βαῖνον. The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—ἐπὶ ῥηγμῖνι. The adverbial ἐπί merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438-441. βῆσαν. "They caused to go." Consult note on verse 310.—νηὸς ποντοπόροιο. "From the ocean-traversing ship."—τῆν μὲν ἔπειτ'. "This female thereupon."—πατρὶ φίλῳ ἐν χερσὶ. "In the hands of her father." Literally, "in the hands unto her father."

442-448. πρό μ' ἔπεμψεν. "Sent me forth." Compare note on verse 3, προῖαψεν, and on verse 195, πρὸ γὰρ ἦκε.—ῥέξαι. Consult note on verse 147.—ᾄφρ' ἱλασόμεσθα. "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—νῦν. "Lately."—πολύστονα κήδε'. "Woes productive of many groans."—ὁ δέ. "The other, thereupon." Consult note on verse 391.—τοὶ δ' ὤκα. "And they quickly." Literally, "and these quickly." τοὶ for οἱ.—ἐξείης. "In continued order."

449-450. χερνίψαντο δ' ἔπειτα. "And then they washed their hands." We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—καὶ οὐλοχύτας ἀνέλοντο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (οὐλόχυτα or οὐλοχύται) mixed with salt; answering to the *mola salsa* of the Latins.—τοῖσιν δέ. Consult note on verse 58.—μεγάλ'. "Earnestly."

451-456. κλυθί μιν, κ.τ.λ. Repeated from verse 37, &c.—ἤδη μὲν ποτε πάρος. "Already, on one occasion before this." We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives ἦ μὲν δὴ ποτε.—τίμησας μὲν ἐμέ. "Thou didst honour me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that τίμησας, as shown by the accentuation, and the presence of μὲν and δέ, is the aorist indicative, and not the participle. The latter would have been written τιμήσας, its final syllable being long.—ἦδ' ἔτι καὶ νῦν. "And now still farther, also." ἦδ' is for ἠδέ, not ἦδη.—ἦδη νῦν.

“This very instant.” More literally, “now, (even) now.” The addition of *νῦν* to *ἤδη*, as Hoogeveen remarks, excludes all delay.

458-463. *αὐτὰρ ἐπεὶ ῥα*. “But when then.”—*καὶ οὐλοχύτας προβάλοντο*. “And had cast forward the salted meal,” i. e. had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—*ἀέρουσαν μὲν πρῶτα*. “They first drew back (the neck),” i. e. so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—*καὶ ἔσφαξαν καὶ εἶδραν*. “And cut the throats, and flayed (the victims).”—*κατὰ τε κνίσῃ ἐκάλυψαν*. “And covered them completely with fat.” Observe the peculiar force of the adverbial *κατὰ*. The primitive idea is “down,” “down to the very bottom,” and hence “completely,” “thoroughly.”—*δίπτυχα ποιήσαντες*. “Having made it double,” i. e. having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that *δίπτυχα* is here the accusative singular of *δίπτυξ*, agreeing with *κνίσῃν* understood. Compare *Buttmann's Lexil.* p. 208. ed. *Fishlake*, and the note of the translator.

*ἐπ' αὐτῶν δ' ὠμοθέτησαν*. “And upon them placed raw pieces.”—*ἐπὶ σχίζῃς*. “On sticks of cleft wood.” *σχίζῃς* for *σχίζαις*.—*λείβε*. “Kept pouring a libation.” Observe the change from the aorists to the imperfects *καῖε*, *λείβε*, *ἔχον*, &c. as denoting continuance of action.—*παρ' αὐτόν*. We should here expect *παρ' αὐτῶ*. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate *παρ' αὐτόν*, “beside him;” but the meaning properly is, “having come up to him and placed themselves by his side.”

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

464-465. *αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ.τ.λ.* “But when the thighs were completely consumed, and they had tasted the entrails.”—*σπλάγχνα*. By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—*μίστυλλον τ' ἄρα τᾶλλα, κ.τ.λ.* “They then both cut into small pieces the other parts, and pierced them through and through with spits.” Observe the peculiar construction in *ἄμφ' ὀβελοῖσιν*: literally, “they pierced

them *round about* with spits," i. e. they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

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

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

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

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2.—πανημέριοι. "All day long." Compare

ἡερίη, in verse 497.—*ἰλάσκοντο*. “Strove to propitiate.”—*καλὸν παιήονα*. “A beautiful pæan.” By “pæan” is meant a hymn or song, which was originally sung in honour of Apollo, and which seems to be as old as the worship of that deity. Knight considers this verse, and the one that follows, spurious, because *παιήων* in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παιάν* had become customary designations for Apollo.

475–478. *ἐπὶ ἦλθε*. “Had come on.”—*δὴ τότε κοιμήσαντο, κ.τ.λ.* “Then, indeed, they laid themselves down to sleep by the stern-fasts of the ship.” The expression *παρὰ πρυμνήσια* forms what is termed “*constructio prægna*,” an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότε ἔπειτ' ἀνάγοντο, κ.τ.λ.* “Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks.” *Ἀνάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, “to sail into harbour from the main ocean.” With *ἀνάγοντο* we must supply *τὴν ναῦν*. Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the “*conatus rei faciendæ*.”

480–487. *στήσαντ'*. “Set up.”—*ἀνὰ θ' ἰστία λευκὰ πέτασαν*. “And spread on high the white sails.” Observe the adverbial force of *ἀνά*.—*ἐν δ' ἄνεμος πρῆσε, κ.τ.λ.* “And the wind streamed powerfully within, against the middle of the sail.” Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein*.—*ἀμφὶ δὲ στειρή*. “While at the keel round about it,” i. e. round about the keel. Observe the adverbial force of *ἀμφί*, and note that *στειρή* is properly the locative case, indicating “at” or “in” a place.—*νηὸς ἰούσης*. “The ship proceeding on her way,” i. e. as the ship proceeded.

*ἔθεε κατὰ κύμα*. “Ran along the wave.”—*μετὰ στρατόν*. A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νηᾶ μὲν οἷγε μέλαιναν, κ.τ.λ.* “These same (standing) upon the shore drew the black ship high up on the sands.” Observe that *γέ* in *οἷγε* has here a recapitulating force.—The genitive *ἠπείροιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπί* indicates the direction of the vessel's course toward the shore in obedience to that same motion. When the vessel has reached the shore, the next thing

to be done is to draw it *high up* on the sand: here *ἐπί* is again employed to denote direction, and we have now the *dative* in *ψαμάθοις*, because this is to be a *permanent resting-place* for the ship.—*ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν*. “And they extended long props beneath.” These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels, and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)—*ἑσκίδναντο*. “Scattered themselves.”

488–492. *αὐτὰρ ὁ μῆνιε*. “But that (other) one (meanwhile) kept cherishing his wrath.” Observe the demonstrative force of *ὁ*, as indicating Achilles, and the continued action expressed by the imperfect.—*ὠκυπόροισιν*. We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—*Οὔτέ ποτ' εἰς ἀγορῆν, κ.τ.λ.* “Neither at any time did he go to the assembly which makes men illustrious,” i. e. where men have an opportunity of acquiring renown by their eloquence and wisdom.—*φθινύθεσκε φίλον κῆρ*. “He kept pining away (in) his heart.” The minor scholiast makes *φθινύθεσκε* transitive here, and equivalent to *ἔφθειρε*. It is more Homeric, however, to give it an intransitive signification, and to make *κῆρ* the accusative of nearer definition.

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

493–497. *ἐκ τοῖο*. “From that time.” *τοῖο* for *τοῦ* (i. e. *τούτου*), with an ellipsis of *χρόνου*.—*δυωδεκάτη*. Compare verse 425.—*καὶ τότε δῆ*. “Then, indeed, also.” Observe here the force of *καί*: not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—*ἕμα*. “At the same time.”—*ἦρχε*. “Led the way.”—*ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης*. “But this same (goddess) came up unto the wave of the sea,” i. e. unto the surface of the sea. We must be careful not to render *κῦμα θαλάσσης*, as some do, “from the wave of the sea;” this would require the genitive *κύματος*. Compare verse 359, *ἀνέδν πολιῆς ἀλός*, and *Od. v. 337*, *ἀνεδύσετο λίμνης*, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from*. In the present

instance, however, Thetis comes forth from the deep waters, *unto* the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult *Nägelsbach, ad loc.*

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

498-502. ἄτερ ἡμενον ἄλλων. "Sitting apart from the rest."—ἀκροτάτη κορυφῇ. The palace of Jove was on the highest peak of the mountain.—πολυδειράδος Οὐλύμπιο. "Of the many-peaked Olympus." Compare the explanation of πολυδειράδος, as given by the scholiast: πολλὰς ἐξοχὰς ἔχοντος. In the language of poetry Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "τρὶς δὲ τριηκόσται κορυφαὶ νιφόεντος Ὀλύμπου."

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

503-506. εἶ ποτε δῆ. Consult note on verse 40.—μετ' ἀθανάτοισιν. "Among the immortals."—τίμησον. "Honour." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favours upon," &c.—ὠκυμορώτατος ἄλλων ἐπλετ'. "Is the most swift-fated of all." Equivalent, in fact, to ὠκυμορώτερος ἄλλων, or ὠκυμορώτατος πάντων. The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet ἄλλοι merely excludes an individual of the same *kind* with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question. We

have an imitation of this construction in Tacitus (*Agric.* 34): "*Hi ceterorum Britannorum fugacissimi.*"—ἐπλετ'. Equivalent here to ἐστὶ. Consult note on verse 418.—ἀτάρ. "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim*. Thus we may say, as a paraphrase of the present passage, *Honore filium orna; est autem nunc quidem ducis injuriâ privatus honore.*" (Nägelsbach, *ad loc.*)

508-510. ἀλλὰ σύ πέρ μιν τῖσον. "Do thou, however, by all means honour him," i. e. do thou certainly extend to him that honour which others have failed to render him.—μητίετα Ζεῦ. "Counselling Jove," i. e. Jove, parent-source of all wise counsels.—ἐπὶ Τρώεσσι τίθει κράτος. "Bestow might upon the Trojans," i. e. the might that leads to victory. The adverbial ἐπὶ here increases the idea of the continuance of that power. It is to be given to the Trojans, and to rest upon them for a time.—ὀφέλλωσί τε ἐ τιμῷ. "And may advance him in honour." Literally, "may increase him with honour." Compare the Latin, "*augere aliquem honore.*"

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

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

517-519. μέγ' ὀχθήσας. "Greatly disturbed." According to Buttman (*Lexil. s. v.*), the verb ὀχθέω denotes, in general, every kind of *violent emotion* at events, actions, and words which strike the mind

unpleasantly.—*ἢ δὴ λοίγια ἔργ'.* “Assuredly, now, (these will be) mischievous doings.” Supply *τάδ' ἔσται*, not *ἔστί*, and compare verse 573, where the full form of expression is given.—*ὅτι.* “Since.”—*ὅτ' ἂν μ' ἐρέθῃσιν.* “When she shall provoke me.” The particle *ἂν* implies the possibility of such an event soon taking place, from the known character of Juno.”

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

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

531–535. *διέτμαγεν.* “Separated.”—*Ζεὺς δὲ ἰὸν πρὸς δῶμα.* “But Jove (proceeded) to his own abode.” Supply *ἔβη*, which is to be elicited, in fact, out of *ἄλτο*.—*σφοῦ πατρὸς ἐναντίον.* “In the presence of their sire.” Observe the genitive here with *ἐναντίον*, the cause of motion, on the part of the assembled gods, coming from



the entrance of their sire.—*μεῖναι ἐπερχόμενον*. “To wait for him approaching.” More literally, “coming on.”—*ἀντίοι*. “Before him.”

536–539. ὤς. “Thus,” i. e. under such circumstances.—*οὐδέ μιν Ἥρη ἠγνοίησεν, κ.τ.λ.* “Nor concerning him was Juno ignorant; having seen, how that,” &c.—*οἱ συμφράσσατο βουλάς*. “Had just been concerting plans with him.” Observe the force of the aorist, in referring to what has just taken place.—*ἀλίοιο γέροντος*. “Of the old man of the sea,” i. e. of the aged sea-god. Referring to Nereus.—*κερτομίοισι*. “In heart-cutting (words).” Supply *ἔπεισι*.

540–543. τίς δ' αὖ. “And who again.” *δ' αὖ* for *δὲ αὖ*. Nägelsbach, with less propriety, makes it to be for *δὴ αὖ*.—*δολομῆτα*. “Artful one.”—*συμφράσσατο βουλάς*. “Concerted plans with thee a moment ago.”—*έόντα*. Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί*. In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικάζέμεν*. “Revolving secret things in mind to come to decisions thereon,” i. e. to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅττι νοήσης*. “To declare unto me any plan thou mayest have devised.” More literally, “to declare unto me a plan, whatsoever one thou mayest have devised.”

545–550. μή δὴ πάντας ἐμούς, κ.τ.λ. “Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations.” Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, “hoffe nicht *darauf*.”—*χαλεποί τοι ἔσονται, κ.τ.λ.* “They will prove burdensome unto thee, although thou art the partner of my couch,” i. e. they will prove too burdensome for thy feebler intellects, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, “hurtful,” “injurious,” but in this way the words *ἀλόχῳ περ' εἰούσῃ* lose all their force.

*ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν*. “But whatever one, indeed, it may be fitting (for thee) to hear.” With *ὃν* supply *μῦθον*.—*κ' ἐπιεικὲς*. Supply *ᾗ*, so that *κ' ᾗ* becomes equivalent to the prose *ἂν ᾗ*.—*πρότερος τόνγ' εἴσεται*. “Shall know this same one sooner (than thou).” Observe the recapitulating force of *γέ* in combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα, κ.τ.λ.* “Do not thou at all interrogate respecting each of these things, nor be prying into them.” After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὃν* is to be taken collectively.

551–554. βοῶπις πότνια Ἥρη. “The large-eyed, revered Juno.”

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

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

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

561-564. *δαιμονίη*. "Strange one." We have given here the meaning which appears to lie at the basis of *δαιμόνιος*. The ordinary translation, "madam," carries with it a ludicrous air.—*αἰεὶ μὲν οἴεται, οὐδέ σε λήθω*. "Thou art ever, indeed, imagining, nor do

I (at any time) escape thy observation.”—*δ’ ἔμπηξ*. “And yet, after all.” *ἔμπηξ* is equivalent to *ἐν πᾶσιν*.—*ἀλλ’ ἀπὸ θυμοῦ, κ.τ.λ.* “On the contrary, thou shalt be farther away from my bosom,” i. e. more estranged than ever from my affections. Observe that *ἀπό* here is merely an adverb, “away,” and that “from” is implied by the case itself of *θυμοῦ*.—*τοι καὶ ῥίγιον*. “Even more unpleasant for thee.”—*οὔτω*. Referring to *ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσειαι*.

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

569–572. *καὶ ῥα*. “And accordingly.”—*ἐπιγνάμψασα φίλον κῆρ*. “Having bent her heart (to submission).”—*ᾤχθησαν*. “Were sore distressed.”—*κλυτοτέχνης*. “Illustrious artificer,” i. e. famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—*ἐπίηρα φέρων*. “Striving to gratify.” Literally, “bringing agreeable things.” We have retained *ἐπίηρα*, the commonly-received reading. Buttman, however, adduces some strong reasons in favour of *ἐπὶ ἦρα φέρων*, making *ἦρα* the accusative of an obsolete nominative *ἦρ*. (*Lexil.* i. p. 149.)

573–579. *ἦ δὴ λοίγια, κ.τ.λ.* Consult note on verse 518.—*ᾧδε*. “Thus,” i. e. even as you are now doing. Not, “so violently.” The Greek for this would be *τόσον*.—*κολφὸν ἐλαύνετον*. “Excite a disturbance.”—*δαιτὸς ἐσθλῆς ἡδος*. “Enjoyment of the goodly banquet.”—*ἐπεὶ τὰ χερείονα νικᾷ*. “Since these practices, which are

growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—*δ' ἐγὼ παράφημι*. "I recommend, therefore."—*καὶ αὐτῇ περ νοεούσῃ*. "Although she herself is possessed of intelligence," i. e. has mind of her own, and therefore needs no advice from me.—*μὴ αὐτε νεικείησι*. "May not again wrangle (with her)." Observe the force of *αὐτε*: "again," i. e. as he often before has done.—*σὺν δ' ἡμῖν δαῖτα ταραξῆ*. "And disturb the banquet for us among ourselves," i. e. our common banquet. Observe the force of *σὺν*, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580-585. *στυφελίζαι*. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after *στυφελίζαι*, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after *ἰθέλησιν*, and make *στυφελίζαι* the optative, but this weakens the force of the passage. According to our pointing, *στυφελίζαι* is governed by *ἰθέλησιν*.—*φέρτατος*. "The most powerful."—*τόν γ' ἐπέεσσι καθάπτεισθαι μαλακοῖσιν*. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of *μέμνησο* or *μῆσαι*. Consult note on verse 323.—*αὐτίκ' ἐπειθ'*. "Immediately thereupon."

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

586-589. *τέτλαθι*. "Endure it."—*ἀνάσχεο*. "Restrain thyself."—*φίλην περ ἑοῦσαν*. The particle *πέρ* is here equivalent to *valde*, whereas with *κηδομένη*, in the previous line, it has the meaning of "though."—*ἐν ὀφθαλμοῖσιν*. "With my own eyes." The adverbial *ἐν*, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.—*θεινομένην*. "Getting beaten."—*ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι*. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur*." Some, less correctly, make *ἀντιφέρεσθαι* the middle voice.

590-591. *ἤδη γὰρ καὶ ἄλλοτ'*. "For before now also, on another

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

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

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

599–604. ἄσβεστος δ' ἄρ' ἐνῶρτο, κ.τ.λ. "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb ποιπνύω, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion. (*Buttmann, Lexil.* i. p. 176.) The gods laughed

at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ.τ.λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form οὐ μὲν (i. e. οὐ μὴν) is equivalent to ἀλλ' οὐδέ here.—Μουσάων θ'. "Nor of the Muses." Literally, "and of the Muses."—ἀμειβόμεναι. "Responsive." More literally, "answering in turn."

606-611. κακκείοντες. "For the purpose of lying down."—οἰκόνδε. "To his home." Each deity had a separate palace on Olympus.—ἀμφιγυήεις. "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—ιδύιγσι πραπίδεσσι. "With knowing mind," i. e. skilful invention.—πρὸς δὴν λέχος. "To his own couch."—ἔνθα πάρος κοιμᾶσθ'. "Where before he was wont to lie down."—ὅτε μιν γλυκὺς, κ.τ.λ. "As often as sweet sleep came upon him." Observe here the employment of ὅτε with the optative, to express what takes place repeatedly or customarily. (*Buttmann, G. G.* § 139, 6.)—καθεῦδ'.—"He lay down to repose." Observe that καθεῦδ' does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—παρὰ δέ. "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on καθεῦδ'.—χρυσόθρονος. "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

# NOTES ON THE SECOND BOOK.

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## ARGUMENT.

THE DREAM—THE TRIAL OF THE FEELINGS OF THE ARMY—THE MUSTER  
AND CATALOGUE OF THE FORCES.

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

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the sea-shore: toward the close it changes to Troy.

1-4. Ἄλλοι μὲν ῥα, κ.τ.λ. "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἰπποκορυσταί. Compare the scholiast : ἀπὸ τῶν ἵππων μαχόμενοι. As fighting from on horseback was not practised in Homeric times, the expression ἀφ' ἵππων is the same as ἀφ' ἄρματος.

Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to καθεῦδ' in the last line of the previous book.—ἀλλ' ὅγε μερμήριζε. "But this same deity kept pondering." Observe the recapitulating power of γέ.—ὡς Ἀχιλῆα τιμήσῃ. "In what way he may honour Achilles, and destroy many at the ships of the Greeks." Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "*conjunctivus deliberativus*." Jove is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσω ; πῶς . . . ὀλέσω ; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὀλέσαι, or, according to another form, τιμήσει', are here less correctly preferred by some.

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

8-10. Βάσκ' ἴθι. "Go, speed thee." More literally, "go, go." An expression intended to mark haste. Hence Aulus Gellius (xiii. 24) remarks, "*Quis tam obtuso est ingenio, quin intelligat, βάσκ' ἴθι,*



οὐλε ὄνειρε, καὶ βάσκ' ἴθι Ἴρι ταχεῖα, *verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperatae celeritatis.*—ἐλθὼν ἐς κλισίην. Observe the asyndeton here, occasioned by the absence of δέ. This is owing to the emphatic nature of the command. Hence the scholiast remarks, τὸ πρέπον (“the emphatic nature”) τῆς ἐγκελεύσεως] διὰ τοῦ ἀσυνδέτου φαίνεται.—ἀγορευόμεν. “Utter.” The infinitive for the imperative. Consult note on book i, verse 323.—ὡς ἐπιτέλλω. “As I enjoin.”

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

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

οὐ ἔτ' ἀμφίς φράζονται. “No longer think dividedly.” More literally, “no longer deliberate (all) around,” i. e. in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in φράζονται.—ἐπέγναμψεν ἄπαντας. “Has bent all (to her will).”—Τρώεσσι ἐφήπται. “Impend over the Trojans.” Observe the continued action implied by the perfect, which gives it the force of a present.

16-22. τὸν μῦθον. “This mandate.” Observe the demonstrative force of τόν.—βῆ δ' ἄρ' ἐπ'. “And then it repaired unto.”—τὸν δ'. “But this warrior.”—περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος. “And ambro-

sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eternizing power borrowed from the food of the gods. (*Buttmann, Lexil.* i. p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—*ὑπὲρ κεφαλῆς* "Over his head," i. e. at the head of the sleeper, and bending over him.

*Νηληϊΐφ υἱί τοικῶς, Νέστορι.* "Like to the son of Neleus, to Nestor." Literally, "to the Neleian son."—*τόν ῥα μάλιστα, κ.τ.λ.* "Whom, namely, Agamemnon was wont to honour most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23-25. *εὔδεις Ἀτρείος υἱέ, κ.τ.λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαίφρονος*, thus giving each of the epithets a translation separate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.* iii. 2, 2.)—*ἰπποδάμοιο*. A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ψ λαοί τ' ἐπιτετράφαται, κ.τ.λ.* "Unto whom both nations have been entrusted, and things of so much importance are a care." The term *λαοί* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26-34. *νῦν δ' ἐμέθεν ζύνες ὦκα.* "Now, therefore, understand from me quickly," i. e. quickly attend to me.—*Διὸς δέ τοι.* For *Διὸς γάρ σοι*.—*ἄνευθεν ἐών.* "Although away." More literally, "apart," i. e. at a distance from thee.—*ἐλαιρεί.* Supply *σε*.—*θωρῆξαι σε, κ.τ.λ.* The words of Jove are now repeated by the dream, with a change of person from the third to the second.

*ἔχε.* "Keep it," i. e. what I have just told thee.—*μηδέ σε λήθη αἰρείτω.* "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὔτ' ἄν.* For *ὅταν*.—*ἀνήρη.* "May have released thee (from its influence)." More literally, "may have sent thee away," i. e. may have left thee.

35-36. *τόν δ' ἔλιπ' αὐτοῦ, κ.τ.λ.* "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (*ἔμελλον*),

where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37-40. *φῆ γὰρ ὄγ' αἰρήσειν.* "For he thought that he will take." More literally, "he said (within his own soul)." The verb *φημί* is often thus used in Homer. Observe, also, that no pronoun is expressed before *αἰρήσειν*, which shows that the reference is to the same person that forms the subject of the preceding verb.—*νήπιος.* "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—*οὐδὲ τὰ ᾗδη, κ.τ.λ.* "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, *οὐδὲ ᾗδη τὰ ἔργα ἃ ῥα Ζεὺς μῆδετο.*—*θήσειν ἐπ', κ.τ.λ.* "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial *ἐπί* is to be taken in close construction with *θήσειν*.—*διὰ κρατεράς ὑσμίνας.* "Through mighty conflicts." Observe that *διὰ* is here equivalent to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, *διὰ ὑσμίνων*.

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

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

43-44. *φᾶρος.* The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception of the

form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the  $\phi\tilde{\alpha}\rho\omicron\varsigma$  wrapped around the body to defend it from cold. It is from a very ancient intaglio.



In the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.



ποσσι δ' ὑπὸ λιπαροισῖν, κ.τ.λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times, however, the sandal must be distinguished from the *ὑπόδημα*, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the *ὑπόδημα* to real shoes.

45-47. ἀμφὶ δ' ἄρ' ὤμοισιν, κ.τ.λ. "And then around his shoulders he cast the silver-studded sword," i. e. the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast, as may be seen in the following cut, taken from a cameo in the Florentine museum.



σκῆπτρον. Consult note on book i. verse 15.—πατρώϊον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called *πατρώϊον*, because the family-sceptre of the line; and *ἄφθιτον*, because made by Vulcan. Compare verse 101, *seqq.*—κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48-55. Ἠώς. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.* xxiii. 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother,

she descends to the great stream of Oceanus, where a golden ship reconveys them both, with winged speed, to their eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (*Voss, Kr. Bl.* i. 234.)

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

*Πυλογενέος βασιλῆος*. Observe the apposition between *βασιλῆος* and the genitive *Νέστορος* as implied in *Νεστορέη*. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (*Matthiæ*, § 431, 1.)—*πυκνὴν ἡρτύνετο βουλήν*. "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath.*"

56-59. *Θεῖος ὄνειρος*. "A divine dream," i. e. heaven-sent.—*ινύπνιον*. "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐνυπνίως*.—*ἀμβροσίην διὰ νύκτα*. "During the ambrosial night." The epithet *ἀμβροσίη* here applied to *νύξ* is the same, in fact, as *ἄμβροτος* or *ἀβρότη*, and by "ambrosial night" is therefore meant, according to Buttman, "divine," or "sacred night." (*Lexil.* i. p. 134.)—*μάλιστα δὲ Νέστορι δίψ, κ.τ.λ.* "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that *μάλιστα* here is equivalent to the Latin *potissimum*, and that *ἄγχιςτα* is to be taken in close connexion with *ἐφκει*.—*καί με πρὸς μῦθον ἔειπεν*. Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial *πρὸς*. Consult *Nägelsbach, Excours.* xvi. p. 305.

71-75. ῥχετ' ἀποπτάμενος. "Flew quickly away." Literally, "departed, having flown away." The verb οἴχομαι is often used thus with a participle, and always, in this connexion, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—ἀνῆκεν. Consult note on ἀνήγ, verse 34.—ἀλλ' ἄγετ'. "But come, (let us try)." Supply πειρώμεθα. In strictness, however, there is no ellipsis here, but πειρώμεθα, or something analogous, is implied in the context.—Θωρήξομεν. "We may arm." For Θωρήξωμεν, the subjunctive with the mood-vowel shortened.

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

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

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

81-82. ψεῦδος κεν φαῖμεν, κ.τ.λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of κεν with the optative.—μᾶλλον. Nägelsbach, following Nitsch (*ad Od. i. 331*), makes μᾶλλον here signify "the

more," or "so much the more." This, however, cannot be correct, since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—ὅς μὲγ' ἄριστος εὐχεται εἶναι. Consult note on book i. verse 91. The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84–86. ἤρχε νέεσθαι. "He began to depart."—οἱ δ' ἐπανεστήσαν, κ.τ.λ. "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of οἱ, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on book i. verse 1.)—πίθοντο. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—ποιμένι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὀρῶντες ἤδη συνιόντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἅμα.

87–90. ἡύτε ἔθνεα εἶσι, κ.τ.λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἶσι. Observe here the singular verb with the neuter plural; and also that εἶμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἶμι as a future regularly occurs, and the exceptions are very rare. (*Passow, s. v.*)—μελισσάων ἀδινάων. Observe the similarity of termination in these words, and also in ἐρχομενάων. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," i. e. in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδόν. "In clusters." Literally, "cluster-like."—ἐπ' ἀνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force. (*Stadelmann, ad loc.*—*Kühner, § 612, b.*)—αἱ μὲν τ' ἔνθα ἄλις, κ.τ.λ. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the perfect in denoting rapidity of



movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

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

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

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

ἱρήτυον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kühner*, § 438, 2.)—εἴ ποτ' αὐτῆς σχοίαιτ'. "If, at length, they would refrain from clamour," i. e. in order that they might at length refrain, &c.—Διοτρεφέων. A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99-101. σπουδῆ. "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (ἰστέον) ὅτι σπουδῆ λέγει (ποιητῆς) οὐχ οἶον (λέγεται), ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς, ὡς τὸ, ὡς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.

(*Od.* xxi. 409.)—*ἐρήτυθεν δὲ καθ' ἕδρας*. “And were restrained in their respective divisions of seats.” Observe that by *ἕδραι* are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. (Compare *Od.* iii. 7: *ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάσῃ εἶατο*. The adverbial *κατά*, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach, ad loc.*)

*ἀνὰ δὲ*. “Up, then.”—*σκῆπτρον ἔχων*. “Holding his sceptre.” The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i. verse 15.—*τὸ μὲν Ἡφαιστοῦ κάμει τεύχων*. “Which Vulcan, fabricating, had bestowed labour upon,” i. e. which Vulcan had toiled at making. Observe that *τό* is here for *ὅ*.

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

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

*ἑρεισάμενος*. “Having leaned.” Literally, “having supported himself.”—*ἔπε' Ἀργεῖοισι μετηύδα*. “Spoke words (as follows) among the Greeks.”

110–113. *Ξεράποντες Ἄρηος*. “Servants of Mars. A very appro-

priate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *Φεράποντες* of that deity.—*με μέγα ἄτη ἐνέδησε βαρείη*. “Has greatly entangled me in a heavy misfortune.” More literally, “has greatly bound me in,” &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε*.

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

114–118. *νῦν δὲ κακὴν ἀπάτην βουλεύσατο*. “Now, however, he has resolved upon an evil deceit.” Observe the employment of *βουλεύσατο* with an accusative, a construction not frequently met with.—*δυσκλία*. “Inglorious.” This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὤλεσα*. “After I have lost.”—*οὔτω που Διὶ μέλλει, κ.τ.λ.* “In this way, I suppose, is it likely to prove pleasing to Jove, superior in might.” Observe here the force of the indefinite *που* in softening down an assertion, and subserving, at the same time, the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor*.—*δς δῆ*. “Who before now.”—*ἢδ’ ἔτι καὶ*. “And still also.”—*τοῦ γὰρ κράτος, κ.τ.λ.* “For the power of this one is very great,” i. e. is supreme.

119–122. *αἰσχρὸν γάρ*. The particle *γάρ* refers back to *δυσκλία*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυθέσθαι*. “Even for posterity to learn.” Literally, “even for those about to be.” The meaning is, that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὰψ οὔτω πολεμίζειν*. “Are thus to no purpose waging.” Observe that *οὔτω* here is to be connected in construction with *μὰψ*, not with *τοιόνδε*. Such an expression as *οὔτω τοιόσδε* would not be Greek.—*παυροτέροισι*. “Fewer in number (than themselves).”—*τέλος δέ, κ.τ.λ.* “For no end has as yet appeared,” i. e. no effectual result has yet been made to appear. Observe that *δέ* is here equivalent to *γάρ*, and that we have in this clause a repetition, or, rather, enlargement of the idea contained in *μὰψ*.

124–130. *ῥοκία πιστὰ ταμόντες*. “Having struck a faithful league.” According to Buttmann (*Lexil.* p. 439, *ed Fishl.*), *ῥοκία* means properly a contract or agreement on oath; and as this is con-

cluded by a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.* iii. 292), this is sufficient to explain the meaning of ὄρκια ταμείν, without the necessity of supposing that ὄρκια was used in this single phrase in another sense, namely, as an adjective, ὄρκια, *scil.* ἱερεῖα: particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τρῶας μὲν λέξασθαι, κ.τ.λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in λέξασθαι, "to select for ourselves," i. e. for the purpose of a comparison with ourselves as regards number.—ἐφέστιοι. Referring to those who have a domestic hearth (ἐστίαν ἔχουσι) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—ἡμεῖς δ' ἐς δεκάδας, κ.τ.λ. The construction changes here, and is no longer dependent on εἶπερ κ' ἐθέλομεν. Properly speaking, the sentence ought to have run on as follows: εἶπερ γάρ κ' ἐθέλομεν ἀριθμηθήμεναι ἄμφω, (καὶ) Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθήμεναι, . . . Τρώων δὲ ἕκαστον ἐλίσθαι . . . πολλαί κεν, κ.τ.λ.

οἶνοχοεύειν. "To pour out wine (for us)."—κεν. "In that event."—τόσσον ἐγὼ φημι, κ.τ.λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans, who were inhabitants of the city, to have been less than 12,000, or, if we take Aristarchus's estimate, than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131-135. ἐγχέσπαλοι ἄνδρες. In apposition with ἐπικούροι.—ἱασιν. Equivalent to the Latin *adsunt*.—οἱ με μέγα πλάζουσι. "Who cause me to wander widely (from my intended purpose)," i. e. who prevent me from achieving the conquest of the city.—ἐθέλοντα. "Though desirous."

δὴ βεβάασι. "Have already gone by."—Διὸς μεγάλου ἐνιαυτοί. Jove sends all things unto men, even the circle of the year. The ἐνιαυτοί here meant are the then usual ones of ten months each. (*Wolf, ad loc.*)—καὶ δὴ δοῦρα σέσηπε νεῶν, κ.τ.λ. "And by this time the timbers of the ships have rotted, and the ropes have become

untwisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

*σπάρατα*. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not *σπάρατα*, but *σπαρτά*, "*res sativæ*." (*Aul. Gell.* xvii. 3.)—*λέλυνται*. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in *σέσηπε* we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.* xxi. p. 338.) In this opinion Kühner coincides (§ 424, 4).

136–139. *αἱ δὲ πού, κ.τ.λ.* "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For *ἡμέτεραι ἄλοχοί τε καὶ νήπια τέκνα*.—*αὐτως ἀκράαντον*. "Is thus unfinished."—*πειθόμεθα πάντες*. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colours, the difficulty and danger of the undertaking.

142–146. *τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν, κ.τ.λ.* "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," i. e. as many as were not privy to the design which he had avowed before the council of elders.—*θαλάσσης, πόντου Ἰκαρίοιο*. "Of the sea, the Icarian deep." The first of these genitives (*θαλάσσης*) has a general reference; the second a more special one. Both, however, are in mutual apposition. By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (*Tournefort*, ii. p. 139, *Germ. transl.*)

*τὰ μὲν τ', κ.τ.λ.* "Which, indeed, even both the south-east wind and the south are wont to raise." The particle *τε* is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Aye, and these, in truth," for *μὲν* is here merely the shortened form of *μήν*.—*ᾧρορ'*. Observe the force of the aorist in denoting what is customary or usual.

147-148. *κινήση*. We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful.—*Ζέφυρος*. This is commonly translated “the West-wind,” but the *Ζέφυρος* of Homer, in the Iliad, is evidently the North-north-west, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.* ix. 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the Odyssey, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favouring vegetation. (*Montbel, ad. loc.*)

*βαθὺ λήϊον*. “The thick-standing corn.”—*λάβρος ἐπαιγίζων*. “Rushing down upon it impetuous.” This serves as a kind of exegesis to *ἐλθών*. Some editions incorrectly read *ἐλθών λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων*.—*ἐπί τ’ ἡμῦν ἀσταχύεσσιν*. “And it bends unto (the blast) with its ears.” Observe the force of the adverbial *ἐπί*. The subject *ἡμῦν* is not *Ζέφυρος*, but *λήϊον*. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice, remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149-154. *ἀλαλητῶ*. “With shouting.” Dative of the manner.—*ἔσσεύοντο*. “Began to rush.”—*ποδῶν δ’ ὑπένερθε, κ.τ.λ.* Construe as follows: *κονίη δ’ ἴστατο, ἀειρομένη ὑπένερθε ποδῶν.—ἄπτεσθαι*. “To lay hold of.”—*ἄλα δῖαν*. Consult note on B. 1, v. 141.—*οὐρούς τ’ ἐξεκάθαιρον*. “And they began to clean out the trenches.” These received the keels of the galleys, and served to guide them in their descent to the water.—*οἴκαδε ἰμένωνν*. “Of them desiring to return home.” Literally, “of them sending themselves homeward.” Observe the force of the middle voice, and compare the remark of Heyne: *ἰμένωνν est de cupientibus οἴκαδε ἰέναι.—ὑπὸ νηῶν*. “From under the ships.”—*ἔρματα*. Consult note on book i. verse 486.

155-156. *ἔνθα κεν Ἀργείοισιν, κ.τ.λ.* “Then would a return have been effected for the Greeks, contrary to fate.” The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present

case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρμωρα*.—*εἰ μὴ Ἀθηναίην, κ.τ.λ.* Construe *εἰ* "Ἡρῆ μὴ ξείπεν μῦθον πρὸς Ἀθηναίην."

157–165. Ὠ πόποι. Consult note on book i. verse 254.—*τέκος*. We have placed a comma after this word, with Spitzner, thus separating it from *Ἀτρυτώνη*. According to the common punctuation, *Ἀτρυτώνη* agrees with *τέκος* by synesis. This, however, is harsh.—*Ἀτρυτώνη*. "Unwearied one." A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὔτω δὴ*. Equivalent to the Latin *siccine jam*.—*ἐπ' εὐρέα νῶτα*. "Over the wide surface." More literally, "upon the broad back."—*κὰδ δέ κεν εὐχολήν, κ.τ.λ.* "And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?" *Κὰδ* is here for *κάτ*, the final consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κέν λίποιεν*. Observe the peculiar force here of *κέν* with the optative; equivalent to "might (i. e. can) they by any possibility leave?" &c.—*φίλης ἀπὸ πατρίδος αἴης*. "Away from their native land." Compare book i. verse 562: *ἀπὸ θυμοῦ*.

*ἀλλ' ἴθι νῦν, κ.τ.λ.* Before *ἀλλά* we must supply here, in translating, the negative, "No."—*κατὰ λαόν*. "Throughout the people."—*σοῖς δ' ἀγανοῖς ἐπέεσσιν*. "With thy own mild words." Observe the emphatic power of *σοῖς*.—*μηδ' εἶα*. "Nor suffer (them)." We have read *εἶα*, with Thiersch, for reasons given in the Metrical Index. The common lection *ἔα* vitiates the line.—*ἀμφιελίσσας*. "Impelled on both sides by oars," but v. Glossary.

166–171. *γλαυκῶπις*. Consult note on book i. verse 206.—*κατ' ἀΐξασα*. "Having rushed down."—*καρπαλίμως δ' ἴκανε*. This verse is omitted in some manuscripts.—*Διὶ μῆτιν ἀτάλαντον*. "Equal in counsel to Jove," i. e. a counsellor equal in prudence to Jove.—*ἄπτει*. Consult note on verse 152.—*ἐπεὶ μιν ἄχος, κ.τ.λ.* "Since indignant grief was come upon him in heart and soul." Observe the double accusative with *ἴκανε*, and compare note on book i. verse 362.

173–179. *πολυμήχαν'*. "Of many expedients," i. e. inventive, expedient-inventing.—*πεσόντες*. "Having tumultuously embarked." More literally, "having fallen," i. e. having rushed in dense numbers.—*μήδ' ἔτ' ἐρώει*. "Nor any longer delay." The common text has *μήδε τ' ἐρώει*, "nor at all delay." In this latter reading, *τ'* is for *τι*.

182-186. *ξυνέηκε*. "Recognized." More literally, "understood."  
 —*βῆ δὲ θείειν*. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine. (*Kühner*, § 642, *e.*)—*χλαῖναν*. "His woollen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—*βάλε*. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—*ἐκόμισσε*. "Took care of," i. e. took up after it had fallen to the ground, in order that it might not be lost.—*Ἐθρουβάτης*. Consult *Od.* xix. 244, &c., where mention is made of him. Agamemnon had also a herald of the same name. *Il.* i. 320; ix. 170.

*ἀντίος*. "Into the presence of."—*δέξατό οἱ*. "Received at his hands," i. e. from him. The common construction is *δέχεσθαι τι παρά τινος*; here, however, we have the dative, by what *Kühner* calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes. (*Kühner*, § 579, 3.)—*σκῆπτρον πατρώϊον*. Compare verse 101.

188-189. *ὄντινα μὲν βασιλῆα, κ.τ.λ.* "Whatsoever king, indeed, and distinguished chieftain he chanced to find," i. e. as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (*Kühner*, § 831, 4.)—*τὸν δ'*. "This one, thereupon." Observe that *δέ* here is not in the apodosis to *μὲν* in the preceding clause. This apodosis occurs in *ἂν δ' αὖ δῆμου*, verse 198.—*ἐρητύσασκε*. "He checked," i. e. he detained while in the act of hurrying to embark.

190-195. *Δαιμόνι'*. "Strange man!" The term *δαιμόνιος* always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed. In the present instance, *δαιμόνιε* is rendered by some, "noble sir!" by others, "my good sir!" by others, again, "foolish man!" We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—*κακὸν ὤς*. "Coward like." Observe the accentuation of *ὤς*, coming, as it does, after the word on which it depends.—*δειδίσσασθαι*. "To be terrified." In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, "to terrify." On the present occasion it means to be troubled, and tumultuously to prepare for flight.

*οἶος νόος*. "What is the intention." Supply *ἔστί*.—*πειρᾶται*. "He is making trial of."—*τάχα δ' ἴψεται*. "But soon will he smite." The allusion, says an anonymous commentator, is to a man first feeling



the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλῇ δ' οὐ πάντες, κ.τ.λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἶον* *ἔειπεν ἐν βουλῇ*.—*μή τι χολωσάμενος, κ.τ.λ.* “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply *ὄρα*, or some equivalent term. We have given *μή τί*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196–197. *Θυμὸς δέ*. “For the wrath.” The particle *δέ* is here equivalent to *γάρ*.—*διοτρεφέος*. Consult note on book i. verse 176.—*τιμὴ δέ*. “His high office, too.”—*φιλεῖ δέ ἐ, κ.τ.λ.* “And counselling Jove loves him.”—Observe in these two verses the different meanings borne by the particle *δέ*.

198–206. *δήμου*. “Of the common people.”—*βοῶντα*. “Crying aloud,” i. e. expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι*. “Fellow.” Consult note on verse 190.—*ἀτρέμας ἦσο*. “Sit quietly,” i. e. sit down and be quiet.—*σὺ δέ*. “For thou art.” Supply *εἶς*.—*οὔτε ποτ' ἐν πολέμῳ, κ.τ.λ.* “Neither at any time counted in war nor in council,” i. e. counted among the brave in war, nor admitted to the council of chieftains.—*πως*. “By any means.”—*οὐκ ἀγαθὸν πολυκοιρανίη*. “The government of the many is not a good thing,” i. e. a plurality of rulers. Observe that *ἀγαθόν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

*Κρόνου παῖς ἀγκυλομήτεω*. “The son of crafty Saturn,” i. e. Jupiter. The epithet *ἀγκυλομήτης* means, more literally, “of crooked counsel,” and, as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast, however, merely refers the epithet to his having overreached his father Uranus.

*Σέμιστας*. “Privileges,” i. e. regal authority.”—*σφίσιν*. “Among them.” Referring to the *Ἀχαιοί* in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

207-210. ὤς. "Thus." Observe the accentuation.—κοιρανέων. "Acting as chief," i. e. discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—διέπεε. "Was arranging." Equivalent to διέτασσε.—έπεσσεύοντο. Consult note on verse 86.—ήχῃ. "With a tumult."—ὡς ὅτε. "As when." For a literal translation we must supply a clause after ὡς, namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i. verse 34.—σμεραγαῖ δέ τε πόντος. "And the deep even echoes again."

211-215. ἐρήτυθεν δὲ καθ' ἔδρας. Consult note on verse 99.—Θερσίτης δ' ἔτι μούνος, κ.τ.λ. "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.—ἀμετροεπής. The true force of this epithet appears from the next line, ὅς ῥ' ἔπεα φρεσίν, κ.τ.λ. which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλά, but ὁ ἄκοσμά τε καὶ πολλά ἔπη εἰδώς.

ὅς ῥ' ἔπεα φρεσίν, κ.τ.λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression ὅς ῥα, consult note on book i. verse 405.—ἔπεα ἤδη. This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So ἄγρια εἰδέναι, "to know what is savage," i. e. to be savage; ἀθεμίστια εἰδέναι, "to know what is lawless," i. e. to be lawless, &c.—ἐριζέμεναι. This is merely stated as one of the many results of his being ἀμετροεπής.—ἀλλά. Depending on οὐ κατὰ κόσμον. In translating, supply λαλεῖν, which is in fact, however, implied in ἐριζέμεναι.—εἴσαιτο. The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, as often as any thing appeared to him calculated to excite a laugh among the Greeks."

216-219. αἰσχιστος δὲ ἀνὴρ, κ.τ.λ. "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."—φολκός. "Bandy-legged." Buttman has discussed the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of nature,

should begin a long description with, "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an *αὐτὰρ ὑπερθεν*. (*Lexil. s. v.*)

*κυρτώ*. "(Were) crooked."—*ἐπὶ στῆθος συνοχωκότε*. "Drawn together toward his breast."—*φοξός*. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil. s. v.*)—*ψεδνή δ' ἐπενήνοθε λάχνη*. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of *ἐπενήνοθε* here. Compare also the Homeric Lexicon of Apollonius: *ἐπενήνοθεν . ἐπῆν, ἐπέκειτο*.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomedes's. (*Schol. Brev. ad Il. ii. 212; Eustath. p. 204; Quint. Cal. i. 764.*) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220–224. *ἔχθιστος δὲ μάλιστ' ἦν*. "Especially was he most hateful."—*νεικεῖσκε*. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being *ἔχθιστος*.—*τότ' αὖτ' Ἀγαμέμνονι δίψ, κ.τ.λ.* "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb *λέγειν* does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil. p. 401, Fishlake's transl.*)

*ἐκπάγλως κοτίοντο*. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks towards Thersites, and also more or less continued.—*νεμέσσηθεν τ'*. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the

Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτάρ* δ. “He, however.” The particle *αὐτάρ* here marks opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225–234. *τέο δ' αὐτ' ἐπιμέμφεαι, κ.τ.λ.* “And what, again, art thou complaining of and wanting?” The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (v. 233.) A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man, O ye spiritless Greeks, deprive you of a return to your homes, &c.

*ἐξαιρέτοι.* “Selected from the rest.”—*δίδομεν.* “Are wont to give.” In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, *b.*—*πρωτίστῳ.* “First of all.” This strengthened form of the superlative is not unfrequent in Homer.—*ἢ ἔτι καὶ χρυσοῦ, κ.τ.λ.* “Or art thou, (amid all these possessions,) still in want of gold also?”—*κὲ οἴσει.* “Shall, perchance, bring.” Observe the hypothetic meaning of this clause: “shall, in all likelihood, bring, if we remain here as thou wishest.”—*ὄν κεν ἐγὼ, κ.τ.λ.* The ridiculous vaunt of a coward.—*κεν ἀγάγω.* “May have led away (captive).”—*γυναῖκα νέην.* Supply *ποθεῖς*.

*ἦν τ' αὐτὸς ἀπονόσφι, κ.τ.λ.* “And whom thou thyself mayest retain apart (from the rest).” With *ἀπονόσφι* supply *τῶν ἄλλων*. Observe that *κατίσχειαι* is the subjunctive with the mood-vowel shortened.—*οὐ μὲν.* For *οὐ μὴν*.—*ἀρχὸν ἰόντα.* Supply *σε*.—*κακῶν ἐπιβασκέμεν, κ.τ.λ.* “To lead into evils the sons of the Greeks.” More literally, “to make the sons of the Greeks tread (or walk) upon evils.” *βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of “I make to go,” i. e. bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω*. The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιβασκέμεν* in the present passage.

235–238. *ὦ πέπονες, κ.τ.λ.* “O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men.” In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum*. The poets are fond of this usage, since it imparts dignity

and animation to the style.—'Αχαΐδες, οὐκέτ' Ἀχαιοί. Imitated by Virgil: "O vere Phrygiæ, neque enim Phryges!" (*Æn.* ix. 617.)—Οἴκαδέ περ. The particle περ is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "*durchaus nach Hause* (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit, translates, "Home, home!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐνὶ Τροίῃ, κ.τ.λ. "Here, in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört, s. v.*): "*Sie in ungestörter Ruhe, und Behäglichkeit, geniessen.*"—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseïs.—ἢ ῥά τί οἱ χ' ἡμεῖς, κ.τ.λ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καί. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239-245. καὶ νῦν. "Even but just now."—ἔο. "Than himself."—μέγ' ἀμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἐλὼν γὰρ ἔχει γέρας, κ.τ.λ. Compare book i. verse 356.—ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ, κ.τ.λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἦ γὰρ ἂν Ἀτρείδῃ, κ.τ.λ. Compare book i. verse 232.

νεικείων. "Railing at."—τῷ δ' ὤκα παρίστατο, κ.τ.λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῷ ἠνίπαπε μύθῳ. "Rebuked him in severe speech."

246-251. Θερσίτ' ἀκριτόμυθε. "Thersites, reckless babbler." The term ἀκριτόμυθος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult Wolf, *Vorles. ed. Ust.* ii. p. 40.—λιγύς

περ ἐὼν ἀγορητής. "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *πέρ* in strengthening the meaning of the adjective, and compare book i. verse 131. Observe, also, that what is elsewhere the language of praise (book i. verse 248), is here converted into that of censure.—*ἴσχεο*. Compare book i. verse 214.—*οὐ φημί*. Like the Latin *nego*. *χειριότερον*. "Baser."—*ὅσσοι*. "Of as many as." For *τόσων ὅσσοι*.

*τῷ*. "On this account." Equivalent to *διὰ τοῦτο*.—*οὐκ ἂν βασιλῆας ἀνά στόμ', κ.τ.λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," i. e. always talking of kings. The optative with *ἂν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις*. "And be on the watch for a return." Literally, "and be watching a return."

252–256. *ὅπως ἔσται τάδε ἔργα*. "How these things are going to be," i. e. how these affairs are going to turn out; whether well or ill.—*εὖ ἢ κακῶς*. "Under favourable, or adverse circumstances."—*τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, κ.τ.λ.* Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the *τῷ* at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow :

οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρείδης ὑπὸ Ἴλιον ἦλθον.  
 Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.  
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
 ἦ εὔ, ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν·  
 ἀλλ' ἔκ τοι ἐρέω.—

*ἦσαι ὄνειδίζων*. Observe that *ἦσαι*, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Thersites was standing at the time. Compare *Od.* viii. 506; xi. 82, 142. Some, however, make this a ground for rejecting the entire verse. (*Crusius, ad loc.*)

257-264. ἀλλ' ἔκ τοι ἐρέω. "But I will declare to thee plainly." Observe the force of the adverbial ἔκ.—εἴ κ' ἔτι σ' ἀφραίνοντα, κ.τ.λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κιχῆσομαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare *Herm. Opusc.* iv. 29.) Thiersch is in favour of the latter; but the former appears the more natural.—ὡς νύ περ ὦδε. "Just as thou art now in this way (doing)." The particle πέρ qualifies ὡς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἶην.

εἰ μὴ ἐγὼ σε λαβὼν, κ.τ.λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the *μίτρα* (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτόν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book i. verse 4.—πεπληγὼς ἀγορῆθεν. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265-271. ὡς. For οὕτως.—σκήπτρω δὲ μετάφρενον, κ.τ.λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνώθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius. εἰς τοῦπίσω ἐκάμφθη.—θαλερόν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερόν carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called θαλερή, when standing thick and full. So θαλερὸς γόος, "strong lamentation" (*Od.* x. 457); θαλερὴ φωνή, "a strong voice." (*Il.* 17, 439.)

σμῶδιξ δ' αἱματόεσσα, κ.τ.λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came *out* of his back *under* the blow; and the meaning of ὑπό is immediately explained epexegetically by the words σκήπτρου ὑπὸ χρυσέου.—ἀλγήσας δ'. "And having suffered pain."—ἀχρεῖον ἰδών. "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἀχρεῖον ἰδών properly

means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardt, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

*ἀχνύμενοί περ.* Namely, because they were not to return home, as they had hoped.—*ἐπ' αὐτῷ ἠδὺ γέλασαν.* "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of *ἠδύ*, consult note on *ἀχρεῖον ἰδών.*—*τις.* "One." Equivalent, in fact, to "many a one."—*ἐς πλησίον ἄλλον.* "To another near him," i. e. to his neighbour.

272–276. *ὦ πόποι.* Consult note on book i. verse 254.—*μυρί' ἑσθλά.* "Ten thousand good things."—*τ' ἐξάρχων.* "In both originating."—*πόλεμόν τε κορύσσων.* "And in arousing the war." Equivalent to the Latin "*pugnam excitans*." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the the phrase in question the same as *bellum adornans*, and regards *πόλεμος* as standing for *ἄρης*. The literal meaning, however, "arming the war," accords better with Köppen's idea, and *πόλεμον* will then be the same as *πολεμοῦντας*.

*νῦν δὲ τόδε μέγ' ἄριστον, κ.τ.λ.* "Now, however, he has done this, by far the best thing among the Greeks," i. e. in doing this, he has achieved his greatest work. Equivalent to *νῦν δὲ τόδε ῥέξας, μέγ' ἄριστον ἔρεξεν.*—*ὅς.* "In that he."—*τόν.* As before, for *τοῦτον.*—*ἀγοράων.* "From his harangues."—*θῆν.* "Assuredly." In Homer, *θῆν* is always ironical, as in Attic *δήπου*. It is very frequently joined with *οὐ*, as in the present instance.—*θυμὸς ἀγήνωρ.* "His insolent spirit."

278–283. *ὡς φάσαν ἡ πληθύς.* "Thus spoke they, the throng." Observe that *ἡ*, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult *Nügelsbach, Excurs. xix. 7, c.*) Observe, also, that *πληθύς* is taken collectively, and has the verb in the plural.—*ἀνά δὲ ἕστη.* "Up, thereupon, stood." Observe the adverbial force of *ἀνά.*—*παρὰ δὲ.* "And by his side."—*εἰδομένη.* "Making herself like."—*σιωπᾶν.* More correct than *σιωπᾶν* with the subscript iota. Consult *Wolf, Anal. Lit. ii. p. 49, seq.*; *Buttmann, Ausf. Gr. Sp. § 105, Anm. 17*; and *Spitzner, ad loc.*

*ὡς ἅμα θ' οἱ πρῶτοι, κ.τ.λ.* "In order that the sons of the Greeks, both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards *οἱ* as unnecessary here, and an instance of irregularity in the use of the article. Not so, by



any means. It is rather the digammated dative of οὔ. The ε', however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in ἄμα οἱ, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him." (*Nägelsbach, ad loc.*)—ὁ σφιν ἐϋφρονέων, κ.τ.λ. Compare book i. verse 73, and observe that this line is more immediately connected with verse 278.

284-290. Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, κ.τ.λ. "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of δὴ, as applied, in its sense of exactness, to νῦν, the adverb of time, and compare *Kühner, § 720, 2, ed Jelf.*—πᾶσιν ἐλέγχιστον. We have given here the explanation of *Nägelsbach*, which appears to be the only true one.—ἦνπερ ὑπέσταν. "Which they undertook," i. e. which they took upon themselves. In such constructions as the present, where the particle πέρ is appended to the relative, it has the same force in reality as in καίπερ, or with the participle. Hence ἦνπερ ὑπέσταν is the same in effect as ὑποστάντες περ.—ἐκπέρσαντ'. Supply σε, with which this particle agrees.

ἦ παῖδες νεαροὶ, χῆραί τε γυναῖκες. Observe here that τε follows after ἦ, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses τε approaches in sense to ἦ, and hence they are interchanged; either ἦ-τέ, or τε-ἦ. (*Kühner, § 734, 3, ed Jelf.*)—ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (*Kühner, § 637.*)

291-294. ἦ μὴν καὶ πόνος ἐστὶ, κ.τ.λ. "It is certainly a hard thing (so) to return, after having been exposed to many privations," i. e. to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., τινά being understood with ἀνιηθέντα. The meaning of this much-contested passage turns entirely on νέεσθαι, which, being repeated from the previous line, becomes, in fact, equivalent to οὕτω ποιῆν, the idea of returning without accomplishing the object of the expedition being implied in the first νέεσθαι. Observe, also, that ἦ μὴν stands opposed to ἀλλὰ καὶ ἔμπης in verse 297.

καὶ γάρ. "And (no wonder) for."—εἶνα μῆνα. "Even a single month."—σὺν νῆϊ πολυζύγῳ. The preposition σὺν is here made by

some equivalent to *παρά*, and this latter was even formerly the reading usually given in editions, until Wolf brought back *σύν* into the text. It is very evident that *παρά* must have arisen from a mere interpretation of *σύν*. On the whole, however, Wolf's explanation is the best, which connects *σύν νηϊ πολυζύγῳ* in construction with *μένων*.—*εἰλέωσιν*. "May be hemming in." Consult *Buttmann, Lexil. s. v.*—*εἰλεῖν*. The prose form of expression would be *ἂν εἰλῶσιν*.

295–300. *ἡμῖν δ' εἵνατός ἐστι, κ.τ.λ.* "To us, however, while remaining here, it is the ninth revolving year." Observe that *περιτροπέων* is here merely an epithet of *ἐνιαυτός*, and that *ἐστι περιτροπέων* is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—*τῷ*. "On this account."—*ἀλλὰ καὶ ἔμπης, κ.τ.λ.* "But it is, nevertheless, also certainly disgraceful." Observe that *τοί* is here employed in the confirmative sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner, § 736, ed. Jelf.*)—*κενεόν*. "Empty handed," i. e. without booty and without success.

*τλήγε*. "Be patient." More literally, "endure."—*ἐπὶ χρόνον*. "For a time," i. e. a little while longer.—*μαντεύεται*. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and therefore, it is said of him here that he still "divines."

302–307. *μάρτυροι*. "Witnesses of it," i. e. of the truth of what I am going to say.—*οὓς μὴ Κῆρες, κ.τ.λ.* "Whom the Fates of death went not bearing away," i. e. whom the fates have not taken off. The expression *ἔβαν φέρουσαι* is a species of circumlocution for *ἤνεγκον*, i. e. *ἀνήραξαν*.—*χθιζά τε καὶ πρόϊζ'*. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne, ad loc.*

*ἐς Αὐλίδα*. "At Aulis." Literally, "into Aulis," i. e. into the harbour of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—*ἀμφὶ περὶ*. "Round about." We often find two prepositions thus joined together in poetry to give a fulness to the expression. Consult *Kühner, § 618, 3.*—*τεληέσσας ἐκατόμβας*. Consult note on book i. verse 315.—*ἀγλαὸν ὕδωρ*. "A limpid stream." The plane-tree stood at a fountain-head or spring, and the water bubbled up from beneath the tree.

308–313. *μέγα σῆμα*. "A great sign," i. e. a great omen of the

future fortunes of the expedition.—*ἐπὶ νῶτα δαφεινός*. “All blood-red upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφεινός*.—*τὸν ῥ’ αὐτός Ὀλύμπιος, κ.τ.λ.* “Which, namely, the Olympian himself had sent forth into the light.” By the epithet *Ὀλύμπιος* Jove is meant, and *αὐτός* is added to increase the emphasis.—*ὑπαίξας*. “Having glided from under.”—*ῥα*. “Thereupon.”—*ἐνθα δ’*. “And there,” i. e. in the plane-tree.—*νήπια τέκνα*. “An infant brood.” Literally, “infant offspring.”—*ὑποπεπτηῶτες*. “Cowering beneath.”—*ὀκτώ*. “Eight in number.”

314–319. *ἐλεινὰ τετριγῶτας*. “Twittering piteously.” Some connect *ἐλεινὰ* with *κατήσθιε*, but this is far inferior.—*ἀμφεποτατο*. “Kept flying around.”—*τὴν δ’ ἐλελιζάμενος, κ.τ.λ.* “And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about.” The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in *ἐλελιζάμενος*.—*πτέρυγος*. The reference to a part requires the genitive.

*κατὰ ἔφαγε*. “He had eaten up.” Observe the adverbial force of *κατά*.—*τὸν μὲν ἀρίζηλον, κ.τ.λ.* “The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone,” i. e. Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, *ἀρίζηλον*, equivalent to *ἀρίδηλον*. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning “invisible,” especially on account of the opposition implied in *ὄσπερ ἔφηεν*. This would also be in accordance with Cicero’s paraphrase of the present passage (*de Divin.* ii. 30):

“Qui luci ediderat, genitor Saturnius, idem  
Abdidit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read *ἀρίζηλον* (i. e. *ἀτίδηλον*), we have a term, the analogy that produced which is extremely doubtful. If we write *ἀτίδηλον* at once, we have a form contrary to common usage, which does not allow of a long *ι* in forms coming from *εἶδω*. And, lastly, if we take *ἀείδηλον*, we cannot show that Homer ever did use this form. As for *ἀειδέλιον*, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as

Buttmann remarks, how almost impossible it is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil. s. v. ἀίδηλος.*) It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some rhapsodist.

320-323. οἶον ἐτύχθη. "At what had been done," i. e. had taken place. Οἶον is here equivalent to ὅτι τοῖον.—ὡς οὖν δεινὰ πέλωρα, κ.τ.λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," i. e. had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἐκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightway."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttmann (*Lexil. s. v.*), instead of the common reading, ἀνέω. It is not an adjective, but an adverb, like οὔτω, &c. ; and it was so regarded by Aristarchus, as Apollonius informs us. (*De Adverb. p. 555, 15, seq.*)

324-332. ἡμῖν μὲν. "For us, indeed," i. e. for our special instruction. Observe that μὲν is here for μήν.—ὄψιμον, ὄψιτέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—ὅου. "Of which." An epic form of οὗ, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag. p. 614, 34.—Spitzner, ad loc.*)—κλέος. Referring to the mention of this prodigy among posterity.—ὡς ἡμεῖς. "So we."—τοσσαῦτ' ἔτεα. Nine years are meant.—τῷ δεκάτῳ. Supply ἔτει.—τελεῖται. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκεν ἔλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκεν is for εἰς ὃ κεν, and compare the Latin idiom: "*usque ad id tempus, quo capiamus,*" &c.

334-336. σμερδαλέον κονάβησαν, κ.τ.λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (i. e. by reason of) the Greeks having shouted." The common text has a comma after κονάβησαν, which we have removed, as interfering with the sense.—Γερένιος ἱππότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Γέρηνον in a fragment of Hesiod; Γέρηνα by Strabo; Γερηνία by Pausanias; and

ἡ Γέρηνος by the scholiast.—*ἰππότα*. For *ἰππότης*, a common epithet for heroes. Observe the absence of the copula between this word and Γεράηνιος. The reason is that the term Γεράηνιος is more of an individual, the other more of a general appellation.

337–339. ὦ πόποι. Consult note on book i. verse 254.—ἦ δὴ παισὶν ἐοικότες, κ.τ.λ. “Assuredly, now, ye are haranguing like infant children,” i. e. your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, οἷς οὕτω μέλει, κ.τ.λ., shows in what the resemblance actually consists.—πῆ δὴ συνθεσῖαι τε, κ.τ.λ. “Whither, then, will go for us both agreements and sworn pledges?” i. e. what, then, will become of our agreements? &c. According to Buttman (*Lexil.* p. 439, *ed. Fishl.*), ὄρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσῖαι*, it appears to refer rather to a pledge connected with an oath.

340–341. ἐν πυρὶ δὴ, κ.τ.λ. “Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied,” i. e. away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius’s edition of the Iliad concurs. (*Jahrb. für Phil. und Pæd.* vol. xxxiv. p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (*γενοίατο*), without the hypothetic *κε*, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression *ἐν πυρὶ γενοίατο* is merely of a proverbial character, to denote utter destruction.

*σπονδαὶ ἄκρητοι*. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342–349. αὐτως. “To no purpose.”—σὺ δὲ. “Do thou, therefore.”—ἔτι. “Still, as before.”—ἀστεμφέα βουλήν. “An unshaken resolve.”—τούσδε δ’ ἕα φθινύθειν, κ.τ.λ. “And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know,” &c. Compare with *τοί κεν* the Latin *si qui*. Achilles appears to be hinted at.—Διός. Governed by *ὑπόσχεσις*.

350-356. *κατανεῦσαι*. "Nodded assent."—*ἡματι τῷ*. "On that day." Observe the demonstrative force of *τῷ*, equivalent here to *ἐκείνῳ*.—*ἔβαινον ἐπ'*. "Were going on board of."—*Κῆρα*. "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—*ἀστράπτων ἐπιδέξι'*. "By flashing forth lightning to the right."—*φαίνων*. "By displaying."—Verse 353 explains what is meant by *κατανεῦσαι* in verse 350.

*τῷ*. "Therefore."—*τίσασθαι δ' Ἑλένης, κ.τ.λ.* "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttmann (*Lexil.* p. 439, *seqq. ed. Fishl.*) makes *Ἑλένης* here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding *Ἑλένης* as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS. as follows: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης*.

358-361. *ἀπτέσθω*. "Let him lay hold of," i. e. for the purpose of dragging it down to the sea.—*θάνατον καὶ πότμον*. "Death and fate." Often united by Homer; as also *θάνατος* and *μόρος*.—*αὐτός τ' εὖ μήδεο*. "Both deliberate well thyself." Passow translates this, "*fasse selbst wohl einen Beschluss*," i. e. form a resolve thyself. This, however, is inconsistent with *πείθεό τ' ἄλλῳ*.—*ὅττι κεν εἶπω*. Not equivalent to *ἐάν τι εἶπω*, but "whatsoever I shall say (if thou permit)."

362-368. *κρῖν' ἀνδρας κατὰ φύλα, κ.τ.λ.* "Separate, Agamemnon, the men by tribes, by families." By *φύλα* are here meant tribes or clans, proceeding each from one common progenitor; by *φρήτραι*, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum genera seu stirpes ab eodem auctore deductas; et in his iterum sunt familiae*."—*ὡς φρήτρη φρήτρηφιν, κ.τ.λ.* The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—*καὶ τοι πείθωνται Ἀχαιοί*. "And (if) the Greeks shall obey thee (in this)," i. e. shall carry this plan of thine into full effect.—*ὅς θ' ἡγεμόνων κακός*. "Both what one of the leaders is cowardly." Supply *ἐστί*.—*κ' ἔησι*. "May be."—*κατὰ σφέας*. "By themselves," i. e. each clan by itself, and each family of the clan also by itself.

γνώσειαι δέ. "And thou wilt farther know." Observe the emphatic usage of δέ, after γνώση ἔπειθ' in verse 365.—εἰ καὶ θεσπεσίῳ, κ.τ.λ. "Whether thou art even not going to sack the city by the divine will, or by the cowardice of men, and their inexperience in war." With θεσπεσίῳ supply βούλῃ or μοίρῃ.

370-363. ἢ μὲν αὐτ', κ.τ.λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpasses (in sage counsel) the sons of the Greeks." More literally, "in the assembly," i. e. of the forces. Observe the force of αὐτε: thou surpasses in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἰ γάρ, Ζεῦ τε πάτερ, κ.τ.λ. "For would that, both father Jove, &c., there were to me," &c., i. e. would to Jove, &c., I had.—τῷ. "In that event." More literally, "by that means."—ἡμύσειε. The verb ἡμύω, when thus applied to cities, refers to their sinking in ruins.

375-379. ἄλγε' ἔδωκεν. Compare book i. verse 96.—ὄς με μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἔγω δ' ἦρχον χαλεπαίνων. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe, also, that ἄρχεσθαι is used with the infinitive, when the notion of the dependent verb is only in intention, not in act. Thus, *Thucyd.* i. 107, ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν: but οἰκοδομοῦντες when it is actually begun. (Kühner, § 688, vi. p. 317, ed. Jelf.)

ἔς γε μίαν βουλευόμεν. "We shall come to the same determination." With μίαν supply βουλὴν, and compare the explanation of Nägelsbach: "*ita consultare ut sententiæ in unum conspirent.*" The reference is to their becoming reconciled to one another.

381-384. ἐπὶ δεῖπνον. "To your meal." The morning meal is here meant. In Homer, the word ἄριστον uniformly means the early, as δόρπον does the late meal; but δεῖπνον, on the other hand, is used for either, apparently without any reference to time.—ἵνα ξυνάγωμεν Ἄρηα. "In order that we may join battle." A concise form of expression for ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἄρηα.—εὖ δὲ θέσθω. "And get ready well," i. e. have it in good order, and ready for action. Compare Passow, *Wörterb. s. v. τίθημι, b. ii. c.*—εὖ ἄρματος ἀμφὶς ἰδών. "Having looked well about his chariot," i. e. round about it; having carefully examined it on all sides. We have given ἀμφὶς ἰδών with Spitzner. Heyne, however, who is followed by Buttmann (*Lexil.* p. 104, ed. Fishl.), is in favour of ἀμφιδών.

386-393. οὐ μετέσσειται. "Shall not ensue." More literally, "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ιδρώσει μὲν τευ τελαμών, κ.τ.λ. "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about." The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former.—καμῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare Kühner, § 364, ed. Jelf.

μιμνάζειν ἐφέλοντα. "Wishing to linger."—οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται, κ.τ.λ. "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," i. e. there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἄρκιον here in accordance with the explanation given to it by Buttmann, (*Lexil. s. v.*) It appears to be equivalent, in some degree, to ἔτοιμον.

394-397. Ἀργεῖοι δὲ μέγ' ἰαχον, κ.τ.λ. "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in κύμα, which is to be supplied by ἰάχει. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave *shouts*."—προβλήτι σκοπέλω. This is merely a more special definition of the idea contained in ἀκτῆ ἐφ' ὑψηλῆ, and is epexegetical to that clause.—As regards ὅτε κινήσῃ, compare book i. verse 80.

τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, κ.τ.λ. "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," i. e. the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κύματα is to be joined in construction with παντοίων ἀνέμων. So we have νέφεα ἀργεστᾶο Νότοιο (*Il. xi. 305*); and ἄλλαι παντοίων ἀνέμων (*Od. v. 304*). If we retain the common pointing, παντοίων ἀνέμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipsis of ὄντων. This, however, is decidedly inferior.—γένωνται. Referring, of course, to the winds, not to κύματα. In this latter case, the reading would have



been γένηται, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. ὀρέοντο. "They made a rush." The imperfect of ὀρέομαι, and not from ὄρνυμι. Nägelsbach removes the comma after this word, and connects it closely in construction with κεδασθέντες, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—κεδασθέντες κατὰ νῆας. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—νῆας. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—κατὰ κλισίας. "Throughout the tents."—ἔρεζε. "Began to offer sacrifice." Supply ἱερά. The full form occurs in book i. verse 147. Compare Virgil (*Eclog.* iii. 77), "*Cum faciam vitulá pro frugibus.*"—ἄλλος δ' ἄλλω. The meaning is, that each kindred sacrificed to its own tutelary deity.

402-410. ὁ ἄναξ ἀνδρῶν Ἀγαμέμνων. "He, the king of men, Agamemnon."—πενταέτηρον. "Five years old." And therefore, in full vigour.—κίκλησκεν δέ. "And he invited (to the sacrifice)."—Παναχαιῶν. "Of all the Greeks." The name Ἀχαιοί has a wider Homeric meaning than either Ἀργεῖοι or Δαναοί.—πρώτιστα. "First of all."—Αἴαντε δύο. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—Τυδέος υἱόν. Diomede.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—βοήν ἀγαθός. "Good at the battle-shout," i. e. brave in battle.—ᾗδεε γὰρ κατὰ θυμόν, κ.τ.λ. "For he knew in his mind how his brother was toiling," i. e. toiling in the preparations. Literally, "he knew his brother how he was toiling." A well known Greek idiom.—οὐλοχύτας ἀνέλοντο. Compare book i. verse 449.

412-418. κελαινεφές. "Black-cloud-collecting deity."—αιθέρι ναίων. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—μὴ πρὶν ἐπ' ἠέλιον δύναι, κ.τ.λ. "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of δός, or

ποίησον, or γένοιτο.—ἐπ' ἠέλιον δῦναι. The expression ἐπὶ . . . δῦναι occurs here for the only time in Homer with reference to the setting sun; and, as ἐπί in this passage is not easy to explain, Nägelsbach recommends that we read ὑπ' ἠέλιον δῦναι, and he compares *Od.* iii. 335, and *Od.* x. 191.—πυρὸς δηΐοιο. “With hostile fire.” Observe here the genitive of the source whence the action arises, and compare *Kühner*, § 484, p. 126, *ed. Jelf*.

Ἐκτόρεον δὲ χιτῶνα, κ.τ.λ. “And have severed around his breast the tunic of Hector, rent by my brazen spear.” Literally, “rent by the brass.” The expression χαλκῷ ῥωγαλέον serves still farther to explain the meaning of δαΐξαι.—πρηνέες ἐν κονίγσιν. “Prone in the dust,” i. e. stretched out on their faces in the dust.

419–432. οὐδ' ἄρα πῶ, κ.τ.λ. “But not yet, thereupon, was the son of Saturn accomplishing it for him.” Observe that ἐπεκραιίαινε stands here without an object, which, when supplied, is generally ἐέλδωρ. Compare book i. verse 41.—πόνον δ' ἀμέγαρτον ὄφελλεν. “But increased their severe toil.”

The ensuing lines (421–432) have already occurred in book i. verse 458, *seqq.*, with the exception of a few forms of expression.—ἀμπίραντες. “Having spitted.”—ὑπείρεχον Ἥφαιστοιο. “They held them over the fire.” Observe the continued action expressed by the imperfect.

433–440. Γεῖρῆνιος ἰππότα Νέστωρ. Consult note on verse 336.—μηκέτι δὴ νῦν αὖθι λεγώμεθα. “No longer, at this very time, let us be talking here.” Nestor rises from table, at which there had naturally been some conversation, and interrupts the speakers by these words. It will be perceived, therefore, that λεγώμεθα is here taken absolutely. We have rejected the common reading, μηκέτι νῦν δηθ' αὖθι λεγώμεθα, and have adopted that of Callistratus from the scholia, as making the best sense. The form δηθ' (δηθά) is not Epic (*Hartung*, i. 305; *Kühner*, § 693), whereas, δὴ νῦν is both an Homeric position of the particles, and gives more force to μηκέτι. Buttman recommends ταῦτα in place of αὖθι, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages ταῦτα refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (*Lexil.* p. 398, *ed. Fishl.*—*Spitzner*, *ad loc.*)—It remains but to add, that some translate λεγώμεθα here, “let us lie,” i. e. let us be sitting, or be resting; but in the whole range of Epic poetry, there never occur in this sense any other parts of λέγω except the aorists ἔλεξε, ἐλέξατο, ἔλεκτο. (*Buttmann*, *Lexil.* l. c.)

ἔργον. “The work,” i. e. the work of battle.—ἰγγυαλίζει. “Puts

into our hands." The present shows certainty, and a firm belief that heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future *ἐγγυαλίξει*, given in some editions, is inferior.—*κήρυκες μὲν*. Opposed to *ἡμεῖς δὲ*.—*χαλκοχιτώνων*. Consult Gloss. on book i. verse 371.—*ἀγειρόντων*. For *ἀγειρέτωσαν*.—*ἄθροοι ὧδε*. "Thus assembled as we are." Equivalent to *ὥσπερ ἔχομεν ἄθροοι*.—*ἴομεν*. For *ἴωμεν*, with the shortened mood-vowel. So *ἐγείρομεν* for *ἐγείρωμεν*.—*ὄξυν Ἄρηα*. "The sharp conflict." Literally, "sharp Mars."

443-447. *κηρύσσειν πολεμόνδε*. "To summon to the conflict."—*καρηκομόωντας Ἀχαιοῦς*. Consult note on verse 11.—*οἱ μὲν ἐκήρυσσον, κ.τ.λ.* Compare verse 52.—*οἱ δ' ἀμφὶ Ἀτρείωνα, κ.τ.λ.* "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," i. e. the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—*μετὰ δὲ*. "And among them."

*αἰγίδ' ἔχουσ'*. The ægis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing



and defence, we cannot wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.



By a figure of speech, Homer uses the term *ægis* to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's *ægis* around her shoulders (*Il.* v. 738; xviii. 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.* xv. 229, 307, *seqq.*); and, on

another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon's head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448–450. τῆς ἑκατὸν θύσανοι, κ.τ.λ. “From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen.” More literally, “a hundred tassels, &c. are suspended.” Observe the force of the present in *ἡερέθονται*, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote *ἡερέθοντο*, in the imperfect; but, as the scholiast remarks, the imperfect here *οὐχ ἀρμόζει ἐπὶ ἀθανάτων*.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παιφάσσουσα, κ.τ.λ. “With which, looking fiercely around, she moved rapidly through the people of the Greeks.” We have given *παιφάσσουσα* here the meaning assigned to it by Passow. The scholiast, indeed, explains it by *ἐνθουσιῶσα*, *ὄρμῶσα*, but this is the meaning which it has with later writers.

451–453. ἐκάστῳ καρδίῳ. “Unto each one in heart,” i. e. in the heart of each one.—*ἄλληκτον*. “Without ceasing.”—*ἄφαρ*. Compare book i. verse 594.—*νέεσθαι*. Taking the place of a substantive, though without any article prefixed.

455–458. ἡὕτε πῦρ ἀίδηλον, κ.τ.λ. “As a destructive fire consumes an immense forest.” We have given *ἀίδηλον* here the meaning which Buttman assigns to it (*Lexil. s. v.*), and in which he is followed by Passow. The literal signification of *ἀίδηλος* is “invisible,” whence, with a causative force, we have “making invisible,” and, from this, “destroying,” “destructive.”—*ἐπιφλέγει*. The point of the comparison (*summa comparationis*) does not lie in *ἐπιφλέγει*, but in *φαίνεται ἀυγή*, the flashing of the rays of light from the armour

of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὡς τῶν ἐρχομένων, κ.τ.λ. "So, as these moved along, an all-resplendent brilliance from their admirable brazen armour went to the heavens through the upper air." Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκοῦ. We have rendered this by the term "brass," in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ἵκεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459–461. τῶν δ', ὡςτ' ὀρνίθων, κ.τ.λ. "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in τῶν δέ, the construction being broken off after these words, and resumed at verse 464, when ὡς τῶν takes the place of the τῶν δέ with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

Ἀσίῳ ἐν λειμῶνι. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Cayster near its mouth, and was a favourite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (*ad Hymn. in Apoll.* 250), Buttmann, (*Mythol.* vol. ii. p. 175), and others. Wolf, however, is in favour of Ἀσίῳ, as a genitive of Ἀσιος or Ἀσίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Cayster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, *l. c.*

462–463. ἀγαλλόμενα. "Exulting," i. e. making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the *Editio Princeps*. It agrees with ἔθνεα, and certainly harmonizes much better with προκαθιζόντων than ἀγαλλόμεναι, the reading of Spitzner and the ordinary text, would. Besides, ὄρνις is much more frequently masculine than

feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it, which cannot certainly be found here.—*κλαγγηδὸν προκαθίζόντων*. “They setting themselves forward with a loud noise.” Supply *αὐτῶν*. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων*, &c., *κλαγγηδὸν προκαθίζόντων, ποτῶνται ἔνθα καὶ ἔνθα*, &c. This latter mode of construing connects *προκαθίζόντων* at once with *ὀρνίθων*.

464–468. *ὡς τῶν ἔθνεα πολλὰ*. “So the numerous nations of these,” i. e. of the Greeks.—*προχέοντο*. “Kept pouring forth.” Observe the force of the imperfect.—*πεδίου Σκαμάνδριον*. By the “Scamandrian plain” is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The river Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

*αὐτὰρ ὑπὸ χθῶν, κ.τ.λ.* “While the earth beneath resounded fearfully, from the feet of both them and their horses.” Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυρίοι, ὅσσα τε φύλλα, κ.τ.λ.* “Innumerable, as many as both the leaves and flowers are produced in the spring.” Observe that *ῶρη* here means, literally, “in their season.” The full expression is given in verse 471, *ῶρη ἐν εἰαρινῇ*. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. *μυριάων ἀδινάων*. “Of the thickly-swarming flies.” Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—*κατὰ σταθμὸν ποιμνήϊον*. “At some shepherd’s pen.” The preposition here properly implies a moving up and down, and throughout.—*ῶρη ἐν εἰαρινῇ*. “In the spring season.” Consult note on verse 468.—*ὅτε τε*. “And when.” More literally, “when, also.”—*ἐπὶ Τρώεσσι*. “Against the Trojans.”—*διάρραϊσαι μεμαῶτες*. The point of the comparison lies in these words. As the swarms of flies in the shepherd’s pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their blood. Hence we

must render *διάρραϊσαι μεμαῶτες*, "desirous of breaking through (their lines)."

474-479. *τούς δέ*. "And these." Observe that *τούς* stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—*αἰπόλια πλατέ*. "Widespread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὅτι διασκεδασμένα νέμονται. As regards the expression *αἰπόλια αἰγῶν*, compare *συῶν συβόσια* (*Od.* xiv. 101).—*ὧς τούς*. "So these."—*μετὰ δέ*. "And among them," i. e. Agamemnon was busily employed among the rest in arranging the forces.—*ὄμματα καὶ κεφαλὴν*. Alluding to his majestic look and bearing.—*Ἄρει δὲ ζώνην*. The term *ζώνη*, here, does not, as some suppose, refer to the entire armour, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (*Nägelsbach, ad loc.*—Compare *Müller, Archæol. der Kunst*, p. 544, *seqq.*)—*στέρνον δὲ Ποσειδάωνι*. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad ocean. (Compare *Müller*, p. 503, *seqq.*)

480-483. *ἦύτε βοῦς ἀγέληφι, κ.τ.λ.* "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term *βοῦς* denotes a bull or cow, the animal in general. Homer here adds *ταῦρος* to it, to denote especially the bull. Compare *σῦς κάπρος* (*Il.* xvii. 21).—*ἐν πολλοῖσι*. Not to be connected in construction with *ἠρώεσσι*. Such an arrangement would be un-Homeric.

486-493. *ἡμεῖς δὲ κλέος οἶον, κ.τ.λ.* "We, on the other hand, hear report alone, nor know we any thing (for certain)." By *κλέος* is here meant the voice of tradition merely as heard in the songs of bards.—*οὐκ ἂν ἐγὼ μυθήσομαι*. "I could not tell." Some regard *μυθήσομαι* here as the aorist subjunctive, with the shortened mood-vowel, because *ὀνομήνω* comes after. This, however, is incorrect. The future *μυθήσομαι* expresses certainty under existing circumstances (*ἂν*) that the poet will not be able to tell the whole number of the mighty host; whereas *οὐδ' ὀνομήνω* ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

*ἄρρηκτος*. "Not to be broken," i. e. not to be wearied.—*χάλκεον δέ μοι, κ.τ.λ.* "And though there were within me a brazen breast." Passow, less correctly, renders *ἦτορ* here "heart." We have followed Stadelmann.—*μνησαίαθ'*. "Should mention." For *μνήσαιντο*.—*ἀρχοὺς αὖ, κ.τ.λ.* "Hereupon I will tell," &c. Observe that



*αὖ* has here the force of *δή*. (*Hermann, ad Vig. p. 626, ed. Glasg.*) Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

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## NOTES ON THE THIRD BOOK.

### ARGUMENT.

THE OATHS—THE VIEW FROM THE TROJAN RAMPARTS—THE SINGLE  
COMBAT BETWEEN PARIS AND MENELAUS.

THE armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counsellors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands, meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

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1-2. *ἀντὰρ ἐπεὶ κόσμηθεν, κ.τ.λ.* “But when they were arranged, each (army) along with their leaders.” By *ἕκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῆ,*

κ.τ.λ. "The Trojans, on their part, moved along with both a clamour and battle-cry." The term *κλαγγή* here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas *ἐνοπή* denotes the battle-cry, in which they all, from time to time, join. The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

*ὄρνιθες ὥς*. The point of comparison is in *κλαγγῆ*, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in *ὥς*, as coming after the word (*ὄρνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὥς ὄρνιθες*.

3-6. *ἢ ὕψι περ κλαγγῆ, κ.τ.λ.* "As is the clamour of cranes in front of the sky," i. e. high in air; just this side of the vault of heaven. Compare the scholiast: *ἐν τῷ ὑπὸ τὰ νέφη τόπῳ*. The suffix *θι*, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence *οὐρανόθι πρό* is equivalent here, in some degree, to the later *πρὸ οὐρανοῦ*. (*Kühner*, § 377, 2, 7.)—*αἴτ'*. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by *ταίγε* in the succeeding line.—*χειμῶνα*. "The wintry storm," i. e. the cold and stormy season of winter. The reference is to the migration of the cranes to the southern climes at the approach of winter.

*κλαγγῆ ταίγε πέτονται, κ.τ.λ.* "With a clamour do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial *ἐπί* is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: *πλεῖν ἐπὶ Σάμου* (*Thucyd.* i. 116); *ἐπὶ Σάρδεων φεύγειν* (*Xen. Cyrop.* viii. 2, 1). Compare *Kühner*, § 507, and 633, 1, ed. *Jelf*.—*Ὠκεανοῖο ῥοάων*. Homer's Oceanus is a large river encircling the round plane of the earth. (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

ἀνδράσι Πυγμαίοισι, κ.τ.λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict. s. v. Pygmæi*.—φόνον καὶ Κῆρα φέρουσαι. Compare book ii. verse 352.

7-9. ἡέριαι δ' ἄρα ταίγε, κ.τ.λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἡέριαι here the meaning for which Buttman contends, on the authority of the ancient grammarians. (*Lexil. s. v. ἀήρ, ἡέριος*.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning," respecting which, consult Buttman, *l. c.*—προφέρονται. Observe the force of the middle.

οἱ δ' ἄρ' ἴσαν, κ.τ.λ. "But the others thereupon, the Greeks, (namely,) went along in silence, breathing rage." Observe the pronominal force of οἱ, with which word Ἀχαιοί is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγῇ to μένεα πνείοντες, which Heyne very justly condemns. (*Aul. Gell. i. 11.*)—μεμαῶτες. This participle occurs here without any copula, since it is merely explanatory of πνείοντες, &c.

10-14. εὔτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὔτε stands here for the more ordinary ἡύτε. This, indeed, is denied by Buttman, who makes εὔτε the adverb of time, and equivalent to ὅτε, but ἡύτε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ηὔτ' ὄρεος, making ηὔτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὔτε in the sense of ἡύτε, and denies, from Apollonius (*De Adv. p. 560, 1, seqq.*), that ἡύτε can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνω. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλεύσει, κ.τ.λ. "And one looks over (only) as great a space as he even throws a stone over," i. e. and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπί here, both in composition and out of it. Literally, "upon."

ὧς ἄρα τῶν ὑπὸ, κ.τ.λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," i. e. the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀελλῆς or ἀέλλης, the former being the adjective, the latter the genitive of ἄελλα.

The adjective occurs nowhere else; while the expression *κονίσαλος ἀέλλης*, "the dust of an eddy," i. e. eddying dust, can easily be endured. Buttman, on the other hand, writes *ἀελλῆς*, contracted from *ἀελλήεις*. (*Ausf. Gr.* i. p. 172, *not.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσαλος*. The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

*πεδίοιο*. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the motion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

16–20. *Τρωσὶν μὲν προμάχιζεν, κ.τ.λ.* "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears on this occasion as a *πρόμαχος*, or *πρόμος*, a name given to one who fights in the foremost rank. Paris was not without valour, but he was easily intimidated by an opponent.—*Ἀλέξανδρος*. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (*Ἀλέξανδρος*, "man-defender," from *ἀλέξω*, "to defend," and *άνήρ*, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

*παρδαλίην*. "A panther's skin." Properly an adjective, with *δοράν* understood. As regards the *πάρδαλις*, consult *Dictionary of Antiquities*, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armour. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

*καμπύλα τόξα*. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—*αὐτὰρ ὁ*. "But he," i. e. he, moreover. The particle *αὐτὰρ* is here employed in the beginning of a sentence, to express a



rapid continuation of the subject, and to serve as a connecting link between *προμάχιζεν* and *προκαλίζετο*.—*κεκορυθμένα χαλκῷ*. “Headed with brass.” More literally, “tipped with brass.” Consult note on book ii. verse 457.—*προκαλίζετο*. “Kept challenging.”—*ἀντίβιον*. “Face to face.”

21–29. *Ἀρηΐφιλος*. “Dear to Mars.” An Homeric epithet for a valiant warrior.—*μακρὰ βιβῶντα*. “Striding with long steps.”—*ὥστε λέων ἐχάρη, κ.τ.λ.* “Even as a lion is wont to rejoice, having lighted upon a large carcass.” Observe the force of the aorist in *ἐχάρη*, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of *πεινάων* in the text, since, according to the scholiast, Homer uses *σῶμα* in speaking of dead bodies only, the Homeric term for a living one being *δέμας*.—*πεινάων*. “In his hunger.” Literally, “being hungry.” The term *πεινάων* not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

*μάλα*, “Greedily.”—*εἶπερ ἂν αὐτόν, κ.τ.λ.* “Even though both swift dogs and vigorous youths bestir themselves after him.” Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative *αὐτόν* expressing with reference to what this bestirring of themselves takes place.—*ὥς ἐχάρη Μενέλαος*. “So Menelaus was rejoiced.”—*φάτο γὰρ τίσεσθαι ἀλείτην*. “For he thought that he would take vengeance on the wicked one.”

Observe the force of the middle in *φάτο* : literally, "he said unto himself," i. e. he said within his own breast.—*τίσεισθαι*. We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one *τίσασθαι*. It is doubtful, however, after all, whether this last ought not to be retained ; for the aorist, like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare *Kühner*, § 403, 2, *ed. Jelf.*—*ἐξ ὀχέων*. "From his chariot."

30–32. *Τόν*. "This warrior."—*ἐν προμάχοισι*. "Among the foremost combatants." Consult note on verse 16.—*κατεπλήγη*. In the compounds of *πλήσσω*, having the sense of "to strike with dismay or astonishment," the second aorist is written with *ᾶ* in the penult. Here, however, the poet, for the sake of the metre, has *η* instead of *α*. (*Buttmann's Irregular Verbs*, p. 216, *ed. Fishlake.*)—*ἔθνος*. "The throng."—*ἐχάζετο*. "He began to retreat."

33–36. *ὡς δ' ὅτε*. "And as when."—*παλίνορσος ἀπέστη*. "Springing back, removes out of the way." Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—*ὑπό τε τρόμος ἔλλαβε γυῖα*. "And trembling seizes on his limbs beneath." Here, as often before, there is nothing that compels us to have recourse to a tmesis. Compare *Kühner*, § 619, *a.*—*ᾶψ τ' ἀνεχώρησεν*. "Back he both retreats." This enlarges on *ἀπέστη*, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—*μιν εἶλε παρειάς*. On this construction, consult note on book i. verse 236.

*αὔτις ἔδυν*. "Plunged back."—*Τρώων ἀγερώχων*. "Of the haughty Trojans." Buttmann regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiatics. (*Lexil. s. v. ἀγέρωχος.*)

39–40. *Δύσπαρι*. "Evil-bringing Paris," i. e. Paris, source of evil unto thee and thine. The prefix *δύς* here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare *Eurip. Orest.* 1388, *Δυσελένας*, and *Lobeck, Par.* p. 545.

*αἴθ' ὄφελος ἄγονός τ' ἔμμεναι, κ.τ.λ.* "Would that either thou wert unborn, or hadst perished unmarried." More literally, "Oh, how thou oughtest to be either unborn or to have perished unmarried." Observe that *ὄφελον* (with the augment *ὠφελον*) is only employed where one

wishes for a thing which *has* not taken place, is not now taking place, and is not *about to* take place. (*Herm. ad Viger.* p. 756.)—*ἄγονος*. Some make this term equivalent here to “*ad prolem generandum inhabilis*.” Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, i. e. “childless,” a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἴθ' ὄφελον ἄγαμός τ' ἔμειναι, ἄγονός τ' ἀπολέσθαι*. Compare *Sueton, Vit. Aug.* 65.

41–42. *καί κε τὸ βουλοίμην*. “I would both prefer this,” i. e. the fulfilment of such a wish.—*λώβην καὶ ὑπόψιον ἄλλων*. “A scandal, and an object of angry distrust unto others.” We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, “a spectacle.” The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43–45. *ἦ που*. “Assuredly, if I mistake not.” These two particles, of which *ἦ* is affirmative, and *που* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἦ* would have the acute accent.—*καγαλώσει*. “Will raise the loud laugh.” The present has here the force of a future, the certainty of the event's taking place being so strongly established in the mind of the speaker. Compare *Kühner*, § 437.—*οὐνεκα καλὸν εἶδος ἔπ'*. “Because a handsome person is upon thee,” i. e. because a handsome exterior is thine.—*ἀλκή*. “Vigour.”

46–51. *ἦ τοιόσδε ἐών*. “Didst thou, being such a one.” Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας*. According to Buttman (*Lexil. s. v. ἦρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθεῖς*. “Having intermingled with,” i. e. having gone among. The passive for the middle.

*ἐξ ἀπίης γαίης*. “From a distant land,” i. e. from Greece. Observe that *ἄπιος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀπίη γαίη* of Homer with the *Ἄπια γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplices* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *a* is short in ἀπίη, whereas in Ἀπία the initial vowel is long. (*Buttmann, Lexil. s. v. Ἀπίη γαῖα.*)—*νυὸν ἀνδρῶν αἰχμητῶν.* “Related by marriage unto warrior men.” The term *νυός* properly denotes “a daughter-in-law,” like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The “warrior men” alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἀνδρῶν αἰχμητῶν as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῶ, κ.τ.λ. The accusatives πῆμα, χάρμα, and κατηφείην, are exegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c.—κατηφείην. “A source of shame.” This term refers strictly to a casting of the eyes downward through shame.

52-55. οὐκ ἂν δὴ μείνειας. “Couldst thou not, then, wait one instant for,” i. e. for one instant withstand. Observe the momentary action indicated by the aorist.—γνοίης χ’. “Thou wouldst have known, in that event.” Observe the force of κε.—οὐκ ἂν τοι χραίσμη, κ.τ.λ. “The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust.” Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, that *should* Paris *ever* bite the dust, or, in other words, be dashed to the ground by an opponent, he *will certainly* find his skill on the harp, &c., of no avail. Compare the remark of Hermann (*Opusc.* vol. ii. p. 32): “*Sed placuit Græcis, de præsentī futurove consilio fere tum optativo uti, si effectus dubius esset; sin minus, potius conjunctivo utuntur, ut qui rei vere futuræ præsentisve notionem contineat.*”—κίθαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίδαρις in this passage, instead of κίθαρις, by κίδαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i. 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, *Vit. Alex. c.* 15.

56-57. δειδήμονες. Supply εἰσίν.—ἢ τέ κεν ἤδη, κ.τ.λ. “Otherwise thou wouldst even before this have put on a stone tunic,” i. e. thou wouldst have been stoned to death. Köppen and others



understand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59-63. ἐπεὶ με κατ' αἴσαν, κ.τ.λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, κατ' αἴσαν, οὐδ' ὑπὲρ αἴσαν, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρής. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—ὅς τ' εἶσι. "Which makes its way." Observe that τε here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by τε (thus, ὅς τε, "and this"). When they themselves obtained a relative force, τε was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that ὅστε, ἦτε, ὅτε, &c. are still so frequent in him, while in Attic nothing of this usage remained except the particles ἄτε, ὥστε, and the phrases οἷός τε, ἐφ' ᾧ τε.

ὑπ' ἀνέρος. "Under the hand of a man," i. e. by the power of a man.—ὅς ῥά τε, κ.τ.λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle ῥα, appended to the pronoun ὅς, serves to make the reference more exact and pointed. Hence ὅς ῥα will literally be, "just the one who." As regards the particle τε, consult note on ὅς τ' εἶσι, in this same verse.—ἐκτάμνησιν. Some read ἐκτάμνησιν, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.* vol. ii. p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut* any thing with the axe.—ὀφέλλει δ'. "And increases." Connected with ὅστ' εἶσιν.—ὥς σοὶ ἐνὶ, κ.τ.λ. "So for thee is the intrepid mind in thy breast," i. e. as unyielding as iron. We have read σοί, with Spitzner, instead of the common τοί.

64-66. μὴ μοι πρόφερε. "Do not reproach me with." More literally, "do not bring against me," i. e. do not throw into my teeth.—χρυσέης. By "golden" is here meant nothing more than lovely and

fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—*ἐκὼν δ' οὐκ ἄν τις ἔλοιτο*. “For one might not select them of his own free will,” i. e. by his own means, or of himself. Equivalent to the Latin *arbitrio suo*. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67-70. *νῦν αὖτ'*. “Now, however.” Observe the force of *αὖτε*. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—*ἄλλους μὲν κάθισον, κ.τ.λ.* “Make the other Trojans, indeed, and all the Greeks, to sit down.” As the Greeks are here included, the imperative *κάθισον* implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down. *αὐτὰρ ἔμ' ἐν μέσσω, κ.τ.λ.* “But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions.” Observe the plural number in *συμβάλετε*, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—*ἐν μέσσω*. Referring to the open space between the two armies.—*κτῆμασι πᾶσι*. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. *ὁππότερος*. “Whichever of us two.”—*κρείσσων*. “Superior.”—*ἐλὼν εὔ*. “Having taken, according to fair agreement.” Passow makes *εὔ* here strengthen the meaning of *πάντα*, “all at once,” “all together,” but this seems inferior.—*οἱ δ' ἄλλοι φιλότητα, κ.τ.λ.* “But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return,” &c. Observe the zeugma in *φιλότητα*, &c., where we have the particular notion of “striking,” as the general notion of entering into or forming. Compare *Kühner*, § 895, *d. ed. Jelf*. Consult also, note on book ii. verse 124.—*Τροίην*. From the epithet *ἐριβόλακα*, it is evident that the region, not the city merely, is meant.—*ναίοιτε*. Observe the employment of the optative to express a wish.—*καλλιγύναικα*. An epithet, the employment of which well accords with the character of the speaker.—*Ἀχαιίδα*. “Achæa.” Literally, “the Achæan land.” Supply *γῆν* or *χώραν*. By this is meant northern Greece, and especially Thessaly; so that “Argos” and “Achæa,” in the language of Homer,

stand for all Greece. Consult, as regards Argos, the note on book ii. verse 108.

76-81. *αὐτ'*. "On his part."—*καί ῥα*. "And accordingly."—*ἀνέργε*. "He began to keep back."—*μέσσου δουρὸς ἐλών*. "Having grasped his spear by the middle." Observe the employment of the genitive here, as indicating a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Præf. ad ed. nov.* p. IIL.)—*ἰδρύνθησαν*. "Were made to sit down." Some regard this as the passive for the middle, "seated themselves."—*ἔπετοξάζοντο*. "Began to direct their bows."—*ἰοῖσί τε τιτυσκόμενοι, κ.τ.λ.* "And, taking aim, were throwing at him with both javelins and stones."—*ὁ ἀναξ ἀνδρῶν*. "The hero, the king of men." Observe the pronominal, or demonstrative force of *ὁ*.

82-85. *ἴσχεσθ'*. "Restrain yourselves." More freely, "hold."—*μὴ βάλλετε*. When *μὴ* is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of *ἔβαλλον* in verse 80. (*Herm. ad Viger.* p. 809.)—*στεῦται γάρ τι ἔπος ἐρέειν, κ.τ.λ.* "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of *στεῦμαι* is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing."—*κορυθαιόλος*. Literally, "moving the helmet quickly."—*μετ' ἀμφοτέροισι*. "In the midst of both armies." (*Kühner*, § 636, 11, *ed. Jelf.*)

86-95. *κέκλυτέ μεν*. "Hear from me."—*μῦθον*. "The proposal."—*νεῖκος*. "This quarrel." Referring to the war itself.—*κέλεται*. "He bids."—*τεύχεα κάλ' ἀποθέσθαι*. "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice.—*οἶους*. "Alone," i. e. in single combat.—*ἀκήν ἐγένοντο σιωπῇ*. "Became quite still in silence." A pleonasm of frequent occurrence. According to Buttmann, *ἀκήν* is here an adverbial form from *χάειν, χαίνειν*, confirmed by the analogy of *ἀπριάτην*.

97-102. *κέκλυτε νῦν καὶ ἐμεῖο*. "Hear now me also."—*μάλιστα γὰρ ἄλγος, κ.τ.λ.* "For especially does sorrow come unto my soul." Observe the accusative *θυμὸν*, as denoting motion toward an object.—*φρονέω δὲ διακρινθήμεναι, κ.τ.λ.* "And I purpose that the Greeks and Trojans be from henceforth separated," i. e. be *parted* as combatants, and reconciled to one another.—*καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς*. "And on account of the beginning of Alexander," i. e. on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make *ἀρχῆς* to be in apposition with *Ἀλεξάνδρου*, and to govern *τῆς ἔριδος* understood: "and on account of Alexander,

the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favoured, moreover, by the scholiast in the Ven. MS., namely, *διὰ μέντοι τοῦ ἕνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκάτηρξεν.* (Consult *Neue Jahrb. für Phil. &c.*, vol. xxxiv. p. 370.)

*τεθναίη.* "May he lie dead." Observe the continued meaning expressed by the perfect. *Matthiæ*, § 500.—*ἄλλοι δὲ διακρινθεῖτε τάχιστα.* "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103–104. *οἴσετε δ' ἄρν'.* "But bring two lambs." Observe that *ἄρν'* is, in the dual, for *ἄρνε*. Some regard *οἴσετε* here as the future of the imperative; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttman, who regards *οἴσετε* in this verse, and *ἄξετε* in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (*Ausf. Gr.* § 96, 10, p. 418, *seq.* Compare *Kühner*, § 176, 2.)—*ἕτερον λευκόν.* "The one a male, of white colour." The black is for Earth, the white one for the Sun.—*οἴσομεν.* The future of *φέρω*.

105–107. *ἄξετε δὲ Πριάμοιο βίην.* "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive.—*ῥοκία τὰμνη αὐτός.* "May strike a league in person." Consult note on verse 73.—*ὑπερφίαλοι.* "Overbearing." The meaning of this term has been very ably settled by Buttman, (*Lexil. s. v.*)—*Διὸς ῥοκία.* "The league of Jove," i. e. the league in the making of which Jove was invoked; or, in other words, the league ratified in the name of Jove.

108–110. *αἰεὶ ἠερέθονται.* "Are ever fluctuating," i. e. turn with every wind. The literal meaning of *ἠερέθομαι* is to hang, float, or wave in air. Consult note on verse 448, book ii.—*οἷς δ' ὁ γέρων μετέησιν, κ.τ.λ.* "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.

113-115. ἵππους μὲν ἔρυσαν ἐπὶ στίχας. "They reined back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttmann (*Lexil.* p. 101, *ed. Fishl.*), which appears far superior to that of Stadelmann, who makes ἐπὶ στίχας signify "in rows."—ἐκ δ'. "And forth (from their chariots)."—ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttmann on this passage, (*Lexil.* p. 102, *ed. Fishl.*) Some erroneously refer ἄρουρα to the space between the two armies.

118-124. αὐτὰρ. "While, on the other hand."—ἄρν'. Accusative singular, for ἄρνα.—οἰσέμεναι. Consult note on verse 103.—Ἴρις δ' αὐθ'. "But Iris, in the mean time."—εἶδομένη γαλόφ. "Making herself like unto her sister-in-law." The corresponding term to γαλόως, in the masculine, is δαήρ.—Ἀντηνορίδαο δάμαρτι. "Antenor's son's wife."—εἶχε. "Possessed." More literally, "was holding," i. e. in marriage.—Λαοδίκην. We should expect the dative Λαοδίκη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τήν (for ἦν) as governed by εἶχε.

125-128. τήν δ'. "And this female."—ἡ δέ. "For she."—ὑφαίνε. Weaving was in those early ages the employment of even the noblest females.—δίπλακα πορφυρέην. "A double cloak of bright-coloured hue." With δίπλακα some understand χλαῖναν, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double woof;" others think that the ground was white, and that bright-coloured figures were worked upon this. Aristarchus, however, regards the δίπλαξ merely as a cloak of double fold, ἦν ἔστι διπλῆν ἀμφιέσασθαι, and his opinion is probably the true one. (Compare *Neue Jahrb. für Phil.* vol. xxxiv. p. 370.)

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἔθεν εἵνεκ'. For ἑαυτῆς ἕνεκα. Crusius makes it stand for αὐτῆς ἕνεκα, but the accentuation of ἔθεν shows this to be erroneous.—ὑπ' Ἀρηος παλαμάων. Old mode of expression for ὑπὸ τοῦ πολέμου.

130-138. νύμφα φίλη. "Dear lady." The Epic, or, rather, Homeric Ionismus forms the vocative here with the final vowel short (νύμφᾱ). This term νύμφη properly denotes a bride or young wife.

Here, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in *γυνή*.—*Θέσκελα ἔργα*. “The strange doings.” Observe that *Θέσκελα* does not signify here “divine” or “godlike,” as some erroneously pretend, since, as early as the time of Homer, this sense was confined to the full form *Θεοείκελος*, so that *Θέσκελος* was only used in general for “marvellous,” “wondrous,” “strange,” and always of things, as *Θεοείκελος* always was of persons.

*οἱ πρὶν ἐπ’ ἀλλήλοισι, κ.τ.λ.* “They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence.” We have adopted the punctuation of Spitzner in verse 131, namely, a colon after *χαλκοχιτώνων*. This will make *οἱ*, in verse 132, a species of nominative absolute or anacoluthon, its place being supplied by *οἱ* in verse 134.—*ἀσπίσι κεκλιμένοι*. “Leaning on their shields,” i. e. supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in *κεκλιμένοι*.—*παρὰ*. “By their sides.” Observe the adverbial force of this term.—*πέπηγεν*. “Stand fixed (in the ground).” Observe the meaning of continuance indicated by the perfect ; and compare the Latin “(*hastæ*) *defixæ sunt*.”

*αὐτὰρ*. “Meanwhile, however.”—*τῷ δέ κε νικήσαντι, κ.τ.λ.* “And thou wilt ever be called his beloved consort for whichever one shall have conquered.” The particle *κε* points to the condition implied in *νικήσαντι*. Observe, moreover, the peculiar force of the third future *κεκλήσῃ*, in expressing the continuance of an action in its consequences and effects. (*Kühner*, § 407, 1, *ed. Jelf.*)—*τῷ νικήσαντι*. The dative of advantage. (*Kühner*, § 597, *ed. Jelf.*)

139–141. *γλυκὸν ἴμερον ἀνδρός, κ.τ.λ.* “A pleasing desire both for her former husband,” &c. Referring to Menelaus. Observe that *ἀνδρός*, *ἄστειος*, and *τοκίων*, are all genitives of the object.—*ἀργεννῆσι καλυψαμένη ὀθόνησιν*. “Having enveloped herself in a white robe.” Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the *ὀθόνη* was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body, as is seen in the centre figure of the following group, on the next page.

142–145. *κατὰ χέουσα*. “Pouring down.” Observe the adverbial force of *κατά*.—*οὐκ οἴη*. “Not alone,” i. e. unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. *Æthra* was the daughter of *Pittheus*, king of *Troezen*, who



gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult *Heyne, ad loc.*)

*Σκαιοὶ πύλαι.* "The Scæan gates." This was the name given to the western gate of Troy; the term, however, literally means "the left." The Greek augur always turned his face northward, and so had the *west* on his *left*; hence the interchange of the two meanings. The Scæan gates faced the Grecian camp.

146-149. *οἱ δ' ἀμφὶ Πρίαμον, κ.τ.λ.* "But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenor, both discreet, were seated, elders of the people, at the Scæan gates." Observe the construction *οἱ ἀμφὶ* with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of *οἱ ἀμφὶ* with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers. (*Kühner, § 436, p. 92, ed. Jelf.*)

*Πάνθοον.* Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle, brought

him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

*Θυμοίτην.* Thymœtes, according to Diodorus Siculus (iii. 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam. Lampus, Clytius, and Hicetaon were also sons of Laomedon. (*Il.* xx. 138.—*Apollod.* iii. 12, 3.)—*Ούκαλέγων τε καὶ Ἀντήνωρ.* Virgil makes a passing mention of Ucalegon (*Æn.* ii. 312). Antenor, son of Æsytetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern *Padua*.

*δημογέροντες.* This term marks them as the heads of leading houses among the Trojans.—*ἐπὶ Σκαιῆσι πύλῃσι.* They were seated on the ramparts over the gate. Compare verse 153.

151-155. *τεττίγεσσω εἰκότες.* "Resembling cicadae." The *τέττιξ*, or *cicāda*, is called by some "the balm-cricket." It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees, or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry.

*ὄπα λειριόεσσαν ἰεῖσι.* "Send forth a delicate voice," i. e. a clear and softly-shrill note. Observe the beautiful use of the term *ὄπα* as applied to the note of an insect.—*τοῖοι ἄρα Τρώων ἡγήτορες, κ.τ.λ.* "Such leaders of the Trojans, I say, were sitting on the tower," i. e. the tower over the gate, forming part of the line of ramparts.

*ἦκα.* "In a low tone." Literally, "gently." Some of the older editions have *ὦκα*, "quickly," which is quite out of place here. Eustathius (p. 397-9) and Apollonius (*Lex. Hom.*) are both in favour of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult *Spitzner, ad loc.*)

156-160. *οὐ νέμεσις.* "It is no cause of anger," i. e. it is nothing to be wroth about. The term *νέμεσις*, with which *ἔστι* is here to be



supplied, denotes, properly, an angry feeling at any thing unjust or unfitting.—*αἰνῶς ἀθανάτῃσι θεῆς, κ.τ.λ.* “Wonderfully in look is she like to the immortal goddesses.” Observe here that the accusative of nearer definition (*ὄπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ὄπα* would be “(looking) toward her face.” (*Kühner, § 579, Obs. ed. Jelf.*)

*καὶ ὧς.* “Even thus,” i. e. though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words *τοίη περ ἰούσα.—νεέσθω.* “Let her depart,” i. e. we will not oppose her return, but will rather aid in effecting this.—*μηδὲ πῆμα λίποιτο.* “And may she not remain behind, as a source of evil.” Observe the change from the imperative *νεέσθω*, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative *λίποιτο*. Observe, also, in this latter verb, the force of the middle.

161–165. *ἐκαλέσσατο.* “Called unto him.” Observe the force of the middle.—*δεῦρο πάροιθ' ἔλθοῦσα, κ.τ.λ.* “Having come hither, dear child, sit thou in front of me.” Observe that *ἐμεῖο* is here governed by *πάροιθ'*, the connection in the line being interrupted by *ἔλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἰδῆ.* Some editions have *ἰδῆς*, but the former is more Homeric.—*πηοὺς τε.* “And marriage connections.” Compare the scholiast: *πηοὶ οἱ κατ' ἐπιγαμίαν συγγενεῖς.*

*μοι αἰτίη.* “In fault toward me.”—*θεοὶ νύ μοι, κ.τ.λ.* “The gods, in truth, are in fault toward me.” The particle *νυ* expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—*μοι ἐφώρμησαν.* “Stirred up against me.”—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166–170. *ὧς μοι, κ.τ.λ.* Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. “In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature.”—*μείζονες.* “Taller.”—*οὕτω γεραρόν.* “Of such stately bearing.”—*βασιλῆϊ ἀνδρὶ.* “A royal person.” More literally, “a kingly man.”

171–175. *διὰ γυναικῶν.* “Most divine of women.” Literally, “divine one of women.” The positive is generally regarded here as employed in a superlative sense.—*αἰδοῖός τε μοι ἔσσι, κ.τ.λ.* “Dear father-in-law, thou art to me an object of both veneration and awe,” i. e. thy look fills me with shame and fear.—*ὧς ὄφελεν θάνατός, κ.τ.λ.* “Oh, would that a wretched death had pleased me!” i. e. had been preferred by me. Observe the peculiar force

of ὄφελον in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτούς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — παῖδά τε τηλυγέτην, κ.τ.λ. "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Doederlein to the much-disputed term τηλύγετος. He derives it from θάλλω, τέθηλα, θῆλυς, and γένω, and makes it equivalent to θαλερός γεγώς, or θαλερός κατὰ φύσιν. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Buttmann, *Lexil.* s. v.

καὶ ὁμηλικίην ἑρατεινήν. "And my beloved companions in years," i. e. and the pleasing society of those of the same age. Observe that ὁμηλικίην is here put for ὁμήλικας, the abstract for the concrete, or sameness of age for those of the same age.

176-180. τάγ'. For ταῦτά γε, and referring back to verse 173.— οὐκ ἐγένοντο. "Came not to pass."—τὸ καὶ κλαίουσα τέτηκα. "On which account I even pine away in tears." Observe that τό is here for ὄ, and that this is equivalent to δι' ὄ. We have changed to a comma the colon which the common text has after ἐγένοντο. If the colon be retained, τό becomes equivalent to διὰ τοῦτο, "on this account."— ἠδὲ μεταλλάξ. "And art anxious about." The verb μεταλλάω has no reference whatever to μέταλλον. It properly denotes "to inquire after other things" (μετ' ἄλλα) than those immediately around one; to be inquisitive, &c.

οὗτός γε Ἄτρείδης. "This one, indeed, is the son of Atreus." Observe the force of γε in connection with οὗτος, "this particular one," "this one for his part."—ἀμφοτέρων, βασιλεύς, κ.τ.λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἀμφοτέρων in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular place or way in which any verbal notion operates. (*Kühner*, § 579, 4, *ed. Jelf.*)

δαῆρ αὐτ' ἐμός ἔσκε, κ.τ.λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that κυνώπιδος is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive ἐμός,

and compare with this the corresponding Latin form of expression, *meâ ipsius gratiâ*, &c.—In the next place, we are not to render the clause *εἰ ποτ' ἔην γε*, as some do, “if ever, indeed, there was one,” i. e. if ever there was a shameless woman; nor are we to adopt Schütz’s punctuation and version, *εἰ·—πότ' ἔην γε*, “would that he still were so!—once, indeed, he was;” the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.* p. 946): “*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse: si unquam fuit, quod nunc non est amplius, i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius.*”

182–183. *ὀλβιόδαιμον*. “Fortunate man.”—*ἦ ρά νύ*. “Assuredly now.”—*δεδμήατο*. “Were made subject,” i. e. at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, “had been made subject, and remained so.” When the perfect has a present sense, the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading *δέδμηνται*, in the perfect, “have been made subject,” as some propose.

184–186. *ἦδη*. “Before now.”—*Φρυγίην*. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—*ἀμπελόεσσαν*. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

*ἀνέρας αἰολοπώλους*. “Men of fleet steeds.” According to Buttmann (*Lexil.* p. 65, *ed. Fishl.*), the epithet *αἰολόπωλος* refers to the quick and active guiding of horses. So the scholiast explains the term in our text by *ταχεῖς ἵππους ἔχοντας*.—*λαοὺς Ὀτρῆος, κ.τ.λ.* Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.

187-190. *ἔστρατόωντο*. "Were encamped."—*Σαγγαρίουο*. The Sangarius rose near a place called Sangia (*Σαγγία*) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakarìa*.—*μετὰ τοῖσιν ἐλέχθην*. "Was counted among them." Observe the peculiar meaning here assigned to *ἐλέχθην*, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up."—*Ἀμαζόνες*. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (*Heyne, ad loc.*). According to the post-Homeric poets, however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks.

*ἀλλ' οὐδ' οἱ*. For *ἀλλ' οὐδ' οὔτοι*. The reference is to the *πλείστους Φρύγας* mentioned in verse 185.—*ἐλίκωπες*. Consult note on book i. verse 98.

191-198. *δεύτερον αὐτ'*. "A second time, again."—*εἶπ' ἄγε μοι καὶ τόνδε*. "Come, tell me of this one also."—*μείων μὲν κεφαλῆ*. "Shorter, indeed, by a head." We have adopted *κεφαλῆ*, with Spitzner, as preferable to *κεφαλήν*, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168.—*εὐρύτερος δὲ ἰδέσθαι*. "But broader to look on," i. e. broader to the view.—*οἱ κεῖται*. "Lie for him."—*κτίλος ὧς*. "Like a ram." Literally, "ram-like." Consult note on verse 2.—*ἐπιπωλεῖται*. "Moves about among." More freely, "traverses."

*ἄρνειῷ μιν ἔγωγε, κ.τ.λ.* "For my part, I liken him to a thick-fleeced ram." The term *ἄρνειός* properly denotes a young ram just full grown.—*διέρχεται*. "Keeps passing through."

200-202. *οὔτος δ' αὖ*. "Now this one again," i. e. this one in his turn.—*Λαερτιάδης*. Supply *ἔστι*.—*ἐν δῆμῳ Ἰθάκης, κ.τ.λ.* "In the land of Ithaca, rocky though it be." Homer often employs *δῆμος* in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.* iii. 272): "*Scopulos Ithacæ, Laërtia regna*."—*δόλους*. "Wiles."—*μήδεα πικνά*. "Prudent counsels," i. e. the giving of good advice.

204-206. *ὦ γύναι, ἦ μάλα, κ.τ.λ.* "O lady, assuredly thou hast

uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—*ἤδη γὰρ πότε*. "For once, before now."—*σεῦ ἔνεκ' ἀγγελίης*. "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἔνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἦλυθε*. The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) *Buttmann*, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by *Spitzner*. (*Buttmann, Lexil. s. v. ἀγγελίη.—Spitzner, ad Il. xiii. 252.*) *Passow* likewise rejects it. (*Lex. s. v. ἀγγελία.*)

*σὺν Ἀρηίφιλῳ Μενελάῳ*. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv. i. 1.*) The embassy, however, proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (*Il. xi. 139, seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the *Odyssey* (*iv. 240, seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. *φίλησα*. "Received kindly."—*φυήν ἐδάην*. "I became acquainted with the genius."—*ἔμιχθεν ἐν*. "They were mingled with."—*στάντων μὲν*. "While they were standing." Genitive absolute. Supply *αὐτῶν*.—*ὑπέιρεχεν*. "Overtopped him."—*ἄμφω δ' ἐζομένω*. "But, both sitting." Nominative dual absolute. *Zenodotus*, one of the ancient grammarians, was in favour of reading *ἐζομένων* in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult *Spitzner, ad loc.*

*μύθους καὶ μῆδεα πᾶσιν ὕφαινον*. "They began to weave words and counsels for all," i. e. they began to harrangue, and to give advice to the Trojans as to the course they should pursue.—*ἐπιτροχάδην*. "With rapid conciseness."—*μάλα λιγέως*. "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the present

passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii. 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*"—οὐδ' ἀφαρτοεπής. "Nor one who missed the point," i. e. nor a random talker.—γένει ὕστερος. "Younger in age." Literally, "after (him) by birth."

216-220. ἀνατξειεν. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," &c.—στάσκειν, ὑπαὶ δὲ ἴδεσκε, κ.τ.λ. The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditurum dicturi cura delectat, et iudex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiæ procellam effunderet.*" (xi. 3, 158.)

σκῆπτρον. Consult note on book i. verse 15.—ἐνώμα. "He turned."—ἀστεμφές. "Unmoved."—ἀίδρεϊ. "Unskilled in art," i. e. inexperienced in the art of addressing an assembly.—φαίης κε ζάκοτον, κ.τ.λ. "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of αὖτως, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221-224. ἀλλ' ὅτε δή ῥα. "But when, now, then." Observe the employment here of the particle ῥα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—ἴει. In some manuscripts we find the optative εἴη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, *Opusc.* vol. ii. p. 37.

καὶ ἔπεα νιφάδεσσιν, κ.τ.λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentiæ procellam*" of the chieftain of Ithaca. "The

passage concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἔπειτ', κ.τ.λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225-233. τὸ τρίτον αὐτ'. "Again, in the third place."—ἡὺς τε μέγας τε. Compare verse 167.—ἕξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—διὰ γυναικῶν. Compare verse 171.—Αἶας πελώριος. "The huge and terrible Ajax." The epithet πελώριος, in Homer, refers to what is "huge," "monstrous," &c. with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii. verse 406.

Ἰδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—Θεὸς ὤς. Consult note on verse 2.—ὁπότε ἴκοιτο. "Whenever he came." Compare note on verse 216.

235-242. οὓς κεν ἐὺ γνοίην, κ.τ.λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὖνομα (i. e. τε οὖνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοὔνομα, for τὸ ὄνομα. (*Hermann, ad Vig. p. 708.*)—Κάστορα θ' ἰππόδαμον, κ.τ.λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lex. Hom. s. v.*), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὡς οἱ Διόσκουροι.

ἦ οὐχ ἐσπέσθην, κ.τ.λ. We have given here the interrogative ἦ, instead of the common ἦ. The latter wants force.—δεύρω. Hero-

dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὐτ'*. "Now, however." Observe that *αὐτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὐτ'* erroneously.—*αἴσχρα δειδιότες καὶ ὀνειδέα, κ.τ.λ.* "Having shrunk from the disgraces and the many reproaches that are mine," i. e. that attach to me. Observe that *μοι* is here what the grammarians call "*dativus incommodi*."

243–244. *τοὺς δ' ἤδη κατέχε, κ.τ.λ.* "But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land." We may render *κατέχε* more freely, "held in her bosom;" literally, "held down." Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but according to the legend mentioned in the *Odyssey* (xi. 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apol- lod.* iii. 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά, ὃν* or *Λακεδαίμον' ἀνευθε*.

245–249. *κήρυκες δ' ἀνὰ ἄστυ, κ.τ.λ.* "But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods," i. e. the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ῥρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttmann remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ῥρκιον πιστόν* of future peace, and at *Ol.* 11, 6, the Hymns are the *πιστόν ῥρκιον* of future fame. (*Buttmann, Lexil.* p. 439, *ed. Fishl.*)

*ἐύφρονα*. "Gladdening."—*ἀσκῶ ἐν αἰγείῳ*. "In a goat-skin bottle."—*κρητῆρα φαεινόν*. "A bright mixer." Observe that *κρητῆρ* is not here such a mixer as that which has been mentioned at book i. verse 470. It was now to contain the *wine* of both parties *mixed*



together for libation, and this was to be drawn from it in cups. Compare verse 270.—*ᾠτρυνε γέροντα*. “He urged on the aged monarch.”

250–257. *ὄρσεο*. “Arise.” A second aorist imperative middle of *ὄρνυμι*. (*Buttmann, Irreg. Verbs*, p. 193, *ed. Fishl.*) *Matthiæ* erroneously explains it by making the future *ὄρσω, ὄρσομαι*, to be considered as a new theme; whence *ὄρσεο*.—*καλείουσιν* Supply *σέ*.—*ἴν’ ὄρκια πιστὰ τάμητε*. “In order that ye may strike a faithful league.” Consult note on book iii. verse 73. The editions vary here, some having *τάμωμεν*, others *τάμητε*, or *τάμηαι*, or *τάμηται*. We have adopted *τάμητε*, with *Spitzner*, as more Homeric than *Heyne’s* *τάμηαι*, since *Homer* uses in this form the active, and not the middle voice. Besides, *τάμηαι* is found in only a single manuscript.

*οἱ δ’ ἄλλοι φιλότῃτα, κ.τ.λ.* Compare verse 73, *seqq.*—*τοὶ δὲ νέονται*. “But let them return.” Observe that *νέονται* is here the subjunctive, with the shortened mood-vowel, for *νέωνται*.

259–263. *ρίγησε*. “Shuddered,” i. e. at the possibility of his son’s falling in the combat with *Menelaus*.—*ἐκέλευσε δ’ ἑταίρους*. The accusative *ἑταίρους* is an inferior reading, and would produce an unpleasant similarity of sound with *ἵππους* following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by *Zenodotus* and *Aristarchus*; and it is also given by *Heyne*, *Wolf*, and *Spitzner*. In Attic prose, on the other hand, the dative with *κελεύω* is very doubtful. The accusative with the infinitive is the common Attic construction. (*Kühner*, § 589, 3, *Obs.* 3, *ed. Jelf.*)

*ἄν δ’ ἄρ’ ἔβη Πρίαμος*. “Up, then, went Priam,” i. e. Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of *ἀνά, παρά, κατά*, even when the next word begins with a consonant, as in the present case. *Buttmann* thinks that the preposition *άν* for *ἀνά* ought to have no accent, but he is successfully opposed by *Spitzner*, who reasons from the analogy of *πάρ* from *παρά*, *πότ* from *ποτί*, &c. in favour of giving *άν* an accent.—*κατὰ δ’ ἠνία τεῖνευ ὀπίσσω*. “And tightly he drew back the reins.” The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the *παραβάτης*, or warrior, was superior in rank to the *Φεράπων*, or charioteer; here, however, Priam acts the part of charioteer, and *Antenor* sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the cha-

racter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—*παρ δέ οί.* “And by his side.”

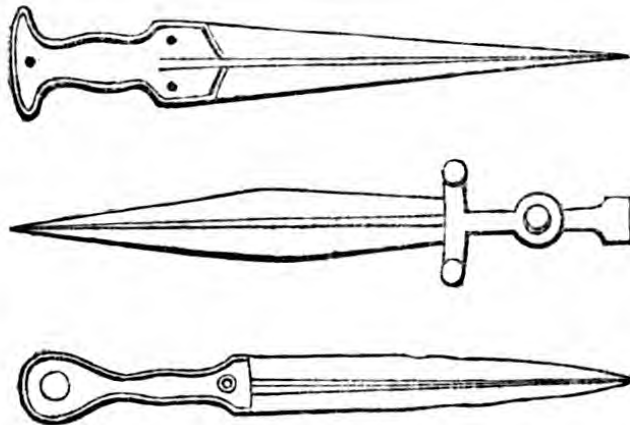
*βήσετο.* “Mounted.” Observe that *παρ βήσετο* guides us to the term *παραβάτης*, as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that *βήσετο* is the aorist, and only another form for *βήσατο*. Indeed, it is the more correct form of the two in Homer. (*Buttmann's Irreg. Verbs*, p. 38.)—*Σκaiών.* Supply *πυλῶν*, and consult note on verse 145.—*ἔχον.* “Guided.” The verb *ἔχω* gets this meaning from the more general one of “to hold on the course of a thing,” “to keep a thing in any given direction.”

265–270. *ἐξ ἵππων.* For *ἐκ δίφρου*.—*ἑστιχόωντο.* Observe the employment of the imperfect to denote slowness of movement. So, again, *ῶρνυτο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*ἄν δ' Ὀδυσσεὺς πολύμητις.* The minor scholiast makes *ἄν* equivalent here to *ἀνέστη*. It is much better, however, to regard it merely as a preposition, and to supply *ῶρνυτο* from the preceding verse.—*ῥοκία πιστά.* Compare verse 245.

*οἶνον μίσγον.* “They mixed the wine.” Observe that *μίσγον* does not allude here to any mixing of *water* with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that *μίσγειν* differs from *κεράσαι*, the latter referring to the mixing of *water* with wine.

*ὔδωρ ἐπὶ χεῖρας ἔχευαν.* We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271–272. *ἔρυσσάμενος χεῖρεσσι μάχαιραν, κ.τ.λ.* “Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword.” In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (*μάχαιρα*) suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plat. Thes.* p. 10, *ed. Steph.*) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell, Tour*, vol. i. p. 133.) The accompanying woodcut shows three ancient daggers of the kind.



At a later period, *μάχαιρα* meant a sabre or bent sword, as opposed to *ξίφος*, the straight sword.

273–275. *ἀρνῶν ἐκ κεφαλῶν, κ.τ.λ.* It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ*. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—*ἀρίστοις*. “To the principal persons.”—*μεγάλ’ εὔχετο*. “Prayed long and loudly.” Observe the force of the imperfect, as indicating the long continuance of the prayer.

276–277. *Ἰδηθεν μεδέων*. “Ruling from Ida.” Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*G.* § 198, 3) makes the ending *-θεν* equivalent here to *-θι*, and translates “on this Ida.” Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.* ii. p. 213.)

*Ἡέλιός θ’*. “And thou, O Sun.” Observe here the employment of the nominative for the vocative, the regular form of expression being *καὶ σὺ, ὦ Ἥλιε*. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*,

§ 479, 1, *ed. Jelf.*)—ὄς πάντ' ἐφορᾷς. The sun sees all things in his daily course.

278–279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἱ ὑπένερθε καμόντας, κ.τ.λ. “And ye two, who beneath punish men that have ceased from their (earthly) labours, whatsoever one may have sworn a false oath.” As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Elsewhere, however (*Il.* xix. 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμόντας. More literally, “those who once laboured.” Buttman thinks that καμόντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Lexil.* p. 372, *ed. Fishl.*) We have given, however, what seems a far more natural interpretation.

280–287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἐστέ. So, also, φυλάσσετε is the imperative. (*Spitzner, ad loc.*)—κε καταπέφνη. “Shall chance to slay.”—κτῆματα πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. “Then (grant) that the Trojans restore.” The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἔθελε, or εὔχομαι; δός, or ποίει. (*Kühner, § 67, b, p. 302, ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμὴν. “A compensation,” i. e. an equivalent for the expenses of the war.—ἤντιν' ἔοικεν. “Whatever it is fitting (that they should pay).”—ἢ τε καὶ ἐσσομένοισι, κ.τ.λ. “Which may also remain among men of future ages.” More literally, “among men about to be,” i. e. which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fall, is to be a precedent in similar cases unto posterity. (*Neue Jahrb. &c. vol. xxxiv. p. 371.*) Barnes, without any necessity, proposes μέληται for πέληται.

290–291. αὐτὰρ ἐγὼ καὶ ἔπειτα. “I, however, even afterward.” The particle αὐτὰρ, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—εἴως κε τέλος, κ.τ.λ. “Until I attain the object of the war.” Literally, “until I find the end of the war,” i. e. the true end.

292-296. ἀπὸ στομάχους τάμε. "Cut the throats." We have in ἀπό the reading of Aristarchus. Others prefer ἐπί, and a scholium in the Venice MS. declares this latter οὐκ ἄχαρις γραφή. The form ἀποτέμνειν, however, was the one commonly used by the later Greeks in such cases as the present, and was probably, also, the more Homeric one.—θυμοῦ δενομένους. "Wanting vital power."—μένος. "Their strength." This, in fact, is the same as θυμοῦ that precedes, the one being an explanation of the other.—ἔκχεον. "They poured it slowly forth."

299-301. ὁππότεροι πρότεροι, κ.τ.λ. "Whichever side shall first commit wrong contrary to the pledges." Observe that ὑπέρ literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read ὑπερόρκια as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of ὑπέρ is still preserved by this arrangement.—ὧδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκέων. "Thus for them may the brains of themselves and their children."—δαμείεν. "Be enslaved."

302-313. οὐδ' ἄρα πώ, κ.τ.λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοῖσι δὲ μετὰ. "And among them." Observe that μετὰ is here still adverbial in force.—ἦτοι ἐγὼν εἶμι. "I indeed will go."—οὐπω. "Not at all." Better than οὐπω, the ordinary reading.—Ζεὺς μὲν που. "Jove, if I mistake not."

ἄρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of malediction.—ἄψορόροι. "Going back."

315-318. χῶρον. "The ground," i. e. the lists.—κλήρους ἐν κυνέη, κ.τ.λ. Observe the mode here practised of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλον. "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, βάλλον, instead of the generally received reading, πάλλον ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in verse 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.

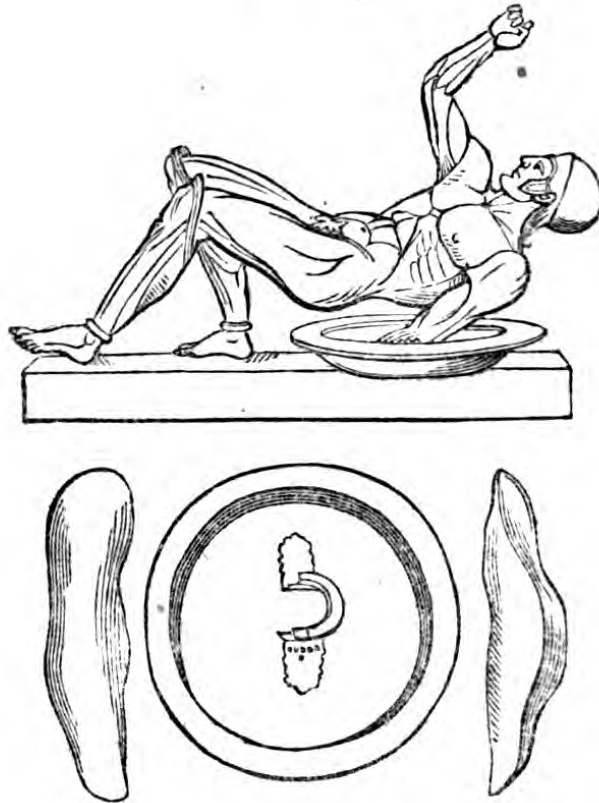
ὀπότερος δὴ. "As to which of the two, thereupon."—*Θεοῖσι δὲ χεῖρας ἀνέσχον.* We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, *λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον*, the argument urged in favour of this latter being as follows, namely, that if *θεοῖς* be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb *ἀρᾶσθαι*, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form *θεοῖς ἀνασχεῖν χεῖρας* is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than *χεῖρας ἀνασχεῖν εἰς τὸν οὐρανόν.*

321–323. *ὀπότερος τάδε ἔργα, κ.τ.λ.* "Whichever of the two caused these doings between us both," i. e. gave rise, by his conduct, to this protracted and bloody war.—*δῦναι δόμον Ἄϊδος εἶσω.* "May enter within the abode of Hades," i. e. may descend to the lower world.—*αὖ.* "On the other hand."—*ἄρκια πιστά.* "A faithful league."

324–325. *πάλλεν.* "Shook the helmet." The accusative of the object (*κυνέην*) is to be supplied.—*ἄψ ὀρόων.* "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favour the lot of Paris.—*ἐκ ὄρουσεν.* "Leaped forth." Observe the adverbial force of *ἐκ.*

326–331. *οἱ μὲν.* The Greeks and Trojans.—*ἴζοντο.* "Seated themselves."—*ἦχι ἐκάστω, κ.τ.λ.* "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the zeugma in *ἐκεῖτο*, this verb containing the particular notion of "lying" as the general notion of being in store, standing ready, &c. (*Kühner*, § 895, *d. ed. Jelf.*)

*κνημῖδας.* A pair of greaves (*κνημῖδες*) was one of the six articles of armour which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with gold, and fastened with hooks and eyes. The following cuts will show the form of the greave.



ἀργυρέοισιν ἐπισφυρίοις. “With silver ankle-rings.” Some render ἐπισφυρίοις by the term “clasps,” but this is less accurate. The term ἐπισφύριον properly denotes something laid or placed upon the ankle.

332–333. δεύτερον αὖ. “Again, in the second place.”—θώρακα. “The corselet.”

ἤρμοσε δ’ αὐτῷ. “For it fitted him.” Observe that ἤρμοσε is here taken intransitively.

334–339. ἀμφὶ δ’ ἄρ’ ὤμοισι, κ.τ.λ. Compare book ii. verse 45.—ξίφος. The ξίφος was straight, two-edged (ἄμφηκες), rather broad, and nearly of equal width from hilt to point.—σάκος. A term of frequent recurrence in Homer. The earliest shields were of wicker-work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates, whence the epithets χάλκεον, χαλκῆρες, &c.—κρατὶ δ’ ἐπ’ ἰφθίμῳ, κ.τ.λ. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation κυνέη, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ἵππουριν. “Decked with a horse-tail,” i. e. having a horse-hair crest.—δεινὸν δὲ λόφος, κ.τ.λ. “And fearfully did the crest nod



from above." More literally, "keep nodding," as indicated by the imperfect.—*ἄλκιμον ἔγχος*. "His stout spear."—*ὧς δ' αὐτως*. "And in this same manner." Literally, "and thus, in the same manner."—Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως*.

340–347. *ἐκάτερθεν ὀμίλου*. "From each side of the throng," i. e. from the throng on either side. The genitive here depends on *ἐκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν*. "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον*. "Into the space between."—*δεινὸν δερκόμενοι*. "Looking fearfully."—*ἔχεν*. "Held possession of."—*σείοντ'*. For *σείοντε*, the dual.—*κοτέοντε*. "Cherishing wrath."

*δολιχόσκιον ἔγχος*. "His long-shadow-casting spear," i. e. his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *ὄσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος*.—*καὶ βάλεν Ἀτρείδαο, κ.τ.λ.* "And struck full against the every-way-equal shield of the son of Atreus," i. e. the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ*. Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν*. "But it rent not the brass," i. e. the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," i. e. the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be preferred to the nominative. Heyne says, "*Nec*



*quicquam interest, utro modo legas;*” but the reading *χαλκός* introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

*ἀνεγνάμθη δέ οἱ αἰχμή, κ.τ.λ.* “For the point was bent back unto it in the strong shield,” i. e. its point was bent back, &c. the dative *οἱ* referring to the spear, and being equivalent here to *ἐγχεῖ*. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—*ὁ δὲ δεύτερος, κ.τ.λ.* “The other, there-upon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove.” Observe the demonstrative force of *ὁ*, and also the peculiar beauty of the aorist participle *ἐπευζάμενος*.

351–354. *τίσασθαι*. “To avenge myself upon.”—*ὄ*. The Ionic and Doric relative pronoun for *ὅς*.—*με κάκ’ ἔοργε*. Observe the double accusative with the verb.—*δάμασσον*. Aristarchus wished to read *δαμῆναι*, but *δάμασσον* is stronger, and shows a more immediate participation in the affair by the deity invoked.—*ὄφρα τις ἐρρίγησι, κ.τ.λ.* “In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception.” More literally, “any one even of late-born men.” Observe that *ἔρριγα*, the perfect of *ρίγιω*, has a present signification. (*Buttmann, Irreg. Verbs*, p. 222, ed. *Fishl.*)—*ὄ κεν*. For *ὅς κεν*. Consult note on verse 351.

355–360. *ἀμπεπαλῶν*. “Having poised and drawn backward.” The verb *ἀναπάλλω* properly denotes “to swing to and fro.” It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that *ἀμπεπαλῶν* is here for *ἀναπεπαλῶν*, i. e. *ἀναπαλῶν*.

*διὰ μὲν ἀσπίδος, κ.τ.λ.* Observe that the line here begins with a tribrach (*διᾶ μὲν*), which is to be converted into a dactyl (*διᾶ μὲν*) by the arsis, or stress of the voice on the first syllable. (Compare *Hermann, Elem. Doctr. Metr.* p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—*ὄβριμον*. Hermann and Bekker both think that there is more force of expression in *ὄμβριμον*, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favour of *ὄβριμον*.

*καὶ διὰ θώρακος, κ.τ.λ.* “And was forced through his corselet, wrought with much ingenious art.” Observe the employment of

the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, i. e. it stood forced through. The scholiast regards the rough and harsh sound of ἡρήρειστο as an echo to the sense, and as indicating the force of the blow: τὸ βίαιον τῆς πληγῆς παραδηλοῖ τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παρὰ λαπάρην, κ.τ.λ. "And the spear pierced right through his tunic along the flank." Observe that the final syllable of ἀντικρὺ is lengthened by the arsis, and that there is no need, therefore, of Bentley's emendation ἀντικρυσ.—ἐκλίνθη. "Bent himself sideways."

362-363. ἀνασχόμενος. "Having raised it on high." Supply αὐτό, as referring to ξίφος.—κόρυθος φάλος. "The metal ridge of his helmet." The precise meaning of φάλος is involved in great obscurity. Buttmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φάλος was what was afterward called the κῶνος, namely, a metal ridge in which the plume was fixed. (*Lexil.* p. 521, *ed. Fishl.*)—ἀμφὶ δ' ἄρ' αὐτῷ, κ.τ.λ. "But straightway, thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand." Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms τριχθά and τετραχθά imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατρυφέν and ἔκπεσε.—αὐτῷ. Referring to the φάλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῆ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365-368. ὀλοώτερος. "Is more hurtful," i. e. is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—ἦ τ' ἐφάμην. "Assuredly I even thought." Consult note on verse 28.—τίσεισθαι. Consult note on verse 28.—κακότητος. "For his wickedness." The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows: πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος. Heyne, on the other hand, rejects ἄγη in both cases as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῦν δέ μοι ἐν χερσὶν φάγη ξίφος, κ.τ.λ. But by far the greater

number of passages show the *a* in *ἄγη* to be short, and, in the later poets (as, for example, Theocritus, xxii. 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist cannot now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (*Buttmann, Irreg. Verb.* p. 5, ed. *Fishl.*)

ἐκ δὲ μοι ἔγχος, κ.τ.λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of ἐκ is still apparent here, though followed by the genitive παλάμηφιν.

369–372. κόρυθος λάβεν ἰπποδασειῆς. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—ἔλκε. "Began to drag him." Observe the force of the imperfect.—ἄγχε δὲ μιν, κ.τ.λ. "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (παραγναθίδες), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we should expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, ed. *Jelf.*)—ὑπ' ἀνθρεῶνος. Explaining more nearly ὑπὸ δειρήν.

373–378. καὶ ἤρατο. "And would have gained for himself." More literally, "would have taken up for himself," i. e. would have taken up and carried away as his own. Observe the force of the middle.—μὴ ἄρ' ὄξυ νόησε. "Had not thereupon quickly perceived it."—οἱ. "For him," i. e. for Menelaus, to his disadvantage and disappointment.—ἰμάντα βοῶς ἴφι κταμένοιο. "The thong of an ox killed by violence," i. e. the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἀσθενῆ ἔστιν, ὡς ἂν προδιαφθαρέντα ἐπὶ τῆς νόσου.

κεινὴ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe

the hiatus in *τρυφάλεια ἄμ'*, which is remedied, however, by its occurring in the *cæsura* of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τρυφαλείη*; and, besides, the regular Homeric form is *τρυφάλεια*.—*ἐπιδινήσας*. "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely, "with a whirl."—*κόμισαν*. "Took care of it." Consult note on book ii. verse 183.

379–382. *αὐτὰρ ὁ ἀψ' ἐπόρουσε*. "He, however, rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήρπαξ' Ἀφροδίτη*. "But the latter Venus snatched away."—*ὥστε*. "As (being)," i. e. inasmuch as she was.—*ἠέρι πολλῷ*. "In a thick haze." In Homer and Hesiod, the term *ἀήρ* stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to *αἰθήρ*, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttmann, Lexil. s. v.*)—*κάδ δ' εἶσ' ἐν*. "And placed him down in," i. e. seated him in. Bentley and Heyne think *κάδ δ' εἶσεν* more Homeric, omitting the preposition *ἐν*; but they are refuted by Spitzner, who shows that with such a verb as *εἶσα* the preposition must be expressed.—With regard to *κάδ*, consult note on book ii. verse 160.

383–388. *αὐτὴ δ' αὖθ', κ.τ.λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέουσ'* is here the future participle, contracted for *καλέουσα*.—*Τρῳαί*. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—*ἐανοῦ*. This genitive depends on *λαβοῦσα*, not on *ἐτίναξε*, which last has *αὐτήν* understood.—*μιν*. Put here for *ἐαυτήν*.—*παλαιγενεῖ*. "Far advanced in years." Enlarging on the idea contained in *γρητή*.

*εἰροκόμφ*. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in *ἢ οἱ Λακεδαίμονι, κ.τ.λ.*—*ναει-ταώσῃ*. "When she lived."—*ἤσκειν εἶρια καλά*. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, *ἤσκειν* for *ἤσκειεν*. If we follow the authority of manuscripts, the final *ν* ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner, ad loc.*)—*φιλέσκειν*. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. *κεῖνος ὄγ'*. "He that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—*καὶ δινωτοῖσι λέχισσι*. "And the

rounded bed." The epithet *δινωτοῖσι* refers here to a bed the frame-work of which has been rounded off and worked smooth, so that *δινωτὸν λέχος* is the same as *τορνωτόν*. Thus, Eustathius remarks, *Δινωτοῖς δὲ λέγει τοῖς τορνωτοῖς.—στίλβων*. "Glistening," i. e. bright and fair to the view. Athenæus (i. 33) incorrectly refers *κάλλει στίλβων* to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—*μαχεσσάμενον ἔλθειν*. "Had come, after having just contended with." Observe the force of the aorist participle.—*ἔρχεσθ'*. "That he was going." Imperfect of the infinitive.—*ἢ ἐ χοροῖο νέον, κ.τ.λ.* "Or that he was sitting down, just ceasing from a dance." Observe that *χορός*, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395–398. *Φυμὸν ἐνὶ στήθεσσι δρινε*. Compare book ii. verse 142.—*ἰμερόεντα*. "Lovely."—*θάμβησέν τ' ἄρ' ἔπειτα, κ.τ.λ.* Observe that the particle *τε* is thrice repeated in this line, in order to mark the close connexion between the feeling of amazement and the utterance given to it in words.

399–402. *Δαιμονίη, τί με ταῦτα, κ.τ.λ.* "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that *δαιμονίη* here implies, on the part of the speaker, a mixed feeling of reproach and fear. Compare note on book i. verse 561.—*ἢ πῆ με προτέρω, κ.τ.λ.* "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, *ad loc.*—*εἴ τις τοὶ καὶ κεῖθι, κ.τ.λ.* "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of *καὶ κεῖθι*, "there also," i. e. as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavouring to frustrate this by deception on her part, and by leading Helen away to some new favourite in stranger lands.

*Φρυγίης*. The greater Phrygia is meant.—*Μηρονίης*. Mæonia was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403–409. *δὴ νῦν νικήσας*. "Having just now conquered." Observe that the particle *δὴ*, as has already been remarked, is applied

in its sense of exactness to words of time (as in the present instance to *νῦν*), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—*τοῦνεκα δὴ νῦν δεῦρο*, κ.τ.λ. “Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?” Observe, again, the force of *δὴ νῦν* in marking exactness of time.—*ἦσο παρ’ αὐτὸν ἰοῦσα*. “Having gone unto him, sit thou down.” Equivalent to *ἴθι παρ’ αὐτὸν καὶ ἦσο παρ’ αὐτῷ*.

*Θεῶν δ’ ἀπόεικε κελεύθου*. “And withdraw from the path of the gods.” We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, *Θεῶν δ’ ἀπόειπε κελεύθους* (“and renounce the paths of the gods”), as adopted by Heyne. Consult the remarks of Spitzner, *ad. loc.*—*μηδ’ ἔτι σοῖσι πόδεσσιν*, κ.τ.λ. “And mayest thou no longer turn back with thy feet to Olympus.” Observe the employment of the optative to express a wish.

*ὄτ’ ζυε*. “Be miserable.”—*ποιήσεται*. For *ποιήσεται*, the aorist subjunctive, with the shortened mood-vowel.—*ἢ ὄγε δούλην*. “Or until he, for his part, shall have made thee his slave.” This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: “until he, such a one as he is, shall have made thee,” &c. Hence it is here employed to denote contempt.

410–412. *κεῖσε δ’ ἐγὼν οὐκ εἶμι*, κ.τ.λ. “For thither I am not going—and it would be a thing to make one wroth (were I to do so)—to prepare his bed.” The term *κεῖσε* refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present *εἶμι*, and consult note on book i. verse 169,—*νεμεσητὸν δὲ κεν εἶη*. This clause comes in parenthetically, and may be more freely rendered, “’twere enough to make one wroth.”—*πορσυνέουσα*. There is considerable doubt whether we must read here *πορσανέουσα*, or *πορσυνέουσα*. The testimony of the ancient grammarians is more in favour of the latter.—*ὀπίσσω*. “For the time to come.”—*ἄχε’ ἄκριτα*. “Sorrows crowded together,” i. e. a confused mass of troubles, requiring no addition.

414–417. *σχετλίη*. “Wretched woman.”—*μὴ χωσαμένη σε μεθείω*. “Lest, having become angry, I abandon thee.” More freely, “lest, in my anger, I abandon thee.”—*τῶς*. “As much.”—*ὡς νῦν ἔκπαγλ’ ἐφίλησα*. “As I just now greatly loved thee,” i. e. just before the present moment, or, up to the present time.—*μέσσω δ’ ἀμφοτέρων*, κ.τ.λ. “And (lest I) devise baneful feelings of hatred against thee in the midst of both parties.” Observe that *μητίσομαι* is the aorist subjunctive, with

the shortened mood-vowel, for *μητίσωμαι*.—*σὺ δέ κεν κακὸν οἶτον ὄλῃαι*. “For thou wouldst then perish by an evil fate.”

419–427. *κατασχομένη*. “Having enveloped herself.”—*λάθεν*. “She escaped the notice of.”—Compare the Latin *fefellit*.—*ἤρχε δὲ δαίμων*. “And the goddess led the way.”—*ἴκοντο*. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homæoteleuton*. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—*ἀμφίπολοι*. Those mentioned in verse 143.—*ἐπὶ ἔργα*. “To their tasks,” i. e. their daily duties.

*ἡ δὲ δία γυναικῶν*. “But she, noble one of women.”—*δίφρον*. “A seat.”—*φιλομμειδῆς*. “The smile-loving,” i. e. the goddess of smiles and loveliness. Incorrectly rendered, “laughter-loving.”—*πάλιν κλίνασα*. “Having averted.” More literally, “having turned back.”

428–435. *ὡς ὄφελος αὐτόθ' ὀλέσθαι*. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—*ἡ μὲν δὴ πρὶν γ' εὔχε'*. “Assuredly, indeed, before this, at least, thou wast wont to boast.”—*φέρτερος*. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—*ἐναντίον*. “Against thee.”

*ἀλλά σ' ἔγωγε κέλομαι*. “But (no), I, for my part, bid thee.” Ironical. One of the scholiasts speaks of a full stop being placed after *κέλομαι*, the effect of which would be to make the infinitives *πολεμίζειν* and *μάχεσθαι* have the force of imperatives.

438–448. *μή με θυμὸν ἔνιπτε*. “Do not assail me in soul.”—*σὺν Ἀθήνῃ*. “With the aid of Minerva.”—*αὐτίς ἐγώ*. “I, in my turn, (shall overcome).” Supply *νικήσω*.—*παρὰ καὶ ἡμῖν*. “With us also,” i. e. on our side also.—*φιλότῃτι τραπέιομεν ἐννηθίντε*. “Let us, having retired to the couch, delight ourselves in the endearments of wedded love.”

*ἀμφεκάλυψεν*. “Enwrapt.”—*σε ἔπλεον ἀρπάξας*. “Having carried thee off, I sailed away.”—*ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν*. “Lay down to sleep on the perforated couch.” The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449–453. *ἐφοίτα*. “Was (meantime) wandering.”—*ἔσαθρήσειεν*. “He might espy.”—*δείξαι*. “To point out.”—*οὐ μὲν γὰρ φιλότῃτι, κ.τ.λ.* “For they would not, indeed, have concealed him through friendship at all events, if any one had seen him.” Observe that

there is here in the protasis, or first clause, an ellipsis of *ἄν*. The particle *ἄν* is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare *Liv.* xxxiv. 29: "*Et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset;*" and *Hor. Od.* ii. 17, 27: "*Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levasset.*" (*Kühner*, § 858, i. p. 476, ed. *Jelf.*)

457-461. φαίνετ' Ἀρηϊφίλου Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀποτινέμεν. The infinitive for the imperative. Consult note on book i. verse 20.—ἦ τε καὶ ἔσσομένοισι, κ.τ.λ. Compare verse 287.—ἐπι δ' ἤνεον. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπι, and the continued action indicated by the imperfect, "gave long-continued plaudits, throughout the whole host."



## EXCURSUS.

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## EXCURSUS I.

### THE ARTICLE.\*

I. THE Article, ὁ, ἡ, τό, is, in Homer, a *Demonstrative Pronoun*, "this," "that," having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, "he," "she," "it."

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as ὅδε, ἡδε, τόδε; or οὗτος, αὕτη, τοῦτο; or ἐκεῖνος, ἐκεῖνη, ἐκεῖνο. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.* i. 20, τὰ ἄποινα, "this ransom;" *Il.* viii. 412, τὸ σκῆπτρον, "that sceptre," i. e. the well-known sceptre; *Il.* iv. 1, οἱ θεοί, those who are gods in opposition to those who are men; *Il.* vi. 467, ἄψ δ' ὁ παῖς, he who is a boy, in opposition to Hector; *Il.* xi. 637, Νέστωρ ὁ γέρον, Nestor, that old man whom every one knows; *Od.* xxi. 10, τὸν ξεινὸν δύστηνον, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where ὁ, ἡ, τό, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he, she, it* (Lat. *is, ea, id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.* i. 47, ὁ ἦϊε νυκτὶ ἐοικώς, "he went like the night," becomes, when translated more closely, "this god went," &c. So, again, *Il.* i. 221, ἡ βεβήκει, "she had gone," i. e. *this goddess* had gone, &c. This usage is especially frequent in Herodotus.

\* *Kühner, Gr. Gr.* § 444, p. 97, ed. Jelf.

V. In the post-Homeric writers, also, *ὁ, ἡ, τό*, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch. Suppl.* 443, *ἡ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν, πᾶς ἔστ' ἀνάγκη*: *Ibid.* 1055, *ὅ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν*: *Soph. Œd. T.* 200, *τὸν (scil. Ἄρεα) ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ*. So especially with the particles *μέν, δέ, γάρ* (*ὁ γάρ, ἡ γάρ, τὸ γάρ*, often in tragic writers); sometimes, also, with prepositions; as, *πρὸς δὲ τοῖσι*, for *πρὸς δὲ τούτοις*—*πρὸς τῶ* for *πρὸς τούτῳ*—*ἐπὶ τοῖσι* for *ἐπὶ τούτοις*, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(a.) *Τό*, “therefore:” *τό γε*, *Plat.*: *τὸ δέ* at the beginning of a sentence, “whereas,” very frequent in Plato: *ὁ μὲν*, or *ὁ δέ, οἱ δέ, αἱ δέ*, at the beginning of a sentence very frequently. Thus, *Thucyd.* i. 81, *τοῖς δὲ ἄλλη γῆ ἐστι πολλή*.—*Demosth.* p. 68, 15, *ὁ δὲ ταῦτα μὲν μέλλει*. So, also, *ὁ μὲν*, or *ὁ δέ* is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.* vi. 57: *καὶ ὁ μὲν τοὺς δορυφόρους τοσαυτικά διαφεύγει ὁ Ἀριστογείτων*.—So, again, we have *τῆ, τῆδε*, “here,” “on this side,” &c.—With prepositions; as, *ἐκ τοῦ*, “hence;” *διὰ τό*, “wherefore.” To this head, also, belongs the construction *ἐν τοῖς*, sometimes *ἐν ταῖς*, with a superlative; as, *Thucyd.* i. 6, *ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, and the adverbial formulas, *πρὸ τοῦ* (*πρὸ τοῦ*), “before,” almost always in the sense of *ante illud modo definitum tempus*.

(b.) In the formula *τὸν καὶ τόν, τὸ καὶ τό*, “the one or the other,” “this or that;” *τὰ καὶ τὰ*, *varia, bona et mala*.

(c.) Immediately before a relative sentence, introduced by *ὅς*, *ὅσος*, or *ὅλος*, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat. Protag.* p. 320, D.), *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῆ κεράννυται*, &c.

(d.) In the construction of *οἱ μὲν, οἱ δέ*, literally, “these indeed,” “but those,” i. e. some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, *ὁ μὲν . . . ὁ δέ*, is post-Homeric.

(e.) *Ὁ, ἡ, τό*, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.* p. 329, E., *τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὅς τῶ Σεριφίῳ (Seriphio isti) λουδορουμένῳ ἀπεκρίνατο*:—*Demosth.* p. 850, 19, *ἐξήτει με τὸν ἄνθρωπον (hominem istum)*, &c.

*The Article ὁ, ἡ, τό, as a Relative Pronoun.*

I. In the Homeric dialect, the demonstrative, ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὅς, ἣ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii. 81 : τὰ μὲν Ὀτάνης εἶπε . . . . λελέχθω κάμοι ταῦτα.—*Id.* πάντων τῶν λέγω ἀρίστων, *quæ dico.*

II. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph. Œd. T.* 1379 : δαιμόνων δ' ἀγάλαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ . . . ἀπεστέρησ' ἐμαυτόν.

*Meaning and Use of ὁ, ἡ, τό as the Article Proper.*

I. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose ; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article :

(a.) The substantive without the article expresses the general notion without any limitation of individuality ; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker ; as, ὁ ἄνθρωπος, “the man whom I am thinking of.”

(b.) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual ; as, ὁ ἄνθρωπος θνητός ἐστι, “the man (the animal man, i. e. all men) is mortal.”\*

\* For a more extended view of the later uses of the article, consult *Kühner, Gr. Gr.* § 447, *seqq.* p. 100, *ed. Jelf.*

## EXCURSUS II.

## OF PREPOSITIONS.\*

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as *ἀπό*, *παρά*: while *χάριν*, *δίκην*, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language, with fresher, more poetical

\* *Kühner*, § 472, p. 117, ed. *Jelf*.—*Id.* 614, p. 238, &c.

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

### TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a.) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *Il. iii. 34, ὑπό τε τρόμος ἔλλαβε γυῖα*; *Il. iii. 135, παρά δ' ἔγχεα μακρὰ πέπηγεν*; *Il. iv. 63, ἐπὶ δ' ἔψονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il. xii. 195, ἐνάριζον ἄπ' ἔντρεα*.

(b.) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis cannot properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a particle

is the dividing word, so that the connexion between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

## EXCURSUS III.

### MIDDLE VOICE.\*

I. THE Middle Voice has a twofold function: 1. It expresses the reflexive and reciprocal notion; 2. Some parts of the passive notion.

#### 1. AS REFLEXIVE.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb: 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

##### 1. *The "Self" stands to the Notion of the Verb as Genitive.*

As, *ἀπόσας*, "having pushed away:" *ἀπωσάμενος*, "having pushed away from one's self," or repulsed.—*ἀποπέμπομαι*. "I send away from myself."—*ἀποσειόμαι*. "I shake off from myself."—*παρέχομαι*. "I furnish from my own means."—*ἀποτίθεμαι*. "I put away from myself."—*ἐπαγγέλλομαι*. "I declare from myself," i. e. I promise, &c.

##### 2. *The "Self" stands to the Notion of the Verb as the Dative.*

As, *παρασκευάζομαι*. "I prepare for myself."—*αἰροῦμαι*. "I choose for myself."—*ἀφαιροῦμαι*. "I take away for myself."—*αἶρομαι*. "I take up for myself."—*μισθοῦμαι*. "I hire for myself."—*ἄγομαι γυναικα*. "I take a wife for myself," I marry.—*βουλεύομαι*. "I give advice unto myself," I deliberate.—*λείπομαι μνημοσύνα*. "I leave memorials for myself."—*καταστρέφομαι*. "I subdue for myself."

\* Kühner, *Gr. Gr.* § 362, seqq. p. 13, seqq. ed. Jelf.

—τίθεμαι. “I take to myself,” I adopt.—So, θεῖναι νόμους, “to make laws for others;” θεῖσθαι νόμους, “to make laws by which one’s self is bound along with others.”

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one’s own benefit, and thence signifying the corresponding contrary to the active voice; as, λῦσαι, “to set free;” λύσασθαι, “to ransom.”—χρῆσαι, “to lend;” χρήσασθαι, “to borrow.”—So, again, χρῆσαι, “to give an oracle;” χρήσασθαι, “to consult an oracle.”—τίσαι, “to pay;” τίσασθαι, “to punish;” the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

### 3. The “Self” stands to the Verb as the Accusative.

As, ἐπιτιθέναι, “to place another on;” ἐπιτίθεσθαι, “to place one’s self on,” to attack—χράω, “I give or apply another person or thing;” χράομαι, “I give or apply myself to a thing.”—τρέπω, “I turn another;” τρέπομαι, “I turn myself.”—λούω, “I wash another;” λούομαι, “I wash myself,” I bathe.—ἀπέχω, “I keep another off;” ἀπέχομαι, “I keep myself off,” I refrain.—So, ἀπάγξασθαι, “to hang or throttle one’s self.”—τήκεσθαι, “to melt one’s self away,” to pine.—ἐγγυᾶσθαι, “to pledge one’s self.”—φοβεῖσθαι, “to terrify one’s self,” to fear.—φαίνεσθαι, “to show one’s self,” to appear.—ἀπαλλάσσεσθαι, “to remove one’s self,” to depart.

### 4. The “Self” stands to the Verb as a Pronominal Adjective.

As, ὀνομάζεσθαι παῖδα, “to call a person his son;” κείρεσθαι τὴν κεφαλὴν, “to shave one’s own head;” νίπτεσθαι τοὺς πόδας, “to wash one’s own feet” (νίπτειν τοὺς πόδας, “to wash another’s feet”); τύπτεσθαι τὴν κεφαλὴν, “to beat one’s own head,” &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, αἶρομαι (with the accusative), “I raise myself;” but with the dative, “I take on or for myself.” Or else the idea is the same, though the several parts of it stand in a different relation; as, τίθεμαι (with the accusative), “I apply myself to,” I adopt; τίθεμαι (with the dative), “I apply to myself,” I adopt; μεθίεσθαι, “to remove myself from,” followed by a genitive; μεθίεσθαι, “to remove from myself,” followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is frequently



applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάξασθαι*, “to cause to be instructed;” *κείρασθαι*, “to cause to be shorn;” *γήμασθαι*, “to give in marriage;” *ποιήσασθαι*, “to cause to be made;” *γράψασθαι τινά*, “to cause a person’s name to be entered before the judge,” to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, cannot be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we cannot discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἠδομαι*, *μαίνομαι*, *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξάμενοι φάλαγγας*, “for their advantage;” *ποιησάμενος τὰς νῆας*, “having made for himself a navy.”

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph. Œd. T.* 1143, *ἐμαυτῷ Φρεψαίμην*: *Eurip. Hel.* 1306, *τρύχου σὸ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the *active* verb and personal pronoun; as, *Demosth.* p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνατο*; *ἐπαινεῖν ἑαυτόν*, not *ἐπαινέισθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in *ω* arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, *Il.* iv. 331, *ἀκούετο λαὸς αὐτῆς*, &c. So we may account for many verbs having some

tenses in the middle form, especially the future; as, *ἀκούω ἀκούσομαι*; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, *καλλιερῶ, —ομαι*; *εὐδοκίμῶ, —ομαι*; *στρατοπεδεύω, —ομαι*.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, *σκοπεῖν*, "to look at;" *σκοπεῖσθαι*, "to look mentally," to consider.—*τίθεσθαι*, "to place before one's mind," to think.—*λανθάνω*, "I escape notice;" *λανθάνομαι*, "I escape my own notice," I forget.—*θύειν*, "to sacrifice;" *θύεσθαι*, "to sacrifice with some particular object, for one's self," to inspect the entrails in order to ascertain the future.—*ποιεῖν λόγον*, "to write a speech;" *ποιεῖσθαι λόγον*, "to deliver a speech," to harangue.—*σπένδειν*, "to pour out a libation;" *σπένδεσθαι*, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in *εύω* which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, *βλακεύω*, "I am idle;" *βλακεύομαι*, "I behave idly."—*πονηρεύω*, "I am wicked;" *πονηρεύομαι*, "I behave wickedly."—*πολιτεύω*, "I am a citizen;" *πολιτεύομαι*, "I live as a citizen." And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, *εὐτραπελεύεσθαι*, *ἀκρατεύεσθαι*, *ἀνθρωπέεσθαι*, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, *πρωτεύειν*, *ἀριστεύειν*. So all derivatives from substantives in *εύς*; as, *βασιλεύω*.

XII. The middle derivatives in *ίζομαι* correspond in meaning to those in *εύομαι*; as, *χαριεντίζομαι*, "I act or speak with grace," &c.—*ἀκκίζομαι* (from *Ἄκκώ*, the name of a conceited woman), "I dress finely." The derivatives from national names in *ίζω* have no middle form; as, *Δωρίζω*, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, *αἰτεῖν*, "to ask for a gift;" *αἰτεσθαι*, "to ask

for a loan.”—*γαμῆν*, “*ducere uxorem* ;” *γαμῆσθαι*, “*nubere*.” So *τεκεῖν*, properly of the mother ; *τεκέσθαι*, properly of the father, &c.

*Use of the Middle Forms in a Passive Sense.*

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

*First.* That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

*Secondly.* Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

*Thirdly.* We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time, fresh forms were quickly invented, partly from the middle, partly from the active. So the Slavonic language has no passive, but uses the reflexive; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

## EXCURSUS IV.

THE HOMERIC SUFFIX  $\phi$  OR  $\phi$ IV.

I. IN the Homeric language, we find, besides the regular case-signs, a small adverbial word,  $\phi$  or  $\phi$ IV, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of “in a place,” or “where,” like the *dativus localis*; but was afterward used to express the other relations of the dative, namely, that of the *dativus instrumentalis*; and, in connexion with prepositions, it could even take upon itself the functions of the *genitive*.

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the *Latin ablative*, appeared either as *Local* or *Instrumental*; and consequently, also, in connexion with prepositions, which, in the *Latin language*, govern an *ablative case*. Thus, Ἰλίοφι κλυτὰ τεύχεα, “at Ilium”—*Od.* xii. 45. πολλὸς δ’ ἀμφ’ ὀστέοφιν θῖς ἀνδρῶν πυθομένων, “and a large heap of men rotting upon bones,” i. e. upon bones of others who had died before them.—ὄσσε δακρυόφιν πίμπλαντο, “his eyes were filled with tears.” (*Instrumental case*.)—ναῦφιν ἀμύνεσθαι, “to ward off from the ships.” In *Latin a navibus*.

*Remark 1.* We find this same suffix in the *Sanscrit* (namely, *bhi*, in the plural *bhis*) as an *Instrumental sign*; and also in the *Latin*; except that in this latter language *bh* (the *Greek φ*) changes into *b*; just as *scribo* corresponds to *γράφω*; *ὀρβός* to *orbis*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi*, *u-bi*, *ali-bi*, *utri-bi*, *si-bi*, *ti-bi*, and in the plural *no-bis*, *vo-bis*. So, also, in the third declension, in the ending *i-bus*. Thus, the *Sanscrit mahi* (for *mabhi*) answers to *mihī*; and *tubhi* to *tibi*.

*Remark 2.* This suffix  $\phi$  or  $\phi$ IV is never added to any other case but the *dative* and *genitive*. The examples commonly adduced of the *accusative* with this appendage are susceptible of a different explanation. Thus, in *Hesiod (Op. et D. 410)*, μηδ’ ἀναβάλλεσθαι ἐς τ’ αὔριον ἔστ’ ἔννηφιν, we must regard ἔννηφιν as taken

adverbially; like  $\epsilon\acute{\iota}\sigma\omicron\pi\acute{\iota}\sigma\omega$ ,  $\epsilon\varsigma$   $\tau\rho\acute{\iota}\varsigma$ , &c. So, in *Il.* xiii. 307,  $\epsilon\pi\acute{\iota}$   $\delta\epsilon\zeta\acute{\iota}\omicron\phi\iota\nu$   $\eta$   $\epsilon\pi'$   $\acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{o}\phi\iota\nu$ , the preposition is here joined, not with the accusative, but the genitive. The example for the *nominative*, from Hesiod (*Op. et D.* 215),  $\omicron\delta\delta\varsigma$   $\delta'$   $\epsilon\tau\acute{\epsilon}\rho\eta\phi\iota$   $\pi\alpha\rho\epsilon\lambda\theta\epsilon\acute{\iota}\nu$ , contradicts itself;  $\epsilon\tau\acute{\epsilon}\rho\eta\phi\iota$  is here "*contrario modo.*" (*Göttling, ad loc.*)

IV. The suffix  $\phi\iota$  or  $\phi\iota\nu$  is found with substantives of all three declensions, and is always appended to the unchanged stem.

*First Declension.* It is used here only in the singular: 1. As a *dative*; thus,  $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\phi\iota$ , "*in a herd*;"  $\acute{\alpha}\gamma\lambda\alpha\tau\acute{\upsilon}\phi\iota$ , "*with beauty*;"  $\lambda\epsilon\acute{\iota}\pi\epsilon$   $\Theta\acute{\upsilon}\rho\omicron\gamma\phi\iota$ , "*he left at the gate*;"  $\acute{\alpha}\mu'$   $\eta\omicron\acute{\iota}$   $\phi\alpha\iota\nu\omicron\mu\acute{\epsilon}\nu\eta\phi\iota\nu$ , "*along with the dawn showing itself*," i. e. together with the first dawn;  $\kappa\epsilon\phi\alpha\lambda\tilde{\eta}\phi\iota$   $\lambda\alpha\beta\epsilon\acute{\iota}\nu$ , "*to take by the head.*" 2. As a *genitive* (Latin *ablative*),  $\acute{\alpha}\pi\omicron$   $\nu\epsilon\upsilon\rho\eta\phi\iota\nu$   $\acute{\iota}\alpha\lambda\lambda\epsilon\upsilon\nu$ , "*to send forth from the string*" (*a nervo*);  $\epsilon\acute{\zeta}$   $\epsilon\upsilon\nu\eta\phi\iota$   $\Theta\omicron\rho\epsilon\acute{\iota}\nu$ , "*to leap from the couch*" (*e cubili*).

*Remark.* Some, in order to distinguish the *dative* here from the *genitive*, are accustomed to write the former with the  $\iota$  subscribed; other critics, however, are of opinion, that  $\phi\iota$  or  $\phi\iota\nu$  takes the place of the case-ending or flexion.

*Second Declension.* It is used here in both the singular and plural: 1. As a *dative*; thus,  $\pi\alpha\rho'$   $\acute{\alpha}\upsilon\tau\acute{o}\phi\iota$ , "*with him*;"  $\epsilon\pi'$   $\acute{\alpha}\upsilon\tau\acute{o}\phi\iota\nu$ , "*upon him*;"  $\delta\alpha\kappa\rho\upsilon\acute{o}\phi\iota\nu$ , "*with tears.*" 2. As a *genitive*:  $\acute{\alpha}\pi\omicron$   $\pi\alpha\sigma\sigma\alpha\lambda\acute{o}\phi\iota\nu$ , "*from a peg*;"  $\epsilon\kappa$   $\pi\omicron\nu\tau\acute{o}\phi\iota\nu$ , "*out of the deep*;"  $\acute{\alpha}\pi'$   $\omicron\sigma\tau\epsilon\acute{o}\phi\iota\nu$ , "*from the bones.*"

*Third Declension.* It is used here only in the plural, and with a rather small number of neuter substantives, in  $\omicron\varsigma$ , *gen.*  $\epsilon\omicron\varsigma$ ; and, besides these, with  $\kappa\omicron\tau\upsilon\lambda\eta\delta\omega\nu$  and  $\nu\alpha\upsilon\varsigma$ ; as,  $\kappa\omicron\tau\upsilon\lambda\eta\delta\omicron\nu\acute{o}\phi\iota\nu$  (with a connecting  $\omicron$ ) and  $\nu\alpha\upsilon\phi\iota$  (like the Sanscrit *náu-b'is*). In the case of those in  $\omicron\varsigma$ , since  $\phi\iota$  or  $\phi\iota\nu$  is always added to the pure stem, the ending  $\omicron\varsigma$  must go back to the original form  $\epsilon\varsigma$ . Hence we have  $\omicron\chi\epsilon\sigma\phi\iota$ ,  $\kappa\alpha\tau'$   $\omicron\rho\epsilon\sigma\phi\iota$ ;  $\acute{\alpha}\pi\omicron$   $\sigma\tau\acute{\eta}\theta\epsilon\sigma\phi\iota\nu$ .—Once in the *Iliad* (x. 156),  $\acute{\upsilon}\pi\omicron$   $\kappa\rho\acute{\alpha}\tau\epsilon\sigma\phi\iota$ , "*under the head*," occurs, as if from a stem  $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ , in place of  $\kappa\rho\acute{\alpha}\varsigma$ . A peculiar form is  $\epsilon\acute{\rho}\acute{\epsilon}\beta\epsilon\upsilon\sigma\phi\iota\nu$  (*Il.* ix. 568). But here, perhaps, the ignorance of transcribers has excluded the true form  $\epsilon\acute{\zeta}$   $\epsilon\acute{\rho}\acute{\epsilon}\beta\epsilon\sigma\phi\iota$ .

Since the stem of nouns in  $\omicron\varsigma$ , *gen.*  $\epsilon\omicron\varsigma$ , ended originally in  $\epsilon\varsigma$ , and since the  $\varsigma$  belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

## EXCURSUS V.

THE LOCAL ENDINGS  $\vartheta\iota$ ,  $\vartheta\epsilon\nu$ , and  $\delta\epsilon$ .

I. WITH the use of the suffix  $\phi\iota$  or  $\phi\iota\nu$  is closely connected that of the local endings  $\vartheta\iota$ ,  $\vartheta\epsilon\nu$ , and  $\delta\epsilon$ , which, in the Epic language, frequently supply the place of the case-inflexion; namely,  $\vartheta\iota$  that of the dative,  $\vartheta\epsilon\nu$  that of the genitive, and  $\delta\epsilon$  that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, "in a place," "from a place," and "to a place." For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes  $\vartheta\iota$  and  $\vartheta\epsilon\nu$  were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic  $o$  was made to intervene between the stem and suffix.—The suffix  $\delta\epsilon$ , however, was appended always to the accusative form. Thus, we have  $\omicron\iota\kappa\omicron\theta\iota$ , "at home;"  $\eta\omega\theta\iota$ , "in the morning;"  $\omicron\iota\kappa\omicron\theta\epsilon\nu$ , "from home;"  $\pi\acute{\alpha}\tau\rho\theta\epsilon\nu$ , "from a father;"  $\omicron\iota\kappa\omicron\nu\delta\epsilon$ , "homeward;"  $\acute{\alpha}\lambda\alpha\delta\epsilon$ , "to the sea;"  $\phi\acute{\upsilon}\gamma\alpha\delta\epsilon$ , "to flight."

III. In  $\text{'}\text{A}\iota\delta\acute{o}\sigma\delta\epsilon$ , the  $\delta\epsilon$  is appended to the genitive, because the accusative  $\delta\acute{o}\mu\omicron\nu$  is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as,  $\text{K}\acute{o}\omega\nu\delta' \epsilon\upsilon\nu\alpha\iota\omicron\mu\acute{\epsilon}\nu\eta\nu$  (*Il.* xiv. 255); and, in the often-recurring  $\omicron\nu\delta\epsilon \delta\acute{o}\mu\omicron\nu\delta\epsilon$ , "to his own abode," the suffix is even repeated with the adjective.

# METRICAL INDEX.

## INTRODUCTORY REMARKS.

### 1. *Digamma*.

I. THE whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun *οὔ, οἷ, ἔ,* and also *εἶδω, ἔοικα, εἰπέϊν, ἄναξ,* "Ἴλιος, ὀϊνος, οἶκος, ἔργον, ἴσος, ἕκαστος," with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.\*

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as, *οἶνος, vinum; ἴς, vis; οἶκος, vicus; ἦρ, ver.*

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: *Ἀτρείδης τε ἄναξ ἀνδρῶν* (v. 7).—*Ἀγαμέμνονι ἠνδανε θυμῷ* (v. 24).—*Ἀπόλλωνι ἄνακτι* (v. 36).—*ὁ δ' ἦϊε*

\* *Buttmann, Ausf. Gr. Spr.* p. 27.—*Buttmann's Larger Grammar*, p. 28, *Robinson's transl.*—*Maltby's Greek Gradus*, p. xi. seq.

νυκτὶ εἰκώς (v. 47).—*Θαρσήσας μάλα εἰπέ* (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before *ἄναξ*, *ἦνδανε*, &c. But if we write *Φάναξ*, *Φήνδανε*, &c., or fancy the words in question pronounced *wánaξ*, *wḥndανε*, *wewoikṓς*, *wειπέ*, &c., the difficulty will, in a great degree, disappear.\*

V. So, again, we find that short syllables, terminating in a consonant (for example, *ος* and *ον*), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word, and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, *wh*, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited; but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, *Sandford's transl.*)

## 2. *The Ictus Metricus, or Arsis.*†

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὐφρων. (*Il.* xv. 99.)

οἱ τε κυβερνήται, καὶ ἔχον οἰήια νηῶν. (*Il.* xix. 43.)

ἔγχει ἐρειδομενῶ· ἔτι γὰρ ἔχον ἔλκεα λυγρά. (*Ib.* 49.)

At the beginning and end; as,

φίλε κασίγνητῆ κόμισαί τέ με, δός τέ μοι ἵππους. (*Il.* v. 359.)

\* The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the Iliad, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface. † *Maltby, Gr. Gradus*, p. xii. seq.



In the middle ; as,

*καὶ τὰ μὲν ἑπταχα πάντα διῆμοιῶτο δαίζων. (Od. xiv. 434.)*

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary, than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We cannot pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and cannot have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.\*

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

*αὐτὰρ ἔπειτ' αὐτοῖσι βέλῳς ἐχε|πευκὲς ἐφ|ίεις|. (Il. i. 51.)*

Here the syllables *λῳς* and *βέλῳς*, and *ι* in *ἐφίεις*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *διά* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

*διὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ | θῶρηκος πολυδαίδαλον ἠρήριστο. (Il. iii. 357-8.)*

\* By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a *blow*.—By *arsis* (*ἀρσις*) is meant the raising or elevating of the voice (*αἶρω*, “*tollo*”), in order to give it greater emphasis. The *ictus* and *arsis* are considered synonymous in prosody.

So, again, the first syllable of ἄρες appears both long and short in one and the same verse ; as,

ἄρες, Ἄ|ρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα. (Il. v. 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee ; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

### 3. Of the shortening of Long Vowels and Diphthongs at the End of a Word.

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the *thesis* being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong; and in Homer and the other Epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένῃ | ἐν βένθεσσιν ἀλός παρὰ πατρὶ γέροντι. (Il. i. 358.)

ἄμφῳ ὀμῶς θυμῷ φιλέουσά τε κηδομένη τε. (Il. i. 209.)

αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ | δέχθαι ἄ|ποινα. (Il. i. 23.)

κλυθὶ μεῦ | Ἄργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας. (Il. i. 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένῃ, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἄμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὀμῶς, while the other remains short. In like manner, the diphthongs αι in καί and δέχθαι, and ευ in μεῦ, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, retains its natural measure, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this :

ἡμετέ|ρω ἐνὶ | οἴκῳ ἐν | Ἄργεῖ, τηλόθι πάτρης. (Il. i. 30.)

υἷες, ὃ μὲν Κτεά|τοῦ, ὃ δ' ἄρ' | Εὐρύτου | Ἄκτορίωνος. (Il. ii. 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρω, and a single short vowel remains, this latter, being in the *arsis* of the foot, receives the stress of the voice and becomes long again. On the

other hand, in the foot οἰκῶ ἔν, the omega is in the *thesis*, and hence after this vowel has lost one of its component omicrons before the ε in ἔν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κτεάτου, the diphthong ου loses one of its component vowels before the succeeding ὄ; but then the remaining ο being in the *arsis* of the foot, receives the stress of the voice, and becomes long; whereas, in Εύρύτου, the diphthong ου is in the *thesis*, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining ο continues short, there being no stress of the voice laid upon it.

## BOOK I.

Line.

1. μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἄχιλλῆος.  
(Πηληϊάδεω,—δεω forming one syllable by *synæresis*.)
4. ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν.  
(ἐλώρια has the *digamma*, Γελώρια, which prevents the *hiatus*, otherwise the ε in δέ must be elided, which would vitiate the line.)
7. Ἄτρείδης τε ἄναξ ἀνδρῶν, καὶ δῖος Ἄχιλλεύς.  
(ἄναξ has the *digamma*, Φάναξ, which prevents the *hiatus*.)
14. στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου | Ἄπολλωνος.  
(The initial vowel in Ἄπόλλωνος lengthened by the *arsis*.)
15. χρυσῆν ἀνὰ σκήπτρῳ, καὶ ἐλίσειτο πάντας Ἀχαιούς.  
(χρυσῆν,—εω forming one syllable by *synæresis*, and then shortened.)
18. ὑμῖν | μὲν θεοὶ | δοῖεν Ὀλύμπια δώματ' ἔχοντες.  
(θεοὶ one syllable, by *synæresis*.)
19. ἐπέρσαι Πριάμοιο πόλιν εὖ | δ' οἴκαδ' ἰέσθαι.  
(Final syllable in πόλιν lengthened by the *arsis*.)
21. ἀζόμενοι Διὸς υἱὸν ἐκηβόλον | Ἄπόλλωνα.  
(Initial syllable of Ἄπόλλωνα lengthened by the *arsis*.)
24. ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι | ἦνδανε θυμῷ.  
(ἦνδανε has the *digamma*, Φήνδανε, preventing the *hiatus*.)
30. ἡμετέρῳ ἐνὶ | οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης.  
(οἴκῳ has the *digamma*, Φοίκῳ, preventing the *hiatus*.)
36. Ἄπολλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ.  
(The initial syllable long in Ἄπόλλωνι by the *arsis*.—ἄνακτι has the *digamma*, Φάνακτι, preventing the *hiatus*.)
38. Κίλλαν τε Ζαθέην, Τενέδοιο τε | Ἴφι ἀνάσσεις.  
(Ἴφι has the *digamma*, Φῖφι, preventing the *hiatus*.)
45. τόξ' ὤμοισιν ἔχων ἀμφηρέφῃ τε φαρῆτρην.  
(Final syllable in ἀμφηρέφῃ long by the *arsis*.)

## Line.

47. αὐτοῦ κινηθέντος· ὁ δ' ἦιε | νυκτὶ ἐ|οικώς.  
(*εοικώς* has the digamma twice, *Γεφοικώς*, the first of the two preventing the hiatus.)
51. αὐτὰρ ἔπειτ' αὐτοῖσι βέλ|ος ἐχε|πευκὲς ἐφίεις.  
(*βέλος*, final syllable lengthened by the arsis.)
59. Ἄτρείδη, νῦν ἄμμε παλιμπλαγχθέντας ὀ|ῖω. |  
(*ὀῖω*, the penult lengthened by the arsis.)
70. ὅς ῥ|δη τὰ τ' ἔοντα τὰ τ' ἐσσόμενα πρό τ' ἔοντα.  
(*ὅς* lengthened by the position made with the digamma in *Γήδη*.)
74. ᾦ Ἀχιλεῦ, κελεαί με, Δι|ῖ φίλε, μυθήσασθαι.  
(*Διῖ*, final vowel lengthened by the arsis.)
75. μῆνιν Ἄπολλω|νός ἐκα|τηβελέ|ταο ἄ|νακτος.  
(*Ἄπόλλωνός*, final syllable lengthened by the position made with the digamma in *Γεκατηβελέταο*.—*ἄνακτος* has the digamma, *Γάνακτος*, to prevent the hiatus.)
78. ἦ γὰρ ὀ|ῖομαι | ἄνδρα χολωσέμεν, ὅς μέγα πάντων.  
(*ὀῖομαι*, the vowel *ι* lengthened by the arsis.)
79. Ἀργείων κρατέ|ει καί | οἱ πείθονται Ἀχαιοί.  
(*οἱ* has the digamma, *Γοι*, which saves the preceding diphthong from elision, and keeps it, therefore, long.)
85. Θαρσήσας μάλα εἶπε Θεοπρόπι|ῶν ὅτι οἴσθα.  
(*Θεοπρόπιῶν*, final syllable lengthened by the position with the digamma in *Γοτι*.—*εἶπε* and *οἴσθα* also have each the digamma, *Γεῖπε* and *Γοῖσθα*, preventing, in each case, the hiatus.)
86. οὐ μὰ γὰρ | Ἄπολλ|ωνα Δι|ῖ φίλον, | ᾗ τε σύ, Κάλχαν.  
(*Ἄπόλλωνα*, the initial vowel lengthened by the arsis.—*Διῖ*, the final vowel lengthened by the same.)
89. σοὶ κοίλῃς παρὰ | νηῦσι βαρ|είας χεῖρας ἐποίσει.  
(*νηῦσι*, to be pronounced as two syllables, by synæresis.)
90. συμπάντων Δαναῶν· οὐδ' ἦν Ἄγα|μέμνονα | εἶπης.  
(*εἶπης* has the digamma, *Γεῖπης*, preventing the hiatus.)
92. καὶ τότε δὴ Θάρσησε καὶ | ἠῦδα | μάντις ἀμύμων.  
(*ἠῦδα* to be pronounced as two syllables, by synæresis.)
98. πρὶν γ' ἀπὸ πατρὶ φίλῃ δόμε|ναι ἐλι|κώπιδα κούρην.  
(*ἐλικώπιδα* has the digamma, *Γελικώπιδα*, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)
104. πῖμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|ἵκτην.  
(*οἱ* has the digamma, *Γοι*, preventing the hiatus.—So, also,

Line.

- ἔικτην* has the digamma, both at the commencement and in the body of the word, *Φερίκτην*, the first of these preventing the elision of the final vowel in *λαμπετόωντι*.)
108. ἐσθλὸν δ' οὐδέ τί πω εἴ|πεῖς ἔπος | οὐδ' ἐτέλεσσας.  
(The final syllable in *εἴπεῖς* lengthened by the arsis.)
115. οὐ δέμας οὐδέ φνὴν, οὐτ' ἄρ' φρένας, | οὐτε τι | ἔργα.  
(*ἔργα* has the digamma, *Φέργα*, preventing the hiatus.)
119. Ἀργείων ἀγέραστος ἔω· ἐπεὶ | οὐδέ ἔ|οικεν.  
(*ἔοικεν* has the digamma twice, *Φέφοικεν*, the first of which prevents the hiatus with *οὐδέ*.)
148. τὸν δ' ἄρ' ὑπ'όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.  
(*ἰδὼν* has the digamma, *Φιδὼν*, preventing the hiatus.)
151. ἦ ὀδὸν ἐλθέμεναι, ἦ' ἀνδράσιν ἴφι μάχεσθαι.  
(Observe, that as *ἦ'* is by apostrophe for *ἦέ*, the third foot in the line, *νᾶι ἦ*, is open to no objection, whereas, if we follow the common reading *ἦ*, the line is faulty, since the third foot is then *νᾶι ἦ*, a trochee instead of a spondee, the *η* then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was *ἀνδράσι Φίφι*, without the *ν* ἐφελευστικόν.)
153. δεῦρο μαχησόμε|νός· ἐπεὶ | οὐτι μοι αἴτιοί εἰσιν.  
(The final syllable in *μαχησόμενός* lengthened by the arsis.)
157. οὐρεά τε σκιόεντα, θάλ|ασσά τε | ἠχήεσσα.  
(*ἠχήεσσα* has the digamma, *Φηχήεσσα*, preventing the hiatus.)
163. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὀππότ' Ἀχαιοί.  
(*ἴσον* has the digamma, *Φῖσον*, preventing the hiatus.)
170. οἴκαδ' ἴμεν σὺν | νηυσὶ κορ|ωνίσιν· οὐδέ σ' ὀ|ῖω. |  
(*νηυσὶ* to be pronounced as two syllables, by synæresis. The penult of *ὀῖω* lengthened by the arsis.)
172. τὸν δ' ἠμείβετ' ἔπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.  
(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)
179. οἴκαδ' ἰὼν σὺν | νηυσὶ τε | σῆς καὶ σοῖς ἐτάροισιν.  
(*νηυσὶ* to be pronounced as two syllables, by synæresis.)
185. αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, | ὄφρ' εὖ | εἰδῆς.  
(*εἰδῆς* has the digamma, *Φειδῆς*, preventing the hiatus.)
190. ἦ ὄγε φάσγανον | ὄξὺ ἐρ|υσσάμενος παρὰ μηροῦ.  
(*ἐρυσσάμενος* has the digamma, *Φερυσσάμενος*, preventing the hiatus, the final vowel in *ὄξὺ* being short.)
192. ἠὲ χόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.  
(According to prosodians, the *υ* in *ἐρητύω* is long before *σ*, and, *metri gratia*, before a long syllable; but short before a

- Line. *short syllable, as, ἐρήτυον, ἐρητύεται. Knight, however, constantly inserts the digamma, and hence, in ἐρητύφσειε, the υ is long by position, and remains short in ἐρήτυφον: which appears the more reasonable doctrine.)*
193. ἔως ὄγε | ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν.  
(ἔως to be pronounced as a monosyllable, by synæresis.)
200. Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ | ὅσσε φάανθεν.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
201. Καί μιν φωνήσας ἔπεα πτερόεντα προσ|ηύδα. |  
(προσηύδα to be pronounced as a trisyllable, by synæresis.)
203. ἦ ἴνα | ὕβριν ἴδ|ῃ Ἀγαμέμνονος Ἀτρείδαο.  
(ὕβριν has the digamma, Φύβριν, preventing the hiatus.)
204. ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ῖω. |  
(ὀῖω, penult lengthened by the arsis.)
216. χρῆ μὲν σφωίτερόν γε, θε|ᾶ, ἔπος | εἰρύσασσθαι.  
(ἔπος has the digamma, Φέπος, preventing the hiatus.)
226. οὔτε ποτ' ἐς πόλε|μῶν ἕμα | λαῶ Ἰωρηχθῆναι.  
(πόλεμῶν, final syllable lengthened by the arsis.)
233. ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπ|ῖ μέγαν | ὄρκον ὁμοῦμαι.)  
(ἐπῖ, final syllable lengthened by the arsis.)
236. οὐδ' ἀναθρήσει· περὶ | γάρ ῥά ἐ | χαλκὸς ἔλεψεν.  
(ἐ has the digamma, Φε, preventing the hiatus.)
262. οὐ γάρ πω τοίους ἴδον | ἀνέρας, | οὐδὲ ἴδ|ωμαι.  
(ἀνέρας, initial vowel lengthened by the arsis.—ἴδωμαι has the digamma, Φίδωμαι, preventing the hiatus.)
273. καὶ μὲν μιν βουλ|έων ξύνι|εν πείθοντό τε μύθοφ.  
(βουλέων to be pronounced as a dissyllable, by synæresis.)
277. μήτε σύ, Πηλείδῃ, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.  
(The last syllable of Πηλείδῃ coalesces by synæresis with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: δγῆθ-ἔλ-ἔ. Some read θελ' for ἔθελ', but the form θελω never occurs in Homer or the other Epic writers.)
283. λίσσομ' Ἀχιλλῆ|ῖ μεθέ|μεν χόλον, ὃς μέγα πᾶσιν.  
(Ἀχιλλῆῖ, final syllable lengthened by the arsis.)
291. τοῦνεκά | οἱ προθέουσιν ὄνειδα μυθήσασθαι;  
(οἱ has the digamma, Φοι, preventing the hiatus.)
296. σήμαιν'· οὐ γάρ ἔγωγ' ἔτι σοι πείσεσθαι ὀ|ῖω. |  
(ὀῖω has the penult lengthened by the arsis.)
305. ἀνστήτην· λῦσαν δ' ἀγορήν παρὰ | νηυσὶν Ἀ|χαιῶν.  
(νηυσὶν to be pronounced as a dissyllable, by synæresis.)

Line.

307. ἦϊε σὺν τε Μενοιτιά|δῃ καὶ | οἷς ἐτάροισιν.  
(οἷς has the digamma, Φοῖς, preventing the hiatus. The diphthong αι in καί, therefore, remains without elision, and long.)
315. ἔρδον δ' | Ἄπόλλ|ωνι τεληέσσας ἑκατόμβας.  
(Ἄπόλλωνι has the initial syllable lengthened by the arsis.)
322. ἔρχεσθον κλισίην Πηληϊά|δεω Ἄχιλλῆος.  
(Πηληϊάδεω,—the ending -δεω to be pronounced as one syllable, by synæresis.)
325. ἐλθὼν σὺν πλεόν|εσσι, τό | οἱ καὶ ρίγιον ἔσται.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
330. ἦμενον· οὐδ' ἄρα | τῶγε ἰδ|ὼν γήθησεν Ἄχιλλεύς.  
(ἰδὼν has the digamma, Φιδῶν, preventing the hiatus.)
333. αὐτὰρ ὄγ' | ἔγνω | ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε.  
(ᾗσιν has the digamma, Φᾗσιν, preventing the hiatus.)
342. τοῖς ἄλλοις· ἦ | γὰρ ὄγ' ὀ|λοῦσιν φρεσὶ θύει.  
(γὰρ lengthened by the arsis.—ὀλοῦσιν, the second omicron lengthened by the arsis.)
343. οὐδέ τι | οἶδε νο|ῆσαι ἅμα πρόσσω καὶ ὀπίσσω.  
(οἶδε has the digamma, Φοῖδε, preventing the hiatus.)
344. ὄππως οἱ παρὰ | νηυσὶ σό|οι μαχέωνται Ἀχαιοί.  
(νηυσί, to be pronounced as a dissyllable, by synæresis.)
350. θῖν' ἐφ' ἀλδς πολιῆς, ὀρό|ων ἐπὶ | οἴνοπα πόντον.  
(οἴνοπα has the digamma, Φοίνοπα, preventing the hiatus.)
363. ἐξαύδα, μὴ κεῦθε νό|φ, ἵνα | εἶδομεν ἄμφω.  
(εἶδομεν has the digamma, Φεἶδομεν, preventing the hiatus.)
370. Χρύσης δ' αὐθ', ἱερεὺς ἑκατηβόλου | Ἄπόλλ|ωνος.  
(Ἄπόλλωνος, first syllable lengthened by the arsis.)
373. Same as line 370; Ἄπόλλωνος with first syllable long.
374. χρυσέφ| ἀν|ὰ σκήπτρω, καὶ ἐλίσσετο πάντας Ἀχαιούς.  
(χρυσέφ to be pronounced as a dissyllable, by synæresis.)
378. ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγα|μέμνονι | ἦνδανε θυμῷ.  
(ἦνδανε has the digamma, Φἦνδανε, preventing the hiatus.)
381. εὐξαμένου ᾗκουσεν, ἐ|πεὶ μάλα | οἱ φίλος ἦεν.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
385. εὐ εἰδ|ὼς ἀγόρευε θεοπροπίας Ἐκάτοιο.  
(εἰδὼς has the digamma, Φεἰδὼς, so that no elision takes place in the preceding diphthong εὔ.)
386. αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἰλάσκ|εσθαι.  
(ἰλάσκεσθαι has the initial syllable lengthened by the arsis.)

Line.

389. τὴν μὲν γὰρ σὺν νηϊ Θο|ῆ ἐλί|κωπες Ἀχαιοί.  
(ἐλίκωπες has the digamma, Φελίκωπες, so that no elision takes place in the final syllable of Θοῆ.)
390. ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.  
(ἄνακτι has the digamma, Φάνακτι, preventing the hiatus.)
394. ἐλθοῦσ' Οὐλυμπόνδε Δί|ᾱ λίσαι, | εἶ ποτε δὴ τι.  
(Δίᾱ, final syllable lengthened by the arsis.)
395. ἦ ἔπει | ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.  
(ἔπει has the digamma, Φέπει, so that no elision takes place in ἦ.)
396. πολλάκι γὰρ σέο πατρὸς ἐ|νῖ μεγάρ|οισιν ἄκουσα.  
(ἐνῖ, final syllable lengthened by the arsis.)
403. ὄν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δὲ τε πάντες.)  
(Βριάρεων—ρεων pronounced as one syllable, by synæresis.)
404. Αἰγαίων· ὃ γὰρ αὐτε βί|ῃ οὐ | πατρός ἀμείνων.  
(οὐ has the digamma, Φοῦ, so that no elision takes place in the final vowel of βίῃ.)
409. τοὺς δὲ κατὰ ἄ|πρῦμνας τε καὶ | ἀμφ' ἄλα | ἔλσαι Ἀχαιούς.  
(ἔλσαι has the digamma, Φέλσαι, preventing the hiatus.)
415. αἶθ' ὄφελος παρὰ | νηυσὶν ἀ|δάκρυτος καὶ ἀπήμων.  
(νηυσὶν pronounced as two syllables, by synæresis.)
416. ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυθά περ, οὔτι μά|λᾱ δὴν. |  
(μάλᾱ, final syllable lengthened by the arsis.)
421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ παρ|ήμενος ὠκυπόροισιν.  
(νηυσὶ pronounced as a dissyllable, by synæresis.)
430. τὴν ῥα βίῃ ἀέκοντος ἀπ|ηύρων. | Αὐτὰρ Ὀδυσσεύς.  
(ἀπηύρων—ηύρων pronounced as two syllables, by synæresis.)
431. ἐς Χρῦ|σην ἴ|κανεν ἄγων ἱερὴν ἑκατόμβην.  
(ἴκανεν, initial vowel rendered long by the augment.)
437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πῖ ῥηγ|μῖνι θαλάσσης.  
(ἐπῖ, final syllable lengthened by the arsis.)
438. ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ | Ἀπόλλ|ωνος.  
(Ἀπόλλωνος, initial syllable lengthened by the arsis.)
444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἱλασό|μεσθα ἄν|ακτα.  
(ἱλασόμεσθα, initial syllable lengthened by the arsis.—ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.)
452. Compare line 38.
454. τίμησας μὲν ἐμ|ῆ μέγα | δ' ἴψαο λαὸν Ἀχαιῶν.  
(ἐμῆ, final syllable lengthened by the arsis.)
462. καῖε δ' ἐπὶ σχί|ζης ὁ γέρων, ἐπὶ | δ' αἶθοπα | οἶνον.  
(οἶνον has the digamma, Φοῖνον, preventing the hiatus.)



Line.

472. οἷ δὲ πανημέριοι μολπῆ θεὸν | ἰλάσκοντο.  
(ἰλάσκοντο, *initial syllable lengthened by the arsis.*)
473. κᾶλὸν ἀ|εἶδοντες παιήονα κοῦροι Ἀχαιῶν.  
(κᾶλόν, *initial syllable lengthened by the arsis.*)
479. τοῖσιν δ' ἴκμενον οὔρον ἴ|ει ἐκά|εργος Ἀπόλλων.  
(ἐκάεργος *has the digamma twice, Φεκάεργος, the first of which saves the preceding diphthong from elision.*)
485. νῆα μὲν οἶγε μέλαιναν ἐπ' ἠπεί|ροιο ἔρ|υσαν.  
(ἔρυσσαν *has the digamma, Φέρυσσαν, preventing the hiatus.*)
488. αὐτὰρ ὁ μήνιε | νηυσὶ παρ|ήμενος ὠκυπόροισιν.  
(νηυσὶ *pronounced as a dissyllable, by synæresis.*)
491. οὔτε ποτ' ἐς πόλεμ|ον· ἀλλ|ὰ φθινύθεσκε φίλον κῆρ.  
(πόλεμῶν, *last syllable lengthened by the arsis, and also by the pause in the line.*)
495. πάντες ἅμα, Ζεὺς δ' ἦρχε, Θέτις δ' οὐ λήθετ' ἐφ|ετμέων. |  
(ἐφετμέων—έων *pronounced as one syllable, by synæresis.*)
502. λισσομένη προσέειπε Δία Κρονί|ωνα ἄν|ακτα.  
(ἄνακτα *has the digamma, Φάνακτα, preventing the hiatus.*)
506. ἔπλετ'· ἀτάρ μιν | νῦν γε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.  
(ἄναξ *has the digamma, Φάναξ, preventing the hiatus.*)
510. υἷὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσὶν τέ ἐ | τιμῆ.  
(ἐ *has the digamma, Φε, preventing the hiatus.*)
515. ἦ ἀποίειπ'· ἐπεὶ οὗ τοι ἔπ|ι δέος | ὄφρ' εὔ | εἰδῶ.  
(ἐπί, *final syllable lengthened by the arsis.*—εἰδῶ *has the digamma, Φειδῶ, which saves the diphthong εὔ from elision.*)
518. ἦ δὴ | λοίγια | ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις.  
(ἔργ' *has the digamma, Φέργ', preventing the hiatus.*)
528. ἦ, καὶ | κυανέ|ησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων.  
(κῶανέησιν, *the initial syllable lengthened by the arsis.*)
529. ἀμβρόσια δ' ἄρα χαῖται ἐπερῶ|σαντο ἄν|ακτος.  
(ἄνακτος *has the digamma, Φάνακτος, preventing the hiatus.*)
537. ἠγνοίησεν ἰδ|ουσ', ὅτι | οἱ συμφράσσατο βουλᾶς.  
(οἱ *has the digamma, Φοι, preventing the hiatus.*)
539. αὐτίκα κερτομίοισι Δία Κρονίωνα προσ|ηύδα. |  
(προσηύδα—ηύδα *pronounced as two syllables, by synæresis.*)
543. πρόφρων τέτλη|κᾶς εἰπ|εῖν ἔπος ὅττι νοήσης.  
(τέτληκᾶς, *final syllable lengthened by the position formed by the consonant ς, and the digamma in Φειπεῖν.*)
550. μήτι σὺ | ταῦτα ἔ|καστα διείρεο, μηδὲ μετάλλα.  
(ἔκαστα *has the digamma, Φέκαστα, preventing the hiatus.*)
551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.  
(Ἥρη *has the digamma, Φήρη, preventing the hiatus.*)

Line.

559. *τιμήσης, ὀλέσης δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.*  
 (πολέας pronounced as two syllables, by synæresis.—νηυσὶν also pronounced as two syllables, from the same cause.)
573. *ἦ δὴ | λοίγια | ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά.*  
 (ἔργα has the digamma, *Ἔργα*, preventing the hiatus.)
578. *πατρὶ φίλῳ ἐπίηρα φέρ|ειν Διὶ, | ὄφρα μὴ αὐτε.*  
 (ὄφρα has the digamma, *Φόφρα*, preventing the hiatus.)
583. *αὐτίκ' ἔπειτ' ἴλ|ᾱος | Ὀλύμπιος ἔσσεται ἡμῖν.*  
 (ἴλᾱος, penult lengthened by the arsis.)
606. *οἱ μὲν κακκείοντες ἔβαν οἰκ|όνδε ἔκ|αστος.*  
 (ἔκαστος has the digamma, *Ἐέκαστος*, preventing the hiatus.—*ἔβᾱν*, final syllable lengthened by the position produced by the final consonant *ν* and the digamma in *Φοῖκόνδε*.)
607. *ἦχι ἐ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.*  
 (ἐκάστῳ has the digamma, *Ἐεκάστῳ*, preventing the hiatus.)
609. *Ζεὺς δὲ πρὸς δν λέχος, ἦι' Ὀλύμπιος ἀστεροπητής.*  
 (There is a defect in this line, since, inasmuch as *δν* has the digamma, *Φδν*, the preceding *πρὸς* ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of *δν* from the text, so that the line may run as follows: *Ζεῦς δε | πρὸς λῆχος | ἦι', &c.*)

BOOK II.

1. *Ἄλλοι μὲν ῥα θεοὶ τε καὶ | ἀνέρες | ἵπποκορυσταί;*  
 (ἀνέρες, initial syllable lengthened by the arsis.)
4. *τιμήσης, ὀλέσης δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.*  
 (πολέας—έας as one syllable, by synæresis.—νηυσὶν pronounced as a dissyllable, by synæresis.)
5. *ἦδε δέ | οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.*  
 (οἱ has the digamma, *Φοι*, preventing the hiatus.)
8. *βάσκ' ἴθι | οὔλε δν|ειρε, θεὸς ἐπὶ νῆας Ἀχαιῶν.*  
 (οὔλε has the digamma, *Φοὔλε*, preventing the hiatus.—An hiatus, however, actually takes place between *οὔλε* and *δνειρε*, which there is nothing to remedy, unless we read, with Knight, *ὄλοσ'*, the elided form of the vocative, from *ὄλοφος*.)
11. *Θωρήξ|αι ἐ κέλ|ευε κρηκομόωντας Ἀχαιούς.*  
 (ἐ has the digamma, *Ἐε*, so that there is no elision in the diphthong preceding.)
20. *στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηΐῳ | υῖι ἐ|οικώς.*  
 (υῖι has the digamma, *Ἐυῖι*, so that no elision takes place in the

Line.

- final vowel of Νηληϊΰ.—εοικώς has also the digamma twice, Φεφοικώς, the first of which prevents the hiatus with νίι.)*
24. οὐ χροῖ παννύχι|ον εὐδ|ειν βουληφόρον ἄνδρα.  
(παννύχιον, final syllable lengthened by the arsis.)
38. νήπιος· | οὐδὲ τὰ | ᾗδη, ἅ ῥα Ζεὺς | μήδετο | ἔργα.  
ᾗδη has the digamma, Φᾗδη, preventing the hiatus.—ἔργα has also the digamma, Φέργα, preventing the hiatus.)
43. κᾶλόν, | νηγάτεον· περι | δὲ μέγα | βάλλετο φᾶρος.  
κᾶλόν has the first syllable lengthened by the arsis.—δὲ is also lengthened by the arsis.)
44. ποσσι δ' ὑπ|ο λιπαρ|οῖσιν ἐδήσατο | κᾶλὰ πῆδ|ιλα.  
(ὑπὸ, final syllable lengthened by the arsis.—κᾶλὰ, initial syllable lengthened by the arsis.)
58. εἰδός | τε μέγε|θός τε, φύην τ' ἄγχ|ιστα ἐ|φίκει.  
(τε lengthened by the arsis.—ἐφίκει has the digamma twice, Φεφίκει, the first of which prevents the hiatus.)
71. ᾗχετ' ἀποπτάμε|νός, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.  
(ἀποπτάμενός, final syllable lengthened by the arsis.)
74. καὶ φεύγειν σὺν | νηυσὶ πο|λυκλή|ῖσι κελ|εύσω.  
(νηυσὶ, two syllables, by synæresis.—πολυκλήῖσι, penult lengthened by the arsis.)
77. Νέστωρ, ὅς ῥα Πύ|λοιό ἄν|αξ ἦν ἡμαθόεντος.  
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
87. ἦύτε | ἔθνεα | εἶσι μελισσάων ἀδινάων.  
(ἔθνεα has the digamma, Φέθνεα, preventing the hiatus.)
90. αἶ μὲν | τ' ἔνθα ἄλ|ις πεποτήγεται, | αἶ δὲ τε | ἔνθα.  
(ἄλις has the digamma, Φάλις, preventing the hiatus.—There is an hiatus, however, in τε ἔνθα, which escaped the observation of Bentley, and for which Heyne proposes τοι ἔνθα.)
96. λαῶν ἰζόντων, ὄμαδος δ' ἦν, ἐννέα | δὲ σφεας. |  
(σφεας, one syllable, by synæresis.)
102. Ἡφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἄν|ακτι.  
(ἄνακτι has the digamma, Φάνακτι, preventing the hiatus.)
104. Ἐρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.  
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
108. πολλῶσιν νήσοισι καὶ Ἄργεῖ | παντὶ ἀν|άσσειν.  
(ἀνάσσειν has the digamma, Φανάσσειν, preventing the hiatus.)
109. τῷ ὄγ' ἐρεισάμεν|ός ἔπε' | Ἄργείοισι μετ|ηύδα. |  
(ἐρεισάμενός, last syllable lengthened by the arsis.—μετηύδα — ηύδα pronounced as two syllables, by synæresis.)

- Line.
116. οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον | εἶναι.  
(*ὑπερμενέϊ, final syllable lengthened by the arsis.*)
127. Τρώων | δ' ἄνδρα ἕκ|αστον ἐλοίμεθα | οἴνοχοεύειν.  
(*ἕκαστον and οἴνοχοεύειν have each the digamma, Ἐκαστον and Φοινοχοεύειν, preventing in each case the hiatus.*)
128. πολλαί κεν δεκάδες δευ|οίατο | οἴνοχόοιο.  
(*οἴνοχόοιο has the digamma, preventing the hiatus.*)
131. πολλέων | ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἕασιν.  
(*πολλέων pronounced as two syllables, by synæresis.*)
137. εἶατ' ἐν|ῖ μεγάρ|οις ποτιδέγμεναι · | ἄμμι δὲ | ἔργον.  
(*ἐνῖ, final syllable lengthened by the arsis.—ἔργον has the digamma, Ἐέργον, preventing the hiatus.*)
140. φεύγωμεν σύν | νηυσὶ φί|λην ἐς πατρίδα γαῖαν.  
(*νηυσὶ pronounced as two syllables, by synæresis.*)
145. πόντου | Ἴκαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε.  
(*Knight gives Ἴκαρίοιο the digamma, Ἰκαρίοιο, the first of which prevents the hiatus.*)
146. ὦρορ' ἐπ|ᾱῖξ|ας πατρός Διὸς ἐκ νεφελῶν.  
(*ἐπᾱῖξας has the antepenult lengthened by the arsis.*)
150. νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κον|ῖη. |  
(*κονῖη, penult lengthened by the arsis.*)
154. οἴκαδε | ἰεμέ|νων · ὑπὸ δ' ἦρεον ἔρματα νηῶν.  
(*ἰεμένων has the digamma, Ἰεμένων, preventing the hiatus.—ἰεμένων has also the initial vowel lengthened by the arsis.*)
158. οὕτω | δὴ οἴ|κόνδε φίλην ἐς πατρίδα γαῖαν.  
(*οἴκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in δὴ.*)
164. σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἕκ|αστον.  
(*ἕκαστον has the digamma, Ἐκαστον, preventing the hiatus.*)
165. μηδ' εἴ|α νῆ|ᾱς ἄλαδ' | ἐλκέμεν ἀμφιελίσσας.  
(*νῆᾱς, final syllable lengthened by the arsis.—The common text has μηδὲ ἕα, but this produces an hiatus, which vitiates the line. Knight, accordingly, reads μηδ' ἕαε (i. e. μηδ' ἕφαε), and Bentley μηδ' ἐάα, but we have preferred to either the emendation of Thiersch, μηδ' εἶα. Gr. Gr. 220, 69.)*)
167. βῆ δὲ κατ' Οὐλύμποιο καρήνων | αῖξ|ασα.  
(*αῖξασα, initial vowel lengthened by the arsis.*)
169. εὐρεν ἔπειτ' Ὀδυσῆα Δι|ῖ μῆ|τῖν ἀτά|λαντον.  
(*Διῖ, final syllable lengthened by the arsis.—μῆτῖν, the same.*)
175. φεύξεσθ' ἐν νήεσσι πολυκλή|ῖσι πε|σόντες.  
(*πολυκλήῖσι, penult lengthened by the arsis.*)

Line.

180. Compare line 164.

181. Compare line 165.

185. αὐτὸς δ' Ἀτρείδew Ἀγα|μέμνονος ἀντίος ἐλθὼν.

*(Ἀτρείδew—δew pronounced as one syllable, by synæresis.)*

186. δέξατό | οἱ σκῆπ|τρον πατρώϊον, ἄφθιτον αἰεί.

*(οἱ has the digamma, Φοι, preventing the hiatus.)*

189. τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῦ|σασκε παραστάς.

*(Compare line 192, book i.)*

190. δαιμόνι, οὗ σε εἴοικε, κακ|ὸν ὤς, δειδίσεσθαι.

*(εἴοικε has the digamma twice, Φέφοικε, the first of which prevents the hiatus.—κακὸν, final syllable lengthened by the arsis.)*

192. οὐ γάρ | πω σάφα | οἶσθ', οἶος νόος Ἀτρείωνος.

*(οἶσθ' has the digamma, Φοῖσθ', preventing the hiatus.)*

196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.

*(δὲ lengthened by the arsis.)*

197. τιμὴ δ' ἐκ Διός ἐστι, φιλ|εῖ δέ ἐ | μητίετα Ζεύς.

*(ἐ has the digamma, Φε, preventing the hiatus.)*198. ὄν δ' αὖ δήμου | τ' ἀνδρα ἴδ|οι, βοόωντα τ' ἐφύροι.<sup>1</sup>*(ἴδοι has the digamma, Φίδοι, preventing the hiatus.)*

205. εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέω. |

*(ἀγκυλομητέω—τεω one syllable, by synæresis.)*

206. σκῆπτρόν τ' ἠδὲ Θέμιστας, ἴν|α σφῖ|σὶ βασι|λεύη.

*(This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφῖσι, except the mere necessity of the verse, which is, in fact, no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφισὶ is long by the arsis.)*

211. ἄλλοι μὲν ῥ' ἔζοντο, ἐρ|ήτῦ|θεν δὲ καθ' ἔδρας.

*(According to some, the υ is long here in ἐρήτῦθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτῦφθεν. Compare line 192, book i.)*

213. ὅς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε | ᾗδη. |

*(ᾗδη has the digamma, Φᾗδη, preventing the hiatus.)*

215. ἀλλ' ὅτι | οἱ εἴσαιτο γελοῖον Ἀργείοισιν.

*(οἱ has the digamma, Φοι, preventing the hiatus.)*

216. ἔμμεναι · αἴσχις|τος δὲ ἀν|ήρ ὑπὸ | Ἴλιον ἦλθεν.

*(This line is faulty on account of the hiatus δὲ ἀνῆρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνῆρ, or αἴσχιστος*

Line.

- δ' ἀνδρῶν.—Ἴλιον, however, has the digamma, Φίλιον, preventing a second hiatus.—*Knicht rejects, as faulty, lines 217—219 inclusive.*)
217. φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· | τῷ δέ οἱ | ὦμω.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
228. πρωτίστῳ δίδο|μῆν εὐτ' | ἄν πτολίεθρον ἔλωμεν.  
(δίδομῆν, final syllable lengthened by the arsis.)
233. ἦντ' αὐ|τῶς ἀπὸ | νόσφι κατίσχει;—οὐ μὲν ἔοικεν.  
(αὐτῶς, final syllable lengthened by the arsis.)
236. οἴκαδέ περ σὺν | νηυσὶ νε|ώμεθα· τόνδε δ' ἐῶμεν.  
(νηυσὶ pronounced as two syllables, by synæresis.)
239. ὅς καὶ νῦν Ἀχιλλῆα, ἔ|ῶ μέγ' ἀμ|είνονα φῶτα.  
(ἔῶ has the digamma, Φέο, preventing the hiatus.—The final vowel in ἔῶ is also lengthened by the arsis.)
245. καὶ μιν ὑπ|όδρα ἰδ|ῶν χαλεπῶ ἠνίπαπε μύθῳ.  
(ἰδῶν has the digamma, preventing the hiatus.)
249. ἔμμεναι, ὅσσοι ἄμ' Ἀτρείδης ὑπὸ | Ἴλιον ἦλθον.  
(Ἴλιον has the digamma, Φίλιον, preventing the hiatus.)
252. οὐδέ τι | πω σάφα | ἴδμεν, ὅπως ἔστ|αι τάδε | ἔργα.  
(ἴδμεν has the digamma, Φίδμεν, preventing the hiatus. So, also, ἔργα has the digamma, Φέργα, preventing another hiatus.)
255. ἦσαι ὀνειδί|ζων, ὅτι | οἱ μάλα πολλὰ δίδουσιν.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
261. εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ | μὲν φίλα | εἶματα δύσω.  
(εἶματα has the digamma, Φεἶματα, preventing the hiatus.)
266. πλῆξεν· ὁ δ' ἰδνώθη, θαλε|ρόν δέ οἱ | ἔκπεσε δάκρυ.  
(οἱ has the digamma, Φοι, preventing the hiatus.)
268. σκήπτρου ὑπο χρῦσ|έου· ὁ δ' ἄρ' | ἔζετο, τάρβησέν τε.  
(χρῦσέου must be pronounced as a dissyllable, so that -έου ὁ δ' ἄρ' forms a dactyl.)
269. ἀλγήσας δ', ἀχρ|εῖον ἰδ|ῶν, ἀπομόρξατο δάκρυ.  
(This line is metrically faulty, since ἰδῶν has the digamma, Φιδῶν, and the final syllable of ἀχρεῖον ought, therefore, to be long by position, and cannot form the second of a dactyl. Bentley suggests ἀχρεῖον ὀρῶν, or ἀχρεῖα Φιδῶν. Many passages occur in which ὀρᾶν and ἰδεῖν appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward ἀχρεῖον ὀρῶν.)
270. οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ ἠδὲ γέλασαν.  
(ἠδὲ has the digamma, Φηδὲ, preventing the hiatus.)

Line.

271. ὦδε δέ | τῖς εἶπ|εσκεν ἰδὼν ἐς | πλησίον ἄλλον.  
(εἶπεσκεν has the digamma, Γεῖπεσκεν, so that τῖς becomes long by position.)
272. ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεύς | ἐσθλά ἐ|οργεν.  
(ἔοργεν has the digamma, Γέοργεν, preventing the hiatus.)
274. νῦν δὲ τό|δῃ μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.  
(τόδῃ, final syllable lengthened by the arsis.)
275. ὃς τὸν λωβη|τῆρα ἐπ|εσβόλον ἔσχ' ἀγοράων.  
(ἐπεσβόλον has the digamma, Γεπεσβόλον, preventing the hiatus.)
284. Ἀτρεΐδη, νῦν | δὴ σε ἄν|αξ, ἐθέλουσιν Ἀχαιοί.  
(ἄναξ has the digamma, Γάναξ, preventing the hiatus.)
290. ἀλλήλοισιν ὀδύροντ|αι οἰκ|όνδε νέεσθαι.  
(οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in the preceding diphthong.)
291. ἦ μὴν καὶ πόνος ἐστὶν ἀν|ιῆ|θέντα νέεσθαι.  
(ἀνιῆθέντα, the ι lengthened by the arsis.)
292. καὶ γὰρ τις θ' ἕνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.  
(ἧς has the digamma, Φῆς, preventing the hiatus.)
294. χεϊμέρι|αι εἰ|λέωσιν ὄρ|ινομένη τε θάλασσα.  
(εἰλέωσιν has the digamma, Φειλέωσιν, preventing the hiatus.  
—εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synæresis, the syllable εω being contracted into ω.)
297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ωνίσιν · ἀλλὰ καὶ ἔμπηξ.  
(νηυσὶ pronounced as two syllables, by synæresis.)
301. εὖ γὰρ | δὴ τόδε | ἴδμεν ἐνὶ φρεσίν · ἐστὲ δὲ πάντες.  
(ἴδμεν has the digamma, Φίδμεν, preventing the hiatus.)
307. κᾶλῃ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.  
(κᾶλῃ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπ|ᾱῖξ|ας πρὸς ῥα πλατάνιστον ὄρουσεν.  
(ὑπᾱῖξας, antepenult lengthened by the arsis.)
315. μήτηρ δ' ἀμφεποτ|ᾱτο ὀδ|υρομένη φίλα τέκνα.  
(This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἀμφεποτᾱτ' ὀλοφυρομένη.)
319. λαᾶν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλο|μήτεω. |  
(ἀγκυλομήτεω—τεω, pronounced as one syllable by synæresis, so that -μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρήσομεν εὐρυάγυιαν.  
(πόλιν, final syllable lengthened by the arsis.)

Line.

332. αὐτοῦ, | εἰσόκεν ἄστν μέγα Πριάμ|οιο ἔλ|ωμεν.  
*(The pause saves the last syllable of αὐτοῦ from elision, or, in other words, prevents the hiatus.—With regard to Πριάμοιο ἔλωμεν, Bentley suggests Πριάμοιο ἀλψή, i. e. Φαλψή, but Knight gives ἔλωμεν itself the digamma, Φέλωμεν.)*
333. ὡς ἔφατ'· Ἀργεῖοι δὲ μεγ' | ἱαχον, | ἀμφὶ δὲ νῆες.  
*(ἱαχον, initial vowel lengthened by the arsis.)*
337. ὦ πόποι, ἦ δὴ παισὶν ἐοικότες | ἀγορά|ασθε.  
*(ἀγοράασθε, initial syllable lengthened by the arsis.)*
338. νηπιάχοις, οἷς οὔτι μέλει πολεμ|ήια | ἔργα.  
*(ἔργα has the digamma, Φέργα, preventing the hiatus.)*
348. πρὶν Ἀργ|οςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο.  
*(πρὶν lengthened by the arsis.)*
351. ἤματι τῷ, ὅτε | νηυσὶν | ἐπ' ὠκυπόροισιν ἔβαινον.  
*(νηυσὶν pronounced as two syllables, by synæresis.)*
354. τῷ μήτις πρὶν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.  
*(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision of the preceding vowel.)*
357. εἰ δέ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.  
*(οἰκόνδε has the digamma, Φοἰκόνδε, so that there is no elision in the preceding diphthong.)*
358. ἀπτέσθ|ω ἦς | νηὸς ἐϋσσελμοιο μελαίνης.  
*(ἦς has the digamma, Φῆς, preventing the hiatus.)*
360. ἀλλά, ἄν|αξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλῳ.  
*(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)*
361. οὔτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅττι κε εἶπω.  
*(ἀπόβλητῶν final syllable lengthened by the arsis.—εἶπω has the digamma, Φεἶπω, and hence κε, not κεν, must precede. The latter form would be long by position, and would, of course, violate the measure.)*
366. ἠδ' ὅς κ' ἐσθλὸς ἔγχι· κατ|ὰ σφέας | γὰρ μαχέονται.  
*(σφέας pronounced as one syllable, by synæresis, ἀ σφέας forming a spondee.)*
367. γνώσεται | δ', εἰ καὶ θεσπεσίῳ πόλιν οὐκ ἀλαπάξεις.  
*(γνώσεται pronounced as two syllables, by synæresis, and forming a spondee.)*
373. τῷ κε τάχ' ἠμύσειε πόλις Πριάμ|οιο ἄν|ακτος.  
*(ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.)*
392. μιμνάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὐ οἱ ἔπ|ειτα.  
*(νηυσὶ pronounced as a dissyllable, by synæresis.—οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)*



- Line.  
 394. ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' | ἰαχον, | ὡς ὅτε κῦμα.  
 (*ἰαχον, initial syllable lengthened by the arsis.*)
405. Νέστορα μὲν πρότιστα καὶ Ἰδομεν|ῆα ἄν|ακτα.  
 (*ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.*)
407. ἔκτον δ' αὐτ' Ὀδυσῆα Δι|ῖ μῆτ|ῖν ἀτά|λαντον.  
 (*Διῦ and μῆτῖν have each the final syllable lengthened by the arsis.*)
408. αὐτόματ|ος δὲ οἱ | ἦλθε βοήν ἀγαθὸς Μενέλαος.  
 (*οἱ has the digamma, Φοι, preventing the hiatus.*)
419. ὡς ἔφατ'· οὐδ' ἄρα | πῶ οἱ ἐπ|εκραΐαινε Κρονίων.  
 (*οἱ has the digamma, Φοι, so that there is no elision in the preceding vowel.*)
434. Ἀτρείδη κύνδ|ιστε, ἄν|αξ ἀνδρῶν Ἀγαμέμνων.  
 (*ἄναξ has the digamma, Φάναξ, preventing the hiatus.*)
436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 (*ἔργον has the digamma, Φέργον, preventing the hiatus.*)
440. ἰομεν, | ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.  
 (*ἰομεν, initial vowel lengthened by the arsis.*)
449. πάντες εὐπλεκέ|ες, ἑκα|τόμβοι|ος δὲ ἕκ|αστος.  
 (*εὐπλεκέες, final syllable lengthened by the arsis.—ἕκαστος has the digamma, Φέκαστος, preventing the hiatus.*)
454. ἐν νησ|ὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.  
 (*νησὶ pronounced as two syllables, by synæresis; hence ἐν νησ- forms a spondee.*)
465. ἐς πεδίον προχέ|οντῶ Σκα|μάνδριον· αὐτὰρ ὑπὸ χθών.  
 (*The final vowel of προχέοντῶ remains short before the σκ in the next word, it being impossible otherwise to adapt such a form as Σκαμάνδριον to the measure. To remove such a shortening as the present one, Knight reads Καμάνδριον. Consult Anthon's Greek Prosody, p. 6.*)
467. ἔσαν δ' ἐν λειμ|ῶνι Σκαμ|ανδρίῳ ἀνθεμόεντι.  
 (*Consult remarks on previous line.*)
471. ὦρη ἐν | εἰαρινῆ, ὅτε τε γλάγος ἄγγεα δέυει.  
 (*This line violates the metre, since εἰαρινῆ has the digamma, Φειαρινῆ, which would make ἐν long by position. Bentley suggests ὦρη εἰαρινῆ, i. e. ὦρη Φειαρινῆ.*)
485. ὑμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.  
 (*ἴστε has the digamma, Φίστε, preventing the hiatus.*)
486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδμεν.  
 (*ἴδμεν has the digamma, Φίδμεν, preventing the hiatus.*)

Line.

490. φωνή δ' ἄρρηκτος χάλκ|εον δέ μοι | ἦτορ ἐνεΐη.  
(χάλκεον—εον pronounced as one syllable, by *synæresis*.)

## BOOK III.

2. Τρῶες μὲν κλαγγῆ τ' ἐνοπῆ τ' ἴσαν, ὄρνι|θῆς ὤς. |  
(ὄρνιθῆς, last syllable lengthened by the *arsis*.)
24. εὐρών ἢ ἔλαφον κερα|ὸν ἦ | ἄγριον αἶγα.  
(κεραῶν, last syllable lengthened by the *arsis*.)
27. ὦς ἐχάρη Μενέλαος Ἄλέξανδρον θεο|ειδέα. |  
(θεοειδέα—εα pronounced as one syllable, by *synæresis*, so that -ειδέα forms a *spondee*.)
33. ὦς δ' ὅτε τίς τε δρά|κοντα ἰδ|ὼν παλίνορσος ἀπέστη.  
(ἰδὼν has the *digamma*, Φιδὼν, preventing the *hiatus*.)
35. ἀψ τ' ἀνεχώρη|σῆν, ὦ|χρός τέ μιν εἶλε παρειάς.  
(ἀνεχώρησῆν, last syllable lengthened by the *arsis*.)
39. δῦσπαρι, | εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά.  
(εἶδος has the *digamma*, Φεἶδος, preventing the *hiatus*.)
40. εἶθ' ὄφελ|ῆς ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.  
(ὄφελῆς, last syllable lengthened by the *arsis*.)
44. φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα | κᾶλόν. |  
(κᾶλόν, first syllable lengthened by the *arsis*.)
46. ἦ τοι|όςδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.  
(This line offends against the metre, there being an *hiatus* in τοιόςδε ἐὼν. Bentley suggests τοιοῦτος ἐὼν.)
55. ἦ τε κόμ|η, τό τε | εἶδος, ὅτ' ἐν κονίησι μιγείης.  
(εἶδος has the *digamma*, Φεἶδος, preventing the *hiatus*.)
57. λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ', | ὄσσα ἔ|οργας.  
(εοργας has the *digamma* twice, Φέφοργας, the first of these preventing the *hiatus*.)
60. αἰεί τοι κραδίη πέλε|κυσ ὦς ἐστιν ἀτειρής.  
(Bentley gives ὦς the *digamma*, Φως, which makes the final syllable of πέλεκυς long by position. Otherwise it will be lengthened by the *arsis*.)
61. ὅστ' εἰσιν διὰ δουρὸς ὑπ' | ἀνέρος, | ὅς ρά τε τέχνη.  
(ἀνέρος has the initial vowel lengthened by the *arsis*.)
64. μή μοι δῶρ' ἐρατὰ πρόφε|ρε χρυσ|έης Ἄφρο|δίτης.  
(As χρῦσέης has the initial syllable long, we must pronounce -έης, the remainder of the word, as one long syllable, by *synæresis*, making -έης Ἄφρο- a *ductyl*.)

Line. <sup>o</sup>

72. κτήμαθ' ἔλων εὖ πάντα γυναικά τε | οἴκαδ' ἀγέσθω.  
(οἴκαδ' has the digamma, Φοίκαδ', preventing the hiatus.)
83. στεῦται | γάρ τι ἔπ|ῶς ἐρέ|ειν κορυθαίολος Ἔκτωρ.  
(ἔπος has the digamma, Φέπος, preventing the hiatus.—The final syllable of ἔπῶς, moreover, is lengthened by the arsis.)
89. τεύχεα | κᾶλ' ἀπο|θέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ.  
(κᾶλ' lengthened by the arsis.)
93. Compare line 72.
103. οἴσετε δ' ἄρν', ἕτερον λευ|κῶν, ἐτέρ|ην δὲ μέλαιναν.  
(λευκῶν, final syllable lengthened by the arsis.)
106. αὐτός, ἐπ|εῖ οἱ | παῖδες ὑπερφίαλοι καὶ ἄπιστοι.  
(οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)
116. Ἔκτωρ | δὲ προτὶ | ἄστυ δύω κήρυκας ἔπεμπεν.  
(ἄστυ has the digamma, Φάστυ, preventing the hiatus.)
119. νῆας ἐπι γλαφυράς ἰέν|αι, ἠδ' | ἄρν' ἐκέ|λευεν.  
(As ἄρν' has the digamma, Φάρν', the line, as it at present stands, is faulty, and perhaps we should read ἴδε ἄρνε κέλευεν, i. e. ἴδε Φάρνε κέλευεν.)
125. τὴν δ' εὖρ' ἐν μεγάρω· ἦ | δὲ μέγαν | ἰστὸν ὕφαιεν.  
(δῆ lengthened by the arsis.)
128. οὓς ἐθεν εἶνεκ' ἔπασχον ὑπ' | Ἄρη|ος παλαμάων.  
(Ἄρηος, initial syllable lengthened by the arsis.)
129. ἀγγοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα | Ἴρις. |  
(Ἴρις has the digamma, Φῖρις, preventing the hiatus.)
130. δεῦρ' ἴθι, νύμφα φίλη, ἴνα | θεσκελα | ἔργα ἴδ|ηαι.  
(ἔργα has the digamma, Φέργα, and ἴδηαι the digamma, Φίδηαι, both preventing the hiatus.)
140. ἀνδρός τε προτέ|ροιο καὶ | ἄστεος ἠδὲ τοκῆων.  
(This line is faulty, since ἄστεος has the digamma, Φάστεος, and καί cannot, therefore, be shortened. It is probable that the true reading is προτέρου καί.)
152. δενδρέφ' ἐφ|εζόμενοι ὅπα λειριόεσαν ἰεῖσιν.  
(δενδρέφ' pronounced as if written δενδρω, and then shortened by elision.)
158. αἰνῶς ἀθανάτῃσι θεῶς εἰς | ὦπα ἔ|οικεν.  
(ἔοικεν has the digamma, Φέοικεν, preventing the hiatus.)
163. ὄφρα ἴδ|ῃ πρότερόν τε πόσιν πηούς τε φίλους τε.  
(ἴδῃ has the digamma, Φίδῃ, preventing the hiatus.)
169. κᾶλὸν δ' οὕτω ἐγὼν οὖ|πω ἴδον | ὀφθαλμοῖσιν.  
(ἴδον has the digamma, Φίδον, preventing any elision of the preceding vowel, which remains long of course.)

## Line.

170. οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ | ἀνδρὶ ἔϊοικεν.  
(ἔϊοικεν has the digamma twice, *Γέφοικεν*, the first of which prevents the hiatus.)
172. αἰδοῖός τε μοί ἔσσι, φίλ|ῃ ἐκυ|ρῆ, δειν|ός τε.  
(φίλῃ and ἐκυρῆ have each the final syllable lengthened by the arsis.)
185. ἔνθα ἴδ|ον πλείστους Φρύγας, | ἀνέρας | αἰολοπώλους.  
(ἴδον has the digamma, *Γίδον*, preventing the hiatus.—ἀνέρας has the initial syllable lengthened by the arsis.)
190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσ|οι ἐλί|κωπες Ἀχαιοί.  
(ἐλίκωπες has the digamma, *Γελίκωπες*, preventing any elision of the preceding diphthong.)
191. δεύτερον αὐτ' Ὀδυ|σῆα ἴδ|ων ἐρέειν' ὁ γεραιός.  
(ἴδων has the digamma, *Γίδων*, preventing the hiatus.)
197. ἀρνεῖμ' μιν ἔγ|ωγε ἐ|ῖσκω πηγεσιμάλλῃ.  
(ἐῖσκω has the digamma, *Γεῖσκω*, preventing the hiatus.)
203. τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον|ἠῦδα.  
(ἠῦδα pronounced as two syllables, by synæresis.)
204. ὦ γύναι, ἦ μάλα | τοῦτο ἔπ|ος νημερτές ἔειπες.  
(ἔπος has the digamma, *Γέπος*, preventing the hiatus.)
214. παῦρα μὲν, ἀλλὰ μάλ|ᾱ λιγέ|ως· ἐπεὶ οὐ πολὺμυθος.  
(μάλᾱ, final syllable lengthened by the arsis.)
217. στάσκειν, ὑπ|αῖ δὲ ἴδ|εσκε, κατὰ χθονὸς ὄμματα πῆξας.  
(ἴδεσκε has the digamma, *Γίδεσκε*, preventing the hiatus.)
219. ἀλλ' ἀστεμφές ἔχεσκειν, ἀτδρεῖ | φωτὶ ἔϊοικώς.  
(ἔϊοικώς has the digamma twice, *Γεφοικώς*, the former of which prevents the hiatus.)
221. ἀλλ' ὅτε δὴ ῥ' ὄπα | τῆ μεγάλ|ην ἐκ στήθεος | ἱει. |  
(τῆ lengthened by the arsis.—ἱει, first syllable lengthened by the arsis.)
222. καὶ ἔπε|ᾱ νιφά|δεσιν ἔϊκότα χειμερίγσιν.  
(ἔπεᾱ, final vowel lengthened by the arsis.)
230. Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, Θε|ῶς ὤς. |  
(Θεῶς has the final syllable lengthened by the arsis.)
236. δοιῶ δ' οὐ δύνα|μαι ἰδέ|ειν κοσμήτορε λαῶν.  
(ἰδέειν has the digamma, *Γιδέειν*, preventing the hiatus.)
237. Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυ|δεύκεα. |  
(Πολυδεύκεα—εα pronounced as one syllable, by synæresis.)
245. κῆρυ|κες δ' ἀνά | ἄστῃ Θεῶν φέρον ὄρκια πιστά.  
(ἄστῃ has the digamma, *Γάστῃ*, preventing the hiatus.)
246. ἄρνε δὴ|ω καὶ | οἶνον ἐύφρονα, καρπὸν ἀρούρης.

Line.

- (*οἶνον* has the digamma, *Φοῖνον*, so that no elision takes place in the preceding diphthong.)
248. Κήρυξ Ἴδαϊός ἢ|δὲ χρύσ|εια κύπ|ελλα.  
(*Ἴδαϊός*, -ός long by the arsis; no synæresis takes place in *χρύσεια*; on the contrary, -εῖᾶ κύπ- forms a regular dactyl.)
249. ὤτρυνεν δὲ γέροντα παριστάμε|νός ἐπέ|εσσιν.  
(*παριστάμενός* has the final syllable long by position, ἐπέεσσιν having the digamma, *Φεπέεσσιν*.)
262. πὰρ δέ οἱ | Ἄντηνωρ περικαλλέα βήσετο δίφρον.  
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.)
267. ὤρυντο δ' αὐτίκ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.  
(ἄναξ has the digamma, *Φάναξ*, preventing the hiatus.)
269. ὄρκια πιστὰ θεῶν σύναγον, κρη|τῆρι δὲ | οἶνον.  
(*οἶνον* has the digamma, *Φοῖνον*, preventing the hiatus.)
271. Ἄτρείδ|ης δὲ ἐρ|υσσάμενος χεῖρεσσι μάχαιραν.  
(ἐρυσσάμενος has the digamma, *Φερυσσάμενος*, preventing the hiatus.)
272. ἦ οἱ | παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο.  
(*οἱ* has the digamma, *Φοι*, so that no elision takes place in the previous vowel, which remains long of course.)
286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἦντιν' εἴ|οικεν.  
(This line is faulty, since *εἴοικεν* has the digamma, and no apostrophe can properly take place in *ἦντινα*, while, even if it could, *ἦντιν'* would still have the final syllable -ιν' long by position. Bentley, therefore, corrects *ἦν τε εἴοικεν*, i. e. *ἦν τε Φέφοικεν*.)
300. ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι, | ὡς ὄδε | οἶνος.  
(*οἶνος* has the digamma, *Φοῖνος*, preventing the hiatus.)
305. ἦτοι ἐγὼν εἴμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.  
(Ἴλιον has the digamma, *Φίλιον*, preventing the hiatus.)
308. Ζεὺς μὲν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι.  
(οἶδε has the digamma, *Φοῖδε*, preventing the hiatus.)
310. ἦ ῥα, καὶ ἐς δίφρ|ῶν ἄρν|ας θέτο | ἰσόθεος φῶς.  
(δίφρῶν, final syllable lengthened by the arsis.—*ἰσόθεος* has the digamma, *Φισόθεος*, preventing the hiatus.)
312. πὰρ δέ οἱ | Ἄντηνωρ περικαλλέα βήσετο δίφρον.  
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.)
313. τῷ μὲν ἄρ' ἄψορρ|οι προτὶ | Ἴλιον ἀπονέοντο.  
(Ἴλιον has the digamma, *Φίλιον*, preventing the hiatus.)
319. ὦδε δὲ | τῖς εἴπ|εσκεν Ἀχαιῶν τε Τρώων τε.  
(*τῖς* lengthened by the arsis.)

Line.

321. ὀππότερ|ος τάδε | ἔργα μετ' ἀμφοτέροισιν ἔθηκεν.  
(*ἔργα has the digamma, Féργα, preventing the hiatus.*)
322. τὸν δὲ ἀποφθίμενον δῦναι δόμον | αἶδος | εἴσω.  
(*αἶδος, initial syllable lengthened by the arsis.*)
328. αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα | κᾶλά. |  
(*κᾶλά, initial syllable lengthened by the arsis.*)
329. δῖος Ἀλέξαν|δροῦς Ἑλέν|ης πόσις ἠῦκόμοιο.  
(*Ἀλέξανδροῦς, final syllable lengthened by the arsis.*)
331. κᾶλάς, | ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.  
(*κᾶλάς, initial syllable lengthened by the arsis.*)
338. εἴλετο δ' ἄλκιμον | ἔγχος, ὅ | οἱ παλάμῃσιν ἀρήρει.  
(*οἱ has the digamma, Φοι, preventing the hiatus.*)
351. Ζεῦ ἄνα, δὲ τίσασθαι, ὅ με πρότερ|ος κάκ' ἔοργεν.  
(*Bentley objects to this line as faulty, because ἔοργεν is entitled, according to him, to the digamma, Féοργεν, and therefore κακά cannot lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔφοργα, and Féφοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.*)
357. διὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος.  
(*διὰ, initial syllable lengthened by the arsis.*)
359. ἀντι|κρῦ δὲ παρ|αῖ λαπάρην διάμησε χιτῶνα.  
(*ἀντικρῦ, final syllable lengthened by the arsis.*)
361. Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον.  
(*ἐρυσσάμενος has the digamma, Φερυσσάμενος, so that no elision takes place in δέ.*)
369. ἦ καὶ ἐπ|ᾱίξ|ας κόρυθος λάβεν ἵπποδασείης.  
(*ἐπᾱίξας, antepenult lengthened by the arsis.*)
375. ἦ οἱ | ῥῆξεν ἱμάντα βο|ός ἴφ|ι κταμένοιο.  
(*οἱ has the digamma, Φοι, so that no elision takes place in ἦ.—ἴφι has the digamma, Fῖφι, and therefore βοός has the final syllable long by position.*)
381. ρεῖα μάλ', ὥστε θε|ῶς· ἐκά|λυψε δ' ἄρ' ἠέρι πολλῆ.  
(*θεῶς has the last syllable lengthened by the arsis.*)
384. πύργῳ ἐφ' ὑψηλῶ· περὶ δὲ Τρω|αῖ ἄλις | ἦσαν.  
(*ἄλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.*)

Line.

385. χειρὶ δὲ νεκταρέ|ου ἐαν|οῦ ἐτίναξε λαβοῦσα.  
(ἐανοῦ has the digamma, Γεανοῦ, preventing any elision in the preceding diphthong.)
386. γρηῖ δέ | μιν εἰκ|υῖα παλαιγενεῖ προσέειπεν.  
(εἰκυῖα has the digamma, Γεικυῖα, so that μιν is long by position.)
387. εἶροκό|μφ, ἦ | οἱ Λακεδαίμονι ναιεταώσῃ.  
(οἱ has the digamma, Γοι, preventing the hiatus.)
388. ἦσκειν εἶρια | καλά, μάλ|ιστα δέ μιν φιλέεσκεν.  
(κᾶλά has the initial syllable lengthened by the arsis.)
390. δεῦρ' ἴθ'· Ἄλεξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.  
(οἰκόνδε has the digamma, Γοἰκόνδε, preventing any elision of the preceding diphthong in καλεῖ.)
392. καλλεῖ τε στίλβ|ων καὶ | εἶμασιν· οὐδέ κε φαίης.  
(εἶμασιν has the digamma, Γεῖμασιν, preventing the elision of the diphthong καί.)
398. θάμβησέν τ' ἄρ' ἐπ|εῖτα, ἐπ|ος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.  
(ἔπος has the digamma, Γέπος, preventing the hiatus.)
404. νικήσας ἐθέλει στυγε|ρὴν ἐμέ | οἴκαδ' ἄγεσθαι.  
(οἴκαδε has the digamma, Γοἴκαδε, preventing the hiatus.)
408. ἀλλ' αἰεὶ περὶ κεῖνον δίζνε, | καὶ ἐ φύλ|ασσε.  
(ἐ has the digamma, Γε, preventing any elision in καί.)
419. βῆ δὲ κατασχομέ|νη ἐαν|ῶ ἀργῆτι φαεινῶ.  
(ἐανῶ has the digamma, Γεανῶ, preventing any elision of the previous vowel.)
422. ἀμφίπολοι μὲν ἔπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.  
(ἔργα has the digamma, Γέργα, preventing the hiatus.)
449. Ἄτρείδης δ' ἀν' ὄμιλον ἐφοῖτα, | θηρὶ ἐ|οικώς.  
(εἰκώς has the digamma twice, Γεφοικώς, the first of which prevents the hiatus.)
450. εἶ που ἴσαθρήσειεν Ἄλεξαν|δρον θεο|ειδέα. |  
(θεοειδέα, -έα to be pronounced as one syllable, by synæresis.)
453. οὐ μὲν φιλότῃ γ' ἐκέυθανον, | εἶτις ἴδ|οιτο.  
(This line is faulty, since ἴδοιτο has the digamma, Γίδοιτο, and εἶτις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἶκε Γίδοιτο, but Heyne prefers εἶτις ὀρῶτο.)
459. ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, | ἦντιν' ἐ|οικεν.  
(This line is faulty, since εἰκεν has the digamma twice, Γέφοικεν, the first of which would, of course, prevent any elision in ἦντινα. We ought, probably, to read Γῆν τε Γέφοικε.)

## PRELIMINARY REMARKS

TO THE

# HOMERIC GLOSSARY.\*

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I. FROM the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit*; to Persia, where it became the *Zend*; and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the

\* *Thiersch, Gr. Gr. p. vii. Sandford's transl.*



ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of *Ionians*; under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of *Athenians*.

VI. As these tribes had a common origin, so they had at first a common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence*: one common language was still spoken; and out of this common tongue the earliest Greek poets merely selected according to their wants; or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms, Doricisms, Æolicisms, &c.*, in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer*, were retained in particular dialects, and became, as it were, the badges of these; but which, *in the days of Homer*, when the dialects *had not as yet branched forth*, still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionie*, as will appear from an examination of the glossary, most closely resembled the ancient Epic style.

# HOMERIC GLOSSARY

TO THE

## FIRST THREE BOOKS OF THE ILIAD.

### BOOK I.

LINE 1. *Mḗνιν*, accus. sing. of *μῆνις*, *ιος*, *ή*, "wrath." Commonly, but incorretly, derived from *μένω*, "to remain," as if indicating lasting anger. Better from *μαίνομαι*, "to rave," 2 perf. *μέμνηνα*; and denoting a furious outburst of passion. Compare the Sanscrit *manyis*, "wrath," "vengeance," from the root *man*.

*Ἄειδε*, 2 pers. sing. pres. imperative act. from *αἰίδω*, "to sing," poetic form for the common *ᾄδω*, which latter is, in fact, contracted from it.—Fut. *αἰίσω*; fut. mid. *αἰίσομαι*. The forms from *αἰίδω* almost exclusively prevail in Homer; but we have *ᾄσομαι* in *Hymn.* vi. 2, and xxxii. 19.

*Θεά*, vocative sing. of *Θεά*, *ᾄς*, *ή*, "a goddess," feminine form of *Θεός*. Observe the different accentuation of *Θέα*, "a view," or "sight."

*Πηληϊάδεω*. Epic and Ionic genitive for *Πηληϊάδου*, from *Πηληϊάδης*, *ου*, *ό*, which last is itself an Epic form for *Πηλείδης*, *ου*, *ό*, "the son of Peleus," a patronymic noun from *Πηλεύς*, Epic and Ionic *ἦος*, Attic *ἔως*, *ό*, "Peleus." Observe that *ω* here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in *Πηληϊάδεω*.

*Ἀχιλῆος*, gen. sing. of *Ἀχιλεύς*, *ῆος*, *ό*, "Achilles," Epic and Ionic for *Ἀχιλεύς*, *έως*, *ό*. Observe that *Ἀχιλεύς* is the primitive form of the name, and *Ἀχιλλεύς*, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

LINE 2. *Οὐλομένην*, Epic for *όλομένην*, 2 aor. part. mid. of *ὄλλυμι*, "to destroy." In the middle, *ὄλλυμαι*, "to perish," [comp. Celtic *collu*]. Here, however, the aorist part. middle is used adjectively, with the active meaning of "destructive," or "pernicious." (Compare *Æsch. Supp.* 877; *Eurip. Phœn.* 1029, &c.)—Fut. *ὀλίσω*; perf.

## Line 2—3.

ᾠλεκα, and with reduplication ὀλώλεκα; 2 perf. ὄλωλα, "I am undone;" fut. mid. ὀλοῦμαι; 2 aor. mid. ὠλόμην.

ἣ, nom. sing. fem. of ὅς, ἣ, ὅ, "which."

Μυρία, accus. plur. neut. of μυρίος, α, ον, "countless," "unnumbered." According to the grammarians, μυρίος, paroxyton, is the indefinite number; but μύριος, proparoxyton, is the definite one, namely, "ten thousand." This, however, is comparatively a late distinction.—As the original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus* [and *mille*], one liquid taking the place of another; but still nearer to the Celtic *mor*, "great," [and *mīl*, "thousand."]

Ἀχαιοῖς, dat. plur. of Ἀχαιός, οὔ, ὅ, "an Achæan." (Consult note.)—Properly an adjective, Ἀχαιός, ἄ, ὄν, and hence Ἀχαιός = "an Achæan (man)."

Ἄλγεα, accus. plur. of ἄλγος, εος, τό, "suffering," pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, "shivering," "shuddering," which appears to be the earlier form of the word, [perhaps also Eng. *ail*].

Ἔθηκεν, 3 sing. 1 aor. ind. act. of τίθειμι, "to place," &c. fut.θήσω; perf. τέθεικα: 1 aor. ἔθηκα. This aorist occurs, like the similarly formed ἔδωκα and ἤκα, almost exclusively in the sing. and third pers. plur. On the other hand, ἔθην, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

LINE 3. Πολλάς, accus. plur. fem. of πολλός, ἣ, ὄν, Ionic and poetic for πολύς, πολλή, πολύ. "Many."

Δέ, a conjunctive particle, equivalent to "and;" generally used, however, to call attention to the fact that the word or clause to which it stands is to be distinguished from something preceding, and usually having an *opposing* or *adversative* force, i. e. "but," "while," "on the other hand," a meaning which can easily be traced even here.

Ἰφθίμους, accus. plur. masc. of ἰφθίμος, ον, elsewhere of three terminations also. "Valiant," "strong," "mighty." Homer uses this adjective as of three terminations, in speaking of persons; but he says ἰφθιμοὶ ψυχαί, κεφαλαί.—Derived, in all probability, directly from ἵφι, "bravely," "strongly," &c., so that -θιμος is a mere termination.

Ψυχάς, acc. plur. of ψυχή, ἦς, ἣ, "the soul." Originally, "the breath" (Latin *anima*), as the sign of life, spirit, &c.—From ψύχω, "to breathe." [Saxon *sican*, our *sigh*, Scotch *sugh*, Germ. *hauch*.] Compare the Sanscrit *pavākā*, "breath."

Ἄϊδι, dat. sing. of Ἄϊς, obsolete nominative of Ἄϊδος and Ἄϊδι.

## Line 3—5.

"Hades," the god of the lower world. The Epic writers use Ἅϊδος and Ἅϊδι as a genitive and dative for Ἄϊδης (the nominative Ἄϊς being, as just remarked, obsolete). The Attics, for Ἅϊδος said ἄδου. —Common derivation from α, priv., and ἰδεῖν, "to see," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαψεν, 3 sing. 1 aor. indic. act. of προΐάπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἰάπτω, "to hurl," or "send."—According to some ἰάπτω is from ἄπτω: but, like ἰάλλω, ἰάπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἥρως, ἥρωος, ὁ, "a hero."—It would appear that ἥρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth, or for skill in any pursuit, especially in war*: this age was called the *Heroic*.—Compare the German *Herr* ("Sir") in its earliest usage, e. g. in the *Nibelungenlied*. Ἡρα, too, and the Latin *herus, hera*, seem to belong to the same root.

Ἐλώρια, accus. plur. of ἐλώριον, ου, τό. "A prey." Observe that ἐλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἔλωρ, ἔλωρος, τό, same signification, and this probably from ἐλεῖν, "to seize." [Comp. Welsh *hela*, "to chase," and *helwri*, "prey."]

Τεῦχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε. —Τεύχω, "to make," "to prepare;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κυσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "a dog."—Compare the Sanscrit *çvan*, in oblique cases *cun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, [Celtic *cūn*], the German *hund* (i. e. *chun-d*). In Zend, *cvan* became *cra*, with which compare the term σπάκα mentioned by Herodotus (i. 110), and the Russian *sabak*, [Chinese *khiu*].

LINE 5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οῦ, ὁ, "a bird." Strictly a *solitary* or *lone-flying* bird, from οἶος, "alone," and hence especially a *bird of prey, a vulture, an eagle*. Observe that -ωνός, is a mere termination, like *βιονός* from *βίος*, *κοινωνός* from *κοινός*.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν. [Compare Welsh *pawb*, "all."]

Διός, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Δί: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally Δίφς, gen. Δίφός, &c. (*Kühner*, § 287.)

## Line 5—7.

'Ετελείετο, 3 sing. imperf. indic. mid. of τελείω, a strengthened Epic variety of τελέω, "to accomplish."—τελέω, fut. έσω : perf. τετέλεκα. The Epic future is τελέω (*Il.* viii. 415), and sometimes with σσ, to suit the metre, τελέσσω (*Il.* xxiii. 559); 1 aor. έτέλεσσα (*Il.* i. 108). The Epic future mid. τελέομαι has the force of the passive (*Il.* ii. 36), occurring in the infinitive τελέεσθαι.

Βουλή, ἦς, ἦ, "the will." [These words are of the same origin.]

LINE 6. Δή, a particle, supposed by some to be a shortened form of ἦδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero*; δὴ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just*, or *sooth, in sooth, forsooth*. It is applied in its sense of *exactness* to words or clauses indicative of time, and signifies "now," "just now," &c. (Consult note.) So, also, it has the force of "then," "even then," &c.

Τὰ πρῶτα, adverbial accusative, "First." Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word; and Wolf, being of opinion that ταπρῶτα means *imprimis*, but τὰ πρῶτα, *res primas*, recalls the former in many parts of the Homeric text. (*Præf. Nov. Edit.* p. lxii.) But he is successfully opposed by Spitzner.

Διαστήτην, 3 dual, 2 aor. indic. act. of διάστημι, "to set apart," "to divide," from διά and ἴστημι. In the second aorist, διέστην, "I stood apart." Said of two persons at variance, or quarrelling.

'Ερίσαντε, nom. dual, 1 aor. part. act. of ἐρίζω, "to quarrel," "to contend," fut. ἔϊρω : perf. ἤρικα, which last occurs in συνεπήρικα (*Anthol. Philipp.* 9, 709, 5); 1 aor. ἤρισα.—Derived from ἐρις, "strife," &c.

LINE 7. Ἄτρεΐδης, "Atrides," or "son of Atreus." A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἄτρεΐδαι, *Atridae*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἄτρεύς, gen. έος, comes Ἄτρεΐδης, as from Πηλεύς, έος, Πηλείδης.

Ἄναξ, gen. ἄνακτος, ὁ, "the king." From a stem ἀνακτ, with which we may compare the Oriental anak, "great," "powerful."

Ἄνδρων, gen. plur. of ἀνήρ, gen. άνέρος, άνδρός. From a stem νερ, with which we may compare the Sanscrit nr (*nri*), and the Persian ner, "a man." [Compare also Welsh nēr, "lord," and Heb. naar, "a vouth."]

## Line 7—8.

Δῖος, δῖα, δῖον, "godlike," "noble," "excellent," "divine." Contracted from the less common δῖιος, which comes from Διός, the genitive of Ζεύς (or old nom. Δίς). Originally written διφός, with the digamma, the old form of the nom. Δίς having been Δίφς.—Compare the Sanscrit *div*, "air," "heaven."

LINE 8. Τίς, interrogative pronoun: τίς, τίς, τί, "who," "which," "what." Æolic κίς. Compare the Latin *quis* (i. e. *kwis*, or *κφίς*), the Sanscrit *kas*, [Gaelic *co*, *cia*, Welsh *pa*, *pwyl*], the Gothic *hva*, &c.

Ἄρ, Epic for ἄρα, "then." The particle ἄρα (in Epic ῥά, which is enclitic, and before a consonant ἄρ, as in the present case) is akin to ἄρω, "to join," or "fit," and so implies close connexion, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straightway," &c. 2. In enumerating many particulars, "then," "next in order." And also *thereupon*, &c.

σφωέ, "them both," accus. dual masc. of the pronoun of the third person; nom.—; gen. οὔ, &c. Observe that σφωέ is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (*Kühner*, § 331, 4.) The contraction of σφωέ into σφώ is very doubtful, though Antimachus is said to have so used it. (*Apollon. de Pronom.* p. 373.) In *Il.* 17, 531, Wolf has restored, however, σφω' Αἴαντε.

Θεῶν, gen. plur. of Θεός, οὔ, ὄ, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus*, *divus*; [Celtic *dia*, *duw*]; and it is no doubt originally the same as Σεύς, Σδεύς, &c. The Laconian σιός for Θεός is intermediate between Θεός and Ζεύς.

Ἐριδι, dat. sing. of ἔρις, gen. ἔριδος, ἦ, "strife." Perhaps akin to the Sanscrit *rush*, with which compare the Latin *iras-ci*.

Ξυνέηκε, 3 sing. 1 aor. ind. act. of ξυνίημι, "to send or bring together," "to match," &c., and Epic for συνῆκα; fut. ξυνήσω; perf. ξυνεῖκα. From ξύν, old form for σύν, and ἴημι, "to send."—Observe that ξύν is the harsher pronunciation for the primitive κύν (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual σύν. The form ξύν very seldom occurs in Homer, and only *metri gratia*. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ξύν, ξύμπας, ξυνιέναι. In Herodotus all the instances of ξύν are dubious.

Μάχεσθαι, pres. infin. of the middle deponent μάχομαι, "to fight," "to contend together." Ionic μαχέομαι; fut. μαχέσομαι; Attic fut. μαχοῦμαι, but not in Homer; for μαχεῖται, *Il.* xx. 26, is rather the Ionic present; 1 aor. ἐμαχесάμην.

## Line 9—10.

LINE 9. *Λητοῦς*, gen. of *Λητώ*, *Λητόος* contracted *Λητοῦς*, ἡ, "*Latona*," or "*Leto*," mother of Apollo and Diana, and daughter of Coeus and Phœbe. (*Hes. Theog.* 406.)—*Latona* typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root [is *λήθω*=*λανθάνω*, which] may be referred to the same source with that of the Latin *lat-eo*, "to lie hid," primitive night having all things hidden in its bosom. Compare the Sanscrit *lud*, "to hide."

*Υἴος*, οὔ, ὁ, "a son." The Sanscrit root is *su* (*to beget*), the same as the Greek *φύω*. Compare *filius*, from the old *fuō*.

*Γάρ*, a conjunction. From Homer downward the most usual causal, or syllogistic particle, and signifying "for." It may also be rendered "since" (when standing, as it often does, for *ἐπεὶ*). In a question, it has, like *nam*, the force of "what?" "why?" It is often explanatory merely, and stands for *nempe*, "namely."

*Βασιλῆϊ*, Epic and Ionic for *βασιλεῖ*, dat. sing. of *βασιλεύς*, Epic and Ionic ἦος, Attic *έως*, ὁ, "a king."—Compare the Sanscrit *bhadilas*, "a hero."

*Χολωθείς*, 1 aor. part. pass. of *χολόω*, "to make angry," "to incense;" fut. *ώσω*; mid. and passive, *χολόομαι*, contracted *χολοῦμαι*; fut. *χολώσομαι*. In passive, "to become incensed." Literally, *χολόω* means, "to stir one's bile," and hence is derived from *χόλος*, "gall," "bile."

LINE 10. *Νοῦσον*, Ionic and Epic for *νόσον*, accus. sing. of *νόσος*, ου, ἡ, "a pestilence," "a malady." Perhaps akin to the Sanscrit root *nac*, "to perish;" Latin, *nec-o*, *noc-eo*.

*Ἄνά*, in Homeric Greek an adverb; afterward a preposition, governing the dat. and accus.; but the dative only in Epic and Doric poetry. Radical signification, "up," "upon," opposed to *κατά*.—With the accus., the common usage, it implies motion *upward*, from the bottom to the top, i. e. "*throughout*."—Grimm compares *ἀνά* with the Gothic *ana*, "upon," "on," to which add the Latin *in*, originally, in all likelihood, *ini*. (*Grimm, Deutsche Gramm.* vol. iii. 252.—*Pott, Etymol. Forsch.* vol. ii. p. 151.)

*Στρατόν*, accus. sing. of *στρατός*, οὔ, ὁ, "an army," "a host."

*Ὀρσε*, 3 sing. 1 aor. indic. act. of *ὀρνῦμι*, "to excite," "to arouse;" fut. *ὀρσω*. Frequently in Homer the Ionic *ὀρσασκε* is used for *ὄρσε*. Middle, *ὀρνῦμαι*, "to raise one's self up," "to rise up."

*Ὀλέκοντο*, 3 plur. imperf. mid. of *ὀλέκω*, a verb formed by the poetic language from the perfect of *ὀλλῦμι*, namely, *ὤλεκα*. In the active, "to destroy;" in the middle, "to perish." Homer has only the present and imperfect of this verb, the latter without the augment, namely, *ὀλεκον* and *ὀλέκοντο*.

Line 10—13.

Λαοί, nom. plur. of λαός, οὔ, ὅ, "the people." [Compare Welsh *llu, lluwys*.] In Homer (especially the *Iliad*) and Hesiod, λαός or λαοί usually means the "soldiery," "troops," both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.* ii. 809; but sometimes λαός denotes the foot as opposed to the horse. (*Il.* vii. 342.)

LINE 11. Οὐνεκα, "because," an adverb. Properly for οὐ ἔνεκα, "on account of which," "wherefore." Usually, however, reflexive, the antecedent τοὔνεκα being omitted, "therefore," "since;" hence, in general, "for that," "because."

Χρύσην, accus. sing. of Χρύσησ, ου, ὅ, "Chryses," priest of Apollo at Chrysē in Troas, and father of Astynōme, or, as she is commonly called, Chrysēis.

Ἠτίμησε, 3 sing. 1 aor. indic. act. of ἀτιμάω, ὦ, fut. ἦσω, "to treat with indignity," "to insult." From α, priv., and τιμάω, ὦ, "to honour."

Ἀρητηῆρα, accus. sing. of ἀρητήρ, gen. ἠρος, ὅ, "a priest." Strictly, "one that prays," the priest conveying the prayers of the people to the gods. From ἀράομαι, "to pray."

LINE 12. Ἦλθε, 3 sing. 2 aor. indic. act. of ἔρχομαι, "to come," "to go;" fut. ἐλεύσομαι; 2 perf. with reduplication, ἐλήλυθα. The aorist ἦλθον is syncopated from ἦλϑον, which is common in Epic, rare in Tragic poetry. The form ἦλυθα of the 2 perf. is non-Attic.

Θοάς, accus. plur. fem. of θοός, ἦ, ὄν, "swift." Probably from θίω, "to run."

Ἐπί, in Homeric Greek an adverb, afterward a preposition governing the gen. dat. and accus. Radical signification, "upon." With the accus. in the present passage it denotes motion toward, "unto."—Compare the Sanscrit *api*. (*Pott, Etymol. Forsch.* vol. i. p. 109.)

Νῆας, Epic and Ionic accus. plur. for ναῦς, from νηῦς, gen. νηός; Attic ναῦς, gen. νεώς, ἦ, "a ship." Compare the Sanscrit *nāus*, and Latin *nav-is*, [Eng. *navy*]. The original form of the nom was νᾶς.

LINE 13. Αυσόμενος, fut. part. mid. of λύω, "to free for another;" mid. λύομαι, "to free for one's self," "to redeem," or "ransom;" fut. λύσομαι; perf. pass. λέλυμαι; 1 aor. pass. ἐλύθην.

Θύγατρα, accus. sing. of θυγάτηρ, "a daughter;" gen. θυγαῖτερος, contracted θυγατρός; dat. θυγαῖτρι, θυγατρί; accus. θυγαῖτρα, but Epic θυγάτρα; voc. θυγαῖτερ. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri*, the Gothic *dauhtar*, the German *Tochter*, and our "daughter."



## Line 13—15.

Φέρων, pres. part. of φέρω, "to bear;" fut. οἴσω; perf. ἐνήνοχα.—The radical signification, "to bear," [compare also *bier*, *barrow*] is, in fact, the same word with the Greek φέρω (*ph-ero*, *bh-ero*, *bero*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *bahren*, *fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, *ον*, *ὀ*, *ή*, *τό*, poetic form for ἀπειρέσιος, "boundless," "invaluable." Ἀπειρέσιος is a lengthened form of ἄπειρος, which last comes from *a*, priv., and πείραξ, poetic for πέραξ, "an end," or "limit."

Ἀποινα, *ων*, *τά*, accus. plur. neut. "A ransom." It is used only in the plural; and, according to Passow, comes from *a* copulative and *ποινή*, and means, "things all one with a *ποινή*, or penalty," i. e. "taken for, or instead thereof." Pott, however, deduces it from ἀπό, "penalty in full," like the German *Ab-busse*.

LINE 14. Στέμμα, ἄτος, *τό*, "a fillet," from στέφω, "to encircle," "to encompass," &c. (Consult note.)

Ἐχων, pres. part. of ἔχω, "to have," "to hold;" fut. ἔξω, and in Homer more frequently σχήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χεῖρ, gen. χειρός, *ή*, "a hand." Poetic forms are χεῖρεσι and χεῖρεσσι.—χεῖρ is the old Latin form *hir*, equivalent to *vola*, "the palm," or *hollow of the hand*, and occurring in Lucilius (*ap. Cic. de Fin. ii. 8*). The root is probably to be found in the Sanscrit *hri*, "to take," or "seize," akin to αἰρέω, ἀγρέω, ἀρπάζω, the English *grip*, &c.

Ἐκηβόλου, gen. sing. masc. of ἐκηβόλος, *ου*, *ὀ*, *ή*, "far-darting," "far-shooting;" an epithet of Apollo, from ἐκάς, "afar," and βάλλω, "to dart."

Ἀπόλλωνος, gen. of Ἀπόλλων, *ωνος*, *ὀ*, "Apollo," son of Jove and Latona (consult *Ἀητοῦς*, line 9), and brother of Diana. He was born, according to *Il. iv. 101*, in Lycia (*Λυκία*, i. e. the country of *light*). Compare the old root *λύκ-η*, *light*, and also *luc-eo*, *lux* (*luc-s*), [*Welsh llych*], the German *licht*, and our *light*). As the god of archery, he is called ἐκηβόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios*, or "the Sun" (*Ἡλιος*), was *Abelius* (*Ἀβέλιος*), i. e. *Ἀέλιος*, with the digamma inserted (*Ἀφέλιος*), with which we may compare the Doric *Ἀπέλλων*, for *Ἀπόλλων*, and the form *Apellinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hel*, an appell. for the Sun in the Semitic languages.

LINE 15. Χρυσέψ, dat. sing. neut. of χρύσειος, *η*, *ον*, contracted by the Attics into χρυσοῦς, *ῆ*, *οῦν*. Epic form χρύσειος, *η*, *ον*. "Golden." Homer and Hesiod use both χρύσειος and χρύσειος, but

## Line 15—18.

never χρυσοῦς, though the fem. χρυσῆν is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἄνά. Consult note, and also line 10.

Σκῆπτρω, dat. sing. of σκῆπτρον, ου, τό, “a sceptre.” (Consult note.) Doric form σκᾶπτρον. Both from σκῆπτω, “to lean upon,” &c.

Ἐλίσσετο, 3 sing. imperf. ind. of middle deponent λίσσομαι, “to entreat,” “to beseech;” fut. λίσσομαι. Another form of the verb is λίτομαι: 1 aor. ἐλλίσάμην.—Compare the Sanscrit root *lut*, “to speak out,” and the Latin *laud-o* (primitive meaning, “to call loudly on one by name.” *Aul. Gell.* 2, 6), together with the German *laut*, and our *loud*.

Ἄτρείδᾱ, accus. dual of Ἄτρείδης. (Consult verse 7.) Ob-  
LINE 16. serve that the dual *α* is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, *in animo loquentis*, are considered as such. Hence the numeral δύο is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The two Atridæ are here supplicated at one and the same time, being both present.

Μάλιστα, “most of all.” Superlative of the adverb μάλα, “very,” “very much,” “exceedingly,” &c.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ό, “a leader;” literally, one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Λαῶν. Consult line 10.

Ἐϋκνήμιδες, voc. plural of εὐκνήμις, ἴδος, ό, ή, “well-  
LINE 17. greaved.” (Consult note.) From εϋ, “well,” and κνημίς, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν,  
LINE 18. from δίδωμι, “to grant,” “to give;” fut. δώσω: pref. δέδωκα.—The verb δίδωμι appears to be reduplicated from the root Δο-, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

Ὀλύμπια, accus. plur. neut. of Ὀλύμπιος, ου, ό, ή, τό, “Olympian,” of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὀλυμπος, “Olympus,” a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώματα, accus. plur. of δῶμα, ατος, τό, “a mansion,” “an abode.” From δέμω, “to build.”

## Line 19—20.

LINE 19. Ἐκπέρσαι, 1 aor. infin. act. of ἐκπέρθω, "to sack," "to destroy utterly;" fut. ἐκπέρσω. From ἐκ, "utterly," "thoroughly," and πέρθω, "to destroy."

Πριάμοιο, Epic for Πριάμον, gen. sing. of Πρίαμος, "Priam," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione redeemed him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "bought, or "ransomed," from πρίαμαι, "to buy."

Πόλιν, accus. sing. of πόλις, ιος, ἡ, "a city." The Epic and Ionic genitive is πόλιος, and the ι of the stem is retained through all the cases. The Attic gen. is πόλεως, but in Attic poetry πόλεος is also used. Another Epic form is πόληος, &c.—Compare the Sanscrit *pallī*, "a stronghold," "a fortress," [also *pore*, "town," and Celtic *bally*].

Εὖ, an adverb, "well," "in safety," &c. Strictly speaking, the neuter of ἐύς, an old Epic adjective, meaning "good," "brave," "noble."

Οἴκαδε, "homeward," "to one's home." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v. p. 285.)

Ἴκίσθαι, 2 aor. infin. mid. of ἰκνέομαι, "to come," "to arrive at," "to go;" fut. ἴξομαι: 2 aor. ἰκόμην. The verb ἰκνέομαι is merely a lengthened form from ἴκω, which last is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.* ix. 128; and xxiv. 339). But he often has the fut. and 2 aor.

LINE 20. Παῖδα, accus. sing. of παῖς, παιδός, ὁ, ἡ, "a child," a son or daughter. The Æolo-Doric dialect said ποῖρ for παῖς, whence the Latin *puer*, [and our *boy*]. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "I."

Λύσαι, 1 aor. infin. act. of λύω, "to release," "to free;" fut. λύσω; perf. λέλυκα, 1 aor. ἔλυσα.

Φίλην, accus. sing. fem. of φίλος, η, ον. This adjective has usually a passive signification, "loved," "beloved," "dear." It soon, however, came to be used as a substantive, like the Latin *amicus*, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my*, *thy*, *his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

\* Ἀποινα. Consult line 13.

Δέχεσθαι, pres. infin. mid. of δέχομαι, "to receive;" fut. δέξομαι;

## Line 20—24.

perf. pass. *δέδεγμαι*. The Ionic form of *δέχομαι* is *δέκομαι*; but not so in Homer.—Buttmann traces both *δέχομαι* and *δείκνυμι* to the same root *δεκ*, with the common notion of *stretching out the right hand* (*δεξιὰ*), either *to point*, as in *δείκνυμι*; or *to welcome*, as in *δέχομαι*.

LINE 21. *Ἀζόμενοι*, pres. part. mid. of *ἄζομαι*, “*to reverence*,” as a deponent verb. The form *ἄζω* usually, and in Homer always, appears as a defective.

*Διός*. Consult line 5.

*Ἐκηβόλον*. Consult line 14.

*Ἀπόλλωνα*. Consult line 14.

LINE 22. *Ἐνθα*. “*Thereupon*.” An adverb of both time and place. From the preposition *ἐν*.

*Ἐπευφήμησαν*, 3 plur. 1 aor. indic. act. of *ἐπευφημέω*, “*to shout assent*,” or “*applause*.” From *ἐπί* and *εὐφημέω*, “*to applaud*.”

LINE 23. *Αἰδεῖσθαι*, pres. infin. mid. of the deponent *αἰδέομαι*, “*to reverence*,” “*to respect*,” fut. *αἰδέσομαι* (poetic *-έσσομαι* and also *-ήσομαι*): perf. pass. *ἤδεσμαι*: 1 aor. pass. *ἤδέσθην*: 1 aor. mid. *ἤδεσάμην*. This last is little used except by the poets. An old Epic present is *αἶδομαι*, which occurs often in Homer, and once or twice in the tragic writers.

*Ἱερῆα*, accus. sing. Epic and Ionic for *ιερέα*, from *ιερεύς*, *έως*, Epic and Ionic *ἦος*, *ὄ*, “*a priest*.” From *ιερός*, “*sacred*.”

*Ἀγλαά*, accus. plur. neut. of *ἀγλαός*, *ή*, *όν* (and also *ός*, *όν*, in *Theognis*, and *Eurip. Andr.* 135). “*Splendid*,” “*brilliant*,” “*beautiful*,” &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to *αἴγλη*, “*lustre*,” “*glitter*,” &c.

*Δέχθαι*, Epic syncopated aorist of the infinitive, from *δέχομαι*, “*to receive*.” Thus, *ἐδέγμην*, *ἔδεξο*, *ἔδεκτο*: infin. *δέχθαι*: imperat. *δέξο*. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in *μαι*; and they belong only to the oldest periods of the language. (*Buttmann's Irreg. Verbs*, p. 50, *not. ed. Fishlake*.)

*Ἀγαμέμνονι*, dat. sing. of *Ἀγαμέμνων*, *ονος*, *ὄ*, “*Agamemnon*,” son of Plisthenes and brother of Menelaus. He was king of Mycenæ, and commander of the Grecian forces at Troy. Consult article *Ἀτρείδης*, line 7.

## Line 24—26.

"*Ἦνδανε*, 3 sing. imperf. indic. of *ἀνδάνω*, "to please;" fut. *ἀδήσω* : 2 perf. *ἔαδα* : 2 aor. *ἔαδον*, for which last Homer has sometimes the more poetic form *εὔαδον*, from the digammated *ἔφαδον*. The Ionic *ἑάνδανον*, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, *ἑφάνδανον*.

*Θυμῶ*, dat. sing. of *θυμός*, οὔ, ὄ, "the soul." Observe the difference in quantity between this *θυμός*, and *θύμος*, ου, ὄ, "thyme." And yet they both would seem to come from the same source, namely, *θύω*, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root *dhu*, "to agitate." Thus, *θυμός*, "the soul," refers to the seat of strong feeling and passion; while in *θύμος*, "thyme," we see lurking the idea of vapour rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.—*Pott, Etymol. Forsch.* vol. i. p. 211.)

LINE 25. *Ἄφίει*, 3 sing. Epic imperf. indic. act., from *ἀφίεω*, Epic and Ionic form for *ἀφίημι*. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be *ἠφίει*.—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in *έω* and *όω* are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in *μι*. (*Kühner*, § 202, 2.)

*Κρατερόν*, accus. sing. neut. of *κρατερός*, ά, όν, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From *κράτος*, "strength," through *κρατέω*, "to be strong," &c.—Observe that *κράτος*, poetic *κάρτ-ος*, appears akin to the German "hart," and English "hard."

*Μῦθον*, accus. sing. of *μῦθος*, ου, ὄ, "a word," "a mandate," &c.—If *μῦθος* was in Æolic *μόθος*, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult *Buttmann, ad Schol. in Od.* xxi. 71, p. 532.

*Ἐτελλεν*, 3 sing. imperf. indic. act. of *τέλλω*, "to make to arise," "to call into existence," "to make." Hence *ἐπὶ μῦθον ἔτελλεν*, "He made (or uttered) an injunction besides," i. e. "he added thereunto an injunction;" fut. *τελῶ*; 1 aor. *ἔτειλα*.—Akin to the Sanscrit *till*, "to move," "to arise." (*Eichhoff, Vergleich.* p. 209.)

LINE 26. *Μή*, adverb, "not." Used in cases where the negative depends on some previous condition either expressed or implied, while *ού* denies absolutely and independently.—It is very

Line 26—28.

frequently employed in clauses containing a *command*, *entreaty*, *warning*, or expressing a *wish* or *fear*; in which cases, like the Latin *ne*, it stands first in a sentence.—*Mḗ* also appears as a *conjunction*, “*that . . . not*,” “*lest*.” (Latin *ne*.)—It is also used as an *interrogative*: 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, ἦ μή ποῦ φάσθε; “*surely ye did not say?*” Whereas with *οὐ* the answer expected is affirmative. 2. In indirect questions, or when another’s question is repeated, *μή* is used in a sense that may be rendered by *whether*.—The Latin *ne* appears to be only a dialectic variety of *μή*.

Γέρον, voc. sing. of γέρων, οντος, ό, “*an old man*.”—According to Donaldson, γέρων is akin to γέρας, “*the privilege or peculiar gift of a person in authority*,” i. e. the first share of the booty, and so forth. Hence γέρων (i. e. γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γῆρας, “*old age*.” (*New Cratylus*, p. 376.)

Κοίλησιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοῖλος, η, ον, “*hollow*.”—Compare the Old High German *hol*; the later *hohl*; our *hollow*; the Latin *cœl-um*, &c.; [Welsh *cwll*, *cylla*].

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ή, “*a ship*.” Consult line 12. [Compare Celtic *noi*, “*boat*.”]

Κιχέιω, pres. subjunctive, Epic form for κιχέω, ω, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, ed. *Fishlake*.)

LINE 27. Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, “*to delay*,” “*to tarry*”; fut.-ῶνῶ. From δηθά, “*long*,” “*for a long time*.”

Ὑστερον, “*hereafter*,” “*afterward*”; accus. sing. neut. of ὕστερος, α, ον, “*the latter*,” “*later*,” “*following*,” taken adverbially.

Ἀύτις, “*again*,” as of time; “*back*,” “*back again*,” as of place. Ionic and Epic form for αὐθις.—A lengthened form of αὐ, with which it agrees in most significations.

Ἴόντα, accus. sing. pres. part. of εἶμι, “*to go*,” “*to come*.” Epic fut. εἶσομαι (in the signification “*to hasten*”); 2 perf. ἦϊα.

LINE 28. Μῆ. Consult line 26.

Νύ, Epic and shortened form of the enclitic νύν, and equivalent to οὖν, “*therefore*,” “*thereupon*,” “*in that event*.” (Consult note.)

Τοι, an enclitic particle, strictly an old dative, for τῷ, “*therefore*,” “*accordingly*”; often, also, serving to strengthen an assertion,

## Line 28—30.

"*in truth, in reality, verily.*"—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἦτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοίνυν, &c.

Χραΐσμη, 2 sing. 2 aor. subj. act., and assigned to χραισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραισμήσω; 1 aor. ἐχραΐσμησα; 2 aor. ἔχραισμον.—Strictly speaking, "*to ward off*" something destructive *from* one, like ἀρκέω, with the accus. of the *thing* and the dat. of the *person*; but more frequently, with the dative of the [person only, "*to defend*" any one; "*to help,*" "*to prove of avail,*" &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of Θεοῦ, gen. sing. of Θεός. (Kühner, § 270, 2.)

LINE 29. Λύσω, fut. act. of λύω, "*to release,*" "*to free.*"—Observe that the active here refers to a freeing *for another*, namely, the maiden's father; and consult line 13.

Πρίν, adverb of time. "*Sooner,*" "*before,*" &c. The Doric form is πρᾶν, akin to the Sanscrit *pra*, "*before,*" [Latin *præ, prius*].

Μίν, Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is νίν, but it is never used in Attic prose. Homer joins μίν αὐτόν, "*him himself,*" merely as a stronger form (*Il.* xxi. 245); but αὐτόν μιν is reflexive, "*one's self,*" for ἐαυτόν. The forms μίν and νίν belong manifestly to the same stem with ἴν, another form of the accusative (compare Hesychius, ἴν: αὐτόν, αὐτήν, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum*, which occur in Festus (*Excerpt. Paul. Diac. ed. Lindemann*, p. 36 and 58), and also the English *him*.

Γῆρας, γήραος, τό, "*old age.*" Uncontracted form of the genitive, γήρατος (Attic gen. γήρωος), dat. γήραϊ (Attic γήρα).—Akin to the Sanscrit root *jú* (*jará*), "*to wear away.*" (*Donaldson's New Cratylus*, p. 376.

\*Ἐπεισιν, 3 sing. pres. indic. act. of ἔπειμι, "*to come upon,*" with a future signification, which εἶμι, "*to go,*" and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

LINE 30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

\*Ἀργεῖ, dat. sing. of Ἄργος, εος, τό. (Consult note.)

## Line 30—33.

Τηλόθι. "Far," "at a distance." Adverb of place, from τηλοῦ, "afar." Consult Excursus v. p. 285.

Πάτρης, gen. sing. of πάτρι, ης, ἡ, "a native land," Epic and Ionic for πάτρα, ας, ἡ, [Latin *patria*]. Literally, "one's father-land," from πατήρ, "a father."

LINE 31. Ἴστον, accus. sing. of ἱστός, οὔ, ὄ, "the loom." Properly the bar or beam of the loom, which stood upright, instead of lying horizontally, as in modern looms. Hence it comes from ἴστημι, "to place," "to set up." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐπιχομένην, accus. sing. fem. pres. part. of the middle deponent ἐπιχόμαι, fut. ἴσομαι, "to go toward," "to approach," and, with ἱστόν, "to ply." (Consult note.)—From ἐπί, "unto," and οἴχομαι, "to go."

Λέχος, accus. sing. neut. of λέχος, εος, τό, "a couch." From λέγω, "to lull to sleep." "to put to bed." [Akin to Germ. *legen*, our *lay*.]

Ἀντιώσαν, accus. sing. fem. pres. part. of ἀντιῶ, and lengthened, according to the Epic custom, from ἀντιῶσαν. Thus, ἀντιῶν, ἀντιῶσα, for ἀντιῶν, ἀντιῶσα. The literal meaning of the verb is "to meet with," &c.; and thence we have among the secondary meanings, "to busy one's self with," "to arrange," "to prepare," &c. (consult note); fut. ἀντιᾶσω; 1 aor. ἠντιᾶσα. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντιῶ and ἀντιᾶζω.

LINE 32. Ἴθι, 2 pers. sing. pres. imperative of εἶμι, "to go."

Ἐρέθιζε, 2 pers. sing. pres. imperative of ἐρεθίζω, "to provoke;" fut. ἴσω, Attic ἰῶ; perf. ἠρέθικα. Frequentative form from ἐρέθω.

Σαώτερος, comparative of σάος, "safe." The positive, in fact, is found only in the contracted form σῶς, σῶν, ὄ, ἡ, τό. The form σῶος is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent νέομαι, namely, νέωμαι, νέηαι, νέηται; hence νέηαι is for νέη, the later form; whereas the earliest form was νέησαι, which, on dropping the σ, became νέηαι.

LINE 33. Ὡς, equivalent to οὕτως, "thus," as indicated by the accent.

Ἐφατο, 3 sing. imperf. indic. middle of φημί, "to say;" namely, ἐφάμην, ἔφασο, ἔφατο: fut. φήσω: 1 aor. ἔφησα.—Observe that, from the radical word φάω, come not only φάος, φάσις, and φαίνω, "to show," but also the whole family of φημί, φήμη, φάτις; Lat. *fama*, *fari*,



## Line 33—35.

[Welsh *ebe*], &c., for the first notion in all is *to make known* or *evident*, e. g. by words.

'Εδδεισεν, 3 sing. 1 aor. indic. act. of δειδω, "*to fear*." The ordinary form of the aorist is ἔδρεια, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περιδδρεια (*Il.* xi. 508), &c.

'Επειθετο, 3 sing. imperf. indic. middle of πείθω, "*to persuade*;" fut.-σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self*," e. g. to follow the directions of another, "*to obey*."

LINE 34. Βῆ, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "*to go*."

'Ακέων, in form a participle, having in the feminine ἀκέουσα, but used by Homer with a kind of adverbial force, "*in silence*," "*stilly*," "*silently*," &c. The dual, ἀκέοντε, occurs, *Od.* xiv. 195; the plural form never.—Akin, perhaps, to the root *tac* of *taceo*.

Θῖνα, accus. sing. of θίς (later θίν); gen. θινός, ὀ. Literally, "*a heap*," especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore*," "*the beach*." Compare the German *Dünen*, and English *downs*.

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολύφλοισβος, "*loud roaring*," from πολύς and φλοῖσβος, "*a confused roaring noise*."

Θαλάσσης, gen. of θάλασσα, ἡ, "*the sea*." Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἄλς, "*salt*," so that θ is a substitute for the aspirate. Compare ἄμα and θάμα.

LINE 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

'Απάνευθε, "*apart*," "*afar off*," &c. Adverb, from ἀπό and ἀνευθε, "*apart from*," "*away*."

Κιών, pres. part. act. of the poetic verb κίω, "*to go*." The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κιών, κιοῦσα, and imperfect ἔκιοι, or, without augment, κίον. Found in no other tenses.

'Ηρᾶτο, 3 sing. imperf. indic. of the middle deponent ἀράομαι; fut. ἄσομαι, Ionic ἦσομαι, "*to pray*." From ἀρά, ἡ, "*a prayer*."

Γεραῖός, ἄ, ὄν, "*old*." Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable*." Comparative γεραίτερος; superl. γεραίτατος. Compare the root of γέρων. Line 26.

## Line 36—39.

LINE 36. Ἡῦκομος, Epic for εὐκομος, ον, "fair-haired."—From εὐ and κόμη, "the hair."

Τέκε, for ἔτεκε, augment being dropped, 3 sing. 2 aor. indic. act. of τίκτω, "to bear," &c.; fut. τέξω: fut. mid. τέξομαι; which last is more usual; perf. τέτοκα.—Lengthened from a root τεκ-.

LINE 37. Κλῦθι, 2 sing. Epic 2 aor. imperative of κλύω, "to hear." (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλυέτω. [Compare Welsh *clyw*, "hear," and *clust*, "ear."]

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἀργυρότοξε, voc. sing. of ἀργυρότοξος, "with silver bow." Epithet of Apollo, "bearer of the silver bow." From ἄργυρος, "silver," and τόξον, "a bow."

Χρύσην, accus. sing. of Χρύση, ης, ἡ, "Chrysa." (Consult note.)

Ἀμφιβέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "to go around," "to protect;" fut. ἀμφιβήσομαι; perf. ἀμφιβέβηκα. (Consult note.) From ἀμφί, "around," and βαίνω, "to go."

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "Cilla." (Consult note.)

Ζαθέην, accus. sing. fem. of Ζάθεος, ἑα, εον, "very divine," and Epic and Ionic for Ζαθέαν. From the inseparable particle ζα, with intensive signification, and θεός.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "through," or, more properly, "asunder" (perhaps connected with δίς), and can never, like *per*, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of ἀγα (ἄγαν), and ἀγα as corresponding to the Sanscrit *sa-ha*. Now *sa*, in all likelihood, is the same with the *a intensivum* of the Greeks; while *ha* corresponds to γα or γε, and both words, therefore, are nearly allied in meaning; so that out of this *ha* (γα, γε), the form ζα (δα) may have arisen. (Hartung, vol. i. p. 352.—Kühner, vol. i. p. 431, *not.*)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ου, ἡ, "Tenedos." (Consult note.)

Ἴφι, adverb, "powerfully," "with might," &c. In Homer it has the digamma Φῖφι, and is, therefore, regarded by some as an old poetic dative from ἴς.

Ἀνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "to rule over," "to reign over;" fut. ἀνάξω. From ἀναξ.

LINE 39. Σμινθεῦ, voc. sing. of Σμινθεύς, ἑως, ὁ, "Smintheus," an epithet of Apollo. (Consult note.)

## Line 39—41.

Ποτέ, an enclitic particle, "ever," "at any time," "at some time."  
But ποτε, with the acute on the penult, an interrogative particle,  
"when?" "at what time?"

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεντα, accus. sing. masc. of χαρίεις, εσσα, εν, "beauteous,"  
"pleasing." From χάρις, "grace," "beauty," &c.

Νηόν, accus. sing. of νηός, οὔ, ὄ, Epic and Ionic for ναός, οὔ, ὄ, "a temple."—From ναίω, "to inhabit."—Strictly, any house or dwelling, but, like the Latin *ædes* (in sing.), limited in use to the dwelling of a god, a temple.

Ἐρεψα, 1 aor. indic. act. of ἐρέφω, "to cover over," "to roof over,"  
"to erect." (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew *ereb* or *erev*, and our "eve-ning," [rather our "roof."]

LINE 40. Τοι, for σοί. Consult previous line.

Πίονα, accus. plur. neut. of πίων, ὄ, ἦ; neut. πῖον; gen. πίονος, "fat," "well fed," "sleek." Comparative and superlative, πιότερος, πιότατος, as if from πῖος, "fat."

Μηρία, accus. plur. of μηρίον, ου, τό, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα τά, a rarer Homeric plural, and this last akin to μηρός, οὔ, ὄ, "the thigh."—The old grammarians used to distinguish between μηρία, "thigh-bones," and μηροί, "thighs." But this is opposed by Hermann and Nitzsch.

Ἐκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κάω); fut. καύσω, &c. This form ἔκηα supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἔκην among the various readings of *Od.* ix. 553. (*Kühner*, vol. i. p. 179.)

LINE 41. Ἢδέ, "and," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἡμέν, "as well," goes before, ἡδέ is "as also," like καί . . . καί.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ὄ, ἦ, "a goat."—From αἰτσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἧδε, τόδε, "this," "that." In reality, however, it means "this one here," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήνηνον, 2 sing. 1 aor. imperative act. of κραιαίνω, "to accomplish,"

## Line 41—44.

“to bring to pass,” “to grant,” and *κραιαίνω* itself is a lengthened form of *κραίνω*, fut. *κράνω*, 1 aor. *ἔκρηνα*, lengthened form *ἐκρήνηνα*.—Akin to the Sanscrit root *kri*, “to make,” whence we have also the Latin *creare*, [and Welsh *creu*]. (*Pott, Etymol. Forsch.* vol. i. p. 219.)

Ἐέλδωρ, Epic for ἔλδωρ, τό, “a desire,” “a wish,” itself a poetic word.—Pott regards ἔλδομαι and ἔλδωρ as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἔλω, ἔλομαι, and *velle*, &c.

LINE 42. Τίσειαν, 3 plur. 1 aor. opt. Æolic, of *τίνω*, “to pay a price” by way of return or recompense, “to atone for;” fut. *τίσω*; perf. *τέτικα*; 1 aor. *ἔτισα*.—Not from *τίω*, which is confined to the signification of *paying honour*.

Ἐμά, accus. plur. neut. of *ἐμός*, ἦ, ὄν, “my,” “mine,” possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of *δάκρυ*, vos, τό, “a tear.”—Compare the Latin *lacr̄ma*, and the Sanscrit *acru*, [Gothic *tagr*, Welsh *dagr*, Gaelic *deor*, our *tear*].

Σοῖσι, Epic and Ionic for σοῖς, dat. plur. of *σός*, σή, σόν, “thy,” “thine,” possessive pronoun of 2 pers. from *σύ*, “thou.”

Βέλεσσιν, Epic for βέλεσιν, dat. plur. of *βέλος*, εος, τό, “an arrow.” Literally, “any thing hurled,” “a missile.”—Akin to *βάλλω*, which last appears to have been originally *ιάλλω*, or, rather, with the digamma, *Γιάλλω*. (*Donaldson's New Cratylus*, p. 122.)

LINE 43. Ὡς ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the dep. *εὔχομαι*. “to pray;” fut. *εὔξομαι*: 1 aor. *ἠύξάμην*. Literally, “to pay one's vows,” from *εὐχή*, “a vow.”

Ἐκλυε, 3 sing. imperf. (with aorist force) indic. act. of *κλύω*, “to hear.”—Compare the Sanscrit *cru*, and Latin *cluo*, [Welsh *clyw*.]

Φοῖβος, ου, ὁ, “Phæbus,” an epithet of Apollo. Properly an adjective, *φοῖβος*, η, ου, “pure,” “bright,” &c. Hence “Phæbus” means “the Bright,” or “Pure.” In no case, however, must Homer's *Φοῖβος* be taken for the *sun-god* (“Ἡλιος”), for Apollo did not receive this character until much later.—Probably from *φάος*, *φῶς*, “light,” “brightness.” (Compare *Müller, Dorians*, vol. i. p. 324.)

LINE 44. Κατά, in Homeric Greek, an adverb, “down,” afterward a preposition.

Οὐλύμποιο, Epic and Ionic for Ὀλύμπου, gen. sing. of Ὀλυμπος, ου, ὁ, “Olympus,” a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a thick

## Line 44—46.

cloud as a door. (*Il.* v. 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.* xi. 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss, ad Virg. Georg.* iii. 261, p. 586.)

Καρήνων, gen. plur. of κάρηνον, ου, τό, "the head," "the summit." Homer never uses the singular.—From κάρη, τό, "the head."

Χώμενος, pres. part. of the middle deponent χύομαι, "to be incensed," "to be enraged;" fut. χύσομαι; 1 aor. ἐχυσάμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, accus. sing. of κῆρ; gen. κῆρος, τό; contracted from κέαρ, "the heart."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare κᾶρ, the Doric form of κῆρ, with the Latin *cor, cordis*, [*Gaelic croidh, Welsh calon*].

LINE 45. Τόξα, accus. plur. of τόξον, ου, τό, "a bow."—Homer is fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "to hit," through the Doric form τόσσας for τυχώων.

ὤμοισιν, dat. plur. Epic and Ionic, for ὤμοις, from ὤμος, ου, ό, "the shoulder."—ὤμος and the Latin *humerus* appear to come from the same root.

Ἄμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφεῖη, from ἀμφηρεφής, ἐς, "covered all round," "closely covered," from ἀμφί, "around," and ἐρέφω, "to cover."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ἡ, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

LINE 46. Ἐκλαγξαν, 3 plur. 1 aor. indic. act. of κλάζω; fut. κλάξω; perf. κέκλαγγα; 1 aor. ἐκλαγξα; 2 perf. κέκληγα, but Epic only: "to clash," "to clang," "to rattle," "to make a loud noise."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash, clang*, the Latin *clangō*, and the Sanscrit *klrad*.

Ὀῖστοί, nom. plur. of οἷστός, οῦ, ό, "an arrow." Attic οἷστός, οῦ. In the later poets, οἷστός occurs also with the heterogeneous plural τὰ οἷστά.—Probably from οἶω, whence οἶσω, the future of φέρω, and denoting, therefore, "that which is borne or shot."

## Line 46—49.

Χωρόμενοι, Epic and Ionic, for χωρόμενον, from χωρόμενος. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move," "to set in motion;" fut. κινήσω; perf. κέκίνηκα.—Probably from κίω, radical form, "to go."

Ἡῖε, 3 sing. Epic and Ionic imperf. of εἶμι, "to go," namely, ἦῖα, ἦῖες, ἦῖε, &c., for ἦειν ἦεις, ἦει, &c. The Attics contracted ἦῖα into ἦα. Some, less correctly, regard ἦῖα as the 2 perf., and ἦειν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

Ἐοικώς, 2 perf. part. of εἶκω, "to be like," &c., fut. εἶξω; 2 perf. ἔοικα, with the force of a present.—Observe that εἶκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἶκε, "it appeared proper, or fit." (II. xviii. 520.)

LINE 48. Ἐζετο, 3 sing. imperf. indic. mid. of ἔζω, "I set or place" another; in the mid. ἔζομαι, "I seat myself," "I sit." The imperfect is here without augment, and aoristic in force: fut. ἐδοῦμαι. Homer employs merely the pres. and imperf.—Observe that there is, in reality, no such pres. as ἔζω, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην, fut. mid. εἴσομαι, perf. pass. εἶμαι.

Νεῶν, gen. plur. of νηῦς, νηός, ἡ, "a ship." Epic and Ionic for ναῦς, νεώς,—Observe that νεῶν is also the Attic form of the gen. plural.

Ἴόν, accus. sing. of ἰός, οὔ, ό, "an arrow."—Probably from ἰέναι, i-re, "to go," like the Sanscrit *ishu*, from *ish*. (Pott, *Etymol. Forsch.* vol. i. p. 269.)

Ἐηκεν, 3 sing. Epic, 1 aor. indic. act. for ἦκε, from ἦμι, "to send," "to shoot," "to throw;" fut. ἦσω: perf. εἶκα.—The root ἔω is found in ἀνέοντα, *Herodot.* ii. 165.

LINE 49. Δεινή, nom. sing. fem. of δεινός, ἡ, όν, "fearful," "terrible." —Related to δειλός, as act. to pass. *frightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip. Orest.* 767.)

Κλαγγή, gen. ἦς, ἡ, "a twang," of a bow, "a clang."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of γίγνομαι, "to become," "to be," &c. For ἐγένετο, the augment being dropped.—Akin to γείνομαι, γεννάω, *geno, gigno*: Sanscrit *jan*, "to be born," [Welsh *genu*], and γυνή.

Ἀργυρέοιο, Epic and Ionic for ἀργυρέου (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρέος, α, ον (Attic ἀργυροῦς, ᾶ, οῦν), "silver," "of silver." From ἄργυρος, "silver," which is akin to ἀργός, ἀργής, i. e. *the white metal*.

## Line 49—52.

Βιοῖο, Epic and Ionic for βιοῦ, from βίος, οὔ, ὀ, "a bow."—Observe the evident analogy of meaning in this word and βίος, οὔ, ὀ, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase. [Compare in Gaelic *bogha*, "bow," and *beo*, "life."] ]

LINE 50. Οὐρῆας, Epic for ὀρέας, accus. plur. of ὀρεύς, ἔως, ὀ, "a mule." Probably from ὄρος, "a mountain," as mules are chiefly used in mountainous countries.

Ἐπύχετο, 3 sing. imperf. indic. of middle deponent ἐποίχομαι, "to go toward," or "against," "to attack."—From ἐπί and οἴχομαι; fut. οἰχήσομαι; perf. ὤχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὀ, ἦ, "a dog." Consult line 4.

Ἄργους, accus. plur. masc. of ἀργός, ἦ, ὄν, properly, "shining," "bright," &c., most frequently, however, in Homer, an epithet of dogs, "swift," "swift-footed," because all swift motion causes a kind of *glancing, flashing, or flickering*, which thus connects the notions of *white* and *swift*.

LINE 51. Αὐτάρ, conjunction, Epic for ἀτάρ, "but," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From αὐτ' (for αὐτε) and ἄρ (for ἄρα).

Αὐτοῖσι, Epic and Ionic for αὐτοῖς, from αὐτός, ἦ, ὀ.

Βέλος. Consult line 42.

Ἐχεπευκές, accus. sing. neut. of ἔχεπευκής, ἔς, "sharp-pointed," from ἔχω, and πεύκη, "a pine" or "fir-tree," and then any thing made of the wood, &c., of the pine or fir; hence "a spine of the fir-tree," "any thing pointed," &c.—Buttmann makes it appear probable that the radical notion of πεύκη is not, as usually supposed, that of *bitterness*, but of *sharp-pointedness*, the *fir* being so called either from its pointed shape or its spines. The same root appears in πικρός; Latin *pugo, pungo*, [Welsh *pig* and *pigo*], and the English *pike, peak*. (*Lexil. s. v. ἔχεπευκής*.)

Ἐφείεις, pres. part. act. of ἐφίημι, "to discharge," "to send against;" fut. ἐφήσω; 1 aor. ἐφήκα, Epic ἐφέηκα.—From ἐπί and ἴημι.

LINE 52. Βάλλε, 3 sing. imperf. indic. act. of βάλλω, "to smite;" without the augment, for ἔβαλλε; fut. βαλῶ; perf. βέβληκα; 2 aor. ἔβαλον.

Αἰεί, adverb, "always," "ever," &c., Ionic and poetic for ἀεί.—Kühner deduces αἰεί from a substantive αἶον, αἶζον (Latin *ævum*), like ἀθεεῖ, and the Doric οἰκεί for οἴκω. (*Gr. Gr.* § 363, *Anm.* 2.)

Πυραί, nom. plur. of πυρή, ἦς, Epic and Ionic for πυρά, ᾗς, ἦ, "a funeral pile."—From πῦρ, [the same word as our] "fire."

## Line 52—55.

Νεκύων, gen. plur. of νέκυς, νος, ὄ, "a dead body," "a corpse." Nom. plur. νέκυες, "the dead."—The root νεκ appears in the Sanscrit *nac*, "to perish," and in the Latin *nex*, *nec-is*, and *noc-eo*.

Καίοντο, without the augment, for ἑκαίοντο, 3 plur. imperf. indic. pass. of καίω, "to burn;" fut. καύσω; perf. κέκαυκα, in composition with κατά, &c.—The Sanscrit root is *cush*, "to be dry," with which compare the fut. καύσ-ω; hence *cushka*, Latin *siccus*.

Θαμειαί, nom. plur. fem. of Θαμειός, ά, όν, "crowded," "close," "standing closely together."—From Θαμά, "together," "in crowds," "close," "thick."—Akin to ἄμα, and perhaps derived from it.

LINE 53. Ἐννῆμαρ, adverb, "for nine days." An Epic form. From ἑννέα, "nine," and ἡμαρ, "a day."

Ἄνά. Consult line 10.

Ῥιχετο, 3 sing. imperf. indic. of middle deponent οἴχομαι, "to go," "to make one's way;" fut. οἰχήσομαι; perf. ῥήχημαι; imperf. ῥήχόμεν, or, with initial capital, Ῥιχόμεν.

Κῆλα, nom. plur. of κῆλον, ου, τό (Attic κᾶλον), "a shaft," "an arrow." Properly, the wooden shaft of an arrow. In Homer, always used of a god's arrows, e. g. of Apollo, i. e. pestilence; or of Jupiter, i. e. tempest.—Akin, probably, to καυλός, "a shaft," "handle," &c.

Θεοῖο, Epic and Ionic for Θεοῦ, from Θεός, οὔ, ὄ, "a god." Consult line 28.

LINE 54. Δεκάτη, dat. sing. fem. of δέκατος, η, ον, "the tenth," and agreeing with ἡμέρα understood, and implied, in fact, from ἑννῆμαρ which precedes: hence τῇ δεκάτῃ δέ = "on the tenth (day), however."—From δέκα, [Celtic *deg*], "ten."

Ἀγορήνδε, "to an assembly." Adverbial form of expression, compounded of ἀγορήν (Attic ἀγοράν), accus. sing. of ἀγορή (Attic ἀγορά), "an assembly," and the suffix δε denoting motion toward.—Observe that this suffix, δε, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, σε is used in place of δε; as, ἐκεῖ-σε, ὁμό-σε, ἄλλο-σε, αὐτό-σε, &c. (*Kühner*, § 377, 5.)

Καλέσσατο, poetic for ἑκαλέσατο, the augment being dropped; 3 sing. 1 aor. indic. mid. of καλέω, "to summon," "to call;" fut. καλέσω (usually syncopated by the Attics, and contracted καλῶ); perfect κέκληκα. [Compare Celtic *galw*, Heb. *kōl*, Sanscrit *cāl*, Lat. *calo*.]

LINE 55. Λαόν, accus. sing. of λαός, οὔ, ὄ, "the people," "the forces." Ἐπί, adverb. (Consult note.)

Φρεσί, dat. plur. of φρήν, φρενός, ή, "the mind."—Strictly speaking, φρήν means the "midriff" or "diaphragm" (for which, at a later



## Line 55—57.

period, the term *διάφραγμα* was employed), i. e. the muscle which parts the heart and lungs from the lower viscera. It then denotes the “*heart*” and “*parts adjoining the heart*,” “*the breast*,” like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, *φρήν* becomes equivalent to “*the mind*.” [Perhaps our *brain* is the same word.]

Θῆκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, “*to place*,” “*to put*,” “*to suggest* ;” fut.θήσω; perf.τέθεικα, 1 aor. ἔθηκα.

Λευκώλενος, ον, “*fair-armed*,” “*white-armed*,” epithet of Juno ; from λευκός, “*white*,” and ὠλένη, “*an arm*.”

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, “*Juno*,” queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἥρωσ, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies. (Consult line 4.)

LINE 56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, “*to vex* ;” mid. κήδομαι, “*to be concerned for*,” “*to care for*” (i. e. “*to vex one’s self*”) ; fut. with reduplication, κεκαδήσομαι; 2 perf. in a pres. sense, κέκηδα, “*I mourn*,” “*I sorrow*.”

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θνήσκοντας, accus. plur. masc. pres. part. of θνήσκω, “*to die* ;” fut. mid. θανῶμαι; perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, “*to strike*,” or “*wound*,” and both are related to the Sanscrit *han*, “*to strike*,” or “*wound*.”

Ὀρᾶτο, for ἐωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὀράω; fut. ὄψομαι (from the root ὀπτ); perf. ἐώρᾶκα, and without the reduplication ὠρᾶκα, “*to see*.”—Homer has no passive, but always uses the middle in an active signification. In like manner ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὀράω had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wehr*, *wahr*; and Latin *verus*. [Comp. Heb. *ra’a*, “*to see*.”]

LINE 57. Ἦγερθεν, Epic and Æolic for ἠγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, “*to bring together*,” “*to collect* ;” fut. ἀγερῶ; perf. pass. with Attic reduplication, ἀγήγερμαι.—From ἄγω, “*to bring together*.”

Ὀμηγερέες, Epic and Ionic for ὀμηγερεῖς, nom. plur. masc. of ὀμη-

## Line 57—61.

γερέης, ἐς, Epic and Ionic for ὀμηγερέης, ἐς, "assembled;" from ὀμός, "together," and ἀγείρω, "to collect."

LINE 58. Ἀνιστάμενος, pres. part. mid. of ἀνίστημι: fut. ἀναστήσω, "to make to stand up;" in the middle ἀνίσταμαι, "to stand up," "to arise."—Observe, however, that the aorist middle is transitive; as, ἀναστήσασθαι πόλιν, "to raise a city for one's self" (Herod. i. 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάρφημι, "to speak among." Only used by Homer in this part of the verb.—From μετά and φημί.

Πόδας, accus. plur. of πούς, ποδός, ὀ, "the foot."—The Sanscrit root is *pad*, "to go," hence Sanscrit *pad*; Latin *pes*, *ped-is*; [Welsh *ped-ol*]; English *pad*, *foot*; German *fuss*; [Gaelic *cos*], &c., akin to πέδον = Sanscrit *pada*.

Ἐκύς, ὠκέϊα, ὠκύ (Epic and Ionic fem. ὠκέα), "swift," "quick." The word is poetic, and mostly Epic.—Akin to the Sanscrit *ac*, "to pass through," and also to ὀξύς, ἀκή, ἀκμή, and the Lat. *acer*, *acutus*.

LINE 59. Ἄμμε, Æolic, Doric, and Epic, for ἡμᾶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, "to cause to wander back;" fut. παλιμπλάξω; passive, in a middle sense, παλιμπλάζομαι, "to wander back," "to wander away from." From πάλιν, "back," and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring here and in *Od.* xiii. 5.

Ὀίω, Epic active, pres. indic. for οἶομαι, "I think."—Observe that this form οἶω is only used in the first person.

LINE 60. Ἄψ, adverb of place, "back," "away from," &c. Akin to the Latin *abs*, through the Æolic ἄψ.

Ἀπονοστήσειν, fut. infin. act. of ἀπονοστήω, "to return," "to come home;" fut. ἦσω.—From ἀπό, and νοστήω, "to return home."

Κεν, equivalent to the prose ἄν, so that εἴ κεν is the same as εἰάν.

Θάνατον, accus. sing. of θάνατος, οὐ, ὀ, "death."—As regards the root θαν, consult remarks under θνήσκοντας, in line 56.

Φύγοιμεν, 1 plur. 2 aor. opt. act. of φεύγω, "to escape," "to free." Consult φεύγε, line 173, where the parts of the verb are given.—The root is strictly φυγ [compare Welsh *ffoi*], as appears in φυγεῖν, ἔφυγον, φυγή, the Latin *fuga*, *fugio*, &c.—Akin either to the Sanscrit *bhudsh*, "inflectere," "curvare," with which compare the English *budge*; or else to *bhi*, "to fear."

LINE 61. Ὀμοῦ, adverb, "together." Strictly, gen. sing. neut. of ὀμός.

## Line 61—64.

Πόλεμος, ου, ὁ, "war."—From πέλω (radical form), akin to πολεμίζω, πόλος, πολέω : Latin *pello* and *bellum*.

Δαμάω, 3 sing. pres. indic. act. of δαμάω, "to subdue;" fut. δαμάσω; 1 aor. ἐδάμασσα; perf. δέδηκα. A post-Homeric form of the present is δαμάζω, which is not found before Euripides, though we have δαμασθεῖς, as if from δαμάζω, in the Iliad (xvi. 816).—Compare the Sanscrit *dam*, "to be tame;" Latin *dom-are*; [Welsh *dov*]; English *tame*; German *zahn*.

Λοιμός, οὔ, ὁ, "a pestilence."—Supposed to be akin to λῆμα, "ruin," "destruction," but very unlikely. More probably of the same family with the Latin *lue-s*, and the Sanscrit *lā*, "scindere," "evellere."

LINE 62. Ἄγε, originally, imperative of ἄγω, but subsequently used as an adverb, like φέρε, "come," "come on," &c.

Τινά, accus. sing. masc. of the indefinite τις, neut. τι, "some one," &c.—Compare the Æolic κίς (for τις), Latin *quis* (i. e. κφίς), and Sanscrit *kas*, [Gaelic *co*, *cia*].

Μάντιν, accus. sing. of μάντις, Ionic ιος, Attic τως, ὁ, "a seer," "a soothsayer," "a diviner."—The derivation from μαινομαι, "to rave," is found as early as Plato (*Tim.* 72, B.), who distinguishes μάντις from προφήται, the former being persons who uttered oracles in a state of divine phrensy; the latter, the interpreters of those oracles.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1 plur. pres. subjunct. of ἐρέω; Epic present for εἶρομαι, ἔρομαι, "to interrogate," "to ask," &c.

Ἰερῆα. Consult line 23.

LINE 63. Ὀνειροπόλον, accus. sing. of ὄνειροπόλος, ου, ὁ, "an interpreter of dreams." Literally, "one occupied with dreams." From ὄνειρος, "a dream," and πολέω, "to be conversant with."

Ὀναρ, nom. sing. of ὄναρ, τό, "a dream." Opposed to a walking vision, ὕπαρ. Only used in nom. and accus. sing., the other cases being supplied from ὄνειρος and ὄνειρον, &c.

Διός. Consult line 5.

Ἔστιν, 3 sing. pres. indic. of εἰμί, "to be."

LINE 64. Ὅς κε, for ὅς ἄν.

Εἶποι, 3 sing. 2 aor. opt. act. from a radical form ἔπω, for which φημί is used as a present; indicative εἶπον, "I spoke," "I said:" imperative εἶπέ; part. εἶπών; infin. εἶπεῖν. We have also a first aorist εἶπα, and imperative εἶπόν, though the accentuation εἶπον seems better. This latter form of the aorist is especially Homeric and Ionic; but it also frequently occurs in Attic. The future and perfect are supplied by ἰρέω, namely, fut. ἰρῶ, perf. εἶρηκα.—Observe that the

## Line 64—66.

radical *ἔπω* may be traced in *ἔπ-ος*. And as *εἶπον* is properly a digamated word, *Γεῖπον*, and the root, therefore, strictly speaking, is *Γέπ*, we may trace an analogy between this root *Γέπ*, the other form *ὄπ* (i. e. *Γόπ*), which appears in *ὄψ*, "the voice," the Æolic *Γόκ*, the Latin *voc*, in *vox*, *voc-is*, "the voice," and *voc-are*, "to call," and, finally, the Sanscrit *watsh*, "dicere." [Akin to Welsh *eb*, "to say."]

*Τόσσον*, Epic for *τόσον*, accus. sing. neut. used adverbially, of *τόσος*, *η, ον*, Epic *τόσσοσ, η, ον*, "so much," &c. Compare the Latin usage in *tantum*, and observe that *τόσσον* is here employed without an answering *ὄσσον*.

*Ἐχώσατο*, 3 sing. 1 aor. indic. of the middle deponent *χῶμαι*, "to be incensed," "to be wroth;" fut. *χῶσομαι*; 1 aor. *ἔχωσάμην*.—Akin to *χόλη*.

LINE 65. *Εἴτε*, "whether," answered by *εἴθ'* (i. e. *εἴτε*) at the close of the line; as in Latin, *sive, . . . sive*.

*Εὐχολῆς*, gen. sing. of *εὐχολή, ῆς, ἡ*, "a vow."—Akin to *εὐχή* and *εὐχος*, in same signification, the root of which *εὐχ* (*εὐκ*) compare with the Sanscrit *uc* (another form of *wac*), "to pray for," "to desire," "to wish." (*Pott, Etymol. Forsch.* vol. i. p. 235, 268.)

*Ἐπιμέμεται*, 3 sing. pres. indic. of middle deponent *ἐπιμέμφομαι*, "to have a complaint against one," "to impute to one as matter of blame," fut. *ἐπιμέμψομαι*.—From *ἐπί* and *μέμφομαι*, "to blame."

*Ἐκατόμβης*, gen. sing. of *ἐκατόμβη, ης, ἡ*, "a hecatomb." Strictly speaking, an offering of a hundred oxen (from *ἐκατόν*, "a hundred," and *βοῦς*, "an ox"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi. 93, 115, we find a hecatomb of twelve oxen; in *Od.* iii. 59, of eighty-one. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.* i. 315; *Od.* i. 25); nay, we find hecatombs without any oxen, e. g. of fifty rams (*Il.* xxiii. 146). The word *ἐκατόμβη*, therefore, even in Homer's time, would seem to have signified, in general, "a large sacrifice offered publicly."

LINE 66. *Αἶ*, Epic and Doric for *εἰ*, "if." In Homer, only *αἶ κε* and *αἶ κεν*, Doric *αἶκᾶ*.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, *αἶ*, an exclamation of strong desire, "would that!" "O that!" (Consult note.)

*Πως*, enclitic adverb, "in any way." On the other hand, *πῶς*, an interrogative adverb, "in what way?" "how?"

*Ἄρνῶν*, gen. plur. "of lambs." The nom. sing. *ἄρς* (according to

## Line 66—67.

Kühner, ἀρήν or ἀρρήν) is out of use, and its place is supplied by ἀμνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα: dual, ἄρνε: plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ῥεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies*, [*ariet-is*, Welsh *hwrdh*].

Κνίση, gen. sing. of κνίση, Epic for κνῖσα, ης, ἡ, “the steam and odour of fat,” which exhales from meat roasting; especially “the smell or savour of a victim,” “the steam of a burnt sacrifice,” which ascends to heaven as a grateful gift to the gods.—Observe that κνίση and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (*Draco, de Metr.* p. 21, 4, ed. Hermann.—*Eustath.* 1766, 30).—From κνίζω, “to irritate,” “to nettle,” “to chafe,” as expressive of the effect produced upon the olfactory nerves by the odour that arises. With the root of κνίζω (i. e. κνιδ-σω) compare the Latin *nid-or*, “savour,” the Greek νύττω, “to prick,” and the English *nettle* and *needle*.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ὀ, ἡ, “a goat.” (Consult line 41.)

Τελείων, gen. plur. of τέλειος, α, ον, “perfect,” “without spot or blemish.” Literally, “having reached its end,” i. e. complete, perfect.—From τέλος, “an end.”

LINE 67. Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι, with shortened mood vowel, “to will,” “to be willing,” “to wish;” fut. βουλήσομαι; perf. βεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθέλω expresses *choice* and *purpose*, but βούλομαι a mere *inclination* toward a thing, a *willingness*. (*Buttmann, Lexil.* i. p. 26.—Opposed, however, by *Donaldson, New Cratylus*, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo*: [comp. Sans. *val*, “to choose,” Eng. *will*, Welsh *ewyll-ys*]. A much less satisfactory explanation is given by *Donaldson (New Crat.* p. 565, seqq.), who traces βούλομαι to βουλή.

Ἀντιάσας, 1 aor. part. act. of ἀντιάω; fut. ἀντιᾶσω; 1 aor. ἠντιᾶσα. (Consult line 31.) “To go to meet,” “to go in quest of;” said especially of the gods, “to come (as it were) to meet an offering,” i. e. *accept graciously* of it; and hence, “to partake of,” “to enjoy.”

Λοιγόν, accus. sing. of λοιγός, οὔ, ὀ, “destruction.”—Akin to λυγρός, λευγαλέος, “mournful,” “wretched,” and the Latin *lugeo*, *luctus*.

Ἀμῦναι, 1 aor. infin. act. of ἀμύνω, “to ward off;” fut. ἀμύνῶ; 1 aor. ἤμῦνα.—The root μυν appears akin to that of the Latin *mun-ire*, *mæn-ia* (*mun-ia*), and to the Sanscrit *man*, “to check,” “to restrain.”

## Line 68—70.

LINE 68. Ἦτοι. (Consult note.)

Κατά, in Homeric Greek an adverb, "down." Subsequently, a preposition.

Ἐξετο. Consult line 48.

Ἀνέστη, "stood up," "arose," 3 sing. 2 aor. indic. act. of ἀνίστημι, "to make to stand up," "to raise up;" fut. ἀναστήσω; perf. ἀνέστηκα, "I stand up;" 2 aor. ἀνέστην, "I stood up."—From ἀνά and ἵστημι, "to place."

LINE 69. Κάλχας, gen. Κάλχαντος, &c., "Calchas," the Greek seer at Troy.—Supposed to come from καλχαίνω, "to make dark and troublous, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλχας will signify, strictly, "the Searcher."

Θεστορίδης, ου, ὁ, "the son of Thestor." A patronymic appellation of Calchas. From Θέστωρ, ορος, ὁ, "Thestor," son of Idmon, and father of Calchas.

Οἰωνοπόλων, gen. plur. of οἰωνοπόλος, ου, "an augur," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ου.—From οἰωνός, "a bird," and πολέω, "to be conversant with."

Ὀχα, "by far," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἔξοχα.—Probably from ἔχω, "to seize" or "grasp;" for, as Dæderlein remarks, ὄχα is to ὄχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

LINE 70. Ἦδη, or ἦδη, 3 sing. pluperf. indic. of εἶδω, "to know," a signification, however, which εἶδω, which properly means "to see," gets, in reality, from its perfect οἶδα, for what one has seen and observed, that one knows, and so οἶδα means, "I have seen into it," and, consequently, "I know it." The common form of the pluperfect is ἦδεν, ἦδεις (or ἦδειςθα), ἦδει, &c., for which the Epic writers said ἦδεα, ἦδεας, ἦδεε, &c. The third person ἦδεε becomes here ἦδη by contraction, whereas in *Il.* ii. 409, the uncontracted form occurs. The Attics said ἦδη, ἦδης, ἦδεν, and ἦδη, but with regard to this last form, namely, the 3d person ἦδη, in Attic, strong doubts exist. (Consult Kühner, § 123, *Anm.*, and Buttman, *Ausf. Sprachl.* vol. i. p. 434, *not.*)

Ἔοντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὤν, οὖσα, ὄν, pres. part. of εἶμι, "to be."

Ἐσόμενα, accus. plur. neut. fut. part. of εἶμι, "to be."

## Line 70—73.

Πρό, Homeric adverb, “before,” “on before.” Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for ναυσί, dat. plur. of νηῦς; gen. νηός, ἡ, Epic and Ionic for ναῦς, νεώς, ἡ, “a ship.”

Ἠγήσατο, 3 sing. 1 aor. indic. of middle deponent ἡγέομαι; fut. ἡγήσομαι; 1 aor. ἡγησάμην, “to lead,” “to be a guide unto.”

Ἴλιον, accus. sing. of Ἴλιος, ου, ἡ, “Ilium,” or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.* xv. 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἴσω, more rarely ἔσω, adverb, “to,” “unto,” “into,” “within.”—From εἰς, ἐς, “into.”

LINE 72. Ἦν, accus. sing. fem. of the possessive pronoun, ὅς, ἡ, ὅν, “his, her,” for ἐός, ἐή, ἐόν, which last is the Epic and Ionic form. [Compare Welsh *eu*, “his, her.”]

Μαντοσύνην, accus. sing. of μαντοσύνη, ης, ἡ, “skill in divination.” Properly, “the art of divination.” From μάντις, “a diviner.” Consult line 62.

Τήν, Epic and Ionic for ἤν, accus. sing. fem. of ὅς, ἡ, ὅ, relative pronoun, “who, which, or that.”

Οἱ, dat. sing. of the personal pronoun of the third person masc. for αὐτῷ, “on him,” “to him.” Nom. wanting; gen. οὗ; dat. οἷ; accus. ἑ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ἴ or ἶ, with which we may compare the Latin *is, ea, id*; the Gothic *is, si, ita* (“he, she, it”), and the Sanscrit *aj-am, ij-am, id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πόρω, “to bestow,” “to grant,” “to give.”—The root in πόρω appears to be the preposition πρό (Doric πόρ, πορτί), the literal meaning of the verb being “to give forth.” With this compare *por-rigo*, “to stretch forth;” *par-io*, “to bring forth;” *por-tio*, “a portion,” something given forth from a whole, &c.

LINE 73. “O. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφισί, dat. plur. of σφεῖς, which is itself the nom. plur. masc. of the personal pronoun of the 3d person, “they.”—Observe that σφιν is also used for the dative sing., but much less frequently.

Ἐϋφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed

## Line 73—76.

as a present, no such form in reality occurring: "*being favourably disposed*," "*meaning well*."—Observe that *εὐφρονέων* is Epic for *εὐφρονέων*.

'*Αγορήσατο*, for *ἡγορήσατο*, the augment being dropped, 3 sing. 1 aor. indic. of the mid. deponent *ἀγοράομαι*; fut. *ἴσομαι*, "*to harangue*" in full assembly. Properly, "*to meet in assembly*." From *ἀγορά*, "*an assembly*."

*Μετέειπεν*, Epic for *μετεῖπεν*, 3 sing. 2 aor. of *μετάφημι*, "*to speak among*;" 2 aor. *μετεῖπον*, ες, ε. Consult remarks on *εἶπον*, in line 64.

LINE 74. 'Αχιλεῦ, voc. of 'Αχιλλεύς, the shortened and earlier form of the name of Achilles; the longer one being 'Αχιλλεύς, the λλ being adopted for the requirement of the verse. The same remark applies to 'Οδῦσεύς and 'Οδῦσσεύς. So *Αἰνέας* is the earlier form for *Αἰνείας*, and was retained by the Dorians.

*Κέλειαι*, 2 pers. sing. pres. indic. of the middle deponent *κέλομαι*, "*to bid*," "*to urge*," "*to set in motion*," &c.; fut. *κελήσομαι*; 2 aor. *κεκλόμην* and *έκεκλόμην*.—Observe that *κέλειαι* is Epic and Ionic for *κέλει*. Thus, *κέλομαι*, 2 pers. (*old form*) *κέλεσαι*; (*Epic and Ionic*) *κέλειαι*; (*Attic*) *κέλει*; (*common dialect*) *κέλη*.

*Δί*, dat. sing. of *Ζεύς*. Consult remarks on *Διός*, line 4.

*Φίλε*, voc. sing. masc. of *φίλος*, η, ον, "*dear*," "*beloved*."—Originally an adjective; afterward used as a substantive, *φίλος*, ον, ὁ, "*a friend*." A similar change takes place with *amicus* in Latin.—Compare the Sanscrit *pálas*, "*a friend*." (*Eichhoff, Vergleich.* p. 239, n. 475.)

*Μυθήσασθαι*, 1 aor. infin. mid. of the deponent *μυθέομαι*, "*to tell*," "*to mention*;" fut. *μυθήσομαι*.—From *μῦθος*. Consult line 25.

LINE 75. 'Εκατηβελέταο, Epic for *έκατηβελέτου*, from *έκατηβελέτης*, ες, "*far darting*." From *έκας*, "*afar*," and *βέλος*, "*a missile*," "*a dart*."—Observe that, originally, the genitive singular of masculines in ης and ας, of the first declension, ended in *ᾶο*. (*Kühner*, § 261, 2.)

LINE 76. *Τοιγάρ*, a strengthened form of the enclitic *τοι*, "*therefore*," "*accordingly*," "*so then*," &c. Usually employed at the beginning of a speech or clause.

'*Εγών*, Epic and Æolic for *έγώ*.

'*Ερέω*, Epic and Ionic for *έρῶ*, fut. of the rare present *είρω*, "*to speak*," "*to declare*." 'Ερῶ is commonly assigned as a future to *είπεῖν*, with a perf. *εἶρηκα*; perf. pass. *εἶρημαι* (as if from a form *ρίεω*); 1 aor. pass. *έρρήθην* and *έρρέθην*, of which the former is the



## Line 76—78.

better. There is no form of the present such as *ἔρω*, but Homer has *εἶρω* and *εἶρομαι*, for which the Attics use *φημί*.

*Σύνθεο*, Epic and Ionic for *σύνθου*, 2 aor. imperat. mid. of *συντίθημι*, "to put together;" mid. *συντίθεμαι*, strictly, "to put together for one's self;" and so, "to observe a thing," "to take heed to it;" and hence, "to agree," "to promise," after taking due heed of the probable consequences of an affair.—2 aor. *συνεθέμην*: 2 aor. imperat. (*old form*) *σύνθεσο*; (*Epic and Ionic*) *σύνθεο*; (*Attic*) *σύνθου*.

*Ὀμοσσον*, Epic and poetic for *ὄμοσσον*, 1 aor. imperat. act. of *ὀμνῦμι* or *ὀμνῦω*, "to swear;" fut. mid. *ὀμοῦμαι*; perf. with redup. *ὀμώμοκα*; 1 aor. *ὤμοσα*. The future *ὀμόσω* belongs to the impure age. The common future *ὀμοῦμαι* proceeds by a very anomalous inflection, as if it were syncopated and contracted from *ὀμέσομαι*, namely, *ὀμέσομαι*, *ὀμέομαι*, *ὀμοῦμαι*.

LINE 77. *Ἦ μὲν*, Epic and Ionic for *ἦ μὴν*, the two particles combined expressing a strong affirmation, "in very truth," &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

*Πρόφρων*, ονος, ὁ, ἦ, "willing," "ready," &c., often translated as an adverb, "readily," "willingly," &c. From *πρό* and *φρήν*, or *φρονέω*, and hence the literal meaning is, "with forward soul."

*Ἐπεσιν*, dat. plur. of *ἔπος*, εος, τό, "a word." From a root *ἐπ*, or, rather, *Ἔπ*, which recurs in *εἶπον*.—Consult line 64.

*Χερσίν*, dat. plur. of *χείρ*, χειρός, ἦ, "the hand."

*Ἀρήξειν*, fut. infin. act. of *ἀρήγω*, "to assist," "to aid," &c.; fut. *ξω*.—Akin to *ἀρκέω*, *ἔρύκω*, *arceo*, *arx*, *arca*. (*Pott, Etymol. Forsch*, vol. i. p. 271.)

LINE 78. *Ἦ*. A strengthening and confirming particle, "in truth," "indeed," "truly," "verily," &c.

*Ὀίομαι*, Epic for *οἶομαι*, deponent verb, "to think," "to be of opinion," &c. Radical signification, "to fancy," "to suppose," always of something as yet doubtful; "to think and believe," as opposed to *knowing*: fut. *οἰήσομαι*; 1 aor. *ὤήθην*.

*Χολωσέμεν*, Epic, Doric, and Æolic for *χολώσειν*, fut. infin. act. of *χολόω*, "to make angry," "to incense," &c.; literally, "to stir one's gall or bile;" from *χόλος*, "gall," "bile:" fut. *ώσω*.—The original termination of the infinitive was *μεναι*, and with the mood-vowel, *έμεναι*. This was sometimes shortened into *μεν* (i. e. *έμεν*), and sometimes into *ναι*. (*Kühner*, § 123, 21.)

*Μέγα*, neut. sing. of *μέγας*, taken adverbially. Consult note, and also remarks on *μειζον*, line 167.

## Line 79—81.

LINE 79. Ἀργείων, gen. plur. of Ἀργεῖος, ου, ὁ, "an Argive," i. e. a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence a Greek generally. Consult note on Ἀχαιοῖς, line 2.

Κρατεῖ, Epic and Ionic for κρατεῖ, 3 sing. pres. indic. act. of κρατέω, "to rule over," "to hold under one's sway;" fut. κρατήσω; perf. κεκράτηκα.—From κράτος. Consult remarks on κρατερόν, line 25.

Οἱ, dat. sing. of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of πείθω, "to persuade;" in the middle, πείθομαι, "to obey."—Consult line 33.

LINE 80. Κρείσσω, ου, gen. ονος, "more powerful," "stronger," "mightier," &c.; later Ionic κρέσσω, ου; later Attic κρείττων, ου. Usually called an irregular comparative of ἀγαθός; but κρατύς, from κράτος, must be reckoned as the root, as if the comparative were κραισσω, the superlative κράτιστός being regularly akin also to κρείων, κρείουσα.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent χόομαι, "to be incensed," "to be enraged at;" fut. χώσομαι; 1 aor. έχωσάμην. Others, however, take it for the 3 sing. 1 aor. subj. with the shortened mood-vowel, for χώσηται. The latter opinion is the preferable one.

Χέρηϊ, dat. sing. of χέρης, which is commonly regarded as an old positive, furnishing the irregular comparatives χείρων and χερείων to κακός. But in all the passages that occur in Homer, the word seems to have a comparative signification, and no real example with a positive signification can be here found, notwithstanding the opinion of Buttmann (*Ausf. Spr.* vol. i. p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as χείριος, ὑποχείριος, "inferior," "subordinate," "subject" to another.

LINE 81. Εἴπερ, "if, indeed." More literally, "if, at all events." Used also like καὶ εἰ, "even if," as, for example, in the present passage.

Χόλον, accus. sing. of χόλος, ου, ὁ, "wrath," "anger;" literally, "gall," "bile."

Ἀυτῆμαρ, adverb, "on the self-same day," "for the self-same day." Equivalent to αὐθήμερον.—From αὐτός and ἡμαρ, "day."

Καταπέψη, 3 sing. 1 aor. subj. act. of καταπέσσω, "to boil down," "to digest thoroughly," "to digest," "to keep under," "to restrain," &c.; fut. καταπέψω.—From κατά, "down," and πέσσω, "to boil."—Observe

## Line 81—85.

that all the tenses formed from *πέσσω*, namely, *πέψω*, perf. pass. *πέπεμαι*, &c., have the *π*, and that the pres. *πέπτω*, [compare Welsh *popu*, Latin *popina*], which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (*Buttmann, Lexil.* p. 127, ed. *Fiszl.*)

LINE 82. *Μετόπισθεν*, adverb, 1. Of place, “*from behind*,” “*behind*,” “*backward*,” “*back*.”—2. Of time, “*after*,” “*afterward*,” “*for the time to come*,” &c. Used also with the genitive, “*behind*,” in the sense of the Latin *post*. (*Il.* ix. 504.)

*Κότον*, accus. sing. of *κότος*, ου, ό, “*secret resentment*,” “*grudge*,” &c.—The idea implied in *κότος* is that of secret wrath, *boiling* fiercely within one’s bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit *kw-athita*, “*coctus*,” *kótha*, “*churning*,” and the Gothic *hvatho*, “*foam*.”

*Ὅφρα*, adverb of time, and equivalent to the Latin *donec*, “*until*.”—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, “*that*,” “*in order that*.”

*Τελέσση*, Epic for *τελέση*, 3 sing. 1 aor. subj. act. of *τελέω*, “*to bring about*,” “*to complete*,” “*to fulfil*,” &c.; fut. *τελέσω*; more Attic *τελώ*; perf. *τετέλεκα*; 1 aor. *έτέλεσα*. A strengthened Epic variety is *τελείω*. —From *τέλος*, “*an end accomplished*,”

LINE 83. *Στήθεσιν*, Epic for *στήθεισιν*, dat. plur. of *στήθος*, εος, τό, “*the breast*.” Used by Homer in both sing. and plur.—Probably from *ίστημι*, as referring to that *which stands up*, [or akin to *τήθη*].

*Ἐοῖσι*, Epic and Ionic for *οἷς*, dat. plur. of *έός*, *έή*, *έόν*, Epic and Ionic for *ός*, *ή*, *όν*, possessive pronoun, “*his*,” “*her*,” &c.

*Φράσαι*, 2 sing. 1 aor. imper. mid. of *φράζω*, “*to speak*,” in the mid. “*to consider*” (consult note); fut. *φράσω*; 1 aor. *έφράσα*; 1 aor. mid. *έφρασάμην*; 2 aor. act. *έφράδον*. [Comp. Welsh *ffraeth*, “*loquacious*.”]

*Σαώσεις*, 2 sing. fut. of *σαώω*, “*to save*,” fut. *σαώσω*; 1 aor. *έσάωσα*. The present is not found in Homer, except in the contracted form *σώω*. —From *σάος*, *σώς*, “*safe*.”

LINE 84. *Ἀπαμειβόμενος*, pres. part. of the middle deponent *ἀπαμειβομαι*, “*to answer*,” “*to reply*,” fut. *ψομαι*. The simple verb *ἀμείβω* means, properly, “*to change*,” “*to exchange*.” In the middle, “*to change one with another*,” “*to do in turn or alternately*,” said especially of dialogues, and hence, “*to answer*,” “*to reply*,” &c., as in the compound, where *ἀπό* merely strengthens the meaning.

*Προσέφη*, 3 sing. imperf. indic. act. of *πρόσφημι*, “*to speak to*,” “*to address*.”—From *πρός* and *φημί*.

LINE 85. *Θαρσήσας*, 1 aor. part. act. of *θαρσέω*, “*to be of good courage*,” “*to take courage*,” fut. *ήσω*. In the new Attic,

## Line 85—88.

**Θάρρειω.**—From **θάρσος**, “*courage*,” “*confidence*,” &c.—Akin to the English *dare*, through the old German *tharren*, *tharen*, *thuren*, with which we may compare [the Welsh *taer*, and] the Sanscrit *dhars*, “*to venture*,” “*to brave*.”

**Εἶπε**, 2 sing. 2 aor. imperat. from **εἶπὼν**. (Consult line 64.)

**Θεοπρόπιον**, accus. sing. of **Θεοπρόπιον**, ου, τό, “*a heavenly sign*,” “*an oracle*,” &c. From **θεός**, “*a god*,” and **πρέπω**, “*to send a sign*.” (Consult note, and *Buttmann, Lexil.* vol. i. p. 19.)

**Οἶσθα**, 2 pers. sing. 2 perf. of **εἶδω**, “*to see* ;” 2 perf. **οἶδα**, “*I know*” (i. e. *I have seen* and observed, and therefore I know). The form **οἶσθα** is made up of **οἶδ** and the Doric ending **σθα**, and then, according to the general rule, the **σ** of the ending is thrown out, and the **δ** changed into **σ**. (*Kühner*, § 239, *Anm.* 3.) Bopp considers the Greek suffix **θα** (or **σθα**) as akin to the Sanscrit *tha* or *dha*, with which we may compare the English pronoun of the second person, “*thou*.”

**LINE 86.** **Μά**, a particle used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to ; in itself neither affirmative nor negative, but made so by some word added to it, as **ναί**, **οὐ**, &c., or, in Attic, merely by the context: “*By*,” “*I swear by*,” &c.—According to Donaldson, **μᾶ** contains the element of the first personal pronoun ; it bears the same relation to **με-τά** that **κά** or **κέν** does to **κα-τά**, and signifies “*with*,” or “*by*,” which is our preposition for expressing an oath : the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

**᾿Οἴτε**, or **᾿ὄτε**, the dat. sing. of the relative **ὅς**, **ἧ**, **ὅ**, joined with the particle **τί**.

**Κάλχαν**, voc. sing. of **Κάλχας**, αντος, ὅ, “*Calchas*.” Consult line 69.

**LINE 87.** **Εὐχόμενος**. Consult line 43.

**Δαναοῖσι**, Epic and Ionic for **Δαναοῖς**, dat. plur. of **Δαναός**. Consult note on line 42.

**Θεοπροπίας**, accus. plur. of **Θεοπροπία**, ας, ἧ, a term the same in effect as **Θεοπρόπιον**. Consult line 85.

**Ἄναφαίνεις**, 2 sing. pres. indic. act. of **ἀναφαίνω**, “*to reveal*.” Literally, “*to show up* ;” fut. **ἀναφᾶνῶ** ; 1 aor. **ἀνέφηνα**.—In the mid. **ἀναφαίνομαι**, “*to come to light*,” “*to appear plainly*.”

**LINE 88.** **Οὔτις**, neut. οὔτι ; gen. οὔτινος, &c. “*No one*,” “*nobody* :” neut. “*nothing*.” Answers to the Latin *ne ullus*, *nullus*.—

From **οὐ** and **τίς**.

**Ἐμεῦ**, Epic and Ionic for **ἐμοῦ**, gen. of **ἐγώ**.

**Ζῶντος**, gen. sing. pres. part. act. of **ζάω**, “*to live* ;” fut. **ζήσω** ; perf.

## Line 88—92.

**ἔζηκα.** The future, 1 aorist (ἔζησα), and perfect, are rare, these tenses being supplied in good Attic writers by βιώω. Homer always uses the Ionic ζῶω.—Compare the Sanscrit *jiv*, “to live,” ζ and *j* changing; and so, perhaps, also akin to *viv-ere*, &c. (*Pott, Etymol. Forsch.* vol. i. p. 265.)

**Χθονί,** dat. sing. of χθών, ονός, ἡ, “the earth,” “ground.”—Akin to χαμαί, *humī*, [German *thon*, “clay”], &c. (*Pott, Etymol. Forsch.* vol. i. p. 142.)

**Δερκομένοιο,** Epic and Ionic for δερκομένου; gen. sing. pres. part. mid. of the deponent δέρκομαι (for the active present δέρομαι only occurs in the grammarians), “to see,” “to look.” Strictly speaking, used not merely of *sight*, but of *sharp sight*, perf. with present signification, δέδορκα; 2 aor. ἔδρακον; also in passive form ἐδράκην and ἐδέρχθην; all in an active signification. Homer uses only part. δερκόμενος; imperf. δερκέσκετο, with aorist ἔδρακον and perfect.—The Sanscrit root is *dric*, “to see,” which we may compare with δρακ in ἔδρακον, [and with Celtic *dearc* or *drych*, “see”].

LINE 89. Κοίλγς, Epic for κοίλαις. Compare κοίλῃσιν, in line 26.

**Βαρείας,** accus. plur. fem. of βαρύς, εἶα, ὕ, “heavy,” &c.—Compare the Sanscrit *guru*, Latin *gravis*, with which βαρύ becomes akin, on the supposition that the *g* has been supplanted by β. So the Latin “*brutum*,” respecting which Festus remarks, “*brutum antiqui gravem dicebant.*”

Ἐποίσει, 3 sing. fut. act. of ἐπιφέρω, “to bring upon,” “to lay upon,” &c.; fut. ἐποίσω.

LINE 90. Συμπάντων, gen. plur. masc. of σύμπας, σύμπᾶσα, σύμπαν, “all together,” “all at once,” &c.

Εἶπγς, 2 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 91. Ὅς, relative pronoun, ὅς, ἡ, ὅ, “who, which,” &c.

**Πολλόν,** accus. sing. neut. of the adjective πόλλος, ἡ, ὄν: Epic and Ionic for πολύς, πολλή, πολύ, taken adverbially. (Consult note.)

**Εὔχεται,** 3 sing. pres. indic. mid. of the deponent εὔχομαι. (Consult line 43.) 1. “to pray;” 2. “to vow.” 3. From the signification of vowing or pledging we have in gen. “to speak confidently, proudly of one’s self,” “to boast;” not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than “to possess,” “to maintain.”

LINE 92. Θάρσησε, for ἐθάρησε, the augment being dropped, 3 sing. 1 aor. indic. act. of θαρσέω. Consult line 85.

**Ἡῦδα,** 3 sing. imperf. indic. act. of αὐδάω, “to speak,” “to say;” fut. ἦσω; Attic ᾤσω. From αὐδή, “a voice,” [Sans. *vādas*].

## Line 92—98.

Ἀμύμων, *ον*, gen. *ονος*, “blameless,” “irreproachable.” An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.* i. 29, it is given even to Ægisthus.—From *α*, priv., and μῶμος, “blame,” which, by an Æolic change, becomes μῦμος, just as χελώνη becomes χελύνη. [Compare Heb. *mūm*, “blemish,” and our *maim*.]

LINE 93. Εὐχολῆς. Consult line 65.

LINE 94. Ἄρητῆρος, gen. sing. of ἀρητήρ, “a priest.” Consult line 11.

Ἡτίμησε, 3 sing. 1 aor. indic. act. of ἀτιμάω, “to treat with indignity,” “to insult;” fut. ἀτιμήσω; 1 aor. ἤτιμησα.—From *α*, priv., and τιμάω.

LINE 95. Ἀπέλυσε, 3 sing. 1 aor. indic. act. of ἀπολύω, “to release,” “to free;” fut. ὕσω.—From ἀπό and λύω, [akin to our *loose*].

Θύγατρα. Consult line 13.

Ἀπεδέξατο, 3 sing. 1 aor. indic. mid. of the deponent ἀποδέχομαι, “to receive,” “to take.” Ionic ἀποδέκομαι; fut. ἀποδέξομαι; 1 aor. mid. ἀπεδέξαμην; perf. ἀποδέδεγμαι.

Ἄποινα. Consult line 13.

LINE 96. Τοῦνεκα, for τοῦ ἔνεκα, i. e. τούτου ἔνεκα, “on this account.”

Ἔδωκεν, 3 sing. 1 aor. indic. act. of δίδωμι, “to inflict;” literally, to give; fut. δώσω; 1 aor. ἔδωκα; perf. δέδωκα.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

Ἐκηβόλος, “the far-darting one,” an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

Ἐτι, adverb, 1. Of the future, “yet,” “yet longer,” “still;” 2. Of the present, “yet,” “as yet.”—Compare the Sanscrit *ati*, “beyond,” “moreover,” “besides.” (*Pott, Etymol. Forsch.* vol. ii. p. 315.)

Δώσει, 3 sing. fut. of δίδωμι, δώσω, &c.

LINE 97. Πρίν . . . πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for λοιμοῦ, gen. sing. of λοιμός. Consult line 61.

Βαρείας. Consult line 89.

Ἀφέξει, 3 sing. fut. act. of ἀπέχω, “to keep away,” “to hold off,” &c.; fut. ἀφίξω.—From ἀπό and ἔχω.

LINE 98. Φίλω, dat. sing. of φίλος, η, *ον*, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, “her.” Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for δοῦναι, 2 aor. infin. act. of δι-

## Line 98—102.

δωμι, "to give," &c.; another Epic form is δόμεν. Consult remarks under χολωσέμεν, line 78.

Ἐλικώπιδα, accus. sing. of ἐλικῶπις, ἰδος, ἦ, "of quick-rolling eye." Fem. form of ἐλίκωψ, ὦπος. (Consult note.) From ἐλίσσω, "to roll," and ὦψ, "the eye."

Κούρην, Epic and Ionic for κόρην, accus. sing. of κούρη, ης, ἦ, Attic κόρη, ης, ἦ, "a maiden," "a girl," answering to the Latin *puella*.—The root of κόρη, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "satiety," "abundance;" namely, κορ, the idea of "fulness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κορ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (*Donaldson, New Cratylus*, p. 415.)

LINE 99. Ἀπριάτην, adverb (not accus. fem. of ἀπρίατος), "without price," "without purchase-money, or ransom."—From α, priv., and πρίαμαι, "to purchase." The more analogical form would be ἀπριάδην. (Consult *Buttmann, Lexil.* p. 162, ed. *Fishl.*)

Ἀνάποιον, neut. of the adjective ἀνάποιος, ον, taken adverbially, "without ransom."—From α, priv., and ἀποινα, "a ransom."

Ἄγειν, pres. infin. act. of ἄγω, "to conduct," "to lead," &c.

Ἰερόν, accus. sing. fem. of ἱερός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἴημι, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἄφειτος) until the time for sacrificing it arrived.

Ἐκατόμβην. Consult line 65.

LINE 100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for ἄν.

Ἰλασάμενοι, Epic for ἱλασάμενοι, nom. plur. masc. 1 aor. part. of mid. dep. ἱλάσκομαι, rarely ἱλάομαι, "to propitiate;" fut. ἱλάσομαι; 1 aor. ἱλασάμην.—From ἱλαος, "propitious," "soothed," "appeased," [akin to ἱλαρός, and Lat. *hilaris*.]

Πεπίθοιμεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείσω; 2 aor. ἐπιθον, with Epic reduplication, πέπιθον.

LINE 101. Ἐζετο. Consult line 48.

LINE 102. Ἡρώς, ὠς, ὀ, "a hero." Consult line 4.

Εὐρυκρείων, οντος, ὀ, "wide-ruling," a constant epithet of Agamemnon in Homer.—From εὐρύ, neuter of εὐρύς, taken adverbially, and κρείω, "to rule," [akin to Sanscrit *śrī*, "to rule"].

## Line 103—105.

LINE 103. Ἀχνύμενος, pres. part. of the middle deponent ἄχνυμαι, "to be deeply troubled." Used only in the present and imperfect.—From ἄχος, "pain," "distress," "trouble." Compare the Sanscrit *aghan*, and the English *ache*.

Μένεος, gen. sing. of μένος, εος, τό, "anger." Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, "spirit," "warlike rage," "ardour," "passion," "wrath," &c.—Compare the Sanscrit *manas*, "spirit," &c.

Μέγα, neut. sing. of the adjec. μέγας, taken adverbially, "greatly."

Φρένες, nom. plur. of φρήν, φρενός, ή, "the diaphragm." Consult remarks on φρεσί, line 55.

Ἀμφιμέλαιναί, nom. plur. fem. of ἀμφιμέλας, μέλαινα, μέλαν, "black all around." From ἀμφί and μέλας. Consult note.

LINE 104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. indic. pass. of πίμπλημι, "to fill;" fut. πλήσω; 1 aor. ἐπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, "full," πλήσω, &c.—Compare the Sanscrit *pu*, "to heap up." (*Pott, Etymol. Forsch.* i. p. 364.—*Eichhoff, Vergleich*, p. 239.)

Ὕσσε, nom. dual neut., from a supposed nominative ὄσσοσ, εος, τό, "an eye." The nom. and accus. dual frequently occur in Homer, who, however, adds the adjective plural (*Il.* xiii. 435, 616.) At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes. Th.* 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσοσ and ὁ ὄσσοσ, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root *iksh*, "to see," and regards the σσ as arising from assimilation, the primitive form having been ὄκσε, with which we may compare the Servian *otshi*, "the eyes." (*Etymol. Forsch.* p. 269.)

Λαμπετόωντι, Epic lengthened form for λαμπετώντι, dat. sing. pres. part. act. of λαμπετάω, "to shine brightly," "to blaze."—From λάμπω, "to shine."

Ἐΐκτην, Epic syncopated form for ἐφκείτην, 3 dual, imperf. indic. of εἶκω, "to be like;" an assumed present for the 2 perf. εἶκα, "I am like;" pluperf. ἐφκειν, "I was like." Compare line 47.

LINE 105. Κάλχαντα, acc. of Κάλχας, αντος, ό, "Calchas." Consult line 69.



## Line 105—111.

Πρώτιστα, "first of all." Accus. plur. neut. of πρώτιστος, η, ον, taken adverbially.

Κακά, "sternly," "with evil look." Accus. plur. neut. of κακός, ή, όν, taken adverbially.

Ὅσσομενος, pres. part. of deponent ὄσσομαι, "to eye," "to look at," &c. Only used in the present and imperfect, without augment.—From ὄσσε, in relation to which consult line 104.

LINE 106. Μάντι, voc. sing. of μάντις, Ionic gen. ιος, Attic εώς, ό, "a diviner," "a soothsayer." Consult line 62.

Πώποτε, "ever as yet." Compound adverb, from πώ, "as yet," and ποτέ, "ever."

Κρήγνον, neut. accus. sing. of κρήγνος, ον, "good," "useful," "pleasing," &c. Buttman thinks it probable that this term is derived, by an Ionicism, from χρῆσθαι, χρήσιμος.

LINE 107. Φίλα, nom. plur. neut. of φίλος, η, ον, "dear." Consult note.

Φρεσί. Consult line 55.

Μαντεύεσθαι, pres. infin. of the middle deponent μαντεύομαι, "to predict:" fut. σομαι. From μάντις, "a diviner, a predictor."

LINE 108. Ἐσθλόν, accus. sing. neut. of ἔσθλος, ή, όν, "favourable," "good." Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was ἔθλος, akin to the German *edel*, "noble," [Welsh *ethol*, "select"], &c. Both, perhaps, may be traced to the Sanscrit *ēdh*, "to increase."

Ἐτέλεσσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, "to do," "to accomplish;" fut. τελέσω; perf. τετέλεκα.—From τέλος. Consult line 82.

LINE 109. Θεοπροπέων, pres. part. of θεοπροπέω, "to reveal signs from on high."—From θεοπρόπος. Consult line 85.

Ἄγορεύεις, 2 sing. pres. indic. act. of ἀγορεύω, "to harangue," "to hold forth;" fut. εὔσω.—From ἀγορά, "a public assembly."

LINE 110. Σφιν. Consult line 73.

Τεύχει, 3 sing. pres. indic. act. of τεύχω, "to inflict." More literally, "to make," "to bring about;" fut. τεύξω; perf. τέτευχα; 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the passive perfect of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἔτετύγην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen*, "to produce," "to beget."

LINE 111. Οὔνεκα, "because." The antecedent τοὔνεκα omitted.

## Line 111—115.

Χρυσήτιδος, gen. sing. of Χρυσήτις, ἴδος, ἦ, "*Chrysëis*;" more literally, "*the daughter of Chryses*." A female patronymic, from Χρύσης, ου, ὀ, "*Chryses*." The real name of the female in question was *Astynome*.

Ἄγλαά. Consult line 23.

LINE 112. Ἔθελον, Epic for ἦθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "*to be willing*," &c.; fut. ἐθελήσω: 1 aor. ἠθέλησα.—Observe that ἐθέλον here cannot be made the imperfect of θέλω, with the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "*to receive*." Consult line 20.

Βούλομαι, 1 sing. pres. ind. of deponent βούλομαι, "*to wish*." Consult line 67.

LINE 113. Οἴκοι, "*at home*," "*at my home*." Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἶκψ.

Κλυταιμνήστρης, gen. sing. of Κλυταιμνήστρη, ης, ἦ, Epic and Ionic for Κλυταιμνήστρα, ας, ἦ, "*Clytæmnestra*," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "*to prefer*," "*to wish rather*," which, however, does not occur.—Consult note.

LINE 114. Κουριδίης, gen. sing. fem. of κουρίδιος, η, ον, Epic and Ionic for κουρίδιος, α, ον, "*wedded*." An Ionic and poetic term, the true force of which is shown by Buttman (*Lexil. s. v.*), who refutes the ordinary explanation of "*youthful*," "*wedded in youth*." The same grammarian, rejecting the common derivation of the term, namely, from κούρος, κούρη, "*a youth*," "*a maiden*," hints at a connexion with κύριος, "*a lord or master*," κυρεῖν, "*to obtain*," and the German *Heurath*, "*marriage*." The same idea is carried out by Dœderlein, *Lect. Hom.* iii. p. 9. Consult note.

Ἄλόχου, gen. sing. of ἄλοχος, ου, ἦ, "*a wife*," "*the partner of a couch*." From a copulative and λέχος, "*a couch*."

Ἐθέν, Epic gen. sing. for ἔο, which, again, is Epic for οὔ, "*of her*," (i. e. *to her*, in the present passage), &c. Nom. wanting; gen. οὔ: dative οἷ: acc. ἔ, &c. Consult note.

Χερίων, ον, gen. ονος, Epic for χείρων, ον, ονος, "*inferior*," irregular comparative to κατός. Supposed to be formed from χέρης, but consult remarks under χέρηϊ, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "*person*," "*frame*," &c.

*Line 115—118.*

(Consult note.)—Used by Homer only in the accus. sing. and remains indeclinable in later writers.—Observe that *δέμας*, when opposed to *σῶμα*, means strictly the living body, and *σῶμα*, a corpse, though *δέμας* itself is sometimes used in the latter signification.—The root is the same as that of *δέμω*, “to build,” the idea involved being that of building up and developing the human frame.

*Φυήν*, accus. sing. of *φυή*, ἦς, ἡ, “*mien*,” the natural air and carriage. From *φύω*. Consult note.

*Τί*, accus. sing. neut. of the indefinite pronoun, *τις*, *τι*, “*any*,” &c. Here it means “*at all*.”

*Ἔργα*, accus. plur. of *ἔργον*, ου, τό, “*work*,” “*accomplishment*.”—With the digamma *Ἐέργον*, Æolic and Doric *Ἐάργον* (Böckh, *Corp. Inscript. Græc. fasc. i. p. 29*), with which forms compare the German *werk* and *wark*, and the English *work*.

LINE 116. *Ἐθέλω*. Consult line 112.

*Δόμεναι*. Consult line 98.

*Ἄμεινον*, nom. sing. neut. of *ἀμείνων*, ου, “*better*,” “*more advantageous*.” Irregular comparative of *ἀγαθός*.—The original root has, perhaps, been preserved in *amœnus*.

LINE 117. *Λαόν*, accus. sing. of *λαός*, οῦ, ὅ, “*the people*.” Consult line 10.

*Σόον*, accus. sing. of *σόος*, *σόη*, *σόον*, “*safe*.” Epic shortened form of *σῶος*.—We have also, in Homer, the form *σῶς*, contracted from the obsolete *σάος*, which last has been preserved only in the Homeric comparative *σαώτερος*.

*Ἐμμεναι*, Epic, Doric, and Æolic for *εἶναι*, pres. inf. of *εἶμι*. Consult remarks on *χολωσέμεν*, line 78.

*Ἀπολέσθαι*, 2 aor. inf. mid. of *ἀπόλλυμι*, “*to destroy*,” middle *ἀπόλλυμαι*, “*to perish*,” fut. *ἀπολέσω*; perf. *ἀπόλεκα*; Attic *ἀπολώλεκα*; 2 aor. mid. *ἀπωλόμην*.—From *ἀπό* and *ἄλλυμι*.

LINE 118. *Γέρας*, accus. sing. of *γέρας*, *ας*, τό, never *γέρας*, *ατος*, τό. In the nom. plur. *γέρα*, not *γέρατα*, “*a prize*,” “*a gift of honour*,” such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit *gri*, “*to take*,” or “*receive*,” and is one of common occurrence in all the languages of the Indo-Germanic family. (*Donaldson, New Cratylus*, p. 376.)

*Ἀὐτίκα*, “*straightway*.” Adverb.—Buttmann (*Lexil. s. v. εὔτε*, note 1) derives it from *τήν αὐτήν ἵκα*, assuming an old word *ἴξ*, *ἵκος*, with the digamma *Ἔίξ*, and correspondent to the Latin *vice*, *vices*.

*Ἐτοιμάσατε*, 2 plur. 1 aor. indic. act. of *ἐτοιμάζω*, “*to prepare*,”

## Line 118—122.

“to get ready;” fut. άσω.—From έτοιμος, “ready,” probably akin to έτυμος.

“Οφρα, “in order that.” Equivalent here to ινα. A conjunction, marking an end, &c. Consult line 82.

Οιος, οϊη, οιον, “alone.”—Akin to ιος, ια, Epic for εις, μια, “one,” and to the Latin unus, of which the earlier form was oinos, as appears from oinom for unum, which occurs in the inscription found in the tomb of the Scipios.

LINE 119. Άγέραστος, ον, “without a prize,” from a priv., and γέρας, “a prize.”

Έω, Epic and Ionic for ω, 1 sing. pres. subj. of ειμι, “to be.”

Έοικεν, 3 sing. 2 perf. of the obsolete εικω, “to be fitting.” Literally, “to be like.”

LINE 120. Δεύσσετε, 2 plur. pres. indic. of λεύσσω, “to see,” “to behold.” Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. έλευσα, being very late, if not barbarous.—Akin to λύκη, [Welsh, *llych*] “light;” the Latin *luceo* and *lux*, *luc-is*; the Sanscrit *lók*, “to look,” or “see,” &c. [Compare Welsh *llygad*, “eye.”]

“Ο, neuter of the relative, ος, η, ο, used for οτι, “that.” (*Matthiae, G. G.* § 486, 3.—*Kühner*, § 800, *ed. Jelf.*)

Έρχεται, 3 sing. pres. indic. of έρχομαι, “to come,” or “go;” fut. έλεύσομαι; perf. έλήλυθα; Epic ειλήλουθα, and so always in Homer; 2 aor. ηλυθον, but from Homer downward, and in Attic, more usually ηλθον; Doric ηνθον.—The root of έρχομαι, namely ερχ, is akin to the Sanscrit *arch*, “to go.”—The 2 aor. fut. and perf. belong to a root ελυθ, or ελευθ, but the Doric form of the 2 aor., namely, ηνθον, with the digamma prefixed, F ηνθον, shows a striking affinity to the old English verb “to wend,” a tense of which, namely, “he went,” &c. supplies a part of the verb “to go.”

Άλλη. Consult note.

LINE 121. Ημείβετο, 3 sing. imperf. indic. mid. of αμείβω, “to change,” “to exchange;” in the middle, “to answer.” Consult remarks on άπαμειβόμενος, line 84.

Ποδάρκης, ες, “swift-footed.” Literally, “sufficient or able with the feet.” From πούς and άρκέω, “to suffice.”

Διος, δια, διον, more rarely, ος, ον. Literally, “from, sprung from, belonging to, or sacred to Jove.” Then said, 1. Of goddesses, “divine,” “noble.” 2. Of illustrious men or women, “noble,” “princely,” “high-born.”—Contracted from the less common δΐιος, and this from Δίς, old stem of the genitive Διός of Ζεύς.

LINE 122. Άτρείδη, vocative of Άτρείδης. Consult line 7.

## Line 122—126.

Κύδιστε, voc. sing. of κύδιστος, η, ον, "most conspicuous for station." Superlative of κυδρός, ά, όν (formed, in reality, from κύδος, as αἰσχιστος, from αἰσχος). Other meanings are, "most glorious," "most honoured," "noblest."

Φιλοκτεανώτατε, voc. sing. of φιλοκτεανώτατος, "most greedy," "most covetous." Superlative of φιλοκτέανος, ον, "loving possessions," from φίλος and κτέανον, "a possession."

LINE 123. Δώσουσι, 3 plur. fut. of δίδωμι, "to give," "to bestow;" fut. δώσω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγάθυμος, ον, "high-souled," "great-hearted." From μέγας and θυμός.

LINE 124. Που, enclitic adverb, "any where."—With the circumflex, ποῦ, interrogative, "where?"

\*Ιδμεν, 1 plur. syncopated form for οἶδαμεν; 2 perf. of εἶδω. Consult line 70. (*Matthiæ, G. G.* § 198, 3, vol. i. p. 444, of the German work.)

Ξυνήϊα, nom. plur. neut. of ξυνήϊος, η, ον, Epic and Ionic for ξύνειος, which, probably, nowhere occurs, "in common." From ξυνός, "common," &c.

Κείμενα, nom. plur. neut. pres. part. of κεῖμαι, "to lie."

LINE 125. Τά. Consult note.

Πολίων, gen. plur. of πόλις, ιος, ή, Epic and Ionic for πόλις, εως, "a city."

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "to sack," "to ravage," &c.; fut. πέρσω; 1 aor. ἔπερσα; 2 aor. ἔπραθον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρθω and πρήθω, "to burn," as plainly perceptible in the 2 aorist ἔπραθον, and he instances a parallel case in the old German *bernen*, "to burn," where a transposition of two letters connects it with *brennen*, having the same signification. Other etymologists, however, make πέρθω akin to the Latin *perdo*.

Δέδασται, 3 sing. perf. ind. pass. of δαίω, "to divide." The form δαίω, however, is merely assumed, since δαίζω takes its place in the active; and, besides, the middle δαίομαι is more frequently found in an active sense. Moreover, the 1 aor. ἔδαισα, used in the sense of "to feast," from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίνυμι.—The Sanscrit root is *dá*, "to cut off," hence δαίξω, δαίς, gen. δαιτός, δαίνυμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes*.

LINE 126. Ἐπέοικε, 3 sing. 2 perf. of the supposed form ἐπέικω, 2 perf. ἐπέοικα, ας, ε, "it is fitting." From ἐπί and οἰκα.

Consult remarks on οἰκώς, line 47.

## Line 126—132.

Παλίλλογα, accus. plur. neut. of παλίλλογος, ον, "gathered back," "collected back." More literally, "selected back." Consult note.—From πάλιν, in Homeric Greek, "back," and λέγω, "to select."

Ἐπαγείρειν, pres. infin. act. of ἐπαγείρω, "to hear up." Literally, "to gather upon." Consult note.—From ἐπί and ἀγείρω.

LINE 127. Πρόες, 2 sing. 2 aor. imper. act. of προΐημι, "to send on," "to send forth," or "forward," &c.; fut. προήσω; 1 aor. πρόηκα, in Homer also προέηκα; 2 aor. πρόην.—From πρό and ἴημι, "to send."

LINE 128. Τριπλῆ, "threefold," used as an adverb, but, in reality, the dative sing. fem. of τριπλόος, η, ον, contracted τριπλοῦς, τριπλῆ, τριπλοῦν. So τριπλῆ here is contracted from τριπλόη.

Τετραπλῆ, "fourfold," used as an adverb, but, in reality, the dat. sing. fem. contracted [for τετραπλόη, of τετραπλόος, η, ον, contracted τετραπλοῦς, τετραπλῆ, τετραπλοῦν.

Ἀποτίσομεν, 1 plur. fut. indic. act. of ἀποτίνω, "to recompense;" fut. σω. From ἀπό and τίνω.

Ποθί, adverb of time, "ever." The corresponding prose form is ποτέ.

LINE 129. Δῶσι, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι, "to grant," "to give." The third person singular of the subjunctive has in the Epic language the termination σι appended to the regular form; as, ἰστῆσι for ἰστῆ, δῶσι for δῶ.

Τροίην, accus. sing. of Τροίη, ης, Epic and Ionic for Τροία, ας, ἡ, "Troy," the city of Priam.

Εὐτείχεον, acc. sing. fem. of εὐτείχεος, ον, "well-walled," "well-fortified," an epithet of Troy. From εὐ and τεῖχος, "a wall," "a rampart."

Ἐξαλαπάξει, 1 aor. infin. act. of ἐξαλαπάζω, "to sack," "to storm;" fut. ξω. From ἐξ and ἀλαπάζω, "to empty," "to drain," and this last from α euphon., and λαπάζω, "to empty out," "to plunder."

LINE 130. Κρείων, οντος, ό, "the ruler," said usually of kings and chiefs, but also of the gods. Ionic and poetic for κρέων.—Akin to κράς, κράτος, κρείττων. Compare the Sanscrit *kri*, "facere."

LINE 131. Περ, enclitic particle, "very." Consult note.

Ἐών, Epic and Ionic for ὦν, pres. part. of εἶμι, "to be."

Θεοείκελε, voc. sing. of Θεοείκελος, ον, "godlike." From Θεός and εἶκελος, "like."

LINE 132. Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, "to conceal;" fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, "a thing stolen," and in the Latin *clep-ere*.

## Line 132—136.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, νόου, Attic νοῦς, νοῦ, ὁ, "the mind," &c. The root νόο appears to be softened down from an earlier one γνω, [our know], and from this last come γνῶναι, γιγνώσκω, Latin nosco, novi, &c. (Pott, *Etymol. Forsch.* vol. i. p. 126.)

Παρελεύσει, 2 sing. fut. indic. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι; 2 pers. (old form) παρελεύσεισαι; (Ionic and Epic) παρελεύσει; (Attic) παρελεύσει.—"To overreach." Literally, "to go by," "beside," or "past," "to pass by."

LINE 133. Ἦ, interrogative particle. Consult note.

Ἐχης, 2 sing. pres. subj. of ἔχω, "to have."

Αὐτως, "thus." Consult note.

LINE 134. Ἦσθαι, pres. infin. of ἦμαι, "I sit;" imperf. ἦμην; imper. ἦσο, ἦσθω, &c.; infin. ἦσθαι; part. ἦμενος.—This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἔω, "I seat," and signifies, when strictly considered, "I have been seated," or "placed," so that ἦμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit, am in a sitting posture*, it differs, along with its compound κάθημαι, from ἕζομαι, καθέζομαι, "I seat myself," "take my seat." As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἦμένος), like the genuine perfect, but on the antepenult (ἦμενος), like the present.

Δευόμενον, Epic for δεόμενον; pres. part. of δεύομαι, Epic for δέομαι; deponent pass. with fut. mid. "to want," "to need;" fut. δεήσομαι; perf. δεδήμηαι; 1 aor. ἐδέηθην.

Κέλει, Epic and Ionic for κέλει; 2 sing. pres. indic. of mid. deponent κέλομαι, "to bid," "to urge," "to exhort," "to command;" fut. κελήσομαι; 2 aor. κεκλόμην and ἐκεκλόμην. Poetic form for κελεύω.—Present κέλομαι; 2 pers. (old form) κέλεισαι; (Epic and Ionic) κέλει; (Attic) κέλει.—Akin to κέλλω, "to urge on," "to drive on," and to the Latin *cello*, as appearing in *percello* and *procella*.

Ἀποδοῦναι, 2 aor. infin. act. of ἀποδίδωμι, the Epic form for which is ἀποδόμεναι. Consult line 98.

LINE 135. Ἄλλ' εἰ μὲν, κ.τ.λ. Compare line 123.

LINE 136. Ἄρσαντες, Epic and Æolic, 1 aor. part. act. of ἄρω, "to adapt," "to fit;" fut. (Epic and Æolic) ἄρσω; 1 aor. ἦρσα; 2 aor. ἦρᾶρον; 2 aor. infin. ἀρᾶρεῖν, &c.; fut. Attic ἀρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύω, αἶρω, ἀρμόζω, ἄρνημαι, springing immediately from it,

## Line 137—140.

the radical signification being “to join,” “to fit,” both transitive and intransitive.

Θυμόν. Consult line 24.

Ἄντάξιον, nom. sing. neut. of ἀντάξιος, α, ον, “fully equivalent,” “worth just as much.” From ἀντί, denoting comparison, and ἄξιος, “of like worth,” &c.

Δώωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

Ἐλωμαι, 1 sing. 2 aor. subj. mid. of αἶρω, “to take,” “to seize;” fut. αἰρήσω; perf. ἤρηκα; Ionic ἀραίρηκα; 2 aor. εἶλον; 2 aor. mid. εἰλόμην.—The root of αἰρέω is akin to the Sanskrit *hri*, “to seize,” whence, also, we have χεῖρ, “a hand,” and the old Latin *hir*, together with the English *grip*. Again, with the root ἔλω, whence we have εἶλον, ἐλεῖν, &c., we may compare the Sanscrit radical *al*, “to take,” “to receive,” &c. (*Eichhoff, Vergleichung, &c.*, p. 199.)

LINE 138. Τεόν, accus. sing. neut. from τεός, ἦ, όν, Epic and Ionic for σός, σή, σόν, “thy,” “thine.” Compare the Latin *tuis*.

Αἴαντος, gen. sing. of Αἴας, αντος, ό, “Ajax,” son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus, who commanded the troops of the Locri, and was hence called the *Locrian*, as the former was styled the *Telamonian*.

Ἴών, pres. part. of εἶμι, “to go.”

Ὀδυσῆος, gen. sing. of Ὀδυσσεύς, “Ulysses,” earlier form for Ὀδυσσεύς.

LINE 139. Ἀξω, fut. of ἄγω, “to lead away;” fut. ἄξω.

Ἐλών, 2 aor. part. act. of αἶρέω, “to take,” “to seize.” Consult remarks under ἔλωμαι, line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολόω, “to make angry,” &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἴκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἰκνέομαι, “to come;” fut. ἴξομαι; perf. ἴγμαι; 2 aor. ἰκόμην.—Lengthened form from ἴκω, which is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.* ix. 128; xxiv. 339); but he often has the future ἴξομαι, &c.—Compare ἴκειν, when digammated *ἴκειν*, with the Sanscrit *wic*, “intrare.” (*Pott, Etymol. Forsch.* vol. i. p. 268.)

LINE 140. Μεταφρασόμεσθα, poetic for μεταφρασόμεθα, 1 plur. fut. mid. of μεταφράζομαι, “to deliberate upon.” Consult note.—Observe that the ending μεσθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic



## Line 140—143.

poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὔτις, Epic and Ionic for αὐθις, “*again*,” “*hereafter*.”

LINE 141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νηῦς. νηός, Epic and Ionic for ναῦς, νεώς, ἡ, “*a ship*.”

Μέλαιναν, accus. sing. fem. of μέλας, μέλαινα, μέλαν, “*black*.”—Pott traces an affinity between μέλας and the Sanscrit *mala*, “*sordes*,” “*lutum*.”

Ἐρύσσομεν, Epic for ἐρύσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, “*to draw* ;” fut. ἐρύσω ; 1 aor. εἶρυσσα, &c.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἡ, “*the sea*.” Often used in Homer and the poets, rare in prose. Not to be confounded with ἄλς, ἄλός, ὀ, “*salt*,” [*Welsh hallt and halen*].

Δῖαν, accus. sing. fem. of δῖος, δῖα, δῖον, “*boundless*.” Literally, “*divine*.” Consult remarks on δῖος, line 121.

LINE 142. Ἐρέτας, accus. plur. of ἐρέτης, ου, ὀ, “*a rower*,” usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, “*to row*.”

Ἐπιτηδές, “*as many as are proper*,” adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of “*on purpose*,” “*advisedly*.” Latin, *consulto, de industria*. Hence *cunningly, deceitfully, &c.*—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, “*as is necessary for that thing*,” “*for that very purpose*.” (*Lexil.* p. 299, ed. *Fishl.*)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρωμεν ; 1 plur. 1 aor. subj. act. of ἀγείρω, “*to collect*,” “*to bring together* ;” fut. ἀγερῶ ; 1 aor. ἤγειρα.

Ἐκατόμβην. Consult line 65.

LINE 143. Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened ; 1 plur. 2 aor. subj. act. of τίθημι, “*to place*,” “*to put* ;” fut. θήσω ; perf. τέθεικα ; 1 aor. ἔθηκα ; 2 aor. ἔθην.

Ἄν, old form for ἀνά.

Χρυσήϊδα, accus. of Χρυσήϊς, ἴδος, ἡ, “*Chryseis*.” Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρης, ου, “*fair-cheeked*,” “*beautiful-cheeked*.” From καλός, “*fair*,” “*beautiful*,” and παρηία, Ionic for παρειά, “*the cheek*.”

## Line 144—148.

LINE 144. Βήσομεν, with the shortened mood-vowel, Epic for βήσωμεν, 1 plur. 1 aor. subj. act. of βάω, "to cause to go:" fut. βήσω; 1 aor. ἔβησα. Consult note.

Εἷς, μία, ἓν, "one." The root is ἐν, as appearing in the genitive ἐν-ός, and also in the Latin *un-us*; [Celtic *un*]; the English *one, only* (i. e. *only*); the Sanscrit demonstrative *é-na (aina)*; the Gothic *aina*, &c.

Ἄρχος, οὔ, ὁ, "a commander." From ἀρχή, "authority," &c. [Welsh *arch*.]

Βουλευφόρος, ον, "counsel-bearing," "counselling." Hence, ἀνὴρ βουλευφόρος, "a counsel-bearing man," "a counsellor."—From βουλή, "counsel," and φέρω, "to bear."

Ἔστω, 3 sing. pres. imper. of εἰμί.

LINE 145. Αἶας. Consult line 138.

Ἰδομενεύς, Epic and Ionic ἦος and ἑος, Attic ἕως, ὁ, "Idomeneus," king of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

LINE 146. Πηλείδη, voc. of Πηλείδης, ον, "Pelides." Consult line 1.

Ἐκπαγλότατε, voc. sing. of ἐκπαγλότατος, ον, "most formidable." Superlative of ἐκπαγλος, ον, "striking," "terrible." Consult note.

LINE 147. Ἐκάεργον, accus. sing. of Ἐκάεργος, ον, ὁ, "the far-working one." An epithet of Apollo. From ἐκάς, "afar," and ἔργον. Compare remarks on Ἐκηβόλος, line 14.

Ἰλάσσαι, with shortened mood-vowel, Epic for ἰλάσσηαι: 2 sing. 1 aor. subj. mid. of the deponent ἰλάσκομαι, "to propitiate." (Consult line 100.)—Observe that ἰλάσσαι is Epic for ἰλάσῃ; thus, 1 pers. ἰλάσωμαι; 2 (old form) ἰλάσσηαι; (Epic and Ionic) ἰλάσσηαι, or ἰλάσσαι; (Attic) ἰλάσῃ.

Ἱερά, accus. plur. neut. of ἱερός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred." Consult note.

Ῥέξας, 1 aor. part. act. of ῥέζω, "to perform," "to offer up;" fut. ῥέξω; 1 aor. ἔρεξα and ἔρρεξα. Of the passive, only the aor. infin. ῥεχθῆναι is used.—According to Buttman (*Lexil. s. v. χαλινός*, 5), ῥέζω is the same word with ἔρδω, being formed from it by the transposition of ε and ρ. Be this as it may, the root ἐρδ of ἔρδω is plainly akin to ἐργ in ἔργον; just as ῥέξω, with its root ῥέγ, shows an affinity to the English "wreak."

LINE 148. Ὑπόδρα, poetic adverb, of frequent occurrence in Homer, but always in the phrase ὑπόδρα ἰδών, "having eyed sternly," "grimly," "gloomily."—From ὑπό and δρακ, the obsolete root of

## Line 148—153.

ἔδρακον (2 aor. of δέρκω), so that the original form was probably ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι. (Thiersch, *Gr. Gr.* § 197, 2.) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδρα, but with evident incorrectness.

LINE 149. Ἄναιδείην, Epic and Ionic for ἀναιδείαν, accus. sing. of ἀναιδείη, ης, ἡ; Epic and Ionic for ἀναιδεία, ας, ἡ, "shamelessness." From ἀναιδής, "shameless," and this from the negative prefix ἀν and αἰδώς, "sense of shame."

Ἐπιειμένε, voc. sing. perf. part. pass. of ἐπιέννυμι, Epic and Ionic form for ἐφέννυμι, "to put on another, as an additional or outer covering;" middle ἐπιέννυμαι, "to put on one's self, as an upper or outer garment," "to clothe one's self."—Observe that the form of the perf. part. pass. from ἐφέννυμι, would be ἐφειμένος.

Κερδαλέοφρον, voc. sing. of κερδαλέοφρων, ον, "lusting after gain," "whose thoughts turn continually on gain." From κερδαλέος, "looking sharply after one's interests," and this from κέρδος, "gain," and φρήν, φρονέω.

LINE 150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "with ready mind," "readily," "willingly." Literally, "with forward soul." From πρό and φρήν, φρονέω.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πείθομαι, "to obey."—Consult remarks under ἐπείθετο, line 33.

LINE 151. Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ἴφι. Consult line 38.

LINE 152. Ἐνεκα, "on account of."

Ἦλυθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsyn-copated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητᾶων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ὅ, "a warrior." Literally, "a spearman." From αἰχμή, "the point of a spear."

Τρώων, gen. plur. of Τρώς, Τρωός, ὅ, "a Trojan." Nom. plur. Τρωῆς, Τρώων, οἱ, "Trojans."—From Τρώς, Τρωός, ὅ, "Tros," the mythic founder of Troy.

LINE 153. Δεῦρο, "hither," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "until now," "up to this time." [Compare with δεῦρο and δεῦτε, the Welsh *dere*, "come thou," and *dewch*, "come ye."]

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "to fight;" fut. μαχήσομαι, and μαχέσσομαι. Epic and Ionic for μάχομαι; fut. Attic μαχοῦμαι; perf. pass. μεμάχημαι and μεμάχεσμαι; 1 aor. Epic ἐμαχησάμην, Attic ἐμαχεσάμην. [Compare Gaelic *bagh*, "fight."]

## Line 153—156.

Οὔτι, "not at all," accus. sing. neut. of οὔτις.

Αἴτιοι, nom. plur. masc. of αἴτιος, α, ον, more rarely ος, ον, "in fault." From αἴτια, "blame," "fault."

LINE 154. Βοῦς, accus. plur. of βοῦς, βοός, ὁ, ἡ, "cattle." Contracted form for βόας. The stem is Βοϝ (βοῦ, *bov*), which, with the appending of the gender-sign ς, becomes βόϝς (*bōv-s*, and this, βοῦς, answering to the Latin *bos*, [Celtic *bo*, *bu*, *buwch*,] in the genitive of which, namely, *bōv-is*, the digamma reappears. (*Kühner*, § 272, 2.)—Akin to the Sanscrit *gô*, nom. *gou*, and through that with the English *cow*, the change of β into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, βαρύς and *gravis*: βανά in Corinna, and γυνή, &c. [Compare Gaelic *bán*, Welsh *benyw*, "woman," and *geneth*, "damsel."]

ἤλασαν, 3 plur. 1 aor. indic. act. of ἐλαύνω, "to drive away." Radical signification, "to set in motion," "to drive," more in bodily than mental relations, especially said of driving flocks: fut. ἐλάσω, Epic ἐλάσσω; 1 aor. ἤλασα, poetic ἔλασα, and ἔλασσα.—From ἐλάω, and this akin to the Sanscrit *il*, "to arouse," "to set in motion." (*Eichhoff*, *Vergleichung*, &c. p. 211.) [Compare Welsh *hala*, "to drive."]

Ἴππους, accus. plur. of ἵππος, ον, ὁ, "a horse."—Through the dialectic form ἱκκος we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esp* also is between both. (*Pott*, *Etymol. Forsch.* vol. ii. p. 256.) [The same word is in Gaelic *each*, "horse," and in Welsh *eb-ol*, "young horse," and in English *foal*.]

LINE 155. Ποτέ, "ever." Enclitic particle of time.

Φθίη, dat. sing. of Φθίη, ης, ἡ, Epic and Ionic for Φθία, ας, ἡ, "Phthia," the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Œta and the Maliac Gulf.

Ἐριβώλακι, dat. sing. of ἐριβώλαξ, ακος, ὁ, ἡ, "deep of soil." More literally, *with large clods* of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "fertile," "rich-soiled."—From ἐρι, intens. prefix, and βῶλαξ, same as βῶλος, "a clod of earth."

Βωτιανείρη, dat. sing. of βωτιανείρη, Epic and Ionic for βωτιάνειρα, ἡ, "nurse of heroes." More literally, "man-feeding." An epithet of fruitful countries; as, for example, Phthia. No such adjective as βωτιάνειρος, ον, seems to have been used.—From βῶτις, fem. of βῶτης, and this from βόσκω, [Lat. *pasco*, Welsh *pescu*,] "to feed," and ἀνήρ.

LINE 156. Καρπόν, accus. sing. of καρπός, οὔ, ὁ, "fruit," "productions of the earth."—Perhaps from the same root as κάρφω, "to make dry," &c., and κάρφος, "any small dry body;" and hence,

## Line 156—159.

strictly, *that which is dry*, and so *ripe*. [Akin to Latin *carpo*, Hebrew *charaph*, “to pluck,” Sanscrit *karp*, “to break,” and our “*crop*.”]

Ἐδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλέομαι, “to injure,” “to destroy;” fut. δηλήσομαι; 1 aor. ἐδηλησάμην; perf. in a pass. sig. δεδήλημαι.—Akin to the Sanscrit *dal*, “to hew,” “to cleave,” &c. (*Eichhoff, Verg.* p. 205.) [Lat. *deleo*, Celtic *dileu*, *dallaim*.]

Μεταξύ, “between.” Radical signification, “in the midst.” Used also of time, “during,” “while.”—From μετά.

LINE 157. Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὔρος, εος, τό, Epic and Ionic for ὄρος, εος, τό, “a mountain.”—Perhaps from the radical ὄρω, “to arouse,” “to make to rise,” and hence *any thing rising up*. [Akin to Hebrew *har*, “mountain.”]

Θάλασσα. Consult line 34.

Ἠχέεσσα, nom. sing. fem. of ἠχέεις, εσσα, εν, “loud-resounding,” “loud-roaring.”—From ἦχος, “a sound,” “a noise,” &c., [hence our “echo.”]

LINE 158. Ἄναιδές, voc. sing. of ἀναιδής, ές, “shameless.”—From the negative prefix ἀν and αἰδώς, “shame.”

Ἄμα, “together with,” “along with.”—Akin to the Sanscrit preposition *sam*, [and Hebrew *im*]. (*Donaldson, New Crat.* p. 236.)

Ἐσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἔπομαι, “to follow;” imperf. εἰπόμεν; fut. ἔψομαι; 2 aor. ἐσπόμεν.—The active ἔπω, “to be about or with,” belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The depon. ἔπομαι is the Latin *seq-uor*, the letter *s* taking the place of the aspirate, as in ὕλη, *sylva*; and *q* that of *p*, as in πέτορες, [Welsh *pedwar*], (Æolic for τέσσαρες), *quatuor*, [Gaelic *ceathar*].

Ὅφρα, “in order that.” Conjunc. marking the end or object in view.

Χαίρης, 2 sing. pres. subj. act. of χαίρω, “to rejoice,” “to be glad;” fut. χαίρησω; 2 aor. ἐχάρην; perf. with present signif. κεχάρηκα, the usual perfect being κεχάρημαι. [Compare our *cheer*.]

LINE 159. Τιμήν, accus. of τιμή, ἦς, ἡ. Consult note.

Ἄρνύμενοι, pres. part. of the deponent ἄρνυμαι, “to seek to gain,” “to gain by one’s own exertions,” “to acquire.” Used only in the present and imperfect, and taking its other tenses from αἶρωμαι; fut. ἀροῦμαι—A lengthened form of αἶρω, as πτάρνυμαι is of πταίρω.

Μενελάω, dat. sing. of Μενέλαος, ου, ό, “Menelaus,” brother of Agamemnon, and king of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ό, “dog-eyed,” “dog-faced,” i. e. shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύων, “a dog,” and ὤψ, “look,” “visage,” &c.

## Line 160—164.

LINE 160. Μετατρέπη, 2 sing. pres. indic. middle of μετατρέπω, “to turn round.” In the middle, μετατρέπομαι, “to turn one’s self round toward any thing,” “to turn one’s self and go after a thing,” and hence “to regard,” &c.; fut. ψομαι.—From μετά and τρέπω.

Ἀλεγιζεις, 2 sing. pres. indic. act. of ἀλεγιζω, “to care for,” “to trouble one’s self about a thing.”—From ἀλέγω, “to trouble one’s self.”

LINE 161. Γέρας. Consult line 118.

Ἀφαιρήσεσθαι, fut. infin. middle of ἀφαίρω, “to take away,” “to take from;” fut. ἦσω; fut. middle ἦσομαι. From Homer downward the middle is more frequent than the active.—From ἀπό and αἰρέω.

Ἀπειλεῖς, 2 sing. pres. indic. act. of ἀπειλέω, “to threaten;” fut. ἦσω.—The common notion is that of *speaking loud*, whence, with ἀπελλάζω, it is referred to ἠπύω.

LINE 162. Ἐμόγησα, 1 aor. indic. act. of μογέω, “to toil;” fut. ἦσω.—

From μόγος, “toil.”—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγος shows an affinity to μέγας, mag-nus, &c., the idea implied in μόγος and μόχθος, especially the latter, being that of something *great* placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from δίδωμι, “to give;” fut. δώσω; 1 aor. ἔδωκα; 2 aor. ἔδων; perf. δέδωκα.

Υῖες, Epic nom. plur. as from a stem υῖς, “a son;” gen. υῖός, dat. υῖι; accus. υῖα; dual υῖε; plur. nom. υῖες, &c. The Epic dialect also declines in another way as from a stem υιεύς; gen. υιεύς; dat. υιεί; accus. υιέα, &c.

LINE 163. Ἴσον, accus. sing. neut. of ἴσος, η, ον, “equal to,” “the same as.” Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ἴσος, &c.

Ὅπποτε, Epic for ὅποτε, “when.”

LINE 164. Ἐκπέρωσι, 3 plur. 1 aor. subj. act. of ἐκπέρω, “to sack.” Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιόμενος, η, ον, “well-inhabited,” “well-peopled.” Properly an adjective, and not a participle, since we find no such verb as εὐναίω or εὐναιόμαι.—From εὔ and ναίω, “to inhabit.”

Πολιέθρον, ου, τό, “a city.” In form a diminutive from πόλις (old form) for πόλις, but, in usage, equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

## Line 165—168.

LINE 165. Πλείον, accus. sing. neut. of πλείων, πλείον, "the greater (part)." Literally, "more." Comparative of πολύς, "many."—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires. In Attic prose, on the other hand, πλείων is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.

Πολυάϊκος, gen. sing. of πολυάϊξ, ἶκος, "harassing." Lit. "with much collision." From πολύς and ἀίτσω, "to rush," "to dart," &c.

LINE 166. Διέπουσι, 3 plur. pres. indic. act. of διέπω, "to despatch." More literally, "to manage," "to be busied upon a thing;" fut. ψω.—From διά and ἔπω. Consult line 158, remarks on ἐσπόμην.

Ἄτάρ, conjunction, "but," "yet," "however," "nevertheless." Like the Latin *at*, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form αὐτάρ is Epic only.

Δασμός, οὐ, ὄ, "a division," "a sharing of spoil."—From δαίω, "to divide." Consult remarks on δέδασται, line 125.

Ἴκηται, 3 sing. 2 aor. subj. mid. of ἰκνέομαι, "to come." Consult remarks on ἴκεσθαι, line 19.

LINE 167. Μείζων, nom. sing. neut. of μείζων, ον, irreg. comparative of μέγας. Homer and the Attics use μείζων, ον, &c., but in Ionic prose we find μέζων, ον; Doric μέσδων; Bœotian μέσσων.—The root μέγ-ας appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, [Welsh *mwy*], German *mach-t*, English *mickle*, *much*, *might*, &c.

Ὀλίγον, accus. sing. neut. of ὀλίγος, η, ον, "small."—Akin to the Sanscrit *laghu*, [Gaelic *lughu*], and English *light*; and through *laghu*, with ἐλαχύς, and the Latin *levis*, [Welsh *llau*, and perhaps our *less*]. (*Pott, Etymol. Forsch.* vol. i. p. 87.)

LINE 168. Νῆας. Consult line 12.

Ἐπήν, Epic and Ionic for ἐπάν, "whenever." Contracted from ἐπεῖ and ἦν, for ἄν.

Κεκάμω, 1 sing. 2 aor. subj. act., with Epic reduplication, for κάμω, from κάμνω, "to become weary," "to be tired or worn out." More literally, "to work," "to labour hard," and then "to work one's self weary;" fut. mid. καμοῦμαι, Epic καμέομαι; 2 aor. ἔκᾰμον; perf. κέκμηκα, which Homer mostly uses in the Epic participles κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also κεκμηότας.—Pott connects κάμνω with the Sanscrit *ksham*, "tolerare," "perpeti."

Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, "to wage war," "to war;" fut. ἴσω, Doric ἰζω, which last is the only future used by Homer.

## Line 169—174.

LINE 169. Εἶμι, present in a future sense. Consult note.

Φθίηνδε, "to Phthia." More literally, "Phthia-ward." Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V., and also remarks on Φθίη, line 155.

Φέρτερον, nom. sing. neut. of φέρτερος, α, ον, "better," assigned as an irregular comparative to ἀγαθός; superlative φέρτατος.—From φέρω, like fortis from fero in Latin.

LINE 170. Οἴκαδε. Consult line 19.

Ἴμεν, Epic for ἰέναι, pres. infin. of εἶμι, "to go." Earliest form ἴμεναι.—Consult remarks on χολωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἦ, "of bending sterns." Hence, in a general sense, "curved," "bent," &c. In Homer, always said of ships. Consult note.

Οἴω. Consult line 59.

LINE 171. Ἄτιμος, ον, "unhonoured," "dishonoured."—From ἀ, priv., and τιμή.

Ἐών, Epic and Ionic for ὦν, from εἶμι, "to be."

Ἄφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἔνος, "a year," and hence denoting "annual income," or "produce." Buttman, however, condemns this etymology, and deduces the word from an old form ἀφνύς, εἶα, ύ, of which, according to him, ἀφνειός was a lengthened form. (*Lexil.* p. 177, ed. Fishl.)

Ἀφύξειν, fut. infin. act. of ἀφύσσω, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller; fut. ἀφύξω; 1 aor. ἤφῦσα, or, Epic and without augment, ἄφυσσα.—Middle, ἀφύσσομαι, "to draw for one's self."

LINE 173. Φεῦγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert;" fut. φεύξομαι, Doric and Attic φευξοῦμαι; 2 perf. πέφευγα; 2 aor. ἔφυγον. Later authors have also a so-called 2 fut. φυγῶ.—Compare remarks under φύγοιμεν, line 60.

Μάλα, adverb, "by all means." Literally, "very," "very much," "exceedingly," &c.

Τοί, for σοί, Epic and Ionic.

Ἐπέσσυται, 3 sing. perf. indic. pass. of ἐπισεύω, "to set in motion," either against a person, or for the accomplishment of a certain object (i. e. toward any thing). Hence, "to incite," "to set on," &c.; perf. pass. ἐπέσσυμαι; pluperf. ἐπέσσυμην, &c.—From ἐπί, "against," or "toward," and σεύω, "to put in quick motion," "to urge," &c.

LINE 174. Δίσσομαι, "to entreat," "to beseech," &c. Middle deponent. Consult line 15.



## Line 174—179.

Ἔνεκα, Epic and Ionic for ἔνεκα.

Ἐμεῖο, Epic for ἐμοῦ, gen. of ἐγώ.

Μένειν, pres. infin. act. of μένω, “to remain;” fut. μενῶ; perf. μεμένηκα; 2 perf. μέμονα; 1 aor. ἔμεινα. The Epic and Ionic future is μενέω.—The 2 perf. μέμονα occurs only once as a connexion of μένω: every where else it has the meaning of “I desire strongly,” “I long or yearn for,” “I strive,” &c., and conveys the idea of a steadfast, fixed purpose.—Compare with μένω the [Sanskrit *man*, “to stay”], Latin *maneo*, &c., [Welsh *man*, and Gaelic *meanna*, “place”].

LINE 175. Τιμήσουσι, 3 plur. fut. act. of τιμάω, “to honour;” fut. τιμήσω; 1 aor. ἐτίμησα, &c. From τιμή.

Μητίετα, Epic and Æolic for μητιέτης, ου, ό, “the counsellor,” “the adviser.” An epithet of Jove, equivalent, in effect, to “all-wise.”—Formed from μῆτις, “counsel,” “advice,” and this last akin to the Sanscrit *mati*, “thought,” “counsel,” with which compare the German *muth*, [and Welsh *medd*, *meddwl*, “thought”].

LINE 176. Ἐχθιστος, “most hateful,” “most odious.” Irreg. superlative of ἐχθρός; comparative ἐχθίων.—From ἐχθος, “hatred,” which Buttman derives from ἐκ, ἐξ, ἐκτος, just as the original signification of *hostis* was a “stranger,” one from *without*.

Ἐσσί, Epic and Doric for εἷς or εἴ, “thou art,” 2 pers. sing. of εἰμί. Strictly speaking, ἔσσι is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφέων, Epic and Ionic for διοτρεφῶν, gen. plur. of διοτρεφής, εἷς, “Jove-nurtured,” “cherished by Jove.” (Consult note.)—From Ζεύς, gen. Διός, and τρέφω, “to nurture,” &c.

Βασιλήων, Epic and Ionic for βασιλέων, gen. plur. of βασιλεύς, “a king.”

LINE 177. Τοί for σοί.

Ἔρις, gen. ἰδος, ἡ, “strife.”—Probably akin to the Sanscrit *rush*, Latin *iras-ci*, [Gaelic *ir*, “anger”].

LINE 178. Καρτερός, ά, όν, another and perhaps earlier form of κρατερός, “powerful,” “valiant.” Commonly regarded as Epic and Ionic for κρατερός.—From κάρτος, Epic and Ionic for κράτος, with which compare the German *hart*, and English *hard*.

Ἐσσί. Consult line 176.

LINE 179. Σῆς, Epic and Ionic for σαῖς, dat. plur. fem. of σός, σή, σόν, “thy,” possessive pronoun of the second person.

Ἐτάροισιν, Epic and Ionic for ἐτάροις, dat. plur. of ἕταρος, ου, ό, “a follower,” “a companion.” Epic and Ionic for ἑταῖρος, ου, ό, same signification.—Probably from ἔθος, “custom,” &c., or else from the

## Line 179—182.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty*.

LINE 180. *Μυρμιδόνεσσιν*, Epic and Ionic for *Μυρμιδοσιν*, dat. plur. of *Μυρμιδών*, ὄνος, ὄ, "a Myrmidon." In the plural *Μυρμιδόνες*, ων, "the Myrmidons," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repeople his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from ants (*μύρμηκες*), a story founded merely upon the resemblance between the two terms *Μυρμιδών* and *μύρμηξ*. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

*Ἄνασσε*, pres. imperat. of *ἀνάσσω*, "to rule over;" fut. ξω. From *ἄναξ*, "a king," &c.

*Σέθεν*, Epic, poetic, and Attic for *σοῦ*, gen. of *σύ*, "thou." Consult Excursus V. on the suffix *θεν*, and its genitive force.

*Ἄλεγίζω*, "to regard," "to trouble one's self about a thing." Frequentative form from *ἀλέγω*, same signification.

LINE 181. *᾽Οθομαι*, "to care for," "to take heed." Deponent verb, only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. *᾽Οθομαι* will then be akin to *᾽οσομαι*, or *᾽οττομαι*, "to look at," &c., just as in German we have *scheuen*, "to be shy," and *schauēn*, "to look;" and as a provincialism, moreover, the latter word is used instead of the former.

*Κοτέοντος*, gen. sing. pres. part. of *κοτέω*, "to be angry," "to bear one a grudge." The middle *κοτέομαι* is used also, in the same signification with the active.—From *κότος*, "grudge," "rancour," "ill-will."

*Ἄπειλήσω*, 1 sing. fut. of *ἀπειλέω*, "to threaten." Consult line 161.

LINE 182. *Ἐμε*, emphatic form of the accus. of *ἐγώ*.

*Ἀφαιρείται*, 3 sing. pres. indic. mid. of *ἀφαιρέω*, "to take away." Consult line 161.

*Line 182—188.*

Χρυσήϊδα. Consult line 111.

LINE 184. Ἄγω, 1 sing. pres. subjunctive (not indicative) of ἄγω. Consult note.

Βρισηΐδα, accus. sing. of Βρισηΐς, ἴδος, ἦ, "*Brisēis*." Literally, "*the daughter of Briseus*." A female patronymic from Βρισεύς, Epic gen. ἦος, for ἔως, ὀ, "*Briseus*," according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάργον. Consult line 143.

LINE 185. Κλισίηνδε, "*to thy tent*." Adverb, compounded of the accus. of κλισίη, ης, ἦ, Epic and Ionic for κλισία, ας, ἦ, "*a tent*," and the suffix δε denoting motion toward. Consult, as regards the true force of κλισία, the remarks on κλισίας, line 306.

LINE 186. Ὅσον, Epic for ὄσον, "*how much*," accus. neut. of ὄσος, η, ον, taken adverbially.

Φέρτερος. Consult line 169.

Σίθεν. Consult line 180.

Στυγέγ, Epic for στυγῆ, 3 sing. pres. subj. act. of στυγέω, "*to hate*," "*to dread*;" fut. ἦσω. Lengthened from a root στυγ, whence the derivative tenses used by Homer are formed; namely, 1 aor. ἔστυξα; 2 aor. ἔστῦγον, &c.

LINE 187. Ἴσον. Consult line 163.

Φάσθαι, pres. infin. mid. of φημί, "*to say*," "*to declare*."—Middle φάμαι, "*to call one's self*," &c. Consult line 33.

Ὅμοιωθήμεναι, Epic, Doric, and Æolic for ὁμοιωθῆναι, 1 aor. infin. pass. with a middle signification, from ὁμοιῶ, "*to make like*," "*to liken*," "*to compare*;" fut. ὁμοιώσω. Mid. ὁμοιόομαι, "*to liken one's self*," "*to compare one's self unto another*."—From ὅμοιος, "*alike*."

Ἄντην, "*openly*," adverb. More literally, "*face to face*," "*in front*," "*over against*."—From ἀντί.

LINE 188. Φάτο, Epic and Ionic for ἔφατο, the augment being dropped, 3 sing. imperf. indic. middle of φημί, "*to speak*." Middle φάμαι; imperf. ἐφάμην, Epic and Ionic φάμην.

Πηλείωνι, dat. sing. of Πηλείων, ωνος, ὀ, "*the son of Peleus*." Poetic form of patronymic in place of the more usual Πηλείδης. Consult line 1.

Ἄχος, εος, τό, "*indignant grief*." Consult remarks on ἀχνύμενος, line 103.

Γένετο, Epic and Ionic for ἐγένετο, the augment being dropped, 3 sing. 2 aor. indic. mid. of γίνομαι.

Οἰ, "*unto him*," i. e. "*his*," dat. sing. of the pronoun of the third person; nom. (wanting); gen. οῦ; dat. οἰ, &c. Consult line 72.)

## Line 188—193.

ἦτορ τό, "the heart." In Homer always in the nom. or accus.; but the dative ἦτορι occurs in Simonides (7, 7).—From *Il.* xxi. 386, ἐνὶ φρεσὶ θυμὸς ἄητο, it has been inferred that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes *the breath*.

LINE 189. Στήθεσσι, Epic for στήθεσιν, dat. plur. of στήθος, εος, τό, "the breast."—Probably from ἴστημι, "that which stands up."

Λασίοισι, Epic and Ionic for λασίους, dat. plur. neut. of λάσιος, ἰα, ἰον, "hairy." (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *læna*, [Celtic *olan* and *gwlan*, "wool"].

Διάνδιχα, "two ways." Adverb, from διά, ἀνά, and δίχα, "in two," "asunder."

Μερμήριξεν, Epic and Ionic for ἐμερμήριξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "to meditate, to ponder." More literally, "to be full of cares;" fut. ξω.—From μέρμηρα, ας, ἦ, collateral form of μέριμνα, "care, trouble," and this from μέρμερος, ον, "care-laden," which last is probably connected with μερίζω, "to divide," and μέρος, [Gaelic *mir*, "part"].

LINE 190. Φάσγανον, ου, τό, "a sword."—Said to be changed from σφάγανον, and to come from σφάζω, "to slay."

Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ύ, "sharp," "keen-edged."—Akin, probably, to ὠκύς, "swift," and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσάμενος, Epic for ἐρυσάμενος, 1 aor. part. mid. of ἐρύω, "to draw;" fut. ἐρύσω, Epic ἐρύσσω; perf. pass. εἶρῶμαι.—Epic and Ionic present εἶρύω; fut. εἶρύσω, &c.—Middle ἐρύομαι; fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οῦ, ὀ, "the thigh."

LINE 191. Ἀναστήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀναστήσαι, from ἀνίστημι, "to cause to rise up;" fut. ἀναστήσω, &c.

Ἐναρίζοι, 3 sing. pres. opt. of ἐναρίζω, "to slay," fut. ξω. Properly, "to spoil a slain foe," from ἔναρα, "the arms of a slain foe."

LINE 192. Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παύσαι, from παύω, "to cause to cease;" fut. σω. In the middle παύομαι, "to cause one's self to cease," "to cease." [Hence our *pause*.]

Ἐρητύσειε, 3 sing. 1 aor. opt. act. Æolic form for ἐρητύσαι, from ἐρητύω, "to check," "to restrain;" fut. σω.—Akin to ἐρύω, ἐρύκω, ἐρωέω.

LINE 193. Ὀρμαινε, 3 sing. imperf. indic. act. of ὀρμαίνω, "to deliberate" (consult note); fut. ὀρμᾶνῶ. Used by Homer only in the present, imperfect, and 1 aor. ὄρμηνα, always with the augment.—From ὀρμάω, "to urge," "to incite."

## Line 194—196.

LINE 194. Ἐλκετο, Epic and Ionic for εἶλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἔλκω, "to draw;" fut. ἔλξω; 1 aor. εἶλξα, but only among later writers, the derivative tenses being mostly formed from ἐλκύνω; fut. ἐλκύνσω; 1 aor. εἶλκυσα; 1 aor. pass. εἶλκυσθην; perf. pass. εἶλκυσμαι: whereas the present ἐλκύνω itself is only used by later writers. In early Epic, ἐλκέω.—Akin to ἐλεῖν, [our *haul*], and also to θέλγειν. (*Donaldson, New Crat.* p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οῦ, ὅ, "a scabbard," "a sheath." Homer uses both κολεός and the Ionic κουλεός, but in Attic it must always be κολεός.—Akin to κοῖλος, the German *hohl*, English *hollow*.

Ξίφος, εος, τό, "a sword." Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ἄμφηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φάσγανον and ἄορ. Among later writers, the ξίφος was a straight sword, and the μάχαιρα (or Homeric *knife*) was a *sabre*.—According to the *Etymol. Mag.*, from ξύω, and so ξύφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif*, "a sword." (*Pott, Etymol. Forsch.* vol. ii. p. 215.)

Ἀθήνη, ης, ἡ, "Minerva," the goddess of wisdom. The Laconian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

LINE 195. Οὐρανόθεν, "from heaven." Adverb, compounded of οὐρανός, "heaven," and the suffix *θεν*, with a genitive force. Consult Excursus V.

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "to send;" fut. ἦσω; perf. εἶκα; 1 aor. ἦκα.

Λευκώλενος. Consult line 55.

Ἦρη. Consult line 55.

LINE 196. Ἄμφω, τώ, τά, τώ, and also οἰ, αἰ, τά; gen. and dat. ἀμφοῖν: "both." Compare the Latin *ambo*. Both *ambo* and ἄμφω are akin to the Sanscrit *oubha*, "both." Buttmann traces an affinity also between ἀμφί, "around," and ἄμφω, the idea of *around* having become limited, in later writers, to "on two sides," "on both sides." (*Lexil.* p. 96, ed. *Fishl.*)

Ὀμῶς, "equally," "alike." But ὅμως, "nevertheless," "notwithstanding."

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, "to love;" fut. ἦσω.—From φίλος, η, ον.

## Line 196—199.

Κηδομένη, nom. sing. fem. pres. part. of κήδομαι, "to care for." Consult line 56.

LINE 197. Στή, Epic and Ionic for ἔστη, 3 sing. 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω; perf. ἔστηκα, "I stand;" 2 aor. ἔστην, "I stood."

Ὀπιθεν, Epic for ὀπισθεν, "behind," "at the back."—Probably from ὀπις, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀψέ.

Ξανθῆς, gen. sing. fem. of ξανθός, ἡ, ὄν, "auburn," "golden-coloured." In Homer, Achilles always has ξανθὴ κόμη. The same is also assigned to females; and hence, perhaps, as fair, blonde hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it; and on the Attic stage it marked princely youths.—Perhaps ξανθός, i. e. κ-σαν-θός, may have some affinity to the German and Swedish sand, and the original meaning of the term may have been, "of sandy colour."

Κόμης, gen. sing. of κόμη, ης, ἡ, "the hair." Latin *coma*.

Ἐλε, Epic for εἶλε, the augment being dropped, 3 sing. 2 aor. indic. act. of αἰρέω, "to catch," "to seize;" fut. αἰρήσω; perf. ἔρηκα; 2 aor. εἶλον, &c.

Πηλείωνα, accus. sing. of Πηλείων, ωνος, ὁ. Consult line 188.

LINE 198. Οἷψ, dat. sing. of οἶος, οἷη, οἶον, "alone." Consult line 118.

Φαινομένη, nom. sing. pres. part. middle of φαίνω, "to show;" middle φαίνομαι, "to appear" (i. e. "to show one's self"); fut. φανῶ; 1 aor. ἔφην; later perfect πέφαγκα; 2 perf. πέφην; fut. mid. φανοῦμαι; 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which appears in φάος, Sanscrit *bha*, "lucere." (*Pott, Etymol. Forsch.* vol. i. p. 194.) [Akin to Hebrew *iaphah*, "to shine."]

Ὀρᾶτο, 3 sing. imperf. indic. middle of ὁράω, "to see." Homer always uses the middle in an active signification: fut. ὄψομαι, middle in form, but always active in signification: perf. ἑώρακα, &c.—Consult, as regards the etymology of the word, line 56.

LINE 199. Θάμβησεν, Epic for ἐθάμβησεν, augment dropped, 3 sing. 1 aor. indic. act. of θαμβέω, "to be astonished," "to be amazed;" fut. ἦσω.—From θάμβος, "astonishment," and this akin to θάομαι and θαῦμα.

Ἐτράπετο, 3 sing. 2 aor. indic. middle of τρέπω, "to turn;" fut. τρέψω; perf. τέτροφα, and later τέτραφα; 2 aor. ἔτραπον; middle τρέπομαι, "to turn one's self;" 2 aor. ἐτραπόμην.

Ἐγνώ, 3 sing. 2 aor. indic. act. of γινώσκω, "to know," fut. mid. γνώσομαι; perf. act. ἔγνωκα; 2 aor. ἔγνω.—Reduplicated from the root γνοέω (γνώσκω, Latin *nosco*), γι-γνώσκω. Observe that γνοέω, the

*Line 199—203.*

root of *γινώσκω*, which appears in *ἀγνοέω*, and in *νοῦς*, *νοέω*, &c., recurs in most of the kindred languages: [Sanskrit *ज्ञá*]; Latin, *nosco*, *novi*; English, *know*; German, *kennen*, &c. [Welsh, *gwn*, "I know"].

LINE 200. *Παλλάδα*, accus. sing. of *Παλλάς*, *ἄδος*, *ἥ*, "*Pallas*," an epithet of Minerva; hence, in Homer, always *Παλλάς Ἀθήνη*, or *Παλλάς Ἀθηναίη*, but after Pindar it is also used alone.—Usually derived from *πάλλω*, "*to brandish*," hence "*the Brandisher*" of the spear or ægis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from *πάλλαξ*, in the most ancient signification of the term, namely, "*the maiden*," "*the virgin*," being related to it, as *ὄρνις* to *ὄρνιξ*.

*Ἀθηναίην*, accus. sing. of *Ἀθηναίη*, *ης*, *ἥ*, "*Minerva*." Another form for *Ἀθήνη*. Consult line 194.

*Δεινώ*, nom. dual neut. of *δεινός*, *ἥ*, *όν*, "*dreadful*," "*fearful*." Consult line 49.

*᾽Οσσε*. Consult line 104.

*Φάανθεν*, Epic lengthened form for *φάνθεν*, and this Epic and Doric for *ἐφάνθησαν*, 3 plur. 1 aor. indic. pass., in a middle sense, of *φαίνω*, "*to show*;" middle *φαίνομαι*, "*to appear*."

LINE 201. *Μιν*, Epic and Ionic for *αὐτήν*.—*Μιν* is, in fact, the Epic and Ionic accusative of the pronoun of the 3rd person through all genders, and hence, though here for *αὐτήν*, stands elsewhere for *αὐτόν* and *αὐτό*. It is much more rare as 3 pers. plur. for *αὐτούς*, *αὐτάς*, *αὐτά*. Consult line 29.

*Ἔπεα*, Epic and Ionic for *ἔπη*, accus. plur. neut. of *ἔπος*, "*a word*." Consult line 77.

*Πτερόεντα*, accus. plur. neut. of *πτερόεις*, *όεσσα*, *όεν*, "*winged*." (Consult note.)—From *πτερόν*, "*a wing*."

*Προσηύδα*, 3 sing. imperf. indic. act. of *προσαυδάω*, "*to address unto one*." From *πρός* and *αὐδάω*.

LINE 202. *τίπτ'*, for *τίποτε*, "*why, then*," compounded of the interrogative *τί*, and the adverbial *ποτέ*. It answers to the Latin *quid tandem*.

*Αἰγίοχοιο*, Epic and Ionic for *αἰγίοχου*, gen. sing. of *αἰγίοχος*, *ον*, "*ægis-bearing*." An epithet of Jupiter.

*Τέκος*, *εος*, *τό*, "*offspring*." Consult note.

*Εἰλήλουθας*, Epic for *ἐλήλυθας*, 2 sing. perf. indic. act. of *ἔρχομαι*, "*to come*;" fut. *ἐλεύσομαι*; 2 perf. *ἐλήλυθα*; Epic *εἰλήλουθα*. Consult line 120.

LINE 203. *Υβριν*, accus. sing. of *ὑβρις*, *εως*, *ἥ*, Epic *ὑβρις*, *ιος*,

## Line 203—207.

“insolence,” “wanton violence,” arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority over others.

Ἴδῃ, 2 sing. 2 aor. subj. mid. of εἶδω, “to see,” “to witness;” 2 aor. εἶδον, in Epic often without augment, ἴδον; 2 aor. mid. εἰδόμην, in Homer, more frequently, ἰδόμην, without augment.—Εἶδω (ἴδω) is a radical form wholly obsolete in the present, which is supplied by ὀράω. Its tenses form two families, one exclusively in the signification “to see,” and the other “to know.” The meaning “to know” comes through the 2 perf. οἶδα, for what one has seen and observed, that one knows.—The root ἴδω, or, with the digamma, Φίδω, has a direct affinity with the Latin *video*. So, again, Φιδ-ω, Φοῖδ-α, connect themselves with the English “to wit,” “wot;” the German *wissen*, [Gaelic *fhios*], and the Sanscrit *wid*, “to know.” [Compare Heb. *wada*, “to know.”]

Ἀτρείδαο, old form of the genitive, for the later Ἀτρείδου. This genitive form in αο appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into ā). This ω, again, was made more open by inserting an ε before it, and hence we have, in Homer, from the nominative Ἀτρείδης, the two genitive forms Ἀτρείδαο and Ἀτρείδεω.

LINE 204. Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, “to declare,” “to tell,” &c. Consult line 76.

Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. inf. mid., with passive signification, of τελέω, “to accomplish;” fut. act. τελέσω; perf. τετέλεκα; fut. mid. τελέσομαι; Epic and Ionic τελέομαι; Attic τελοῦμαι. Consult line 82, remarks on τελέσση.

Ἵώ. Consult line 59.

LINE 205. Ἦς, or ἦς, Epic and Ionic for αἷς, dat. plur. fem. of the possessive pronoun, ὅς, ἡ, ὅν, “his,” “her,” “its.”—Observe that the Epic and Ionic form for ὅς, ἡ, ὅν, itself, is ἐός, ἐή, ἐόν.

Ἵπεροπλίησι, Epic and Ionic for ὑπεροπλίαις, dat. plur. of ὑπεροπλία, ας, ἡ, “arrogance,” “proud confidence,” especially in arms.—From ὑπέρ and ὄπλα, “arms.”

Τάχα, “soon,” “at some early period.” Adverb, from ταχύς, εἶα, ὕ, “swift.”

Ὀλέσση, Epic for ὀλέσγη, 3 sing. 1 aor. subj. act. of ὀλλυμι, “to lose,” “to destroy;” fut. ὀλέσω; perf., with reduplication, ὀλώλεκα; 1 aor. ὤλεσα.

LINE 206. Γλαυκῶπις, ἰδος, ἡ, “bright-eyed.” (Consult note.)—From γλαυκός, “shining,” “silvery,” and ὤψ, “the eye.”

LINE 207. Παύσουσα, fut. part. act. of παύω, “to cause to cease.”—Consult line 192.



## Line 207—214.

Μένος, εος, τό, "excitement." Consult line 103.

Αἴ, Epic and Doric for εἰ, "if." Consult line 66.

Πίθηαι, Epic and Ionic for πίθη, 2 sing. 2 aor. subj. mid. of πείθω, "to persuade." Middle πείθομαι, "to obey;" 2 aor. mid. ἐπιθόμην; 2 aor. subj. πίθωμαι; 2 pers. (old form) πίθησαι; (Epic and Ionic) πίθηαι; (Attic) πίθη.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἄγε. Consult line 62.

Ἀῆγε, 2 sing. pres. imper. of λήγω, "to cease from," "to leave off;" fut. ξω. It occurs also, though less frequently, in a transitive sense, "to still," "to appease," "to stay."—Akin to the English "to lay," i. e. "to allay," and probably the same originally as λέγω, in the signification "to cause to lie down," &c.

Ἔριδος, gen. sing. of ἔρις, ἰδος, ἦ, "strife," "contention." Consult line 177.

Ξίφος. Consult line 194.

Ἐλκεο, Epic and Ionic for ἔλκου, 2 sing. pres. imperat. mid. of ἔλκω, "to draw;" fut. ξω. (Consult line 194.)—Old form of 2 pers. ἔλκεσο; Epic and Ionic ἔλκεο; Attic ἔλκου.

LINE 211. Ὀνειδισον, 2 sing. 1 aor. imper. act. of ὀνειδίω, "to reproach," "to abuse;" fut. ἰσω. From ὀνειδος, "reproach." The Sanscrit root is *nid*, "vituperare," so that ὀ seems to be euphonic. (Pott, *Etymol. Forsch.* vol. ii. p. 164.)

Ἔσται, Epic for ἔσται, 3 sing. fut. of εἶμι, "to be."

LINE 212. Ἐξερῶ, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, "to declare openly." Homer has only this form; but in later writers we find a perfect ἐξείρηκα; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult remarks on ἐρέω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, "to accomplish;" fut. τελέσω; perf. τετέλεκα; perf. pass. τετέλεσμαι.—From τέλος, "an end accomplished."

LINE 213. Τόσσα, Epic for τόσα, from τόσος, η, ον, "so many."

Παρέσσεται, Epic and Ionic for πάρεσται; 3 sing. fut. indic. of παρειμι, "to be present."—From παρά and εἶμι.

Ἄγλαά. Consult line 23.

LINE 214. Ὕβριος, gen. sing. of ὕβρις, ιος, ἦ, Epic and Ionic for ὕβρις, εως, ἦ. Consult line 203.

Εἵνεκα, Epic and Ionic for ἔνεκα.

Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. middle of ἴσχω, "to hold," "to check," another; in the middle ἴσχομαι, "to

## Line 214—219.

*restrain one's self.*—Observe that ἴσχω is, in reality, only a form of ἔχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἔχω.—Formed from the 2 aor. of ἔχω, namely, ἔσχον.

Πείθεο, Epic and Ionic for πείθου, 2 sing. pres. imper. middle of πείθω, “to persuade;” in the middle πείθομαι, “to obey.”

LINE 216. Χρή, “it behoves,” impersonal verb: imperf. ἐχρήν, commonly without augment, χρήν, the form ἐχρήν being rare in Attic; fut. χρήσει; infin. χρήναι; part. χρεών.—Strictly, from χράω, in the sense of “to deliver an oracle:” thus, χρή (scil. ὁ θεός), but always used impersonally: “it behoves;” “it is fated;” “it is necessary;” “it is meet,” &c.

Σφωίτερον, accus. sing. neut. of σφωίτερος, α, ον, pronominal adjective of the 2 person dual σφῶϊ, “of or belonging to you two.”—Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφωέ, “of or belonging to them two, or both of them.”

Εἰρύσασθαι, Epic and Ionic for ἐρύσασθαι, 1 aor. infin. mid. of ἐρύω, “to draw;” mid. ἐρύομαι, “to obey” (consult note); fut. ἐρύσω, Epic and Ionic εἰρύσω; perf. pass. εἶρυμαι, &c.

LINE 217. Κεχολωμένον, acc. sing. masc. of perf. part. pass. of χολώω, “to incense;” fut. ὠσω; perf. pass. κεχόλωμαι; 1 aor. pass. ἐχολώθην.—From χόλος, “gall,” “bile,” “wrath.”

\*Αμεινον. Consult line 116.

LINE 218. Ἐπιπείθεται, 3 sing. pres. subj. mid. of ἐπιπείθομαι, “to obey.” From ἐπί and πείθω, “to persuade,” in the middle “to obey.” The preposition expresses the end gained by the persuasion.

\*Ἐκλυον, 3 plur. imperf. indic., with aoristic signification, of κλύω, “to hear.” Consult line 37.

LINE 219. ἼΗ, Epic for ἔφη, 3 sing. imperf. indic. of φημί, “to say.”—Observe that ἦ comes, in reality, from ἦμί, a shortened form of φημί: thus, ἦμί, ἦς, ἦσί, &c., imperf. ἦν, ἦς, ἦ, &c. This ἦμί arose from φημί in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἄργυρέη, Epic and Ionic for ἀργυρῆ, dat. sing. fem. of ἀργύρεος, η, ον, contracted ἀργυροῦς, ἀργυρῆ, ἀργυροῦν, Epic and Ionic for ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾱ, οῦν, “silver.” Consult line 49.

Κώπη, dat. sing. of κώπη, ης, ἦ, “a hilt.” Literally, “the handle of any thing:” as, for example, of an oar, a torch, &c.—From a root καπ, which appears in κάπτω, and the Latin cap-io, [Celtic gabh-ail, “hold”].

Σχέθε, Epic for ἔσχεθε, 3 sing. 2 aor. indic. act., from ἔσχεθον, a

*Line 219—223.*

poetic lengthened form of ἔσχον, 2 aor. of ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔσχεθον, σχέθον, &c., come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. Consult *Ellendt, Lex. Soph. s. v. εἰκαθεῖν*.

LINE 220. Ἀψ, "back." Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, accus. sing. of κουλεύς, οὔ, ὄ, Epic and Ionic for κολεύς, οὔ, ὄ, "a sheath." Consult remarks on κολεύς, line 194.

᾽Ωσε, Epic and Ionic for ἔωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "to drive," "to push," "to thrust;" fut. ὠθήσω, and (as if from a present ὠθω) ὦσω. The other tenses follow the future ὦσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ὦσα; perf. ἔωκα; perf. pass. ἔωσμαι; 1 aor. pass. ἐώσθην. [With ὠθέω compare Welsh *gwthio*, "to push."]

Ξίφος. Consult line 194.

᾽Απίθησεν, Epic and Ionic for ἠπίθησεν, with augment dropped, 3 sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "to disobey;" fut. ἦσω.—From *a*, priv., and πείθω.

LINE 221. ᾽Αθηναίης. Consult line 200.

Οὐλυμπόνδε, "to Olympus." Literally, "Olympus-ward." From Οὐλυμπος, Epic and Ionic for ᾽Ολυμπος, and the suffix δε denoting motion toward. Consult Excursus V.

Βεβήκει, Epic and Ionic for ἔβεβήκει, with augment dropped, 3 sing. pluperf. indic. act. of βαίνω, "to go;" fut. βήσομαι; perf. βέβηκα; pluperf. ἔβεβήκειν. Consult note.

LINE 222. Δώματα, accus. plur. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέδομα. Akin to δόμος, and the Latin *dom-us*.

Αἰγιόχοιο. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, ὄ, ἦ, "a deity," "a god or goddess."—Derived by some from δαήμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," i. e. destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit *damin*, or *damanas*, "a conqueror," "lord," "master." (*Eichhoff, Vergleich. p. 204.*)

LINE 223. ᾽Αταρτηροῖς, dat. plur. neut. of ἀταρτηρός, ἄ, ὄν, strengthened poetic form of ἀτηρός, ἄ, ὄν, "injurious," "hurtful."—From ἄτη, "harm," "mischief," &c.

## Line 223—228.

Ἐπέεσσιν, Ep. and Ion. for ἔπεισιν, dat. plur. of ἔπος, εος, τό, "a word."

LINE 224. Οὔπω, "not yet." Adverb, compounded of οὐ and πω.

Ἀῆγε, Epic and Ionic for ἔληγε, 3 sing. imperf. indic. act. of λήγω, "to cease from." Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ό, "gall," "bile," "wrath."

LINE 225. Οἰνοβαρές, voc. sing. masc. of οἰνοβαρής, ές, "one heavy with wine," "a drunkard," Compare the Latin *vino gravis*.—From οἶνος, "wine," and βαρύς, εἶα, ύ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ό, ή, "a dog." Consult remarks on κύνεσσιν, line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, ης, ή, for καρδία, ας, ή, "the heart." Compare the Sanscrit *hrid*, the Greek *κραδ-ία*, Latin *cor*, *cord-is*, [Gaelic *croidhe*], Eng. *heart*, Gothic *hairto*.

Ἐλάφοιο, Epic and Ionic for ἐλάφον, gen. sing. of ἐλαφος, ου, ό, ή, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφρός, Latin *læv-is*, and also *lepus*, *lepōris*, and probably, also, to the German *laufen*, and English *leap*.

LINE 226. Λαῶ. Consult remarks on λαοί, line 10.

Θωρηχθῆναι, 1 aor. infin. pass. of θωρήσσω, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness;" fut. θωρήξω; 1 aor. pass. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 227. Λόχονδε, "to an ambuscade." Adverb, compounded of λόχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἴέναι, pres. infin. act. of εἶμι, "to go."

Ἄριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστεύς, έως, ό, Epic and Ionic ἀριστεύς, ηος, ό, "the bravest." In the plural ἀριστεῖς, Ionic ἀριστηές, "the bravest chieftains."—In these words in εύς, gen. έως, &c., where the *v* (i. e. the digamma F) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an *η* instead of *ε*, in order to compensate, by the length of the vowel, for the *v* (or digamma) that has been dropped. (*Kühner*, § 296, 2.)

LINE 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present ταλάω, contracted τλάω, "to endure;" fut. τλήσομαι; perf. τέτληκα; 2 aor. ἔτλην (as if there were also a present τλήμι, which there is not).—Observe that τλ-άω is radically the same as τολ-μάω, and akin to the Sanscrit *tul*, [Welsh *dal*, "to bear," and *tlawd*, "poor"], Latin *tol-erare*, *tul-isse*, and also (*t*) *latus*. Hence, too, τελ-αμών, [τάλας], τάλ-αντον.

## Line 228—232.

Κήρ, gen. κηρός, ἡ, "death." Properly, "the goddess of death;" also, "the goddess of fate," especially as bringing violent death. Hence, the "fate of death," "death" itself, especially when violent.—Observe the difference of accentuation between κήρ, κηρός, "fate," and κῆρ, κῆρος, "the heart."

Εἶδεται, 3 sing. pres. indic. pass. of the obsolete radical present εἶδω, "to see;" pass. εἶδομαι, "to be seen," "to appear."—Consult remarks on ἴδῃ, line 203.

LINE 229. Λώϊον, nom. sing. neut. of λώϊων, ον, gen. ονος, ὁ, ἡ, τό, "more desirable," "more agreeable;" hence, in general, "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λώϊον: and he also has a second comparative λώϊτερος, ον, only in the neuter. At a later period, λώϊων was used generally as a comparative of ἀγάθος, and, in Attic, λώϊων, λώϊον, were contracted into λώϊων, λώϊον; superlative λώϊστος, contracted λώϊστος.—The root appears to be λῶ, "I will, wish, or desire," a Doric defective verb, the only trace of the older radical λάω, "to wish," "to be willing."

Εὐρύν, accus. sing. masc. of εὐρύς, εἶα, ὅ, "wide," "wide-spread," "broad." [From Sanscrit *urus*, "wide."]

LINE 230. Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. infin. mid. of ἀποαιρέω, for ἀφαιρέω, "to take away;" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "to take away unto one's self:" fut. ἀφαιρήσω; fut. mid. ἀφαιρήσομαι; 2 aor. act. ἀφείλον; 2 aor. mid. ἀφειλόμην.—From ἀπό and αἰρέω.

Σέθεν. Consult line 180.

Ἀντίον, "in opposition to," neut. of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἶπυ, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 231. Δημοβόρος, ον, "people-devouring," as referring to a prince that grinds his people down. (Consult note.)—From δῆμος, and βορά, "food." [Compare Welsh *bara*, "bread."]

Οὐτιδανοῖσιν, Epic and Ionic for οὐτιδανοῖς, dat. plur. of οὐτιδανός, ἡ, ὄν, "of no worth," "cowardly."—From οὐτις, "nobody," referring, as it were, to a mere collection of *nobodies*; -δανος being a mere suffix, as in ἡπεδανός, &c.—Some make -δανος come from δάνος, "a gift," "a present," "a thing of value."

LINE 232. Ὑστατα, "for the last time." Acc. plur. neut. of ὕστατος, η, ον, "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Λωβήσαιο, 2 sing. 1 aor. opt. mid. of the deponent verb λωβάομαι,

## Line 232—236.

"to be insolent toward one," "to insult," "to outrage;" fut. ἤσομαι.—From λῶβη, "insult," "outrage."

LINE 233. Μέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty," "solemn."

"Ὀρκον, accus. sing. of ὄρκος, ου, ὄ, "an oath."—Ὀρκος was originally equivalent to ἔρκος, as ὄρκάνη to ἐρκάνη, ὄρκοῦρος to ἔρκουρος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the Latin *Orcus*, "the bourne from which no traveller returns."

Ὀμοῦμαι, 1 sing. fut. indic. mid. with active signification, of ὀμνυμι, or ὀμνύω, "to swear;" fut. ὀμοῦμαι, εἶ, εἶται. Consult line 76.

LINE 234. Μά. Consult line 86.

Σκῆπτρον, ου, τό, "a sceptre." (Consult note on line 15.)—From σκήπτω, "to lean upon," the term having originally meant "a staff to lean on."

Φύλλα, acc. plur. of φύλλον, ου, τό, "a leaf." Homer, like Hesiod and Herodotus, always uses the plural.—Probably from φλέω, φλύω, βλύω, our *bloom*, &c. So, too, the Latin *folium*, *flos*, *florere*.

Ὀζους, accus. plur. of ὄζος, ου, ὄ, "a branch," "a twig," "a shoot." According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

LINE 235. Φύσει, 3 sing. fut. indic. act. of φύω, "to produce;" fut. φύσω; 1 aor. ἔφυσα.—With φύω compare the Sanscrit *bhú*, and the Persian *bu*, "to be," [Celtic *bu*, "was"], as also the old Latin *fuo*, whence *fui*, *fuera*, *fuera*, *fuero*; the *fuas*, *fuat* of Plautus, and *fio*; and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομήν, accus. sing. of τομή, ἦς, ἦ, "the trunk," or "stump," of a tree; the part left after cutting. From τέμνω, "to cut."

Ὀρεσσι, Epic and Ionic for ὄρεσι, dat. plur. of ὄρος, εος, τό, "a mountain." Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of λείπω, "to leave;" fut. λείψω; perf. λέλοιπα; 1 aor. ἔλειψα; 2 aor. ἔλιπον.—The root *λιπ* is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into *λικ* through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound inserted through euphony, the root of *linq-uo*.

LINE 236. Ἀναθλήσει, 3 sing. fut. indic. act. of ἀναθλέω, "to bloom afresh;" fut. ἤσω. From ἀνά, "anew," and θηλέω, "to flourish."

"E, accus. sing. of pronoun of third person; nominative wanting; gen. οὔ, &c.

Χαλκός, οὔ, ὄ, "brass;" more literally, "bronze," a mixture of

*Line 236—241.*

copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Ἐλεψεν, 3 sing. 1 aor. indic. act. of λέπω, "to lop away," "to strip off;" "to remove the outer covering of any thing;" fut. λέψω; 1 aor. ἔλεψα.

LINE 237. Φλοιόν, accus. sing. of φλοιός, οὔ, ὄ, "the bark," "the rind of a tree." [Akin to φελλός, Lat. *pellis*, our *fell* and *peel*.]

Μίν, Epic and Ionic for ἀυτό. Consult line 201.

Υἷες. Consult line 162.

LINE 238. Παλάμης, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ, "the hand." Literally, "the palm of the hand." [Hence Latin *palma* and our *palm*.]

Φορέουσι, 3 plur. pres. indic. of φορέω, "to bear," "to carry;" fut. ἦσω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification, "to wear clothes, armour," &c.

Δικασπόλοι, nom. plur. of δικασπόλος, ου, ὄ, "a dispenser of justice." (Consult note.)—From δίκη, "justice," "judgment," and πολέω, "to be conversant with," "to be employed about."

Θέμιστας, accus. plur. of Θέμις, old and Epic genitive Θέμιστος, and in Homer the only form; accus. sing. Θέμιστα; accus. plur. Θέμιστας; Attic gen. Θέμιτος; accus. Θέμιν; common Greek, gen. Θέμιδος; Ionic Θέμιος, "law." In the plural, Θέμιστες, in Homer, are the "sentences which have the force of law," and also "existing laws," and "ordinances" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

LINE 239. Εἰρύεται, Epic and Ionic for εἴρυνται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὀρκος. Consult line 233.

LINE 240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήεσιν, line 227.

Ποθή, ῆς, ἡ, "desire," "regret for the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἴξεται, 3 sing. fut. of ἰκνέομαι, "to come;" fut. ἴξομαι; perf. ἶγμαί.

Υἷας. Consult line 162.

LINE 241. Δυνήσεται, Epic and Ionic for δυνήσει, 3 sing. fut. indic. of δύναμαι, "to be able;" fut. δυνήσομαι, 2 pers. (old form) δύνησῃ; (Epic and Ionic) δυνήσεται; (Attic) δυνήσει.

## Line 241—245.

'Αχνύμενος. Consult line 103.

LINE 242. Χραιομεῖν, 2 aor. infin. act. of χραιομέω, "to aid," "to succour." Strictly speaking, "to ward off" something destructive from one.—Observe that χραιομέω, in fact, is not used in the present, but only in the following (merely Epic) forms; fut. χραιομήσω; 1 aor. ἐχραίσμησα; and 2 aor. ἔχραιομον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from κράω, κράομαι, χρηστός, χρήσιμος, is clear enough.

Ἐντε, Epic adverb, equivalent to ὅτε, "when."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὔτε, from ὄστε, like the Latin *quum*, from *qui*.

"Ἐκτορος, gen. sing. of Ἐκτωρ, ορος, ὁ, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἔχω, ἔξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon. Tarent.*

'Ανδροφόνιοι, Epic and Ionic for ἀνδροφόνου, gen. sing. of ἀνδροφόνος, ον, "man-slaughtering."—From ἀνήρ and φόνος, "slaughter."

LINE 243. Θνήσκοντες. Consult line 56.

Πίπτωσι, 3 plur. pres. subj. of πίπτω, "to fall;" fut. πεσοῦμαι; Ionic πεσέομαι; 2 aor. ἔπεσον; perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "to fall," whence ἔπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω from ῥέπω; μίμνω from μένω; γίγνομαι from γένω.

"Ἐνδοθι, adverb, "within." Consult Excursus V.

'Αμύξεις, 2 sing. fut. indic. of ἀμύσσω, "to tear," "to lacerate;" fut. ξω.

LINE 244. Χωόμενος. Consult line 46.

Οὐδέν, "in no respect," acc. sing. neut. of οὐδεῖς, taken adverbially.

"Ἐτισας, 2 sing. 1 aor. indic. act. of τίω, "to honour;" fut. τῖσω; 1 aor. ἔτισα; perf. pass. τέτιμαι. Observe that τίω is to *pay honour* to a person; whereas τίνω is confined to the signification of *paying a price*, &c. Consult remarks on τίσειαν, line 42.

LINE 245. Φάτο. Consult line 188.

Ποτί, Doric for πρόσ, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προσί, an old, and especially Epic, form for πρόσ, and προσί is itself akin to the Sanscrit *prati*. Consult *Donaldson, New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing. 2 aor.



## Line 245—249.

indic. act. of βάλλω, "to hurl;" fut. βαλῶ; perf. βέβληκα; 2 aor. ἔβαλον. [Compare Welsh *bwrw*, "to cast."]

Γαίη, dat. sing. of γαίη, ης, ἡ, Epic and Ionic for γαῖα, ας, ἡ, "the ground," "the earth." Poetic for γῆ.—With γαῖα [Heb. *gai*] and *aia* Dæderlein well compares the German *Gau* and *Au*, "a country," &c. Donaldson considers the root *γα* as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.* p. 403.)

LINE 246. Χρυσείους, Epic and Ionic for χρυσεῖους, and this for χρυσοῖς, from χρύσεος, χρυσεά, χρύσειον, contracted χρυσοῦς, χρυση, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phœnician origin, from *chárúts*, "gold." (*Pott, Etymol. Forsch.* vol. i. p. 141.)

Ἡλοισι, Epic and Ionic for ἦλοις, from ἦλος, ου, ὁ, "a nail;" in Homer never used to fix or fasten, but only for ornament; hence "a stud, a nail-head." [Probably akin to ἐλάω, "to drive," Welsh *hoel*, "nail."]

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "to pierce through and through;" fut. περῶ; 1 aor. ἔπειρα; 2 aor. ἔπαρον; perf. pass. πέπαρμαι.—From πεῖρας, poetic for πέρας, "an end."

Ἐζετο. Consult line 48.

LINE 247. Ἐτέρωθεν, adverb, "from the other side," "on the other side." Consult Excursus V.

Ἐμήνιε, 3 sing. imperf. indic. act. of μηνίω, "to rage," "to be wroth;" fut. ἴσω. A later form is μηνιάω.—From μῆνις, "wrath." Consult line 1.

Νέστωρ, gen. ορος, ὁ, "Nestor," son of Neleus, and king of the Pylians. With regard to this people, consult note.

LINE 248. Ἡδυεπής, ἐς, "sweet of speech," "sweet-speaking."—From ἠδύς, "sweet," and ἔπος.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for ἠνόρουσε, augment dropped, from ἀνορούω, "to start up;" fut. ούσω.—From ἀνά, "up," and ὀρούω, "to move quickly," &c., with which compare the Latin *ruo*, [our *rush*].

Λιγύς, εἶα, ὅ, "clear-toned." (Consult note.)—The root of λιγύς, namely, λιγ, would appear to connect it with our English term *lig-ht* (i. e. as opposed to a *heavy*, or rough tone of voice), and also with the Greek ἐλαχύς (ἐ-λαχ-ύς), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of Πύλιοι, ων, οἱ, "the Pylians." Consult note.

Ἀγορητής, οὔ, ὁ, "a speaker." An haranguer before an ἀγορά or public assembly.

LINE 249. Γλώσσης, gen. sing. of γλώσσα, ης, ἡ, "the tongue."—Supposed to be of the same family with γλώξ, γλωχίν, "any projecting point."

## Line 249—251.

Μέλιτος, gen. sing. of μέλις, ιτος, τό, "honey," [Celtic *mel*].—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, ον, comp. of γλυκύς, εἶα, ύ, "sweet," [akin to Lat. *dulcis*].

Ῥέεν, Epic and Ionic for ἔρρέεν, and this for ἔρρεί; 3 sing. imperf. indic. of ῥέω, "to flow;" fut. ῥεύσομαι; 1 aor. ἔρρευσα; but in Attic more usually ῥυήσομαι; 2 aor. pass. ἐρρύην, always in active signification; and hence is formed the perf. ἐρρύηκα, "to flow," "to stream," "to gush."

Αὐδῆ, ἦς, ἦ, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἀφδή, akin to the Sanscrit *vad*, "to speak," the *f* or *v* being transposed, [Welsh *gwed*]; as in αὐξάνω, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "to wax."

LINE 250. Γενεαί, nom. plur. of γενεά, ᾶς, ἦ, Epic and Ionic γενεή, ἦς, "a generation," of which, according to Herodotus, three made a century: γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτέα ἐστι (ii. 142).

Μερόπων, gen. plur. of μέροψ, οπος, ό, "articulate-speaking." Literally, "dividing the voice," i. e. speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From μείρομαι, μερίζω, "to divide," and όψ, "the voice."

LINE 251. Ἐφθίατο, Epic and Ionic for ἔφθιντο, 3 plur. syncopated 2 aor. pass. of φθίω, "to destroy" (consult note): fut. φθίσω; 1 aor. ἔφθισα; perf. pass. ἔφθιμαι; pluperf. ἐφθίμην, which, however, is the form also of the syncopated 2 aor. passive. (*Kühner*, § 233, 2). In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists, when it retains its augment, is not to be distinguished, as to form, from the pluperfect; thus, ὤρμην, ἐκτάμην, ἐσσύμην, ἐφθίμην. (*Buttmann*, § 110, n. 4.)—Observe that φθίω is here given as the present, because φθίνω is always intransitive in Homer.

Οἶ, οἶ. Observe, here, the difference of meaning: οἶ is the relative (ός, ἦ, ό), whereas οἶ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "before this." Adverb of time.

Τράφεν, Epic, poetic, Doric, and Æolic for ἐτρέφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, "to rear," "to nurture;" fut. θρέψω; 1 aor. ἔθρεψα; perf. τέτροφα; 2 aor. pass. ἐτρέφην; 1 aor. pass. ἐθρέθην.—Radical meaning, "to make thick," "firm," or "solid," then, "to make fat," "to fatten," &c. Pott connects the root with the

## Line 251—257.

Sanskrit *trip*, "to satiate," but it rather comes from the same family with *τρέπω*, "to turn," and implies the idea of a *turning*, or *coagulating*, or *congealing* of a liquid: thus we have *γάλα θρέψαι*, "to curdle milk" (*Od.* ix. 246), and *τυρόν τρέφειν*, "to thicken cheese." (*Theocrit.* xxv. 106.)

LINE 252. Πύλψ, dat. sing. of Πύλος, ον, ἦ, "Pylos." Consult note.

Ἠγαθέγ, Epic and Ionic for ἠγαθέα, dat. sing. fem. of ἠγάθεος, η, ον, for ἠγάθεος, α, ον, "very divine," "sacred."—From ἄγαν, and θεῖος, "divine."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ον, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἄνασσειν, Epic and Ionic for ἠνασσειν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "to reign."—Consult line 38.

LINE 253. Ὁ σφιν, κ.τ.λ. Consult line 73.

LINE 254. Πόποι, commonly regarded as an exclamation merely; but, in reality, a nom. plural, from an obsolete nom. sing. πόπος, Consult note.

Πένθος, εος, τό, "grief," "sorrow."—Collateral form of πάθ-ος, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

Ἀχαιίδα, accus. sing. fem. of Ἀχαιίς, ἴδος, ἦ, "Achaean."—From Ἀχαιός, ἄ, ὄν, "Achaean."

Γαῖαν, accus. sing. of γαῖα, ας, ἦ, "land," "country." Consult line 245.

Ἰκάνει, 3 sing. pres. indic. act. of ἰκάνω, "to come." Epic lengthened form for ἴκω.

LINE 255. Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθίω, "to be delighted;" fut. γηθήσω; perf. γέγηθα.—Akin to γῆθος, Doric γᾶθος, Latin *gaud-ium*, *gaudeo*, &c., [our *gaudy*].

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροιτο, and this, by reduplication, for χάροιτο, 3 plur. 2 aor. opt. middle of χαιρω, "to rejoice;" fut. χαιρήσω; perf. with pres. signification, κεχάρηκα; 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

LINE 257. Σφῶϊν, gen. dual of σύ, the pronoun of the 2d person. Nom. σφῶϊ (shortened form σφῶ), gen. and dat. σφῶϊν (shortened form σφῶν).

*Line 257—263.*

Πυθόιατο, Epic and Ionic for πύθουιντο, 3 plur. 2 aor. opt. middle of πυνθάνομαι, "to learn," properly, by making inquiries; fut. πεύσομαι; 2 aor. mid. ἐπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυθμήν, and so, strictly speaking, "to search to the bottom."

Μαρναμένουιν, gen. dual of μαρνάμενος, pres. part. mid. of μάρναμαι, "to contend," Epic and Ionic for μαρναμένουιν.

LINE 258. Περί, "superior to." Homeric adverb. Subsequently, a preposition.

Μάχεσθαι. Consult line 8.

LINE 259. Πίθεσθε, 2 plur. 2 aor. imper. mid. of πείθω, "to persuade;" in the mid. "to obey;" fut. πείσω; 1 aor. ἔπεισα; 2 aor. ἐπίθον; in the mid. fut. πείσομαι; 2 aor. ἐπιθόμην.—With πείθω, ἐπίθον, compare the Latin *fīdo*, *fīdes*.

Ἄμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative νεώτερος, of νέος, "younger."

Ἔστόν, 2 pers. dual of εἶμί, "to be."

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive form of ἐγώ.

LINE 260. Ἀρείοσιν, dat. plur. of ἀρείων, ον, gen. ονος, "braver," "better." Assigned as an irregular comparative to ἀγαθός.—From the same root with Ἄρης, the first notion of goodness being that of manhood, and bravery in war.

LINE 261. Ὀμίλησα, 1 sing. 1 aor. subj. of ὀμιλέω, "to associate with," "to hold converse with;" fut. ἦσω. The verb, according to its derivation (ὄμιλος), denotes, properly, "to be with or in company with a large throng," but it soon lost this meaning, and took a more general one.

Ἀθέριζον, Epic and Ionic for ἠθέριζον, the augment having been dropped: 3 plur. imperf. indic. act. of ἀθεριζω, "to slight," "to make light of;" fut. ἀθερισω, and also ἀθεριξω; 1 aor. ἠθέρισα and ἠθέριξα.—Probably from α, priv., and θέρω, "to cherish," i. e. to regard.

LINE 262. Τοίους, accus. plur. masc. of τοῖος, η, ον, Epic and Ionic for τοῖος, α, ον, "such."

Ἴδον, Epic and Ionic for εἶδον, the augment having been dropped; 1 sing. 2 aor. indic. act. of εἶδω, "to see." Consult line 203.

Ἄνερας, Epic and Ionic for ἄνδρας, accus. plur. of ἀνήρ; gen. ἀνέρος, Epic and Ionic for ἀνδρός, &c. Consult line 7.

Ἴδωμαι, 1 sing. 2 aor. subj. middle of εἶδω, "to see." Consult line 203.

LINE 263. Οἶον, accus. sing. masc. of οἶος, η, ον, Epic and Ionic for οἶος α, ον, "as."—Observe that here, in place of οἶον, we would expect οἶος ἦν, with the proper names following each in the

## Line 263—266.

nominative. In place of this, however, we have the relative in the accusative, depending on ἴδον and ἰδωμαι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (Kühner, § 788.—Bernhardy, p. 299, 15.)

Πειρίθοον, accus. sing. of Πειρίθοος, ου, ὁ, "Pirithoüs." Consult note.

Δρύαντα, accus. sing. of Δρύας, αντος, ὁ, "Dryas." A chief of the Lapithæ.

Ποιμένα, accus. sing. of ποιμήν, ἑνος, ὁ, "a shepherd." In a general sense, also, "one who keeps, or tends," and hence a king is called "the shepherd of his people," ποιμήν λαῶν.—Probably akin to πέπαμαι, perf. pass. of the unused radical form πάω, "to feed," and also to πόα, ποίη, "grass," "fodder," &c.

LINE 264. Καινέα, accus. sing. of Καινεύς, ἑως, ὁ, "Cæneus." A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valour, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.* vi. 448.

Ἐξάδιον, accus. sing. of Ἐξάδιος, ου, ὁ, "Exadius," a chief of the Lapithæ.

Ἀντίθεον, accus. sing. of ἀντίθεος, η, ου, "equal to the gods." In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c.—From ἀντί and θεός.

Πολύφημον, accus. sing. of Πολύφημος, ου, ὁ, "Polyphemus," a chief of the Lapithæ, and brother of Cæneus. Consult note.

LINE 265. Θησέα, accus. sing. of Θησεύς, ἑως, ὁ, "Theseus," son of Ægeus, and king of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγείδην, accus. sing. of Αἰγείδης, ου, ὁ, "son of Ægeus," a patronymic appellation of Theseus.—From Αἰγεύς, ἑως, ὁ, "Ægeus."

Ἐπιείκελον, accus. sing. masc. of ἐπιείκελος, ου, "like."—From ἐπί and εἶκελος, "like."

Ἀθανάτοισιν, Epic and Ionic for ἀθάνατοις, dat. plur. of ἀθάνατος, η, ὄν, and, in later writers, ἀθάνατος, ου, "immortal." In the plural, ἀθάνατοι, "the immortals," an epithet of the gods.

LINE 266. Κάρτιστοι, Epic and Ionic for κράτιστοι, nom. plu. of κράτιστος, η, ου, an isolated superlative from κρατύς, "brave," "strong," "mighty."—Consult remarks on κάρτερος, line 178.

## Line 266—271.

Κεῖνοι, Epic and Ionic for ἐκεῖνοι, nom. plur. of ἐκεῖνος, ἐκείνη, ἐκεῖνο, &c.\* Κεῖνος is the usual form both in Homer and the Attic poets; Æolic κῆνος; Doric τῆνος.

Ἐπιχθονίων, gen. plur. of ἐπιχθόνιος, ον, “upon the earth,” “earthly.”—From ἐπί, and χθών, “earth.”

Τράφεν. Consult line 251.

LINE 267. Ἔσαν, Epic and Ionic for ἦσαν, the augment having been dropped, 3 plur. imperf. indic. of εἶμί, “to be.”

Ἐμάχοντο, 3 plur. imperf. indic. mid. of the deponent verb μάχομαι, “to fight.” Consult line 153.

LINE 268. Φηρσίν, dat. plur. of φήρ, φηρός, ὄ, Æolic for Φήρ, Φηρός, ὄ, “a wild creature.” In the plur. φῆρες, “the Centaurs.” (Consult note.) Hence the Latin *fera*, [our *fierce*, Welsh *ffyr-nig*].

Ὀρεσκόφιοι, Epic and Ionic for ὄρεσκόφιοις, dat. plur. masc. of ὄρεσκόφος, ον, “dwelling on the mountains.” More literally, “lying on the mountains.”—From ὄρος, “a mountain,” and κέω, κείω, κείμαι, “to lie.”

Ἐκπάγλως, “in a terrific manner,” “frightfully.” Adverb, from ἔκπαγλος, with regard to which consult line 146.

Ἀπόλεσαν, Epic and poetic for ἀπόλεσαν, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of ἀπόλλυμι, “to destroy;” fut. ἀπολέσω, poetic (especially Epic) ἀπολέσσω; Ionic ἀπολέω, Attic ἀπολώ; perf. ἀπολώλεκα; 1 aor. ἀπόλεσα, poetic (especially Epic) ἀπόλεσσα.—From ἀπό and ὄλλυμι.

LINE 269. Μεθομίλεον, Epic and Ionic for μεθωμίλουν, 1 sing. imperf. indic. act. of μεθομιλέω, “to associate with;” fut. ἦσω.—From μετά and ὄμιλεω, with regard to which consult line 261.

Πύλου, gen. of Πύλος, ον, ἦ. Consult line 252.

LINE 270. Τηλόθεν, “from afar.” Adverb, compounded of τηλοῦ, “afar,” and the suffix θεν, denoting motion from a place. Consult Excursus V.

Ἀπίης, gen. sing. fem. of ἄπιος, η, ον, “distant,” “far away.” (Consult note.) From ἀπό.

Γαίης, gen. sing. of γαίη, ης, ἦ. Consult line 245.

Καλέσαντο, Epic and poetic for ἐκαλέσαντο, 3 plur. 1 aor. indic. middle of καλέω, “to call;” fut. καλέσω; Epic and poetic καλέσσω; 1 aor. ἐκάλεσα, Epic and poetic καλέσσα; 1 aor. mid. ἐκαλεσάμην, Epic and poetic καλεσάμην and καλεσσάμην.—Probably akin to κέλλομαι, and certainly to the old Latin *cal-are*, and English *call*, [Celtic *galw*, Heb. *kol*].

LINE 271. Μαχόμεν, Epic and Ionic for ἐμαχόμεν, the augment

*Line 271—278.*

having been dropped, 1 sing. imperf. indic. mid. of μάχομαι, "to fight." Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266.

LINE 272. Βροτοί, nom. plur. of βροτός, οὔ, ὁ, "a mortal man," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός, Latin *mori, mors*, and Sanscrit *mri*, [Celtic *maru*].

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχέομαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μου.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ἥς, ἡ, "counsel," "advice."

Ἐύνειν, Epic and Ionic for ξυνίσαν, 3 plur. imperf. indic. act. of ξυνίημι, "to listen to." Strictly speaking, "to send," "bring," or "set together;" metaphorically, "to perceive, hear, listen to," &c.; fut. ξυνήσω; 1 aor. ξυνῆκα; perf. ξυνεῖκα; imperf. ξυνίην, ἴης, ἴη; dual ξυνιέτον, ἰέτην; plural ξυνίμεν, ἰετε, ἴσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπείθοντο, 3 plur. imperf. indic. mid. of πείθω, "to persuade;" in the middle, "to obey."

LINE 274. Πίθεσθε. Consult line 259.

Ἵμμες, Æolic and Epic for ὑμεῖς.

Πείθεσθαι, pres. infin. mid. of πείθω, "to persuade;" in the middle, "to obey."

Ἄμεινον. Consult line 116.

LINE 275. Ἄποαίρεο, Epic and Ionic for ἀφαίρου, 2 sing. pres. imper. mid. of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἐα, 2 sing. pres. imper. act. of ἐάω, "to let," "to permit;" fut. ἐάσω; 1 aor. εἶασα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἷες. Consult line 162.

LINE 277. Ἐθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.

Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἴσω.—From ἔρις, "strife."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἦος, Attic ἔως, ὁ, "a king." Consult remarks ἀριστήεσσιν, line 227.

LINE 228. Ἀντιβίην, "in direct opposition;" adv.; strictly speaking, an accus. fem. of ἀντίβιος, ἡ, ον, "opposing force to force."—From ἀντί, and βία, "force."

## Line 279 -284.

Ομοίης, Epic and Ionic for ὁμοίας, gen. sing. fem. of ὅμοιος, η, ον, Epic and Ionic for ὅμοιος, α, ον, "equal," "like to."—From ὁμός, ἡ, ὄν, "one and the same."

\*Εμμορε, 3 sing. 2 perf. indic. of μείρομαι, "to obtain as one's portion;" 2 aor. ἔμμορον; 2 perf. ἔμμορα. Observe that of this 2 perf. the third person, ἔμμορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation τετεύχασι.—Perf. pass. εἶμαρμαι, only as an impersonal, "it is allotted," i. e. decreed by fate: perf. part. pass. εἶμαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ εἶμαρμένη (scil. μοῖρα), "that which is allotted," "destiny."

LINE 279. Σκητοῦχος, ον, "sceptre-bearing." From σκῆπτρον, for σκῆπτρον, "a sceptre," and ἔχω.

Κῦδος, εος, τό, "glory," "fame," "renown," or, more freely, "high office."

LINE 280. Κάρτερος. Consult line 178.

Γείνατο, Epic and Ionic for ἐγείνατο, 3 sing. 1 aor. indic. mid. of γείνομαι, poetic passive form from obsolete active γείνω, for which last γεννάω is in use. In the passive, "to be engendered," "to be born;" hence γεινόμενος, "one that is born;" often occurring in Homer. In the 1 aor. mid. it has an active signification, like γεννάω, "to beget," "to bring forth."—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, *geno*, which supplies *genui* to *gigno*.

LINE 281. Φέρτερος. Consult line 169.

Πλέονεσσι, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλείων, neut. πλείον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires, and so, also, πλείοσι and πλέονεσσι.

LINE 282. Παῦε, 2 sing. pres. imperat. act. of παύω, "to cause to cease." In the middle, "to cause one's self to cease," i. e. "to cease." [Compare Welsh *paid*, "to cease."]

Μένος, εος, τό. Consult line 103.

LINE 283. Δίσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for μεθεῖναι, 2 aor. infin. act. of μεθήμι, "to lay aside;" fut. μεθήσω; 1 aor. μεθήκα.—From μετά and ἴημι.

LINE 284. Ἐρκος, εος, τό, "an enclosure," "hedge," "fence," "wall." Hence, metaphorically, any fence, or defence, "a rampart."—From ἔργω, old form of εἶργω, "to enclose," "to shut in." Com-



## Line 284—291.

pare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, "to be." Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, "to be in motion," but this seems to have been soon lost.—An active form πέλω occurs, which is much less frequent than πέλομαι.—Akin to πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμου κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖραν, accus. sing. of μοῖρα, ας, ἡ, properly, "a part," as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "portion in life," "lot," "fate," &c., and so, eventually, of "that which is one's due," "that which is right" and "fitting." Hence, κατὰ μοῖραν, "rightly."

Ἐειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον εἶπες, &c.

LINE 287. Ἐμμεναι, Epic, Æolic, and Doric for εἶναι.

LINE 288. Κρατίειν, Epic and Ionic for κρατεῖν, pres. infin. κρατέω, "to bear rule over;" fut. κρατήσω; perf. κεκράτηκα.—From κράτος, "strength," "might," &c., the original meaning of the verb having been "to be strong, mighty, powerful."

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

LINE 289. Σημαίνειν, "to prescribe;" fut. σημᾶνῶ; Ionic σημανέω; 1 aor. ἐσήμηνα.—From σῆμα, "a sign," "a token," &c.

Πείσεσθαι, fut. infin. mid. of πείθω, "to persuade;" in the middle, πείθομαι; fut. πείσομαι, "to obey."

Ὅτιω. Consult line 59.

LINE 290. Μέν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οὔ, ὁ, "a warrior." Consult line 152.

Ἐθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "to make;" literally, "to place," i. e. to place before the eyes of all; fut. θήσω; perf. τέθεικα; 2 aor. ἔθην.

Αἶν, poetic form for αἰεί, used when the last syllable is to be short.

LINE 291. Τοῦνεκα, "on this account." Compounded of τοῦ (for τούτου) and ἔνεκα.

Προθέουσιν, 3 plur. pres. indic. act. of προθέω, old radical form, whence comes προτίθημι: found only once in Homer, namely, in the

## Line 291—299.

present passage, “to give one the right to do a thing,” “to let,” “to permit.”

Ὀνειδέα, accus. plur. of ὀνειδος, εος, τό, “abuse,” “disgraceful calumnies,” Epic and Ionic for ὀνειδή. Consult remarks on ὀνειδισον, line 211.

Μυθήσασθαι, “to utter.” Consult line 74.

LINE 292. Ὑποβλήδην, adverb, “interrupting.” We have given this adverb here the signification most commonly assigned to it, and a defence of which may be seen in Heyne’s annotations on the present passage, and also on *Il.* xix. 90. Hermann, however, contends for a very different interpretation (*Opusc.* v. p. 305). According to this later scholar, the term means properly here “by way of caution,” “warning,” or “reproof,” i. e. with a “warning air.”

LINE 293. Δειλός, ἦ, ὄν, “cowardly,” “a coward.”

Οὔτιδανός. Consult line 231.

Καλειόμεν, 1 sing. pres. opt. pass. Epic and Ionic for καλοίμην, from καλέω, “to call.” Consult line 270.

LINE 294. Ὑπείζομαι, 1 sing. fut. indic. mid. of ὑπέικω, “to yield,” “to give way,” “to comply;” fut. ὑπέιξω, and also ὑπέιξομαι.—From ὑπό and εἶκω, “to yield.”

LINE 295. Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imper. mid. of ἐπιτέλλω, “to command,” “to give orders to.” Homer uses the middle voice of this verb, here, in the same sense as the active; fut. ἐπιτελῶ; perf. ἐπιτέταλκα; perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which consult line 25.

LINE 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, “to prescribe.” Consult line 289.

Πείσεσθαι. Consult line 289.

Ὅτιω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλου, 2 sing. pres. imper. middle of βάλλω, “to cast,” &c. Consult note, and also line 52.

Σῆσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, “thy.”

LINE 298. Οὔτοι, “not, indeed.” From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τῷ, enclitic of τινί, dat. sing. of τις.

Ἀφέλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω; fut. ἀφαιρήσω; perf. ἀφῆρηκα; 2 aor. ἀφείλον.—From ἀπό and αἰρέω.

## Line 300—303.

LINE 300. Θοῶ, dat. sing. fem. of θούος, ἡ, ὄν, "swift."—Probably from θέω, "to run."

LINE 301. Φέροις, 2 sing. pres. opt. act. of φέρω, "to bear away;" fut. οἶσω; perf. ἐνήνοχα; 1 aor. act. ἤνεγκα; 2 aor. ἤνεγκον.

Ἄνελών, 2 aor. part. act. of ἀναίρειω, "to take up," "take up and carry off," like the Latin *tollo*; fut. ἀναιρήσω, &c.—From ἀνά, "up," and αἰρέω, "to take."

Ἄεκοντες, gen. sing. masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form, "unwilling," "against the will."—From α, priv., and ἐκών, "willing."—Ἐκών appears to be akin to ἕκας, "afar," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "one by himself," "one for himself," "each one of his own accord." Compare ἐκά-τερος, ἕκασ-τος, and our English *each*.

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

LINE 302. Ἄγε. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. mid. of πειράω, "to make trial;" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι; perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πείρα, "trial." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari*, in their rarer signification of "going through," "piercing," "boring," i. e. in order to make full trial of a thing.

Γνώωσι, Epic lengthened form of γνώσι, 3 plur. 2 aor. subj. act. of γινώσκω, "to know;" fut. γνώσω, &c.; 2 aor. ἔγνω. Consult line 199.

LINE 303. Αἶψα, "soon," "quickly." Adverb, rare in other poets, and never used in prose.

Κελαιόν, nom. sing. neut. of κελαινός, ἡ, ὄν, "black," "dark." Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttman as the common radical form of κελαινός and μέλας, and in this way the evident connexion between the two words may be satisfactorily explained. (*Lexil.* p. 377, ed. Fishl.)

Ἐρωήσει, 3 sing. fut. indic. act. of ἐρώεω, "to stream," "to flow;" fut. ἦσω. The latent idea appears to be that of a quick bursting forth; hence the substantive ἐρωή, derived from it, refers to any quick, violent motion.—From ρέω, "to flow;" akin to ῥώομαι, "to rush."

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "a spear;" gen. δόρατος; Epic and Ionic δούρατος and δουρός; dat. δόρατι; Epic

## Line 303—306.

and Ionic *δούρατι* and *δουρί*, Attic *δορί*, &c., “a spear.” Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from *δέρω*, “to remove the outer covering of a thing,” and hence *δόρυ* will mean, strictly, “a spear-handle, with the bark taken off from the wood.” [Akin to *δρύς*, Celtic *derw*, “oak,” whence *Druid*.]

LINE 304. *Τώγε*, “these two,” compounded of *τώ*, nom. dual of *ὁ, ἡ*, *τό*, and the limiting particle *γε*.

*Ἀντιβίοισι*, Epic and Ionic for *ἀντιβίους*, dat. plur. of *ἀντίβιος, η*, Attic *α, ον*, “opposing.”—From *ἀντί* and *βιά*. Consult line 278.

*Μαχεσσαμένω*, Epic for *μαχεσαμένω*, nom. dual 1 aor. part. middle of *μάχομαι*, “to contend;” fut. *μαχέσομαι*, Epic *μαχέσσομαι*; 1 aor. *ἔμαχεσάμην*, Epic *ἔμαχεσσάμην*. Consult line 153.

*Ἐπέεσσιν*, Epic and Ionic for *ἔπεσιν*, dat. plur. of *ἔπος, εος, τό*, “a word.”

LINE 305. *Ἀνστήτην*, Epic and Ionic for *ἀνεστήτην*, 3 dual 2 aor. indic. act. of *ἀνίστημι*, “to raise up;” but 2 aor., perf. act. &c., “to arise;” fut. *ἀναστήσω*; perf. *ἀνέστηκα*, “I stand up;” 2 aor. *ἀνέστην*, “I arose.”—From *ἀνά* and *ἵστημι*.

*Ἀῦσαν*, Epic and Ionic for *ἔλυσαν*, 3 plur. 1 aor. indic. act. of *λύω*, “to dissolve,” “to break up;” fut. *λύσω*; perf. *λέλυκα*; 1 aor. *ἔλυσα*.—Original signification, “to loose:” akin, therefore, to the Latin *luo*, and English *loose*, [German *läsen*, Welsh *llas*].

*Ἀγορήν*, Epic and Ionic for *ἀγοράν*, accus. sing. of *ἀγορή, ἡς, ἡ*, for *ἀγορά, ᾶς, ἡ*, “an assembly.”—From *ἀγείρω*, “to collect together.”

*Νηυσίν*. Consult line 12.

LINE 306. *Κλισίας*, accus. plur. of *κλισίη, ης, ἡ*, Epic and Ionic for *κλισία, ας, ἡ*, “a tent.”—Original meaning, “a place for lying down or reclining,” from *κλίνω*, “to recline;” then, a hut or any slight dwelling, used as a temporary dwelling-place. In Homer, these *κλισίαι* are of two kinds: 1. For use in time of peace: the huts, or cots, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the *Odyssey*; but in the *Iliad* only once (xviii. 509). 2. For use in war: huts, or cots, in which the besiegers lived during long sieges. This is the usual signification in the *Iliad*, and but seldom occurs in the *Odyssey*. These war-cabins corresponded in their use to our linentents, and, in translating, we call them, as a matter of custom, by the name of “tents;” but it appears, from *Il.* xxiv. 448, *seq.*, that they were of wood. Hence, also, an army, on breaking up, did not strike the *κλισίαι* and take them away, but burned them on the spot. (*Od.*

*Line 306—311.*

viii. 501. The κλισίαι all together formed a *camp*. Among the post-Homeric writers the word σκηνή came up instead, and κλισία remained in use only among the poets.

Ἐῖσας, Epic and poetic for ἴσας, acc. plur. fem. of ἔισος, ἔιση, ἔισον, for ἴσος, η, ον, "equal." Consult note.

LINE 307. Ἡῖε. Consult line 47.

Μενοιτιάδῃ, dat. sing. of Μενοιτιάδης, ου, ό, "the son of Menætius," a patronymic of Patroclus. Menætius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.* xi. 765.)

Οἷς, dat. plur. of the possessive ος, ἦ, ον, the Epic and Ionic form for which is ἐός, ἐή, ἐόν, "his," "her."

Ἐτάροισιν, Epic and Ionic for ἐτάροις. Consult line 179.

LINE 308. Ἀλαδε, "to the sea." Adverb, compounded of ἄλας, "the sea," and δε, "toward." Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρυσεν, 3 sing. 1 aor. indic. act. of προερύω, "to drag forward," "to launch." In Homer, always said of ships, "to move a ship forward," whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "with oars," is added; fut. προερύσω, Epic προερύσσω; 1 aor. προήρυσσα, Epic and Ionic προέρυσσα.—From πρό, "forward," and ἐρύω, "to drag."

LINE 309. Ἐρέτας, accus. plur. of ἐρέτης, ου, ό, "a rower."—From ἐρέσσω, "to row."

Ἐκρινεν, 3 sing. 1 aor. indic. act. of κρίνω, "to select;" fut. κρίνω; 1 aor. ἐκρίνα; perf. κέκρικα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno*, *crimen*, &c. [and Welsh *barnu*, "to judge"].

Ἐείκοσιν, Epic for εἴκοσιν, "twenty."—The Doric form is εἴκατι, with which compare the Sanscrit *vincati*, and Latin *viginti*.

Ἐκατόμβην. Consult line 65.

LINE 310. Βῆσε, Epic for ἔβησε, the augment having been dropped; 1 aor. indic. act. of βάω, "to cause to go;" fut. βήσω; 1 aor. ἔβησα, Consult note on line 144.

LINE 311. Ἐῖσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἔζω, "to cause to sit," "to seat," but which does not occur; the tenses that are wanting are supplied from ἰδρύω. The Ionians have also a fut. ἔσομαι, Epic ἔσσομαι, and perf. pass. εἶμαι. The Attics, however, have only the 1 aor. mid. εἰσάμην, "to found," "erect," in the strict middle sense "for one's self."

Ἀρχός. Consult line 144.

Πολύμητις, ιος, ό, ἦ, "sagacious," "of many counsels."—From πολύς, and μῆτις, "counsel," "advice."

## Line 312—315.

LINE 312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, “to embark;” fut. ἀναβήσομαι; 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, “to sail upon;” fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, “to sail.”

Ἵγρὰ, accus. plur. neut. of ὑγρός, ἄ, ὄν, “humid,” “wet,” “fluid.” (Consult note.)—From ὕω, and akin to ὕδωρ. [Compare Welsh *dwr*, “water.”]

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἦ, “a way,” “a path.” Observe that κέλευθος is fem. in the singular, but has a poetic neuter plural.—From ἐλεύθω, “to come,” “to go.”

LINE 313. Ἀπολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, “to purify another;” in the mid. ἀπολυμαίνομαι, “to purify one’s self.” Commonly regarded as a mid. deponent.—From ἀπό and λυμαίνομαι, “to cleanse one’s self,” and this last from λῦμα, “filth removed by washing,” probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a present signification, “I command,” “bid,” “order,” which, with the augment, would be ἦνωγε: thus, ἄνωγα, ας, ε, or with the augment ἦνωγα, ας, ε. But is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. indic. ἄνωγμεν; imper. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι; pluperf. ἦνώγειν, and, without augment, ἀνώγειν, Ionic ἦνώγεα, &c. [Compare Welsh *anog*, “to urge.”]

LINE 314. Ἀπελυμαίνοντο, 3 plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, as given above.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἦ, “the sea.” Observe the distinction between ἄλς, ἄλός, ἦ, “the sea,” and ἄλς, ἄλός, ὄ, “salt.”

Λύματα, accus. plur. of λῦμα, ατος, τό, “filth removed by washing,” “the washings themselves.”—Probably from λούω, “to wash.”

LINE 315. Ἐρδον, 3 plur. imperf. indic. act. of ἔρδω, “to work,” “to do,” “to accomplish.” With ἱερά, ἑκατόμβας, &c., “to sacrifice,” “to offer up.” This verb derives its formations from the obsolete ἔργω, fut. ἔρξω; 2 perf. ἔοργα; pluperf. with augment on the second syllable, ἐώργειν; 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, Φέργω, we see at once the affinity between it and the English verb *work*.—Observe that ῥέζω is merely a transposed form of ἔρδω.

Ἀπόλλωνι. Consult line 14.

Τελέσσας, acc. plur. fem. of τελήεις, τελέεσσα, τελεῖεν, “perfect.” (Consult note.) An Epic adjective, from τελέω, “to make perfect,” “to make complete,” and this from τέλος, “an end,” &c.

## Line 315—321.

Ἐκατόμβας. Consult line 65.

LINE 316. Ἄτρυγέτοιο, Epic and Ionic for ἀτρυγέτου, gen. sing. fem. of ἀτρύγετος, ου, "barren." More literally, "yielding no harvest," from α, priv., and τρυγάω, "to gather in the harvest or vintage."

LINE 317. Κνίση, "the savour." Consult line 66.

Ἴκειν, 3 sing. imperf. indic. act. of the Epic form ἴκω, "to come," "to go;" imperf. ἴκον; aor. ἴξον, a mixture of the 1 and 2 aor. (Bullmann, *Irreg. Verbs*, p. 132, ed. Fishl.)

Ἐλισσομένη, nom. sing. fem. pres. part. mid. of ἐλίσσω, "to whirl," fut. ξω.—From εἰλέω, "to turn," "to whirl," "to roll," with the digamma Φειλέω, akin to the English *wily*.

Καπνῶ, dat. sing. of καπνός, οὔ, ὄ, "smoke."—Originally κφαπνός, the *v*-sound having followed the κ. So *vapor* in Latin was originally *kvapor*. The Greek word drops the *v*-sound and retains the κ, whereas, in the Latin word, the direct reverse to this takes place. (Pott, *Etymol. Forsch.* vol. ii. p. 205.)

LINE 318. Πένοντο, Epic and Ionic for ἐπένοντο, the augment having been dropped; 3 plur. imperf. indic. of the middle deponent πένομαι, "to be busily employed upon a thing," "to toil," "to work."—From the root πέν comes not only πένομαι, but also πένης, πενία, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

LINE 319. Ἀῆγ'. Consult line 210.

Ἐπηπειλήσει, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "to threaten one with a thing;" fut. ἐπαπειλήσω; 1 aor. ἐπηπειλήσα.—From ἐπί and ἀπειλέω, "to threaten."

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, ου, ὄ, "Talthybius," a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (Herodot. vii. 134.—Hoeck, *Kreta*, vol. ii. p. 407.)

Εὐρυβάτην, accus. sing. of Εὐρυβάτης, ου, ὄ, "Eurybates," a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.* ii. 184, and *Od.* xix. 247. Compare the scholiast: ὅτι καὶ ἕτερος Εὐρυβάτης, Ὀδυσσέως κήρυξ.

LINE 321. Τῶ, nom. dual for ὦ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἶμι.

Κήρυκε, nom. dual of κήρυξ, υκος, ὄ, "a herald."—From κηρύσσω. In general, a *public messenger*, partaking of the character of an *ambassador*, an honourable office in early times. They summoned the assembly (*Il.* ii. 50, &c.), and kept order in it (*Il.* ii. 280, &c.):

## Line 321—325.

they separated combatants (*Il.* vii. 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.* iii. 245, &c.): as *public* officers they are called *δημοεργοί* (*Od.* xix. 135): their insignia were staves, or wands, *σκῆπτρα*. From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was *κήρυξ* of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

*Ὀτρηρώ*, nom. dual masc. of *ὀτρηρός*, *ή*, *όν*, Epic and Ionic for *ὀτρηρός*, *ά*, *όν*, "active," "quick," "zealous."—Akin to *ὀτρύνω*, "to stir up," "to rouse."

*Θεράποντε*, nom. dual of *Θεράπων*, *οντος*, *ὀ*, "an attendant." In Homer and old authors it always differs from *δοῦλος*, as implying free and honourable service, and yet, in Chios, *Θεράποντες* was the name for their slaves. (*Arnold, Thucyd.* viii. 40.)

LINE 322. *Ἐρχεσθον*, 2 dual pres. imper. of *ἔρχομαι*, "to come," "to go" (consult line 120); imper. *ἔρχου*, *ἐρχέσθω*, &c.

*Κλισίην*. Consult line 306.

*Πηληϊάδεω*. Consult line 1.

LINE 323. *Ἐλόντε*, nom. dual, 2 aor. part. act. of *αἰρέω*, "to take;" fut. *αἰρήσω*; 2 aor. *ἔλιον*, 2 aor. part. *ἔλών*. Consult line 137.

*Ἀγέμεν*, Epic, Doric, and Æolic for *ἄγειν*, pres. infin. act. of *ἄγω*, "to lead away." Consult remarks on *χολωσέμεν*, line 78.

*Βρισηίδα*. Consult line 184.

LINE 324. *Δώγσιν*, Epic for *δῶ*, 3 sing. 2 aor. subj. act. of *δίδωμι*; 2 aor. indic. *ἔδων*; 2 aor. subj. *δῶ*, *δῶς*, *δῶ*, &c. Observe, however, that this *δῶ*, *δῶς*, *δῶ*, &c., is the result of contraction: thus, *δῶ-ω* = *δῶ*; *δῶ-ης* = *δῶς*; *δῶ-η* = *δῶ*, &c. To the uncontracted form, *δῶ-η*, the syllable *σι* is added by the Epic language, and hence we have in the text the form *δῶησι*.

*Ἐλώμαι*, 1 sing. 2 aor. subj. mid. of *αἰρέω*; 2 aor. indic. mid. *εἰλόμην*; 2 aor. subj. mid. *ἔλωμαι*.

LINE 325. *Πλεόνεσσι*. Consult line 281.

*Ῥίγιον*, "more fearful." Literally, "more frosty, or cold," i. e. more calculated to make one shudder. A comparative, formed, as it were, from *ῤίγος*, "frost," "cold."—The masculine, *ῤιγίων*, seems not to occur, but the superlative, *ῤιγιστος*, is found; and, therefore, it is better to regard *ῤίγιον*, in the text, as an adjective, and not to take it for an adverb, as some do. [Compare Celtic *rioc*, *rheuw*, "frost."]



## Line 326—332.

LINE 326. Προίει, 3 sing. Epic imperf. indic. act. from προίεω, Epic and Ionic for προίημι. Consult remarks on ἀφίει, line 25.

Κρατερὸν δ' ἐπὶ, κ.τ.λ. Consult line 25.

LINE 327. Τῷ, "they two." More literally, "these two." Nom. dual of ὁ, ἡ, τό.

Ἄεκοντε, nom. dual masc. of ἀέκων, ἀέκουσα, ἀέκων, Epic and Ionic for ἄκων, ἄκουσα, ἄκων, which last is the Attic form. So ἀέκοντε, here, for ἄκοντε, "reluctant." Consult remarks on ἀέκοντος, line 301.

Βάτην, 3 dual 2 aor. indic. act. Epic for ἐβήτην, the stem-vowel η being shortened into α.—From βαίνω, "to go;" fut. βήσομαι; perf. βέβηκα; 2 aor. ἔβην.

Παρὰ θῖν', κ.τ.λ. Consult line 34.

LINE 328. Μυρμιδόνων, gen. plur. of Μυρμιδών, ὄνος, ὄ, "a Myrmidon." Consult line 180.

Ἰκέσθην, 3 dual 2 aor. indic. mid. of ἰκνέομαι, "to come." Consult remarks on ἰκέσθαι, line 19.

LINE 329. Εὔρον, 3 plur. 2 aor. indic. act. of εὐρίσκω, "to find;" fut. εὐρήσω; perf. εὔρηκα; 2 aor. εὔρον. This 2 aor. is often written ηὔρον in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for κλισία. Consult line 306.

LINE 306. Ἥμενον, "sitting," accus. sing. part. of ἤμαι, ἤσαι, ἤσαι, 3 plur. ἤνται; part. ἤμενος; imperf. ἤμην, ἤσο, ἤστο, 3 plur. ἤντο (these being in reality, however, a perf. and pluperf. pass. of ἕζομαι, "to sit," "to lie," &c. Literally, "I have been set and I remain set," i. e. I sit.)

Τῷγε, compounded of τῷ, accus. dual masc. of ὁ, ἡ, τό, and the enclitic γέ.

Ἰδών, 2 aor. part. act. of εἶδω, "to see." Consult line 203.

Γήθησεν, 3 sing. 1 aor. indic. act. of γηθέω, "to be delighted," "to rejoice." Consult line 255.

LINE 331. Ταρβήσαντε, nom. dual 1 aor. part. act. of ταρβέω, "to be confused," "to be troubled," "to be alarmed;" fut. ἦσω.—From τάρβος, "alarm," "fright," "terror."

Αἰδομένω, nom. dual pres. part. mid. of αἰδομαι, Epic for αἰδέομαι, to regard with looks of awe," or "reverence." More literally, "to stand in awe of one," "to reverence."

LINE 332. Στήτην, Epic and Ionic for ἐστήτην, the augment having been dropped; 3 dual 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω; perf. ἕστηκα, "I stand;" 2 aor. ἕστην, "I stood."

Προσεφώνεον, 3 plur. imperf. indic. act. of προσφωνέω, "to address;" fut. ἦσω.—From πρὸς, "unto," and φωνέω, "to speak," "to call."

## Line 332—336.

Ἐρέοντο, 3 plur. imperf. indic. mid. of ἐρέω, "to interrogate," "to ask;" mid. ἐρέομαι. This ἐρέω, ἐρέομαι, is an exclusively Epic form, and must not be confounded with ἐρέω, ἐρῶ, the fut. of εἶπεῖν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἔρομαι; 2 aor. ἠρόμην; fut. ἐρήσομαι. But, though this verb commonly occurs in the lexicons and grammars as a present, ἔρομαι, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, ἐρέσθαι. (*Carmichael's Greek Verbs*, p. 117.)

LINE 333. Ὅ, "he," Homeric for ὅς, and this an old form of the demonstrative. (*Kühner*, § 343.)

Ἐγνων. Consult line 199.

Ἦισιν, or ἧσιν, Epic and Ionic for αἷς, dat. plur. fem. of the possessive, ὅς, ἡ, ὅν, "his."

Φώνησεν, 3 sing. 1 aor. indic. act. of φωνέω, "to say," "to speak," fut. ἦσω.—From φωνή, "voice," &c.

LINE 334. Χαίρετε, 2 plur. pres. imper. act. of χαίρω, "to rejoice," "to be glad;" fut. χαιρήσω; perf. κεχάρηκα.—The imper. of this verb is used as a common form of greeting, either at meeting, "hail," "welcome," or at a parting, "farewell."

Ἄγγελοι, nom. plur. of ἄγγελος, οὔ, ὄ, "a messenger."

LINE 335. Ἄσσον, "nearer." Adverb, and comparative degree of ἄγχι, "near." This is the Homeric and Epic comparative; the common form is ἄγγιον. [*Welsh agos*, "near;" *Sanscrit ag*, "to draw near."]

Ἴτε, 2 plur. pres. imper. of εἶμι, "to come," "to go;" 2 sing. pres. imp. is ἴθι.

Ἵμμες, Epic and Æolic for ὑμεῖς.

Ἐπαίτιοι, nom. plur. of ἐπαίτιος, οὔ, "in fault," "blamable."—From ἐπί, "upon," and αἰτία, "blame," as indicative of blame resting upon one.

LINE 336. Ὅ, Epic, Ionic, and Doric for ὅς, the relative pronoun. Consult *Excursus I.* p. 275.

Σφῶϊ, accus. dual of σύ, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφῶ, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Προίει. Consult line 326.

Βρισηίδος. Consult line 184.

Εἴνεκα. Consult line 174.

Κούρης. Consult line 98.

## Line 337—341.

LINE 337. Ἄγε. Consult line 62.

Διογενές, voc. sing. of διογενής, ἕς, "noble." Literally, "Jove-born," "sprung from Jove," i. e. of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "noble," "illustrious," &c.

Πατρόκλεις, vocative singular, as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

\*Ἐξαγε, 2 sing. pres. imper. of ἐξάγω, "to lead or bring out."—From ἐξ and ἄγω.

LINE 338. Σφῶϊν, dat. dual of the pronoun of the third person, nom. (wanting); gen. οὔ, &c. Observe that σφῶϊν is here enclitic, whereas σφῶϊν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give;" fut. δώσω; perf. δέδωκα; 1 aor. ἔδωκα; 2 aor. ἔδων.

Τώ, nom. dual masc. of ὁ, ἡ, τό.

Αὐτώ, nom. dual masc. of αὐτός, αὐτή, αὐτό.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, older Epic for μάρτυς, "a witness." Homer uses the singular only in *Od.* xvi. 423, with the collateral signification of "helper," "protector," but the plural often.

\*Ἔστων, abbreviated form for ἕστωσαν, 3 plur. pres. imper. of εἰμί, "to be." Used, also, by the Attic writers. The form ὄντων is more rare.

LINE 339. Μακάρων, gen. plur. of μάκαρ, gen. -ἄρος, ὁ, ἡ, "blessed," "happy." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "the blessed one," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητῶν, gen. plur. of θνητός, ἡ, ὄν, "mortal," "liable to death." Hence οἱ θνητοί, "mortals."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

LINE 340. Ἄπηνέος, Epic and Ionic for ἀπηνούς, gen. sing. of ἀπηνής, ἕς, "cruel," "harsh," "unfeeling." Supposed to come from ἀπό and ἡνής, "gentle," "pleasing," "attractive," with the digamma, Φηνής, and hence connected with the root of *Ven-us*, and the Sanscrit *wan*, "to desire," "to long for." (*Pott, Etymol. Forsch.* vol. i. p. 255.)

LINE 341. Χρειώ, gen. ὄος, contr. οὔς, ἡ, Epic and Ionic for χρεώ,

## Line 341—345.

όος, contracted οὔς, ἤ, “want,” “need,” “desire.” Observe that χρεώ itself is only a poetic form, the more common prose expression being χρεία.

Ἐμεῖο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Γένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

Ἄεικία, accus. sing. masc. Epic and Ionic for ἀεικῆ, from ἀεικής, ἐς, “unseemly,” for which the Attics employ αἰκή, ἐς. Probably from α, priv., and εἶκω (radical form), “it seemed,” “it appeared good.”

Λοιγὸν ἀμῦναι. Consult line 67.

LINE 342. Ὀλοῦσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλοός, ἡ, ὄν, “destructive.”—From ὄλω, ὀλέω, radical forms of ὄλλυμαι, “to destroy.”

Θύει, 3 sing. pres. indic. act. of θύω; fut. θύσω, “to rage.” Said literally of any violent motion, “to rush on, or along,” as referring to rivers, tempests, &c.; hence, “to storm,” “to rage,” as said of a man distraught with passion. The Sanscrit root is *dhu*, “to agitate.”

LINE 343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, “I know,” from the radical εἶδω, “to see,” for what one has seen and observed, that one knows.—Observe that in οἶδα the augment is thrown aside, like εἶκω, 2 perf. εἶκα, Ionic οἶκα. (*Buttmann, Irreg. Verbs*, p. 77, ed. *Fishl.*) The verb εἶδω (ἴδω, Lat. *vid-eo*) is obsolete, and its place has been supplied by ὀράω. The tenses formed from it compose two distinct families, of which one has the meaning of “to see,” the other exclusively the meaning of “to know,” the latter signification coming from the perfect.

Νοῆσαι, 1 aor. infin. act. of νοέω, “to observe,” “to reflect upon,” &c.; fut. νοήσω; perf. νενόηκα.—From νόος, contr. νοῦς, “the mind.”

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, “forward:” more freely, “as regards the future.”—From πρό.

Ὀπίσσω, Epic and poetic for ὀπίσω, adverb, literally, “backward,” “behind:” more freely, “as regards the past.”

LINE 344. Ὀππως, Epic and poetic for ὄπως, “in order that.”

Σόοι. Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μάχομαι, “to fight.” Consult line 8.

LINE 345. Φάτο. Consult line 188.

Φίλω, taken for the possessive pronoun, “his.” Consult line 20.

Ἐπεπειθετο, 3 sing. imperf. indic. mid. of ἐπιπειθομαι, in the pass. “to be persuaded,” in the mid. “to obey.” The act. ἐπιπειθω, “to persuade,” “to convince,” is rare and late.

Ἐταίρω, dat. sing. of ἑταῖρος, ου, ὄ, “a friend,” “a companion.”

## Line 346—350.

LINE 346. Ἄγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἤγαγε, the augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε, the augment being dropped.

Τώ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "to go," Epic for ὑείτην or ἦτην. (Kühner, § 215.)

LINE 348. Ἄκουσα, Epic and Ionic for ἄκουσα, fem. of ἀέκων, -ουσα, ον, for ἄκων, ἄκουσα, ἄκων. Consult line 327.

Ἄμα, "along with." Consult line 158.

Κίεν, 3 sing. imperf. indic. act. of κίω, "to go," Epic and Ionic for ἔκειεν, the augment being dropped. The first person of the imperf. is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "to go," and from it come κιάθω and κινέω, and probably the Latin *cio* and *cio*, [Sanskrit *gá*, and our *go*].

LINE 349. Δακρύσας, 1 aor. part. act. of δακρύω, "to weep," "to burst into tears."—From δάκρυ, "a tear." Consult line 42.

Ἐτάρων, gen. plur. of ἕταρος, ον, ὄ, "a companion," &c. Consult line 179.

Ἄφαρ, "forthwith." Adv. either from ἄπτω, or from ἀπό and ἄρα.

Ἐξετο. Consult line 48.

Νόσφι, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφι (*Herm. Opusc.* i. 222). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek *νωϊ*, and Latin *nos*, and makes νόσ-φι mean, properly, "by himself," the leading idea in *νωϊ*, *nos*, and νόσ-(φι) being that of "separation," "unity." (*New Cratylus*, p. 168.)

Λιασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "to bend sideways," "to go aside," "to turn away." Buttmann expresses his conviction that λιάζομαι is etymologically akin to κλίνω, just as κνέφας is to νέφος, κλιαρός to λιαρός, &c. (*Lexil.* vol. i. p. 75, *not.*)

LINE 350. Θῖνα. Consult line 34.

Ἄλός. Consult line 314.

Πολιῆς, Epic and Ionic for πολιᾶς, gen. sing. fem. of πολιός, ἦ, ὄν, Epic and Ionic for πολιός, ἄ, ὄν, "hoary." Consult note.

Ἵρόων, Epic lengthening for ὄρῶν, pres. part. act. of ὀράω, "to look," "to see." Consult line 56.

Οἴνοπα, acc. sing. of οἴνοψ, gen. οπος, ὄ, "dark-hued." Literally, "wine-coloured," having the colour or hue of wine. (Consult note.) From οἶνος, "wine," and ὤψ, "look," "appearance," &c.

## Line 350—354.

Πόντον, accus. sing. of πόντος, ου, ὄ, "the deep," "the open sea."—Akin to βένθος, βάθος, βυθός, "depth," and the Latin *fundus*.

LINE 351. Πολλά, neuter plural accus. of πολύς, taken adverbially, "earnestly."

Φίλῃ, taken as a possessive pronoun, "his." Consult line 20.

Ἠρήσατο, Epic and Ionic for ἠράσατο, 3 sing. 1 aor. indic. of the mid. dep. ἀράομαι, "to pray;" fut. ἀράσομαι, Ep. and Ion. ἀρήσομαι, 1 aor. ἠρασάμην, Epic and Ionic ἠρησάμην.—From ἀρά, "a prayer."

Ὀρεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "to stretch out." The more usual form is ὀρέγω; fut. ὀρέξω.—Akin to the Latin *rego, erigo, porrigo*; German *reichen, recken*; and English *reach*, [Hebrew *arac*, "to extend"].

LINE 352. Ἐτεκες, 2 sing. 2 aor. indic. act. of τίκτω, "to bring forth;" fut. τέξω, usually τέξομαι; poetic, also, τεκοῦμαι; perf. τέτοκα; 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μινυθάδιον, accus. sing. masc. of μινυθάδιος, α, ον, "short-lived."—From μινυθα, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin *minus*, [Celtic *min, man*, "small"].

LINE 353. Ὀφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "to owe," "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "to owe." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "to increase," "to enlarge."

Ὀλύμπιος, "the Olympian," "Olympian Jove," nom. sing. masc. of Ὀλύμπιος, α, ον, "Olympian," "of or belonging to Olympus."—From Ὀλυμπος, "Olympus." Consult line 44.

Ἐγυυαλίζαι, 1 aor. infin. act. of ἐγυυαλίζω, "to bestow." Literally, "to put into the palm of one's hand;" hence, "to put into one's hands," "to grant," "to bestow;" fut. ἐγυυαλίξω.—From ἐν, and γύαλον, "a hollow," "the hollow of the hand."

LINE 354. Ὑψιβρεμέτης, "high-thundering," "who thunders on high," nom. sing. of ὑψιβρεμετής, ἐς.—From ὕψι, "on high," and βρέμω, "to roar like thunder."

Τυτθόν, adverb, "in a small degree." Probably the accus. sing. neut. of τυτθός, ὄν, later τυτθός, ἦ, ὄν, "little," "small."

Ἐτισεν, 3 sing. 1 aor. indic. act. of τίω, "to honour;" fut. τῖσω; perf. τέτικα; 1 aor. ἔτισα. The verb τίνω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίσω; 1 aor. ἔτισα; perf. τέτικα, &c., but the Attics make the ι short in all the tenses of this latter verb, and the passive takes σ; as, perf. τέτισμαι; 1 aor. ἐτίσθην; whereas τίω makes, in the perfect passive, τέτιμαι.

## Line 356—360.

LINE 356. Ἡτίμησεν. Consult line 11.

Ἐλών. Consult line 137.

Ἀπούρας, Epic 1 aor. part. act. of ἀπαυράω, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttman (*Lexil. s. v. ἀπαυρᾶν*, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, *Buttmann's Irreg. Verbs*, p. 34, ed. *Fishl.*)

LINE 357. Δακρυχέων, οῦσα, ον, "shedding tears." More literally, "pouring forth tears." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, "a tear," and χέω, "to pour forth," "to shed."

Τοῦ δ' ἔκλυε. Consult line 43.

Πότνια, nom. sing. fem. of πότμιος, α, ον, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the fem. of πόσις, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit *pati*, "lord," "husband;" *patni*, "wife," "lady;" and both of these to *pá*, "tueri." Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.* vol. i. p. 189.)

LINE 358. Ἡμένη, fem. of ἡμενος. Consult line 330.

Βένθεσιν, Epic and Ionic of βένθεισιν, dat. plur. of βένθος, εος, τό (poetic for βάθος, as πένθος for πάθος), "depth," especially of the sea. Γέροντι. Consult line 26.

LINE 359. Καρπαλίμως, "quickly," "speedily." Lit. "with tearing speed." From καρπάλιμος, "tearing," "swift."—From ἀρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin.

Ἀνέδν, 3 sing. 2 aor. indic. active, assigned, along with the perfect, ἀναδέδνκα, to the middle deponent ἀναδύομαι, "to emerge," "to come out of." The active, ἀναδύω, is only used in late writers.

Ἡύτε, Epic for εὔτε, "like," "as."

Ὀμίχλη, ης, ἡ, "a mist." Derived by Pott from the Sanscrit *mih*, "to pour."

LINE 360. Πάροιθε, adverb, "in front of," "before."

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι, "I seat myself," "I sit down." Observe that καθέζετο is Epic for ἐκάθέζετο, the augment having been dropped. Buttman doubts the existence of such a present as καθέζομαι, and makes ἐκαθεζόμενν a 2 aor. from καθίζομαι; but this opinion seems to want confirmation.

## Line 361—366.

LINE 361. Κατέρειξεν, 3 sing. 1 aor. indic. act. of καταρέζω, same as καταρρέζω, "to soothe." Literally, "to cause to lie down," especially, "to pat with the hand;" hence, generally, "to fondle," "to soothe;" fut. καταρέξω; 1 aor. κατέρειξα.—From κατά and ρέζω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, "to utter," "to name;" fut. ὀνομάσω.—From ὄνομα, "a name." [Latin *nomen*, Gaelic *ainim*, our name.]

LINE 362. Κλαίεις, 2 sing. pres. indic. act. of κλαίω, "to weep;" fut. κλαύσω (*Theocrit.* xxiii. 34), more commonly κλαύσομαι; 1 aor. ἔκλαυσα. The Attic form of the present is κλάω. [Compare Gaelic *guilim*, "to weep."]

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξαυδάω, "to speak out;" fut. ἦσω.—From ἐξ and αὐδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, "to conceal," "to hide;" fut. κεύσω; perf. κέκευθα; 2 aor. ἔκυθον.—Akin to κύω and κνέω.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, contracted νοῦς, "the mind;" gen. νοόν, νοῦ; dat. νόψ, νῶ.

Εἶδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἶδωμεν, from εἶδω, "to see," "to know." Consult line 203.

\*Αμφω. Consult line 196.

LINE 364. Βαρυστενάχων, ουσα, ον, "deeply groaning," pres. participle of a form βαρυστενάχω, which, however, does not occur.—From βαρύς and στενάχω, "to groan."

LINE 365. Οἶσθα. Consult line 85.

Τίη, strengthened form for τί, "why?" Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὅτιη from ὅτι, and ἐπειή from ἐπεί.

Τοί, Epic and Ionic for σοί.

Εἰδυίη, dat. sing. fem. of εἰδώς, εἰδυῖα, εἰδός, perf. participle, and assigned to οἶδα, "I know." Consult line 203.

Ἀγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, "to tell," "to declare;" fut. εὔσω.—From ἀγορά, "a public assembly," the verb literally meaning to speak in an assembly, though afterward used in a general sense.

LINE 366. Ὠιχόμεθα, or ψιχόμεθα, 1 plur. imperf. indic. of the middle deponent οἶχομαι, "to go;" fut. οἰχήσομαι; perf. ψιχημαι.

Θήβην, accus. sing. of Θήβη, ης, ἡ, "Thebe."—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδῖον, a fruitful district, south of Ida, and near Pergamus.



## Line 366—383.

\* Ἱερήν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ἦ, ὄν, Epic and Ionic for ἱερός, ἄ, ὄν, "sacred." Consult note.

Ἡετίωνος, gen. of Ἡετίων, gen. ωνος, "Eëtion," King of Thebe, and father of Andromache. Consult note.

LINE 367. Διεπράθομεν, 1 plur. 2 aor. indic. act. of διαπέρθω, "to sack," "to destroy utterly;" fut. διαπέρσω; 2 aor. διέπρᾶθον.—From διά and πέρθω.

Ἦγομεν, 1 plur. imperf. indic. act. of ἄγω, "to bring."

Ἐνθάδε, "hither." Adverb of place. Sometimes, also, of time, "then," "thereupon."

LINE 368. Δάσαντο, Epic and Ionic for ἐδάσαντο, 3 plur. 1 aor. indic. mid. of δαίω, more usually, middle δαίωμα, "to divide:" fut. δάσομαι; 1 aor. ἐδασάμην. Observe that δάζομαι is commonly assumed as a present to form some of the tenses of δαίω.

LINE 369. Χρυσήϊδα. Consult line 111.

LINE 370. Ἐκατηβόλου, gen. sing. of ἑκατηβόλος, ον, "far-darting," —From ἐκάς, "afar," and βάλλω, "to hurl," or "dart."

LINE 371. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος, ὁ, ἦ, "arrayed in tunics of brass," "brass clad," "brazen-mailed." —From χαλκός (consult note on line 236) and χιτών, "a tunic," "an under garment." [From Heb. *khuttoneth*, and akin to our *cotton*.]

LINE 380. Χωόμενος, pres. part. of the middle deponent χώομαι, "to be incensed;" fut. χώσομαι; 1 aor. ἐχωσάμην.—Akin to χολή.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for τοῦ.

LINE 381. Εὐξαμένου, gen. sing. 1 aor. part. mid. of εὔχομαι. Consult line 43.

Ἦκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω, "to hear;" fut. ἀκούσομαι; perf. (Attic) ἀκήκοα; (Doric) ἄκουκα; (later) ἦκουκα; 1 aor. ἦκουσα. The form ἀκούσω first occurs in Alexandrine Greek.

Φίλος, η, ον, "dear." Taken here in its ordinary sense, not as a possessive.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμί, "to be."

LINE 382. Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "to send;" fut. ἦσω; perf. εἶκα; 1 aor. ἦκα.

LINE 383. Θνησκον, 3 plur. imperf. indic. act. Epic and Ionic for ἔθνησκον, the augment being dropped, from θνήσκω, "to die;" fut. θανοῦμαι; perf. τέθνηκα.

Ἐπασσύτεροι, nom. plur. masc. of ἐπασσύτερος, α, ον, "one after another." This word is a comparative only in form, and comes from ἐπί and ἀσσύτερος, which is itself formed from ἄσσον.

## Line 384—392.

LINE 384. Πάντη, adverb, less correctly written πάντη. Doric form πάντα, not πάντα.—From πᾶς.

\*Αμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same is ἀμμέσι.

LINE 385. Εἰδώς. Consult line 365.

\*Αγόρευε, 3 sing. imperf. indic. act., Epic and Ionic for ἠγόρευε, the augment being dropped; from ἀγορεύω. Consult line 365.

Θεοπροπίας. Consult line 87.

LINE 386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελόμην, the augment being dropped; from the middle deponent κέλομαι, “to bid,” “to exhort.” Literally, “to set in motion,” and hence of the same family with κέλλω.

\*Ιλάσκεσθαι, pres. infin. of middle deponent ἰλάσκομαι (rarely ἰλάομαι), “to propitiate;” fut. ἰλάσομαι.—From ἴλαος, “propitious.”

LINE 387. Ἀτρείωνα, accus. sing. of Ἀτρείων, gen. ωνος, ὁ, “the son of Atreus.” A patronymic, the same in meaning as Ἀτρείδης.

Λάβεν, Ep. and Ion. for ἔλαβεν, the aug. being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, “to seize upon,” “to take possession of;” fut. λήψομαι; perf. εἴληφα, &c. [Akin to λαβ is Gaelic *lamh*, Welsh *llaw*, “hand.”]

Αἶψα. Consult line 303.

\*Αναστάς, 2 aor. part. act. of ἀνίστημι, &c.

LINE 388. Ἦπείλησεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, “to threaten;” fut. ἦσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

\*Ελίκωπες, nom. plur. of ἐλίκωψ, gen. ωπος, ὁ, “of the quick-rolling eye.” Consult note on line 98.

\*Αχαιοί. Consult line 2.

LINE 390. Χρύσην. Consult line 37.

Πέμπουσιν, 3 plur. pres. indic. act. of πέμπω, “to send,” “to escort;” fut. πέμψω; 1 aor. ἔπεμψα. The perfect πέπομφα is later in origin. [Hence our *romp*.]

LINE 391. Νέον, neuter accus. sing. of νέος, taken adverbially, “but just now.” Consult note.

Κλισίηθην, adverb, “from my tent.” Literally, “out of or from a cot or hut.” Consult remarks on κλισίας, line 306.

\*Εβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act. of βαίνω, “to go;” fut. βήσομαι; perf. βέβηκα; 2 aor. ἔβην.

LINE 392. Βρισῆος, Epic and Ionic for Βρισέως, gen. sing. of Βρισεύς, “Briseus.” Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indic. act. of δίδωμι, “to give;” fut. δώσω; perf. δέδωκα; 1 aor. ἔδωκα; 2 aor. ἔδων.

## Line 393—399.

LINE 393. Δύνασαι, 3 sing. pres. indic. of δύναμαι, “to be able,” &c.

Περίσχειο, Epic and Ionic for περίσχου, 2 sing. 2 aor. imper. mid. of περιέχω, “to encompass,” “to embrace,” “to surround;” in the middle, “to hold one’s hands around another,” and so “to aid, protect, defend,” &c.—From περί and ἔχω.

Ἐῆος, gen. sing. masc. of ἐύς, “valiant,” “gallant.” This genitive, it will be perceived, is irregularly formed. The adverb ἐὺ is merely the neuter of this adjective. The Ionic form for ἐύς is ἤύς. [Welsh *hy*, “bold.”]

LINE 394. Οὐλυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, “to supplicate,” “to entreat;” fut. λίσσομαι; 1 aor. ἐλίσάμην. Consult line 15.

LINE 395. Ὠνησας, 2 sing. 1 aor. indic. act. of ὀνίνημι, “to gratify,” “to profit,” “to aid,” &c.; fut. ὀνήσω; 1 aor. ὤνησα. There is no such present as ὀνημι. In the middle, “to have gratification,” “to enjoy aid, help,” &c.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of καρδίη, for καρδία, ας, ἡ, “the heart.” Compare the Sanscrit *hrid* with the poetic *κραδ-ία*, another form for *καρδία*, and also the Latin *cor*, *cord-is*, English *heart*, &c. [Celtic *croidhe*.]

LINE 396. Πολλάκι, Epic and Ionic for πολλάκις, “often.”

Σέο, Epic and Ionic for σοῦ.

Μεγάροισιν, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, ον, τό, “a hall,” “a large room.”—From μέγας.

Ἄκουσα, Epic and Ionic for ἤκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, “to hear.” Consult line 381.

LINE 397. Εὐχομένης, gen. sing. fem. pres. participle of εὔχομαι, “to boast;” fut. εὐξομαι; 1 aor. ηὐξάμην. Compare line 91.

LINE 397. Ἐφῆσθα, Epic and Ionic for ἔφης, 2 sing. imperf. indic. act. of φημί, “to say.” As regards the ending *θα*, consult line 85, remarks on οἷσα.

Κελαινεφεῖ, Epic and Ionic for κελαινεφεῖ, dat. sing. masc. of κελαινεφής, “dark cloud-enveloped.”—From κελαινός, “black,” “dark,” and νέφος, “a cloud.” [With this comp. Lat. *nubis*, Celtic *nev*, “heaven.”]

Κρονίῳνι, dat. sing. of Κρονίῳν, ωνος, ὁ, “son of Saturn.” Another form for Κρονίδης.

LINE 398. Οἶη, Epic and Ionic for οἶα, nom. sing. fem. of οἶος, η, ον, Epic and Ionic for οἶος, α, ον, “alone.”—Akin to ἴος, ἴα, Epic for εἶς, μία, and also to the Latin *unus*, old form *oinus*.

Ἄεικέα. Consult line 341.

LINE 399. Ξυνδέσθαι, 1 aor. infin. act. of ξυνδέω, “to bind,” “to bind

## Line 399—404.

*firmly*;" fut. ἦσω.—From ζύν, for σύν, and δέω, "to bind." As regards the employment of ζύν for σύν, consult line 8.

Ἡθελον, 3 plur. imperf. indic. act. of ἐθέλω, "to will," "to wish," "to be inclined," &c.; fut. ἦσω. The synonymous and shorter form, θέλω, never occurs in Homer or the later Epic writers.

LINE 400. Ἡρη, Epic and Ionic for Ἡρα, gen. ας, Epic and Ionic ης, ἠ, "Juno." Consult remarks on ἦρωσ, line 4.

Ποσειδάων, gen. άωνος, ό, Epic and Ionic for Ποσειδών, ώνος, ό, "Poseidon," the Latin "Neptune," son of Chronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδών is in Doric Greek not only Ποσειδάν, but also Ποσειδάν. The latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμός, and has the same reference, in all likelihood, to water and fluidity. (Müller, *Prolegom.* p. 289.)

Παλλάς, gen. άδος, ἠ, "Pallas," an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

LINE 401. Ὑπελύσασ, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, "to rescue." Literally, "to loosen," "to untie;" fut. ὑπολύσω; 1 aor. ὑπέλυσα; 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσασο; Epic and Ionic ὑπελύσασ; Attic ὑπελύσω.—From ὑπό and λύω.

LINE 402. Ὠκα, "quickly," poetic adverb of ὠκύς. Very frequent in Homer; never occurring in the tragic writers.—Formed from ὠκύς, "quick," as τάχα is from ταχύς.

Ἑκατόγχειρον, accus. sing. masc. of ἑκατόγχειρος, ον, "hundred-handed."—(Consult notes.)—From ἑκατόν and χεῖρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ά, όν, "lofty," "tall."—From μαῖκος, Doric for μήκος, "length," &c. The root of μαῖκος, μήκος, is akin to that of μέγας, Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih*, or *meah*, [Celtic *mo* or *mwy*,] German, *macht*, &c.

LINE 403. Βριάρεων, accus. sing. of Βριάρεως, gen. εω, ό, "Briareus."—(Consult note, and compare *Buttmann's Lexilogus*, vol. i. p. 231, *not.*, where the name Βριάρεως is made equivalent to the German "*Starkwucht.*")

Καλέουσι, Epic and Ionic for καλοῦσι, 3 plur. pres. indic. act. of καλέω, "to call;" fut. καλέσω; perf. κέκληκα. Consult line 54.

LINE 404. Αἰγαίωνα, accus. sing. of Αἰγαίων, gen. ωνος, ό, "Ægeon;" properly, "the stormy one."—From αἶξ, "a storm," "a tempest." Consult note.

## Line 404—409.

Αὐτε. Consult note.

Βίη, Epic and Ionic for βία, from βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "strength," "might."

Οὗ, gen. sing. of the possessive pronoun οὗ, ἡ, οὗ, "his, her, its."

Ἀμείνων. Consult line 116.

LINE 405. Καθέζετο. Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κῦδος, 'gen. εος, τό, "high renown," "glory."

Γαίων, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίων. Akin to, and perhaps derived from it, are γαῦρος, "exulting in," γαυριάω, γάνυμι, &c. Compare the Latin *gaud-eo*, &c. [our *gaudy*].

LINE 406. Ὑπέδδισαν, Epic for ὑπέδδισαν, 3 plur. 1 aor. indie. act. of ὑποδείδω, "to dread." More literally, "to fear secretly;" "to have a secret dread of;" fut. σω.—From ὑπό and δείδω, "to fear."

Ἔδησαν, 3 plur. 1 aor. indic. act. of δέω, "to bind;" fut. δήσω; perf. δέδεκα (but rare); 1 aor. ἔδησα.

LINE 407. Μνήσασα, nom. sing. fem. 1 aor. part. act. of μιμνήσκω, "to remind;" fut. μνήσω; 1 aor. ἔμνησα. The middle deponent, μνάομαι, is used in the sense of "to remember." Μιμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin *memin-i*; and its root is akin to that of *moneo*, and to the Sanscrit *man*, "cogitare." (Pott, *Etymol. Forsch.* vol. i. p. 254.)

Παρίζετο, Epic and Ionic for παρίζου, 2 sing. pres. imper. of the middle deponent παρίζομαι, "to sit by the side of one;" fut. παριεδοῦμαι.—From παρά and ἔζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβάνω, "to take hold of;" fut. λήψομαι; 2 aor. ἔλαβον.

Γούνων, Homeric form of the genitive plural of γόνυ, τό, "the knee," in place of the ordinary γονάτων. Ordinary genitive γόνατος; Homeric γούνατος and γουνός. Ordinary nom. plur. γόνατα; Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*. [Hebrew *cana*, "to bend."]

LINE 408. Ἐθέλγησιν, Epic for ἐθέλγη, 3 sing. pres. subj. act. of ἐθέλω, (Kühner, § 206, 5.)

Τρώεσιν, Epic and Ionic for Τρώσιν, dat. plur. of Τρώς, gen. ώός, ό, "a Trojan."

Ἀρῆξαι, 1 aor. inf. act. of ἀρήγω, "to lend aid;" fut. ἀρήξω; 1 aor. ἤρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i. p. 271.)

LINE 409. Πρύμνας, accus. plur. of πρύμνη, ης, ἡ, Epic and Ionic

## Line 409—413.

for *πρύμνα, ης, ἡ*, “the stern of a ship.” Strictly speaking, a feminine from *πρυμνός, ἡ, όν*, “hindmost,” and hence *πρύμνη* or *πρύμνα* will be equivalent, literally, to *πρυμνή* (or *πρυμνα*) *ναῦς*, “the hindmost part of a ship.” Homer has it often in full *πρύμνη νηῦς*, where we might expect the accent to be *πρυμνή*, oxyton.

—“*Αλα*. Compare line 314.

*Ἐλσαι*, 1 aor. infin. act. of *εἶλω* (more frequently *εἰλέω*), “to hem in,” “to press hard.” Radical signification, “to roll,” or “twist tight up.” In the active, Homer has only *εἰλέω*, never *εἶλω*. The same poet forms the first aorist and some other parts from the simple stem or root *ελ-*, thus: 1 aor. *ἔλσα*; perf. pass. *ἔελμαι*, &c. (*Buttmann, Irreg. Verbs*, p. 83, ed. *Fishl.*)

LINE 410. *Κτεινομένωνς*, accus. plur. pres. part. pass. of *κτείνω*, “to slaughter,” “to slay;” fut. *κτενῶ*; Ionic *κτᾶνῶ*, but in Homer always *κτενέω*, *έεις*, *έει*, &c.; 1 aor. *ἔκτεινα*; 2 aor. *ἔκτανον*; perf. *ἔκτονα*; perf. pass. *ἔκτᾶμαι*, but post-Homeric. Still later are the un-Attic perf. *ἔκτᾶκα* and *ἔκτόνηκα*.—Akin to *καίνω*, *καίνυμαι*; Sanscrit *kshá*, “to destroy.”

*Ἐπαύρωνται*, 3 plur. 2 aor. subj. middle of *ἐπαυρίσκομαι*, “to enjoy;” fut. *ἐπαυρήσομαι*; 2 aor. *ἐπηυρόμην*. Un-Attic writers have a 1 aor. *ἐπαυράμην*, infin. *ἐπαύρασθαι*. No present *ἐπαυράω* occurs. The supposed root is *αὔρω*.

*Βασιλῆος*. Consult line 9.

LINE 411. *Γινῶ*, 3 sing. 2 aor. subj. act. of *γιγνώσκω*, “to know;” fut. *γινώσομαι*; perf. *ἔγνωκα*; 2 aor. *ἔγνων*. Consult, as regards the root, line 199.

*Ἦν*, accus. sing. fem. of *ός, ἡ, όν*, “his, her, its.”

*Ἄτην*, accus. sing. of *ἄτη*, gen. *ης, ἡ*, “evil folly.”—(Consult note.)—The original meaning of the term *ἄτη* appears to be “distracted,” “bewilderment,” “folly,” “blindness,” “delusion,” especially “a judicial blindness,” sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, “ruin,” “bane,” “mischief.”—*Ἄτη*, personified, is the “goddess of mischief,” author of all blind, rash actions, and their results. [Akin to *ἄτη* is Welsh *aith-us*, “shocking.”]

*Ἐτισεν*. Consult line 354.

LINE 413. *Θέτις*, gen. *ίδος*, and *ιός, ἡ*, “*Thetis*,” one of the Nereids, wife of *Peleus*, and mother of *Achilles*.

*Χέουσα*, nom. sing. fem. pres. part. act. of *χέω*, “to pour forth;” fut. *χεύσω*. The form of the first aorist, *ἔχευσα*, from the usual future, *χεύσω*, though still quoted now and then, is probably not Greek. The

## Line 413—418.

Epic aorist is ἔχευα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in *Il.* xxiv. 799.

LINE 414. Ἐτρεφον, 1 sing. imperf. indic. act. of τρέφω, "to rear," "to nurture;" fut. θρέψω; 1 aor. ἔθρεψα; perf. τέτροφα. Consult line 251.

Αἰνά, accus. plur. neut. of αἰνός, ἡ, ὄν, used adverbially, "unhappily," "fearfully," &c. The more common adverbial form is αἰνώς.

Τεκούσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "to bring forth." Consult line 352.

LINE 415. Αἶθε, Epic and Doric for εἶθε, "would that!" "O that!" Observe that εἶθε, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὀφελεις, Epic and Ionic for ὄφελεις, the augment being dropped, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe;" fut. ὀφειλήσω; 2 aor. ὤφελον. The phrases εἶθ' ὄφελεις and ὡς ὄφελεις denote a wish, literally, "O how thou oughtest," &c.

Ἄδακρυτος, ον, "without tears." Sometimes used in a passive sense, "unwept," as in *Soph. Ant.* 881.—From α, priv., and δακρύω, "to weep."

Ἀπήμων, ον, gen. ονος, "uninjured."—From α, priv., and πῆμα, "injury," "harm."

LINE 416. Ἦσθαι, pluperf. infin., in sense of an imperfect, from ἦμαι, ἦσαι, ἦσται, &c., pluperf. ἦμην, ἦσο, ἦστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to ἕζομαι, "to sit."

Αἷσα, ης, ἡ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to αἶνος, αἰνέω, Latin *aiō*, as *fatum* to *fari*.

Μίνυνθα, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μίνυς, which is to be compared with the old adjective form μινύς, and the Latin *minus*. [Gaelic *min*, Welsh *man*, "small."]

Δήν, adverb, "long," "for a long while." Akin to δῆ, ἦδη.

LINE 417. Ὠκύμορος, ον, "swift-fated," "early to die."—From ὠκύς, "swift," and μόρος, "fate."

Οἰζυρός, ά, ὄν, "to be pitied," "unfortunate."—From οἰζύς, "wo," "misery." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in -ώτερος and -ώτατος, instead of -ότερος, -ότατος.

LINE 418. Ἐπλεο, Epic and Ionic for ἔπλου, and this for ἐπέλου,

## Line 418—423.

2 sing. imperf. indic. middle of πέλω, for which, however, is much more usually employed the middle deponent πέλομαι, "to be." Consult line 284.

Αἴση, dat. sing. of αἴσα, ης, ἡ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάρουσιν. Consult line 396.

LINE 419. Ἐρέουσα, nom. sing. fem. fut. participle, belonging to ἐρέω. Consult line 76.

Τερπικεραύνῳ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραύνος, "a thunderbolt."

LINE 420. Εἰμι. Consult line 169.

Ἄγάννιφον, accus. sing. masc. of ἀγάννιφος, ον, "very snowy."—From ἄγαν and νίφω, "to snow."

Πίθηται, 3 sing. 2 aor. subj. mid. of πείθω, "to persuade;" middle πείθομαι, "to obey;" fut. πείσομαι; 2 aor. ἐπιθόμην.

LINE 421. Παρήμενος, pres. part. of πάρημαι, "to sit by," or "beside."—From παρά and ἡμαι, with regard to which last consult line 416, remarks under ἦσθαι.

᾽Οκυπόρουσιν, Epic and Ionic for ᾽οκυπόροις, dat. plur. fem. of ᾽οκύπορος, ον, "swift-going," "swift ocean-traversing."—From ᾽οκύς and πόρος, "a passing," "a way," &c.

LINE 422. Μῆνιε, 2 sing. pres. imper. act. of μηνίω, "to rage," "to indulge in wrath against."—From μῆνις, "wrath." Consult, as regards μῆνις, line 1.

᾽Αποπαύεο, Epic and Ionic for ἀποπαύου, 2 sing. pres. imper. mid. of ἀποπαύω, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀπό and παύω.

Πάμπαν, "altogether," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνν or παντελῶς.

LINE 423. ᾽Οκεανόν, accus. sing. of ᾽Οκεανός, οὔ, ὄ, "Oceanus." (Consult note.) Probably from ᾽οκύς and νάω, "the rapid-flowing." According to some, however, akin to ᾽Ογῆν, ᾽Ογενός, ᾽Ογύγης. Others, again, make ᾽ογένιος equivalent to παλαιός. Consult Anthon's Class. Dict. s. v. Oceanus, sub fin.

᾽Αμύμονας, accus. plur. of ἀμύμων, ον, ὄ, "blameless." Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπέυς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπῆος, "an Ethiopian." No such nominative, however, as Αἰθιοπέυς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to



Line 423—428.

Αἰθίοψ, οπος, ὀ.—From αἶθω, “to burn,” and ὤψ, “the visage,” as indicating a sun-burnt race. Consult note.

LINE 424. Χθιζός, ἡ, ὄν, “of yesterday,” and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adv. χθές, with verbs; as, χθιζός ἔβη, “he went yesterday;” χθιζός ἦλυθες, “thou camest yesterday.”—From χθές, “yesterday.” Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesiternus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr-een*, *yester-day*, &c. [With χθές compare Welsh *ddoe*.]

Δαῖτα, accus. sing. of δαίς, gen. δαιτός, ἡ, “a banquet,” “a feast,” “a meal.”—From δαίω, “to divide,” or “distribute,” as referring to each guest’s getting his share, and hence the Homeric δαίς ἔιση.

Ἔποντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the middle deponent ἔπομαι, “to follow.” Consult line 158.

LINE 425. Δωδέκατη, dat. sing. fem. of δωδέκατος, η, ον, “the twelfth.”—From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, “to come,” or “go;” fut. ἐλεύσομαι; perf. ἐλήλυθα.

LINE 426. Ποσί, Doric for πρός, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατές, acc. sing. neut. of χαλκοβατής, ἑς, “brazen-founded,” i. e. standing on brass; with brazen (i. e. solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, “a mansion.” Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα; κῆρ in place of κρηθή; ἄλφι in place of ἄλφιτον, &c. (*Kühner*, § 303, *Anm.* 4.)

LINE 427. Γουνάσομαι, 1 sing. fut. indic. of the mid. dep. γουνάζομαι, “to embrace one’s knees,” i. e. to entreat, to supplicate; fut. σομαι.—From γόνυ, “the knee.”

Πείσεσθαι, fut. infin. mid. of πείθω, &c.

Ἵότω. Consult line 59.

LINE 428. Ἀπεβήσεται, 3 sing. 2 aor. indic. middle of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι; 2 aor. middle ἀπεβησόμεν. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way, while others form their 1 aor. with the characteristic of the 2 aor. (*Buttmann*, § 96, *note* 9.) It was formerly the custom to regard such

## Line 428—433.

forms as ἐβήσετο, ἐδύσετο, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49.) Such a formation, however, is contrary to the analogy of the language.

Ἐλιπε, 3 sing. 2 aor. indic. act. of λείπω, "to leave;" fut. λείψω; 2 aor. ἔλιπον.

Αὐτοῦ, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "at the very place."

LINE 429. Χωόμενον. Consult line 44.

Ἐϋζώνοιο, Epic and Ionic for εὐζώνου, gen. sing. fem. of εὐζωνος, ον, "well-cinctured." (Consult note.)—From εὖ and ζώνη, "the lower girdle," in female attire. (*Müller, Archæol. d. Kunst*, § 339, 3.)

LINE 430. Βίη, Epic and Ionic for βία, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "force," "violence."

Ἄεκοντος. Consult line 301.

Ἀπηύρων, 3 plur. imperf. indic. act. of ἀπαυράω, "to take away," "to wrest from," &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρας, ἀπηύρα, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

LINE 431. Ἰκάνεν, 3 sing. imperf. indic. act. of ἰκᾶνω, "to come," "to proceed to," &c. An Epic and lengthened form of ἴκω.

Ἐκατόμβην. Consult line 65.

LINE 432. Λιμένος, gen. sing. of λιμήν, ό, "a harbour," "a haven." Akin to λίμνη, [Welsh *llyn*, Gaelic *linn*, "lake," or "pond"].

Πολυβενθέος, gen. sing. masc. of πολυβενθής, ές, "very deep."—From πολύς and βένθος, "depth."

Ἴκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἰκνέομαι, "to come;" fut. ἴξομαι; perf. ἴγμαι; 2 aor. mid. ἰκόμην.—Lengthened form of ἴκω.

LINE 433. Ἴστία, accus. plur. neut. of ἰστίον, ου, τό, "a sail" of a ship. Properly a diminutive, but only in form, of ἰστός, "a web," and meaning, originally, any web, cloth, or sheet.—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. mid. of στέλλω, "to arrange," "to equip," &c.; fut. στελῶ; 1 aor. ἔστειλα; 1 aor. mid. ἐστειλάμην.—The radical meaning of this verb is, "to set," "to place," i. e. make to stand up, fix; especially "to set in order," "to arrange." Then, collaterally, "to furnish," &c. So στέλλειν νῆα, "to rig or fit out a ship." From the sense of getting

*Line 433—436.*

a ship ready, and the like, comes that of “*to despatch* on an expedition;” and, in general, “*to despatch*,” “*to send*,” &c. In the middle, it here, as elsewhere, appears as a nautical term, *ιστία στέλλεσθαι*, “*to take in or furl the sails*,” &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, “*to place*;” fut. θήσω; perf. τέθεικα; 1 aor. ἔθηκα; 2 aor. ἔθην.—From a radical form θέω, whence θήμι, and, by reduplication, θίθημι, changed, for euphony’s sake, into τίθημι.

LINE 434. Ἴστον, acc. sing. masc. of ἱστός, οὔ, ὄ, “*the mast of a ship*.” —From ἴστημι, “*to place or set upright*.” Another meaning, which we have seen elsewhere, is, “*the bar or beam of the loom*,” &c. Consult line 31.

Ἴστοδόκη, dat. sing. of ἱστοδόκη, ης, ἡ, “*a receptacle for the mast*,” “*a mast-hold*,” a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, “*a mast*,” and δέχομαι, “*to receive*.”

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, “*to bring near*,” “*to cause to approach*,” “*to bring unto*.”—Used, also, in an intransitive sense, “*to approach*,” “*to draw near*;” fut. πελάσω; 1 aor. ἐπέλασα.—From πέλας, “*near*.”

Προτόνοισιν, Epic and Ionic for προτόνοις, dat. plur. of πρότονος, ου, ὄ, “*a rope, or main-stay*,” passing over the head of the mast, and secured at both the prow and stern. (Consult note.) From πρό, “*in front*,” and τείνω, “*to stretch*.” [Welsh *tynu*, “*to pull*.”]

Ἵφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, “*to let down*,” “*to lower*;” fut. ὑφήσω.—From ὑπό and ἴημι, “*to send*.”

LINE 435. Καρπαλίμως. Consult line 359.

Ὅρμον, accus. sing. of ὄρμος, ου, ὄ, “*a moorage*,” “*an anchorage*,” “*a berth for a ship*.”—Belongs to the root εἶρω, Latin *sero*, “*to tie*,” “*to fasten*,” and akin to εἰρμός, “*a series*.”

Προέρεσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic. act. of προερέσω, “*to row forward*;” fut. προερέσω; 1 aor. προήρεσα.—From πρό, “*forward*,” and ἐρέσω, “*to row*.”

Ἐρεμοῖς, dat. plur. of ἐρετός, οὔ, ὄ, “*an oar*.” In the plural, however, the neut. form ἐρεμά, ὦν, is usual.—From ἐρέσω, “*to row*.”

LINE 436. Εὐνάς, acc. plur. of εὐνή, ης, ἡ, “*a sleeper*,” a large stone used to secure a ship in her place. (Consult note.) Original meaning, “*a couch*,” “*a bed*;” then, “*a bedfellow*,” “*a sleeper*,” &c.—Akin to εὔδω.

Ἐβαλον, 3 plur. 2 aor. indic. act. of βάλλω, “*to cast*;” fut. βαλῶ; perf. βέβληκα; 2 aor. ἔβαλον.

## Line 436—444.

*Πρυμνήσια*, accus. plural neuter of *πρυμνήσια*, *ων*, *τά*, “the stern-fasts,” the ropes from a ship’s stern to fasten her to the shore. The term is, in fact, an adjective, *πρυμνήσιος*, *α*, *ον*, “of, or belonging to a ship’s stern;” so that *πρυμνήσια*, in the plural, has *δεσμά* or *σχοινία*, “ropes,” properly understood.—From *πρύμνη*, “the stern of a ship.”

\**Ἐδησαν*. Consult line 406.

LINE 437. *Βαῖνον*, Epic and Ionic for *ἔβαινον*, 3 plur. imperf. indic. act. of *βαίνω*, “to go;” fut. *βήσομαι*, &c.

\**Ῥηγμῖνι*, dat. sing. of *ῥηγμῖν*, or, rather, *ῥηγμῖς*, *ἴνος*, *ὀ*, properly, “the sea breaking on the beach,” “breakers,” “surf.” This meaning is plainly marked in *Il.* xx. 229, and *Od.* xii. 214. In other places it is needlessly taken to mean “the rugged beach,” and as equivalent to *ῥαχία*, but even *ῥαχία* has only this sense in Attic. Homer always joins it with *ἄλός* or *θαλάσσης*, in which cases we may render it by the term “edge.” Thus, *ἐπὶ ῥηγμῖνι θαλάσσης* in the present passage may be rendered, “upon the edge of the sea.”—From *ῥήσσω* or *ῥήγνυμι*, “to break.” [Akin to Welsh *rhwyg*, “breach.”]

LINE 438. *Βῆσαν*, Epic and Ionic for *ἔβησαν*, 3 plur. 1 aor. indic. act. of *βαίνω*. Consult line 310, remarks on *βῆσε*.

LINE 439. *Βῆ*, Epic and Ionic for *ἔβη*, 3 sing. 2 aor. indic. act. of *βαίνω*.

*Ποντοπόροιο*, Epic and Ionic for *ποντοπόρου*, gen. sing. fem. of *ποντοπόρος*, *ον*, “ocean-traversing,” sailing over the deep.”—From *πόντος*, “the deep,” and *πείρω*.

LINE 440. *Βωμόν*, accus. sing. of *βωμός*, *οὔ*, *ὀ*, “an altar.” Properly, any elevation whereon to place a thing, “a stand,” “base,” “step,” &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From *βάω*, *βαίνω*, conveying the idea of ascent. [Akin to Heb. *bamah*, “high place.”]

*Πολύμητις*. Consult line 311.

LINE 441. *Φίλω*, taken as a possessive. Consult line 20.

*Τίθει*, Epic and Ionic for *ἐτίθει*, 3 sing. imperf. indic. act. of *τιθέω*, “to place,” poetic and Ionic form for *τίθημι*, used by Homer only in the 3 sing. imperf. *ἐτίθει*, and, as here, *τίθει*. Never occurs in Attic Greek.

LINE 442. *Χρύση*, voc. sing. of *Χρύσης*, *ου*, *ὀ*, “Chryses.”

LINE 443. \**Ἄγμεν*, Epic, Doric, and Æolic for *ἄγειν*. Consult line 78.

LINE 444. \**Ῥέξαι*, 1 aor. infin. act. of *ρέζω*, “to offer up;” fut. *ρέξω*; 1 aor. *ἔρεξα*. Consult line 315.

Line 444—450.

Ἰλασόμεσθα, Epic for ἰλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἰλάσκομαι, “to propitiate;” fut. ἰλάσομαι.—From ἴλαος, “propitious.”

LINE 445. Πολύστονα, accus. plural neuter of πολύστονος, ον, “productive of many groans,” “causing many groans.”—From πολύς and στένω, “to groan.” [Sanskrit stan, “to sound.”]

Κήδεα, accus. plur. of κήδος, εος, τό, “wo,” “sorrow,” especially mourning for one dead.—From κήδω, “to trouble,” “to distress.”

Ἐφῆκεν, 3 sing. 1 aor. indic. act. of ἐφίημι, “to send upon,” “to inflict;” fut. ἐφήσω; perf. ἔφεικα; 1 aor. ἐφήκα.—From ἐπί, “upon,” and ἴημι, “to send.”

LINE 446. Ἐδέξατο, 3 sing. 1 aor. indic. mid. of δέχομαι, “to receive.”

Χαίρων, pres. part. of χαίρω, “to rejoice.”

LINE 447. Τοί, Epic and Ionic for οἱ, nom. plur. of ὁ, ἡ, τό, the old form for which was τός, τή, τό, nom. plur. τοί, ται, τά.

Ἦκα. Consult line 402.

Κλειτήν, accus. sing. fem. of κλειτός, ἡ, ὄν, “splendid.” Properly, “renowned,” “famous.”—From κλείω, “to celebrate,” “to render famous.” [Akin to Sanscrit záḷ, “to glory.”]

LINE 448. Ἐξείης, adverb, “in continued order,” “in a row,” “one after another.” Poetic for ἐξῆς, and this from ἔχω; fut. ἔξω. “to hold on,” i. e. to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, “to place;” fut. στήσω; perf. ἔστηκα; 1 aor. ἔστησα, “I placed;” 2 aor. ἔστην, “I stood.”

Ἐύδητον, accus. sing. masc. of εὐδήτος, ον, “well-built,” or “fashioned,” of stone work.—From εὖ and δέμω, “to build,” “to construct.”

LINE 449. Χερνίψαντο, Epic and Ionic for ἐχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, “to wash one’s hands,” i. e. with lustral or holy water, especially before sacrifice; fut. χερνίψομαι; 1 aor. ἐχερνιψάμην.—From χεῖρ and νίπτω, “to wash.”

Ούλοχύτας, accus. plur. of ούλοχύται, ὦν, αἱ, “bruised or coarsely-ground barley-meal” (mixed with salt), and sprinkled over the head of the victim at a sacrifice.—From ούλαι, “coarse barley,” and χέω, “to pour,” “to sprinkle copiously.”

Ἀνέλοντο, Epic and Ionic for ἀνείλοντο, 3 plur. 2 aor. indic. mid. of ἀναιρέω, “to take up;” fut. ἀναιρήσω; 2 aor. ἀνεῖλον; 2 aor. mid. ἀνειλόμην.—From ἀνά and αἰρέω, “to take.”

LINE 450. Εὔχετο, Epic and Ionic for ἠύχετο, 3 sing. imperf. indic. mid. of εὐχομαι, “to pray.” Consult line 43.

## Line 450—460.

Ἄνασχών, 2 aor. part. act. of ἀνέχω, “to uplift,” “to hold up;” fut. ἀνέξω and ἀνασχήσω; perf. ἀνέσχηκα; 2 aor. ἀνέσχον.—From ἀνά and ἔχω.

LINE 453. Πάρος, adverb, “before,” “formerly.”—In form, πάρος stands between παρά, πρό, and πρόσ, though, in signification, it belongs to πρό.

Ἐκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, “to hear;” a present, however, which does not occur in the Homeric writings. Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c. [Welsh *clyw*, “to hear,” and *chust*, “ear”].

Εὐξαμένοιο, Epic and Ionic for εὐξαμένονο. Consult line 43.

LINE 454. Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, “to honour;” fut. τιμήσω; 1 aor. ἐτίμησα.

Ἴψαο, Epic and Ionic for ἴψω, 2 sing. 1 aor. indic. of the middle deponent ἴπτομαι, “to afflict.” More literally, “to press hard,” “to press down;” fut. ἴψομαι; 1 aor. ἰψάμην.—Old form of the second person ἴψασο; Epic and Ionic ἴψαο; Attic ἴψω.—From the root ἴπος, “a weight,” “a burden,” whence comes, also, ἰπόω.

LINE 455. Ἐπικρήνηνον. Consult line 41.

Ἐίλωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

LINE 458. Εὐξαντο, Epic and Ionic for ηὔξαντο, 1 aor. mid. of εὐχομαι, “to pray.”

Προβάλοντο, Epic and Ionic for προεβάλοντο, or, rather, προύβαλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, “to cast forward,” “to sprinkle;” fut. προβαλῶ; perf. προβέβληκα; 2 aor. προέβαλον; 2 aor. mid. προεβαλόμην or προύβαλόμην.

LINE 459. Αὔερυσαν, Epic and Ionic for ἀνέρυσαν, 3 plur. 1 aor. indic. act. of ἀνέρύω, “to draw back;” fut. ἀνέρύσω; 1 aor. αὔηρυσα.—From ἀν, “back,” and ἐρύω, “to draw.”

Ἐσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, “to cut the throat” of a victim, “to slay;” hence, “to offer in sacrifice.”—The root is probably σφαγ, as it appears in the 2 aorist, ἔσφαγον, and in σφαγή, &c.

Ἐδειραν, 3 plur. 1 aor. indic. act. of δέρω, “to flay,” “to skin,” said of animals, &c.; fut. δερῶ; 1 aor. ἔδειρα; perf. δέδαρκα. Compare the Sanscrit *dri*, “to cut asunder,” [Welsh *torru*, “to cut”].

LINE 460. Μηρούς, accus. plur. of μηρός, οὔ, ὄ, “the thigh;” properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηρούς ἐξέταμον. Consult line 40, remarks on μηρία.

## Line 460—464.

Ἐξέταμον, 3 pl. 2 aor. indic. act. of ἐκτέμνω, "to cut out;" μηρούς ἐκτέμνειν, "to cut the bones out of the thighs before offering them;" fut. ἐκτεμῶ; perf. ἐκτέτμηκα.—From ἐκ, "out," and τέμνω, "to cut."

Κνίσυ, dat. sing. of κνίσα, ης, ἡ, "the fat" in which the flesh of the victim was wrapped and burned. Consult line 317, where it occurs in its primitive sense of the savour of a burned sacrifice.

Ἐκάλυψαν, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut. καλύψω.—The root is καλυβ or καλυπ, which appears in καλύβη, κελύφη, κοῖλος.

LINE 461. Δίπτυχα, acc. sing. fem. (agreeing with κνίσαν understood), from δίπτυξ, gen. δίπτυχος, an adjective of one termination. (Consult note.)—From δίς, "twice," and πτύσσω, "to fold."

Ὠμοθέτησαν, 3 plur. 1 aor. indic. act. of ὠμοθετέω, "to place the raw pieces" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane; fut. ἦσω. Only a poetic word.—From ὠμός, "raw," and τίθημι, "to place."

LINE 462. Καῖε, Epic and Ionic for ἔκαιε, 3 sing. imperf. indic. act. of καίω, "to burn." Consult line 52.

Σχίζης, Epic and Ionic for σχίζαις, dat. pl. of σχίζα (Ep. and Ion. σχίζη), gen. ης, ἡ, "a stick of cleft wood."—From σχίζω, "to cleave."

Αἶθοπα, accus. sing. masc. of αἶθοψ, gen. οπος, adjective of one termination, "dark-red," as an epithet of wine.—From αἶθω, "to burn," and ὦψ, "look." Consult remarks on Αἶθιοπῆας, line 423.

LINE 463. Λεῖβε, Epic and Ionic for ἔλειβε, 3 sing. imperf. indic. act. of λείβω, "to pour a libation;" fut. ψω. Compare the Latin *libare*, *libatio*.

Νέοι, nom. plur. of νέος, νέα, νέον, Epic and Ionic νέος, νέη, νέον, "new," "young." In the plural, νέοι, and οἱ νέοι, "youths," "young men."—The word νέος must have been, originally, νέφος. Compare the Sanscrit *nava*, Latin *novus*, [Gaelic *nuadh*, Welsh *newi*], German *neu*, and English *new*.

Ἐχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω, "to hold."

Πεμπώβολα, accus. plur. neut. of πεμπώβολον, ου, τό, "a five-pronged fork," used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From πέμπε, Æolic for πέντε, "five," and ὀβολός, same as ὀβελός, "a spit," "a prong." [With πέμπε compare Welsh *pump*, and German *funf*].

LINE 464. Μῆρα, ων, τά, "the thighs." Rarer Homeric plural from μηρός, οὔ, ὀ, the plural being formed here in the neuter, by a species of metaplasm; like ὀ δεσμός, plur. τὰ δεσμά.

## Line 464—467.

Σπλάγχνα, accus. plur. of σπλάγχνον, ου, τό, "an inward part," "an entrail." In the plural, σπλάγχνα are the "inward parts" or "entrails," i. e. the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis*.—The term is properly akin to σπλήν, "the milt," or "spleen."

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent πατέομαι, "to eat," "to feed on," and simply "to taste;" 1 aor. ἐπασάμην; perf. πέπασμαι. An Epic and Ionic verb. The α in the radical syllables is always short, which at once distinguishes the aorist ἐπασάμην, part. πᾶσάμενος, of πατέομαι, from ἐπᾶσάμην, πᾶσάμενος, aor. of πάομαι, "to get," "acquire," &c.

LINE 465. Μίστυλλον, Epic and Ionic for ἐμίστυλλον, 3 plur. imperf. indic. act. of μιστύλλω, "to cut into small pieces," "to cut up;" always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μίτυλος, μύτιλος, and Latin *mutilus*.

Ὀβελοῖσιν, Epic and Ionic for ὀβελοῖς, dat. plur. of ὀβελός, οὔ, ὄ, "a spit."—Ὀβελός is merely βέλος, with ο prefixed.

Ἐπειραν, 3 plur. 1 aor. indic. act. of πείρω, "to pierce through and through;" fut. περῶ; 1 aor. ἐπειρα; 2 aor. ἐπᾶρον; perf. pass. πέπαρμαι.—From πέρας, "an end," "the last or highest point," &c.

LINE 466. Ὠπτησαν, 3 plur. 1 aor. indic. act. of ὀπτᾶω, "to roast;" fut. ὀπτήσω; 1 aor. ὤπτησα.—Akin to ἔψω.

Περιφραδέως, adverb, "carefully."—From περιφραδής, and this from περιφράζομαι, "to think about," "to consider on all sides," "to be careful about." Consult remarks on φράσαι, line 83.

Ἐρύσαντο, Epic and Ionic for ἠρύσαντο, 3 plur. 1 aor. indic. mid. of ἐρύω, "to draw off;" fut. ἐρύσω; 1 aor. ἤρυσα. The Epic and Ionic present is εἰρύω, fut. εἰρύσω, &c.

LINE 467. Παύσαντο, Epic and Ionic for ἐπαύσαντο, 3 plur. 1 aor. indic. mid. of παύω, "to cause another to cease." Middle, "to cause one's self to cease," "to cease;" fut. παύσω, but no perfect active seems to have been used.

Τεύκοντο, 3 plur. of the reduplicated 2 aor. mid. of τεύχω, "to prepare;" fut. τεύξω; 1 aor. ἔτευξα; 2 aor. ἔτυκον, and, with reduplication, τέτυκον; 2 aor. mid. ἐτυκόμην, and, with reduplication, τετυκόμην.

Δαῖτα, accus. sing. of δαίς, δαιτός, ἡ, "a banquet," "a feast," "a meal."—From δαίω, "to divide," "to distribute," i. e. as a share of banquets, &c.



## Line 468—472.

LINE 468. Δαίνυντο, Epic and Ionic for ἐδαινυντο, 3 plur. imperf. indic. mid. of δαίνυμι, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets; fut. mid. δαίσομαι.—From δαίω, "to divide," "to distribute."

Ἐδέετο, 3 sing. imperf. indic. mid. of the deponent δεύομαι, "to feel the want of," "to be deprived of;" fut. δεύσομαι. There is also an active form δέω, but of less frequent occurrence.—Observe that δέω and δεύομαι are Epic and Æolic for δέω and δέομαι.

Ἐἶσης, gen. sing. fem. of εἶσος, εἶση, εἶσον, Epic and poetic lengthened form from ἴσος, η, ον, "equal," "alike."

LINE 469. Πόσιος, gen. sing. of πόσις, ιος, ἦ, "drinking."—From πίνω, πώσω, "to drink." [Akin to Lat. *bibo*, French *boire* and *bouteille*, our *bottle* and *butler*.]

Ἐδητύος, gen. sing. of ἐδητύς, ύος, ἦ, "eating," "food."—From ἔδω, "to eat,"] Lat. *edo*, *esse*, Germ. *essen*, Welsh *yssu*, Gaelic *itim*, our *eat*].

Ἐξ, "away." Adverb in Homer. Afterward a preposition.

Ἐρον, accus. sing. of ἔρος, ον, ό, the oldest, but a merely poetic form of ἔρως, "desire," "love." [Comp. Welsh *hiraeth*, "longing."]

Ἐντο, 3 plur. 2 aor. indic. mid. of ἵημι, "to send," "to send away;" more freely, "to take away;" fut. ἦσω; 1 aor. ἦκα; 2 aor. mid. ἔμην, ἔσο, &c.

LINE 470. Κοῦροι, nom. plur. of κοῦρος, ον, ό, "a youth," "a boy." Epic and Ionic for κόροι, from κόρος, ον, ό. As regards the derivation, consult remarks on κούρην, line 98.

Ἐρητήρας, accus. plur. of κρητήρ, ἦρος, ό, Epic and Ionic for κρατήρ, ἦρος, ό, "a mixer." (Consult note.)—From κεράννυμι, "to mix."

Ἐπεστέφαντο, 3 plur. 1 aor. indic. mid. of ἐπιστέφω, "to fill brim high" (consult note); fut. ἐπιστέψω; 1 aor. ἐπέστεψα; 1 aor. mid. ἐπεστεψάμην.—From ἐπι and στέφω, "to crown," &c.

Ποτοῖο, Epic and Ionic for ποτοῦ, gen. sing. of ποτόν, οὔ, τό, "drink." Observe the distinction between this form and πότος, ον, ό, "a drinking-bout," &c. [perhaps our *bout* is akin to πότος].—From πίνω, πώσω, "to drink."

LINE 471. Νώμησαν, Epic and Ionic for ἐνώμησαν, 3 plur. 1 aor. indic. act. of νωμάω, "to distribute;" fut. νωμήσω; 1 aor. ἐνώμησα.—From νέμω, "to distribute."

Ἐπαρξάμενοι, nom. plur. 1 aor. part. mid. of ἐπάρχω. Consult note.

Δεπάεσσιν, Epic and Ionic for δέπασιν, dat. plur. of δέπας, αος, τό, "a cup."

LINE 472. Πανημέριοι, nom. plur. masc. of πανημέριος, α, ον, "all day long," "doing a thing all day."—From πᾶς, "all," and ἡμέρα, "a day."

## Line 472—477.

Μολπή, dat. sing. of μολπή, ῆς, ἡ, "song." Sometimes said of song and dance combined, in honour of a deity. In the present passage, however, it refers to song along.—From μέλω, "to sing," &c.

Ἰλάσκοντο, 3 plur. imperf. indic. of the middle deponent ἰλάσκομαι, "to propitiate," "to appease;" fut. ἰλάσομαι.—From ἴλαος, "propitious."

LINE 473. Ἀείδοντες, nom. plur. pres. part. act. of αἰδῶ, "to sing," Epic and Ionic for αἶδω; fut. σω. Consult line 1.

Παιήονα, acc. sing. of παιήων, ονος, ὄ, "a pæan," "a festal hymn." (Consult note.)—From Παιάν, an appellation of Apollo as the healing deity; the burden of the song being ἰῆ or ἰὼ Παιάν, in thanksgiving for deliverance from evil.

LINE 474. Ἐκάεργον, "the far-working one." Consult line 147.

Τέρπετο, Epic and Ionic for ἐτέρπετο, 3 sing. imperf. indic. pass. of τέρπω, "to delight;" fut. τέρψω; 1 aor. ἔτερψα.—The Greek τέρπω is the Sanscrit *trip*, "gaudere," "satiari." Probably akin to τρέφω.

LINE 475. Ἦμος, "when," Epic, Ionic, and poetic adverb. Doric form ἄμος. The Attics employ ὅτε in its place. Not to be confounded with ἡμός, Æolic ἀμός, for ἡμέτερος.

Ἡέλιος, Epic, Ionic, and poetic for ἥλιος, ου, ὄ, "the sun," [Welsh *haul*, "sun"].

Κατέδνυ, 3 sing. 2 aor. indic. act. of καταδύω, or καταδύνω, "to go down," "to go under;" fut. καταδύσω; 1 aor. κατέδυσσα; 2 aor. κάτεδνυ.—From κατά, "down," and δύω or δύνω, "to go," &c.

Κνέφας, αος, τό, "darkness." In Attic the genitive is κνέφους; in later writers, also κνέφατος. Attic dative κνέφα, but Epic always κνέφαϊ.—From νέφος, "a cloud," "mist," &c.: akin to γνόφος and δνόφος.

LINE 476. Κοιμήσαντο, Epic and Ionic for ἐκοιμήσαντο, 3 plur. 1 aor. indic. mid. of κοιμάω, "to lull another to sleep." In the middle, "to lull one's self to sleep," "to lie down to sleep;" fut. ἦσω.—Akin to κείμαι, κῶμα, and Latin *cumbo* and *cubo*, [Welsh *cwympo*, "to fall down."]

Πρυμνήσια. Consult line 436.

LINE 477. Ἡριγένεια, "child of the morning," "daughter of the dawn." Feminine form of ἠριγενής, and always employed as an epithet of Ἡώς, or "Aurora."—From ἠρι, "early," "at early dawn," and the radical γένω.

Φάνη, Epic and Ionic for ἐφάνη, 3 sing. 2 aor. indic. pass. in a middle sense, of φαίνω, "to show another;" in the mid. "to show one's self," "to appear;" fut. φανῶ; fut. mid. φανοῦμαι; 2 aor. act. ἔφανον;

## Line 477—482.

2 aor. pass. ἐφάνην. Lengthened from the root φα-, which appears in φάος, "light;" Sanscrit bhā, "lucere."

Ῥοδοδάκτυλος, ον, "rosy-fingered," an epithet of Ἡώς, "Aurora," or the morning-red.—From ῥόδον, "a rose," and δάκτυλος, "a finger."

Ἡώς, gen. ἠόος, contr. ἠοῦς; dat. ἠοῖ, contr. ἠοῖ; accus. ἠόα, contr. ἠῶ, "Aurora," "the morning-red," "daybreak," "dawn," &c. In the present passage, Aurora, the goddess of the morning, i. e. the morning personified. [Akin to Welsh *wawr*, "dawn."]

LINE 478. Ἀνάγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. indic. mid. of ἀνάγω. Consult note.

LINE 479. Ἰκμενον, accus. sing. masc. of ἴκμενος, η, ον, "fair," "favourable," used only in the phrase ἴκμενος οὔρος, "a fair breeze."—Probably from ἰκμάς, ἰκμαίνω, "smooth," "softly gliding," opposed to a rough, boisterous wind. According to others, who write ἴκμενος, with the rough breathing, it comes from ἰκνέομαι, and denotes following, and so a favourable wind. Compare the Latin *ventus secundus*.

Οὔρον, accus. sing. of οὔρος, ον, ὄ, "a fair wind or breeze," right a-stern, and best derived, therefore, from οὔρα, "a tail-wind," "a stern-wind."

Ἴει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἰέω), of ἴημι. "to send." Compare remarks on ἀφίει, line 25.

LINE 480. Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. indic. mid. of ἴστημι, "to place," "to set up," "to erect."

Πέτασσαν, Epic and Ionic for ἐπέτασαν, 3 plur. 1 aor. indic. act. of πετάννυμι, "to spread," "to expand;" fut. πετάσω; 1 aor. ἐπέτασα. Akin to πέτομαι, πέταμαι, "to spread the wings in flight."

LINE 481. Πρῆσεν, Epic and Ionic for ἐπρησεν, 3 sing. 1 aor. indic. act. of πρήθω, "to blow," "to stream powerfully;" fut. πρήσω; 1 aor. ἐπρησα. Hence πρηστήρ, "a violent wind."

LINE 482. Στείρη, dat. sing. of στείρη, ης, ῆ, Epic and Ionic for στείρα, ας, ῆ, "the keel of a ship." More literally, "the stout beam of a ship's keel," especially the carved part of it, the *cut-water*.—Strictly speaking, the fem. of στείρος, α, ον, "firm," "stout," "solid."

Πορφύρεον, "dark," nom. sing. neut. of πορφύρεος, α, ον, Epic η, ον; Attic πορφυροῦς, ᾶ, οῦν. The first notion of this adjective was probably of the troubled sea, "dark," "purple," as coming from πορφύρω (probably a reduplicated form of φύρω), "to grow dark," and said especially of the sea; as in the following: ὡς ὅτε πορφύρη πέλαγος μέγα κύματι κωφῶ, "as when the vast sea grows dark with its

## Line 482—488.

dumb swell" (i. e. with waves that do not break; opposed to *κολιή ἄλς*), *Il.* xiv. 16.—Afterwards used to indicate *dark-red*, but varying in shade, &c. The common derivation from *πῦρ* and *φέρω* is erroneous.

*Μεγάλα*, neut. accus. plur. of *μέγας*, taken adverbially.

*Ιαχε*, 3 sing. imperf. indic. act. of *ιάχω*, "to roar;" fut. *ιαχήσω*; perf. *ιαχα*.

LINE 483. *Ἐθειν*, 3 sing. imperf. indic. act. of *ἔθω*, "to run," fut. *θεύσομαι*.

*Διαπρήσσουσα*, Epic and Ionic for *διαπράσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*; fut. *διαπρήξω*, Epic and Ionic for *διαπράσσω*, fut. *διαπράξω*, "to accomplish," "to perform."—From *διά* and *πράσσω*.

*Κέλευθον*, accus. sing. of *κέλευθος*, ου, ή, "a route," "a course," &c. In the plural, *τὰ κέλευθα*.—According to some, from *κέλλω*, *κελεύω*; but more naturally from the radical *ἐλεύθω*, "to come or go."

LINE 485. *Ἡπείροιο*, Epic and Ionic for *ἡπείρου*, gen. sing. of *ἡπειρος*, ου, ή, "the shore." Literally, "the main-land," but in Homer usually said of the land as opposed to the sea.—Usually derived from *ἄπειρος*, "boundless," &c., scil. *γη*.

*Ἐρυσσαν*, Epic and Ionic for *ἤρυσαν*, 3 plur. 1 aor. indic. act. of *ἐρύω*, "to drag," "to draw." Consult line 466.

LINE 486. *Ὑψοῦ*, adverb, "high," "high up."—From *ὑψος*, "height."

*Ψαμάθοις*, dat. plur. of *ψάμαθος*, ου, ή, "sand," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of *ψάμμος*, which last is from *ψάω*, "to crumble away," "to comminute."

*Ἐρματα*, accus. plur. of *ἔρμα*, ατος, τό, "a prop." Consult note.

*Τάνυσσαν*, Epic and Ionic for *ἐτάνυσαν*, 3 plur. 1 aor. indic. act. of *τανύω*, "to extend;" fut. *τανῶσω*; perf. pass. *τετάνυσμαι*.—This verb, like many others in *-ύω*, passes into *-υμι*, as *τάνυμι*, whence the passive *τάνυμαι*, in *Il.* xvii. 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *τένων*, as also the Latin *ten-do*, *ten-eo*, *ten-us*, *ten-or*; the German *dünn*, and English *thin*, [Heb. *tana*, Welsh *taenu*, *tenau*, Gaelic *tana*].

LINE 487. *Ἐσκίδναντο*, 3 plur. imperf. indic. mid. of *σκίδνημι*, "to be scattered."—In the middle, "to scatter themselves." A collateral form of *σκεδάννυμαι*. The active *σκίδνημι* seems to remain only in compounds.

LINE 488. *Μήνιε*, Epic and Ionic for *ἐμήνιε*, 3 sing. imperf. indic. act. of *μηνίω*, "to cherish wrath;" fut. *μηνίσω*.—From *μῆνις*, "wrath."

## Line 488—495.

Παρήμενος. Consult line 421.

᾽Οκυπόροισιν. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλῆος, gen. sing. of Πηλεύς, gen. ἑως, Ionic ἦος, "*Peleus*." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλῆος, for Πηλέως.

LINE 490. Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for ἐπωλεῖτο, from πωλέομαι, "*to go or come frequently to a place*." The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκου, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.—(*Kühner*, § 110, 1.)

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious*." (Consult note.)—From κῦδος, "*renown*," and ἀνήρ.—Compare βωτιανείρη, line 155.

LINE 491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for ἐφθίνυθε, from φθινύθω, "*to pine away*;" and also transitive, "*to waste away*," "*to cause to pine*."—Observe that φθινύθω is a poetic form for φθίνω, and, as regards the termination -εσκε, consult line 490. [Perhaps akin to our *pine*.]

Φίλον, "*his*." Taken as a possessive. Consult line 20.

LINE 492. Αὐθι, adverb, shortened from αὐτόθι, "*there*," "*on the spot*."—Said, also, of time, "*forthwith*," "*straightway*."

Ποθέεσκε, 3 sing. imperf. indic. act.: iterative form for ἐπόθει, from ποθέω, "*to long for*;" fut. usually ποθήσω, also ποθέσομαι; 1 aor. ἐπόθεσα, in Attic usually, ἐπόθησα.—From πόθος, "*a longing*."

᾽Αὔτην, accus. sing. of αὐτή, ἥς, ἥ, "*a battle-cry*." Homer is fond of joining αὐτή τε πτόλεμός τε, as in the present passage.

LINE 494. Ἴσαν, 3 plur. imperf. indic. act. of εἶμι, "*to go*."

LINE 495. Ἴρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin*," "*to begin for others*," "*to take the lead*," &c.; fut. ἄρξω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice*." Middle, "*to forget*," i. e. to cause a thing to escape one's own notice; fut. λήσω; perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι; 2 aor. ἐλαθόμην,—Lengthened from the root λαθ. Compare Latin *lat-eo*, [Heb. *lut*, "*to hide*"].

᾽Εφετμέων, Epic and Ionic for ἐφετμῶν, gen. plur. of ἐφετμή, ἥς, ἥ, "*an injunction*."—Poetic word, from ἐφήμι.

## Line 496—502.

LINE 496. Ἐοῦ, gen. sing. masc. of the possessive ἑός, ἑή, ἑόν, Epic and Ionic for ὄς, ἦ, ὄν, "his, her, its."

Ἀνεδύσετο, 3 sing. 2 aor. indic. mid. of ἀναδύομαι, "to emerge;" fut. ἀναδύσομαι. Consult remarks on ἀπεβήσετο, line 428.

LINE 497. Ἡερίη, "amid the mist of the morning" (consult note): nom. sing. fem. of ἠέριος, η, ον, Epic and Ionic for ἀέριος, α, ον, from ἀήρ, in the sense of "mist," "haze."

LINE 498. Εὔρεν. Consult line 329.

Εὔρύοπα, accus. sing. of εὔρύοψ, -οπος, ὀ, "the wide thundering," from εὔρύς, and ὄψ, "the voice;" better than ὦψ. If, however, ὦψ be adopted as one of the component parts, the term will then signify "far-glancing," "far-seeing."—Voss defends the derivation from ὦψ, which must be taken in *Orph. Lith.* 18, 60.

Κρονίδην, accus. sing. of Κρονίδης, ου, ὀ, "the son of Saturn," i. e. Jove. A patronymic from Κρόνος, "Saturn."

Ἄτρ, abverb, construed with the genitive, "apart from." Only poetic.

LINE 499. Κορυφῇ, dat. sing. of κορυφή, ῆς, ἡ, "a summit," "a peak."—From κόρυς, "the head," and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυδαιράδος, gen. sing. of πολυδαιράς, -άδος, ὀ, "many-peaked." (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

LINE 500. Πάροιθ'. Consult line 360.

Καθίζετο, 3 sing. imperf. indic. mid. of καθίζω. Consult line 48.

Γούνων. Consult line 407.

LINE 501. Σκαιῷ, dat. sing. fem. of σκαιός, ἡ, ὄν, Epic and Ionic for σκαιός, ἄ, ὄν, "left," and answering to the Latin *scævus*, which last comes from its digammated form σκαιφός. Compare the English *skew*, and low German *schief*.—With σκαιῷ here understand χειρί.

Δεξιτερῇ, dat. sing. fem. of δεξιτερός, ἡ, ὄν, Epic and Ionic for δεξιτερός, ἄ, ὄν, lengthened form for δεξιός, "right."—Supply here χειρί, as in the previous word.

Ἄνθερεῶνος, gen. sing. of ἀνθερεών, -ῶνος, ὀ, "the chin," especially the under part. Some derive it from ἀνθέω, others from ἀθήρ, "the beard or spike of an ear of corn," whence ἀνθέριξ, in same signification; but the former is more probable, since Homer himself uses ἀνθεῖν of the sprouting of the beard (*Od.* xi. 320).

LINE 502. Λισσομένη. Consult line 15.

*Line 503—510.*

LINE 503. Ὀνησα, Epic and Ionic for ὠνησα, the augment being dropped; 1 sing. 1 aor. indic. act. of ὀνίνημι, "to aid," "to prove an advantage to," "to help;" fut. ὀνήσω; 1 aor. ὠνησα.—Reduplicated from a root 'ON-, which appears in the derivative tenses and forms.

LINE 504. Κρήνηνον ἐέλωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "to honour;" fut. τιμήσω; 1 aor. ἐτίμησα.—From τιμή, "honour."

Ἵκχυμωτάτος, superlative degree of ὠκύμορος, and this from ὠκύς, "swift," and μόρος, "fate."

LINE 506. Ἐπλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Μιν. Consult line 29.

LINE 507. Consult line 356.

LINE 508. Περ. Consult note on line 131.

Τῖσον, 2 sing. 1 aor. imper. act. of τίω, "to honour;" fut. τίσω; 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιε, voc. sing. masc. of Ὀλύμπιος, ον, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾶ, -ας, ὁ, Epic and Æolic form for μητιέτης, ου, ὁ, "an adviser," "a counsellor." In the present passage, however, it has the force of an adjective or epithet, "counselling," "all-wise."—From μῆτις, "counsel," "advice;" like ὀφιήτης, from ὄφρις, and πολιήτης, from πόλις.

LINE 509. Τόφρα, adv. "for so long a time." Corresponding to the relative form ὄφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρώεσσι. Consult line 408.

Τίθει, 2 sing. pres. imper. act. of τιθείω, "to place." Consult line 441.

Κράτος, accus. sing. neut. of κράτος, -εος, τό, "might," "power," "strength,"—Probably akin, in its poetic form κάρτος, to the German *hart*, and English *hard*. [Compare Welsh *caled*, "hard."] ]

LINE 510. Τίσωσιν, 3 plur. 1 aor. subj. act. of τίω, "to honour."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ; 1 aor. ὤφειλα. An old poetic verb, not to be confounded with ὀφέλλω, "to owe." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλειεν. Compare line 353.

## Line 510—513.

'E, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound *ἐαυτόν* is used for *ἐ* when the latter is reflexive, and otherwise the simple *αὐτόν*.—Consult, as regards the old nominative of *ἐ*, *Anthon's enlarged Greek Grammar*, p. 203.

LINE 511. *Νεφεληγερέτα*, nom. sing. of *νεφεληγερέτᾱ*, gen. -ας, ὁ, Epic and Æolic for *νεφεληγερέτης*, -ου, ὁ, "the cloud-collector," used here as an epithet, "cloud-collecting," from *νεφέλη*, "a cloud," and *ἀγείρω*, "to collect."—The genitive-form *νεφεληγερέταο*, employed by Homer (*Il.* v. 631, &c.), is from *νεφεληγερέτας*, Doric for *νεφεληγερέτης*.

LINE 512. *Ἄκείων*, "in silence," "silently." In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, *ἀκείων δαίνυσθε* (*Od.* xxi. 89). We find it also in the dual, *ἀκείοντε* (*Od.* xiv. 195), but never in the plural. Although *ἀκείουσα* occurs in the *Iliad* and *Odyssey*, yet *ἀκείων* stands also with feminines (*Il.* iv. 22).—Akin to the Latin *taceo*. Buttman supposes an adjective *ἄκαος*, "non hiscens" (*α*, priv., and *χάω*, *χαίνω*, *hisco*), i. e. *silent*; then, from the feminine *ἀκάαν* would have come into the Ionic dialect *ἀκήν* and *ἀκήν*, and from the neuter singular *ἄκαον* would be formed *ἀκείων*, according to the analogy of *ἴλαον*, *ἴλεων*.—(*Lexil.* p. 73, ed. Fishlake.)

*Δήν*, adv. "long," "for a long time."—Akin to *δή* and *ἤδη*.

*Ἦστο*, "he sat," 3 sing. imperf. indic. of *ἦμαι*, "I sit;" thus, *ἦμην*, *ἦσο*, *ἦστο*, &c.—Strictly speaking, however, *ἦμαι* is a perfect, and *ἦμην* a pluperfect of *ἕζομαι*; and the literal meaning of the former is, "I have seated myself, and remain seated," i. e. "I sit;" and of *ἦμην*, "I had seated myself, and remained seated," i. e. "I sat;" fut. *ἕδοῦμαι*. There is no such active as *ἕζω*, "to set," "to place;" though, as if from it, we have the transitive tenses, *εἶσα*, mid. *εἰσάμην*; fut. mid. *εἶσομαι*, &c.

*Ἦψατο*, 3d sing. 1 aor. indic. mid. of *ἄπτω*, "to attach," "to connect;" in the middle, "to attach one's self to any thing," "to touch;" fut. *ἄψω*; 1 aor. act. *ἦψα*; 1 aor. mid. *ἦψάμην*.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix *ἄ* = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. *Ἦς*, for *οὔτως*. Observe the accentuation.

*Ἔχετο*, 3 sing. imperf. indic. mid. of *ἔχω*, "to hold," "to have;" in the middle, "to hold one's self to," "to cling to;" fut. *ἔξω*.

*Ἐμπεφυῖα*, Epic for *ἐμπεφυκυῖα*, nom. sing. fem. perf. part. act. of



## Line 513—518.

ἐμφύω, "to grow on," "to grow unto," "to be in," &c., "to be rooted in;" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἶπερο, "said," "spoke," 3 sing. imperf. indic. mid. of εἶρω, "to speak," "to say;" in the middle, besides these meanings, it signifies "to cause to be told unto one," "to ask."

LINE 514. Νημερτές, "for certain." Properly the neuter sing. of the adjective νημερτής, -ές, "unfailing," "unerring," but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἁμαρτάνω, "to err," "to fail," &c.

Ἵπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "to promise;" fut. ὑποσχέσομαι; 2 aor. ὑπεσχόμην; 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic. ὑπόσχεο.—Strictly only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανεύω, "to nod," especially "to nod assent," "to ratify a promise with a nod:" fut. κατανεύσομαι.—From κατά and νεύω.

LINE 515. Ἀπόειπε, Epic for ἀπειπε, 2 sing. 2 aor. imper. act. from ἀποειπέιν, for ἀπειπέιν, "to refuse." Literally, "to speak, say, or tell out boldly or bluntly;" from ἀπό and εἶπεῖν.

LINE 517. Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθίω; strictly, "to be heavy laden," but only used in a metaphorical sense, "to be heavy or big with anger, wrath, grief," &c., "to be vexed or greatly disturbed in spirit," especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "a burden," "a heavy load," only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθίω only metaphorically.

LINE 518. Λοίγια, nom. plur. neut. of λοίγιος, -ιον, "mischievous." More literally, "pestilent," "deadly;" from λοῖγος, "ruin," "mischief."

Ἐχθοδοπῆσαι, 1 aor. infin. act. of ἐχθοδοπέω, "to quarrel with," "to become an enemy to;" fut. ἐχθοδοπήσω; from ἐχθοδοπός, "hateful," "hostile." According to Buttmann (*Lexil. s. v. ἐχθοδοπῆσαι*), the form ἐχθοδοπός comes from ἐχθρός and ὄπτω, ὄψομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφήμι, "to incite," "to stir up;" fut. ἐφήσω; 1 aor. ἐφήκα; Ionic and Epic ἐφέηκα; from ἐπί and ἴημι.

## Line 519—526.

LINE 519. Ἡρη. Consult line 400.

Ἐρέθουσιν, Epic and Ionic for ἐρέθη, 3 sing. pres. subj. act. of ἐρέθω, "to provoke," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ὀνειδείους, dat. plur. neut. of ὀνειδέιος, ον, "reproachful," "injurious."—From ὀνειδος, "reproach," "blame," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, "a word."

LINE 521. Νεικεῖ, 3 sing. pres. indic. act. of νεικέω, "to taunt," "to vex," "to annoy; and also, "to wrangle with," &c.; fut. νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεῖκος is used by the tragic writers, and now and then in Attic prose.

Ἀρήγειν, pres. infin. act. of ἀρήγω, "to aid," "to help," &c.; fut. ἀρήξω.—Akin to ἀρκέω, ἐρύκω, arceo, arx, arca. (Pott, *Etymol. Forsch.* i. 271.)

LINE 252. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of ἀποστείχω, "to go away;" especially, "to go back," "to go home;" fut. ἀποστείξω; 2 aor. ἀπέστιχον.—From ἀπό and στείχω, "to go."

Νοήσῃ, 3 sing. 1 aor. subj. act. of νοέω, "to perceive," "to observe;" fut. νοήσω, &c. Consult line 343.

LINE 523. Μελήσεται, 3 sing. fut. indic. mid. of μέλω, "to be an object of care;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλει, μέλουσι; imperf. ἔμελε; fut. μελήσει; infin. pres. and fut. μέλειν and μελήσειν. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τελέσω, Epic and Ionic for τελέσω, 1 sing. 1 aor. subj. act. of τελέω, "to accomplish;" fut. τελέσω; 1 aor. ἐτέλεσα, &c.—From τέλος, "an end," "an accomplishment."

LINE 524. Πεποιθῆς, 2 sing. 2 perf. subj. act. of πείθω, "to persuade;" fut. πείσω; 1 perf. πέπεικα; 1 aor. ἔπεισα; 2 perf. (intransitive), πέποιθα, "I trust," "I rely."

LINE 525. Ἐμέθεν, poetic genitive for ἐμοῦ, in Homer and the Attic writers: never enclitic.

LINE 526. Τέκμωρ, τό, Epic indeclinable form for the more usual τέκμαρ, τό, also indeclinable, "a sign," "a token."

Παλινάγρετον, nom. sing. neut. of παλινάγρετος, -ον, "revocable;" more literally, "capable of being taken back;" from πάλιν, "back," and ἀγρέω, "to take."

## Line 526—530.

'Απατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "accustomed to deceive," "guileful."—From ἀπάτη, "deceit," "guile."

LINE 527. Ἀτελεύτητον, nom. sing. neut. of ἀτελεύτητος, -ον, "not to be accomplished," "not coming to an end or issue."—From α, priv., and τελευτάω, "to accomplish."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514.

LINE 528. Ἦ. Consult line 219.

Κυανέγισιν, Epic and Ionic for κυανέαις, dat. plur. fem. of κυάνεος, α, ον, "dark;" strictly, "dark blue," "glossy blue."—From κυάνος, "a dark-blue substance," used in the heroic age to adorn works in metal, especially weapons and armour.—Akin, perhaps, to the Sanscrit *cjama*, "dark," "livid." (*Pott, Etymol. Forsch.* i. p. 116.)

Ὅφρῦσι, dat. plur. of ὄφρῦς, -ύος, ἦ, "the eyebrow."—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow*.

LINE 529. Ἀμβρόσιαι, nom. plur. fem. of ἀμβρόσιος, α, ον, "immortal," "divine," "divinely beauteous;" strictly, "ambrosial," i. e. of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beauteous*; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "godlike," "divine."—From ἀμβροσία, "ambrosia," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "immortal." Consult line 598.

Χαῖται, nom. plur. of χაίτη, ης, ἦ, "a lock of hair," "long, loose, and flowing hair," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen. Eq.* v. 5 and 7).—Probably akin to χέω, "to pour out," &c.

Ἐπερρώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιρρώομαι, "to flow," "to roll downward upon a thing," "to stream one upon the other."—From ἐπί and ῥώομαι, "to rush," &c.

LINE 530. Κρατός, gen. sing., assigned with the dat. κρατί, accus. κρᾶτα, &c., as a collateral and poetic form of κάρα, "the head." No nominative κράς is found except in the grammarians. (*Cramer, Anecd.* iii. 385.) Sophocles has τὸ κρᾶτα as nom. and accus. neuter. (*Philoct.* 1001, &c.) In Homer, also, we have a lengthened gen. and dat. κράατος, κράατι, and nom. plur. κράατα, but no nom. κρᾶς is found.—Akin to the Sanscrit *ciras*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

## Line 530—535.

Ἐλέλιξεν, 3 sing. 1 aor. indic. act. of ἐλελίζω, "to whirl, spin, or twirl round," "to make to tremble" (consult note); fut. ἐλελίξω; 1 aor. ἠλέλιξα.—Poetic form of ἐλίσσω.

LINE 531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of διατμήγω, "to cut in twain," "to separate;" fut. διατμήξω; 1 aor. διέτμηξα; 2 aor. διέτμᾶγον; 2 aor. pass. διετμᾶγην.—Epic form for διατέμνω, from διά and τμήγω, "to cut."

LINE 532. Ἄλτο, Epic syncopated form for ἄλετο, and this for ἦλετο, 3 sing. 2 aor. indic. mid. of ἄλλομαι, "to leap," "to plunge;" fut. ἀλοῦμαι; 1 aor. ἠλάμην; 2 aor. ἠλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the indicative (*Ad. Soph. O. T.* 1311). [Akin to Latin *satio, saltus.*]

Αἰγλήεντος, gen. sing. masc. of αἰγλήεις, εσσα, εν, "radiant," "bright."—From αἰγλη, "brightness," &c., and this akin to λάω, ἀγλαός, &c.

LINE 533. Ἐόν, accus. sing. neut. from ἐός, ἐή, ἐόν, Epic and Ionic for ὄς, ἦ, ὄν, possessive pronoun of the 3d pers. "his, her, its."

Ἀνέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of ἀνίστημι, "to make to stand up;" fut. ἀναστήσω; 2 aor. ἀνέστην, "I stood up," "I arose."

LINE 534. Ἐδέων, gen. plur. of ἔδος, εος, τό, "a seat." The word is rare in prose, and is there, in general, only used of temples; as, ἔδη Θεῶν.—Akin to Sanscrit *sad*, "to set," "to place;" Lat. *sed-es*; Lithuanian *sed-zin*; Doric ἔδομαι (ἔζομαι); [our *seat*; Welsh *gorsedd*, "throne"].

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "their," like σφέτερος. In later poets, also, σφέος.—From σφεῖς.

Ἐτλη, 3 sing. 2 aor. indic. act., as if from a present τλήμι, which, however, does not exist (*Pors. Phæn.* 1740), "to dare," "to venture." Strictly, "to take upon one's self;" hence, "to bear, to suffer, to endure, to dare."—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.

LINE 535. Μεῖναι, 1 aor. infin. act. of μένω, "to remain," "to await;" fut. μενῶ; 1 aor. ἔμεινα.

Ἀντίοι, nom. plur. masc. of ἀντίος, α, ον, "opposite," "over against," "in one's presence," "before one."—From ἀντί, "over against," &c.

*Line 535—545.*

Ἔσαν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω; 2 aor. ἔστην, "I stood." Compare ἀνέσαν, line 533.

LINE 536. Καθέζετο. Consult line 360.

LINE 537. Ἠγνοίησεν, Epic and Ionic for ἠγνόησεν, 3 sing. 1 aor. indic. act. of ἀγνοίω, "to be ignorant of," "not to know;" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes; 1 aor. ἠγνόησα, Epic and Ionic ἠγνοίησα.—From α, priv., and νοίω.

Συμφράσσατο, Epic and Ionic for συνεφράσατο, 3 sing. 1 aor. indie. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one;" fut. συμφράσομαι; perf. συμπέφρασμαι.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

LINE 538. Ἀργυρόπεζα, ἡ, "the silver-footed," a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον.—From ἄργυρος, "silver," and πέζα, "the foot," originally Doric and Arcadian for πούς.

Ἄλιου, Epic and Ionic for ἀλίον, gen. sing. masc. of ἄλιος, α, ον, and also ἄλιος, ον, "of or belonging to the sea."—From ἄλς, ἄλός, ἡ, "the sea."

Γέροντος. Consult line 26.

LINE 539. Κερτομίοισι, Epic and Ionic for κερτόμιος, ον, "heart-cutting." Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίους ἐπέεσσι, is employed.—From κέαρ, "the heart," and τέμνω, "to cut."

LINE 540. Δολομήτα, voc. sing. of δολομήτης, ον, ὁ, "crafty-minded," "artful."—From δόλος, "deceit," "guile," and μῆτις, "contrivance," &c. [Akin to δόλος is Lat. *dolus*, Welsh *twyll*, "deceit."]

LINE 541. Ἀπονόσφιν, adverb, "far away from," "apart from."—From ἀπό and νόσφι, "apart."

LINE 542. Κρυπτάδια, acc. plur. neut. of κρυπτάδιος, α, ον, "secret," "clandestine."—From κρυπτάζω, frequentative form of κρύπτω, "to hide." [Hence our *crypt*.]

Δικαζέμεν, Epic, Doric, and Æolic for δικάζειν, pres. infin. act. of δικάζω, "to decide," &c.; fut. δικάσω.—From δίκη, "right," &c.

LINE 543. Πρόφρων. Consult line 77.

Τέτληκας. Consult line 228.

LINE 545. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπου, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for

## Line 545—554.

ἐπέλπομαι, "to hope," "to build hopes upon."—From ἐπί and ἔλπω, "to hope."

LINE 546. Εἰδήσειν, fut. infin. act. of the obsolete radical form εἶδω. Consult line 203.

Ἄλόχῳ, dat. sing. of ἄλοχος, ου, ἡ, "the partner of one's couch."—From ἄ, copulat. and λέχος, "a couch." [Comp. Welsh *llech*, "shelter."]

LINE 547. Ἐπιεικές, nom. sing. neut. of ἐπιεικής, ἑς, "fitting," "meet," "suitable."—From ἐπί and εἰκός, "fair," "reasonable," &c.

Ἄκουέμεν, Epic, Doric, and Æolic for ἀκούειν. Consult line 381.

LINE 548. Εἴσεται, 3 sing. fut. indic. of the radical εἶδω, "to know." This form of the fut. is rarer than εἰδήσω, and mostly Epic; fut. εἴσομαι; perf. οἶδα.

LINE 549. Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέλω, "to be willing;" fut. ἐθελήσω; 1 aor. ἠθέλησα. The synonymous shorter form θεῖλω never occurs in Homer, or the other Epic writers.

LINE 550. Διείρεο, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, "to question thoroughly," "to interrogate closely."—From διά and εἶρομαι, for ἔρομαι, "to question."

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "to pry," "to inquire curiously into." Strictly, "to inquire or seek after other things" (μετ' ἄλλα); fut. μεταλλήσω.

LINE 551. Βοῶπις, nom. sing. of βοῶπις, ιδος, ἡ, "large-eyed;" literally, "ox-eyed" (consult note), from βοῦς and ὦψ. The masculine βοώπηγς is post-Homeric.

Πότνια. Consult line 357.

LINE 552. Αἰνότατε, voc. sing. masc. of αἰνότατος, superl. of αἰνός, ἡ, όν, which last is an Epic form equivalent to δεινός, "dread," "fear-inspiring," &c.—Probably, as δεινός comes from δεῖσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (*Buttmann, Lexil.* p. 46, ed. *Fishl.*)

Κρονίδη, voc. sing. of Κρονίδης, ου, ό, "son of Saturn," a patronymic formed from Κρόνος, "Saturn."

LINE 553. Εἶρομαι. Consult remarks on διείρεο, line 550.

LINE 554. Εὔκηλος, ου, and (in Apollonius Rhodius) εὔκηλος, η, ου, Æolic lengthened form of ἔκηλος, "quiet," "calm," "gentle," and also "undisturbed," "uninterrupted," &c.—Nothing to do with εὔ, but probably from the same root with ἔκων. The idea implied

## Line 554—561.

by *εὔκηλος* and *ἔκηλος*, according to Buttmann, is never an absence of motion or labour, but expresses that nothing unpleasant or vexatious (which interrupts labour as well as rest) is produced by trouble or care. (*Lexil.* p. 280, *ed. Fishl.*)

*Φράζεαι*, Epic and Ionic for *φράζει*, 2 sing. pres. indic. mid. of *φράζω*, "to speak;" in the middle, "to consider." (Consult line 83, and also note on *φράσαι*.) Old form *φράζεσαι*; Epic and Ionic *φράζεαι*; Attic *φράζει*, &c. [Compare Welsh *ffraeth*, "loquacious."]

*Ἄσσα*, Ionic for *ἄτινα*, accus. plur. neut. of *ὅστις*, "which," &c.—Observe the distinction between this and *ἄσσα* with the soft breathing, which is Ionic for *τινά*, "some," &c., or for *τίνα*, interrogative, "what?" (*Od.* xix. 218.)

*Ἐθέλγσθα*, Epic, Doric, and Æolic for *ἐθέλγς*, 2 sing. pres. subj. act. of *ἐθέλω*. (*Kühner*, § 123, 3.) Consult line 549.

LINE 555. *Αἰνῶς*, adv. "greatly."—From *αἰνός*. Consult line 552.

*Δείδοικα*, Epic for *δέδοικα*, 1 sing. perf. indic. act. of *δείδω*, "I fear;" fut. *δείσω*; 1 aor. *ἔδισα*, but in Homer always in the Epic form *ἔδδισα*; perf. (with pres. signification, "I fear"), *δέδοικα*, also *δέδια*, with syncopated forms *δέδιμεν*, *δέδιτε*, &c.

*Παρείπη*, 3 sing. 2 aor. subj. act. of *παρειπεῖν*. Consult note.

LINE 557. *Ἡερίη*. Consult line 497.

*Παρέζετο*. Consult line 407.

LINE 558. *Ὄτω*. Consult line 59.

*Ἐτήτυμον*, neut. of the adjective *ἐτήτυμος, ον*, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of *ἔτυμος*; as, *ἀταρτηρός* for *ἀτηρός*.

LINE 559. *Πολέας*, Epic for *πολλούς*, accus. plur. masc. of *πολύς*, *πολλή*, *πολύ*, "many." (*Kühner*, § 297, 3, b.)

LINE 561. *Δαιμονίη*, Epic and Ionic for *δαιμονία*, voc. sing. fem. of *δαιμόνιος, η, ον*, Epic and Ionic for *δαιμόνιος, α, ον*: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "strange one," "my good sir," "fellow;" in Attic Greek, ironical, usually, "my fine fellow!" like *ὦ βέλτιστε*.—From Herodotus and Pindar downward, "any thing depending on or proceeding from the Deity or Fate."—The literal meaning is, "of or belonging to a *δαίμων*," i. e. to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From *δαίμων*.

*Ὅτεαι*, 2 sing. pres. indic. of *ὀτομαι*, "to imagine," "to think," &c. Old form of the 2d person, *ὀτεσαι*, Epic and Ionic *ὀτεαι*, Attic *οἶει*.

## Line 561—564.

Λήθω, 1 sing. pres. indic. act. of λήθω, "to escape observation." Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω; perf. λέληθα, &c.

LINE 562. Πρήξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of πρήσσω, Epic and Ionic for πράσσω, "to do," &c.; fut. πράξω; 1 aor. ἔπραξα, &c. [Hence our *practice*.]

Ἐμπης, adverb, Epic and Ionic for ἔμπας (strictly ἐν πᾶσι), "wholly," "altogether," "at any rate," "after all," "nevertheless," &c. Of frequent occurrence in Homer, though he usually puts δέ or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose; but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "however much," "ever so much." Besides ἔμπας, Pindar has the exactly equivalent forms ἔμπᾶν and ἔμπᾶ.

Δυνήσεται, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεσαι, Epic and Ionic δυνήσεται, Attic δυνήσει.

LINE 563. Ἔσει, 2 sing. fut. indic. of εἶμι, "to be." Old form ἔσεσαι, Epic and Ionic ἔσει, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥῆγος ("frost," "cold"), and hence literally signifying "more frosty," "colder;" whence figuratively, "more unpleasing," "more painful," &c. The masculine form ῥιγίων seems not to occur; but the superlative ῥιγιστος does occur. (*Il.* v. 873.)—Used also adverbially, "more unpleasantly," "more painfully."

LINE 564. Μέλλει εἶναι, "it is very likely to prove." Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "to be on the point of doing something, or of suffering something." This is its radical signification; fut. μελλήσω; 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes an action as yet incomplete, rather than wholly future. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "I will," "would," &c.; sometimes it expresses mere possibility; sometimes, as in the present instance, a high degree of probability, &c. —As the radical sense of μέλλω often passes into that of "to have a mind," "to intend to do," like φροντίζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολεῖν, "to be going to do." Donaldson, again, compares μέν-ω, μέλλ-ω, and the impersonal μέλ-ει, in the general sense of thinking or caring about a thing, with the Gothic *munan*, German *meinen*, and old Nordish *man*. (*New Cratylus*, p. 573.—*Grimm*, i. p. 926.)



## Line 565—571.

LINE 565. Ἀκίεουσα, "in silence," "silently." Feminine form of ἀκίων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "to sit;" inf. καθῆσθαι; imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἦστο.

Ἐπιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "to obey." Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

LINE 566. Χραΐσμων, 3 plur. 2 aor. subj. act. of χραΐσμέω, "to aid." Consult line 242.

LINE 567. Ἄσσον. Consult line 335.

Ἴόνθ'. Consult note.

Ἄαπτους, acc. plur. fem. of ἄαπτος, ον, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἀ, priv. and ἄπτομαι, "to touch."

Ἐφείω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "to lay upon;" more literally, to fling upon; 2 aor. subj. ἐφῶ; uncontracted form ἐφέω; Epic and Ionic ἐφείω, ης, η, &c.

LINE 568. Ἐδδειςεν. Consult line 33.

Βοῶπις. Consult line 551.

LINE 569. Καθήστο, 2 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθήστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on κάθησο, line 565, and also on ἦστο, line 512.

Ἐπιγνάμψασα, nom. sing. fem. 1 aor. part. act. of ἐπιγνάμπτω, "to bend," "to bow down;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπτω, "to bend," [same as κάμπτω, Welsh *camm*, "bend."]

LINE 570. Ὀχθησαν, 3 plur. 1 aor. indic. act. of ὀχθέω. Consult line 517.

Δῶμα, accus. sing. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέ-δομ-α. [Latin *domus*, our *dome*.]

Οὐρανίωνες, nom. plur. of οὐρανίων, ωνος, ὀ, "the heavenly one," like Οὐρανίδης. In Homer always in the plural, and like the Latin *Cœlites*.

LINE 571. Ἡφαιστος, ον, ὀ, "Hephestus," the Latin "*Vulcanus*," or *Vulcan*, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il.* xviii. 397.)—Schwenk makes the name Ἡφαιστος to be properly Φαιστός, with the prefixed η, like λύγη, ἠλύγη; and φαιστός he deduces from φαίω (φαίνω), "to be bright," "to shine;" making it, therefore, signify "the bright one." (*Etymol. Andeut.* p.

## Line 571—577.

167.) Others see in it a resemblance to the name of the Egyptian god *Phthas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ου, ό, “*illustrious artificer*,” “*famous for his art*.” An epithet of Vulcan, the fire-god. (Consult preceding remarks on “*Ηφαιστος*.”)—From κλυτός, “*illustrious*,” “*famous*,” and τέχνη, “*art*,” “*skill*.”

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, “*to begin*.” Consult line 495.

Ἀγορεύειν. Consult line 109.

LINE 572. Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ον, “*agreeable*.” The neuter sing. is found in *Lesch. (Fr. Hom. 56)*, and the masculine in *Empedocles*, v. 208. Buttman, however, rejects the word entirely. (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένψ. Consult line 55.

LINE 573. Λοίγια. Consult line 518.

Ἄνεκτά, nom. plur. neut. of ἀνεκτός, όν, later ἀνεκτός, ή, όν, “*to be endured*,” “*to be borne*,” “*bearable*,” &c.—From ἀνέχομαι, “*to endure*.”

LINE 574. Σφώ, nom. dual of personal pronoun σύ.

Ἐριδαινετον, 2 dual, pres. indic. act. of ἐριδαίνω, “*to wrangle*,” “*to quarrel*,” “*to contend* ;” fut. ἐριδήσω.—From ἔρις, ἔριδος, “*strife* ;” ἐρίζω, “*to contend*.”

LINE 575. Κολφόν, accus. sing. of κολφός, οὔ, ό, “*a disturbance*,” “*a wrangling*.”—Poetic only. Akin to κολοίος, “*a jackdaw* ;” κολοιάω, “*to scream like a jackdaw* ;” and κολοσυρτός, “*noise*,” “*din*,” &c. The common root of all these words is, according to Buttman, to be found in καλέω, κέλομαι. (*Lexil.* p. 390, seqq., ed. *Fishlake*.)

Ἐλαύνετον, 2 dual, pres. indic. act. of ἐλαύνω, “*to excite* ;” fut. ἐλάσω ; 1 aor. ἤλασα ; perf. ἐλήλακα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλῶ.

Δαιτός. Consult line 467.

LINE 576. Ἐσθλής. Consult line 108.

Ἦδος, εος, τό, “*enjoyment*,” “*delight*.” Akin to ἠδύς, “*sweet*,” and ἠδομαι, “*to enjoy*,” “*to delight*,” [ἠδονή, Hebrew *eden*, “*delight*.”]

Χερείονα, nom. plur. neut. of χερείων, ον, Epic and Ionic for χείρων, ον, irregular comparative of κακός, formed from the radical χέρης, “*worse*,” &c. Χερείονα is, therefore, for χείρονα.

LINE 577. Παράφημι, “*I recommend* ;” properly, *I sit by the side of one, and urge a thing upon his or her attention*.—From παρά and φημί.

## Line 577—584.

Νοεούσῃ, Epic and Ionic for νοούσῃ, dat. sing. fem. pres. part. of νοέω, "to think," "to exercise intelligence," &c.; fut. νοήσω, &c.

LINE 579. Νεικείῃσι, Epic and Ionic for νεικῆ (uncontracted form, νεικέῃ), 3 sing. pres. subj. act. of νεικέω, "to wrangle;" fut. νεικέσω.—From νεῖκος, "wrangling," "strife," &c.

Ταράξῃ, 3 sing. 1 aor. subj. act. of ταραύσσω, "to disturb;" fut. ταραύσω; 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

LINE 580. Ἐθέλγῃσιν. Consult line 408.

Ἄστροπητής, οὔ, ὄ, "the flasher-forth of the lightning," "the light-ener." An epithet of Jupiter.—From ἀστροπή, poetic for ἀστραπή, στροπή, "lightning."

LINE 581. Ἐδέων. Consult line 534.

Στυφελίζαι, 1 aor. inf. act. of στυφελίζω, "to hurl," "to thrust." Literally, "to strike rudely," "to smite;" and, in general, "to treat roughly and rudely," "to maltreat;" fut. στυφελίζω; 1 aor. ἐστυφελίζα.—From στυφελός, "close," "solid," "hard," "rough;" and this last from στύφω, "to contract," "draw together," "make firm, solid, hard," &c.

Φέρτατος, nom. masc. superlative, from φέρω, like *fortis* from *fero*, in Latin, "most powerful," "mightiest," &c. Another form is φέρωτος, and the comparative is φέρτερος.

LINE 582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτομαι, "to soothe." More literally, "to lay hold of," "to fasten upon," and then "to accost," "to address one in words," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μιλιχίοις ἐπέεσσι, but sometimes, also, to attack with harsh and angry words (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἄπτομαι, "to touch."

Μαλακοῖσιν, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλακός, ἦ, ὄν, "soft."—Akin in root to βλάξ, "slack," "inactive," "sluggish," the letters μ and β being interchangeable. Compare also the Latin *mollis*, [and Gaelic *mall*, "softly"].

LINE 583. Ἰλαος, ον, "soothed," "appeased," "gracious," and hence "propitious." Attic form ἰλεως, ων. [Comp. Welsh *llawen*, "cheery."]

LINE 584. Ἀναίξας, nom. sing. masc. 1 aor. part. act. of ἀναίσσω, "to start up," "to spring up;" fut. ἀναίξω; Attic ἀνάσσω, ἀνάπτω.—From ἀνά, and αἴσσω, "to move with a quick, shooting motion," "to shoot," "to rush," &c.

Δέπας, αος, τό, "a cup," "a goblet." In Homer it is always of gold, and richly wrought; but, in later writers, of earthenware also. (*Anthol.*)

## Line 584—590.

Ἄμφικύπελλον, accus. sing. neut. of ἀμφικύπελλος, ον, in Homer always joined with δέπας, "a double cup," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον.

LINE 585. Τίθει, Epic and Ionic for ἐτίθει. Consult line 441.

LINE 586. Τέτλαθι, poetic syncopated form of the perfect imperative active of the radical τλάω, "to endure," which last is never found itself in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.; fut. τλήσομαι; perf. τέτληκα; perf. plur. τέτλαμεν, τέτλατε, τετλᾶσι; dual τέτλατον; imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἄνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up;" fut. ἀνέξω or ἀνασχῆσω; perf. ἀνέσχηκα. In the middle, ἀνέχομαι, "to hold one's self up or upright," and so "to hold or bear up against a thing," "to endure," "to restrain one's self;" fut. ἀνέξομαι or ἀνασχῆσομαι; 2 aor., with double augment ἤνεσχόμην; 2 aor. imper. ἀνάσχεον; old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, "to be afflicted," &c. Consult line 56.

LINE 588. Θεινομένην, accus. sing. fem. pres. part. pass. of θείνω, "to beat," "to strike," "to wound;" fut. θενῶ; 1 aor. ἔθεινα; 2 aor. (ἔθενον), probably used only in the infin. θενεῖν, part. θενών, subj. θένω, and imper. θένε.—Akin to κτείνω and θανεῖν.

Ἀχνύμενος. Consult line 103.

LINE 589. Χραιομεῖν. Consult line 242.

Ἄργαλέος, nom. sing. masc. of ἀργαλέος, α, ον, "hard," "difficult."—From ἄλγος, and for ἀλγαλέος, like στόμαργος for στόμαλγος. Compare the German *Arg*, *Ærger*.

Ἀντιφέρεσθαι, pres. infin. pass. of ἀντιφέρω, "to carry or set against," "to bear up against." In the passive, ἀντιφέρομαι, "to be borne up against," "to be opposed."—From ἀντί and φέρω.

LINE 590. Ἄλλοτε, adverb of time, "at another time," "on another occasion."

Ἄλεξιμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, "to aid;" more literally, "to ward," "to keep off."—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind. Ol. xiii. 12*); fut. ἀλεξήσω.

Μεμαῶτα, accus. sing. masc. perf. part. of the radical μάω, "to desire;" perf., with present signification, μέμαα; fut. μάσομαι; 1 aor. mid. ἐμασάμην.

## Line 591—593.

LINE 591. ῥίψε, Epic and Ionic for ἔρριψε, augment being dropped, 3 sing. 1 aor. indic. act. of ῥίπτω, “to fling,” “to hurl;” fut. ῥίψω; 1 aor. ἔρριψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, “having seized.”—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttman (*Lexil. s. v.*), who assume TA- as the root, which also appears in the old Epic imperative τῆ, “take,” in the Latin *tango*, and the English *take*.

Βηλοῦ, gen. sing. of βηλός, οὔ, ὄ, “a threshold,” on which one treads, and hence probably from βαίνω.

Θεσπεσίω, Epic and Ionic for Θεσπεσίον, gen. sing. masc. of Θεσπέσιος, α, ον, and also ος, ον, “divine.”—Strictly and originally said of the voice, “divinely sounding,” “divinely sweet.” Then, “that can be spoken by none but a god,” and so, “unspeakable,” “unutterable.” Hence in most of the Homeric passages it has the general signification of Θεῖος, “divine.” It is also said of any thing “sent, caused, or proceeding from a god,” and so, “unspeakable,” “awful,” “fearful,” &c.—From Θεός, and εἰπεῖν, ἔσπετε.

LINE 592. Ἥμαρ, accus. sing. of ἡμαρ, ἡμᾶτος, τό, poetic form for ἡμέρα, “day,” especially in Homer, though sometimes he also uses ἡμέρη. Compare the Hebrew *yom*.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, “to bear along,” “to carry.”

Ἥελίω, Epic and Ionic for ἡλίω, dat. sing. of ἥλιος, ου, ὄ, “the sun.” The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, *Helios* was identified with Apollo or Phœbus, but certainly not before Æschylus.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, “to go down,” “to go under the ocean,” said here of the sun setting; fut. καταδύσω; 1 aor. κατέδυσα; 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 593. Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, “to fall down;” fut. καταπτώσω; 2 aor. κατέπεσον; perf. καταπέπτωκα.—From κατά and πίπτω, “to fall.”

Λήμνῳ, dat. sing. of Λῆμνος, ου, ἡ, “Lemnos,” an island in the

## Line 593—598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Λήμνιον πῦρ became proverbial. The modern name of the island is *Stalimene*.

Ἐνῆεν, Epic and Ionic for ἐνῆν, 3 sing. imperf. indic. act. of ἐνειμι, “to be in,” “to remain in.”

LINE 594. Σίντιες, nom. plur. of Σίντις, ιος, ό, “a Sintian.” Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, “tearing,” “ravenous,” and this from σίνομαι, “to tear away,” “to seize and carry off as booty;” for the Sintians are said to have been pirates. Consult note.

\*Αφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζω, “to take up and carry away.” The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. κομίσω; 1 aor. ἐκόμισα; 1 aor. mid. ἐκομισάμην.

LINE 595. Μείδησεν, Epic and Ionic for ἐμείδησεν, 3 sing. 1 aor. indic. act. of μειδάω, “to smile;” fut. μειδήσω; 1 aor. ἐμείδησα, in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile*. (*Pott, Etym. Forsch.* i. 206.)

LINE 596. Κύπελλον, ου, τό, “a cup,” “a goblet.” Strictly speaking, a diminutive from κύπη, “a hole,” “a hollow,” [our cup].

LINE 597. Ἐνδέξια, accus. plur. neut. of ἐνδέξιος, α, ον, used adverbially.—From ἐν and δέξιος. Consult note.

LINE 598. Οἴνοχόει, Epic and Ionic for φῖνοχόει, the augment being dropped, 3 sing. imperf. indic. act. of οἴνοχοέω, “to pour out wine for drinking;” fut. οἴνοχοήσω. Homer elsewhere uses ἐφνοχόει, with double augment. (*Il.* iv. 3.)

Νέκταρ, ἄρος, τό, “nectar,” the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Alcman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult *Meineke, Com. Fragm.* iii. p. 198.) Homer’s nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from νε- (for νη-, “not”) and κτείνω (radical κτάω), “to kill,” and so, strictly, like ambrosia, an *elixir vitæ*; but this etymology is very doubtful. Pott deduces it from νέκ-ταρ, comparing νεκ- with the Latin *nec-em*, and making the term mean *necem effugiens*. This, however, is rather worse than the other. (*Etymol. Forsch.* i. 228.)

Κρητήρος, Epic and Ionic for κρατήρ, ἦρος, ό, “a mixer,” Epic

## Line 598—603.

and Ionic form κρητήρ, ἤρος.—From κεράννυμι, “to mix.” Consult note on line 470.

Ἀφύσσω, nom. sing. masc. pres. part. act. of ἀφύσσω, “to draw,” said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

LINE 599. Ἀσβεστος, ον, and also η, ον, “inextinguishable,” from ἀ, priv., and σβέννυμι, “to extinguish.” Homer uses the term here in a metaphorical sense, as *endless, ceaseless*.

Ἐνῶρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, “to arouse;” fut. ἐνόρσω; 1 aor. ἐνώρσα.—Middle ἐνόρνυμαι, “to arouse one’s self,” “to arise;” 2 aor. mid. ἐνώρμην, ἐνώρσο, ἐνῶρτο, &c., for ἐνωρόμην, ἐνώρεσο, ἐνώρετο, &c.—From ἐν and ὄρνυμι.

Μακάρεσσι, Epic and Ionic for μάκαρσι, dat. plur. of μάκαρ, ἀρος, “blessed,” “happy;” strictly speaking, an epithet of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

LINE 600. Ποιπνύοντα, accus. sing. masc. pres. part. act. of ποιπνύω, strictly, “to blow,” “to puff,” “be out of breath,” from haste or exertion; hence, in general, “to hasten,” “hurry,” “bustle.” (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πέπνυμαι, like παιπάλλω from πάλλω, παιφάσσω from ΦΑ- (φάος), ποιφύσσω from φυσάω, and hence its original signification.

LINE 602. Δαίνυντ’, κ.τ.λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φόρμιγξ, ιγγος, ἥ, “a lyre,” “a *phorminx*,” a species of cithara or lyre, the oldest stringed instruments of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλοῦς, gen. sing. fem. of περικαλλής, ἑς, “very beautiful.”—From περί, in its strengthening sense, “very,” and κάλλος, “beauty.”

Ἐχε, 3 sing. imperf. indic. act. of ἔχω, “to hold,” &c., Epic and Ionic for εἶχε, the augment being dropped.

## Line 604—608.

LINE 604. Μουσάων, Epic and Ionic for μουσῶν, gen. plur. of μουσα, ης, ἡ, "a Muse."—Probably from the radical μάω, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

Ἄειδον, Epic and Ionic for ἤειδον, 3 plur. imperf. indic. act. of ἀείδω, "to sing." Consult line 1.

῾Οπί, dat. sing. of ὄψ, ὀπός, ἡ, "the voice."—From (ἔπω), ἔπος, εἰπεῖν.

Ἄμειβόμεναι, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

LINE 605. Κατέδν, 3 sing. 2 aor. indic. act. of καταδύνω or καταδύω. Consult line 592.

Φάος, εος, τό, "light," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φώως; plur. φάεα, rarely φῶτα.—Homer uses φάος and φώως, never φῶς, and forms the oblique cases from φάος only. Pindar has only φάος, and so the tragic writers almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas φῶς alone is used in Attic prose.—From φάω, "to shine," "to be bright."

Ἡελίοιο, Epic and Ionic for ἠλίου, gen. sing. of ἥλιος, ου, ὁ, "the sun." Consult line 592.

LINE 606. Κακκείοντες, nom. plur. Epic for κατακείοντες, pres. part. of κατακείω, desiderative form of κατάκειμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down."—From κατά and κείω, Epic desiderative from κεῖμαι.

Ἔβαν. Consult line 391.

Οἰκόνδε, poetic form for οἰκαδε. Consult Excursus v. p. 285.

LINE 607. Ἦχι, Epic for ἧ, adverb "where."

Περικλυτός, ἡ, ὄν, "famous," "renowned." Strictly, "heard of all around."—From περί, "around," and κλυτός, "heard of," which last from κλύω, "to hear."

Ἄμφιγυήεις, ὁ, Homeric epithet of Vulcan, "he that halts in both legs," "lame of both legs."—From ἀμφί, "around," and γυῖός, "lame." Not from γυῖον, "a limb."

LINE 608. Ἰδνίησι, Epic and Ionic for εἰδνίαις, dat. plur. fem. part. of οἶδα; thus, εἰδώς, εἰδνῖα, εἰδώς or εἰδός. As regards the terminations of the neuter -ώς and -ός, consult *Anthon's enlarged Greek Grammar*, p. 153.

Πραπίδεσσι, Epic and Ionic for πράπισιν, dat. plur. of πραπίδες, αἱ; strictly, "the midriff," "the diaphragm" (equivalent to φρένες); and since this was deemed the seat of the understanding, hence usually,



## Book 2. Line 608—2.

like φρένες, "the understanding," "mind," "skill," &c.—Probably from φράζω, φρήν.

LINE 609. "Ον, accus. sing. neut. of the possessive pronoun ὄς, ἦ, ὄν, Epic form ἐός, ἐή, ἐόν, which last is more usual in Homer.

\*Ηῖε. Consult line 47.

'Αστεροπητής, Consult line 580.

LINE 610. "Ενθα, relative adverb for ὅθι, "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin *hic*, *ibi*.—From ἐν.

Κοιμᾶθ', Epic and Ionic for ἐκοιμᾶτο, 3 sing. imperf. indic. mid. of κοιμάω, "to lull or hush to sleep," "to put to sleep;" fut. κοιμήσω; in the middle, "to lie down," i. e. to put one's self to sleep, to go to rest.—Akin to κεῖμαι, "to lie down;" κῶμα, "deep sleep;" and the Latin *cumbo*, *cubo*.

'Ικάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

LINE 611. Καθεῦδ', Epic and Ionic for ἐκάθευδε, 3 sing. imperf. indic. act. of καθεύδω, "to lie down to repose" (consult note); fut. καθευδήσω.—The Attic forms of the imperfect are ἐκάθευδον and καθηῦδον.

## BOOK II.

LINE 1. 'Ιπποκορυσταί, nom. plur. of ἵπποκορυστής, σῦ, ὄ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἵππος and κορύσσω, "to arm," "to equip." Consult note.

LINE 2. Εὔδον, Epic and Ionic for ἠῦδον, 3 plur. imperf. indic. act. of εὔδω, "to sleep;" fut. εὔδήσω.—The root is the same as that of ἰαύω, ἀωτέω, namely, ἄω, ἄημι, αὔω, "to breathe."

Παννύχιοι, nom. plur. masc. of παννύχιος, α, ον, and also ος, ον, "during the whole night," "all night long."—From πᾶς, and νύξ, "the night."

\*Εχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Νήδυμος, ον, "sweet," "refreshing." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νήδυμος, as most do, from ἠδύς, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νη, "not," and ἠδύς. Buttmann inclines to the opinion that for νήδυμος and νήδυμον, wherever they occur in the Homeric text, we ought to read ἠδυμος and ἠδυμον. Now, as ἠδυμος was entitled to the digamma, Γήδυμος,

*Book 2. Line 2—11.*

no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the *ν* ἐφελκυστικόν could be introduced, as in Δία δ' οὐκ ἔχε ἡδυμος ὕπνος, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it ἐχενήδυμος. At a later period again, when the old adjective ἡδυμος was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether ἔχε νήδυμος or ἔχεν ἡδυμος, the error of using νήδυμος for ἡδυμος easily arose.

LINE 3. Μερμήριζε, Epic and Ionic for ἐμερμήριζε, 3 sing. imperf. indic. of μερμηρίζω, “to ponder,” “to be full of cares,” &c.; fut. μερμηρίζω.—From μέρμηρα, ἦ, poetic collateral form of μέριμνα, “care,” “trouble.”

LINE 4. Πολέας. Consult book i. line 559.

LINE 6. Οὐλον, accus. sing. masc. of οὐλος, η, ον, “pernicious,” “baneful.” Epic adjective, from ὀλῶ, ὀλλυμι, “to destroy.” Another form is ὀλοός, of frequent occurrence in both Homer and Hesiod.

Ὀνειρον, accus. sing. of ὄνειρος, ον, ὄ, “a dream.” The plural is usually the irregular form ὄνειρατα.

LINE 7. Καί μιν φωνήσας, κ.τ.λ. Consult book i. line 201.

LINE 8. Βάσκει, 2 sing. pres. imper. of an obsolete form βάσκω, “to go,” akin to βιβάζω, βαινῶ. (Consult note.)—Pott compares βάσκειν with the Sanscrit *gatshtshh*, the combination *tshh* corresponding to σκ, σχ. (*Etymol. Forsch.* i. 169.)

Ἴθι, 2 sing. pres. imper. of ἔμι, “to go.”

Θοάς. Consult book i. line 12.

LINE 10. Ἀτρεκέως, adverb, “truly.”—From ἀτρεκής, “strictly true,” “real,” “certain.” The latter word and its derivatives are rare in Attic, though Euripides has it once or twice, ἀκριβής being used instead.

Ἀγορευέμεν, Epic, Doric, and Æolic for ἀγορεύειν. Earliest form ἀγορευέμεναι.

Ἐπιτέλλω, 1 sing. pres. indic. act. of ἐπιτέλλω, “to enjoin.” Literally, “to put upon,” hence “to lay upon,” “to enjoin;” fut. ἐπιτελεῶ.—From ἐπί and τέλλω.

LINE 11. Θωρήξαι, 1 aor. inf. act. of θωρήσσω, “to arm;” properly, “to arm with a breast-plate or cuirass;” fut. θωρήξω.—From θώρηξ, Ionic and Epic for θώραξ, “a cuirass,” &c.

Καρηκομώντας, accus. plur. Epic lengthened form for καρηκομῶν-

## Book 2. Line 11—20.

τας, pres. part. of a supposed form *καρηκομάω*, “to have long hair,” “to let the hair grow long.” As there is no such form as *καρηκομάω* in use, some think that the word ought to be written *divisim*, namely, *κάρη κομάω*, *κάρη κομῶντες*, &c.—From *καρη*, Epic and Ionic for *κάρα*, “the head,” and *κομάω*, “to cherish long hair,” “to have long hair.”

LINE 12. Πανσυδίη, adverb, “with all energy,” “with all one’s might,” &c.—From *πᾶς* and *σεύω*, “to urge on,” “to drive.”—Strictly, the dative from a noun *πανσυδίη*, not in use, from which, also, we have the accusative *πανσυδίην* or *πασυδίην*, in same signification. (*Apoll. Rhod.* iii. 195.)

Εὐρύαγυιαν, accus. sing. fem. of *εὐρύαγυιος*, α, ον, “wide-streeted,” “with wide, roomy streets,” a Homeric epithet for great cities; as, in this case, of Troy.—From *εὐρύς* and *ἀγυιά*, “a street,” “a way.”

LINE 13. Ἀμφίς, strictly the same with *ἀμφί*, like *μεχρίς* and *μεχρί*, but mostly used as an adverb, “around,” “all around.”

Consult note.

LINE 14. Φράζονται, 3 plur. pres. indic. mid. of *φράζω*, “to speak;” in the middle, “to deliberate,” i. e. to speak to or with one’s self; fut. *φράσω*; 1 aor. *ἔφρασα*.

Ἐπέγναμψεν. Consult book i. line 569, *ἐπιγνάμψασα*.

LINE 15. Κήδεα, nom. plur. of *κῆδος*, εος, τό, “trouble;” more literally, “care,” “concern.”—Akin to *κῆδω*, “to make anxious,” “to trouble.”

Ἐφῆπται, 3 sing. perf. indic. of *ἐφάπτομαι*, “to be hung over,” “to impend over.” Homer has only *ἐφάπτομαι* (not *ἐφάπτω*), and this only in the 3 sing. perf. and pluperf. *ἐφῆπται*, *ἐφῆπτο*.—From *ἐπί* and *ἄπτομαι*, “to be connected or fastened to.”

LINE 16. Ἄκουσεν, Epic and Ionic for *ἤκουσεν*, 3 sing. 1 aor. indic. act. of *ἀκούω*. Consult book i. line 381.

LINE 17. Καρπαλίμως. Consult book i. line 359.

LINE 18. Ἐκίχανεν, 3 sing. imperf. indic. act. of *κίχάνω*, “to find,” “to come upon,” “to light upon.” Observe that *κίχάνω* is a present used in the indicative only, the other moods following a collateral form *κίχημι*; Homeric subjunctive *κίχέω*, optative *κίχέην*, infinitive *κίχῆναι*, participle *κίχεις*, &c. The Attic form is *κίγχανω*.

LINE 19. Ἀμβρόσιος. Consult remarks on *ἀμβρόσιαι*, book i. line 529.

Κέχυτο, Epic and Ionic for *έέχυτο*, 3 sing. pluperf. indic. pass. of *χέω*, “to diffuse,” “to pour;” fut. *χεύσω*; 1 aor. *ἔχευσα*; Attic *ἔχεα*; perf. *κέχυκα*; perf. pass. *κέχυμαι*; pluperf. pass. *έεχύμην*, &c.

LINE 20. Στῆ. Consult book i. line 197.

## Book 2. Line 20—25.

Νηληϊφ, dat. sing. masc. of Νηληϊός, α, ον, "Nelēan," "of or belonging to Neleus." Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.* ii. 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.* xi. 691, *seqq.*)

Υἷ, Epic dative of υἰός, as if from a stem Υἷς, gen. υἰός, dative υἷ, accus. υἷα; dual υἷε (distinguished from the vocative singular υἷέ by the accent); plur. υἷες, dat. υἷάσι, accus. υἷας.

Ἐοικώς. Consult book i. line 47.

LINE 21. Νέστορι, dat. sing. of Νέστωρ, ορος, ό, "Nestor," son of Neleus, and king of the Pylians. Consult book i. line 247, and note.

Τῖ, Epic and Ionic for ἔτιε, 3 sing. imperf. indic. act. of τίω, "to honour."

LINE 22. Ἐεισάμενος, nom. sing. masc. Epic and Ionic for εἰσάμενος, 1 aor. part. mid. of εἶδω, "to see."—In the mid. "to make one's self like to," "to liken one's self to;" fut. εἴσομαι; 1 aor. εἰσάμην.

Προσφώνεε. Consult book i. line 332.

Θεῖος, α, ον, Epic and Ionic η, ον, "divine."—From θεός.

LINE 23. Ἀτρείος, gen. sing. of Ἀτρεύς, έος, ό (Attic έως), "Atreus." Consult book i. line 7.

Δαίφρωνος, gen. sing. of δαίφρων, ον, "of warlike mind," "eager for the fray," and hence "warrior."—From δαΐς, "war," "battle," and φρήν, "mind."

Ἴπποδάμιο, Epic and Ionic for ἱπποδάμου, gen. sing. masc. of ἱππόδαμος, ον, "tamer of steeds."—From ἵππος and δαμάω, "to tame," "to subdue."

LINE 24. Βουληφόρον, acc. sing. masc. of βουληφόρος, ον, "counsel-bearing," "counselling," a constant epithet of princes and leaders.—From βουλή, "counsel," and φέρω, "to bear."

LINE 25. Ὡι, i. e. ὦ, dat. sing. masc. of ὤς, ἦ, ὄ.

Ἐπιτεράφαται, Epic and Ionic for ἐπιτετραμμένοι εἰσί, 3 plur. perf. indic. pass. of ἐπιτρέπω, "to confide." Strictly, "to turn over," "to throw upon;" fut. ἐπιτρέψω; 1 aor. ἐπέτρεψα; pass. ἐπιτρέπομαι; 1 aor. ἐπετράφθην; perf. ἐπιτέτραμμαι.—From ἐπί and τρέπω, "to turn."

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "are a care," for the Attic μεμέληκε, from μέλω, "to be an object of care;"

## Book 2. Line 25—38.

fut. μελήσω.—After Homer, we now and then find the active μέλω, and middle μέλομαι in an active signification, “to care for,” “to take care of,” “to tend,” like ἐπιμελέομαι.

LINE 26. Ἐμέθεν, poetic gen. for ἐμοῦ.

Ἔυνες, 2 sing. 2 aor. imper. act. of ξυνίημι for συνίημι, “to understand.” Strictly, “to send, bring, or set together;” fut. ξυνήσω; 1 aor. ξυνήκα; 2 aor. ξύνην. Consult, as regards the interchange of ξ and σ, book i. line 8.

Ἵκα. Consult book i. line 402.

LINE 27. Ἄνευθεν, adverb, “away,” “apart from.” Only poetic, and never Attic.—From ἄνευ, “without.”

Κήδεται, 3 sing. pres. indic. middle of κήδω. Consult book i. line 56.

Ἐλαίρει, 3 sing. pres. indic. act. of ἐλαίρω, poetic for ἐλεέω, “to take pity upon,” “to have compassion on.”—From ἔλεος, “pity,” “compassion.”

LINE 34. Αἰρείτω, 3 sing. pres. imper. act. of αἰρέω, “to take,” “to seize upon;” fut. αἰρήσω, &c.

Μελίφρων, ον, “honeyed,” “sweet;” more literally, “honeyed or sweet to the mind.”—From μέλι, “honey,” and φρήν.

Ἄνήγ, Epic and Ionic lengthened form for ἀνῆ, 3 sing. 2 aor. subj. act. of ἀνίημι, “to send away,” “to release;” fut. ἀνήσω; 1 aor. ἀνήκα; perf. ἀνεῖκα; 2 aor. ἄνην, not used in sing. indic.

LINE 35. Ἀπεβήσετο, 3 sing. 2 aor. mid. of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι; 2 aor. ἀπεβησόμην, the second aorist being formed with the characteristic (σ) of the first. Consult book i. line 428.

Αὐτοῦ, adverb. Originally the gen. of αὐτός, and, in full, ἐπ’ αὐτοῦ τοῦ τόπου, “at the very place, there, here, on the spot.”

LINE 36. Τελέεσθαι, Epic and Ionic for τελέεσθαι, fut. infin. mid. (in a passive sense) of τελέω, “to accomplish;” fut. τελέσω, &c.

Ἐμελλον. Consult book i. line 564.

LINE 37. Φῆ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act. of φημί, “to say.” Consult note.

Ἡματι, dat. sing. of ἡμαρ. Consult book i. line 592.

LINE 38. Νήπιος, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, “not speaking” (from negative νη- and ἔπος), and so precisely equal to the Latin *infans*, our “infant.” Frequently used in Homer, especially with reference to one still unfit to bear arms, i. e. until about the fifteenth year, as *Il.* ix. 440. Employed also figuratively of the understanding, “child,” “childish,” “untaught,” &c., and

## Book 2. Line 38—43.

frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος, (Il. xvi. 46, &c.)

Ἦιδη. Consult book i. line 70.

Μήδετο, Epic and Ionic for ἐμήδετο, 3 sing. imperf. indic. of the mid. deponent μῆδομαι, “to meditate;” fut. μῆσομαι.—From μῆδος, “plan,” “resolve,” “counsel,” [akin to μῆτις, Welsh medd-wl].

LINE 39. Θῆσειν, fut. infin. act. of τίθημι, “to place,” “to put,” &c.; fut. θήσω, perf. τέθεικα.

Ἄλγεια. Consult book i. line 2.

Στοναχάς, acc. plur. of στοναχή, ἦς, ἡ, “a groan,” “a groaning,” “a wailing.”—From στενάχω, “to groan.”

LINE 40. Ὑσμίνας, acc. plur. of ὑσμίνη, ης, ἡ, “a battle.” An Epic word, with which compare the Sanscrit *judh-ma*, “a battle.” (Pott, *Etymol. Forsch.* i. 252.)

LINE 41. Ἐγρετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, “to arouse;” in the middle ἐγείρομαι, “to arise,” “to awake,” “to rise from sleep;” 2 aor. ἠγερόμην, syncopated ἠγρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἔγρομαι, which, according to them, is a shortened form for ἐγείρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, ed. *Fishl.*)

Ἀμφέχυτο, 3 sing. syncopated pluperf. pass. for ἀμφεκέχυτο, from ἀμφιχέω, “to pour around,” “to diffuse around;” fut. ἀμφιχεύσω; perf. pass. ἀμφικέχυμαι; pluperf. pass. ἀμφεκεχύμην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ἦς, ἡ, “a voice.” In Homer always θεῖη ὀμφή, ὀμφή θεῶν or θεοῦ, “a divine voice, prophecy, oracle,” especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root EII-, εἶπ-εἶν, ὄψ, with μ inserted, like στρόμβος, from στρέφω.

LINE 42. Ἐζετο. Consult book i. line 48.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὀρθώω, “to raise;” fut. ὀρθώσω. (Consult note.)—From ὀρθός, “erect.”

Μαλακόν. Consult book i. line 582.

Ἐνδυνε, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indic. act. of ἐνδύνω, “to put on;” strictly, “to go or get into.”—From ἐν and δύνω.

Χιτῶνα, accus. sing. of χιτῶν, ὦνος, ὄ, “a tunic.” (Consult note.) It appears to be an Oriental word, in Hebrew *kēthōneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτεος, η, ον, “newly-made.” Probably for νεηγάτος, from νέος and γάω, γέγασα, and substituted for it *metri gratia*.

## Book 2. Line 43—50.

Φᾶρος, εος, τό, "a cloak." Consult note.

LINE 44. Ποσσί, Epic for ποσί, dative plural of πούς, ποδός, ό, "a foot."

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for λιπαροῖς, dat. plur. of λιπαρός, ά, όν, Epic and Ionic ή, όν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the *palæstra*, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "sleek," answering to the Latin *nitidus*. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their colour, "bright," "white," as above.—From λίπας, "fat," "oil."

Ἐδήσατο, 3 sing. 1 aor. indic. middle of δέω, "to bind;" fut. δήσω; 1 aor. ἔδησα; 1 aor. mid. ἐδησάμην.

Πέδιλα, accus. plur. neut. of πέδιλον, ου, τό, mostly used in the plural (always so in Homer and Hesiod), "sandals," "a pair of sandals." (Consult note.)—From πέδη, "a covering for the foot," "a fetter," "a tie," &c. [Compare Welsh *pedol*, "a shoe."]

LINE 45. Ὡμοισιν, Epic and Ionic for ὤμοις, dat. plur. of ὤμος, ου, ό, "the shoulder."—From the same root comes the Latin *humerus*. (Compare Pott, *Etymol. Forsch.* ii. p. 290.)

Ἄργυρόηλον, accus. sing. neut. of ἀργυρόηλος, ου, "silver-studded."—From ἄργυρος, "silver," and ἦλος, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

LINE 46. Ἄφθιτον, accus. sing. neut. of ἄφθιτος, ου, "imperishable."—From ά, priv., and φθίνω, "to perish."

LINE 47. Χαλκοχιτώνων. Consult book i. line 371.

LINE 48. Ἡώς, gen. ήός, contracted ήούς, &c., "Aurora," goddess of the dawn. Consult note.

Προσεβήσετο, 3 sing. 2 aor. indic. mid. of προσβαίνω, "to draw near," "to approach;" fut. προσβήσομαι, &c. Observe that here, as in ἀπεβήσετο, the second aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

LINE 49. Ζηνί, dat. sing. of Ζεύς, "Jupiter." The forms Ζηνός, Ζηνί, Ζήνα, &c., are more poetic than Διός, Δί, Δία, &c.

Φόως, Epic lengthened form for φῶς, which is itself contracted from φάος, "light." Consult book i. line 605.

Ἐρέουσα, nom. sing. fem. Epic fut. part. act. for ἐρουσα, from ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare pres. εἶρω, "to declare," "to announce." Consult book i. line 76.

LINE 40. Κηρύκεσσι, Epic and Ionic for κήρυξι, dat. plur. of κήρυξ, ὕκος, ό, "a herald."

## Book 2. Line 50—71.

Λιγυφθόγγοισι, Epic and Ionic for λιγυφθόγγους, dat. plur. of λιγυφθογγος, ον, "clear-voiced."—From λιγυς, "clear," "shrill," and φθογγή, "a voice," "a cry," [prob. akin to our tongue, Gaelic teanga].

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

Ἄγορήνδε. Consult book i. line 54.

Καρηκομόωντας. Consult line 11.

LINE 52. Ἠγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερώ; 1 aor. ἤγειρα. In the mid. ἀγείρομαι, "to assemble," "to come together."—From ἄγω.

LINE 53. Ἰζε, 3 sing. imperf. indic. act. of ἴζω, "to sit." Consult note.

LINE 54. Νεστορέη, dat. sing. fem. of Νεστόρειος, η, ον, Epic and Ionic for Νεστόρειος, α, ον, "of or belonging to Nestor."—From Νέστωρ, ορος, ό, "Nestor."

Πυλοιγενέος, Epic and Ionic for Πυλοιγενοῦς, gen. sing. masc. of Πυλοιγενής, ές, "Pylos-born."—From Πύλος, "Pylos," and γίγνομαι. Consult, as regards Pylos, the residence of Nestor, the note on Πύλω, book i. line 252.

LINE 55. Πυκινήν, accus. sing. fem. of πυκνός, ή, όν, poetic lengthened form of πυκνός, ή, όν; literally, "close," "compact," "solid." Then, "well put together," "well made," and figuratively, "skilful," "shrewd," &c.

Ἠρτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "to arrange;" fut. ἀρτύσω, &c. In the mid. ἀρτύνομαι, "to arrange for one's self," i. e. to arrange, having some particular object in view.—From ἄρω, "to fit," "to adapt."

LINE 56. Κλῦτε, 2 plur. Epic 2 aor. imper. of κλύω, "to hear." Thus, κλῦθι, κλύτω, &c. Compare βῆθι, γνῶθι, and consult book i. line 37.

Ἐνύπνιον, neut. of ἐνύπνιος, α, ον, "in sleep," taken adverbially.

LINE 57. Ἄμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβροσίος, η, ον, Epic and Ionic for Ἄμβρόσιος, α, ον.—From ἀμβροσία, "ambrosia." Consult remarks on book i. line 529.

Δίψ, dat. sing. masc. of δῖος, δῖα, δῖον, "noble," &c. Consult book i. line 7.

LINE 58. Ἄγχιστα, adverb, superlative of ἄγχι, "very closely," "very nearly."

Ἐώκει, 3 sing. 2 pluperf. act. of the radical εἶκω, "to be like;" 2 perf. εἰοικα, with present signification; 2 pluperf. ἐώκειν, for εἰοικειν.

LINE 71. Ὠχετο, i. e. ῶχετο, 3 sing. imperf. indic. of the middle deponent οἴχομαι, "to go," or, rather, "to be gone," "to



*Book 2. Line 71—79.*

*have gone*," and so opposed to ἤκω, "to have come," ἔρχομαι, "to go or come," being the strict present to each of them; fut. οἰχήσομαι; perf. ὤχημαι; Ionic οἰχημαι. Consult note.

Ἀποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "to fly away," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (*Porson, ad Eurip. Med. 1.—Buttmann, Irreg. Verbs, p. 205, ed. Fishlake.*)

Ἀνῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to send away," "to release," &c. (consult note on line 34); fut. ἀνήσω; 1 aor. ἀνήκα, &c.

LINE 72. Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσσω, "to arm." Consult line 11.

Υἱας, accus. plur. of υἱός, as if from a stem υἱς. Consult line 20.

LINE 73. Ἐγών, Epic and Æolic for ἐγώ.

Πειρήσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid. of πειράω, "to try;" fut. πειράσω. But much more frequently as a middle deponent, πειράομαι, fut. πειράσομαι, &c.—From πειρα, "a trial," "an attempt," &c.

Θέμις, ἡ, old and Epic gen. θέμιστος, and in Homer the only form; accus. θέμιν (*Æsch. Agam. 1431*), &c. So, too, Homer declines the proper name θέμις, θέμιστος; accus. θέμιστα: but Attic θέμιτος, accus. θέμιν. Common Gr. θέμιδος, Ionic θέμιος, voc. θέμι (probably from root ΘΕ-, τίθημι), "that which is laid down or established," "law," like θεσμός, not as fixed by statute, but as established by old usage; answering to the Latin *jus* or *fas*, as opposed to *lex*: hence, generally, "what is right," "fit," &c. [*Comp. Welsh defod, "custom."*]

LINE 74. Πολυκλήϊσι, dat. plur. of πολυκλήϊς, ἴδος, "of many benches," "many-benched."—From πολύς and κλείς, "a rowing-bench," Epic and Ionic κληίς.

LINE 75. Ἐρητύειν, pres. infin. act. of ἐρητύω, "to restrain." Consult book i. line 192.

LINE 77. Ἡμαθόεντος, gen. sing. masc. of ἡμαθείς, όεσσα, όεν, "sandy" (consult note), Epic and Ionic for ἀμαθόεντος, from ἀμαθείς, &c.—From ἄμαθος, "sand," and this from ἄμος, lengthened form ἄμμος.

LINE 79. Ἠγήτορες, nom. plur. of ἡγήτωρ, ορος, ό, "a leader," "a commander;" often occurring in Homer, who usually joins ἡγήτορες ἠδὲ μέδοντες, "leaders and guardians," i. e. chiefs in the field and in council.—From ἡγέομαι, "to lead."

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Μέδοντες, nom. plur. of μέδων, οντος, ὀ, "one who provides for," "a guardian," &c. (Consult remarks on preceding word.)—From μέδομαι, "to provide for."

LINE 80. Ἐνισπεν, 3 sing. 2 aor. indic. act. of ἐνέπω, "to tell," "to declare," a strengthened form of the root or stem of εἶπεῖν (ΕΝΠ-, ἐνέπω, like ΑΛΚ-, ΑΛΕΚ-, and ΟΡΓ-, ὀρέγω). The imperfect (according to form) is ἔνεπον; the 2 aor. ἔνισπον, ἐνισπεῖν, ἐνίσπω, ἐνίσποιμι; fut. ἐνίψω and ἐνισπήσω. Observe that the aorist here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as in ἐσπόμην, from ἔπομαι.

LINE 81. Φαῖμεν, Epic for φαίημεν, 1 plur. pres. optative of φημί, "to say," "to pronounce."

Νοσφιζοίμεθα, 1 plur. pres. optative mid. of νοσφίζω, "to put away," "to remove;" fut. νοσφίσω.—In the mid. νοσφίζομαι, "to turn away from," "to become estranged."—From νόσφι, "away," "apart."

LINE 82. Εὔχεται. Consult book i. line 91.

LINE 84. Νέεσθαι, Epic and Ionic for νεῖσθαι, pres. infin. of the middle deponent νέομαι, "to go," "to depart," "to come." Only used in the present and imperfect. In the present usually, like εἶμι, with future signification; to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is *nī*, "to lead," with which compare the lengthened forms νεῖσομαι, νείσσομαι, νίσσομαι.

LINE 86. Σκηπτούχοι, nom. plur. of σκηπτούχος, ον, "sceptre-bearing." Consult book i. line 279.

Βασιλῆες, nom. plur. of βασιλεύς, ἔως, Ionic ἦος, ὀ, "a king."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of ἐπισεύω, "to put in motion against one."—In the mid. ἐπισεύομαι, "to advance hastily;" Epic ἐπισσεύομαι, imperf. indic. ἐπεσσευόμεν.

LINE 87. Ἐθνεα, Epic and Ionic for ἔθνη, from ἔθνος, εος, τό, "a nation."

Μελισσᾶων, Epic and Ionic for μελισσῶν, gen. plur. of μέλισσα or μέλιττα, ης, ἡ, "a bee."—From μέλι, "honey."

Ἄδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ἡ, ὄν, radical signification, "close," "thick." Hence, in Homer, "crowded," "thronged," "closely-thronging."—From ἄδην, "enough," "to one's fill."

LINE 88. Πέτρης, gen. sing. of πέτρα, ης, ἡ, Epic and Ionic for πέτρα, ας, ἡ, "a rock."

Γλαφυρῆς, gen. sing. fem. of γλαφυρός, ἡ, ὄν, Epic and Ionic for

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γλαφυρός, ἄ, ὄν, "hollow," "hollowed."—From γλάφω, "to dig out," "to hollow out," &c.

LINE 89. Βοτρυδόν, adverb, "in clusters," "cluster-like."—From βότρυς, "a cluster."

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to fly." Original meaning, "to spread the wings to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Είαρινοῖσιν, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ἦ, ὄν, Epic and Ionic for ἔαρινός, ἦ, ὄν, "vernal," "of spring."—From ἔαρ, "spring," [Latin *ver*].

LINE 90. Ἄλις, adverb, "in crowds," "in great numbers," &c. Akin to ἀλής, "thronged."

Πεποτήαται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass. of the deponent ποτάομαι, Epic and Attic poetic form for πέτομαι, "to fly," "to wing one's way;" fut. ποτήσομαι; perf. πεπότημαι, with present signification.—In Epic we find also ποτέομαι.

LINE 91. Νεῶν. Consult book i. line 48.

LINE 92. Ἡϊόνος, gen. sing. of ἠϊών, ὄνος, ἦ, "the shore," "a sea-bank," "a river-bank."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα, ὶ, &c.

Ἔστιχόωντο, Epic and Ionic lengthened form for ἐστιχῶντο, 3 plur. imperf. indic. mid. of στιχάω, "to march," usually in the middle.—From στείχω, στίχες, στίχος, the literal meaning of the verb being, "to set or place in rows or ranks."

LINE 93. Ἴλαδόν, adverb, "in squadrons," "in troops." Analogous to the Lat. *turmatim*.—From ἴλη, "a squadron," "a troop."

᾽Οσσα, ης, ἦ, "rumour."—Properly, "a voice," "report," or "rumour," which, its origin being unknown, is therefore held divine; a word noised abroad, one knows not how; hence ᾽Οσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὀσσεύομαι. But observe, that ὄσσομαι has nothing in common with ὄσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω, "to light up," "to kindle," and then "to blaze."—The Sanscrit root is *dah*, "to burn," whence, probably, δαίς, δαῖδος, "a torch," &c.

LINE 94. ᾽Οτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "to urge on," "to encourage;" fut. ὀτρύνῶ; 1 aor. ὤτρυνα. Always with collateral notion of zeal and activity.

᾽Αγγελος, ου, ὁ, "a messenger." In general, "one that announces or tells."—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is

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compared, by Pott, with the root of *gallus*, the Latin term for the domestic fowl, the reference in either case being to *proclaiming* or *announcing*. (*Etymol. Forsch.* i. 184.)

'Αγέροντο, Epic and Ionic for ἠγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "to gather together;" fut. ἀγερω̄; in the middle, "to gather themselves together," "to assemble;" 2 aor. ἠγερόμην.—From ἄγω.

LINE 95. Τετρήχει, Epic and Ionic for ἔτετρήχει, 3 sing. 2 pluperf. of τάρασσω, "to disturb," "to stir up," &c.; fut. ταραξω; 1 perf. τετάραχα, "I have disturbed;" 2 perf. (intransitive) τέτρηχα, "I am disturbed," "I am in confusion," &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, "rough"), is refuted by Buttman (*Lexil. s. v.*), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, "to be rough or stiff;" as *Nicand. Ther.* 521, and Apollonius Rhodius (iii. 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταρασσω, by transposition ταρασσω, contracted, with τ absorbing the latent aspirate of the ρ, into θράσσω (Attic); fut. θράξω; perf. τέτρᾶχα; Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἔστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "to groan," "to resound.—From στενάχω, and with a species of frequentative meaning.

LINE 96. "Ομαδος, ου, ὅ, "a loud din," "an uproar," &c., said especially of the confused voices of a large crowd.—From ὁμός, ὁμάς, "the whole," "together," &c.

LINE 97. Βοῶντες, enlarged Epic form for βόωντες, nom. plur. masc. pres. part. of βοάω, "to cry aloud;" fut. βοήσω.—From βοή, "a cry," "a shout."

'Ερήτυον, 3 plur. imperf. indic. act. of ἐρητύω, "to restrain," "to hold back;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "to draw," "to keep in," "to check."

'Αὔτης, gen. sing. of αὐτή, ἤς, ἠ, "a clamour," "a cry," "a shout."

LINE 91. Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. optative middle of ἔχω, "to hold," "to restrain."—In the middle, "to restrain one's self," "to refrain;" 2 aor. mid. ἐσχόμην.

Διοτρεφέων. Consult book i. line 176.

LINE 99. Σπουδῆ, dat. sing. of σπουδή, ἤς, ἠ, "pains," "trouble," "difficulty," taken adverbially. Consult note.

'Ερήτυθεν, Epic contracted form for ἠρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "to restrain." Consult line 97.

"Ἐδρας, accus. plur. of ἔδρα, ας, ἠ, Epic and Ionic ἔδρη, ης, ἠ, "a seat," "a division or row of seats." Consult note.

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LINE 100. Κρείων. Consult book i. line 130.

LINE 101. Ἡφαιστος. Consult book i. line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμω, "to bestow labour upon," "to labour;" fut. καμοῦμαι; 2 aor. ἔκαμον. —Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root *ksham*, "to endure," &c.

Τεύχων, nom. sing. masc. pres. part. of τεύχω, "to fabricate," "to prepare," "to get ready," "to make," &c.; fut. τεύξω; 1 aor. ἔτευξα. —Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαί, ἐπιτύμην, ἐτύχθην, are substantially the same with τύχανω, ἔτυχον; and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

LINE 103. Διακτόρφ, dat. sing. of διάκτορος, ου, ό, "a messenger." The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify "the conductor," "the guide," which would suit *Il.* v. 390, where Mercury releases Mars; and *Il.* xxiv. 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted "the messenger," as if ό διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.* 164), of the owl, as Minerva's attendant. Buttman (*Lexil. s. v.*) derives it from διαΐκω, as a collateral form of διώκω, and makes it simply equivalent to διάκονος.

Ἄρχειφόντη, dat. sing. of Ἄρχειφόντης, ου, ό, for Ἄργοφονευτής, οὔ, "the slayer of Argus." (Consult note.)—From Ἄργος, and φονέω or φονεύω, "to slay."

LINE 104. Ἑρμείας, ου, ό, Epic for Ἑρμῆς, οὔ, ό, "Mercury."—As a technical term, any four-cornered *post* ending in a head or bust was called Ἑρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, "a prop," "post," "support," &c.

Πέλοπι, dat. sing. of Πέλοψ, σπος, ό, "Pelops," son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πελός, "dark," and ὤψ, "visage;" and hence *Pelops* means "the dark-faced," or "swarthy" one, as indicative of an Asiatic. (*Donaldson, Varronianus*, p. 25.)

Πληξίππῳ, dat. sing. masc. of πλήξιππος, ου, "the urger-on of

## Book 2. Line 104—110.

*steeds;*” more literally, “*steed-smiting,*” i. e. with the lash. A Homeric and Hesiodic epithet of heroes, like *ἰππόδαμος*.—From *πλήσσω*, “*to smite,*” and *ἵππος*, “*a courser.*”

LINE 105. Ἄτρεϊ, dat. sing. of Ἄτρεύς, ἑός, ὄ, “*Atreus.*”—Probably from ἄ, priv., and τρέω, “*to tremble,*” “*to fear.*” Hence *Atreus* may mean, “*the unfearing.*”

Ποιμένι, dat. sing. of ποιμήν, ἑνός, ὄ, “*a shepherd.*”—In general, *one who keeps* or *tends*, and hence a king is called *the shepherd* (i. e. the keeper or guardian) of his people.—Probably akin to πέπαμαι, perf. of πάομαι, “*to acquire,*” “*to possess,*” πᾶμα, “*possession,*” πῶν, “*a flock,*” &c.

LINE 106. Πολύαρνι, dat. sing. of πολύαρνος, ον, “*rich in lambs* or *sheep,*” “*with many lambs* or *sheep.*” Observe that πολύαρνι is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Anthon's enlarged Greek Grammar*, p. 120.)—From πολύς and ἄρνός, genitive assigned to ἀμνός, “*a lamb.*”

Θυέστη, dat. sing. of Θυέστης, ου, ὄ, “*Thyestes,*” son of Pelops, grandson of Tantalus, and brother of Atreus, whom he succeeded, according to the present passage, in the government of Mycenæ.

LINE 107. Θυέστα, Æolic nominative, gen. Θυέστας, for Θυέστης, ου, ὄ. Consult note.

Φορῆναι, Epic pres. infin. of φορέω, “*to wield,*” “*to bear.*” Another Epic form of the pres. infin. is φορήμεναι. Compare γοήμεναι, κολήμεναι, ποθήμεναι.

LINE 108. Πολλῆσιν, Epic and Ionic for πολλαῖς.

Ἄργεϊ, dat. sing. of Ἄργος, εός, τό, “*Argos.*” Consult note.

LINE 109. Ἐρεισάμενος, 1 aor. part. mid. of ἐρείδω, “*to make one thing lean against another;*” fut. ἐρείσω.—In the middle, “*to prop one's self,*” “*to lean upon.*”

Μετηύδα, 3 sing. imperf. indic. act. of μεταυδάω, “*to speak among,*” and hence, “*to address.*”—From μετά and αὐδάω.

LINE 110. Ἡρωες. Consult book i. line 4.

Θεράποντες, nom. plur. of θεράπων, οντος, ὄ, “*a servant,*” “*an attendant,*” &c. In Homer and old authors it always differs from δοῦλος, as implying free and honourable service. In Chios, however, θεράποντες was the name for their slaves. (*Arnold, Thucyd.* viii. 40.)

Ἄρηος, gen. sing. of Ἄρης, ηός, ὄ, Epic and Ionic for Ἄρης, εός, ὄ, “*Mars,*” son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for “*war,*” “*slaughter,*” “*murder,*” &c.—Akin to ἄρῶν

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ἄρσιν, as *Mars* to *mas*; perhaps, also, to ἀνήρ, ἥρωρ, and German *herr*; perhaps, also, to αἶρων, ἐναίρω, Latin *arma*, and to the prefix ἀρι . . . . From the same root come ἀρετή, ἀρείω, ἄριστος, the first notion of *goodness* being that of *manhood, bravery in war*. (*Donaldson's New Cratylus*, p. 365.)

LINE 111. Ἄτρη. Consult book i. line 412.

Ἐνέδησε, 3 sing. 1 aor. indic. act. of ἐνδέω, “to bind in,” “to entangle;” fut. ἐνδήσω; 1 aor. ἐνέδησα.—From ἐν and δέω, “to bind.”

LINE 112. Σχέτλιος, α, ον, Epic and Ionic η, ον, “cruel,” said properly of persons *doing and enduring, daring, obstinate, rash, reckless, &c.*—From ἔχω, σχεῖν, in the sense of *holding on, enduring*.

Ἐπέσχετο καὶ κατένευσεν. Consult book i. line 514.

LINE 113. Ἴλιον. Consult book i. line 71.

Ἐκπέσαντα. Consult book i. line 19.

Εὐτείχεον. Consult book i. line 129.

Ἀπονέεσθαι, Epic and Ionic for ἀπονείσθαι, pres. infin. of the mid. deponent ἀπονέομαι, “to depart,” “to return home.”—From ἀπό and νέομαι, “to go.”

LINE 144. Ἀπάτην, accus. sing. of ἀπάτη, ης, ἡ, “deceit,” “fraud,” &c.—From ἄπτω, ἀφάω, “to touch,” i. e. “to cheat,” answering to the Latin *palpare*. (*Buttmann, Lexil. ed. Fisl.* p. 118.)

Βουλευσατο, Epic and Ionic for ἐβουλευσατο, 3 sing. 1 aor. indic. mid. of βουλεύω, “to deliberate with another;” fut. βουλεύσω; 1 aor. ἐβούλευσα: in the mid. βουλεύομαι, “to deliberate with one’s self,” “to resolve upon,” &c.; fut. βουλεύσομαι; 1 aor. ἐβουλευσάμην.—From βουλή, “counsel,” “advice,” &c.

LINE 115. Δυσκλέᾳ, Epic and Ionic for δυσκλεᾶ, accus. sing. masc. of δυσκλής, ἐς, “inglorious.”—From δυσ- and κλέος, “glory,” “fame.” [Compare Welsh *clōd*, “glory.”]

Ἄργος, accus. sing. neut. of Ἄργος, εος, τό, “Argos.” Consult book i. line 30.

Ἰκέσθαι. Consult book i. line 19.

Ἔλεσα, 1 sing. 1 aor. indic. act. of ἔλλυμι, “to lose,” “to destroy;” fut. ὀλέσω; 1 aor. ἔλεσα.

LINE 116. Μέλλει. Consult book i. line 564.

Ἐπερμενεί, dat. sing. masc. of ὑπερμενής, ἐς, “superior in might,” “exceeding mighty,” a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, “overweening,” “insolent.”—Poetic word, from ὑπέρ and μένος, “might,” “strength,” &c.

LINE 117. Πολλάων, Epic for πολλῶν.

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Κατίλυσε, 3 sing. 1 aor. indic. act. of καταλύω, "to destroy," "to lay low."—From κατά and λύω, "to loosen," "to relax," &c.

Κάρηνα, accus. plur. of κάρηνον, ου, τό, "a head," "a summit." [Akin to Latin *coronis*, our *crown* and *cornice*.] By the "summits of cities" are meant, properly, the *fortresses* or *citadels* of places, that is, their loftiest and strongest parts.

LINE 119. Αἰσχροῦν, nom. sing. neut. of αἰσχρός, ά, όν, "disgraceful," "causing shame," and hence derived from αἰσχος, "shame," &c.

Ἔσσομένοισι, Epic and Ionic for έσομένοις, fut. part. mid. of εἰμί, "to be."

LINE 120. Μάψ, adverb, "to no purpose," "in vain." This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἰψα, "quick," "on a sudden;" better, perhaps, from μάπτω, "to grasp," 2 aor. infin. Epic μαπέειν, and equivalent to έμμαπέως, "hastily," "hand over hand," and so "rashly," "in vain," &c.

LINE 121. Ἄπρηκτον, Epic and Ionic for άπρακτον, accus. sing. masc. of άπρηκτος, ου, "fruitless," "unavailing," "unprofitable."—From ά, priv., and πρήσσω (Epic and Ionic for πράσσω), "to accomplish," "to effect."

LINE 122. Παυροτέροισι, Epic and Ionic for παυροτέροις, dat. plur. masc. of παυρότερος, α, ου, "fewer," comparative of παῦρος, α, ου, "few."—Compare φαῦρος, φαῦλος, and the Latin *paulus* and *raucus*.

Πέφανται, 3 sing. perf. indic. pass. of φαίνω, "to show;" fut. φανῶ, later perf. πέφαγκα; 2 perf. (intrans.) πέφηνα; in the middle, φαίνομαι, "to appear;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

LINE 124. Ὀρκια, accus. plur. of όρκιον, ου, το, "a league." Consult note.

Ταμόντες, nom. plur. masc. 2 aor. part. act. of τέμνω, "to cut," "to strike;" fut. τεμῶ; 2 aor. έταμον, later έτεμον.—Lengthened from a root TEM-, TAM-, [compare Welsh *tam-aid*, "slice"].

Ἀριθμηθήμεναι, Epic and Ionic for άριθμηθῆναι, 1 aor. infin. pass. of άριθμέω, "to number," "to count;" fut. άριθμήσω.—From άριθμός, "number."

LINE 125. Λέξασθαι, 1 aor. infin. mid. of λέγω, "to select;" fut. λέξω. Consult note.

Ἐφέστιοι, nom. plur. masc. of έφέστιος, ου, "an inhabitant." Literally, "on the hearth," i. e. at home, by one's own fireside; and hence, "settled in a place," "having a house and home," "a housekeeper"



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(in the legal sense), or "householder," "an inhabitant," &c.—From ἐπί, "upon," and ἐστία, "a hearth," [perhaps these words are akin].

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἶμι, "to be."

LINE 126. Δεκάδας, accus. plur. of δεκάς, ἄδος, ἦ, "a decad," "a body of ten men." Corresponding to the Latin *decuria*.—From δέκα, "ten," with which compare the Sanscrit *daśan*, our *ten*, and the German *zehn*, [Celtic *deg*].

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθείημεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "to distribute in order;" fut. διακοσμήσω. From διά and κοσμέω, "to arrange in order."

LINE 127. Ἐλοίμεθα, 1 plur. 2 aor. opt. mid. of αἰρέω, "to choose," &c.

Οἰνοχοεύειν, pres. inf. act. of οἰνοχοεύω, "to pour out wine," another form for οἰνοχοίω. Consult book i. line 598.

LINE 128. Δενοίατο, Epic and Ionic for δέουιντο, 3 plur. pres. opt. of the middle deponent δέομαι, poetic form for δέομαι, "to want."

Οἰνοχόοιο, Epic and Ionic for οἰνοχόου, gen. of οἰνοχόος, ου, ό, "a cup-bearer."—From οἶνος, "wine," and χέω, "to pour."

LINE 122. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλεῖς.

Υἱας, accus. plur., as from a stem υῖς. Consult line 20, and also book i. line 162.

LINE 130. Ναίουσι, 3 plur. pres. indic. act. of ναίω, "to dwell;" fut. mid. νάσομαι; 1 aor. ἐνασάμην; perf. νένασμαι. The 1 aor. act. ἐνασσα (for ἐνασα) is used in a transitive sense, especially in poetry, "to make to dwell in or inhabit," "to give one to dwell in," but this occurs also in the 1st aor. pass. and mid.; as, πατήρ ἐμός Ἄργεϊ νάσθη, "my father settled at Argos" (*Il.* xiv. 119); and νάσσατο ἄγχ' Ἐλικῶνος. (*Hes. Op.* 637.)

Ἐπικούροι, nom. plur. of ἐπίκουρος, ου, ό, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, οἱ ἐπικούροι are "mercenary troops," also called ξένοι, opposed to the national army, and literally μισθοφόροι, "hirelings," a less honourable name than σύμμαχοι.—From ἐπί and κοῦρος, "a youth," "one in youthful prime." Some distinguished ἐπικούροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.

## Book 2. Line 131—135.

LINE 131. Πολλέων, Epic for πολλῶν. Homer takes -ῶν, arising by contraction from the old form in -άων, and opens it again by the insertion of ε, producing thus an ending in -έων, which, regularly, must be pronounced as one syllable by synizesis. (*Kühner, G. G.* § 261, 3.)

Ἐγχέσπαλοι, nom. plur. masc. of ἐγχέσπαλος, ον, “spear-brandishing,” “wielding the spear or lance.”—From ἔγχος, “a spear,” and πάλλω, “to brandish,” “to wield.”

LINE 132. Πλάζουσι, 3 plur. pres. indic. act. of πλάζω, “to cause to wander;” fut. πλάξω; 1 aor. ἔπλαξα.—In the middle “to cause one’s self to wander,” i. e. “to wander.”—As if from a root ΠΛΑΓΧ-.

Εἰῶσι, 3 plur. pres. indic. act. of εἰάω, εἰῶ, Epic and Ionic for ἰάω, ἰῶ, “to permit,” “to allow.” Hence εἰῶσι is for ἰῶσι.

LINE 134. Βεβάασι, Epic and syncopated form for βεβήκασι (another syncopated, and, at the same time, contracted form for which is βεβᾶσι), 3 plur. perf. indic. act. of βαίνω, “to go.” Homer has βεβᾶσι, part. βεβᾶώς, βεβᾶνῖα, and infin. βεβᾶμεν. Later writers have also βεβώς, βεβῶσα, βεβώς,—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οὔ, ὀ, “a year.” This word, though common in all Greek, is most frequent in the poets. It meant any complete space or period of time; and hence we have (*Od.* i. 16) ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, “as times rolled on the year came round.”—From ἔνος, “a year,” with which compare the Latin *annus*. The derivations ἐνὶ αὐτῷ, “self-contained,” and ἐν, ἰαύω, are mere subtleties.

LINE 135. Δοῦρα, contracted from δούρατα, and both these Epic and Ionic forms for δόρατα, nom. plur. of δόρυ, ατος, τό, “wood,” and any thing made therefrom, “the timbers” of a ship, “a spear,” &c.—Compare the Sanscrit *daru*, “the stem of a tree,” [and Celtic *derw*, “oak”]. (*Eichhoff, Vergleich.* p. 205.)

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, “to make rotten,” “to corrupt;” fut. σήψω; 2 perf. as a present, with intransitive or passive force, σέσηπα, “I am rotten.”—The root, strictly, is ΣΑΠ-, as it appears in the second aorist passive ἑσάπην, σαπῆναι, and in the adjective σαπρός. The adjective σαθρός is akin.

Σπάρτα, nom. plur. of σπάρτον, ου, τό, “a rope,” “a cable.”—From σπείρω, “to twist,” according to some, although this same σπείρω is found only in the grammarians. Not, certainly, from σπάρτος, “Spanish broom,” which was unknown to the Greeks in Homer’s time. Consult note.

*Book 2. Line 135—144.*

Λέλυνται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to untwist;" fut. λύσω; perf. λέλυκα; perf. pass. λέλυμαι, &c.

LINE 136. Ἄλοχοι, nom. plur. of ἄλοχος, ου, ἡ. Consult book i. line 546.

Νήπια. Consult line 38.

LINE 137. Εἶται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, "I sit." Consult book i. line 565.

Μεγάροις, dat. plur. of μέγαρον, ου, τό, "a hall;" properly, any large room or chamber. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and travelling.—From μέγας, [μέγαλος].

Ποσιδέμεναι, nom. plur. fem. Epic and Doric for προσδέμεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι; but consult *Buttmann, Irreg. Verbs*, p. 63, ed. *Fishlake*, and compare book i. line 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for, expecting*. (*Buttmann, l. c.*)

Ἄμμι, Epic and Æolic for ἡμῖν.

LINE 138. Αὔτως. Consult book i. line 133.

Ἄκράαντον, nom. sing. neut. of ἀκράαντος, ου, "unfinished," "without result."—From ἀ, priv., and κραιαίνω, "to accomplish;" Epic lengthened form for κραινω; fut. κρᾶνω; so that ἀκράαντον is itself a lengthened form for ἄκραντον. Consult book i. line 41.

Εἵνεκα, Epic and Ionic for ἔνεκα.

LINE 140. Φεύγωμεν, 1 plur. pres. subj. act. of φεύγω, "to flee." Consult book i. line 173.

Πατρίδα, accus. sing. of πατρίς, ἴδος; strictly, poetic feminine of πάτριος, "native," "of one's fathers." Used especially in conjunction with γαῖα, αἶα, &c., "one's native land," "one's fatherland."—From πατήρ, "a father."

LINE 142. Στήθεσσι. Consult book i. line 83.

Ὅριεν, Epic and Ionic for ὠριεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "to arouse."—From ὄρω, ὄρνυμι, "to arouse," "to excite."

LINE 143. Πληθύν, accus. sing. of πληθύς, ὕος, ἡ, "a throng," Ionic and Epic form for πληθος, εος, τό.—From πλήθω, "to fill."

LINE 144. Κινήθη, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "to move," "to agitate," "to excite;" fut. κινήσω; 1 aor. ἐκίνησα, &c.—From κίω, "to go," the literal meaning of κινέω being "to set a going."

## Book 2. Line 145—148.

LINE 145. Πόντου, gen. sing. of πόντος, ου, ό, “the deep,” “the open sea.”—Akin to βένθος, “depth,” βάθος, βυθός, and Latin *fundus* [and *puteus*, Welsh *pydew*, “deep well”].

Ίκαρίου, Epic and Ionic for Ίκαρίου, gen. sing. masc. of Ίκάριος, η, ου, Epic and Ionic for Ίκάριος, α, ου, “Icarian,” “of or belonging to the island of Icaria.”—From Ίκαρία, Epic and Ionic Ίκαρία, “Icaria.” Consult note.

Εὔρος, ου, ό, “the south-east wind,” the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, “the fresh air of morning;” according to others, from ἠώς, ἔως, “morning,” as indicating the morning wind.

Νότος, ου, ό, “the south wind,” or, strictly, “the south-west wind,” the Latin *notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, “wet,” “damp;” νότις, “moisture;” νοτίζω, “to moisten,” &c. [Akin to Gothic *natjan*, German *netzen*, “to wet,” *nass*, “wet,” Dutch *nat*.]

LINE 146. Ὠρορε, 3 sing. 2 aor. of ὀρνυμι, “to raise,” “to excite,” reduplicated form for ὤρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttman (*Irreg. Verbs*, p. 193, ed. *Fishlake*), who controverts the earlier opinion, that ὤρορε is a perfect with the quantities transposed.

Ἐπαίξας, nom. sing. masc. 1 aor. part. act. of ἐπαίτσω, “to rush,” “to burst forth;” fut. ἐπαίξω.—Attic form, ἐπάσσω or ἐπάττω; fut. ἐπάξω.—From ἐπί and αἴτσω, “to rush.”

LINE 147. Κινήσῃ, 3 sing. 1 aor. subj. act. of κινέω. Consult line 144.

Ζέφυρος, ου, ό, “the north-west wind;” strictly, “the north-north-west.” (Consult note.)—Commonly derived from ζόφος, “darkness,” “gloom,” which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος “the west wind,” and, deriving it likewise from ζόφος, consider it equivalent to “the evening wind;” but consult note as above.

Λήϊον, ου, τό, “standing corn,” “the crop standing on the land.”—Commonly, but not very correctly, it would seem, derived from ληία, for λεία, “booty,” “spoil,” such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be borne away by the husbandman.

LINE 148. Λάβρος, ου, “impetuous,” “blustering.”—Probably from a root LAB- (compare λαμβάνω), as referring to that which seizes and bears forcibly away.

## Book 2. Line 148—154.

'Επαιγίζων, nom. sing. masc. pres. part. act. of ἐπαιγίζω, "to rush upon."—From ἐπί and αἰγίς, "a rushing storm," "a hurricane."

'Ημύει, 3 sing. pres. indic. act. of ἠμύω, "to bend," "to bow down," "to sink," &c.; fut. ἠμύσω; 1 aor. ἠμυσα; perf., with reduplication, ἐμήμυκα; without it, ἠμῦκα.—Akin to μύω, "to close," &c.

'Ασταχέεσσι, Epic and Ionic for ἀστάχουσιν, dat. plur. of ἄσταχυς, υος, ὀ, "an ear of corn."—From ἄ, euphonic, and στάχυς, "an ear of corn;" and this last akin to the German *achel*, *stachel*.

LINE 149. 'Αλαλητῶ, dat. sing. of ἀλαλητός, οὔ, ὀ, "a shouting;" strictly, "a war-cry."—From ἀλαλά, "a war-cry."

LINE 150. 'Εσσεύοντο, 3 plur. imperf. indic. mid. of σεύω, "to put in quick motion," "to drive," "to urge on;" in the middle, "to rush," "to urge one's self on."—Akin to θεώ, θεύσομαι, "to run;" just as the Laconian dialect changed θ into σ.

'Υπένερθε, adverb, "from beneath," "beneath."

Κονίη, Epic and Ionic for κονία, ας, ἦ, "dust," especially as stirred up by men's feet.—From κόνις, "dust."

LINE 151. 'Ιστατο, 3 sing. imperf. indic. mid. of ἴστημι, "to place;" in the middle, "to place one's self," "to stand."

'Αειρομένη, nom. sing. fem. pres. part. pass. of αἰρώ, "to raise," "to excite," Epic and Ionic for the Attic αἶρω; fut. ἀερῶ (Attic ἀρῶ); 1 aor. ἤειρα and ἄειρα (Attic ἦρα).

LINE 152. 'Ελκέμεν, Epic, Doric, and Æolic for ἔλκειν, pres. infin. act. of ἔλκω, "to drag." Consult book i. line 194.

Εἰς ἄλα δῖαν. Consult book i. line 141.

LINE 153. Ούρούς, accus. plur. of ούρός, οὔ, ὀ, "a trench" or "channel" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὄλκος.—Probably from OP-, the root of ὄρνυμι.

'Εξεκάθαιρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "to clean out;" fut. ἐκκαθαρῶ; 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "to clean."

'Αϋτή. Consult line 97.

'Ικεν, 3 sing. imperf. indic. act. of ἴκω, "to go," &c., which is the root of ἰκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

LINE 154. 'Ιεμένων, gen. plur. pres. part. mid. of ἴημι, "to send;" in the middle, ἴημαι, "to send one's self after a thing," "to desire," &c. Consult note.

'Ηρεον, i. e. ἤρεον, Epic and Ionic for ἤρουν, 3 plur. imperf. indic. act. of αἰρέω, "to take."

*Book 2. Line 154—162.*

"Ἐρματα, accus. plur. of ἔρμα, ατος, τό, "a prop." Consult book i. line 486.

LINE 155. Ὑπέρορα, accus. plural neuter, taken adverbially, of ὑπέρορος, ου, "contrary to fate," "over, above, or beyond fate;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. Consult note.

Νόστος, ου, ό, "a return," usually *home* or *homeward*.—Akin to νέομαι.

Ἐτύχθη, 3 sing, 1 aor. indic. pass. of τεύχω, "to effect," "to make," &c. Consult line 101.

LINE 157. Πόποι. Consult book i. line 254.

Αἰγιόχοιο. Consult book i. line 202.

Ἄτρυτώνη, voc. sing. fem. of ἀτρύτωνος, η, ου, "unwearied," "tameless," an epithet of Minerva. (Consult note.)—From ἀ, priv., and τρύω, "to weary."

LINE 159. Φεύζονται, 3 plur. fut. indic. of φεύγω, "to flee." Observe that φεύζομαι, though middle in form, is active in meaning; and that φευξοῦμαι (Doric) is also occasionally employed in Attic, along with φεύζομαι.

Εύρέα, accus. plur. neut. of εύρύς, εἶα, ύ, "broad."

Νῶτα, accus. plur. of νῶτος, ου, ό, "the back." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

LINE 160. Κάδ. Consult note.

Εύχολήν, acc. sing. of εύχολή, ἦς, ἦ, "a boast."—From εὔχομαι.

LINE 161. Ἐλένην, accus. sing. of Ἐλένη, ης, ἦ, "Helen," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἐλένη from ἐλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

LINE 162. Τροίη, Epic and Ionic for Τροία, dat. sing. of Τροίη, ης,

## Book 2. Line 162—169.

ἡ, Epic and Ionic for Τροία, ας, ἡ, "Troy," "the plain of Troy," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπώλοντο, 3 plur. 2 aor. mid. of ἀπόλλυμι, &c.

Αἴης, Epic and Ionic for αἶας, gen. sing. of αἶα, "land," "earth," collateral form for γαῖα.—Döderlein well compares with αἶα, γαῖα, the German *Au, Gau*, [Hebrew *gai*].

LINE 163. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος. Consult book i. line 371.

LINE 164. Ἀγανοῖς, dat. plur. neut. of ἀγανός, ἡ, ὄν, "mild," "bland."—From γάνος, "brightness," "beauty," &c., the *α* being merely euphonic. [Compare Welsh *gwen*, "smile."]

Ἐρήτυε, 2 sing. pres. imper. act. of ἐρητύω, "to restrain," "to detain."

Φῶτα, accus. sing. of φῶς, φωτός, ὁ, "a man," i. e. a brave and good one; much like ἀνὴρ.—Probably from φάω, φημί, "one who has the gift of speech," like μέροψ.

LINE 165. Εἶα, 2 sing. pres. imper. act. of εἶάω, "to suffer," "to permit," Epic and Ionic for ἰάω, imper. ἕα. Consult line 132.

Ἀμφιελίσσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, "impelled on both sides by oars," "rowed on both sides." But, as Rost remarks, the signification of ἐλίσσω (the word coming from ἀμφί and ἐλίσσω, "to roll," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "twisting in all ways," "wavering," "doubtful;" and so in Homer, probably, ναῦς ἀμφιέλισσα may mean the ship "swaying to and fro," the "rocking ship."

LINE 166. Ἀπίθησε. Consult book i. line 220.

Γλαυκῶπις. Consult book i. line 206.

LINE 167. Αἶξασα, nom. sing. fem. 1 aor. part. act. of αἶσσω, "to rush;" fut. αἶξω. Consult line 146.

LINE 168. Καρπαλίμως. Consult book i. line 359.

Ἴκανε. Consult book i. line 431.

LINE 169. Μῆτιν, acc. sing. of μῆτις, ιος, ἡ, "counsel," "the faculty of advising." Compare the Sanscrit *mati*, "thought," "counsel:" from *men*, "to think;" and also the German *muth*, and Latin *mens*, [Welsh *medd* and *myn*, "to think," "to desire"].

Ἀτάλαντον, accus. sing. masc. of ἀτάλαντος, ον, "equal to," "equivalent to." Strictly, "equal in weight."—From *α*, copulative, and *τάλαντον*, "weight."

## Book 2. Line 170—183.

LINE 170. Ἔσταότα, Epic syncopated form for ἐστήκοτα, accus. sing. perf. part. act. of ἴστημι, "to place;" fut. στήσω; perf. ἔστηκα, "I stand," &c.

Ἐϋστέλμοιο, Epic and Ionic for εὐστέλμου, gen. sing. fem. of εὐσελμος, ον, "well-benched," "with good banks of oars."—From εὐ and σέλμα, "a rowing-bench."

LINE 171. Ἄχος. Consult book i. line 188.

LINE 172. Ἄγχοῦ, adverb, "near," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἔναγχος, ἐγγύς, as also ἄγχω, and Latin *ango*. Compare the German *eng*, *engen*, [and Welsh *agos*, "near"].

Ἴσταμένη, nom. sing. fem. pres. part. mid. of ἴστημι, "to place."—In the middle, ἴσταμαι, "to place one's self," "to stand," &c.

LINE 173. Διογενές. Consult book i. line 337.

Πολυμήχανε, voc. sing. masc. of πολυμήχανος, ον, "of many expedients," "abounding in resources," "inventive," "ever ready," frequently occurring in Homer as an epithet of Ulysses.—From πολύς, and μηχανή, "a contrivance," "a scheme," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. Ἐρώει, 2 sing. pres. imper. act. of ἐρωέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἐρωή, of any quick motion, but the verb has this signification only of sudden checks; whence the meanings first given, namely, "to retreat," &c.

LINE 182. Ξυνέηκε, Epic for συνήκε, 3 sing. 1 aor. indic. act. of συνίημι, "to understand," "to recognise." Literally, "to send, bring, or set together," &c. Consult book i. line 8.

Ἄοπα, acc. sing. of ὄψ, ὀπός, ἦ, "the voice," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἶπεῖν, [Welsh *eb*, "say"].

LINE 183. Θέειν, Epic and Ionic for θεῖν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θεός, "swift."—Akin to σέω, where the *v* or *F* appears as in the fut. θεύσομαι. Comp. Sans. *dhāv*.

Χλαῖναν, accus. sing. of χλαῖνα, ης, ἦ, "a woollen cloak." (Consult note.) No doubt the root was the same as that of the Lat. *lana*, "wool;" *læna*, with *χ* prefixed; whence also λῆνος, λάχνη, λάχνος, λάσιος; hence, likewise, χλανίς and χλαμύς. [Compare Welsh *gwlan*, Gaelic *olan*, "wool."]

Ἐκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ; 1 aor. ἐκόμισα.—From κομέω, "to take care of," &c. [Compare Gaelic *cumne*, Welsh *cóf*, "remembrance."]



## Book 2. Line 184—191.

LINE 184. Ἰθακήσιος, α, ον, Epic and Ionic η, ον, "*the Ithacensian*," i. e. native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer's Ithaca, consult *Nitzsch, Præf. ad Od.* xviii.

Ὀπήδει, 3 sing. imperf. indic. act. of ὀπηδέω, "*to accompany*," "*to follow after*," Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπηδός), "*an attendant*."—Homer uses only the 3 sing. pres. ὀπηδεῖ, and the 3 sing. imperf. ὀπήδει, as in the present passage; the latter always without the augment.

LINE 185. Ἀτρείδew, Epic for Ἀτρείδου, gen. of Ἀτρείδης, ον, "*Atrides*." The old genitive form Ἀτρείδαο is contracted into Ἀτρείδω, and then the final syllable is opened again by the insertion of ε. (*Kühner*, § 261, 2.)

Ἀντίος. Consult book i. line 535.

LINE 186. Πατρώϊον. Consult note on line 46.

LINE 187. Χαλκοχιτώνων. Consult book i. line 371.

LINE 188. Ἐξοχον, accus. sing. masc. of ἔξοχος, ον, "*distinguished*," "*prominent*;" more literally, "*standing out*," "*having one's self standing forth to view*."—From ἐξ and ἔχω.

Κιχείη, 3 sing. pres. opt. of κίχημι, a collateral and unusual form of κιχάνω, "*to meet with*," "*to light upon*," "*to find*," &c. Observe, however, that κιχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κιγχάνω. Consult book i. line 26.

LINE 189. Ἐρητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, "*to check*," "*to restrain*," and, consequently, for ἠρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon's enlarged Greek Grammar*, p. 379.) Consult, as regards ἐρητύω, line 97.

LINE 190. Δαιμόνιε, voc. sing. masc. of δαιμόνιος. Consult note, and also book i. line 561.

Δειδίσσεσθαι, pres. infin. of the middle deponent δειδίσομαι, used only in this passage in a passive sense, "*to be terrified*;" every where else as an active transitive, i. e. deponent verb, "*to terrify*;" fut. δειδίξομαι.—From δείδω.

LINE 191. Κάθησο. Consult book i. line 565.

Ἴδρνε, 2 sing. pres. imper. of ἰδρύω, "*to cause to sit down*;" fut. ἰδρύσω.—In the passive, "*to be seated*," "*to be still*."—From ἴζω, "*to cause to sit*."

## Book 2. Line 192—199.

LINE 192. Πω, adverb, "as yet." With the circumflex (πω̄), it signifies, *where?* and is then said to be Sicilian Doric for ποῦ;—This πω appears to be Doric genitive from the old radical ΠΙΟΣ, for που or πόθεν.

Σάφα, poetic adverb, "clearly," from the adjective σαφής, "clear," &c. The common form is σαφῶς.

Οἶσθα. Consult book i. line 85.

'Ατρείωνος, gen. sing. of 'Ατρείων, ωνος, "the son of Atreus." A patronymic, the same in force as 'Ατρείδης.

LINE 193. Πειράται, 3 sing. pres. indic. mid. of πειράω, "to make trial of;" fut. πειράσω, &c.: in the middle, πειράομαι, "to make trial for one's self," i. e. for purposes best known to one's self, or for one's own private advantage.—From πείρα, "trial."

Ίψεται, 3 sing. fut. of the middle deponent ἴπτομαι, strictly, "to press hard upon," "to press down," and then figuratively, "to afflict," "to harm," "to hurt," "to smite;" fut. ἴψομαι.—From the root ἴπος, "a burden," "a heavy pressure."

LINE 195. Χολωσάμενος, 1 aor. part. mid. of χολόω. Consult book i. line 9.

Ῥέξῃ, 3 sing. 1 aor. subj. act. of ῥέζω, "to do;" fut. ῥέξω. Observe that ῥέζω is merely a transposed form of ἔρω, and consult book i. line 315.

LINE 196. Διοτρεφείος, Epic and Ionic for Διοτρεφοῦς, gen. sing. masc. of Διοτρεφής, ἔς, "Jove-nurtured." Consult book i. line 176.

LINE 197. Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult book i. line 508.

LINE 198. Δήμου, gen. sing. of δῆμος, ου, ό, "the common people." Probably, at first, this word meant, "a country district," "a tract of enclosed or cultivated land," and hence was opposed to πόλις: and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify *the lower orders, the commons, &c.*—According to some, from δέμω, "to build," "to settle;" but better, perhaps, from δέω, "to bind," "to connect." Consult *Arnold, Thucyd.* vol. i. *Append.* 3.

Βοόωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βοάω. Consult line 97.

LINE 199. Ἐλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, "to strike;" strictly, "to drive or urge on," and hence "to strike," as the most effectual mode of driving on; fut. ἐλάσω; 1 aor. ἤλασα: and hence ἐλάσασκεν is for ἤλασεν. Consult remarks on ἐρητύσασκε, line 189. [Comp. Welsh *hala*, "drive."]

## Book 2. Line 199—205.

'Ομοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὀμοκλέω, "to reprove;" strictly, "to call out, shout to," whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, "to call out together;" though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὀμοκλήσω; 1 aor. ὀμόκλησα: and hence ὀμοκλήσασκε is for ὀμόκλησε. Homer, however, never uses the augment. A rarer form of the verb is ὀμοκλάω.—From ὀμός, ὀμοῦ, and καλέω.

LINE 200. Ἀτρέμας, adv. "quietly;" literally, "without trembling," and so moveless, fixed, &c. Before a consonant it is written ἀτρέμα, and before a vowel ἀτρέμας.—From ἀ, priv., and τρέμω, "to tremble."

Ἦσο, 2 sing. imper. of ἦμαι.

LINE 201. Ἀπτόλεμος, ον, "unwarlike," poetic form for ἀπόλεμος.—From ἀ, priv., and πτόλεμος, Epic for πόλεμος.

Ἀναλκις, ιδος, ὀ, ἦ, "weak," "cowardly."—From ἀ, priv., and ἀλκή, "strength."

LINE 202. Ἐναρίθμιος, ον, "counted in," "reckoned in," "taken into account," "valued."—From ἐν and ἀριθμός, "number."

Ἐνι, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

LINE 203. Πως, adv. "by any means," "at all." With the circumflex it is interrogative, "how?" "in what way?"—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῶ, ποῖ, &c.

Βασιλεύσομεν, 1 plur. fut. indic. act. of βασιλεύω, "to be king," "to rule;" fut. βασιλεύσω.—From βασιλεύς.

LINE 204. Πολυκοιρανίη, ης, ἦ, Epic and Ionic for πολυκοιρανία, ας, ἦ, "the government of many."—From πολύς and κοίρανος, "a ruler."

Κοίρανος, ου, ὀ, "a ruler," "a leader," "a commander."—From κῦρος, "supreme power," "authority," &c., like κοινός, from ξυνός. Akin to κάρα, κάρανος, as also to τύραννος, [with which comp. Welsh *teyrn*, "ruler"].

LINE 205. Κρόνου, gen. sing. of Κρόνος, ου, ὀ, "Saturn," son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, "time."

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ου, ὀ, ἦ, "crafty," "wily;" more literally, "crooked of counsel."—From ἀγκύλος, "crooked," and μῆτις, "counsel." Consult note.

## Book 2. Line 206—213.

LINE 206. Θέμιστας, accus. plur. of θέμις, ιστος, ἡ, "a privilege," &c. Consult book i. line 238, and book ii. line 73.

LINE 207. Κοιρανέων, pres. part. of κοιρανέω, "to act as chief," "to be the leader," &c.—From κοίρανος, "a leader," "a chief," &c.

Δίεπε, Epic and Ionic for δίδειπε, 3 sing. imperf. indic. act. of διέπω, "to arrange," "to manage an affair;" fut. διέψω.—From διά and ἔπω, "to be about or with," "to be busied with," &c.

LINE 208. Ἐπεσσεύοντο. Consult line 86.

LINE 209. Ἡχῷ, dat. sing. of ἡχή, ἦς, ἡ, "a tumult," "a noise" of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas ἦχος is more frequently in prose.

Πολυφλοίσβοιο. Consult book i. line 34, and also note on the same.

LINE 210. Αἰγιαλῷ, dat. sing. of αἰγιαλός, οῦ, ὁ, "the shore," "the sea-shore." According to some, from ἄγνυμι, "to break," and ἄλς, "the sea," and so, like ἀκτή, that on which the sea breaks; better, according to others, from ἀΐσσω, and ἄλς, like αἰγίς, that over which the sea rushes.

Βρέμεται, 3 sing. pres. indic. mid. of βρέμω, "to roar," said of the waves, and corresponding in both form and meaning to the Latin *fremo*; in the middle βρέμομαι, with same signification as the active.—Akin to βροντή. Compare the Latin *fremo*, as above.

Σμαραγεῖ, 3 sing. pres. indic. act. of σμαραγέω, "to crash," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "to echo again," "to re-echo."—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.

LINE 211. Ἐζοντο, 3 plur. imperf. indic. of ἕζομαι, "to seat one's self;" fut. ἐδοῦμαι. Consult book i. line 48.

Ἐρήτυθεν. Consult line 99.

LINE 212. Μοῦνος, Epic and Ionic for μόνος, η, ον, "alone."

Ἀμετροεπής, ἐς, "intemperate of speech," "immoderate in words;" or, according to Döderlein, "not measuring his words."—From ἀ, priv., μέτρον, "a measure," and ἔπος.

Ἐκολφάω, 3 sing. imperf. indic. act. of κολφάω, "to be loudly clamorous," "to cry," "shout," "bawl," &c.—Akin to κολοιάω, "to scream like a jackdaw," and this from κολοῖός, "a jackdaw."

LINE 213. Ἡσιν, i. e. ἧσιν, Epic and Ionic for αἷς, dat. plur. fem. of ὄς, ἡ, ὄν, "his," "her," "its."

## Book 2. Line 213—219.

Ἄκοσμα, accus. plur. of ἀκοσμος, ον, "indecorous." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indecorous," "unseemly," "indecent," &c.—From ἀ, priv., and κόσμος, "order."

Ἡιδῆ, i. e. ἡῖδη. Consult book i. line 70.

LINE 214. Μάψ. Consult line 120.

Ἐριζέμεναι, Epic, Æolic, and Doric for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἐρίσω.—From ἔρις, "strife."

LINE 215. Εἶσαυτο, 3 sing. 1 aor. opt. mid. of the radical εἶδω, "to see."—Epic and Ionic, passive and middle, εἶδομαι, "to be seen," "to appear," "to seem;" 1 aor. εἰσάμην, &c.

Γελοῖιον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, α, ον, "laughable," "absurd," "a subject or cause for laughter."—From γέλως, "laughter." [Compare Welsh *cellwar*, "jest."] ]

LINE 217. Φολκός, ὄν, "bandy-legged." (Consult note.)—A verbal form, which may be referred to ἔλκω, ὀλκός, as φοξός to ὀξύς, φοῖτος to οἶτος, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "squint-eyed," was from φάος, "the eye," and ἔλκω, "to twist," "to distort."

Χωλός, ἦ, ὄν, "lame," "halting," "limping."—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "halt," "halting;" Latin "clodus," "claudus," [Welsh *cloff*]. (Pott, *Etymol. Forsch.* p. 265.)

ὤμων, nom. dual. of ὤμος, ον, ὄ, "the shoulder."

LINE 218. Κυρτώ, nom. dual. masc. of κυρτός, ἦ, ὄν, "crooked," "curved," "bent."—Akin to the Latin *curvus*, English *curd*, &c.

Συνοχωκότε, nom. dual. masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχω, "to hold together;" 2 perf. *συνόκωχα*; and hence *συνοχωκότε* is, by transposition, for *συνοκωχότε*. The 2 perf. is supposed to have been originally *σύνωχα*, whence, by reduplication, came *συνόκωχα*, and by transposition *συνόχωκα*.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication ὄκωχα, by transposition ὄχωκα.

LINE 219. Φοξός, ἦ, ὄν, "pointed," "tapering to a point," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Comp. the remarks on φολκός, line 217.

Ἐην, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἶμι.

Ψεδνή, nom. sing. fem. of ψεδνός, ἦ, ὄν, "rubbed off," and so "spare," "thin," "scanty."—From ψέω, "to rub off."

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "to lie upon." Consult Buttman, *Irreg. Verbs*, p. 95, ed. *Fishl.*; *Lexil.* p. 110, seqq.

*Book 2. Line 219—228.*

Λάχνη, ης, ἡ, “soft woolly hair.”—The same as ἄχνη, akin to χλαῖνα, χλανίς, Latin *læna*, *lana*.

LINE 221. Νεικείεσκε, 3 sing. imperf. indic. act. iterative form for ἐνεικεί, from νεικέω, “to revile;” fut. νεικέσω.—From νεῖκος, “tailing,” “reproach,” &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εἶα, ὕ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, “to cry out,” “to make a loud clamour,” &c.; fut. κλάξω; 1 perf. κέκλαγχα; 2 perf. κέκληγα, but only Epic. Consult book i. line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, “to utter.”

Ὀνειδέα. Consult book i. line 291.

LINE 223. Ἐκπάγλωσ. Consult book i. line 268.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 3 plur. imperf. indic. pass. of κοτέω, “to be incensed.” Consult book i. line 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσάω, Epic and Ionic for νεμεσάω, “to be indignant,” “to be wroth.” Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods; fut. νεμεσήσω.—From νέμεσις, “anger at any thing unjust or unfitting,” &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνεικεί, 3 sing. imperf. indic. act. of νεικέω, “to revile,” “to abuse.” Consult line 221.

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφει, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, “to complain;” fut. ἐπιμέμψομαι. From ἐπί and μέμφομαι, “to blame.”

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, “to want,” “to have need of.”—From χατέω, “to want.”

LINE 226. Πλεῖται, Epic and Ionic for πλείαι, from πλεῖος, for πλέος, “full.”

Χαλκοῦ, gen. sing. of χαλκός, οὔ, ὀ. Consult book i. line 236.

LINE 227. Κλισίης, Epic and Ionic for κλισίαις, dat. plur. of κλισία, ας, ἡ, “a tent.” Consult book i. line 306.

Ἐξάιρετοι, nom. plur. fem. of ἐξάιρετος, ον, “selected from.”—From ἐξ and αἰρέω, “to take,” “to choose.”

LINE 228. Πρωτίστῳ, dat. sing. masc. of πρώτιστος, η, ον, poetic superlative of πρῶτος, “first of all,” “first of the first.”

Consult note.

Πτολίεθρον, ου, τό, “a city.” In form a diminutive from πτόλις,

*Book 2. Line 228—237.*

poetic for πόλις; but in *usage* just equal to πόλις. Frequent in Homer and Hesiod, never found, however, in the form πολίεθρον.

LINE 229. Ἐπιδύειαι, Epic and Ionic for ἐπιδύει, 2 sing. pres. indic. of the middle deponent ἐπιδύομαι; fut. ἐπιδενήσομαι, “*to be in want of*,” Epic and Ionic for ἐπιδέομαι; fut. ἐπιδεήσομαι.

LINE 230. Ἴπποδάμων. Consult line 23.

Ἄποινα. Consult book i. line 13.

LINE 231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἄγω, “*to lead away*.”

LINE 232. Ἡέ, poetic, and especially Epic, for ἦ, “*or*.”

Μίσηται, Epic and Ionic, with the shortened mood-vowel, for μίσσηται, 2 sing. pres. subj. mid. of μίσσω, “*to unite*.” Old form μίσσηται; Epic and Ionic μίσσηται (μίσηται); Attic μίσσηται.—Akin to Latin *miscere*, German *mischen*, English *mix*, Sanscrit *mishta*, [Celtic *misqu*].

LINE 233. Ἀπονόσφι, adverb, “*apart*.”—From ἀπό and νόσφι, “*apart*,” “*aloof*.”

Κατίσχειαι, Epic and Ionic for κατίσχει, 2 sing. pres. subj. mid. of κατίσχω, “*to hold back*,” “*to retain* ;” collateral form of κατέχω, the mood-vowel being shortened; consult note.

LINE 234. Ἀρχόν, accus. sing. of ἀρχός, οὔ, ὄ, “*a leader*,” “*a ruler*.”

Ἐπιβασκέμεν, Epic, Doric, and Æolic for ἐπιβάσκειν, pres. inf. act. of ἐπιβάσκω, “*to lead on*,” &c. Consult note.

LINE 235. Πέπωνες, voc. plur. of πέπων, ον, gen. ονος, “*faint-hearted*.” Strictly, said of fruit, “*cooked by the sun*,” i. e. *ripe*; hence, in general, “*mellow*,” “*soft*,” and so, figuratively of persons, “*faint-hearted*,” “*effeminate*,” &c.—The root is the same as πέσσω “*to soften*,” of which πέπτω, “*to cook*,” is another form.

Ἐλέγχεα, voc. plur. of ἔλεγχος, εος, τό, “*a reproach*,” “*a disgrace*,” In Homer especially, “*shameful cowardice*,” the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ου, ὄ, “*proof*,” “*trial*,” &c.

Ἀχαιίδες, Epic and Ionic for Ἀχαιίδες, voc. plur. of Ἀχαιίς, ἴδος, ἦ, (Attic Ἀχαιίς, ἴδος, ἦ), “*a Grecian woman*.” The term is properly an adjective, γυνή being understood. So, Ἀχαιίς, “*the Achaian land* ;” supply γαῖα or γῆ.

LINE 236. Νεώμεθα, 1 plur. pres. subj. of νέομαι, “*to go back*,” “*to return*.”

Ἐῶμεν, 1 plur. pres. subj. act. of ἔάω, ῶ, “*to permit*,” &c.

LINE 237. Γέρα, accus. plur. of γέρας, “*a prize*,” &c. Consult book i. line 118.

Πεσσέμεν, Epic, Doric, and Æolic for πέσσειν, pres. infin. of πέσσω,

## Book 2. Line 237—247.

“to enjoy.” Original meaning, “to soften,” “to make soft;” hence, of the sun, “to ripen;” and of artificial means, “to boil,” “to cook,” “to dress;” then, of the action of the stomach, “to digest;” and hence, “to feed on,” “to brood over,” “to enjoy;” fut. πέψω; perf. pass. πέπεμαι. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πόπ-ανον, “any thing baked,” [Welsh pobu, “bake”]. It occurs, also, in the Sanscrit *pach*, with which compare the German *backen*, and the Phrygian βέκ-ος.

LINE 238. Προσαμύνομεν, 1 plur. pres. indic. act. of προσαμύνω, “to aid,” “to come to the aid of one;” fut. προσαμύνῶ, &c.—From πρόσ and ἀμύνω.

LINE 239. Ἐο, Epic and Ionic for οὔ, pronoun of the third person in a reflexive sense.

Φῶτα. Consult line 164.

LINE 240. Ἡτίμησεν, κ.τ.λ. Consult book i. line 11.

LINE 241. Χόλος, ου, ό. Consult book i. line 81.

Μεθήμων, ου, γεν. ονος, “careless,” “remiss.”—From μεθήμι, “to be remiss.”

LINE 242. Ἡ γὰρ ἄν, κ.τ.λ. Consult book i. line 232.

LINE 244. Ὠκα. Consult book i. line 402.

Παρίστατο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

LINE 245. Ὑπόδρα. Consult book i. line 148.

Ἡνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω. “to rebuke;” fut. ἐνίψω; 2 aor. ἦνιπον, lengthened by the Epic writers into ἦνίπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttman, with Wernicke (*ad Tryphiod.* p. 355), proposes every where to follow several MSS. in reading ἐνένιπε. (*Lexil. s. v. ἀνήνοθεν.*)

LINE 246. Θερσίτᾱ, voc. sing. of Θερσίτης, ου, ό, “Thersites.”

Ἄκριτόμυθε, voc. sing. of ἀκριτόμυθος, ου, “recklessly or confusedly talking,” “a random babbler.” (Consult note.)—From ἄκριτος, “un-arranged,” “confused,” and μῦθος, “any thing delivered by word of mouth.”

Λιγύς. Consult note, and also book i. line 248.

Ἄγορητής, οὔ, ό, “a declaimer;” generally, “a speaker,” “an haranguer,” before an ἀγορά, or public assembly.

LINE 247. Ἴσχεο, Epic and Ionic for ἴσχω, 2 sing. pres. imper. mid. of ἴσχω, “to hold,” “to check,” &c. Consult book i. line 214.

Οἶος. Consult book i. line 118.



## Book 2. Line 248—260.

LINE 248. Χερείότερον, accus. sing. masc. of χερείότερος, α, ον, Epic and Ionic, η, ον, "baser," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, οὔ, ὄ, "a mortal."—Akin to μόρος, μορτός, Latin *mori, mors*, Sanscrit *mri*, [Welsh *marw*].

LINE 249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ον, ὄ, "Atrides," "son of Atreus."—In the plural, Ἀτρείδαι, "the Atridae," "the sons of Atreus."

LINE 251. Σφιν. Consult book i. line 73.

Φυλάσσοις, 2 sing. pres. opt. act. of φυλάσσω, "to be on the watch for." More literally and commonly, "to guard;" fut. φυλάξω.

LINE 252. Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν, 1 plur. of οἶδα, "I know," &c.—The regular forms, οἶδαμεν, οἶδατε, οἶδασι, appear only seldom in the Ionic and later writers. (*Kühner*, § 240, 1.)

LINE 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστήω, "to return home;" fut. νοστήσω.—From νόστος, "a return."

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of ὀνειδίζω, "to heap abuse upon;" fut. ὀνειδίσω.—From ὀνειδος, "abuse," "reproach."

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, "to taunt, mock, or sneer at," "to scoff," &c.; fut. κερτομήσω.—From κέρτομος, ον, strictly, "heart-cutting," hence "stinging," "taunting."

LINE 257. Ἄλλ' ἔκ τοι, κ.τ.λ. Consult book i. line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of ἀφραίνω, "to play the fool," "to be silly;" ἀφρανῶ.—From ἀφρων, "silly," "foolish."

Κιχῆσομαι, 1 sing. fut. indic. mid. of κιχάνω, "to catch," "to find." Compare note, and also line 188.

LINE 259. Κάρη, Epic and Ionic for κάρα, τό, "the head." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρη were of the 1st declension, namely, κάρης, κάρη, κάρην.—Sanskrit *ciras, cirsha* (compare κόρη, "the side of the head," "the temple"), with which compare Latin *cere-brum*, German *gehirn*, [Welsh *cern*, "temple"].

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλέμαχος, ον, ὄ, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.* iv. 11), because reared

*Book 2. Line 260—266.*

when his father was fighting afar; from τῆλε, "afar," and μάχομαι, "to fight." When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἶην, 1 sing. perf. opt. pass. of καλέω, "to call;" fut. καλέσω.

LINE 261. Εἴματα, accus. plur. of εἶμα, ατος, τό, "a vestment," "a garment."—From ἔννυμι, "to attire."

Δύσω, 1 sing. fut. indic. act. of δύω, "to enter;" fut. δύσω; 1 aor. ἔδυσα. Observe that δύω has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of "to wrap up," and hence in the present passage, when united in translation with ἀπό, we have the signification "to strip."

LINE 262. Χλαῖναν. Consult line 183.

Χιτῶνα, acc. sing. of χιτῶν, ὦνος, ὅ, "a tunic," "an under-garment or frock," answering in some measure to the Latin tunica, and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of αἰδώς, ὄος, contracted οὔς, ἡ, "nakedness."

Ἀμφικαλύπτει, 3 sing. pres. indic. act. of ἀμφικαλύπτω, "to cover," "to cover all around."—From ἀμφί and καλύπτω.

LINE 263. Ἀφήσω, 1 sing. fut. indic. act. of ἀφίημι, "to send away;" fut. ἀφήσω, &c.

LINE 264. Πεπληγώς, nom. sing. masc. part. 2 perf. of πλήσσω, "to strike," "to whip," "to chastise;" fut. πλήξω; 2 perf. πέπληγα, [hence our *plague* and Welsh *pla*].

Ἀεικέσσι, Epic for ἀεικέσι, dat. plur. fem. of ἀεικής, ἑς, "disgraceful," "unseemly." Consult book i. line 341.

Πληγῆσιν, Epic and Ionic for πληγαῖς, dat. plur. of πληγή, ἦς, ἡ, "a blow," "a stripe."—From πλήσσω, "to strike," &c.

LINE 265. Μετάφρενον, ου, τό, "the back;" strictly, "the part behind the midriff" (from μετά, "after," and φρένες, "the midriff"); hence, "the part between the shoulder blades," and, in general, "the back."

Ἔμω, accus. dual of ὤμος, ου, ὅ, "the shoulder."

LINE 266. Πληξεν, 3 sing. 1 aor. indic. act. of πλήσσω, "to strike;" fut. πλήξω; 1 aor. ἔπληξα; Epic and Ionic πλῆξα, without augment.

Ἰδνώθη, 3 sing. 1 aor. indic. pass. of ἰδνῶ, "to bend," "to crook," "to bow."—Observe that the passive aorist has here a middle force: "to bend one's self," "to double one's self up."

## Book 2. Line 266—273.

Θαλερόν, nom. sing. neut. of Θαλερός, ἄ, ὄν, Epic and Ionic ἦ, ον. (Consult note.)—From θάλλω, “to bloom,” “to be luxuriant,” &c.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, “to fall from,” &c.; fut. ἐκπτώσω; 2 aor. ἐξέπεσον.

LINE 267. Σμῶδιξ, ἰγγος, ἦ, “a weal,” “a swollen bruise,” especially from a blow, answering to the Latin *vibex*.

Αἱματόεσσα, Epic and Ionic for αἱματοῦσσα, nom. sing. fem. of αἱματόεις, ὄεσσα, ὄεν, Epic and Ionic for αἱματοῦς, αἱματοῦσσα, αἱματοῦν, “bloody.”—From αἷμα.

LINE 268. Τάρβησεν, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, “to be terrified,” “to be alarmed,” “to fear;” fut. ταρβήσω. An intransitive verb.—From τάρβος, “fright,” “alarm,” “terror.”

LINE 269. Ἄλγησας, nom. sing. 1 aor. part. act. of ἀλγέω, “to suffer pain.”—From ἄλγος, any pain, whether of body or of mind.

Ἄχρῆιον, accus. sing. neut. of ἀχρεῖος, ον, rarely α, ον, “useless,” “unprofitable,” “good for nothing.” Homer uses the word twice, viz. of Thersites, in the present passage, after being beaten by Ulysses, “having looked foolishly,” or, more closely, “having given a helpless or puzzled look” (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, “she laughed without use or cause,” i. e. made a forced laugh. (*Od.* xviii. 163.)—From ἄ, priv., and χρεία, “use.”

Ἀπομόρξατο, Epic and Ionic for ἀπεμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, “to wipe away;” fut. ἀπομόρξω.—In the mid. ἀπομόργνυμαι, “to wipe away from one’s self;” fut. ἀπομόρξομαι; 1 aor. ἀπεμορξάμην.—From ἀπό and ὁμόργνυμι, “to wipe.”

LINE 270. Ἀχνύμενοι, nom. plur. masc. pres. part. mid. of ἄχνυμαι, “to grieve,” “to trouble one’s self.” Only used in present and imperfect.—From ἄχος, “grief,” &c.

Γέλασαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, “to laugh;” fut. γελάσω; 1 aor. ἐγέλασα.

LINE 271. Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical ἔπω, “to say,” “to speak;” 2 aor. εἶπον, iterative εἶπεσκον. Consult remarks on ἐρητύσασκε, line 189.

LINE 272. Μυρία. Consult book i. line 2.

Ἐσθλά. Consult book i. line 108.

Ἐοργεν, 3 sing. 2 perf. of ἔρδω, “to do,” “to perform;” fut. ἔρξω; 2 perf. ἔοργα.

LINE 273. Ἐξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, “to originate,” “to begin,” &c.; fut. ἐξάρξω.—From ἐξ and ἄρχω, “to begin.”

## Book 2. Line 273—282.

Κορύσσω, nom. sing. masc. pres. part. act. of κορύσσω, "to arouse;" strictly, "to arm with helm," "to helm" (consult note); fut. κορύξω.—From κόρυς, "a helmet."

LINE 274. Ἐρέξεν, 3 sing. 1 aor. indic. act. of ῥέξω, "to do," &c.; fut. ῥέξω; 1 aor. ἔρεξα. Consult book i. line 444.

LINE 272. Λωβητήρα, acc. sing. of λωβητήρ, ἦρος, ὁ, "a slanderer," "a reviler."—From λωβάομαι, "to insult," "to revile," "to outrage;" and this from λώβη, "outrage," "insult," &c.

Ἐπεσβόλον, accus. sing. masc. of ἐπεσβόλος, ον, "of unbridled tongue," "abusive." Strictly, "throwing words about."—From ἔπος and βάλλω.

Ἐσχε, 3 sing. 2 aor. indic. act. of ἔχω, "to restrain," &c. More literally, "to hold in," i. e. "to check."

Ἀγοράων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ᾶς, ἡ, "an harangue," &c.

LINE 276. Θήν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to δή, and expressing strong conviction; "assuredly." Consult note.

Ἀνήσει, 3 sing. fut. indic. act. of ἀνίημι, "to excite." Literally, "to send up or forth," hence, "to let go," "to let loose" (as a dog); "to set upon," "to excite," &c.; fut. ἀνήσω, &c.—From ἀνά and ἴημι.

Ἀγήνωρ, ορος, ὁ, ἡ, "insolent." Literally, "manly" (from ἄγαν and ἀνήρ); but, in Homer, frequently with the collateral notion of "headstrong, haughty, insolent," &c.

LINE 277. Ὀνειδείοις, dat. plur. masc. of ονειδείος, ον, "abusive," &c.—From ὄνειδος, "abuse," "reproach," &c.

LINE 278. Φάσαν, Epic and Ionic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

Πτολίπορθος, ον, "city-sacking."—From πτόλις, old form for πόλις, and πέρθω, "to sack."

LINE 279. Γλαυκῶπις. Consult book i. line 206.

LINE 280. Εἶδομένη, nom. sing. fem. pres. part. mid. of εἶδω. Consult line 22.

Σιωπᾶν, pres. infin. act. of σιωπάω, "to be silent;" fut. σιωπήσομαι; 1 aor. ἐσιώπησα.

Ἀνώγει, Epic and Ionic for ἠνώγει, 3 sing. pluperf. indic. act., assigned to ἄνωγα, an old Epic perfect with a present signification, "I command," "I order;" hence ἀνώγειν, "I commanded," "I ordered."—Derivation uncertain. Buttmann derives it from an old root ἄγγω, thus connecting it with ἀγγέλλω.

LINE 282. Ἐπιφρασάιατο, Epic and Ionic for ἐπιφράσαιντο, 3 plur.

## Book 2. Line 282—291.

1 aor. opt. mid. of ἐπιφράζω, "to say besides." But more usually ἐπιφράζομαι, in the middle, "to ponder upon," "to perceive," "to understand."—From ἐπί and φράζω. Consult book i. line 83.

LINE 283. Ὁ σφιν εὐφρονέων, κ.τ.λ. Consult book i. line 73.

LINE 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ον, irregular superlative of ἐλεγχής, "most disgraced," "most visited with reproach."—From ἐλεγχος, "reproach," &c.

Θέμεναι, Epic, Æolic, and Doric for θείναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροψι, dat. plur. of μέροψ, οπος. Consult book i. line 250.

LINE 286. Ἐκτελέουσιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "to fulfil," "to perform;" fut. ἐκτελέσω,—From ἐκ and τελέω.

Ἵπόσχεσιν, accus. sing. of ὑπόσχεσις, εως, ἡ, "a promise."—From ὑπισχνέομαι.

Ἵπέσταν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑφίστημι, "to stand under," "to undertake;" fut. ὑποστήσω; perf. ὑφέστηκα.—From ὑπό and ἴστημι.

LINE 287. Στείχοντες, nom. plur. pres. part. act. of στείχω, "to come," "to go," "to proceed;" especially, "to go one after another," "to go in line or order," i. e. to battle, &c.; fut. στείξω; 1 aor. ἔστειξα; 2 aor. ἔστιχον.—The root appears to be found in the Latin *ve-stig-ium*.

Ἴπποβότοιο, Epic and Ionic for ἵπποβότου, gen. sing. of ἵππόβοτος, ον, "steed-nurturing;" more literally, "fed on by horses," i. e. good for their grazing.—From ἵππος and βόσκω, "to feed."

LINE 288. Ἴλιον ἐκπέσαντ', κ.τ.λ. Consult line 113.

LINE 289. Νεαροί, nom. plur. masculine of νεαρός, ἄ, όν, "young." Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆραι, nom. plur. fem. of χῆρος, α, ον, also ος, ον, "widowed;" literally, "bereaved," "bereft."—The root XH-, XHP-, occurs in the Sanscrit *hā, hī*, "to desert," "to abandon," so that χῆρος is strictly "deserted," "left."

LINE 290. Ὀδύρονται, 3 plur. pres. indic. of middle deponent ὀδύρομαι, "to wail," "to mourn," &c. No active ὀδύρω occurs.—From the same root as δύη, "misery," &c., and ὀδύνη, "pain," "distress."

LINE 291. Ἄνιθέντα, Epic and Ionic for ἀνιαθέντα, acc. sing. masc. 1 aor. part. pass. of ἀνιάω, "to distress," "to trouble," "to

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*απνοῦ*, “to expose to privations,” &c.; fut. ἀνιαΐσω; 1 aor. ἠνίασα; 1 aor. pass. ἠνιαΐθην; Epic and Ionic ἀνιήσω, ἀνιήσα, ἀνιήθην, &c.

LINE 292. Μῆνα, acc. sing. of μῆν, μηνός, ὄ, “a month.”—From μῆν comes μῆνη, and these, with our *moon*, the German *mond*, and Latin *men-sis*, [Welsh *mis*, Gaelic *mi*], may all be traced to the Sanscrit *má*, “to measure.” The Persian word for month is also *máh*. (*Pott, Etymol. Forsch.* i. p. 194.)

Ἡς, gen. sing. fem. of the possessive ὅς, ἥ, ὅν, “his, her, its.”

LINE 293. Ἀσχαλάα, Epic and Ionic for ἀσχαλάᾱ, 3 sing. pres. indic. act. of ἀσχαλάω, “to be vexed,” “to be grieved,” &c. Only used in the present, of which Homer has, besides ἀσχαλάα, the following irregular forms: 3 plur. ἀσχαλώσι; infin. ἀσχαλάαν; part. ἀσχαλώων. He also once has the form ἀσχάλλω. (*Od.* ii. 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii. 152), and late prose: sometimes even in Attic prose. According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολυζύγῳ, dat. sing. fem. of πολύζυγος, ον, “of many benches,” “many-benched;” referring to the rowers’ benches.—From πολύς and ζυγόν, “a rowing bench.”

Ἄελλαι, nom. plur. of ἄελλα, ης, ἥ, “a blast,” “a tempest.”—Probably akin to εἶλω, “to drive.”

LINE 294. Χειμέριαι, nom. plur. fem. of χειμέριος, α, ον, “wintry,” “stormy.”—From χειῖμα, “winter,” the root of which is XI-, or hi-, which appears in χιών, “snow.” (Compare the Sanscrit *himan*, “snow,” whence the *Himalaya* mountains, i. e. *the house of snow*; also Mount *Imäus*, and likewise *Emodus*. The Latin *hiems* is related to χειῖμα, as *hir* to χεῖρ, *heres herinaceus* to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ῶ, “to hem, shut, or coop in” (consult note); fut. εἰλήσω.

Ὅρινομένη, nom. sing. fem. pres. part. pass. of ὀρίνω, “to agitate;” fut. ὀρίνω.—In passive, ὀρίνομαι, “to be agitated,” “to be troubled.”—Akin to ὄρω, ὄρνυμι.

LINE 295. Εἵνατος, Epic and Ionic for ἔννατος, “the ninth.”

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, “to revolve,” Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

LINE 296. Μιμνόντεσσι, Epic and Ionic for μίμνουσι, dat. plur. pres. part. of μίμνω, “to remain,” lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for

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μένω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, 1 sing. pres. indic. of middle deponent νεμεσίζομαι (like νεμεσάω), "to be angry with one," "to blame one." Compare remarks on νεμεσάω, line 223.

LINE 297. Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἦ, "of bending stern," "curved," "bending," "crooked-beaked;" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.

Ἐμπεης. Consult book i. line 562.

Δηρόν, accus. sing. neut. of δηρός, ἄ, ὄν, "long," used adverbially, which is commonly the case in Homer.—From δῆν, "long," "for a long time."

Κενεόν, accus. sing. neut. of κενός, ἦ, ὄν, Epic and Ionic for κενός, ἦ, ὄν, "empty," "empty-handed," used adverbially.

LINE 299. Τλήτε, 2 plur. 2 aor. imper. act. of τλάω, "to endure," "to bear;" strictly, "to take upon one's self."—Observe that τλάω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.; fut. τλήσομαι; 2 aor. ἔτλην (as if there were a pres. τλήμι, which there is not.—*Pors. Phæn.* 1740); 2 aor. imper. τλήθι; perf. with pres. signification, τέτληκα.—Τλ-άω is radically the same as τολμάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c. [Welsh *dal*, "to bear"].

Μείνατε, 2 plur. 1 aor. imper. act. of μένω, "to remain;" fut. μενῶ; 1 aor. ἔμεινα.

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "to teach," "to learn," the latter of which meanings applies here. To this sense of "to learn" belong the future δάησομαι; the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος; the 2 aor. pass. ἐδάην, subj. δαῶ, δαίω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δῆω, Latin *di-sco*. Consult *Pott, Etymol. Forsch.* i. p. 185.

LINE 300. Ἐτεόν, accus. sing. neut. of ἐτέος, ἄ, ὄν, "true." Homer only employs the neuter, and usually as an adverb, "in truth," "really," "verily," answering to the Latin *revera*; more rarely, as in the present passage, with the meaning of "truly." Seemingly never found as a masculine or feminine adjective. The Ionians also use dat. fem. ἐτεῖν as an adverb, "in truth."

Μαντεύεται, 3 sing. pres. indic. of the middle deponent μαντεύομαι, "to divine," "to predict;" fut. μαντεύσομαι.—From μάντις, "a diviner," "a predictor."

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LINE 301. Ἰδμεν. Consult book i. line 124.

LINE 302. Μάρτυροι, nom. plur. of μάρτυρος, ου, ό, "a witness." Older Epic form for μάρτυς. The grammarian Zenodotus wholly rejected this form.

Κῆρες, nom. plur. of Κήρ, Κηρός, ή, "the goddess of death," also "goddess of fate," especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κῆρες, "the Fates."

Ἔβαν. Consult book i. line 381.

LINE 393. Χθιζά, adverb, "yesterday."—From χθιζός, ή, όν, "of yesterday," and this from χθές.—Observe that χθές is the Sanscrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*. Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώϊζα, adverb, "the day before yesterday."—From πρώϊζος, and this from πρωϊ.

Αύλιδα, accus. sing. of Αύλις, ίδος, ή, "Aulis," a small place in Bœotia, near which was a large harbour, where the Grecian fleet had their rendezvous before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamemnon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Eubœa. The modern name of the harbour is *Vathi*.

LINE 304. Ἦγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι, as a passive verb, "to be gathered together." Homer uses it only in the 3 plur. present and imperfect.

LINE 305. Κρήνην, accus. sing. κρήνη, ης, ή, "a spring," "a fountain."—From the same root as κρονός, "a spring," and perhaps κάρα, κάρηνον, like the Latin *caput aquæ*.

Βωμούς, accus. plur. of βωμός, οὔ, ό, "an altar." Consult book i. line 440.

LINE 306. Ἔρδομεν, 1 plur. imperf. indic. act. of ἔρδω, "to offer up." Consult book i. line 315.

Τελήεσσας. Consult book i. line 315.

Ἐκατόμβας. Consult book i. line 65.

LINE 307. Πλατανίστω, dat. sing. of πλατάνιστος, ου, ό, "a plane-tree." Same as πλάτανος, "the Oriental plane." Latin *platānus*, a tree of the maple kind.—From πλάτος, "breadth;" πλατύς, "broad;" because of its broad leaves and spreading form.

Ῥέεν, Epic and Ionic for ἔρρεεν, 3 sing. imperf. indic. act. of ῥέω, "to flow;" fut. ῥέυσομαι; 1 aor. ἔρρευσα. In Attic, more usually, fut. ῥυήσομαι, and 2 aor. ἐρρύην, always in an active signification;



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hence is formed the perfect ἐρρύηκα.—The root is PE-, PY-, Sanscrit *sru*.

Ἄγλαόν, nom. sing. neut. of ἀγλαός, ἦ, ὄν, “limpid,” “clear.” An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἶγλη, “brightness,” and ἀγάλλομαι.

LINE 308. Ἐφάνη, 3 sing. 2 aor. indic. pass., in a middle sense of φαίνω, “to show;” fut. φανῶ; 1 aor. ἔφηναι; later perfect πέφαγκα. In the middle, φαίνομαι, “to appear,” i. e. to show one’s self; 2 aor. pass. ἐφάνην.—Lengthened from root ΦΑ-, which appears in φάος, “light.” Compare Sanscrit bhá, “lucere.” (*Pott, Etymol. Forsch.* i. 194.)

Σῆμα, ατος, τό, “a sign,” “omen.”—Probably connected with θία and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, “that by which something is seen.”

Δράκων, οντος, ὄ, “a dragon,” “a large serpent.” A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red colour, or shot with many changing tints: indeed, in *Il.* xi. 40, he describes a three-headed one.—Supposed to come from δέρκω, “to look earnestly or piercingly;” 2 aor. ἔδρακον; part. δρακών, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ου, τό, “the back.” Consult line 159.

Δαφουνός, ὄν, late also ἦ, ὄν, “all blood-red.”—From δα, intensive, and φοινός, “blood-red,” and this from φόνος, “bloodshed,” &c.

LINE 309. Σμερδαλῆος, α, ον, Ionic η, ον, “fearful to the view,” “terrible to behold.”

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, “to send;” fut. ἦσω; 1 aor. ἦκα.

Φόωςδε, adverb, “to the light,” “into the light.”—From φώς, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

LINE 310. Ὑπαίξας, nom. sing. masc. 1 aor. part. of ὑπαίσσω, “to glide from under;” fut. ὑπαίξω.—From ὑπό and αἶσσω.

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, “to dart forward;” fut. ὀρούσω; 1 aor. ὤρουσα.—From ὀρω, “to arouse,” “to excite.”

LINE 311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἶμι.

Στρουθοῖο, Epic and Ionic for στρουθοῦ, gen. sing. of στρουθός, οὔ, ὄ and ἦ, “a sparrow.”

Νεοσσοί, nom. plur. of νεοσσός, οὔ, ὄ, “a young bird,” hence νεοσσοί, “the young ones.”—From νέος.

LINE 312. Ὀζω, dat. sing. of ὄζος, οὔ, ὄ, “a bough,” “a branch.”—

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Perhaps akin to ὄσχος, the German *ast*, and, according to Pott, to *angere*. (*Etymol. Forsch.* i. 223.)

Πετάλοις, dat. plur. of πέταλον, ου, τό, "a leaf." In the dative plural it forms πέταλσι as well as πετάλοις. (*Buttmann, Ausf. Gr.* § 56, *Anm.* 13, n.)—From πετάννυμι, "to spread out," "to expand." [Hence our *petal*.]

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες, nom. plur. masc. perf. part. act. of ὑποπτῆσσω, "to cower beneath," "to crouch under;" fut. ὑποπτῆξω; perf. ὑποπέπτηκα.—From ὑπό and πτήσσω, "to crouch," "to cower down."

LINE 314. Ἐλεινά, accus. plur. neut. of ἐλεινός, ἦ, ὄν, "piteous," "pitiabie," taken adverbially, "piteously."—From ἔλεος, "pity," "compassion."

Κατήσθιε, 3 sing. imperf. indic. act. of κατεσθίω, "to devour," "to eat up;" fut. κατέδομαι.—From κατά and ἐσθίω, "to eat."—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "to twitter," "to cry sharp and shrilly;" fut. τρίζω; perf., with present signification, τέτριγα.

LINE 315. Ἀμφεποτάτο, 3 sing. imperf. indic. of the middle deponent ἀμφιποτάομαι, "to fly or flutter around."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "to fly."

LINE 316. Ἐλελιξάμενος, 1 aor. part. mid. of ἐλελίξω, "to wind," "to whirl round," &c.; fut. ἐλελίξω.—In the middle, "to wind one's self round," "to form one's self into a coil."

Πτέρυγος, gen. sing. of πτέρυξ, υγος, ἦ, "a wing."—From πτερόν, "a wing."

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἀμφιαχήσω; perf. ἀμφίαχα; perf. part. ἀμφιαχώς, υῖα, ὄς.—From ἀμφί and ἰάχω, "to cry aloud."

LINE 317. Ἐφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in use, but used as the 2d aor. of ἐσθίω, "to eat," which is itself only used in the present and imperfect ἤσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἔφαγον.

LINE 318. Ἀρίζηλον, accus. sing. neut. of ἀρίζηλος, ου, also η, ου, Epic form for ἀρίδηλος, "very conspicuous."—From ἀρι-, intensive, and δηλος, "manifest," &c. Consult note.

Ἐφηνεν, 3 sing. 1 aor. indic. act. of φαίνω, "to show," "to display to view."

*Book 2. Line 319—331.*

LINE 319. Λᾶαν, accus. sing. of λᾶας, gen. λᾶος, dat. λαῖ, accus. λααν, "a stone."

Ἄγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ου, ὄ. Consult line 205.

LINE 320. Ἔσταότες, Epic and Ionic syncopated form for ἔστηκότες, nom. plur. masc. perf. part. act. of ἵστημι, "to place," &c.; fut. στήσω; perf. ἔστηκα, with intransitive force, "I stand."

Θαυμάζομεν, Epic and Ionic for ἔθαυμάζομεν, 1 plur. imperf. indic. act. of θαυμάζω, "to wonder;" fut. θαυμάσω; perf. τεθαύμακα.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to do," &c. Consult line 101.

LINE 321. Πέλωρα, nom. plur. neut. of πέλωρον, ου, τό, "a prodigy." —From πέλωρ, τό, indeclinable, "a monster," "a prodigy," and this probably from πέλω.

Ἐκατόμβας. Consult book i. line 65.

LINE 322. Θεοπροπέων. Consult book i. lines 85 and 109.

LINE 323. Τίπτ'. Consult book i. line 202.

Ἄνέω, adverb, "without a sound," "mute." Less correctly written ἀνέω, as if a nominative plural from the obsolete adjective (Attic form) ἄνεως, gen. ἄνεω, ὄ, ἦ. Consult note.

Καρηκομόωντες. Consult line 11.

LINE 234. Τέρας, accus. sing. of τέρας, ατος, Epic αος, τό, "a sign," "a wonder," "a marvel." Nom. plur. τέρατα, Epic τέραα, gen. τερῶν, Epic τεράων; dat. τέρασι, Epic τεράεσσι.—Akin to τέρμα.

Μητίετα, nom. sing. Consult book i. lines 175, 508, &c.

LINE 325. Ὀψιμον, accus. sing. neut. of ὄψιμος, ου, "late in coming." Poetic form of ὄψιος.—From ὄψέ, "late."

Ὀψιτέλεστον, accus. sing. neut. of ὄψιτέλεστος, "late of fulfilment," "to be late fulfilled."—From ὄψέ and τελέω, "to fulfil," "to accomplish."

Ὀλεῖται, 3 sing. fut. mid. of ὀλλυμι, "to destroy."—Middle, ὀλλῶμαι, "to perish," "to pass away;" fut. ὀλοῦμαι; 2 aor. ὠλομην.

LINE 328. Τοσσαῦτα, Epic for τοσαῦτα, accus. plur. of τοσοῦτος, τοσαύτη, τοσοῦτο, "so many," "so much."

Πτολεμίζομεν, 1 plur. fut. indic. act. of πτολεμίζω, Epic form for πολεμίζω, "to war," "to wage war;" fut. πτολεμίζω.—From πτόλεμος, Epic form for πόλεμος.

LINE 330. Τελεῖται, 3 sing. pres. indic. pass. of τελέω, "to accomplish;" fut. τελέσω.

LINE 331. Μίμνετε, 2 plur. pres. imper. of μίμνω, "to remain." Consult line 296.

*Book 2. Line 331—331.*

Ἐυκνήμιδες. Consult book i. line 17.

LINE 332. Εἰσόκεν, conjunction, “*until*.” In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὃ κεν or κε.]

LINE 333. Ἰαχον, 3 plur. imperf. indic. act. of ἰάχω, “*to shout* ;” fut. ἰαχήσω; perf. ἰαχα.—Probably from ἰα, “*a voice*,” “*a cry*.”

LINE 334. Κονάβησαν, Epic and Ionic for ἐκονάβησαν, 3 plur. 1 aor. indic. act. of κοναβέω, “*to resound*,” “*to ring* ;” fut. κοναβήσω; 1 aor. ἐκονάβησα.—From κόναβος, “*a resounding*,” “*ringing*,” and this, according to Buttmann, from κόμπος, “*a noise*,” “*din*,” &c.

Ἄυσάντων, gen. plur. masc. 1 aor. part. act. of αὔω, “*to shout* ;” fut. αὔσω; 1 aor. ἤυσα (for, in the present and imperfect, αυ- is a diphthong; but in the future αὔ, and in aor. two syllables).—The root in Sanscrit is *wa*, “*to blow*,” &c.

LINE 336. Γερήνιος, ὁ, “*the Gerenian*,” an Homeric epithet of Nestor. Consult note.

Ἴππота, Epic and Æolic nominative (gen. ἰππότας) for ἰππότης, ον, ὁ, “*ruler of steeds* ;” more literally, “*a horseman*,” “*a driver of steeds*,” &c.—From ἵππος.

LINE 337. Ἀγοράασθε, Epic lengthened form for ἀγοράσθε, 2 plur. pres. indic. of the middle deponent ἀγοράομαι, “*to harangue* ;” more literally, “*to meet in assembly*,” “*to sit in debate*,” &c.; fut. ἀγοράσομαι; Epic and Ionic ἀγορήσομαι, &c.—From ἀγορά, “*an assembly*,” Epic and Ionic ἀγορή.

LINE 338. Νηπιάχοις, dat. plur. masc. of νηπίαχος, ον, “*infant*,” “*young*.” Poetic form for νήπιος, “*infant*,” the -αχος being a mere termination. Consult line 38.

Μέλει, 3 sing. pres. indic. act. (impersonal form) of μέλω, “*to be a care to*,” “*to be an object of concern to* ;” fut. μελήσω.—Akin to μέλλω. Consult book i. line 564.

Πολεμήια, Epic and Ionic for a supposed form πολέμεια, nom. plur. neut. of πολεμήιος, ον, “*warlike*,” “*appertaining to war*,” Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμιος.

LINE 339. Πῶ, interrogative adverb, “*whither?*” equivalent here to ποῖ, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.

Συνθεσῖαι, nom. plur. of συνθεσία, ας, ἡ, “*an agreement*.”—From συντίθημι.

Ὅρκια, nom. plur. of ὄρκιον, ον, τό, “*a sworn pledge*.” (Consult note.)—From ὄρκος, “*an oath*.”

*Book 2. Line 340—346.*

LINE 340. Γενοίατο, Epic and Ionic for γένουιντο, 3 plur. 2 aor. opt. of γίγνομαι.

Μῆδεα, nom. plur. of μῆδος, εος, τό, "a plan," "a resolve," "any thing planned and done cunningly or skilfully." Hardly found save in the plural μῆδεα.—Akin to μῆτις.

LINE 341. Σπονδαί, nom. plur. of σπονδή, ῆς, ἡ, "a libation," "a drink-offering," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἄκρητοι, Epic and Ionic for ἄκρᾶτοι, nom. plur. fem. of ἄκρητος, ον, Epic and Ionic for ἄκρᾶτος, ον, "pure," "unmixed." (Consult note.)—From ἀ, priv., and κεράννυμι, "to mix."

Ἴς, i. e. ἧς, Epic and Ionic for αἷς, dat. plur. fem. of ὄς, ἧ, ὅ, "who, which, what."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of πείθω, "to persuade," &c., for ἐπεποιθήμεν. The 2 perf. πέποιθα has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἐπεποιθειν, "I confided in," "I relied on."

LINE 342. Ἐριδαίνομεν, 1 plur. pres. indic. act. of ἐριδαίνω, "to contend," "to wrangle," &c. Consult book i. line 574.

Μῆχος, εος, το, "a remedy," "an expedient." An old poetic root of μηχανή.—Akin, in all likelihood, to μῆδος, μῆδομαι, μῆτις.

LINE 343. Εὐρέμεναι, Epic, Doric, and Æolic for εὐρεῖν, 2 aor. infin. act. of εὐρίσκω, "to devise;" fut. εὐρήσω, &c.

Δυνάμεσθα, Epic for δυνάμεθα, 1 plur. pres. indic. of δύναμαι, "to be able."

LINE 344. Ἄστεμφέα, Epic and Ionic for ἀστεμφῆ, accus. sing. fem. of ἀστεμφής, ἑς, "unshaken," "firm."—From ἀ, priv., and στέμβω, "to shake by stamping." Compare the Sanscrit *stabh*, "ἵτι;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. Ἀρχεε, 2 sing. pres. imper. act. of ἀρχέω, "to rule over," "to command," "to lead." Poetic form for ἄρχω.

Ἵμίνας, accus. plur. of ἵμινη, ης, ἡ, "a conflict," "a fight." In this same book of the Iliad (v. 863), and also in viii. 56, we have a metaplastic Epic dative ἵμῖνι, as if from ἵμῖν or ἵμῖς.—Pott compares the Sanscrit *judh*, "to fight," and "*judh-ma*, "a battle." (*Etym. Forsch.* i. p. 252.)

LINE 346. Ἐα, 2 sing. pres. imper. of ἐάω, "to suffer," "to let," "to permit;" fut. ἐάσω; 1 aor. εἶασα, &c.

Φθινύθειν, pres. inf. act. of φθινύθω, "to perish," "to waste away," &c. Poetic form for φθίνω, the more usual present for φθίω, "to perish," &c.; fut. φθίσω.

## Book 2. Line 346—356.

Τοί, Epic and Ionic for οἱ, "who."

LINE 347. Νόσφιν: Consult book i. line 349.

'Ανυσις, εως, ἤ, "an accomplishment."—From ἀνύω, "to accomplish."

LINE 348. Ἄργοςδε, adverb, "to Argos." Consult note on book i. line 30.

LINE 349. Γνώμεναι, Epic, Doric, and Æolic for γνῶναι, 2 aor. inf. of γινώσκω, "to know;" fut. γνώσομαι, &c. Consult book i. line 199.

Ἵπόσχεσις, εως, ἤ, "a promise."—From ὑπισχνέομαι, "to promise."

LINE 350. Κατανεῦσαι. Consult book i. line 514.

LINE 351. Ἡματι. Consult book i. line 592.

᾽Ωκυπόροισιν. Consult book i. line 421.

LINE 352. Φόνον, accus. sing. of φόνος, ου, ό, "slaughter," "carnage," analogous to the Latin *cædes*.—From the radical φένω, "to slay."

Κῆρα, accus. sing. of Κῆρ, Κηρός, ἤ, "Fate," "death." Consult note, and compare book i. line 228.

LINE 353. Ἄστράπτων, nom. sing. masc. pres. part. of ἀστράπτω, "to flash forth lightning," "to lighten;" fut. ἀστράψω.—From ἀστραπή, "a flash of lightning."

Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιος, ου, "to the right," taken adverbially.—From ἐπί and δεξιός.—In Homer the term always carries with it the meaning of motion toward, namely, "from left to right," "toward the right," &c. But with the post-Homeric writers the signification of motion toward died away, and the word became equivalent, in general, to δεξιός, "on the right;" as, τὰπιδέξια (*Arist. Av.* 1493), "the right side." (Compare, however, *Arist. Pac.* 957.)

Ἐναίσιμα, accus. plur. neut. of ἐναίσιμος, ου, "auspicious," "favourable." Literally, "sent by destiny," "fated," but especially in a good signification.—From ἐν and αἶσα, "fate," "destiny."

LINE 354. Ἐπειγέσθω, 3 sing. pres. imper. middle of ἐπείγω, "to urge or drive on another;" fut. ἐπείξω; in the middle, ἐπείγομαι, "to hasten," "to make haste," i. e. "to urge one's self on."

LINE 356. Τίσασθαι, 1 aor. infin. mid. of τίνω, "to pay a price," by way of a return or recompence (whereas τίω is confined to the signification of paying honour); fut. τῖσω; 1 aor. ἔτισα; perf. τέτικα; in the middle, τίνομαι, "to make another pay the price or penalty of a thing," "I take vengeance," "I avenge;" fut. τίσομαι; 1 aor. ἐτισάμην.

᾽Ορμήματα, accus. plur. of ὄρμημα, ατος, τό, "vexation," "any violent act or feeling," &c. (Consult note.)—From ὀρμάω.

## Book 2. Line 356—362.

Στοναχάς, accus. plur. of στοναχή, ἤς, ἤ, "a groan."—From στενάχω, "to groan."

LINE 357. Ἐκπάγλως, adverb. The special meaning, "terribly," "fearfully" (consult book i. line 268), frequently passes, as in the present instance, into the general notion, "greatly," "exceedingly," "beyond measure." Among the post-Homeric writers it implies merely the notion of something *astonishing, wonderful*.

LINE 358. Ἀπτέσθω, 3 sing. pres. imper. middle of ἄπτω, "to connect," "fasten to," &c.; in the middle, ἄπτομαι, "to touch," "to lay hands upon."

Ἡς, gen. sing. fem. of ὅς, ἣ, ὅν, "his, her, its."

Ἐϋστέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "before," "sooner than."

Πότμον, accus. sing. of πότμος, ου, ό, "fate," "destiny," especially, "an evil fate," "a mishap," in which sense Homer always employs it.—From a root ΠΕΤ-, analogous to the Sanscrit *pat*, "to fall," i. e. "to fall out," "to befall," and whence we have ἔπεσον, &c., πίτνω, πίπτω, &c.

Ἐπίσπῃ, 3 sing. 2 aor. subj. act. of ἐπέπω, "to go after," "to seek after," "to pursue." A frequent Homeric phrase is Θάνατον καὶ πότμον ἐπισπείν, "to seek out death and fate," i. e. "to incur" them; 2 aor. ἔπεσπον.

LINE 360. Μήδεο, Epic and Ionic for μῆδου, 2 sing. pres. imper. of μῆδομαι, "to deliberate" (consult note); fut. μῆσομαι.—From μῆδος, "plan," "deliberation," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος, ον, "deserving of being rejected;" more literally, "to be thrown or cast away as worthless."—From ἀπό and βάλλω.

LINE 362. Κρίνε, 2 sing. pres. imper. act. of κρίνω, "to separate," "to parcel off," "to tell off;" fut. κρίνω; perf. κέκρικα. Compare the Sanscrit *krí*, "to separate," and the Latin *cerno*. [Celtic *barn*, "judgment."]

Φῦλα, accus. plur. of φύλον, ου, τό, "a tribe." More generally, "a stock, race, kind." Consult note.

Φρήτρας, accus. plur. of φρήτρη, ης, ἣ, Epic and Ionic for φράτρα, ας, ἣ, "a family," "a kindred," "a body of persons of kindred race" (consult note), and forming a component part of a φύλον, or *tribe*. This appears to have been its meaning in *heroic times*. In *historical times* it denoted a *political division of people*, which no doubt took its first rise from ties of blood and kinship. Every φυλή at Athens consisted of three φράτραι or φρατρίαί, whose members were called

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φράτερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, [Gaelic *brathair*, Welsh *brawd*], the original sense of the word φρατρία will be “*brotherhood*.”

LINE 362. Φρήτρηφιν, dat. sing., with the suffix -φιν, of φρήτρη, ης, ἡ. Consult page 283, *seqq.*, remarks on the suffix φι or φιν.

Ἄρηγγ, 3 sing. pres. subj. act. of ἀγήγω, “*to lend aid*.” Consult book i. line 521.

LINE 364. Ἐρξης, 2 sing. 1 aor. subj. act. of ἔρδω, “*to do*.” Consult book i. line 315.

LINE 365. Γνώση, 2 sing. fut. indic. mid. of γιγνώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

LINE 366. Ἐρσι, Epic and Ionic for ῥ̄ (intermediate form ἔρ), 3 sing. pres. subj. of εἰμί, “*to be*.”

Σφείας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, “*to fight*,” fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχοῦμαι.

LINE 367. Γνώσει, Epic and Ionic for the common form γνώση (Attic γνώσει), 2 sing. fut. indic. of γιγνώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσει, common form γνώση, Attic γνώσει.

Θεσπεσίη, dat. sing. fem. of Θεσπέσιος, α, ον, and also ος, ον, “*divine*.” Consult note, and also book i. line 591.

Ἄλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάζω, “*to sack*,” more literally, “*to empty*,” “*drain*,” especially of power and strength; fut. ἀλαπάξω; 1 aor. ἠλάπαξα.—From ἀ, euphonic, and λαπάζω, “*to empty*.”

LINE 368. Κακότητι, dat. sing. of κακότης, ητος, ἡ, “*cowardice*,” literally, “*badness*,” “*unfitness for a thing*,” hence of men, and especially warriors, “*cowardice*.”—From κακός.

Ἄφραδίη, Epic and Ionic for ἀφραδία, dat. sing. of ἀφραδίη, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, “*inexperience*,” “*want of proper deliberation*,” “*ignorance*.” Epic word for the prose term ἀφροσύνη.—From ἀ, priv., and φράζομαι, “*to reflect, consider*,” &c.

LINE 370. Μάν, Epic and Doric for μήν, an affirmative particle, “*in truth*,” “*verily*.” Not rare in the Iliad, but occurring in the Odyssey only once (xvii. 170). It is sometimes, as in the present instance, strengthened by the addition of ἦ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

LINE 371. Αἶ, adverbial exclamation of strong desire, “*would that!*” “*O that!*” and answering to the Latin *utinam*. Homer



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always joins αἰ γάρ, αἰ γάρ δὴ; the Attics have εἰ γάρ or ἦ γάρ; it is only in Æolic and Doric that αἰ stands by itself.

LINE 372. Συμφράδμονες, nom. plur. of συμφράδμων, ονος, ὄ, "a fellow-counsellor." Properly an adjective, "advising with one."—From συμφράζομαι, "to counsel with one," "to deliberate together."

Εἶεν, contracted form for εἶησαν, 3 plur. pres. opt. of εἶμί. Very common afterward in Attic Greek.

LINE 373. Ἡμύσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of ἡμύω, "to sink in ruins," "to bow down," &c. Consult note, and also line 148.

LINE 374. Ἡμετέρησιν, Epic and Ionic for ἡμετέραις, dat. plur. fem. of ἡμέτερος, &c.

Ἄλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἀλίσκομαι, "to be taken," a defective passive, the active (ἀλίσκω) being supplied by αἰρέω; fut. (with passive signification) ἀλώσομαι; 2 aor. act. (with passive signification) in the form ἦλων, Attic usually ἐάλων; 2 aor. part. ἀλούς, ("taken"); perf. ἦλωκα, ἐάλωκα, also passive in meaning, "I have been taken," &c., [Welsh *hela*, "to hunt"].

Περθομένη, nom. sing. fem. of pres. part. pass. of πέρθω, "to sack." Consult book i. line 125.

LINE 376. Ἄπρηκτους, accus. plur. masc. of ἄπρηκτος, ον. Consult line 121.

Νείκεα, accus. plur. of νεῖκος, εος, τό, "a quarrel," "a contention."

LINE 377. Μαχεσάμεθα, Epic and Ionic for ἐμαχεσάμεθα, 1 plur. 1 aor. indic. mid. of μάχομαι, "to contend;" fut. μαχέσομαι; 1 aor. ἐμαχεσάμην.—From μάχη.

Κούρης. Consult book i. line 98.

LINE 378. Ἀντιβίσις. Consult book i. line 304.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of χαλεπαίνω, "to become angry;" strictly, "to be hard, severe, grievous;" then used metaphorically of men, "to deal severely, harshly," especially from anger, "to be harsh," "to be ill-tempered," "to become bitterly angry," &c.—From χαλεπός, "harsh," "severe," &c.

LINE 380. Ἀνάβλησις, εως, ἦ, "a deferring," "a putting off."—From ἀναβάλλω, "to defer."

Ἡβαιόν, accus. sing. neut. of ἡβαιός, ἦ, ὄν, Epic and Ionic for βαιός, "small," "little," &c., taken adverbially; hence οὐδ' ἡβαιόν, "not even in a small degree," i. e. not in the least.

LINE 381. Δεῖπνον, ον, τό, "a meal," used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δόρπον, the afternoon or

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evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *cæna*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, "to join;" fut. ξυνάξω, &c.

Αρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εος, ό, "Mars," god of war; put here, figuratively, for the fight itself.

LINE 382. Θηξάσθω, 3 sing. 1 aor. imper. middle of θήγω, "to sharpen;" fut. θήξω; 1 aor. ἔθηξα; in the middle, θήγομαι, "to sharpen something belonging to one's self;" fut. θήξομαι; 1 aor. ἔθηξάμην.—Compare the Sanscrit *tji*, "to sharpen," which points to a connexion with *θιγεῖν*, *θιγγάνω*, &c.

Ἄσπίδα, accus. sing. of ἀσπίς, ἰδος, ή, "a shield," a round shield, in Homer large enough to cover the whole man, usually of bull's hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὀπλίται), as opposed to the Thracian πέλτη, and Persian γέρρον.

LINE 383. Ὠκυπόδεσιν, Epic and Ionic for ὠκυπόδεσιν, dat. plur. of ὠκυποδής, ἐς, "swift-footed." Poetic term for ὠκύπους, πόδος.

LINE 384. Ἄρματος, gen. sing. of ἄρμα, ατος, τό, "a chariot," especially "a war-chariot," with two wheels, in Homer used very often in the plural for the singular.

Μεδέσθω, 3 sing. pres. imper. of μέδομαι, "to think of," "to prepare for."—Observe that μέδομαι is an older form than μήδομαι, the latter being merely an Ionic form for the former.

LINE 385. Πανημέριοι. Consult book i. line 472.

Στυγερόν, dat. sing. masc. of στυγερός, ά, όν, "hateful."—From στυγέω, "to hate."

Κρινώμεθα, 1 plur. pres. subj. mid. of κρίνω, "to separate;" in the middle, κρίνομαι, "to single out for one's self," i. e. a combatant or opponent, and thus, "to contend."

Ἄρηϊ, dat. of Ἄρης. Consult line 381.

LINE 386. Παυσωλή, ής, ή, "rest," "a respite."—From παύω, "to cause to cease."

Μετέσσειται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτειμι, "to be between," "to intervene."

LINE 387. Διακρινέει, Epic and Ionic for διακρινεῖ, 3 sing. fut.

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ind. act. of διακρίνω, "to part," "to separate." Old form διακρινέσει, Epic and Ionic διακρινέει, Attic διακρινεῖ.

Μένος. Consult book i. line 103.

LINE 388. Ἰδρώσει, 3 sing. fut. indic. act. of ἰδρώω, "to sweat," "to perspire;" fut. ἰδρώσω.—From ἰδρώς, "sweat."

Τεν, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ὦνος, ὄ, "a strap," "a belt." (Consult note.)—No doubt from τλήναι, "to bear," whence, also, the hero Telamon probably took his name.

LINE 389. Ἀμφιβρότης, gen. sing. fem. of ἀμφίβροτος, η, ον, "man-protecting," "covering the whole man." Consult remarks on the Grecian ἀσπίς, line 382.

Ἐγχεῖ, dat. sing. of ἔγχος, εος, τό, "a spear," consisting of two parts, αἰχμή and δόρυ, head and shaft, *Il.* vi. 319, where its length is eleven cubits: the shaft was usually ashen. The ἔγχος served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honourable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, "to toil," "to labour," "to be fatigued;" fut. καμοῦμαι; perf. κέκμηκα.

LINE 390. Ἐύξοον, accus. sing. neut. of ἐύξοος, ον, "well-polished," "bright."—From εὔ and ξέω.

Τιταίνων, nom. sing. masc. pres. part. act. of τιταίνω, "to draw;" fut. τιτανῶ; 1 aor. ἐτίτηνα. An Epic verb synonymous with τείνω, τανύω, and signifying, literally, "to stretch."

LINE 392. Μιμνάζειν, pres. infin. act. of μιμνάζω, "to linger," "to stay," "to remain," "to loiter." Poetic form for μίμνω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἄρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ος, ον, "on which one may rely," "safe," "sure." (Consult note.)—From ἀρκέω, "to be of use," "to suffice," &c.

Ἔσσειται, Epic and Doric 3 sing. fut. indic. of εἰμί, from a Doric form ἔσσοῦμαι, for the common ἔσομαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, "to escape;" fut. φεύξομαι; perf. πέφευγα; 2 aor. ἔφυγον.

LINE 394. Ἰαχον. Consult line 333.

LINE 395. Ἀκτῦ, dat. sing. of ἀκτῆ, ἦς, ἦ, "the shore," "the beach," "the strand;" strictly, the place where the waves break, and thus opposed to λιμῆν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἄγνυμι, "to break."

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Ἵψηλῆ, dat. sing. fem. of Ἵψηλός, ἡ, ὄν, "lofty," "high-towering."  
—From ἕψι, "on high;" whence, also, ἕψος, "height."

Νότος, ου, ὁ, "the south wind." Consult line 145.

LINE 396. Προβλήτι, dat. sing. of προβλής, ἤτος, ὁ, ἡ (without neuter), "projecting," "jutting;" strictly, "thrown before or forward."—From πρό and βάλλω.

Σκοπέλω, dat. sing. of σκόπελος, ου, ὁ, "a rock," "a lofty rock;" strictly, like σκοπιά, "a look-out place." Compare the Latin *scopulus*.  
—From σκοπέω, "to take a survey," &c.

LINE 397. Παντοίων, gen. plur. masc. of παντοῖος, α, ου, "of all kinds," "of all sorts."—From πᾶς.

LINE 398. Ἀνστάντες, nom. plur. masc. of the Epic shortened form (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "to place up," &c.; fut. ἀναστήσω; 2 aor. ἀνέστην, "I arose," "I stood up."

Ἵορέοντο, Epic and Ionic for ὠροῦντο, 3 plur. imperf. indic. mid. of ὀρέομαι, "to make a rush."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or κεδάζω, "to disperse," "to scatter;" fut. κεδάσω. A poetic form for σκεδάννυμι.

LINE 399. Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "to make a smoke," "to raise a smoke;" fut. καπνίσω.—From καπνός, "smoke."

Ἐλοντο, Epic and Ionic for εἶλοντο, 3 plur. 2 aor. indic. mid. of αἶρέω, "to take;" 2 aor. mid. εἰλόμην.

LINE 400. Ἐρεζε, 3 sing. imperf. indic. act. of ῥέζω, a transposed form for ἔρδω, "to sacrifice." Consult book i. lines 315 and 444.

Αἰειγενεάων, Epic for ἀειγενεῶν, gen. plur. of ἀειγενετής, ἑς, "everlasting," "immortal."—From αἰεί, Epic and Ionic for αἰί, "ever," and the radical γένω.

LINE 401. Εὐχόμενος. Consult book i. line 43.

Μῶλον, accus. sing. of μῶλος, ου, ὁ, "toil."—Referred by Pott to the same root as μῶλυ: perhaps, also, akin to μολεῖν, and the Latin *moles, molior*; and so, again, to μόγος, μόχθος.

Ἄρηος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line 381.

LINE 402. Ἰέρευσεν, 3 sing. 1 aor. indic. act. of ἱερεύω, "to offer up," "to sacrifice;" fut. ἱερεύσω; 1 aor. Ἰέρευσα, Epic and Ionic ἰέρευσα.—From ἱερός, "sacred."

LINE 403. Πίονα, accus. sing. masc. of πίων, ονος, ὁ, ἡ, "fat," "well fed," "sleek." Compare book i. line 40.

*Book 2. Line 403—412.*

Πενταέτηρον, acc. sing. masc. of πενταέτηρος, ον, "five years old." Poetic form for πενταετής, ές.—From πέντε and έτος, "a year."

LINE 404. Κίκλησκειν, Epic and Ionic for έκίκλησκειν, 3 sing. imperf. indic. act. of κικλήσκω, "to invite;" Ionic form for καλέω, used only in the present and imperfect.

Ἄριστῆας, accus. plur. of άριστεύς, έως, ό, Epic and Ionic ἠος, and hence άριστῆας, for άριστεάς. Consult book i. line 227.

Παναχαιών, gen. plur. of Παναχαιοί, οί, "all the Greeks." Literally, "all the Achaians." Consult note.

LINE 405. Ἰδομενῆα, Epic and Ionic for Ἰδομενέα, accus. sing. of Ἰδομενεύς, έως, ό, Epic and Ionic ἠος, "Idomeneus." Consult book i. line 145.

LINE 406. Αἴαντε, accus. dual of Αἴας, αντος, ό, "Ajax." Consult book i. line 138, and note on this line.

Τυδέος, gen. sing. of Τυδεύς, έος, ό, Epic for Τυδεύς, έως, "Tydeus," father of Diomedes. He was the son of Ceneus, king of Calydon in Aetolia, and, having slain his uncle Alcahous, fled to Adrastus at Argos. Here he received in marriage Deiphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

LINE 407. Έκτον, accus. sing. masc. of έκτος, η, ον, "sixth."—From έξ, "six."

Ἵδυσηα, κ.τ.λ. Consult line 169.

LINE 408. Αὐτόματος, η, ον, and Attic ος, ον, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αυτός, and the radical μάω (μέμαα), "to strive after," "to attempt," "to desire," &c.

Βοήν, accus. sing. of βοή, ἦς, ἦ, "a cry," whether of joy or grief, "shout," "cry for succour." In Homer, however, it is usually, "the battle-cry," "the alarm," and even the battle itself. Consult note.

LINE 409. Ἦιδεε, i. e. ἦδεε, 3 sing. uncontracted form of the pluperf. for ἦδη. Consult book i. line 70.

Ἐπονείτο, 3 sing. imperf. indic. of the middle deponent πονέομαι, "to toil," "to labour." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

LINE 410. Περιστήσαντο, 3 plur. 1 aor. indic. mid. of περίστημι, "to place around;" in the middle, "to place one's self around," &c. Observe that περιστήσαντο is Epic and Ionic for περιεστήσαντο.

Ούλοχύτας. Consult book i. line 449.

Ἄνιλοντο. Consult book i. line 449.

LINE 412. Κύδιστε, voc. sing. masc. of κύδιστος, η, ον, "most

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*glorious.*" Superlative of *κυδρός*, *ά*, *όν* (formed, however, in reality; from *κῦδος*: as, *αἰσχιστος*, from *αἰσχος*). Consult book i. line 122.

*Κελαινεφές*, voc. sing. masculine of *κελαινεφής*, *ές*, "*dark-cloud-enveloped.*" Consult book i. line 397.

*Αἰθήρι*, dat. sing. of *αἰθήρ*, *έρος*, *ό*, "*ether,*" "*the upper regions of air,*" "*the pure sky,*" as opposed to *άήρ*, the lower atmosphere. Hence "*heaven,*" as the abode of the gods.—From *αἶθω*, "*to light up,*" "*to kindle.*"

*Ναίων*, nom. sing. masc. pres. part. of *ναίω*, "*to inhabit.*" Consult line 130.

LINE 413. *Δῦναι*, 2 aor. infin. act. of *δύω*, "*to enter,*" i. e. in the present case, the ocean, "*to go down,*" as said of the sun; fut. *δύσω*; 1 aor. *ἔδυσα*; 2 aor. *ἔδυν*.

*Κνέφας*. Consult book i. line 475.

LINE 414. *Πρηνές*, accus. sing. neut. of *πρηνής*, *ές*, "*headlong,*" "*prone.*" Observe that *πρηνής* is Epic and Ionic for the Doric and Attic *πρᾶνής*, with which compare the Latin *pronus*.

*Βαλείν*, Epic and Ionic for *βαλεῖν*, 2 aor. infin. act. of *βάλλω*, "*to hurl.*"

*Μέλαθρον*, accus. sing. of *μέλαθρον*, *ου*, *τό*, "*a palace,*" "*a hall,*" &c. Properly, "*the ceiling of a room,*" especially the large *cross-beam* which bears it. Then, generally, "*a roof,*" "*a house,*" "*a mansion,*" &c.—Derived by some from *μελαίνω*, "*to blacken,*" as referring to the blackening effects of the smoke in passing through the *καπνοδόχη*, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

LINE 415. *Αἶθαλόεν*, accus. sing. neuter of *αἶθαλόεις*, *έεσσα*, *έν*, "*blazing,*" "*wrapped in flames.*"—From *αἶθαλος*, and this from *αἶθω*.

*Πρῆσαι*, 1 aor. infin. act. of *πίμπρημι*, "*to burn;*" fut. *πρήσω*; 1 aor. *ἔπρησα*, as if from *πρήθω*.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

*Δήτιο*, Epic for *δηίου*, gen. sing. of *δήϊος*, *η*, *ον*, Epic and Ionic for *δάϊος*, "*hostile.*"

*Θύρετρα*, accus. plur. of *θύρετρον*, *ου*, *τό*, "*a gate,*" "*a door.*"—From *θύρα*. [Akin to Aram. *tera*, Germ. *thüre*, our *door*, Celtic *drws*.]

LINE 416. *Ἐκτόρεον*, accus. sing. masc. of *Ἐκτόρεος*, *α*, *ον*, "*of Hector.*"—From *Ἐκτωρ*.

*Δαίξαι*, 1 aor. infin. act. of *δαίξω*, "*to sever;*" fut. *δαίξω*; 1 aor. *εδάϊξα*.—From *δαίω*, "*to divide.*"

LINE 417. *Ῥωγαλέον*, acc. sing. masc. of *ῥωγαλέος*, *α*, *ον*, "*rent.*"

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"*torn*," "*broken*."—From ῥώξ, ῥωγός, ἦ, "*a rent*," "*a cleft*;" akin to ῥήγνυμι, ῥήξω, [Welsh *rhwyg*, "*a rent*"].

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας, for πολλῶν, πολλοῖς, πολλούς.

LINE 418. Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric and Attic πρᾶνεῖς. Consult line 414.

Κονίησιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ἦ, Epic and Ionic for κονία, ας, ἦ, "*dust*." Consult line 150.

Ὀδάξ, adverb, "*with the teeth*," "*by biting with the teeth*."—From δάξ, "*with the teeth*," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "*to seize*;" poetic deponent for λαμβάνω.—Observe that the fut. λάξομαι (*Herod.* vii. 144), "*to receive*," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ-, λαμβάνω. Compare νίζω νίπτω, δίζημι διφάω.

LINE 419. Ἐπεκραιίνε, 3 sing. imperf. indic. act. of ἐπικραιίνω, Epic lengthened form of ἐπικραίνω, "*to accomplish*," "*to fulfil*;" fut. ἐπικραιανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραιίνω, "*to accomplish*," &c.

LINE 420. Δέκτο, Epic and Ionic for ἔδεκτο, 3 sing. syncopated 2 aor. of δέχομαι, "*to receive*;" fut. δέξομαι; perf. δέδεγμα; 2 aor. ἐδέγην, ἔδεξο, ἔδεκτο, &c.

Ἀμέγαρτον, accus. sing. masc. of ἀμέγαρτος, ον, "*severe*," "*unhappy*," "*wretched*." Strictly, "*unenvied*," "*unenviable*." The meaning "*abundant*," "*large*," &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil. s. v.*

Ὀφελλεν, Epic and Ionic for ὤφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to increase*;" fut. ὀφελῶ; 1 aor. ὤφειλα. An old poetic word.

LINE 435. Λεγώμεθα, 1 plur. pres. subj. middle of λέγω. Consult note.

LINE 436. Ἀμβαλλώμεθα, Epic and Ionic for ἀναβαλλώμεθα, 1 plur. pres. subj. mid. of ἀναβάλλω, "*to put off*," "*to delay*."—From ἀνά and βάλλω.

Ἐγγυαλίζει, 3 sing. pres. indic. act. of ἐγγυαλίζω, "*to put into one's hands*," "*to bestow*;" fut. ἐγγυαλίξω. Consult book i. line 353.

LINE 438. Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of ἀγείρω, "*to gather together*," "*to assemble*."—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of

## Book 2. Line 438—450.

the 3 pers. plur. of the imperative ; as, ποιούντω (*faciunto*): λεγόντω (*legunto*), &c.

LINE 439. Ἀθρόοι, nom. plur. masc. of ἀθρόος, α, ον, very rarely ος, ον, "assembled," "gathered in crowds, heaps, masses," "crowded together." Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἀ, copulative, and θρόος, "a noise as of many voices."

LINE 440. Ἴομεν, Epic and Ionic for ἴωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, "to go."

Ἐγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, "to arouse," "to excite," the mood-vowel being shortened.

LINE 441. Ἀπίθησεν. Consult book i. line 220.

LINE 442. Ἀὐτίκα κηρύκεσσι, κ.τ.λ. Consult line 50, seqq.

LINE 446. Θῦνον, Epic and Ionic for ἔθνονον, 3 plur. imperf. indic. act. of θύνω, "to move rapidly to and fro," "to rush fast and furious," "to dart to and fro."

LINE 447. Αἰγίδα, accus. sing. of Αἰγίς, ἰδος, ἡ, "the Ægis." (Consult note.)—From αἶξ, αἰγός, ὀ, ἡ, "a goat," i. e. according to the legend, the goat Amalthea, that suckled Jupiter. Consult note.

Ἐρίτιμον, accus. sing. fem. of ἐρίτιμος, ον, "highly prized," "precious."—From ἐρι, inseparable prefix, "very," "abundantly," and τιμή, "value."

Ἀγήραον, accus. sing. fem. of ἀγήραος, ον, "uninfluenced by age," "never growing old;" more freely, "undying," "undecaying."—From ἀ, priv., and γήρας, "age."

LINE 448. Θύσανοι, nom. plur. of θύσανος, ον, ὀ, "a tassel."—From θύω, from their constant motion.

Ἡερέθονται, 3 plur. pres. indic. (with aoristic force) of ἠερέθομαι, "to hang waving in air," "to wave in air." This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of αἰέρομαι.

LINE 449. Ἐϋπλεκέες, nom. plur. masc. of εὐπλεκής, ἑς, "well-twisted," and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, ἑς.—From εὖ and πλέκω.

Ἐκατόμβοιος, nom. sing. masc. of ἐκατόμβοιος, ον, "of the value of a hundred oxen," "worth a hundred oxen."—From ἐκατόν and βοῦς.

LINE 450. Παιφάσσουσα, nom. sing. fem. pres. part. act. of παιφάσσω, "to look fiercely around," "to look wildly," "to stare wildly"



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*about.*" Among later writers, in general, "to run wildly about," "to rush."—A reduplicated form from ΦΑ-, φαίνω.

Διέσσυτο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "to move rapidly through," "to rush through;" 2 aor. mid. διεσσύμην, &c.—From διά and σεύω, "to put into quick motion," "to drive;" in the middle, "to put one's self into quick motion," "to rush," &c.

LINE 451. Ὀτρύνουσα, nom. sing. fem. pres. part. act. of ὀτρύνω, "to urge," "to rouse," "to stir up," &c.; fut. ὀτρύνῶ; 1 aor. ὤτρυνα.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, "strength," "might." Chiefly poetical.

Ὀρσεν. Consult book i. line 10.

LINE 452. Ἄλληκτον, accus. sing. neut. of ἄλληκτος, ον, poetic for ἄλληκτος, ον, "unceasing," "incessant." The form ἄλληκτον is here used adverbially, "unceasingly," "without ceasing."—From ἄ, priv., and λήγω, "to cease."

LINE 453. Ἄφαρ. Consult book i. line 349.

LINE 454. Γλαφυρῆσι, Epic and Ionic for γλαφυραῖς, from γλαφυρός, ἄ, ὄν, "hollow." Consult line 88.

LINE 455. Ἄϊδηλον, nom. sing. neut. of ἀϊδηλος, ον, "invisible," and then "destructive." (Consult note.)—From ἄ, priv., and ἰδεῖν.

Ἐπιφλέγει, 3 sing. pres. indic. act. of ἐπιφλέγω, "to consume;" fut. ἐπιφλέξω.—From ἐπί and φλέγω, "to burn up."

Ἄσπετον, accus. sing. fem. of ἄσπετος, ον, "immense." Literally, "unspeakable," "unutterable;" hence, in Homer and Hesiod, mostly in the sense of "unspeakably great," "immense," "vast."—From ἄ, priv., and εἶπεῖν.

LINE 456. Οὔρεος, Epic and Ionic for ὄρεος, from οὔρος, εος, τό, for ὄρος, εος, τό, "a mountain."—Perhaps from the same root as ὄρνυμι, and so, strictly, "any thing rising."

Κορυφῆς, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ῆς, ἡ, "a summit," "a top."

Ἐκαθεν, adverb, "from afar."—From ἐκάς, "afar."

Ἀύγῃ, ῆς, ἡ, "light," "glare," &c.—Perhaps from the same root as the Latin *oc-ulus*, German *aug-e*, Sanscrit *ikc*, "to see."

LINE 457. Θεσπεσίοιο. Consult book i. line 591.

LINE 458. Αἴγλη, ης, ἡ, "a brilliance," "a glittering."—Akin to λάω, ἀγλαός; γλαύσσω, γλαυκός; γλήνη; λεύσσω, λευκός,

Παμφανώσα, Epic lengthened form for παμφανῶσα, as if from παμφανάω, of which, however, no other forms but παμφανῶν and

Book 2. Line 458—462.

παμφανώσα occur, "all-resplendent," "all-beaming."—From παμφαίνω, "to shine brightly;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλλω from πάλλω; παφλάζω from φλάζω; παιφάσσω from φάω, &c.

Ἴκεν. Consult book i. line 317.

LINE 459. Πεπετηῶν, gen. plur. of πεπετηνός, ἦ, ὄν, Epic lengthened form for πετηνός, "able to fly," hence "winged," "flying," a frequent epithet in Homer, of birds in general.—From πέτομαι, "to fly."

LINE 460. Χηνῶν, gen. plur. of χήν, χηνός, ὄ, ἦ, "a gander," "a goose," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "to gape." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kas* and Scandinavian *gaas*, [Welsh *gwydd*, Gaelic *geodh*], as well as English *goose*.

Γεράνων, gen. plur. of γέρανος, ου, ἦ, later also, ὄ, "a crane," [same word].

Κύκνων, gen. plur. of κύκνος, ου, ὄ, "a swan," [hence Latin *cygnus*, Gaelic *caighean*].

Δουλιχοδείρων, gen. plur. of δουλιχόδειρος, ου, Epic and Ionic for δολιχόδειρος, ου, "long-necked."—From δολιχός, "long," and δειρή, "the neck."

LINE 461. Ἀσίῳ, dat. sing. of Ἀσιος, α, ου, "Asian." Consult note.

Λειμῶνι, dat. sing. of λειμών, ῶνος, ὄ, "a mead," "any moist or grassy place."—Probably from λείβω, "to pour forth," "to flow," as σεμνός from σέβω.

Καῦστρίου, dat. sing. of Καῦστριος, ου, ὄ, Epic for Κάϋστρος, ου, ὄ, "the *Caÿster*," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow. Consult note.

Ῥέεθρα, acc. plur. of ῥέεθρον, ου, τό, Ep. and Ion. for ῥεῖθρον, ου, τό, "a stream," "a river;" in the plural, "waters."—From ῥέω, "to flow."

LINE 462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "to fly," "to be on the wing;" fut. ποτήσομαι; perf. πεπότημαι.—In Epic we also find ποτέομαι.

Ἀγαλλόμενα, nom. plur. neut. pres. part. mid. of ἀγάλλω, "to make glorious," "to glorify," "to honour;" fut. ἀγαλῶ; 1 aor. ἤγηλα. In the middle, ἀγάλλομαι, "to pride one's self in," "to exult," "to rejoice." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but

## Book 2. Line 462—471.

erroneously, 'derived from ἄγαν and ἄλλομαι.—Akin, according to Dæderlein, to γελάω.

LINE 463. Κλαγγηδόν, adverb, "with a loud noise," "with a clang or clamour."—From κλαγγή, "a clang," "a clamour," and this akin to κλάζω, fut. κλάγξω;

Σμαραγεῖ. Compare line 210.

LINE 465. Πεδίον, accus. sing. of πεδίον, ου, τό, "a plain," "flat, open country," &c.

Προχέοντο, Epic and Ionic for προεχοῦντο, 3 plur. imperf. indic. mid. of προχέω, "to pour forth;" fut. προχεύσω.—From πρό and χέω.

Σκαμάνδριον, accus. sing. neut. of Σκαμάνδριος, η, ου, "Scamandrian," "lying along the Scamander," "watered by the Scamander."—From Σκάμανδρος, "the Scamander," a river of Troas. Consult note.

Χθών. Consult book i. line 88.

LINE 466. Κονάβιζε, Epic and Ionic for ἐκονάβιζε, 3 sing. imperf. indic. act. of κонаβίζω, "to resound;" fut. κонаβίσω. Poetic form for κонаβέω, and this from κόναβος, "a resounding," "ringing," &c. Consult line 334.

LINE 467. Ἔσταν. Consult book i. line 535.

Ἄνθεμόεντι, dat. sing. masc. of ἀνθεμόεις, όεσσα, όεν, "flowery," "blooming."—From ἄνθεμον, "a flower," and this from ἀνθέω.

LINE 469. Μυιάων, Epic and Ionic for μυιῶν, gen. plur. of μυῖα, ας, ή, "a fly."—Compare the Latin *musca*, Sanscrit *makcika*, German *mücke*, English *midge*, [French *mouche*].

Ἄδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, "thickly swarming," "crowded," "thronged." Radical signification, "close," "thick." (*Buttmann, Lexil. s. v.*)—From ἄδην, "to one's fill," "enough."

LINE 470. Σταθμόν, accus. sing. of σταθμός, οὔ, ό, "a pen," "a fold," "a standing place;" as shelter for men and animals, &c.—From ἴστημι.

Ποιμνήιον, Epic and Ionic for a supposed form ποιμνεῖον, accus. sing. masc. of ποιμνήιος, η, ου, "of or belonging to a shepherd," &c., for ποιμνεῖος, α, ου.—From ποίμνη, "a herd of cattle," "a flock of sheep."

Ἠλάσκουσιν, 3 plur. pres. indic. act. of ἠλάσκω, Epic form of ἀλάσμαι, "to wander," "to stray."

LINE 471. Εἰαρινῆ, Epic for ἐαρινῆ, from εἰαρινός, ή, όν, Epic and Ionic for ἐαρινός, ή, όν, rarely ός, όν, "of spring," "vernal."—From εἶαρ, Epic for ἔαρ, "the spring," [Latin *ver*, Swedish *var*].

## Book 2. Line 471—479.

- Γλάγος, εος, τό, "milk." Poetic form for γάλα, "milk."
- Ἄγγεα, accus. plur. of ἄγγος, εος, τό, "a vessel," "a pail."
- Δεύει, 3 sing. pres. indic. act. of δέω, "to fill" with liquid; fut. δέωσω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "dew," "bedew."
- LINE 473. Ἴσταντο, 3 plur. imperf. indic. mid. of ἴστημι, "to place;" middle, "to place one's self," "to stand."
- Διαρράϊσαι, 1 aor. infin. act. of διαρραΐω, "to break through." (Consult note.)—From διά and ραΐω, "to break," "to smash," "to shiver," which is probably akin to ῥήγνυμι.
- Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult book i. line 590.
- LINE 474. Αἰπόλια, accus. plur. of αἰπόλιον, ου, τό, "a flock of goats." — From αἰπόλος, "a goatherd," and this from αἶξ, "a goat," and πολέω, "to go round about," "to tend."
- Πλατέα, accus. plur. neut. of πλατύς, εἶα, ύ, "broad," "wide-spread."—Compare German *platt*, English *flat*, whence *plate*, &c.
- Αἰγῶν. Consult book i. line 41.
- Αἰπόλοι, nom. plur. of αἰπόλος, ου, ό, "a goatherd." Observe that αἰπόλος is for αἰγοπόλος, from αἶξ, "a goat," and πολέω, "to go round about," "to tend."
- LINE 475. Ῥεῖα, Epic for ῥέα, adverb assigned to ῥάδιος, "easily."
- Διακρίνωσιν, 3 plur. pres. subj. of διακρίνω, "to separate."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.
- Νομῶ, dat. sing. of νομός, ου, ό, "a pasture."—From νέμω, "to pasture."
- Μιγέωσιν, Epic and Ionic for μιγῶσιν, 3 plur. 2 aor. subj. pass. of μίσγω, "to mingle." Homer and Herodotus, for the present μίγνυμι, μίγνυμαι, always use μίσγω, μίσγομαι, which also occur in Attic; fut. μίξω; fut. mid. μίξομαι; 2 aor. pass. ἐμίγην.
- LINE 476. Διεκόσμεον, Epic and Ionic for διεκόσμονν, 3 plur. imperf. indic. act. of διακοσμέω, "to marshal," "to arrange in order."
- LINE 477. Ὑσμίνηνδε, adverb, "to the fight." Consult line 40.
- LINE 478. Ἴκελος, η, ου, Epic for εἴκελος, η, ου, "like," "resembling." Τερπικεραύνφ. Consult book i. line 419.
- LINE 479. Ἀρεῖ, dat. sing. of Ἄρης, gen. εος, ό, "Mars."
- Ζώνην, accus. sing. of ζώνη, ης, ή, "a belt." Consult note.

*Book 2. Line 480—490.*

- LINE 480. Ἀγέληφι, Epic dative singular of ἀγέλη, ης, ἡ, "a herd."  
Ἐξοχος. Consult line 188.
- Ἐπλετο, 3 sing. imperf. indic. of πέλομαι, "to be." Consult book i. lines 284, 418, and note on this last.
- LINE 481. Βόεσσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βοός, &c.
- Ἀγρομένησιν, Epic and Ionic for ἀγορμέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "to assemble," for ἀγειρόμενος, &c. |
- LINE 483. Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῆ, accus. sing. masc. of ἐκπρεπής, ἐς, "distinguished."—From ἐκ and πρέπω.
- Ἡρώεσσιν, Epic and Ionic for ἡρωσιν, dat. plur. of ἡρως, "a hero." Consult book i. line 4.
- LINE 484. Ἔσπετε, Epic imperative of εἰπεῖν, for εἶπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.
- Μοῦσαι. Consult book i. line 604.
- Ὀλύμπια δώματα. Consult book i. line 18.
- LINE 485. Πάρεστε, 2 plur. pres. indic. of πάριμι, "to be present;" fut. παρέσομαι.
- Ἴστε, 2 plur., from οἶδα. Consult *Anthon's enlarged Greek Grammar*, p. 375.
- LINE 486. Κλέος, accus. sing. of κλέος, τό, "report," "rumour."—No cases except the nom. and accus. sing. and plur. seem to occur. [Compare Welsh *clōd*, "renown."
- Οἶον, accus. sing. neut. of οἶος, η, ον, "alone."—Akin to ἴος, ἴα, same as εἶς, μία; also to the Latin *unus*, the old form of which was *oīnus*.
- Ἰδμεν. Consult book i. line 124.
- LINE 487. Κοίρανοι. Consult line 204.
- LINE 488. Πληθύν, accus. sing. of πληθύς, ύος, ἡ, Epic and Ionic for πληθος, εος, τό, "the multitude," "the main body."
- Μυθήσομαι, 1 fut. indic. of the middle deponent μυθέομαι, "to tell," "to declare;" fut. μυθήσομαι.—From μῦθος, "any thing delivered by word of mouth," &c.
- Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω, "to name;" fut. ὀνομᾶνῶ; 1 aor. ὠνόμηνα.—From ὄνομα, "a name."
- Ἐλεν. Consult line 372.
- LINE 490. Ἀρήηκτος, ον, "not to be broken."—From ἀ, priv., and ῥήγνυμι, "to break."
- Χάλκεον, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic η, ον,

*Book 2. Line 490—493. Book 3. Line 1—3.*

“*brazen.*”—From χαλκός, “*brass* ;” more literally, “*bronze.*” Consult book i, line 236.

Ἦτορ. Consult book i, line 188.

LINE 491. Ὀλυμπιάδες, nom. plur. of Ὀλυμπιάς, ἄδος, peculiar feminine of Ὀλύμπιος, “*Olympian,*” first occurring as an epithet of the Muses in the present passage : afterward, in general, “*a dweller on Olympus,*” “*a goddess.*”

LINE 492. Θυγατέρες, nom. plural of θυγάτηρ. Consult book i, line 12.

Μνησαίατο, Epic and Ionic for μνήσαιντο, 3 plur. 1 aor. opt. mid. of μμνήσκω, “*to remind* ;” in the middle, “*to remind one’s self,*” “*to remember,*” “*to remember a thing aloud,*” i. e. “*to mention,*” “*to make mention of.*”

LINE 493. Ἄρχους, accus. plur. of ἀρχός, οὔ, ὄ, “*a leader,*” “*a commander.*” Homer also joins ἀρχὸς ἀνὴρ.

### • BOOK III.

LINE 1. Κόσμηθεν, Epic contracted form for ἐκοσμήθησαν, 3 plur. 1 aor. indic. pass. of κοσμέω, “*to arrange,*” “*to marshal.*”—From κόσμος, “*order.*”

Ἠγεμόνεσσιν, Epic and Ionic for ἡγεμόσιν, dat. plur. of ἡγεμών, ὄνος, ὄ, “*a leader.*”—From ἡγέομαι, “*to lead.*”

LINE 2. Κλαγγῆ, dat. sing. of κλαγγή, ἦς, ἡ, “*a clamour.*”—From κλάζω, fut. κλάξω, “*to make a loud outcry,*” &c.

Ἐνοπῆ, dat. sing. of ἐνοπή, ἦς, ἡ, “*a battle-cry* ;” in general, “*a call,*” “*a cry.*”—From ἐνέπω.

Ἴσαν, Epic for ἦσαν (intermediate form ἦϊσαν, Epic and Ionic), 3 plur. imperf. indic. of εἶμι, “*to go.*”

LINE 3. Πέλει, 3 sing. pres. indic. of πέλω, for which the deponent πέλομαι is much more commonly employed. The original meaning of the verb is “*to be in motion,*” but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles ἐπιπλόμενος and περιπλόμενος. The more usual meaning is “*to be* ;” but it is usually distinguished from εἶναι in implying a continuance, “*to be wont to be,*” &c., and is hence often used in similes, as in the present instance.

Οὐρανόθι, Epic for οὐρανοῦ. Consult note.

## Book 3. Line 4—8.

LINE 4. Χειμῶνα, accus. sing. of χειμών, ὦνος, ὅ, "a wintry storm," "wintry weather."—From χεῖμα, "winter."

Φύγον, Epic and Ionic for ἔφυγον, 3 plur. 2 aor. indic. act. of φεύγω, "to flee;" fut. φεύξομαι; 2 aor. ἔφυγον.

Ἄθίσφατον, accus. sing. masc. of ἀθίσφατος, ον, "immense," "vast," "inexpressibly large;" literally, "beyond even a god's power to express."—From ἀ, priv., θεός, and φατός, from φημί.

Ὀμβρον, accus. sing. of ὄμβρος, ον, ὅ, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from ὑετός, a common rain.—Pott compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua, [Latin *imber*], (*Etymol. Forsch.* i. 3.)

LINE 5. Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to spread the wings to fly," "to wing one's way," "to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι; 2 aor. (syncopated) ἐπτόμην, &c.—Akin to πετάννυμι, the original signification being that of "to spread the wings to fly," as first given.

Ὀκεανοῖο, Epic and Ionic for Ὀκεανοῦ, from Ὀκεανός, οὔ, ὅ, "Oceanus," [Welsh *eugion*, Gaelic *aighean*]. (Consult note.)—Probably from ὠκύς and νάω, "the rapid-flowing." Perhaps, also, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, however, make ὠγένιος equivalent to παλαιός, and hence deduce ὠκεανός. (Consult *Anthon's Classical Dictionary*, s. v. *Oceanus*, *sub fin.*)

Ῥοῶν, Epic for ῥοῶν, gen. plur. of ῥοή, ἦς, ἡ, "a river," "a stream," "a flood;" in the plural, ῥοαί, "waters."—From ῥέω, "to flow."

LINE 6. Πυγμαίοισι, Epic and Ionic for Πυγμαίοις, dat. plur. masc. of Πυγμαῖος, α, ον, "Pygmean." Hence ἀνέρες Πυγμαῖοι, "the Pygmy-men." Consult note.

Φόνον καὶ Κῆρα. Consult book ii. line 352.

LINE 7. Ἠέραι, nom. plur. fem. of ἡέριος, α, ον, Epic and Ionic for ἀέριος, α, ον, "early in the morning," as indicating the time when all things are yet wrapped in mist (ἀήρ).—From ἀήρ, "mist," &c., as Voss first rightly explained the term. Buttman, however, derives it straight from ἦρι, "early," and connects this with ἠώς.

Ἐριδα, accus. sing. of ἔρις, ἰδος, ἡ, "strife." Homer has usually the accusative form ἔριδα; the strict form, however, is ἔριν, which he also has four times in the *Odyssey*.

LINE 8. Ἴσαν. Consult line 2.

Μένεα, accus. plur. of μένος, εος, τό. (Consult book i. line 103.) Rarely occurring in the plural in Homer, and that mostly in the

## Book 3. Line 8—16.

phrase *μένεα πνεύοντες*, where, perhaps, the number of *μένεα* follows that of *πνεύοντες*.

*Πνεύοντες*, Epic and Ionic for *πνεύοντες*, nom. plur. masc. pres. part. act. of *πνέω*, “to breathe;” fut. *πνεύσω*, and later *πνεύσομαι*, usually *πνευσοῦμαι*; 1 aor. *ἔπνευσα*; 1 aor. pass. *ἔπνεύσθην*.—The root is PINE-, or PINY-, whence *πνεῦμα*, *πνότη*, &c.: *πνίγω* is probably akin.

LINE 9. *Μεμαῶτες*. Consult book i. line 590.

*Ἀλεξέμεν*, shortened from *ἀλεξέμεναι*. Consult book i. line 590.

LINE 10. *Κατέχευεν*, Epic for *κατέχεεν*, 3 sing. 1 aor. indic. act. of *καταχέω*, “to pour down;” fut. *καταχεύσω*; 1 aor. *κατέχεα*; Epic *κατέχευα*.—From *κατά* and *χέω*, “to pour.” Observe that the forms *ἔχευσα*, *χεῦσαι*, of the 1st aorist, from the future *χεύσω*, now and then still quoted (as, for example, by *Carmichael*, p. 309), are probably not Greek. Hence no such form as *κατέχευσα* ought to be imagined.

*Ὀμίχλην*, accus. sing. of *ὀμίχλη*, *ης*, *ή*, “a mist.”—Derived by Pott from the Sanscrit *mih*, “to pour.”

LINE 11. *Ποιμέσιν*, dat. plur. of *ποιμήν*, *ένος*, *ό*, “a shepherd.” Consult book ii. line 105.

*Κλέπτῃ*, dat. sing. of *κλέπτῃς*, *ου*, *ό*, “a thief.”—From *κλέπτω*, “to steal,” the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in *κλέπος*, “a theft;” 2 aor. pass. *κλαπ-ῆναι*: Latin *clep-ere*: probably akin to *κρύπτω* and *καλύπτω*.

LINE 12. *Ἐπιλεύσει*, 3 sing. of *ἐπιλεύσσω*, “to look upon or over a space.”—From *ἐπί* and *λεύσσω*.

*Λᾶαν*. Consult book ii. line 319.

*Ἴησιν*, 3 sing. pres. indic. act. of *ἴημι*, “to send;” fut. *ἦσω*; perf. *εἶκα*.

LINE 13. *Κονίσαλος*, *ου*, *ό*, “dust,” “a cloud of dust.”—From *κόνις*, “dust,” with which compare the Latin *cinis*.

*Ὀρνυτο*, 3 sing. imperf. indic. mid. of *ὀρνυμι*, “to rouse;” fut. *ὄρω*; 1 aor. *ὤρσα*.—In the middle, *ὀρνυμαι*, “to rouse one’s self,” “to rise.”—From a root OP-, from which come also *όρούω*, *όρίνω*, *ὄρθιος*, *ὄρθρος*, the Latin *orior*, *ortus*, *hortor*, &c.

*Ἀελλής*, *ές*, “eddying.”—From *ἄελλα*, “an eddy.” Consult note.

LINE 14. *Διέπρησσον*, Epic and Ionic for *διέπρασσον*, 3 plur. imperf. indic. act. of *διαπρήσσω*, for *διαπράσσω*, “to accomplish,” “to accomplish a route,” “to traverse,” in which sense *κέλευθον*, “a way,” “a route,” is supposed to be understood. Hence *διέπρησσον πεδίοιο*, “they traversed the plain.”

LINE 16. *Προμάχιζεν*, Epic and Ionic for *πρόεμάχιζεν*, 3 sing.



*Book 3. Line 16—20.*

imperf. indic. act. of προμαχίζω, “to fight in front of,” “to advance to battle in front of.”—From πρόμαχος, ου, ό, “a foremost combatant.” Properly, an adjective, “fighting before,” “fighting in front,” and this from πρό and μάχομαι.

Ἀλέξανδρος, ου, ό, “Alexander,” the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honour, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence Ἀλέξανδρος means “defending men,” or “man-defender,” and comes from ἀλέξω, “to defend,” and ἀνήρ.

Θεοειδής, ές, “godlike :” in Homer always said of outward form; as, “divine of form,” “beauteous as the gods,” and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and είδος, “form,” “appearance.”

LINE 17. Παρδαλέην, accus. sing. of παρδαλήη, ης, ή, “a panther’s skin.” Properly, an adjective, “having δοράν, “a skin,” understood.—From πάρδαλις, “a panther.”—The older form was πόρδαλις, which is every where found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained παρδαλήη. According to Apion and Hesychius (ii. p. 1006), πόρδαλις was the male, and πάρδαλις the female.

Καμπύλα, accus. plur. neut. of καμπύλος, η, ου, “curved.”—From κάμπτω, “to bend.”

LINE 18. Δοῦρε, Epic and Ionic for the regular form δόρατε, accus. dual of δόρυ, “a spear.” (Consult *Anthon’s enlarged Greek Grammar*, p. 108.)

Κεκορυσμένα, Epic and Ionic for κεκορυσμένα, accus. plur. neut. perf. part. pass. of κορύσσω, “to head,” “to tip;” fut. κορύξω; perf. pass. κεκόρυσμαι; part. κεκορυσμένος.—Observe that κορύσσω strictly signifies “to helm,” “to furnish with a helmet.” Then, “to make crested,” “to raise to a head,” and hence “to head,” “to tip,” &c.

LINE 19. Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, “to brandish,” “to wield;” 1 aor. έπηλα; Epic 2 aor. part. πεπᾶλών, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin *pello, palpo, palpito*, &c.

Προκαλιζετο, Epic and Ionic for προεκαλιζετο, 3 sing. imperf. indic. of the middle deponent προκαλιζομαι, “to challenge;” more literally, “to call forth for one’s self,” i. e. to meet one’s self. Probably only found in the present and imperfect.

LINE 20. Ἀντίβιον, accus. sing. neut. of αντίβιος, η, ου, “opposing;” taken adverbially, “face to face.”—From αντί and βιά.

## Book 3. Line 20—26.

Αἰνῆ, dat. sing. fem. of αἰνός, ἡ, ὄν, "dreadful," "fearful." Consult book i. line 552.

Δηϊοτῆτι, dat. sing. of δηϊοτής, ἦτος, ἡ, "fight," "battle," "combat."—From δήιος, Epic and Ionic for δάιος, "hostile."

LINE 21. Ἀρητίφιλος, ον, "dear to Mars," "favoured of the god of war." A frequent epithet of warriors in Homer. The active signification, "loving Mars," is very doubtful.—From Ἄρης, "Mars," and φίλος, "dear."

LINE 22. Προπάροιθεν. Consult note on book ii. line 92.

Ὅμιλον, gen. sing. of ὄμιλος, ον, ὄ, "a throng," "thick array." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mélee*.—Derived by some from ὄμος, ὄμοῦ, and ἴλη, "a band or body of men."

Μακρά, acc. plur. neut. of μακρός, ἄ, ὄν, "long," taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of βιβάω, poetic collateral form of βαίνω, "to stride."

LINE 23. Ἐχάρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "to rejoice;" fut. χαιρήσω; 2 aor. pass. ἐχάρην.

Κύρσας, nom. sing. masc. 1 aor. part. act. of κύρω, "to light upon;" fut. κύρσω; 1 aor. ἐκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

LINE 24. Ἐλαφον, accus. sing. of ἔλαφος, ου, ὄ, ἡ, "a stag." Consult book i. line 225.

Κεραόν, accus. sing. masculine of κεράος, ἄ, ὄν, and later ὄς, ὄν, "horned," "horn-bearing."—From κέρα, "a horn."

Ἄγριον, accus. sing. masc. of ἄγριος, α, ον, also ος, ον, "wild," literally, living in the *fields* or open air; and hence "wild," generally of animals.—From ἀγρός, "a field," &c.

LINE 25. Πεινάων, nom. sing. pres. part. act. of πεινάω, "to be hungry;" fut. πεινήσω, more rarely πεινᾶσω; but, from Aristotle downward, we also find the un-Attic forms πεινᾶς, -ᾶ, ᾶν, &c.

Κατεσθίει, 3 sing. pres. indic. act. of κατεσθίω, "to devour;" fut. κατέδομαι. Always said of animals of prey.

LINE 26. Σεύωνται, 3 plur. pres. subj. pass. of σεύω, "to put in quick motion," "to drive," with σ doubled in the augmented tenses; 1 aor. ἔσσευα; perf. pass. ἔσσυμαι. In the middle, "to stir one's self," &c.; 1 aor. mid. ἔσσεύαμην; syncopated 2 aor. mid. ἔσσυμην, ἔσσυτο (for ἔσσυσο), ἔσσυτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, εἶα, ὕ, "swift."

Κύνες. Consult book i. line 4.

## Book 3. Line 26—32.

Θαλεροί, nom. plur. masc. of θαλερός, *ά, όν*, “vigorous;” literally, “blossoming,” and so “fresh,” “young,” “youthful,” &c. Not used by Homer in its original sense of plants, but frequently of men.—From θάλλω, “to bloom.”

Αιζηοί, nom. plur. masc. of αιζήος, *όν*, “lively,” “active,” in Homer always said of youths, and, in the present passage, taken as a noun, “a youth.”—From ζάω, ζέω. According to Döderlein, however, akin to αἶθω, *ήιθεος*.

LINE 28. Φάτο, Epic and Ionic for *έφατο*, 3 sing. imperf. indic. mid. of φημί, “to say.” In the middle, φάμαι, “to say unto one’s self,” “to think;” imperf. *έφάμην*.

Τίσεσθαι, fut. infin. mid. of τίνω. Consult book ii. line 356.

’Αλείτην, accus. sing. of αλείτης, *ου, ό*, “one who leads or goes astray,” “a sinner,” “a wicked one.”—From *άλη*, “a wandering,” “a roaming.”

LINE 29. ’Οχίειν, gen. plur. of *όχος, εος, τό*, “a chariot;” of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of *όχος, ου, ό* (“any thing which holds”), but always in the special signification of a chariot.—From *έχω*, “to hold,” “to contain.”

Τεύχεσιν, dat. plur. of τεύχος, *εος, τό*, strictly (like *όπλον* and *έντεα*), “a tool,” “implement,” “utensil.”—In the plural, “arms,” i. e. implements of war.—The German *zeug* is from the same root, namely, *τεύχω, τυχεῖν*.

’Αλτο. Consult book i. line 532.

Χαμάζει, adverb, “to the ground.”—From *χαμαί*, “on the ground.” Formed like *έραζει, θύραζει, ’Αθήναζει*, but with different accent. Arcadius, indeed, writes it *χαμάζει*, but Draco and others expressly quote *χαμάζει* as an exception.

LINE 30. ’Ενόησεν, 3 sing. 1 aor. indic. act. of νοέω, “to perceive,” “to be aware of one’s presence,” &c.; fut. *νοήσω*.—From *νοός, νοῦς*, “the mind.”

LINE 31. Προμάχοισι, Epic and Ionic for *προμάχοις*, dat. plur. of *πρόμαχος, ου, ό*, “a foremost combatant.” Properly an adjective, “fighting before,” “fighting in front.”—From *πρό* and *μάχομαι*.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of *καταπλήσσω*, “to strike with dismay;” fut. *καταπλήξω*. Consult note.

LINE 32. ’Αψ. Consult book i. line 60.

’Ετάρων. Consult book i. lines 179 and 349.

’Εχάζετο, 3 sing. imperf. indic. of the middle deponent *χάζομαι*,

## Book 3. Line 32—38.

“to retreat;” strictly, “to leave an opening,” “to give way;” fut. χάσομαι. The present active χάζω is very rare.—Lengthened form from the root ΧΑΔ-, ΧΑ-, which latter appears in χά-ος, χαι-νω, χά-σκω: Latin *hi-o*, *hisco*, and the former in *χανδάνω*.

Κῆρα. Consult book ii. line 352.

Ἄλεινων, nom. sing. masc. of ἀλείνω, “to avoid,” “to shun.”—From ἄλη, “wandering.”

LINE 33. Δράκοντα, accus. sing. of δράκων, οντος, ό. Consult book ii. line 308.

Παλινόροσος, ον, “springing back,” “rushing back.”—From πάλιν, “back,” and ὄρνυμι.

Ἀπέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, “to remove out of the way;” fut. ἀποστήσω; 2 aor. ἀπέστην, &c.

LINE 34. Οὔρεος, Epic and Ionic for ὄρους, gen. sing. of οὔρος, εος, τό, for ὄρος, εος, τό, “a mountain.”—From ὄρω, perhaps, and so, strictly, “any thing rising.”

Βήσσης, Epic and Ionic for βήσσαις, dat. plur. of βῆσσα, ης, ή, “a glade,” “a woody glen.”

Τρόμος, ου, ό, “a trembling.”—From τρέμω, “to tremble.”

Ἐλλαβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, “to seize;” fut. λήψομαι, &c.

Γυῖα, accus. plur. of γυῖον, ου, τό, “a limb.” Of frequent occurrence in Homer, but always in the plural.

LINE 35. Ὀχρος, ου, ό, or perhaps better, εος, τό (*Buttmann's Ausf. Gr.* § 119, 41, d. note), “paleness.”—From ὠχρός, ά, όν, “pale.”—Ὀχρος (i. e. ὠ-χρ-ος) is probably the same as the Sanscrit *hari*, with prefixed ω. (*Pott, Etymol. Forsch.* i. p. 141.)

Μιν, for αὐτόν. Consult book i. line 29.

Εἶλε, 3 sing. 2 aor. indic. act. of αἶρέω, “to seize upon;” fut. αἶρήσω; 2 aor. εἶλον.

Παρειάς, accus. plur. of παρειά, ᾶς, ή, “a cheek.”—Probably from παρά, as indicating the *side* of the face.

LINE 36. Ἐδν, 3 sing. 2 aor. indic. act. of δύνω, or δύνω, “to enter,” “to plunge into;” fut. δύσω, 2 aor. ἔδν.

Ἀγερώχων, gen. plur. of ἀγέρωχος, ον, “haughty.” (Consult note.) According to the old grammarians, equivalent simply to γεράοχος, but the etymology is very doubtful.

LINE 38. Νείκεσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic. act. of νεικέω, “to upbraid;” fut. νεικέσω; 1 aor. ἐνείκεσα.

Αἰσχροῖς, dat. plur. neut. of αἰσχρός, ά, όν, “reproachful,” “disgrace-inflicting.” More literally, “shame-causing.”—From αἰσχος, “shame,” “disgrace.”

## Book 3. Line 39—44.

LINE 39. Δύσπαρι, voc. sing. of Δύσπαρις, ἴδος, ὄ, "evil-bringing Paris," equivalent somewhat to "Paris, bird of evil omen."  
—From δύς and Πάρις, "Paris."

Γυναιμανές, voc. sing. of γυναιμανής, ἑς, "licentious." Literally, "mad after women."—From γυνή, "a woman," and μαίνομαι, "to rave."

Ἐπεροπευτά, voc. sing. of ἠπεροπευτής, οὔ, ὄ, "a deceiver."—From ἠπεροπεύω, "to deceive," "to cajole." Properly, "to mislead by bland words."—From ἔπος, εἰπεῖν, ἠπύω, "to talk over;" not from ἀπάτη, "deceit."

LINE 40. Αἶθε. Consult book i. line 415.

Ὀφελεις, Epic, Ionic, and also later, in Attic prose, for ὠφελεις, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "I ought to have," &c. (Consult note.) Another Epic form for this tense is ὠφελλον, often occurring in Homer; and ὄφελλον in *Od.* viii. 312.

\*Αγονος, ον, "unborn." (Consult note.)—From ἀ, priv., and γόνος.

\*Αγαμος, ον, "unmarried."—From ἀ, priv., and γαμέω, "to marry."

Ἀπολέσθαι. Consult book i. line 117.

LINE 41. Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονος, a comparative (with no positive in use), formed from κέρδος ("gain," "advantage"), "better," "more advantageous," "more gainful." The first of these meanings is the more common one.

\*Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμι, "to be."

LINE 42. Λώβην, accus. sing. of λώβη, ης, ἡ, "a scandal." Literally, "outrage," "maltreatment," "dishonour;" then, an outrage to the feelings of others, by reason of dishonourable conduct; and hence, "a scandal," "an object of foul reproach."—Akin to λύμη.—From λώβη comes the Latin *labes*.

Ἐπόψιον, accus. sing. masc. of ὑπόψιος, ον, "viewed with looks of angry distrust." Literally, "viewed from under." (Consult note.)—From ὑφοράω, fut. ὑπόψομαι.

LINE 43. Καγχαλόωσι, Epic lengthened form for καγχαλώσι, 3 plur. pres. indic. act. of καγχαλάω, "to laugh aloud," "to raise a loud laugh," the idea of scorn being frequently implied, as in the present instance.—From καγχάζω, "to laugh aloud," or, more correctly, perhaps, καχάζω. The root is probably found in χάω, χαίνω, "to gape," unless it be rather formed by onomatopœia, like χλάζω, καχλάζω.

LINE 44. Φάντες, nom. plur. masc. imperf. part (in an aorist

## Book 3. Line 44—49.

sense) of φημί, “to say,” “to suppose;” fut. φήσω; 1 aor. ἔφησα; imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν is used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered, “having supposed,” the active having a sort of middle force; “having said to themselves.” Consult line 28.

Ἄριστῆα, Epic and Ionic for ἀριστέα, accus. sing. of ἀριστεύς, ἕος (Epic and Ionic ἦος), ὄ, “a warrior.”—From ἄριστος, “very brave.”

Πρόμον, accus. sing. of πρόμος, ον, “foremost,” “fighting in the front rank.” Equivalent to πρόμαχος. Later, in general, “a chief,” answering to the Latin *primus*, *princeps*.

LINE 45. Ἐπι, for ἔπεστι, “is upon (thee),” 3 sing. pres. indic. of ἔπειμι, “to be upon.”

Ἄλκη, ἦξ, ἦ, “spirit,” “courage.” Properly, “bodily strength,” “force,” especially in action, and so distinguished from ῥώμη, mere strength.

LINE 46. Ποντοπόροισιν, Epic and Ionic for ποντοπόροις, dat. plur. of ποντόπορος, ον, “ocean traversing,” “sailing over the sea.”—From πόντος, “the deep,” and πείρω, “to pass through.”

LINE 47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, “to sail upon,” “to sail over;” fut. ἐπιπλώσω; 1 aor. ἐπέπλωσα. An Ionic verb for ἐπιπλέω; fut. ἐπιπλεύσω; 1 aor. ἐπέπλευσα.—From ἐπί and πλώω, for πλέω.

Ἐρίηρας, accus. plur. of the metaplastic plural form ἐρίηρες, assigned to ἐρίηρος, ον, “faithful,” “trustful.” Literally, “fitting exactly.”—From ἐρί, “very,” and ἄρω, “to fit.” Consult note.

LINE 48. Ἄλλοδαποῖσι, Epic and Ionic for ἄλλοδαποῖς, dat. plur. masc. of ἄλλοδαπός, ἦ, ὄν, “of a foreign land,” “foreign,” &c. Hence, in the plural, ἄλλοδαποί, “men of a foreign land,” “strangers,” “foreigners.”—Probably a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός. According to others, compounded with ἔδαφος, “foundation,” “base” on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ἑς, “beauteous,” “fair of mien,” &c.—From εὐ and εἶδος.

Ἀνῆγες, 2 sing. imperf. indic. act. of ἀνάγω, “to lead away.”

LINE 49. Ἀπίης, gen. sing. fem. of ἄπιος, “distant.” Consult note.

Νυόν, accus. sing. of νυός, οὔ, ἦ, “a daughter-in-law;” here, however, taken in a wider sense, “a female related by marriage unto.” (Consult note.)—Compare the Sanscrit *snuca*, Latin *nurus*, Anglo-Saxon *snoru*, old German *schnur*.

## Book 3. Line 49—55.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ὄ, "a spear-man," "a warrior."—From αἰχμή, "a spear-point," "a spear."

LINE 50. Πῆμα, ατος, τό, "a source of evil," "a harm," "an injury," &c.—Akin to πάσχω, πῆσομαι, πέπηθα, &c.

Πόληϊ, Epic and Ionic for πόλει, dat. sing. of πόλις, "a city," gen. εως and εος, ἦ, Epic and Ionic, gen. πόληος, dat. πόληϊ, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.

Δῆμψ. Consult book ii. line 198.

LINE 51. Δυσμενέσιν, dat. plur. of δυσμενής, ἐς, "ill-affected," "hostile," in the plural, δυσμενεῖς, "enemies."—From δύς and μένος, "spirit," "inclination," &c.

Χάρμα, ατος, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice."

Κατηφείην, accus. sing. of κατηφείη, ης, ἦ, Epic and Ionic for κατηφεία, ας, ἦ, "a source of shame;" strictly, "a casting of the eyes downward:" hence, in general, "dejection, sorrow, shame."—From κατά, "down," and φάος, "the eye;" like κατωπός, "with downcast look," from κατά and ὤψ.

LINE 52. Μείνειας, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μένω, "to await;" fut. μενῶ; 1 aor. ἔμεινα.

Φωτός. Consult book ii. line 164.

LINE 53. Θαλερήν, accus. sing. fem. of θαλερός, ἦ, ὄν, Epic and Ionic for ἄ, ὄν, "blooming."—From θάλλω, "to bloom."—Compare book ii. line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ιος, ἦ, "a wife," "a spouse."—From παρά and κοίτη, "a couch."

LINE 54. Χραιοσμῆ, 3 sing. 2 aor. subj. act. of χραιοσμέω, "to aid." Consult book i. line 28.

Κίθαρις, ιος, ἦ, "a lyre;" same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἀφροδίτης, gen. sing. of Ἀφροδίτη, ης, ἦ, "Venus," goddess of love, grace, and beauty. The name is commonly derived from ἀφρός, "foam," as referring to the legend of her springing from the foam of the ocean. Homer, however, never alludes to her as "foam-born," except in Hymn V. Others, again, seek to connect the name Ἀφροδίτη with that of *Frida*, the Scandinavian goddess of love. (Consult *Antho'n's Class. Diet.* p. 1377.)

LINE 55. Κόμη, ης, ἦ, "locks," "hair," answering to the Latin *coma*. Rarely occurring in the plural.

Κονίγσιν. Consult book ii. line 418.

## Book 3. Line 55—62.

Μιγείης, 2 sing. 2 aor. opt. pass. of μίσγω, "to mingle." Consult book ii. line 475.

LINE 56. Δειδήμονες, nom. plur. masc. of δειδήμων, ονος, "cowardly," "timid."—From δείδω, "to fear."

LINE 57. Λάϊνον, accus. sing. masc. of λάϊνος, η, ον, "of stone," "stony," &c.—From λᾶας, "a stone," like λίθινος, from λίθος.

"Εσσο, 2 sing. pluperf. pass. of ἔννυμι, "to put on;" fut. ἔσω; 1 aor. ἔσσα. In the middle, ἔννυμαι, "to put on one's self," "to clothe one's self with;" fut. ἔσομαι; 1 aor. mid. ἐσσάμην; perf. pass. εἶμαι, εἶσαι, εἶται, &c.; pluperf. pass. ἔσμην, ἔσσο, ἔστο, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 221, 1.)

"Εοργας, 2 sing. of ἔοργα. Consult book ii. line 272.

LINE 59. Αἶσαν, accus. sing. of αἶσα, ης, ἡ, "one's appointed lot," "fate," "destiny;" hence "a measure and term," and so "that which befits one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to τὸ καθήκον.

LINE 60. Κραδίη. Consult book i. line 395.

Πέλεκυς, εως, ὀ, Ionic εος, "an axe," "hatchet," double-edged.—Compare the Sanscrit *paracu*. (Pott, *Etymol. Forsch.* i. 117, 231.)

'Ατειρής, ἐς, "unwearied;" literally, "not to be rubbed or worn away." (Consult note.)—From ἀ, priv., and τείρω, "to rub."

LINE 61. Εἶσιν, 3 sing. pres. indic. act. of εἶμι, "to go."

Δουρός, Epic and Ionic for δόρατος, gen. sing. of δόρυ, "wood." Thus, gen. δόρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός); dat. δόρατι, δούρατι, δουρί, δορί.—Elsewhere. "a spear," i. e. the wood or shaft of a spear.

LINE 62. Νήϊον, accus. sing. neut. of νήϊος, η, ον, later, also, ος, ον, "naval;" in Homer usually joined with δόρυ; as, νήϊον δόρυ, "ship timber," "naval timber." In the present passage, however, it has this meaning without the addition of δόρυ, the latter being easily implied from δουρός, which precedes.

'Εκτάμνησιν, Epic and Ionic for ἐκτάμνη, 3 sing. pres. subj. act. of ἐκτάμνω, Epic and Ionic for ἐκτέμνω, "to hew out," "to shape," "to fashion;" fut. ἐκτεμῶ.—From ἐκ and τέμνω.

'Οφέλλει, 3 sing. pres. indic. act. of ὀφέλλω, "to increase." Consult book ii. line 420.

'Ερωήν, accus. sing. of ἐρωή, ης, ἡ, "the force;" properly said of any quick, violent motion. Thus, δουρός ἐρωή, "the rush of a spear" (*Il.* xi. 357); λικτητῆρος ἐρωή, "the force or swing of the winnower's shovel" (*Il.* xiii. 590). So in the present passage, "the force or



## Book 3. Line 62—77.

*impetus* of the man."—From ἐρωέω, "to flow, stream, burst out," &c.

LINE 63. Στήθεσσιν. Consult book i. line 83.

Ἀτάρβητος, ον, "intrepid," "undaunted."—From ἀ, priv., and ταρβέω, "to be terrified."

LINE 64. Ἐρατά, accus. plur. neut. of ἐρατός, ἡ, ὄν, poetic for ἐραστός, ἡ, ὄν, "beloved," "much desired," "yearned after," or, more freely, "lovely," "charming."—From ἐράω, "to love."

LINE 65. Ἀπόβλητα, nom. plur. neut. of ἀπόβλητος, ον, "to be rejected," "to be cast away as worthless."—From ἀπό and βάλλω.

Ἐρικυδέα, nom. plur. neut. of ἐρικυδής, ἐς, "very glorious," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "very," and κῦδος, "glory," "renown."

LINE 66. Ἐκόν, ἐκοῦσα, ἐκόν, "of one's own free-will," "willingly." Opposed to ἄκων, and akin to ἔκητι.

LINE 68. Κάθισον, 2 sing. 1 aor. imper. act. of καθίζω, "to cause to sit down;" fut. καθίσω; 1 aor. ἐκάθισα.

LINE 70. Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together."

LINE 71. Κρείσσων, ον, "superior."—Κρείσσων is usually called an irregular comparative of ἀγαθός, but consult book i. line 80.

LINE 73. Ὀρκια. Consult book ii. line 124.

LINE 74. Ἐριβώλακα, accus. sing. of ἐριβῶλαξ, ακος, ὁ, ἡ, "very fertile." Consult book i. line 155.

Νέεσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "to return."

LINE 75. Ἴππόβοτον, accus. sing. neut. of ἰππόβοτος, ον. Consult book ii. line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ὁ, ἡ, "abounding in beauteous women." More literally, "of beauteous women." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.* ix. 131) the dative. The nominative seems never to have been used.—From κάλλος, "beauty," and γυνή, "a woman."

LINE 77. Ἀνέεργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf. ind. act. of ἀνείργω, "to keep back."—From ἀνά and εἶργω, "to keep off."

Φάλαγγας, accus. plur. of φάλαγξ, αγγος, ἡ, "a line," "a rank," "an order of battle." Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.* vi. 6 — the term φάλαγξ was also applied in a later day to a special mode

*Book 3. Line 77—82.*

of arranging the Greek infantry, namely, in a close, compact mass, drawn up in files usually of eight deep. The depth, however, was often much increased, especially by the Thebans, who formed twenty-five deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word *φάλαγξ* has also the meaning of “a roller,” for moving heavy loads, in Latin *palangæ*; and it has been suggested that this sense of “rollers” was the first, and that hence arose the Homeric usage of *φάλαγγες*, namely, “ranks of men rolling one behind another.” But the sense of *rollers* occurs too late to allow us to adopt this conjecture.

LINE 78. Ἰδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἰδρύνω (a supposed present), “to make to sit down.” Hence ἰδρύνθην is assigned commonly, along with ἰδρύθην, to ἰδρύω. Dindorf thinks that ἰδρύνθην, in Homer, is so written, for ἰδρύθην, through ignorance of the fact that the *υ* is long by nature. But consult *Lobeck, ad Phryn.* 37.

LINE 79. Ἐπετοξάζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξάζομαι, “to direct or bend the bow at one.”—From ἐπί and τοξάζομαι.

LINE 80. Ἰοῖσιν, Epic and Ionic for ἰοῖς, dat. plur. of ἰός, οὔ, “an arrow,” with the heterogeneous plural τὰ ἰά (*Il.* xx. 68).—Probably from ἰ-έναι, *i-re*, “to go;” like the Sanscrit *ishu*, from *ish*. (*Pott, Etymol. Forsch.* i. p. 269.)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, “to take aim,” “to aim at.” This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω; hence, like τυγχάνω, “to aim at,” which is its more frequent meaning; and, also, like τεύχω, “to make,” “make ready,” “prepare.”—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form τιτύσκω, as also in *Antim. Fr.* 26.

Λάεσσι, Epic for λάεσι, dat. plur. of λᾶας, ὄ, “a stone;” gen. λᾶος; dat. λᾶϊ; accus. λᾶαν; gen. plur. λάων; dat. λάεσι; Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὄ λᾶς, accus. τὸν λᾶν; but accus. λᾶα, *Call. Fr.* 104.

LINE 81. Μακρόν, accus. sing. neut. of μακρός, ἄ, ὄν, taken adverbially, “from afar,” i. e. so as to be heard afar.

Ἀὔσεν, Epic and Ionic for ἤὑσεν, 3 sing. 1 aor. indic. act. of αὔω, “to shout.” Consult book ii. line 334.

LINE 82. Ἴσχεσθε, 2 plur. pres. imper. middle of ἴσχω, “to hold,” “to restrain.” Consult book i. line 214.

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LINE 83. Στεῦται, 3 sing. pres. indic. of the Epic deponent στεῦμαι, (Consult note.)—From ἴστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στεῦται, στεῦτο, and by Æschylus (*Pers.* 49) in the 3 plur. στεῦνται.

Ἐρέειν, Epic and Ionic for ἐρεῖν, fut. infin. Consult book i. line 76, remarks on ἐρέω.

Κορυθαιόλος, ον, “moving the helmet quickly,” i. e. “of the glancing helm.” A frequent epithet of Hector, as an active, restless warrior.—From κόρυς, “a helmet,” and αἶδλος, “quickly moving,” “easily turning.”

LINE 84. Ἐσχοντο, 3 plur. imperf. indic. middle of ἴσχω. Consult line 82.

Ἄνέω. Consult book ii. line 323.

LINE 85. Ἐσσυμένως, adverb, “quickly,” “hastily,” &c.—From ἐσσύμενος, part. of σέω (according to signification and accent, a present, but reduplicated as if a perf. part.), “driven,” “urged on,” “hurried,” &c.

LINE 86. Κέκλυτε, 2 plur. 2 aor. imper. of κλύω, “to hear,” with poetic reduplication for κλυτε; so, κέκλυθι for κλυθι.

LINE 87. Ὀρωρεν. Consult book ii. line 146.

LINE 88. Κέλεται, 3 sing. pres. indic. of κέλομαι, “to bid.” Consult book i. line 74.

LINE 89. Τεύχεα. Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of ἀποτίθημι, “to lay aside (for another);” in the middle, “to lay aside for one’s self or what belongs to one’s self.”

Πουλυβοτείρη, Epic and Ionic for πολυβοτείρα, dat. sing. of πολυβότερα, ἡ, “nourisher of many,” an epithet of the earth.—From πολύς, for πολύς, and βότερα, fem. from βοτήρ, “she that feeds or nourishes.”

LINE 95. Ἄκην, originally an accusative from ἀκή, but only found as an adverb, “still,” “quite still,” “stilly,” &c. Used by Homer only in the phrase ἀκην ἐγένοντο σιωπῇ. Pindar has a Doric dative ἀκᾶ, or, as an adverb, ἀκᾶ, in the signification of “quietly,” “gently.” (*Pind. Pyth.* iv. 277.) For Buttmann’s etymology, consult note.

LINE 97. Ἐμεῖο, Epic and Ionic for ἐμοῦ, gen. sing. of ἐγώ.

Ἄλγος. Consult book i. line 2.

Ἰκάνει. Consult book i. line 254.

LINE 98. Διακρινθήμεναι, Epic, Doric, and Æolic for διακριθῆναι, 1 aor. inf. pass. of διακρίνω, “to separate.” Consult note.

LINE 99. Πέποσθε, 2 plur. 2 perf. of πάσχω, “to suffer,” syncopated

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for *πεπόνθατε*, like *ἐγρήγορθε* for *ἐγρηγόρατε*. This is done by an imitation of the passive termination: that is to say, as soon as in *πεπόνθατε* the *θ* preceded the *τ*, it was changed to *σ*, and the *ν* was dropped, making, with a syncope of the *α*, *πέποσσε*; a transition was then made to a passive form *πέποσθε*.

LINE 101. *Τέτυκται*, 3 sing. perf. indic. pass. of *τεύχω*, “to prepare;” fut. *τεύξω*; perf. *τέτευχα*; perf. pass. *τέτυγμαι*.

LINE 102. *Τεθναίη*, 3 sing. perf. opt. (syncopated form) of *θνήσκω*, “to die;” fut. *θανοῦμαι*; perf. *τέθνηκα*: whence the common syncopated forms *τέθναᾶμεν*, *τέθναᾶτε*, *τεθναᾶσι*: perf. infin. *τεθναᾶναι*; perf. opt. *τεθναίην*; perf. imper. *τέθναθι*; perf. part. *τεθνεώς*, *ῶτος*, fem. *τεθνεῶσα*, &c.

*Διακρινθεῖτε*, Epic for *διακριθείητε*, 2 plur. 1 aor. opt. pass. of *διακρίνω*, “to separate.” Consult line 98.

LINE 103. *Οἴσετε*, 2 plur. Epic and Attic aoristic imperative; neither from the future *οἴσω*, as some maintain, nor from a new theme *οἴσω*, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as *ἔδύσετο*, *ἔβήσετο*. (*Buttmann, Ausf. Gr.* p. 419.—*Id. Irreg. Verbs, ed. Fishlake*, p. 251.—*Kühner*, § 176, 2.)

*Ἄρνε*, accus. dual of *ἀρνός*, *τοῦ*, *τῆς*, a genitive without any nominative (*ἄρς*) in use; the nominative assigned to it being *ἀμνός*, for which later authors, such as *Æsop*, have *ἀρνός*. Early writers give gen. *ἀρνός*, dat. *ἀρνί*, accus. *ἄρνα*; dual *ἄρνε*; plur. *ἄρνες*, gen. *ἀρνῶν*, dat. *ἀρνάσι* (Epic *ἄρνεσσι*), accus. *ἄρνας*: “a lamb,” answering to the Latin *agnus*, *agna*.—Akin to *aries*, [Welsh *hwrdd*], and probably to the English *ram*. The Sanscrit *úrñáju* means “woolly.” (*Pott, Etymol. Forsch.* i. 223, and ii. 407.)

LINE 104. *Οἴσομεν*, 1 plur. fut. indic. act. of *φέρω*, “to bring;” fut. *οἴσω*, &c.

LINE 105. *Ἄξετε*, 2 plur. Epic aoristic imperative, formed anomalously from the stem of *ἄγω*. (Consult remarks on *οἴσετε*, line 103.) The poet by this means avoids the obstruction to the metre which *ἀγάγετε*, the regular form, would have occasioned. (*Buttmann, Ausf. Gr.* p. 418.)

LINE 106. *ὑπερφίαλοι*, nom. plur. masc. of *ὑπερφίαλος*, *ον*, “overbearing,” “overweening,” “haughty,” “arrogant.” It is probable, however, that the word originally meant only “exceeding in power,” “most puissant,” without any bad signification, as would appear from *Od.* xxi. 289, where *Antinoüs* uses it of himself and the

## Book 3. Line 106—112.

rest of the suitors; and so, in Pindar (*Fr.* 93), it is simply “most huge,” “mighty.” This original notion appears most clearly in the adverb ὑπερφιάλως, “exceedingly,” “excessively,” whence the adverb also passes into the signification of “haughtily,” “arrogantly.” It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess*. (Consult *Buttmann, Lexil. s. v.*)—The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of *v* for ὑπερφυής, which is maintained by *Buttmann, (Lexil. s. v.)* Others, again, deduce it from φιάλη, “a cup,” i. e. running over the cup’s brim; but this is very far-fetched. That of the old grammarians, *perjured, breakers of truces* made by libations, from φιάλαι, is worst of all.

LINE 107. Ὑπερβασίη, dat. sing. of ὑπερβασίη, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, “an act of transgression,” “any wanton violence.”—From ὑπέρβασις, “an over-stepping,” and this from ὑπερβαίνω.

Δηλήσθαι, 3 sing. 1 aor. subj. of the middle deponent δηλέομαι, “to break,” “to destroy;” more literally, “to injure;” fut. δηλήσομαι.

LINE 108. Ὀπλοτέρων, gen. plur. of ὀπλότερος, α, ον, superlative ὀπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, “younger,” “youngest.” The superlative is not found in the *Iliad*, whereas *Hesiod* uses the superlative merely, though only in the *Theogony*. The original signification, as is evident from the root ὄπλον, was “more, most fit for bearing arms;” and so we find ὀπλότεροι, simply “the youth,” “young men,” i. e. those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the youngest are the last born, ἄνδρες ὀπλότεροι also means “the latter generations,” “men of later days.” (*Theoc.* xvi. 46.)

Ἡερέθονται, 3 plur. pres. indic. mid. of ἠερέθομαι. Consult book ii. line 448.

LINE 109. Μετέγσιν, Epic for μετῆ, 3 sing. pres. subj. of μέτειμι.

Πρόσσω και ὀπίσσω. Consult book i. line 343.

LINE 110. Λεύσει, 3 sing. pres. indic. act. of λεύσσω, “to see,” &c. Consult book i. line 120.

Ὅχα, adverb, “by far.” Consult book i. line 69.

LINE 111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, “to rejoice,” &c.

LINE 112. Ἐλπόμενοι, nom. plur. masc. pres. part. mid. of ἔλπω, “to cause to hope.” In the middle, ἔλπομαι, “to hope.”

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Ὀϊζυροῦ, gen. sing. of οἰζυρός, ἄ, ὄν, “mournful,” “unfortunate.” Consult book i. line 417.

LINE 113. Ἐρυξαν, Epic and Ionic for ἤρυξαν, 3 plur. 1 aor. indic. act. of ἐρύκω, “to rein back;” fut. ἐρύξω; 1 aor. ἤρυξα; more literally, “to keep in,” “to hold in,” and then “to curb,” “to rein in.”

Στίχας, accus. plur. of στίξ, στιχός, ἦ, “a rank,” “line,” “file.”—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στιχος, ου, ὄ, which is, in general, most used in prose.—From a root ΣΤΙΧ-, which appears in a lengthened form in στείχω.

Ἐβαν. Consult book i. line 391.

LINE 114. Ἐξεδύοντο, 3 plur. imperf. indic. mid. of ἐκδύω, “to take off,” “to strip off;” fut. ἐκδύσω; 2 aor. ἐξέδυν (with intransitive meaning), “to go out,” “to come out” of a thing. In the middle, ἐκδύομαι, “to take off from one’s self.”

Κατίθεντο, 3 plur. 2 aor. indic. middle of κατατίθημι, “to put down.”

LINE 115. Ἀρουρα, ας, ἦ, “a space of ground.” The proper meaning of the word is, “tilled or arable ground,” “seed-land,” “corn-land;” then generally, like γῆ, “ground,” “land,” “soil.”—From ἀρώω, fut. ἀρόσω, “to plough,” “to till.”

LINE 116. Προτί, an old, and especially Epic and Doric, form for πρός, of frequent occurrence in Homer. In the Cretan dialect, πορτί.—Compare the Sanscrit *prati*.

LINE 117. Ἄρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, “to summon;” fut. καλέσω.

LINE 118. Προίει. Consult book i. line 326.

Ταλθύβιον. Consult book i. line 320.

LINE 119. Γλαφυράς. Consult book ii. line 88.

Ἄρνα, accus. sing. Consult line 103.

LINE 120. Οἰσόμεναι, Epic, Doric, and Æolic for οἴσειν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἴσετε (line 103) and ἄξετε (line 105). (Consult *Buttmann, Irreg. Verbs, ed. Fishlake, p. 251, note.*)

Ἀπίθησε. Consult book i. line 220.

LINE 121. Ἴρις, ιδος, ἦ, accus. Ἴριν, voc. Ἴρι, “Iris,” the messenger of the gods among themselves, or, more frequently, from

## Book 3. Line 121—126.

gods to men. But, conversely, in *Il.* xxiii. 198, she is the carrier of Achilles's wishes. Her epithets all point to swiftness; as, *ταχῆις*, *ἀελλόπος*, *ποδήνεμος*, *πόδας ὠκία*, *χρυσόπτερος*, &c. In the *Odyssey* she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumās (*Wonder*).—Usually derived from *ἔρω*, *εἶρω*, *the speaker, announcer*. Hermann deduces it from *εἶρω*, *sero*, as if *Sertia*.

*Λευκωλένω*, dat. sing. fem. of *λευκώλενος*, *ον*, “*fair-armed*.”—From *λευκός*, “*white*,” “*fair*,” and *ὠλένη*, “*an arm*.”

LINE 122. *Εἰδομένη*. Consult book ii. line 280.

*Γαλόφω*, dat. sing. of *γάλωσ*, gen. *γάλω*, *ή*, “*a sister-in-law*.” Compare the Latin *glos*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch.* i. p. 131.)

*Ἄντηνορίδαο*, Epic for *Ἄντηνορίδου*, gen. sing. of *Ἄντηνορίδης*, *ου*, *ό*, “*son of Antenor*.” Patronymic noun.—From *Ἄντήνωρ*. Consult line 148.

*Δάμαρτι*, dat. sing. of *δάμαρ*, *αρτος*, *ή*, “*a wife*,” “*a spouse*.”—From *δαμάω*, “*to tame*,” “*to subdue* ;” strictly, therefore, “*one that is tamed or yoked* ;” like the Latin *conjux*, whereas *an unwedded maiden* was *ἀδάμαστος*, *ἀδμής*.

LINE 123. *Ἑλικάων*, *ονος*, *ό*, “*Helicāon*,” son of Antenor, and husband of Laodice, daughter of Priam.

LINE 125. *Μεγάρφω*, dat. sing. of *μέγαρον*, *ον*, *τό*, “*an apartment*,” “*a woman's apartment*,” &c. Consult book ii. line 137.

*Ἴστόν*, accus. sing. of *ἰστός*, *οὔ*, *ό*, “*a web* ;” properly, “*the bar or beam of a loom* ;” then, generally, “*the loom* ;” hence “*the warp that was fixed to the beam* ;” and so, “*the web*.” Consult book i. line 31.

*Ὑφαίνεν*, 3 sing. imperf. indic. act. of *ὑφαίνω*, “*to weave* ;” fut. *ὑφᾶνῶ* ; 1 aor. *ὑφήνα*.—Lengthened from the root *ὕφ-*, which appears in *ὑφή*, *ὑφάω*, Sanscrit *vé*, *vap*, and our *weave*, *web*. (*Pott, Etymol. Forsch.* i. p. 230, 259.)

LINE 126. *Δίπλακα*, accus. sing. of *δίπλαξ*, *ακος*, *ή*, “*a double cloak*,” i. e. of double fold. (Consult note.)—From *διπλάζω*, “*to double*.”

*Πορφυρέην*, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος*, *α*, *ον*, Epic and Ionic *η*, *ον*, “*purple*,” strictly, “*dark-red*,” but varying in colour. Consult book i. line 482.

*Πολέας*, Epic and Ionic for *πολλούς*. Consult book i. line 559.

*Ἐνέπασσεν*, 3 sing. imperf. indic. act. of *ἐμπάσσω*, “*to sprinkle in or on* ;” fut. *ἐμπάσω* ; 1 aor. *ἐνέπασα*.—Metaphorically employed to

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denote the *working* or *weaving in* of rich patterns. (Consult note.)—From ἐν and πάσσω, “to sprinkle.”

Ἀέθλους, Epic and Ionic for ἄθλους, accus. plur. of ἄθλος, ου, ὄ, for ἄθλος, ου, ὄ, “a contest,” “toil,” “trouble.”

LINE 128. Ἔθεν. Consult book i. line 114, and the note on that passage.

Παλαμάων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, ης, ἥ, “the palm of the hand:” in general, however, “the hand” merely, as in the present passage. Compare the Latin *palma*.

LINE 129. Ὠκεία, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκύς, εῖα, ὕ.

LINE 130. Δεῦρο. Consult book i. line 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, “to come.”

Νύμφα, voc. sing. of νύμφη, with short final vowel. Consult note.

Θέσκελα, accus. plur. neut. of Θέσκελος, ον. Originally, “godlike,” “divine;” but as early as the time of Homer, this sense was confined to the full form Θεοείκελος, so that Θεσκελος was only used, in general, for “strange,” “supernatural,” “marvellous,” “wondrous,” and always of things, as Θεοείκελος always was of persons.—From Θεός and ἕισκω, “to liken,” “to make like.”

Ἴδῃαι, Epic and Ionic for ἴδῃ, 2 sing. 2 aor. subj. mid. of the radical εἶδω, “to see.”

LINE 132. Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυν, accus. sing. of πολύδακρυς, υος, ὄ, ἥ, “tearful,” “productive of many tears.”—From πολύς and δάκρυ.

LINE 133. Ὀλοοῖο, Epic and Ionic for ὀλοοῦ, gen. sing. of ὀλόος, ἥ, ὄν, “destructive.”—From ὄλω, ὄλλυμι.

Ἀλαιόμεναι, nom. plur. masc. pres. part. of the deponent verb λαλαιομαι, “to long for,” “to desire.”

LINE 134. Ἔσεται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, “I sit,” &c.

LINE 135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, “to recline;” fut. κλινῶ; perf. κέκλικα; perf. pass. κέκλιμαι.

Ἐγχεα. Consult book ii. line 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, “to fix,” “to make fast;” fut. πήξω; 1 aor. ἔπηξα; 2 perf. πέπηγα, “I am fixed,” “stand fixed,” “stick fast.”—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐ-πάγ-ην.

LINE 137. Μακροῦς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, ἥ, ὄν, Epic and Ionic for ἄ, ὄν, “long.”



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Ἐγχείησι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχείη, ης, ἡ, "a spear."

LINE 138. Κεκλήσῃ, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. καλέσω; 3 fut. pass. κекλήσομαι. Consult note.

Ἀκοιτις, ιως, ἡ, "a wife," "a spouse."—From ἀ, copulative, and κοίτη, "a couch."

LINE 139. Ἴμερον, accus. sing. of ἴμερος, ου, ὄ, "desire," "longing for."—From ἰμείρω, "to desire," "to long for," and this, perhaps, from ἴεμαι, middle of ἴημι.

Ἐμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμβάλλω, "to infuse into;" more literally, "to fling into."

LINE 140. Τοκήων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς, έως (Epic and Ionic ἦρος), ὄ, "one who begets," "a father."

In Homer always, and in Hesiod usually, in the plural τοκῆες, τοκεῖς, "parents." Homer and Hesiod usually have the Ionic forms τοκῆες, τοκήων, &c., yet in the Iliad we have also the genitive τοκέων. The dative τοκέσι occurs in an epigram in *Bæckh's Inscrip.* i. p. 535.

LINE 141. Ἄργεννησι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀργεννός, ἡ, ὄν, Æolic and Doric for ἀργός, "white."

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to envelop," "to hide from view;" fut. καλύψω; 1 aor. ἐλάλυσα. In the middle, καλύπτομαι, "to envelop one's self."

Ἄθόνησιν, Epic and Ionic for ἄθόναις, dat. plur. of ἄθόνη, ης, ἡ, "a linen robe." (Consult note.)—Always used in the plural by Homer.

LINE 142. Ὀρμάτο, 3 sing. imperf. indic. mid. of ὀρμάω, "to set in motion," "to urge on;" fut. ὀρμήσω.—In the middle, ὀρμάομαι, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμοιο, Epic and Ionic for θαλάμον, gen. of θάλαμος, ου, ὄ, "an apartment," "the women's apartments," in the interior of the house.

Τέρην, accus. sing. neut. of τέρην, εἰνα, εν, &c., "tender;" strictly, "rubbed down" (from τρίω, "to rub"), and so, "smooth," "soft," "delicate," "tender," &c.—Akin to τέρυς, τεράμων, as also to the Latin *teres, tener*, from *tero*, [Welsh *tyner*].

LINE 143. Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ου, strictly, "being about," "busied about;" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "a handmaid."—From ἀμφί and πολέω, "to be busied about."

Ἐποντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the middle deponent ἔπομαι, "to follow;" fut. ἔψομαι; 2 aor. (with aspirate) ἐσπόμην, &c.

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LINE 144. *Αἶθρη, ης, ἡ*, Epic and Ionic for *Αἶθρα, ας, ἡ*, "*Æthra.*" Consult note.

*Κλυμένη, ης, ἡ*, "*Clymene.*" Consult note.

*Βοῶπις*. Consult book i. line 551.

LINE 145. *Αἴψα*. Consult book i. line 303.

*Ἴκανον*, 3 plur. imperf. indic. act. of *ἰκάνω*, "*to come.*" Epic lengthened form for *ἴκω*.

*Ἵθι*, adverb, poetic for *οὔ*, "*where.*"

*Σκαιαί*, nom. plur. fem. of *σκαιός, ἄ, ὄν*, "*left,*" "*on the left hand or side.*" Then, "*western,*" "*westward,*" as explained in the note. Hence the name *Σκαιαί πύλαι*, "*the Scæan gates,*" given to the western gate of Troy. Consult note.

LINE 146. *Πάνθοον*, accus. sing. of *Πάνθοος, ου, ὄ*, "*Panthōus.*" Consult note.

*Θυμοίτην*, accus. sing. of *Θυμοίτης, ὄν, ὄ*, "*Thymætes.*" Consult note.

LINE 147. *Ἴκετάονα*, accus. sing. of *Ἴκετάων, ονος, ὄ*, "*Hicetaon.*" Consult note.

*Ἵζον*, accus. sing. of *ἴζος, ου, ὄ*, "*a branch,*" "*a scion or shoot.*" Consult book i. line 234.

LINE 148. *Οὐκαλέγων, οντος, ὄ*, "*Ucalegon.*"

*Ἄντηνῶρ, ορος, ὄ*, "*Antenor.*" Consult note.

*Πεπνυμένω*, nom. dual Epic perf. part. pass. of *πνέω*, with present signification, "*to have breath or soul;*" usually, however, employed metaphorically, "*to be wise,*" "*discreet,*" "*prudent.*" Hence *πεπνυμένος*, "*discreet,*" "*prudent.*"—From an old root ΠΝΥ-, some remains of which are to be found in the compounds *ἀμπνύω*, *ἄμπνυμι*, i. e. *ἀναπνύω*, *ἀνάπνυμι*.

LINE 149. *Εἶατο*, Epic and Ionic for *ἦντο*, 3 plur. of *ἦμην*, assigned as an imperfect to *ἦμαι*, but in reality a pluperfect. Consult book i. line 512.

*Δημογέροντες*, nom. plur. of *δημογέρων, οντος, ὄ*, "*an elder of the people.*"—From *δῆμος* and *γέρων*.

*Σκαιῆσι πύλῃσιν*, Epic and Ionic for *Σκαιαῖς πύλαις*.

LINE 150. *Γήραϊ*, dat. sing. of *γῆρας, τό*, "*old age;*" Homeric gen. *γήραος*, Attic contracted *γήρωσ*, and very late *γήρατος*; dat. *γήραϊ*, Attic contracted *γήρα*.—The Sanscrit root is *jri*, "*senesce,*" "*conteri.*"

*Πεπαυμένοι*, "*having ceased,*" nom. plur. masc. perf. part. of *παύομαι*, "*to cease;*" middle voice of *παύω*.

*Book 3. Line 150—158.*

Ἄγορηταί, nom. plur. of ἀγορητής, οὔ, ὁ, “*a speaker*.”—From ἀγοράομαι, “*to speak in public*,” “*to harangue*.”

LINE 151. Τεττίγεσσιν, Epic and Ionic for τέττιξι, dat. plur. of τέττιξ, ἴγος, ὁ, “*a cicada*.” Consult note.

Ἐοικότες, nom. plur. masc. of εἰκίως. Consult book i. line 47.

LINE 152. Δενδρέφ, dat. sing. of δένδρεον, ου, τό, Epic and Ionic for δένδρον, ου, τό, “*a tree*.”

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφέζομαι, “*to sit upon* ;” fut. ἐφεδοῦμαι.—An active is only used in the aorist ἐφέϊσα.

Ὀπα, accus. sing. of ὄψ, ὀπός, ἡ, “*a voice*,” “*a note* ;” dat. ὀπί ; accus. ὄπα.—From ἔπω, ἔπος, εἰπέϊν.

Λειριόεσσαν, accus. sing. fem. of λειριόεις, ὀεσσα, ὀεν, “*delicate* ;” Strictly, “*of or belonging to a lily*,” “*of the nature or colour of a lily* ;” but, as early as Homer, used in a metaphorical sense, χρώς λειριόεις, “*lily skin* ;” and in the present case, speaking of the note of the cicada, “*delicate*.”—From λείριον, “*a lily*.”

Ἴεϊσιν, 3 plur. pres. indic. act. of ἵημι, “*to send forth*,” “*to emit*.”

LINE 153. Ἦντο, 3 plur. imperf. (strictly pluperf.) of ἦμαι, for which the Epic and Ionic form εἶατο occurs in line 149.

Πύργω, dat. sing. of πύργος, ου, ὁ, “*a tower*,” especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργ-αμος, also to the German *burg*, old German *purg*, English *burgh*, [and *borough* and *bury*], which words are probably akin to *berg*, “*a hill*.” (*Pott, Etymol. Forsch.* ii. p. 118.)

LINE 154. Εἶδοντο, 3 plur. 2 aor. indic. mid. of εἶδω, “*to see*,” “*to behold*.” Homer more frequently employs the Epic form of the same tense, ἰδόμην.

LINE 155. Ἦκα, adverb, “*in a low tone*.” (Consult note.)—The radical signification is “*not much*,” “*slightly*,” and the word must be akin not only to ἦκιστος, with initial lenis, “*gentlest*,” but also to ἦσσω, ἦκιστος, being, in truth, their positive ; also to ἀκέων, ἀκήν, ἀκαλός. (*Buttmann, Lexil. s. v.*)

Ἀγόρευον, Epic and Ionic for ἡγόρευον, 3 plur. imperf. of ἀγορεύω, “*to utter*.”

LINE 156. Νέμεσις, ιος, ἡ. Consult note, and also remarks on νεμεισίζομαι, book ii. line 296.

LINE 158. Αἰνῶς, adverb, “*wonderfully*,” “*greatly*.” Consult book i. line 555.

Ἀθανάτῃσι θεῆς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὠπα, accus. sing. of ὤψ, ὀπός, ἡ, “*look*.”

## Book 3. Line 160—173.

- LINE 160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, εος, τό, poetic term for τέκνον, ου, τό, and often employed thus in both Homer and Hesiod.
- LINE 161. Ἔφαν, Epic and Æolic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.
- LINE 162. Ἴζειν, Epic and Ionic for ἴζου, 2 sing. pres. imper. mid. of ἴζω, "to cause to sit," in the middle, ἴζομαι, "to sit."
- LINE 163. Ἰδῆ, 2 sing. 2 aor. subj. mid. of εἶδω, "to see," &c.  
Πηούς, accus. plur. of πηός, οὔ, ὄ (Doric πᾶός, which became the common form), "a kinsman," especially by marriage; "a marriage relation or connexion." Never used by the ancients expressly of blood-relations.—From πέπᾶμαι, the παοί being ἐπίκτητοι συγγενεῖς.
- LINE 164. Αἰτίη, Epic and Ionic for αἰτία, nom. sing. fem. of αἴτιος, η, ον, Epic and Ionic for α, ον, "in fault," "bearing the blame," &c.
- LINE 165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμάω, "to stir up against one;" fut. ἐφορήσω.—From ἐπί and ὀρμάω, "to urge on."  
Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.
- LINE 166. Πελώριον, accus. sing. masc. of πελώριος, α, ον, "extraordinary," "remarkable."—From πέλωρ, τό, "a prodigy."  
Ἐξονομήνη, 2 sing. 1 aor. subj. of ἐξονομαίνω, "to mention by name;" fut. ἐξονομᾶνῶ; 1 aor. ἐξωνόμηνα.—From ἐξ and ὀνομαίνω.
- LINE 167. Ἡύς, neut. ἡῦ, "gallant," Epic and Ionic for εὔς, neut. εῦ.
- LINE 168. Ἐασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἶμι.
- LINE 170. Γεραρόν, accus. sing. masc. of γεραρός, ἄ, ὄν, Epic and Ionic ἦ, ὄν, "of stately bearing."—From γεραίρω, "to honour," "to reward."
- Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, έως, ὄ, Epic and Ionic ἦος, &c. Taken here as a kind of adjective.
- LINE 171. Δῖος, α, ον, "divine," "noble." Contracted for the less common δῖος.—From Ζεύς, gen. Διός.
- LINE 172. Αἰδοῖος, οἴα, οῖον, "an object of veneration," "regarded with reverence."  
Ἔσσι, Epic and Doric for εἶς or εἰ, 2 sing. pres. indic. of εἶμι.  
Ἐκυρέ, voc. sing. of ἐκυρός, οὔ, ὄ, "a father-in-law," and equivalent here to πενθερός. Strictly, however, "a step-father." Compare the Sanscrit *çvacrú*, [Welsh *chwegrwn*], and the Latin *socer*.
- LINE 173. Ὀφελεν, Epic and Ionic for ὤφελεν, 3 sing. 2 aor. indic. act. of ὀφείλω, "to owe." Consult line 40.

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Ἄδειν, 2 aor. infin. act. of ἀνδάνω, “to please;” fut. ἀδήσω; 2 aor. ἔαδον, besides which Homer has εὔαδον and ἄδον; perf. ἔαδα.

LINE 174. Υἱεῖ, dat. sing. as if from a nominative υἱεύς, gen. υἱέος; dual υἱέε, υἱέοιν; plur. υἱεῖς, υἱέων, υἱέσιν, υἱεῖς, “a son.”

Ἐπόμην, Epic and Ionic for εἰπόμην, 1 sing. imperf. indic. of the middle deponent ἔπομαι, “to follow.”

Θάλαμον, accus. sing. of θάλαμος, ον, ὄ, “a nuptial chamber,” i. e. the marriage bed. Consult line 142.

Γνωτούς, accus. plur. of γνωτός, ἦ, ὄν, generally, “κνονη,” “well known;” but in Homer, especially, often used as a substantive, “a relation,” “a kinsman,” “a brother;” and so in the present instance.

LINE 175. Τηλυγέτην, accus. sing. fem. of τηλύγετος, η, ον, “in the bloom of early life.” (Consult note.) The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, “afar off,” and γίγνομαι, hence “born afar off,” i. e. when the father was away, like τηλέγονος: or “born at a distant time,” “late-born,” like ὀψίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τῆλε is unexampled, except in the late word τηλεδανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Dæderlein has been referred to in the notes, and has been adopted by us as the best. Buttman’s is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion, *ap. Etym. Gud.* p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, “one born at the end,” “the last-born.”

Ὀμηλικίην, accus. sing. of ὀμηλικίη, ης, ἦ, Epic and Ionic for ὀμηλικία, ας, ἦ, “sameness of age,” but taken here as a collective, or the abstract for the concrete, “those of the same age,” “companions in years.”—From ὀμηλιξ, “of the same age,” and this from ὀμός and ἠλιξ, “of age,” “of the same age.”

Ἐρατεινήν, acc. sing. fem. of ἐρατεινός, ἦ, ὄν, “lovely,” “beloved.”—From ἐρατός, ἦ, ὄν, poetic for ἐραστός, “beloved.”

LINE 176. Τέτηκα, 1 sing. perf. indic. act. of τήκω, “to pine away;” fut. τήξω; perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, “to be in a melting state,” “to pine away.” The primitive meaning of τήκω is, “to melt,” “to melt down,” “to cause to melt,” especially “to smelt” metals; and hence “to let the heart melt,” “to pine away.”—Probably akin to τέγγω: from a like root comes the Latin *tabeo*, *tabesco*. [Compare Welsh *toddu*, “melt.”]

LINE 177. Ἀνείρειαι, Epic and Ionic for ἀνείρει, 2 sing. pres. indic

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of the middle deponent *ἀνείρομαι*, Epic and Ionic for *ἀνέρομαι*, “to ask,” “to interrogate about;” so that *ἀνείρειαι* is, in fact, for *ἀνέρει*.

*Μεταλλᾶς*. Consult book i. line 550.

LINE 178. *Εὐρυκρείων*. Consult book i. line 102.

LINE 179. *Ἀμφότερον*. Consult note.

*Αἰχμητής*. Consult book ii. lines 152 and 290.

LINE 180. *Δαήρ, έρος, ό*, “a brother-in-law,” “a husband’s brother,” answering to the feminine *γάλως*, “a sister-in-law.”—Strictly, a digammated word, *δαφήρ*, with which compare the Sanscrit *dévri*, and Latin *levir*; and, for a similar change of *d* into *l*, compare *δάκρυ* and *lacryma*.

*Ἔσκε*, Epic and Ionic for *ἦν*, 3 sing. imperf. indic. act. of *εἰμί*.

*Κυνώπιδος*, gen. sing. of *κυνῶπις, ιδος, ή*, “a shameless woman;” literally, “a dog-eyed woman.” The term “dog,” as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.* viii. 423), and Juno Diana (*Il.* xxi. 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i. line 159.

*Ἐην*, Epic and Ionic for *ἦν*, 3 sing. imperf. indic. act. of *εἰμί*.

LINE 181. *Ἠγάσατο*, Epic and Ionic for *ἠγάσατο*, 3 sing. 1 aor. indic. of the middle deponent *ἄγαμαι*, “to regard with looks of admiration,” “to wonder at;” fut. *ἀγάσομαι*; 1 aor. *ἠγασάμην*. The more usual aorist, however, is *ἠγάσθην*, though *ἠγασάμην* occurs even in Attic, as in *Dem.* 296, 4.

LINE 184. *Μάκαρ*, voc. sing. masc. of *μάκαρ, αρος, ό, ή*, “happy.” Consult book i. line 599.

*Μοιρηγενές*, voc. sing. masc. of *μοιρηγενής, ές*, “child of destiny,” i. e. favoured by the Fates; literally, “favoured by destiny at one’s birth.”—From *μοῖρα*, “destiny,” and *γένος*.

*Ὀλβιόδαιμον*, voc. sing. of *ὀλβιοδαίμων, ον*, (gen. *ονος*), *ό, ή*, “a fortunate man;” more literally, “of blessed lot.”—From *ὄλβιος*, “happy,” “blessed,” and *δαίμων*.

LINE 183. *Δεδμήατο*, Epic and Ionic for *έδέδμηντο*, 3 plur. pluperf. indic. pass. of *δαμάω*, “to make subject,” “to subject;” fut. *δαμάσω*; 1 aor. *έδάμασσα*; perf. *δέδμηκα*; perf. pass. *δέδμημαι*; pluperf. *έδέδμημην*.—Compare the Sanscrit *dam*, “to be tame,” the Latin *dom-are*, [Welsh *dōf*], English *tame*, German *zähm*.

LINE 184. *Φρυγίην*, accus. sing. of *Φρυγία, ης, ή*, Epic and Ionic for *Φρυγία, ας, ή*, “Phrygia.” Consult note.

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Εἰσήλυθον, Epic for εἰσηλθον, 1 sing. 2 aor. indic. act. of εἰσερχομαι, "to go into;" fut. εἰσελεύσομαι, &c.

'Αμπελόεσσαν, accus. sing. fem. of ἀμπελόεις, ὄεσσα, ὅεν, "abounding in vines."—From ἄμπελος, "a vine."

LINE 185. Αἰολοπώλους, accus. plur. masc. of αἰολόπωλος, ον, "actively managing steeds;" more freely, "of fleet steeds." (Consult note.)—From αἰόλος, "quickly turning," "easily moving," &c., and πῶλος, "a young steed," "a steed," generally.

LINE 186. 'Οτρῆος, Epic and Ionic for 'Οτρώως, gen. sing. of 'Οτρεύς, ἔως, ὄ, Epic and Ionic ῆος, ὄ, "Otreus." (Consult note.)

Another Ionic form for the genitive is 'Οτρέος.

Μύγδονος, gen. sing. of Μύγδων, ονος, ὄ, "Mygdon." Consult note.

'Αντιθείοι, Epic and Ionic for ἀντιθείου, gen. sing. of ἀντίθεος, ον, "equal to the gods." Consult book i. line 264.

LINE 187. 'Εστρατόωντο, Epic and Ionic lengthened form for ἐστρατῶντο, 3 plur. imperf. indic. mid. of στρατάω, as if from a form στρατόω, "to encamp." (Consult the remarks of Buttmann, *Aus. Gr.* § 105, *Anm.* 6.) The regular form would be ἐστρατεύοντο, from στρατεύω.

'Οχθας, accus. sing. of ὄχθη, ης, ῆ, older form of ὄχθος, ον, ὄ, "any height or rising ground," natural or artificial. In Homer usually plural, "the banks" of a river, more or less elevated. Many, both ancients and moderns, have thought that ὄχθη is always the "bank of a river," &c., and ὄχθος always "a hill;" but consult the remarks of Mehlhorn, *ad Anaer.* xxii. 2, p. 98: still it is true that ὄχθος does not seem to be used of a bank.

Σαγγαρίοιο, Epic and Ionic for Σαγγαρίου, gen. sing. of Σαγγάριος, ον, ὄ, "the Sangarius," a river of Bithynia. Consult note.

LINE 188. 'Επίκουρος. Consult book ii. line 130.

'Ελέχθην, 1 aor. indic. pass. of λέγω, original signification "to lay" (German *legen*); in the passive, "to lie" (German *liegen*). Hence all the other significations may be derived; so that it is needless, as Buttmann (*Lexil. s. v.*) does, to assume a separate root λέχω for this signification. Then, "to lay in order," "to arrange," &c.; and hence, "to lay among," "to count," &c., fut. λέξω.

LINE 189. 'Αμαζόνες, nom. plur. of 'Αμαζών, ὄνος, ῆ, "an Amazon." More usually, as here, in the plural, "the Amazons," a warlike nation of females. The name is usually derived from ἀ, priv., and μαζός, "the breast," from the fable that they either took off, or checked the growth of, the right breast, that it might not interfere

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with the use of the bow. But consult *Anthon's Class. Dict. s. v. Amazon.*

'Αντιάνειραι, nom. plur. of ἀντιάνειρᾶ, ἡ (like βωτιάνειρᾶ, κυδιάνειρᾶ), a feminine form of a masculine in -άνωρ or ἡνωρ (for the ᾶ shows that it cannot come from a nominative in -ος), "a match for men." In the Iliad always as an epithet of the Amazons; but in Pindar (*Ol. xii. 23*), στάσις ἀντιάνειρᾶ, "faction, wherein man is set against man."—From ἀντί and ἀνήρ.

LINE 190. Ἐλίκωπες. Consult book i. lines 98 and 388.

LINE 191. Ἐρέεινε, Epic and Ionic for ἡρέεινε, 3 sing. imperf. indic. act. of ἐρεείνω, "to ask," like ἔρομαι, and derived from it.

Γεραῖός. Consult book i. line 35.

LINE 193. Μείων, neut. μεῖον, gen. μείονος, irregular comparative of μικρός and ὀλίγος, "less," "smaller," "shorter."—According to Pott, the earlier form was μνείων, from an old positive μινύ, traces of which remain in the Latin *minus*. [Compare Celtic *min* or *mān*, "small."] (*Etymol. Forsch. ii. p. 66.*)

LINE 194. Ἴδέ, Epic and Ionic for ἡδέ, conjunction, "and," "and also." Often occurring in Homer; but only once in the tragic writers (*Soph. Ant. 969*).

Στέρνοισιν, Epic and Ionic for στέρνοις, dat. plur. of στέρνον, ου, τό, "the breast." Used by Homer in both singular and plural.—Akin to στερεός, "hard," "firm." The root is probably ΣΤΑ-.

LINE 195. Πουλυβοτείρη. Consult line 89.

LINE 196. Κτίλος, ου, ό, "a ram."—Akin to κτίζω, "to produce," "to generate."—Not to be confounded with κτίλος, ον, "tame;" and yet this also appears to come from the same verb, in the sense of "to inhabit," and to denote that which is accustomed to dwell among men. (*Pott, Etymol. Forsch. i. p. 203.*)

Ἐπιπωλεῖται, 3 sing. pres. indic. middle of ἐπιπωλέομαι, "to move about among," said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

LINE 197. Ἄρνειῶ, dat. sing. of ἀρνειός, οὔ, ό, "a young ram," just full-grown." (Consult note.) Originally a masculine adjective, as appears from ἀρνειός, οἷς, "a male sheep." (*Od. x. 572.*)—Akin to ἄρρην.

Ἐίσκω, 1 sing. pres. indic. act. of ἐίσκω, "to liken," "to think like." An Epic word.—From ἴσος, Epic εἶσος, whence also ἴσκω. According to others, from ἕοικα, like εἰκάζω.

Πηγεσιμάλλω, dat. sing. masc. of πηγεσίμαλλος, ον, "thick-fleeced."—From πήγνυμι and μαλλός, "a fleece."



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LINE 198. Ὀίων, Epic and Ionic for οἰών, gen. plur. of οἶς, gen. οἶος, accus. οἶν; nom. plur. οἶες, gen. οἶων, dat. οἶεσι, but usually in Homer οἶεσσι, Epic shortened form οἶεσσι; accus. οἶας; contracted nom. and accus. οἶς, "a sheep." The Attics, on the other hand, contract all cases: nom. οἶς, gen. οἶός, dat. οἶί, accus. οἶν; nom. plur. οἶες, gen. οἶων, dat. οἶσί, accus. οἶας; and the nom. and accus. are still farther contracted into οἶς. Of these Homer has only οἶός and οἶών.—From οἶς, with the digamma, ὄφεις, comes the Latin *ovis*. [Compare Celtic *uan* or *oen*, "lamb."]

Πῶϋ, εος, τό, "a flock;" plural πῶεα, τά.—Akin to ποιμήν, πᾶμα, πέπᾶμαι.

Ἄργεννάων, Epic and Ionic for ἀργεννώων, gen. plur. of ἀργεννός, ἦ, ὄν, "white," "white-hued." Consult line 141.

LINE 199. Ἐκγεγαυῖα, nom. sing. fem. part. of the Epic perfect ἐκγέγαα, assigned to ἐκγίγνομαι, "I spring from;" fut. ἐκγηνήσομαι; perf. ἐκγέγονα; Epic perfect ἐκγέγαα; part. ἐκγεγαώς, ἐκγεγαυῖα, ἐκγεγαώς, "sprung from."—From ἐκ and γέγαα, and this from the radical γάω, but assigned to γίγνομαι, as an Epic form for γέγονα.

LINE 200. Πολύμητις, Consult book i. line 311.

LINE 201. Τράφη, Epic and Ionic for ἐτρέφη, 3 sing. 2 aor. indic. pass. of τρέφω, "to nurture," "to rear." Consult book i. line 251.

Δήμψ. Consult book ii. line 198.

Ἰθάκης. Consult book ii. line 184.

Κραναῆς, gen. sing. fem. of κραναός, ἦ, ὄν, "rocky," "rugged."—Derivation uncertain. The word is akin, perhaps, to κράν-ον, the *cornel-tree*, the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἰδώς, nom. sing. masc. perf. part. assigned to οἶδα.

Δόλους, accus. plur. of δόλος, ου, ὄ, "wile," "craft," "artifice," &c. Strictly, "a bait for fish," and akin to δέλος, δέλεαρ, "bait."

Πυκνά, accus. plur. neut. of πυκνός, ἦ, ὄν, "prudent," for which we have also the Epic lengthened form πυκινός, ἦ, ὄν. Consult book ii. line 55.

LINE 203. Πεπνυμένος. Consult line 148.

Ἡῦδα. Consult book i. line 92.

LINE 204. Νημερτές, accus. sing. neut. of νημερτής, ές, "true," "unfailing," "unerring." Consult book i. line 514.

LINE 207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 3 sing. 1 aor. indic. act. of ξεινίζω, "to entertain," "to receive as a guest;" fut. ξεινίσω; 1 aor. ἐξείνισα. Observe that ξεινίζω itself is Ionic for

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ξενίζω, which last is the Attic form.—From ξεῖνος, Ionic for ξένος, “a stranger.”

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, “to receive kindly;” literally, “to love.”

LINE 208. Φυήν, accus. sing. of φυή, ἦς, ἡ, “genius,” “natural parts,” “talents.” Employed poetically here for φύσις.—From φύω.

Ἐδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, “to become acquainted with,” “to learn,” &c.

LINE 209. Ἀγρομένοισιν, Epic and Ionic syncopated form for ἀγειρομένοις, dat. plur. pres. part. pass. of ἀγείρω, “to assemble,” “to collect;” fut. ἀγερω.—From ἄγω.

Ἐμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, “to mix,” “to mingle among or with;” fut. μίξω; 1 aor. pass. ἐμίχθην.—Compare Latin *misc-eo*, German *misch-en*, Sanscrit *misch-ta*, [Welsh *mysgu*].

LINE 210. Ὑπείρεχεν, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act. of ὑπερέχω, “to overtop,” i. e. “to have or hold one’s self above;” fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

LINE 211. Ἐζομένω, nom. dual masc. pres. part. of ἕζομαι, “to seat one’s self,” “to sit;” fut. ἐδοῦμαι. Observe that there is, in fact, no such active as ἕζω, “to set” or “place,” in Greek, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην; fut. mid. εἶσομαι; perf. pass. εἶμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, ἄ, ὄν, “of stately bearing,” “of dignified mien.”—From γέρας, “rank, prerogative, dignity,” &c.

LINE 212. Ὑφαινον. Consult line 125.

LINE 213. Ἐπιτροχάδην, adverb, “with rapid conciseness;” literally, “runningly.”—From ἐπί and τρέχω, “to run.”

LINE 214. Παῦρα, accus. plur. neut. of παῦρος, α, ον, “little,” “small.” Usually in the plural, of number, as in the present instance, “few,” “a few things or words.”

Λιγέως, adverb, from λιγύς, εἶα, ὕ. Consult note.

Πολύμυθος, ον, “of many words,” i. e. wordy, talkative.—From πολύς and μῦθος.

LINE 215. Ἀφαμαρτοεπής, ἐς, “always missing the point,” “a random talker.”—From ἀπό, ἀμαρτάνω, and ἔπος.

LINE 216. Ἀναίξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀναίσσω, “to spring up,” “to arise;” fut. ἀναίξω. Consult book ii. line 146.

## Book 3. Line 217—228.

LINE 217. *Στάσκειν*, 3 sing. Epic iterative form of 2 aor. indic. act. of ἴστημι, and put for ἔστη.

Ἵπαι, poetic, especially Epic form for ὑπό.

Ἴδεσκει, 3 sing. Epic iterative form of 2 aor. indic. act. of εἶδω, "to see," "to look," and put for ἶδε.

Πήξας, nom. sing. 1 aor. part. act. of πήγνυμι, "to fix;" fut. πήξω: 1 aor. ἐπηξα.

LINE 218. *Σκῆπτρον*. Consult note on book i. line 15.

*Προπρηνές*, accus. sing. neut. of προπρηνής, ἑς, "bent forward:" taken here adverbially, "forward," and opposed to ὀπίσσω.—From πρό and πρηνής, ἑς, "bent forward," &c.

Ἐνώμα, 3 sing. imperf. indic. act. of νωμάω, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. νωμήσω; 1 aor. ἐνώμησα.—From νέμω, the original meaning of νωμάω being "to deal out," "to distribute," &c.

LINE 219. Ἄστεμφές. Consult book ii. line 344.

Ἐχεσκειν, 3 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχεν.

Ἄτδρεϊ, Epic and Ionic for ἀτδρει, dat. sing. of αἰδρις, ι, gen. ιος and εος, "ignorant," "unskilled in art."

LINE 220. *Ζάκοτον*, accus. sing. masc. of ζάκοτος, ον, "exceedingly angry."—From ζα-, intensive prefix, and κότος, "anger," "wrath."

LINE 221. Ὅπα, accus. sing. of ὄψ, gen. ὀπός, ἡ, "a voice."

Ἴει, 3 sing. imperf. indic. act., from a radical form ἰέω, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of ἴημι.

LINE 222. *Νιφάδεσσιν*, Epic and Ionic for νιφάσιν, dat. plur. of νιφάς, ἄδος, ἡ, "a snow-flake."—From νίφω, "to snow."

*Χειμερίσιν*, Epic and Ionic for χειμερίαις, dat. plur. fem. of χειμέριος, α, ον; "wintry."—From χειμα, winter."

LINE 223. Ἐρίσσειε, Epic and Ionic for ἐρίσειε, 3 sing. Æolic 1 aor. opt. act. of ἐρίζω, "to vie;" fut. ἐρίσω; 1 aor. ἤρισα.—From ἔρις, "vying," "contention," &c.

LINE 224. Ἄγασσάμεθα, Epic and Ionic for ἡγασάμεθα, 1 plur. 1 aor. indic. of the middle deponent ἄγαμαι, "to wonder;" fut. ἀγάσομαι; 1 aor. ἡγασάμην; but usual aorist ἡγάσθην.

LINE 227. Ἐξοχος, ον. Consult note, and also book ii. line 188.

LINE 228. *Τανύπεπλος, ον*, "long-robed," "of flowing robe."—From τανύω, "to stretch," "to extend," and πέπλος, "a female robe." The peplos was made of fine stuff, usually with rich patterns;

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and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male *ιμάτιον* or *χλαῖνα*. That the peplus *might* cover the face and arms is plain from Xenophon (*Cyr.* v. 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

LINE 229. Πελώριος. Consult note, and also line 166.

Ἔρκος, εος, τό, “*the rampart*,” i. e. the great defender.—From ἔργω, εἶργω, “*to shut out*,” “*to keep or drive off*.”

LINE 230. Κρήτεσσι, Epic and Ionic for Κρηῆσι, dat. plur. of Κρής, Κρητός, “*a Cretan*.”

LINE 231. Ἄγοί, nom. plur. of ἀγός, οὔ, ό, “*a leader*,” “*a chieftain*.” —From ἄγω.

Ἠγερέθονται, 3 plur. pres. indic. of ἡγερέθομαι, Epic form of ἀγείρομαι. Consult book ii. line 304.

LINE 233. Κρήτηθεν, adverb, “*from Crete*.” —From Κρήτη, ἡ, “*Crete*,” now *Candia*.

LINE 335. Οὔνομα, ατος, τό, Epic and Ionic for ὄνομα, ατος, τό. In Homer, the form ὄνομα is more frequent than οὔνομα. Herodotus, on the other hand, employs the Ionic οὔνομα alone.

LINE 236. Δοιώ, accus. dual, “*two* ;” strictly, the dual of δοιοί. It is indeclinable in Homer, who usually has it masculine.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ό, “*a leader*,” “*a commander* ;” literally, “*one who marshals or arranges*.”—From κοσμέω, “*to order*,” “*to arrange*.”

LINE 237. Κάστωρα, accus. sing. of Κάστωρ, ορος, ό, “*Castor*,” son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξ, adverb, “*at the fist*,” “*with clenched fist*,” i. e. in boxing or pugilistic encounters.—Hence πύκτης, “*a boxer* ;” πυγμή, “*a boxing match*,” &c. [Πύξ and our *box* are probably the same.]

Πολυδέυκα, accus. sing. of Πολυδέυκης, εος, ό, “*Pollux*,” son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a πύκτης, or boxer,—Consult *Metrical Index*.

LINE 238. Αὐτοκασιγνήτω, accus. dual of αὐτοκασίγνητος, ου, ό, “*an own brother*.” She calls Castor and Pollux her “*own two brothers*,” because born of the same mother with her, namely, Leda.—From αὐτός and κασίγνητος, “*a brother*.”

Τώ, Epic and Ionic for ὤ, accus. dual of ὄς, ἡ, ὄ.

Γείνατο, Epic and Ionic for ἐγείνατο, 3 sing. 1 aor. indic. mid. of γείνομαι, from an obsolete active γείνω, for which γεννάω is in use. In the passive, “*to be engendered*,” “*to be born* ;” in the middle, “*to*

## Book 3. Line 238—247.

bear," "to bring forth."—Observe that *γένω* is the common root of *γείνω*, *γείνομαι*, and *γίγνομαι*. Compare the Latin *gigno*, *geni*, [Welsh *genu*].

LINE 239. Ἐσπέσθην, 3 dual 2 aor. indic. of the middle deponent ἔπομαι, "to follow;" fut. ἔψομαι; 2 aor. ἐσπόμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίμων, ονος, ἡ, "Lacedæmon," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

LINE 240. Ἐποντο, 3 plur. imperf. indic. of ἔπομαι, and Epic and Ionic for εἶποντο.

Ποντοπόροισι. Consult line 46.

LINE 241. Καταδύμεναι, Epic, Doric, and Æolic for καταδύναι, 2 aor. infin. act. of καταδύω or καταδύνω, "to engage in." Properly, "to get deep into," "to get into the throng or thick of a thing." The literal meaning is, "to go under," "to sink;" fut. καταδύσω; 1 aor. κατέδυσα; 2 aor. κατέδυν.—From κατά and δύω, or δύνω.

LINE 242. Αἴσχεια, accus. plur. of αἴσχος, εος, τό, "a disgrace."

Δειδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δέιδω, "to fear;" fut. δέισομαι; 1 aor. ἔδεισα; perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ἵονεῖδα. Consult book i. line 291.

LINE 243. Φάτο, Epic and Ionic for ἔφατο. Consult book i. line 33.

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσίζοος, ον, "life-bestowing," "producing or sustaining life."—From φύω, "to sustain," and ζωή, "life."

LINE 246. Ἐύφρονα, Epic and Ionic for εὐφρονα, accus. sing. masc. of εὐφρων, ονος, "gladdening," "cheering."—From εὐ and φρήν.

Ἄρουρης, gen. sing. of ἀρούρη, ης, ἡ, Epic and Ionic for ἀρουρα, ας, ἡ. Consult line 115.

LINE 247. Ἄσκῳ, dat. sing. of ἀσκός, οῦ, ὁ, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to σκύτος, with ἀ prefixed.

Αἰγείῳ, dat. sing. masc. of αἰγείος, α, ον, Epic and Ionic η, ον, lengthened form for αἰγεός, "of goat-skin;" literally, "of a goat."—From αἶξ, αἰγός, "a goat."

Κρητήρα, accus. sing. of κρητήρ, ῆρος, ὁ, "a mixer." Consult note, and also book i. line 470.

Φαινόν, accus. sing. masc. of φαινός, ἡ, ὄν, "bright," "shining."—From φάος, "light," "brightness."

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LINE 248. Χρύσεια, accus. plur. neut. of χρύσειος, η, ον, Epic and Ionic for χρύσεος, η, ον, Attic contracted χρυσοῦς, ἦ, οὔν, “golden.”—From χρυσός, “gold.”

Κύπελλα. Consult book i. line 596.

LINE 249. Ὀτρυνεν, 3 sing. 1 aor. indic. act. of ὀτρύνω, “to urge;” fut. ὀτρύνῳ; 1 aor. ὤτρῦνα.

LINE 250. Ὀρσεο, Epic for ὄρσο, 2 aor. imper. middle of ὀρνυμι, “to raise,” “to arouse;” fut. ὄρσω; 1 aor. ὤρσα. In the mid. ὀρνυμαι, “to arise,” “to arouse one’s self;” 2 aor. ὠρόμην: or, more frequently, by syncope, ὠρμην, ὠρσο, ὠρτο, &c., 2 aor. imper. ὄρσο, Epic ὄρσεο (like αἰείσο, λέξιο), contracted ὄρσευ. (Buttmann, *Irreg. Verbs*, p. 193, ed. Fishlake.—Consult, also, note.)

Λαομεδοντιάδη, voc. sing. of Λαομεδοντιάδης, ου, ὀ, “son of Laomedon.” Patronymic, from Λαομέδων, οντος, ὀ, “Laomedon,” father of Priam.

LINE 252. Ὀρκια. Consult book ii. line 124.

Τάμητε, 2 plur. 2 aor. subj. act. of τέμνω.

LINE 257. Νέονται, with shortened mood-vowel, for νέωνται, 3 plur. pres. subj. mid. of νέομαι, “to return.”

LINE 259. Ῥίγησεν, Epic and Ionic for ἑρρίγησεν, 3 sing. 1 aor. indic. act. of ῥιγέω, “to shudder;” fut. ῥιγήσω; 2 perf. ἑρρίγα (with present signification). In Homer, only metaphorically, to shudder with fear or horror; among the post-Homeric writers, to shiver or shudder with cold.—From ῥίγος, “frost,” “cold,” [Gaelic *rix*, Welsh *rhew*].

LINE 260. Ζευγνύμεναι, Epic, Doric, and Æolic for ζεύγνυναι, pres. infin. act. of ζεύγνυμι, “to yoke,” “to harness;” fut. ζεύξω; 1 aor. ἔζευξα.—The root is ΖΥΓ-, which appears in the 2 aor. ζυγῆναι, and the substantive ζύγον, and recurs in the cognate languages; as, Sanscrit *yuḥ*, [Welsh *iau*, Gaelic *ugh*], Latin *jung-ere*, German *joch*, our yoke, &c. [Pott, *Etymol. Forsch.* i. p. 237.]

Ὀτραλέως, adv. “quickly,” “zealously.”—From ὀτραλέος, “quick,” “zealous,” and this akin to ὀτρύνω, “to urge.”

LINE 261. Ἄν, shortened Epic and Doric form of ἀνά, “up.” Buttmann prefers ἀν (*Ausf. Gr.* § 117, *An.* 4); but consult note.

Ἡνία, ων, τὰ, “the reins,” often occurring in Homer, who uses this neuter form only, and always in the plural: the singular ἡνίον is late. Strictly, “the bit.” Another form, ἡνία, ας, ἡ, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τείνεν, Epic and Ionic for ἔτεινεν, 1 aor. indic. act. of τείνω, “to

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*draw*," "to stretch;" fut. *τενῶ*; 1 aor. *ἔτεινα*. The root is TAN-, or TEN-, as in Sanscrit *tan*, "extendere," *τάννυμαι, τανύω*: hence *τένος, τένων*, Latin *tendo, teneo, tenus, tenor, tenuis*, German *dünn*, English *thin*, &c. [Compare also Heb. *tana*, "extend," Gaelic *tana*, Welsh *teneu*, "thin."]

LINE 262. Πάρ, shortened form for παρά. Consult previous line, remarks on ἄν.

Περικαλλέα, accus. sing. masc. of περικαλλής, ἔς, "very beautiful." Consult book i. line 603.

Βήσετο, Epic and Ionic for ἐβήσετο, 3 sing. 2 aor. indic. middle of βαίνω, with the characteristic (σ) of the first aorist. Consult book i. line 428.

Δίφρον, accus. sing. of δίφρος, ου, ὄ, and later ἦ, with metaplastic plural τὰ δίφρα: properly, "the chariot-board," on which two could stand, the driver (ἠνίοχος) and the combatant (παραϊβάτης). But in the Iliad, the word often occurs, as in the present instance, in the sense of "a chariot," "a war-chariot."—From δίς and δέρω, from its carrying two.

LINE 263. Τῷ, nominative dual of ὄ, ἦ, τό.

Σκαιοῶν. Supply πυλῶν, and consult line 145.

Πεδίοιενδε, adverb, "to the plain," i. e. from the high ground on which the city stood.

Ἴχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω.

LINE 266. Ἔστιχόωντο. Consult book ii. line 92.

LINE 267. Ὄρνυτο, 3 sing. imperf. indic. mid. of ὀρνυμι, "to raise," "to arouse." In the middle, ὀρνυμαι, "to arise." Consult line 250.

LINE 268. Ἄγανοί, nom. plur. masc. of ἀγανός, ἦ, ὄν, "illustrious;" strictly, "admirable." In Homer almost always said of kings, heroes, &c., "illustrious," "noble," "high-born."—From ἄγαμαι.

LINE 269. Σύναγον, Epic and Ionic for σύνηγον, 3 plur. imperf. indic. act. of συνάγω.

LINE 270. Μίσγον, Epic and Ionic for ἔμισγον, 3 plur. imperf. indic. act. of μίσγω, "to mix," which present Homer always uses for μίγνυμι. Consult line 209.

Ἐχευαν, 3 plur. 1 aor. indic. act. of χέω, "to pour;" fut. χεύσω; 1 aor. Epic ἔχευα; 1 aor. Attic ἔχεα. The form ἔχευσα of the 1st aorist, from the usual future χεύσω, is probably not Greek.

LINE 271. Ἐρυσσάμενος. Consult book i. line 190.

Χεῖρесси, Epic and Ionic for χερσί, dat. plur. of χεῖρ, χειρός, ἦ, "the hand."

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**Μάχαιραν**, accus. sing. of **μάχαιρα**, *ας, ἡ*, “a large knife,” worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the **μάχαιρα** was a *sabre* or *bent sword*, opposed to **ξίφος**, the straight sword.—Derivation uncertain. [Probably Heb. *machaira*.]

**LINE 272.** **Ξίφεος**, gen. sing. of **ξίφος**, *εος, τό*, “a sword.” Consult book i. line 194.

**Κουλέον**, *οῦ, τό*, same as **κουλέος**, *οῦ, ὀ*, “a sheath.” These are the Ionic forms. The Attic writers, on the other hand, have **κολέος**. Consult book i. line 194.

**Ἄωροτο**, 3 sing. pluperf. pass. (in the sense of an imperfect) of **ἀείρω**, “to hang.” The regular form would be **ἤροτο** or **ἤεροτο**, but this is one of the verbs which change their vowel to *ο* in both perfects; as, **ἔβρωγα**, from **ῥήγνυμι**; **πέπτωκα**, from **πίπτω**; **εἴωθα** for **εἶθα**, from **ἔθω**; **ἔωκα**, **ἀφέωκα** (whence, in the New Testament, **ἀφέωνται**), for **εἶκα**, **ἀφεῖκα**, **ἀφεῖνται**, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake, p. 6, note.*)

**LINE 273** **Ἄρνων**, gen. plur. from gen. sing. **ἄρνός**. Consult line 103.

**Τάμνε**, Epic and Ionic for **ἔταμνε**, 3 sing. imperf. indic. act. of **τάμνω**, “to cut,” Epic and Ionic for **τέμνω**.

**Τρίχας**, accus. plur. of **τριχίς**, *τριχός, ἡ*, “the hair,” both of man and beast, “the hair of the head.”

**LINE 274.** **Νεῖμαν**, Epic and Ionic for **ἔνειμαν**, 3 plur. 1 aor. indic. act. of **νέμω**, “to distribute;” fut. **νεμῶ**; 1 aor. **ἔνειμα**.

**LINE 275.** **Ἀνασχών**. Consult book i. line 450.

**LINE 276.** **Ἰδηθεν**, adverb, “from *Ida*.”—From **Ἰδη**, *ης, ἡ*, “*Ida*.”

**Μεδέων**, *οντος*, a participial form, though no present **μεδέω** is found, “ruling.”—Then, taken with a kind of substantive force, “a guardian,” “a ruler,” over special places.

**LINE 278.** **Γαῖα**, *ας, ἡ*, poetic form for **γῆ**, “earth.”

**Καμόντας**, acc. plur. masc. 2 aor. part. act. of **κάμνω**, “to labour;” fut. **καμῶ**; 2 aor. **ἔκαμον**.

**LINE 279.** **Τίνυσσον**, 2 dual pres. indic. of the middle deponent **τίνυμαι**, poetic for **τίνομαι**, “to punish.”

**Ὅτις**, Epic and Ionic for **ὄστις**.

**Ἐπίορκον**, accus. sing. neut. of **ἐπίορκος**, *ον*, “swearing falsely,” “perjured.” In the present instance, however, it is taken as a substantive, and **ἐπίορκον δυνύναι** is “to swear falsely,” “to take a false oath.”—From **ἐπί**, denoting opposition, and **ὄρκος**, “an oath.”

**Ὀμόσση**, Epic and Ionic for **ὀμόσση**, 3 sing. 1 aor. subj. act. of **ὀμνυμι**, “to swear;” fut. **ὀμοῦμαι**; perf. **ὀμώμοκα**; 1 aor. **ὤμοσα**.



*Book 3. Line 280—294.*

LINE 280. Μάρτυροι. Consult book i. line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάξω; perf. πεφύλαχα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin *caveo*.

LINE 281. Καταπέφνη, 3 sing. 2 aor. subj. act., as if from a present καταπέφνω, "to slay," which, however, is not in use. The aorist participle καταπέφνων is accented like a present.—From κατά and ἔπεφνον (πέφνον being shortened from the reduplicated form πέφενον, like λελαβέσθαι, λελαθεῖν, πεπιθεῖν, assigned to obsolete root φένω, "to slay.")

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτίνω, "to pay," "to render back."—From ἀπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honour.

LINE 287. Ἑσσομένοισι, Epic and Ionic for ἔσομένοις, fut. part. of εἰμί.

Πέληται, 3 sing. pres. subj. of πέλομαι. Consult book i. line 284.

LINE 291. Εἴως, Epic for ἕως, "until."

Κιχείω. Consult book i. line 26.

LINE 292. Ἦ, for ἔφη. Consult book i. line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ό, strictly, "a mouth," "an opening:" hence, 1. In the oldest Greek, "the throat," "the gullet;" 2. Later, usually, "the orifice of the stomach," and so, "the stomach" itself, frequently in Galen. In Hippocrates, also, "the neck of the bladder or uterus."

Ἄρνων. Consult line 103.

Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. indic. act. of τέμνω, "to cut;" fut. τεμῶ; 2 aor. ἔταμον.

Νηλεΐ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ές, and this Epic and Lyric for νηλεής, ές, "cruel;" literally, "without pity," "pitiless," "ruthless."—From νή, "not," and ἔλεος, "pity," "compassion."

LINE 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of κατατίθημι, "to put down," "to deposit;" fut. καταθήσω; 1 aor. κατέθηκα.

Ἀσπείροντας, accus. plur. masc. pres. part. act. of ἀσπείρω, "to gasp," "to struggle convulsively."—From ἀ, euphonic, and σπείρω, "to gasp," &c.

LINE 294. Δενομένους, accus. plur. masc. pres. part. of δεύομαι, "to want," Epic form for δέομαι, fut. δεήσομαι, &c.

Εἶλετο, 3 sing. 2 aor. indic. mid. of αἰρέω, "to take;" fut. αἰρήσω; mid. εἰλόμην.

## Book 3. Line 295—306.

LINE 295. Ἄφυσσάμενοι, Epic for ἀφυσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, “to draw” (consult book i. line 598); fut. ἀφύξω; 1 aor. ἤφῦσα; 1 aor. mid. ἤφυσάμην.

Δεπάεσσιν. Consult book ii. line 471.

LINE 296. Ἐκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, “to pour out;” fut. ἐκχεύσω.

Αἰειγενέτησιν, Epic and Ionic for αἰειγενέταις, dat. plur. masc. of αἰειγενέτης, ου, ὄ, Epic for ἀειγενέτης, ου, ὄ, “everlasting,” “ever-existing.”—From αἰεί, for αἰε, and the radical γένω.

LINE 297. Εἶπεσκεν, 3 sing. Epic and Ionic iterative form of the 2 aor. indic. act. for εἶπεν.

LINE 299. Πημήνεια, 3 plur. Æolic 1 aor. opt. act. of πημαίνω, “to commit wrong,” “to harm,” “to injure;” fut. πημανῶ; fut. mid. (in an active sense by Aristophanes, *Ach.* 842; in a passive one by Sophocles, *Aj.* 1155) πημανοῦμαι; 1 aor. pass. ἐπημάνθη. — From πῆμα, “harm,” “injury,” &c.

LINE 300. Ἐγκέφαλος, ου, ὄ, “the brain.” Properly, an adjective, ἐγκέφαλος, ον, “within the head,” where μυελός is usually supplied, “head-marrow,” for which Galen has μυελός ἐγκεφαλίτης.

Χαμάδις, adverb, Epic for χαμᾶζε, “on the ground,” “to the ground.” Compare οἰκαδς, for οἰκαδε. — From χαμαί, “on the ground.”

Ῥέοι, 3 sing. pres. opt. act. of ῥέω, “to flow;” fut. ῥεύσω.

LINE 301. Δαμῆεν, for δαμείησαν, 3 plur. 2 aor. opt. pass. of δαμάω, “to subjugate,” “to enslave,” &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)

LINE 302. Ἐπεκραιίνε. Consult book ii. line 419.

LINE 303. Δαρδανίδης, ου, ὄ, “descendant of Dardanus.” Patronymic, from Δάρδανος, ου, ὄ, “Dardanus,” son of Jove, founder of Dardania, or Troy.

LINE 305. Εἶμι. Consult note on book i. line 169.

Προτί. Consult line 116.

Ἦνεμόεσσαν, Epic and Ionic for ἀνεμόεσσαν, accus. sing. fem. of ἠνεμόεις, ὄεσσα, ὄεν, Epic and Ionic for ἀνεμόεις, ὄεσσα, ὄεν, “lofty,” “high;” literally, “windy,” “airy,” and so “high,” “lofty,” “situate on high.”—From ἄνεμος, “wind.”

LINE 306. Ἰλήσομαι, 1 sing. fut. indic. mid. of the radical form τλάω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπονένω, &c., “to endure,” “to bear.”

## Book 3. Line 306—316.

'Ορᾶσθαι, pres. infin. mid. of ὀράω, in an active sense, "to behold," "to see." Consult book i. line 198.

LINE 307. Μαρνάμενον, accus. sing. pres. part. of μάρναμαι, "to contend."

LINE 309. Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πόρω, strictly, "to bring to pass," "to contrive;" hence, "to give," "to offer," "to impart;" perf. pass. πέπρωμαι, "to be one's portion or lot," hence 3 sing. perf. pass. πέπρωται, "it has been fated, foredoomed," &c., and the perf. part. pass. πεπρωμένον, "fated," "decreed," "foredoomed."—Assigned by some to a root ΠΟΡ-, by others regarded as a syncopated perfect from περατώ: thus, πέπρωμαι for πεπεράτωμαι: but this is too far-fetched. The true root appears to be the preposition πρό, "before," "beforehand."

LINE 310. Ἦ, for ἔφη. Consult book i. line 219.

Θέτο, Epic and Ionic for ἔθετο, 3 sing. 2 aor. indic. mid. of τίθημι.

Ἴσόθεος, ον, "godlike;" literally, "equal to the gods." Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἴσος and θεός.

Φώς. Consult book ii. line 164.

LINE 313. Ἐψοῦροι, nom. plur. of ἄψοῦρος, ον, strictly, a shortened form for ἀψοῦρους, ον, "back-flowing;" but in Homer usually in the general signification, "going back," "moving backward."—From ἄψ and ῥέω.

Ἄπονέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. of ἀπονέομαι.

LINE 315. Διεμέτρεον, Epic and Ionic for διεμέτρουν, 3 plur. imperf. indic. act. of διαμετρέω, "to measure off." Literally, "to measure through or throughout;" fut. διαμετρέσω.—From διά and μετρέω.

LINE 316. Κλήρους, accus. plur. of κλήρος, ον, ὀ, "a lot."—Perhaps from κλάω, "to break," because twigs, potsherds, or other κλάσματα were used for the purpose.—At a later day dice were called κλήροι, because used to decide any thing doubtful.

Κυνέη, dat. sing. of κυνέη, ης, ἡ, "a helmet," contracted by the Attics into κυνῆ. Originally a feminine adjective from κύνεος, η, ον, having δορά, "a skin," understood, and signifying, therefore, "a dog's skin." But as this material was used for making soldiers' caps, κυνέη is, in Homer and Hesiod, "a cap or helmet," not necessarily of dog's skin, for we find κυνέη ταυρείη, κτιδέη, &c., nay, even κυνέη πάγχαλκος (*Od.* xviii. 378). Consult note on line 336, p. 262.

## Book 3. Line 316—326.

Χαλκήρεϊ, Epic and Ionic for χαλκήρει, dat. sing. fem. of χαλκήρης, ες, “brass-adorned;” more literally, “furnished or fitted with brass.”—Probably from χαλκός and ἄρω, “to fit.” Consult remarks on κυνέη preceding.

Βάλλον, Epic and Ionic for ἐβαλλον, 3 plur. imperf. indic. act. of βάλλω, “to cast.” (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

LINE 317. Ἀφείη, 3 sing. 2 aor. opt. act. of ἀφίημι, “to hurl,” “to send forth;” fut. ἀφήσω, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἀράομαι, “to pray;” fut. ἀράσομαι, Epic and Ionic ἀρήσομαι; 1 aor. mid. ἠρασάμην, Epic and Ionic ἠρησάμην, &c.—From ἀρά, Epic and Ionic ἀρή, “a prayer.”

Ἀνέσχον, 3 plur. 2 aor. indic. act. of ἀνέχω, “to hold up.”

LINE 320. Μεδέων. Consult line 276.

LINE 322. Ἀποφθίμενον, “having perished,” accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθίνω or ἀποφθίω, “to perish,” “to die away;” fut. ἀποφθίσω; 1 aor. ἀπέφθισα, always transitive, “to destroy;” 2 aor. mid. syncopated ἀπεφθίμην (same in form with the pluperfect passive); part. ἀποφθίμενος. (*Buttmann, Irreg. Verbs*, p. 256, ed. *Fishlake*.)

Δῦναι. Consult book ii. line 413, and compare book iii. line 241.

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, “Hades.” Consult book i. line 3.

LINE 324. Ἔφαν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for ἐπαλλεν, 3 sing. imperf. indic. act. of πάλλω, “to shake;” 1 aor. ἐπηλα; Epic 2 aor. part., in reduplicated form, πεπαλών, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλών.

LINE 325. Ὀρόων, Epic lengthened form for ὀρῶν, pres. part. of ὀράω. Consult book i. line 56.

Θοῶς, adverb, “quickly.”—From θοός, ἦ, ὄν, “quick.”

Ὅρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, “to rise and rush violently on or forward,” “to leap,” “to dart forward;” fut. ὀρούσω; 1 aor. ὤρουσα.—From ὄρω, ὄρνυμι.

LINE 326. Ἴζοντο, 3 plur. imperf. indic. mid. of ἴζω, “to cause to sit;” in the middle, ἴζομαι, “to seat one’s self,” “to sit.”—The root is ΕΔ-, which occurs in ἔδ-ος, “a seat,” and in the Latin *sed-eo*.

Ἠχι, Epic for ἧ, “where.”

## Book 3. Line 327—334.

LINE 327. Ἀερίποδες, nom. plur. of ἀερίπους, ὁ, ἡ, gen. ποδος, "light-footed;" more literally, "lifting up the foot," i. e. fleet, briskly-trotting.—From ἀείρω, "to lift up," and πούς, "the foot."

LINE 328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύνω or δύνω, "to get into," &c. Hence, "to put on;" said of clothes, armour, &c.—Consult, as regards the peculiar form of the second aorist here, book i. line 428.

LINE 329. Πόσις, ιος, ὁ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pati, "lord," "husband," and consult the remarks on πότνια, book i. line 357.

LINE 330. Κνημῖδας, accus. plur. of κνημῖς, ἴδος, ἡ, "a greave." (Consult note.)—From κνήμη, "the bone of the leg from the knee to the ankle," the part protected by the greave.

Κνήμησιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "a leg;" strictly, "the bone of the leg." Consult previous word.

LINE 331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾶ, οῦν, "of silver."—From ἄργυρος, "silver."

Ἐπισφυρίοις, dat. plur. of ἐπισφύριον, ου, τό, "an ankle-ring," which secured the greave on the leg. (Consult note.)—The term properly denotes "something laid or placed upon the ankle."—From ἐπί, "upon," and σφυρόν, "the ankle."

Ἀραρυίας, "fitted," "secured," accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "to fit," &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρσω; 1 aor. ἤρσα, Ionic ἄρσα; 2 aor. ἤρᾶρον, Ionic ἄρᾶρον; perfect active, with intransitive and present signification, ἄρᾶρα, Epic and Ionic ἄρηρα, part. ἀρᾶρώς, Epic and Ionic ἀρηρώς, fem. ἀρᾶρυῖα, but Epic (*metri gratia*) ἀρᾶρυῖα, pluperf. ἤρᾶρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for θώραξ, ᾶκος, ὁ, "a corselet."

Ἐδυνεν, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.

LINE 333. Οἶο, Epic and Ionic for οὗ, "his," gen. sing. of the possessive pronoun οὗς, ἡ, ον, "his, her, its."

Κασιγνήτιο, Epic and Ionic for κασιγνήτου, gen. of κασιγνήτος, ου, ὁ, "a brother."—From κάσις, "a brother," and γεννάω.

Ἦρμοσε, 3 sing. 1 aor. indic. act. of ἀρμόζω, "to fit;" fut. ἀρμόσω; 1 aor. ἤρμοσα.—From ἀρμός, οῦ, ὁ, "a fitting," and this from ἄρω, "to fit."

LINE 334. Ἀργυρόηλον. Consult book ii. line 45.

## Book 3. Line 335—339.

LINE 335. Σάκος, εος, τό, “a shield.” The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (*Il.* vii. 222): hence the epithets χάλκεον, χαλκῆρες, τετραθέλυμνον, ἑπταβόειον. It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch. Theb.* 540.)

Στιβαρόν, accus. sing. neut. of στιβαρός, ά, όν, “strong,” “stout;” strictly, “close-pressed,” and hence “thick,” “stout,” &c. — From στείβω, “to tread with the feet,” “to pack close by treading.”—Akin to *stīpo*, *stīpes*, *stuppa*, our *step*, *stop*, *stamp*, *stump*, &c.

LINE 336. Κρατί. Consult book i. line 530, remarks on κρατός.

Ἴφθίμω. Consult book i. line 3, remarks on ἰφθίμους.

Κυνέην. Consult line 316.

Εὔτυκτον, accus. sing. fem. of εὔτυκτος, ον, “well-made.”—From εὔ and τεύχω.

LINE 337. Ἴππουριν, accus. sing. fem. of ἵππουρις, ιδος, ἦ, “horse-tailed,” “decked with a horse-tail.”—From ἵππος and οὐρά, “a tail.”

Λόφος, ου, ό, “the crest” of a helmet, usually of horse-hair. The term properly denotes “the back of the neck,” “the neck,” especially of draught cattle, because the yoke rests upon and rubs it (λέπει): then, metaphorically, “a ridge of ground,” “a rising hill,” like the Latin *jugum* and *dorsum*; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, “to rub,” “to chafe;” as above.

Ἐνευεν, 3 sing. imperf. indic. act. of νεύω, “to nod;” fut. νεύσω; perf. νένευκα, &c.—Compare Latin *nuo*.

LINE 338. Παλάμην, Epic dative, with φη suffixed, for the common παλάμη, ης, ἦ, “the hand;” strictly, “the palm of the hand.” Consult, as regards the Homeric suffix φη or φην, page 283, seqq.

Ἀρήρει, Epic and Ionic for ἠρᾶρει, 3 sing. pluperf. indic. act. of ἄρω, “to fit,” and having here the force of an imperfect. Consult line 331.

LINE 339. Ἐντεα, accus. plur. neut. ἔντεα, ων, τά, “armour,” “arms;” properly, “instruments, gear, tools” of any kind. Homer, however, mostly uses it simply for “fighting gear, arms, armour,” especially a coat of mail, like θώραξ. In the *Odyssey*, however, we have ἔντεα δαιτός, “the furniture, appliances of a banquet.” Pindar has ἔντεα νηός, “rigging,” “tackle;” ἔντεα ἵππεια, “horse-trappings,” &c.—From ἔννυμι, “to put on,” &c., according to some.

*Book 3. Line 340—348.*

LINE 340. Ἐκάτερθεν, adverb, for ἐκατέρωθεν, “*from each side.*”—  
From ἐκάτερος, “*each of two,*” &c., and the local suffix *θεν*.

Ὅμιλον. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of *θωρήσσω*, “*to arm;*” properly, with a cuirass or corselet: then, in general, “*to arm,*” &c.; fut. *θωρήξω*; 1 aor. pass. *ἐθωρήχθη*.—From *θώραξ*, Epic and Ionic for *θώραξ*.

LINE 341. Ἔστιχόνοντο. Consult book ii. line 92.

LINE 342. Δερκόμενοι, nom. plur. masc. pres. part. of *δέρκομαι*, “*to look,*” “*to appear,*” &c.

Θάμβος, εος, τό, “*amazement,*” answering to the Latin *stupor*.—From a root *θάομαι*, akin to *τίθηπα* and *θαῦμα*.

Εἰσορόωντας, Epic lengthened form for *εἰσορώντας*, accus. plur. pres. part. act. of *εἰσοράω*, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of *ἴστημι*, Epic and Ionic for *ἔστήτην*.

Διαμετρητῶ, dat. sing. masc. of *διαμετρητός*, ὄν, “*measured off.*”—From *διαμετρέω*, “*to measure off.*” Consult line 315.

LINE 345. Σείοντε, nom. dual pres. part. act. of *σεῖω*, “*to brandish;*” fut. *σεῖσω*; perf. pass. *σέεισμαι*; 1 aor. pass. *ἔσεισθη*.—Akin to *σεύω*, “*to urge,*” “*to drive.*”

Ἐγχείας. Consult line 137.

Κοτέοντε, nom. dual pres. part. act. of *κοτέω*, “*to cherish wrath,*” “*to be incensed;*” properly, “*to bear one a grudge.*”—From *κότος*, “*grudge,*” “*rancour.*”

LINE 346. Προίει, 3 sing. imperf. indic. act. of *προιέω*, Epic and Ionic form for *προίημι*, “*to hurl.*” Consult book i. line 25, remarks on *ἀφίει*.

Δολιχόσκιον, accus. sing. neut. of *δολιχόσκιος*, ὄν, “*long shadow-casting,*” i. e. “*long,*” “*tall.*”—From *δολιχός*, “*long,*” and *σκιά*, “*a shadow.*” Some, however, derive it from *ὄσχος*, “*the shaft or handle of a spear.*” But consult note.

LINE 347. Ἀτρείδαο. Consult book i. line 203.

Πάντοσε, adverb, “*every way,*” “*in all directions.*”

Ἐῖσθη, Epic lengthened form for *ἴσθη*, accus. sing. fem. of *εἶσος*, *ἔισθη*, *εἶσον*, Epic for *ἴσος*, *ἴση*, *ἴσον*, “*equal.*”

LINE 348. Ἐρρήξεν, 3 sing. 1 aor. indic. act. of *ρῆγνυμι*, “*to break,*” “*to rend;*” fut. *ρήξω*; 1 aor. *ἔρρηξα*.—The root is *PHΓ-*, *PAΓ-*, or, rather, *FPHΓ-*, *FPAΓ-*. Compare the Latin *frang-o*, *freg-i*, our *break*, *wreck*, the German *brechen*, &c., [Heb. *parak*, Welsh *brech*].

Ἀνεγνάμθη, 3 sing. 1 aor. indic. pass. of *ἀναγνάμπτω*, “*to bend*

## Book 3. Line 348—358.

back;" fut. ἀναγνάμψω; 1 aor. ἀνέγναμψα; 1 aor. pass. ἀνεγνάμφθην.  
—From ἀνά and γνάμπτω.

Αἶχμή, ἤς, ἤ, "the point of a spear."—Akin to ἀίτσω, as δραχμή to δράσσω (Donaldson's *New Crat.* p. 224): also, perhaps, to ἀκή, ἀκμή.

LINE 349. Ὠρνυτο, 3 sing. imperf. indic. mid. of ὄρνυμι, "to rouse," "to stir up;" fut. ὄρω; 1 aor. ὤρσα. In the middle, ὄρνυμαι, "to rouse one's self," "to arise," &c.

LINE 351. Ἄνα, voc. sing. of ἀναξ, ἀνακτος, ὁ, "king," "monarch," used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὦ ἀνασσα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.* 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult book ii. line 356.

Ἔοργεν. Consult book ii. line 272.

LINE 352. Ἐμῆς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμάω. Consult book i. line 61.

LINE 353. Ἐρρίγῃσι, Epic for ἐρρίγῃ (consult book i. line 129), 3 sing. 2 perf. subj. act. of ριγίω, "to shudder;" fut. ριγήσω; 2 perf. (with present signification) ἔρριγα. Consult line 259.

Ὀψιγόνων, gen. plur. masc. of ὀψιγονος, ον, "late-born." Homer usually employs it in the plural, "they who are born afterward," "descendants," "posterity."—From ὀψέ, "late," and γένος.

LINE 354. Ξεινοδόκον, accus. sing. of ξεινοδόκος, ου, ὁ, "a host," Epic and Ionic for ξεινοδόκος. Strictly, an adjective, ξεινοδόκος, ον, "receiving guests," &c.—From ξεῖνος, Epic and Ionic for ξένος, and δέχομαι, "to receive."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "to do," "to perpetrate;" fut. ῥέξω; 1 aor. ἔρεξα. Consult book i. line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἡ, "a friendly or hospitable reception."—From φίλος, "friendly."

LINE 355. Ἀμπεπαλών, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "to brandish," "to swing to and fro." Consult note, and also remarks on πάλλεν, line 324.

LINE 357. Ὀβριμον, nom. sing. neut. of ὄβριμος, ον, "powerful," &c. The form ὄμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (whence βριθύς, βρίθω, βριάω, &c.), with ο prefixed.

LINE 358. Πολυδαιδάλου, gen. sing. masc. of πολυδαίδαλος, ον, "wrought with much ingenious art."—From πολύς, and δαίδαλος, "cunningly wrought."



## Book 3. Line 358—363.

ἤρηριστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἤρειστο, of ἐρείδω, “to force,” “to drive;” strictly, “to make one thing lean against another;” then, “to prop or stay.” Hence, “to fix firm,” “to plant,” and, figuratively, “to dash,” “to hurl,” “to force,” “to drive,” &c.; fut. ἐρείσω; perf. pass., without reduplication, ἤρισμαι; with reduplication, ἐρήρισμαι; pluperf., without reduplication, ἤρείσμην; with reduplication and augment, ἤρηρείσμην, &c.

LINE 359. Ἄντικρόν, adverb, “right on,” “through and through.” If the old grammarians be credited, this is rather the meaning of ἀντικρός, while they assign to ἀντικρόν the signification of “over against,” &c. On this supposition, ἀντικρόν must here be regarded as equivalent to ἀντικρός. But the rule above referred to has not as yet been established with certainty.

Παράι, Epic for παρά. Hence the Latin *præ*.

Λαπάρον, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, ης ἤ, Epic and Ionic for λαπάρα, ας, ἤ, “the soft part of the body between the ribs and the hip,” “the flank,” “the loins,” corresponding to the Latin *ilia*. Strictly, the feminine of λαπαρός, ἄ, όν, “soft,” “slack,” “loose,” &c.

Διάμησε, Epic and Ionic for διήμησε, 3 sing. 1 aor. indic. act. of διαμάω, “to mow through,” “to cut through,” “to pierce;” fut. διαμήσω; 1 aor. διήμησα.—From διά and ἀμάω, “to mow,” &c.

LINE 360. Ἐκλίνθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, “to bend,” “to bend sideways;” fut. κλινῶ; 1 aor. ἐκλίνα; 1 aor. pass. ἐκλίθην. In the middle, κλίνομαι, “to bend one’s self.”—Homer uses both ἐκλίνθη and ἐκλίθην, yet the former is exclusively Epic and poetic.

Ἀλεύατο, Epic and Ionic for ἠλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλεύομαι, same as ἀλέομαι, “to avoid,” “to shun.”

Κῆρα. Consult book ii. line 352.

LINE 361. Ἐρυσάμενος. Consult book i. line 190.

Ἀργυρόηλον. Consult book ii. line 45.

LINE 362. Πληξεν. Consult book ii. line 266.

Ἀνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult book i. line 450, remarks on ἀνασχών.

Κόρυθος, gen. sing. of κόρυς, ὕθος, ἤ, “a helmet,” accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κάρα, κέρας, Latin *cornu*, &c.

Φάλον, accus. sing. of φάλος, ου, ό, “the metal ridge of a helmet in which the plume was fixed.” Consult note.

LINE 363. Τριχθά, adverb, poetic form for τρίχα, “into three pieces.”

Book 3. Line 363—370.

Τετραχθά, adverb, poetic form for τέτραχα, "into four pieces."

Διατρυφέν, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "to shiver," "to break into pieces;" fut. διαθρύψω; 1 aor. διέθρυψα; 2 aor. pass. διετρύφην.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "to fall out of," "to fall from;" fut. ἐκπτώσω; 2 aor. ἐξέπεσον.

LINE 364. Ὀμώξεν, i. e. ᾠμώξεν, 3 sing. 1 aor. indic. act. of οἰμώζω, "to groan," "to raise the cry of grief," &c.; strictly, "to cry οἶμοι;" fut. οἰμώξομαι (for οἰμώζω only occurs in the *Orac. Sib.*); 1 aor. ᾠμώξα.—From οἶμοι, "wo is me!" like οἶζω from οἶ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds. Compare the German *üchzen*, from *ach!*

LINE 365. Ὀλωότερος, α, ον, "more hurtful." Comparative of ὀλοός, "hurtful." The moral signification, "malignant," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the Θεῶν ὀλωότατος (*Il.* xxii. 15) is not "the most malignant of the gods," but "the god who causes the greatest ill."—From ὄλω, ὄλλυμι.

LINE 366. Κακότητος, gen. sing. of κακότης, ητος, ἡ, "wickedness," "worthlessness."—From κακός.

LINE 367. Χείρεσσιν. Consult line 271.

Ἄγη, 3 sing. 2 aor. indic. pass. of ἄγνυμι, "to break." (Consult note.)—The ordinary form of the 2 aor. pass. is ἐᾷ'γην, with the *a* long.

LINE 368. Ἠΐχθη, 3 sing. 1 aor. indic. pass. of αἰσσω, "to cause to start forth," "to rush," &c.; fut. αἰξω; 1 aor. ἦϊξα; 1 aor. pass. ἦΐχθην. The Attic form is ᾗσσω or ᾗττω; fut. ᾗξω; 1 aor. ᾗξα; 1 aor. pass. ᾗχθην.

Παλάμηφιν, Epic for παλάμης. Consult page 283, *seqq.*

Ἐτώσιον, nom. sing. neut. of ἐτώσιος, ον, "without effect," "to no purpose," "in vain."—From ἐτός, "in vain," &c.

LINE 369. Ἐπαίξας. Consult book ii. line 146.

Ἴπποδασείης, Epic and Ionic for ἱπποδασείας, gen. sing. of a feminine ἱπποδάσεια, without any masculine ἱππόδασυς in use (*Lobeck, ad Phryn.* 538); in Homer always an epithet of κόρυς, "with bushy horse-hair crest."

LINE 370. Ἐλκε, Epic and Ionic for εἶλκε, 3 sing. imperf. indic. act. of ἔλκω, "to drag;" fut. ἔλξω; 1 aor. εἶλξα, but only late, the derivative tenses being mostly formed from ἐλκύω, namely, fut. ἐλκύσω; 1 aor. εἶλκυσα, &c.

## Book 3. Line 370—374.

Ἐπιστρέψας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "to turn about;" fut. ἐπιστρέψω; 1 aor. ἐπέστρεψα.

LINE 371. Ἄγχε, Epic and Ionic for ἤγχε, 3 sing. imperf. indic. act. of ἄγχω, "to press tight," especially the throat, "to choke," &c.

Πολύκεστος, ον, "richly embroidered."—From πολύς and κεστός, "embroidered," and this last akin to κεντέω, κένσαι, "to prick," &c.

Ἰμάς, ἄντος, ὄ, "a strap." (Consult note)—The root is to be found in the Sanscrit *si*, "to bind," rather than in ἴημι. Compare the old Saxon *simo*, "a bond." (Pott, *Etymol. Forsch.* ii. p. 174.)

Ἀπαλήν, accus. sing. fem. of ἀπαλός, ἡ, ὄν, "tender."—Perhaps from ἄπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἡς, ἡ, "the neck," "the throat." (The Attic form is δέρη, ης.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.

LINE 372. Ἀνθρεῶνος. Consult book i. line 501.

Ὅχεύς, ἔως (Ionic ἦος), ὄ, "any thing for holding or fastening," "the holder of a helmet." (Consult note.)—From ἔχω, "to hold," a collateral form of which is ὀχέω.

Τέτατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "to stretch;" fut. τενῶ; perf. τέτακα; perf. pass. τέταμαι; pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN-, TEN-, as in Sanscrit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφαλείης, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφαλεία, ας, ἡ, "a helmet."—Usually derived from τρίς and φάλος, "a helmet with three φάλοι," otherwise called τριφάλεια; but Buttmann (*Lexil. s. v. φάλος, fin.*) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "to pierce," "to perforate," as a helmet with a projection (φάλος), pierced to receive the plume.

LINE 373. Εἶρυσσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἶρύω, "to drag away," "to draw," &c.; fut. εἶρύσω; 1 aor. εἶρυσσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἔρυσσα, &c. (Buttmann, *Irreg. Verbs, ed. Fishlake*, p. 103, seq.)

Ἄσπετον. Consult book ii. line 455.

Ἦρατο, 3 sing. 1 aor. indic. middle of αἶρω, "to take up;" fut. ἀρῶ; 1 aor. ἦρα. In the middle, αἶρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἠράμην.

LINE 374. Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ῥύ, "keen."

## Book 3. Line 374—381.

“sharp,” “quick,” taken here adverbially, “quickly.”—Akin to *ώκύς*.

LINE 375. Ῥήξεν, 3 sing. 1 aor. indic. act. of *ρήγνυμι*, “to break,” and Epic and Ionic for *ἔρρηξεν*; fut. *ρήξω*; 1 aor. *ἔρρηξα*.

Ἴφι. Consult book i. line 38.

*Κταμένοιο*, Epic and Ionic for *κταμένου*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *κτείνω*, “to slay;” fut. *κτενῶ*; 1 aor. *ἔκτεινα*; perf. *ἔκτονα* (still later, non-Attic perf. *ἔκτακα* and *ἔκτόνηκα*); 2 aor. mid. *ἐκτάμην*; part. *κτάμενος*, &c.

LINE 376. *Κεινή*, Epic and Ionic for *κενή*, nom. sing. fem. of *κεινός*, *ή, όν*, Epic and Ionic for *κενός, ή, όν*, “empty.”

*Εσπετο*, 3 sing. 2 aor. mid. of *ἔπομαι*, “to follow;” 2 aor. *ἐσπόμην*,

*Παχείη*, Epic and Ionic for *παχεία*, dat. sing. fem. of *παχύς*, *εία, ύ*, “stout.”—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

LINE 378. *Ἐπιδινήσας*, nom. sing. 1 aor. part. act. of *ἐπιδινέω*, “to whirl around,” “to swing round before hurling or throwing.”—From *ἐπί* and *δινέω*, “to whirl,” and this from *δίνη*, “a whirling.”

*Κόμισαν*, Epic and Ionic for *ἐκόμισαν*, 3 plur. 1 aor. indic. act. of *κομίζω*. Consult book ii. line 183.

Ἐρίηρες. Consult line 47.

LINE 379. *Ἐπόρουσε*, 3 sing. 1 aor. indic. act. of *ἐπορούω*, “to rush upon;” fut. *ἐπορούσω*; 1 aor. (without augment) *ἐπόρουσα*. Only a poetic verb.—From *ἐπί* and *δρυνμι*.

*Κατακτάμεναι*, Epic, Doric, and Æolic for *κατακτάναι*, 2 aor. inf. act. of *κατακτείνω*, “to slay at once,” “to slay;” 2 aor. *κατέκτην*. Consult remarks on *κταμένοιο*, line 375.

*Μενεαίνων*, nom. sing. masc. pres. part. act. of *μενείνω*, “to desire earnestly.”—From *μένος*, with regard to which consult book i. line 103.

LINE 380. *Ἐξήρπαξε*, Epic and Doric for *ἐξήρπασε*, 3 sing. 1 aor. indic. act. of *ἐξαρκάζω*, “to snatch away;” fut. (Epic and Doric) *ἐξαρκάξω*; (Attic) *ἐξαρκάσω*; 1 aor. *ἐξήρπαξα* (as always in Homer), but in Attic *ἐξήρπασα*; perf. *ἐξήρπακα*.—From *ἐξ* and *ἀρκάζω*.

LINE 381. *Ῥεῖα*, adverb; poetic, especially Epic, for *ρέα*, “easily.” *Ῥεῖα* is regarded as the adverb of *ράδιος*.

*Θεός, οὔ, ή*, “a goddess.”

*Ἐκάλυψε*, 3 sing. 1 aor. indic. act. of *καλύπτω*, “to conceal.” Consult book i. line 460.

*Ἡέρι*, Epic and Ionic for *ἀέρι*, dat. sing. of *ἀήρ, ἀέρος, ή*. (Consult

## Book 3. Line 381—385.

note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.* v. 776; viii. 50; *H. in Cer.* 383, cannot be quoted for the masculine usage, since there *πουλύς* and *βαθύς* need not be masculine. So, *aër* was feminine in Ennius. (*Aul. Gell.* xiii. 20.) The Epic and Ionic form is *ἀήρ*, gen. *ἠέρος*, *ἦ*, in Hippocrates *ἠήρ*.—From *ἄω*, *ἄημι*, as *αἰθήρ* from *αἶθω*.

LINE 382. *Κάδ*. Consult book ii. line 160.

*Εἶσε*, 3 sing. 1 aor. indic. act., as if from a present *ἔζω*, “to set,” “to place,” to which same supposed present are commonly assigned such tenses as *εἰσάμην* (1 aor. mid.); *εἶσομαι* (fut. mid.); *εἶμαι* (perf. pass.). In truth, however, they ought to be ranked under *ἔζομαι*.

*Θαλάμψ*. Consult line 142.

*Εὐώδει*, Epic and Ionic for *εὐώδει*, dat. sing. masc. of *εὐώδης*, *εἰ*, “fragrant.”—From *εὖ* and *ὄζω*, “to smell,” perf. *ὄδωδα*.

*Κηώνεντι*, dat. sing. masc. of *κηώεις*, *ώεσσα*, *ῶεν*, “smelling as of burning incense.”—Usually derived from *κάω*, *καίω*, “to burn,” and *ὄζω*, “to smell;” but probably there was an old substantive *κηός*, equivalent to *θύος*, “incense,” and which was to *καίω* as, in Latin, *fragro* to *flagro*.

LINE 383. *Καλίουσα*, Epic for *καλέσουσα*, nom. sing. fem. fut. part. of *καλέω*, “to summon,” “to call;” fut. *καλέσω*.

*Ἴε*, Epic for *ἦι* (intermediate forms, also Epic *ἦϊε* and *ἦε*), 3 sing. imperf. indic. act. of *εἶμι*, “to go.”

*Ἐκίχανεν*. Consult book ii. line 18.

LINE 384. *Πύργψ*. Consult line 153.

*Ἄλις*. Consult book ii. line 90.

LINE 385. *Νεκταρέου*, gen. sing. neut. of *νεκτάρεις*, *α*, *ον*, Epic and Ionic *η*, *ον*, “nectarous,” i. e. “fragrant,” “sweet-scented;” or, as others explain it, “divine,” “beauteous.” The former is preferable.—From *νέκταρ*, with regard to which consult book i. line 598.

*Ἐανοῦ*, gen. sing. of *ἐάνον*, *οῦ*, *τό*, “a robe,” usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *ἐάνος*, *ἦ*, *όν*, “fit to wear,” “fit to put on,” &c. In the *Iliad*, the *α* of the adjective is long (*ἐᾶνός*), but that of the substantive short (*ἐᾶνον*). Later authors, however, use *ā* or *ǎ*, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. *ἐννυμι* for the substantive. 2. *ἐάω* for the adjective, which would then have for its original signification, “yielding,” “giving way,” and so, “flexible,” “pliant,” “clasping.” Nor is this very improbable

## Book 3. Line 385—393.

since the substantive, like ἔννυμι, has the digamma, whereas the adjective has not.

Ἐτίναξε, 3 sing. 1 aor. indic. act. of τινάσσω, “to shake;” fut. τινάξω; 1 aor. ἐτίναξα.—Akin to τείνω, τανύω.

LINE 386. Γρητή, dat. sing. of γρηῦς, gen. γρηός, Epic and Ionic for γραῦς, gen. γραός, dat. γραῖ, &c., “an aged female.”—From the same root as γέρων, γεραιός, &c.

Εἰκνῖα, nom. sing. fem. of εἰκώς, εἰκνῖα, εἰκός, shortened form for εἰκώς, εἰκνῖα, εἰκός, part. of εἰκα, 2 perf., with present signification, from the radical εἶκω, “to be like,” “to resemble.” The Attics preferred the form εἰκώς, especially in the neuter εἰκός, and we find in Homer once εἰκός (Il. xxi. 254), and frequently the feminine εἰκνῖα.

Παλαιγενεῖ, Epic and Ionic for παλαιγενεῖ, dat. sing. fem. of παλαιγενής, ἐς, “far advanced in years;” literally, “born long ago,” or “long before.”—From πάλαι and γίγνομαι.

LINE 387. Εἰροκόμῳ, dat. sing. of εἰροκόμος, ου, ἦ, “a wool-dresser.” Properly an adjective, εἰροκόμος, ου, “wool-dressing.”—From εἶρος, “wool,” and κομέω, “to dress.”

Ναιεταώσῃ, dat. sing. fem. pres. part. act. (lengthened form for ναιετώσῃ), from ναιετάω, “to dwell.”—Only an Epic word.

LINE 388. Ἦσκειν, Epic for ἦσκειν, 3 sing. imperf. indic. act. of ἀσκέω, “to prepare,” “to dress;” fut. ἀσκήσω.—According to Pott, from σκεῦος or ξέω, with α prefixed.

Εἶρια, accus. plur. of εἶριον, ου, τό, Epic and Ionic for ἔριον, ου, τό, “a fleece.”

Φιλέεσκειν, 3 sing. imperf. indic. act. (iterative form for ἐφίλει) of φιλέω, “to love;” fut. φιλήσω, &c.

LINE 389. Ἐεισαμένη. Consult book ii. line 22.

LINE 390. Δεῦρ' ἴθ'. Consult line 130.

LINE 391. Δινωτοῖσι, Epic and Ionic for δινωτοῖς, dat. plur. neut. of δινωτός, ἦ, ὄν, “rounded.” (Consult note.)—From δινώω, “to round.”

LINE 392. Κάλλει, Epic and Ionic for κάλλει, dat. sing. of κάλλος, εος, τό, “beauty.”—From καλός.

Στίλβων, nom. sing. masc. pres. part. act. of στίλβω, “to glisten;” fut. στίλψω.

Εἴμασιν, dat. plur. of εἶμα, ατος, τό, “a garment,” &c. In the plural, εἴματα, “raiment,” “vestments.”—From ἔννυμι.

LINE 393. Χορόνδε, adverb, “to a dance.”—From χορός, “a dance,” with the suffix δε, denoting motion toward.

*Book 3. Line 394—406.*

LINE 394. Λήγοντα, accus. sing. pres. part. act. of λήγω, "to cease from." Consult book i. line 210.

LINE 395. Θυμὸν ἐνὶ στήθεσσι, κ.τ.λ. Consult book ii. line 142.

LINE 397. Ἰμερόεντα, accus. plur. neut. of ἰμερόεις, ὄεσσα, ὄεν, "lovely," "exciting love or desire."—From ἴμερος, "desire."

Μαρμαίροντα, accus. plur. neut. pres. part. act. of μαρμαίρω, "to flash," "to sparkle brightly;" fut. μαρμαρῶ. Homer uses only the present participle.—From μαίρω, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαίρω, again, come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. Θάμβησεν. Consult book i. line 199.

Ἐπος τ' ἔφατ', κ.τ.λ. Consult book i. line 361.

LINE 399. Λιλαίαι, Epic and Ionic for λιλαίει, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "to desire," only used in the present and imperfect.—From the obsolete λάω, "to wish," by a sort of reduplication, as in μαρμαίρω, line 397.

Ἡπεροπεύειν, pres. infin. act. of ἠπεροπεύω, "to deceive;" fut. ἠπεροπεύσω.—Probably from ἔπος, εἶπεῖν, ἀπύω, ἠπύω, "to talk over;" not from ἀπάτη.

LINE 400. Προτέρω, adverb, "farther on," "farther before." Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, εως, Epic and Ionic ιος, ἦ, "a city."

Εὐναιομενάων, Epic and Ionic for εὐναιομενῶν, gen. plur. fem. of εὐναιόμενος, η, ον, "well-inhabited." A participle in form, though no such verb as εὐναίω or εὐναιομαι occurs.—From εὖ and ναίω, "to inhabit."

LINE 402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "there," "at that place."

LINE 403. Οὔνεκα. Consult book i. line 11.

LINE 405. Τοὔνεκα, contracted for τοῦ ἔνεκα, "on this account," "for this reason," "therefore."

Δολοφρονέουσα, nom. sing. fem. of δολοφρονέων, ουσα, ον, "meditating wiles," "planning craft." Participle in form, though no such verb as δολοφρονέω exists.—From δολόφρων, "wily-minded," and this from δόλος and φρήν.

LINE 406. Ἦσο: Consult book ii. line 200.

Ἰοῦσα, nom. sing. fem. of ἰών, ἰοῦσα, ἰόν, pres. part. of εἶμι, "to go."

## Book 3. Line 406—414.

Ἄπόεικε, 2 sing. pres. imper. of ἀποείκω, "to withdraw from;" fut. ἀποείξω.—From ἀπό, and εἶκω, "to yield," "to retire."

Κελεύθου, gen. sing. of κέλευθος, ου, ἦ, with the poetic heterogeneous plural τὰ κέλευθα, "a path," "a way."—According to Buttmann, from ἐλεύθω.

LINE 407. Πόδεσσιν, Epic for ποσί, dat. plur. of πούς, ποδός, ό, "the foot."—The Sanscrit root, as before remarked, is *pad*, "to go:" hence Sanscrit *pad*, Latin *pes*, *ped-is*, English *pad*, *foot*, German *fuss*, &c.—Akin, also, to πέδον, which is equivalent to the Sanscrit *pada*, and probably to πηδάω. [Compare Welsh *ped-ol*, "shoe."]

Ὑποστρέψειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "to turn back;" fut. ὑποστρέψω; 1 aor. ὑπέστρεψα.—From ὑπό, and στρέφω.

LINE 408. Ὀΐζυε, 2 sing. pres. imper. act. of οἶζύω, "to wail," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἶζύω.—From οἶ, exclamation of grief, pain, &c., "oh!" "ah!" &c.

LINE 409. Εἰσόκε. Consult book ii. line 332.

Ἄλοχον. Consult book i. line 546.

LINE 410. Κεῖσε, Epic and Ionic for ἐκεῖσε, "thither."—From ἐκεῖ, "there."

Νεμεσητόν, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "causing indignation or] wrath." (Consult note.)—From νεμεσάω, "to be wroth," &c., and this from νέμισις, "anger" at any thing unjust or unfitting.

LINE 411. Πορσυνέουσα, nom. sing. fem. Epic and Ionic for πορσυνούσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (*Cyr.* i. 6, 17; iv. 2, 47).

LINE 412. Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "to blame," "to find fault with;" fut. μωμήσομαι.—From μῶμος, "blame," "ridicule."

Ἄχρα, accus. plur. neut. of ἄχος, εος, τό, "sorrow," "grief," &c.

Ἄκριτα, accus. plur. neut. of ἄκριτος, ον, "unnarranged," "confused," "crowded together."—From ἀ, priv., and κρίνω, "to separate," "to distinguish," &c.

LINE 413. Χολωσαμένη. Consult book ii. line 195.

LINE 414. Ἐρεθε, 2 sing. pres. imper. of ἐρέθω, "to provoke," "to stir to anger." The derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.



## Book 3. Line 414—422.

Σχετλίη, Epic and Ionic for σχετλία, voc. sing. fem. of σχέτλιος, α, ον, "wretched," "miserable." Compare book ii. line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent χώομαι, "to be incensed," "to be enraged at;" fut. χώσομαι; 1 aor. έχωσάμην.

Μεθείω, Epic and Ionic for μεθείω, and this for μεθῶ, 1 sing. 2 aor. subj. act. of μεθήμι, "to fling away," "to abandon;" fut. μεθήσω; 2 aor. μέθην.

LINE 415. Τώς, demonstrative adverb, answering here to ὧς, i. e. οὕτως, "so much," "as much."

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, "to hate;" fut. ἀπεχθαροῶ; 1 aor. ἀπήχθηρα.—From ἀπό and ἐχθαίρω.

Ἐκπαγλα, adverb, "greatly;" strictly, the accus. plur. neut. of ἔκπαγλος. Consult book ii. line 223.

LINE 416. Μέσσω, Epic and Ionic for μέσσω, dat. sing. of μέσος, η, ον, &c.

Μητίσομαι, 1 sing. 1 aor. subj. (with shortened mood - vowel, for μητίσωμαι) of the middle deponent μητίομαι, "to devise;" fut. μητίσομαι.—From μῆτις, "skill," "cunning," "craft," &c.

Λυγρά, accus. plur. neut. of λυγρός, ἄ, ὄν, "mournful," "gloomy,"—Akin to λευγαλέος, λοιγός, λοιγίος, and Latin *lugeo*, *luctus*.

LINE 417. Οἶτον, accus. sing. of οἶτος, ου, ὄ, "fate," "lot," "doom."—Usually derived, like οἶμος, οἶμη, from the same root as οἶσω, fut. of φέρω, like the Latin *fors* from *fero*; but better, perhaps, from οἶ, akin to οἶκτος.

Ὀλῆαι, Epic and Ionic for ὄλη, 2 sing. 2 aor. subj. mid. of ὄλλυμι.

LINE 418. Ἐκγεγανῖα. Consult book iii. line 199.

LINE 419. Κατασχομένη, nom. sing. fem. 2 aor. part. mid. of κατέχω, "to cover," "to envelop."

Ἐανῶ. Consult line 385.

Ἀργῆτι, dat. sing. of ἀργής, ἦτος, ὄ, ἦ, "white."—Akin to ἀργός.

LINE 420. Λάθεν, Epic and Ionic for ἔλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, "to escape observation;" fut. λήσω; 2 aor. ἔλαθον. The first aorist ἔλησα is only found in the Homeric ἐπέλησε, and in later Epic. (*Lobeck, ad Phryn.* 719.)—Lengthened from root ΛΑΘ-, with which compare the Latin *lat-eo* [and *lat-ro*].

LINE 422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτράποντο, 3 plur. 2 aor. indic. mid. of τρέπω, "to turn;" in the middle, "to turn one's self," "to turn one's attention;" fut. τρέψω; 1 aor. ἔτρεψα; 2 aor. ἔτραπον; 2 aor. mid. ἐτραπόμην.

## Book 3. Line 423—436.

LINE 423. Ὑψόροφον, acc. sing. masc. of ὑψόροφος, ον, "high-roofed," "with high ceiling."—From ὑψι, "on high," and ὀροφή, "a roof," "a ceiling."

Κίε. Consult book i. line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, ου, ὄ, and later ἦ, "a seat," "stool," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομμειδής, ἑς, "smile-loving," an epithet of Venus.—From φιλέω and μειδάω, "to smile." Consult note.

LINE 425. Ἄντια, accus. plur. neut. of ἀντίος, taken adverbially, "opposite," "over against."

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (Kühner, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "to sit down."

LINE 427. Ὅσσε. Consult book i. line 104.

Πάλιν, adverb, "away," "back." Consult remarks on παλιμπλαγχθέντας, book i. note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλινῶ; 1 aor. ἐκλίνα.

Πόσιν. Consult line 163.

Ἠνίπαπε. Consult book ii. line 245.

LINE 428. Ὀφελεις, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe." Consult book i. line 415.

Αὐτόθι, adverb, "there." Equivalent to αὐτοῦ.

LINE 429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, "to subdue." Consult book i. line 61.

LINE 430. Εὔχεο, Epic and Ionic for ηὔχου, 2 sing. imperf. indic. of the middle deponent εὔχομαι, "to boast;" fut. εὔξομαι; 1 aor. ηὔξάμην. The common notion is probably that of loud speaking, for the word is clearly akin to ἀνχέω, καυχάομαι.

LINE 432. Προκάλεσαι, Epic for προκάλεσαι, 2 sing. 1 aor. imper. middle of προκαλέω, "to call forth," "to challenge to the combat;" fut. προκαλέσω; 1 aor. προεκάλεσα; Attic προύκαλεσα.—From πρό and καλέω.

LINE 434. Κέλομαι. Consult book i. line 386.

Ξανθῶ. Consult book i. line 197.

LINE 435. Ἀντίβιον (consult line 20), to be taken here adverbially, "against," not as an adjective agreeing with πόλεμον.

LINE 436. Ἀφραδέως, adverb, "rashly," "foolishly."—From ἀφράδης, "thoughtless," "inconsiderate," "without reflection," and this from ἀ, priv., and φράζομαι, "to reflect," "to deliberate."

## Book 3. Line 436—447.

Δαμήγς, Epic lengthened form for δαμῆς, 2 sing. 2 aor. indic. pass. of δαμάω, "to subdue," &c.

LINE 438. Ἐνιπτε, 2 sing. pres. imper. act. of ἐνίπτω, "to assail," "to attack," "to upbraid;" fut. ἐνίψω. Consult remarks on ἠνίπαπε, book ii. line 245.

LINE 441. Τραπείομεν, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for τραπῶμεν (which, again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "to delight;" fut. τέρψω; 1 aor. ἔτερψα; 2 aor. ἔταρπον, by metathesis ἔτραπον; 2 aor. pass. ἐτάρπην, by metathesis ἐτράπην. A similar metathesis takes place in ἔπαρθον, ἔπραθον, from πέρθω. Consult the remarks of *Buttmann, Irreg. Verbs, ed. Fischl.* p. 236, who successfully combats the formation of τραπείομεν, &c., from τρέπω.

Εὐνηθέντε, nom. dual 1 aor. part. pass., in a middle sense, of εὐνάω, "to lay on a couch," "to lull to repose:" in the middle, "to retire to the couch," "to lie on the couch," &c.; fut. εὐνήσω.—From εὐνή, "a couch."

LINE 442. Ἐρωσ, ωτος, ὀ, "love."—Akin to ἐράω, [Welsh *hiraeth*, "longing"].

Ἄμφεκάλυψεν, 3 sing. 1 aor. indic. act. of ἀμφικαλύπτω, "to envelop," "to envelop;" fut. ἀμφικαλύψω; 1 aor. ἀμφεκάλυψα.—From ἀμφί, "round about," and καλύπτω, "to cover."

LINE 444. Ἐπλεον, 1 sing. imperf. indic. act. of πλέω, "to sail;" fut. πλεύσομαι, or, usually, πλευσοῦμαι; 1 aor. ἔπλευσα.

Ἄρπάξας, Epic and Doric for ἀρπάσας, nom. sing. masc. 1 aor. part. act. of ἀρπάζω, "to carry off." Compare remarks on ἐξήρπαξε, line 380.

LINE 445. Κρανάγ, dat. sing. of Κρανάη, ης, ἡ, "Cranaë," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island of Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi*; and in this latter opinion Müller coincides. (*Orchom.* p. 316.)

LINE 446. Ἐραμαι, 1 sing. pres. indic. of the deponent ἔραμαι, "I love," &c.; fut. ἐρασθήσομαι; 1 aor. ἠράσθην. The usual prose form is ἐράω.

LINE 447. Ἄρχε, Epic and Ionic for ἤρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin;" fut. ἄρξω; imperf. ἤρχον.

Λέχοςδε, adverb, "to the couch."—From λέχος, "a couch."

Κιών, nom. sing. masc. pres. part. of κίω, "to go." The present is not used in the indicative, but the verb is frequently employed by

## Book 3. Line 447—456.

Homer and others in the optative κίοιμι, part. κιών, κιοῦσα; imperf. ἔκιοι, without augment κίον. Κίω seems to belong to ἴω, the root of εἶμι, and from it come κιάθω, κινέω, and the Latin *cio*, *cieo*.

\*Ακοιτις, ιος, ἡ, "a spouse," "a wife," feminine of ἀκοίτης.—From ἀ, copulative, and κοίτη, "a couch."

LINE 448. Τρητοῖσι, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρητός, ἡ, ὄν, "perforated." (Consult note.)—From τι-τράω, "to perforate."

Κατεύνασθεν, Epic for κατευνάσθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of κατευνάω, "to lay down on a couch," &c.; in the middle, "to lie down." Consult remarks on εὐνηθέντε, line 441.

LINE 449. Ἐφοῖτα, 3 sing. imperf. indic. act. of φοιτάω, "to move up and down," "to wander," &c.; fut. φοιτήσω.

Θηρί, dat. sing. of Θήρ, Θηρός, ὄ, "a wild beast," "a beast of prey." Compare the German *thier*, English *deer*, and, with the Æolic form, φήρ, [Lat. *fera*, Welsh *ffyr-nig*, "fierce"], likewise the German *e-ber*, English *boar*, *bear*.

LINE 450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of ἐσαθρέω, "to espy;" fut. ἐσαθρήσω, &c.—From ἐς (εἰς) and ἀθρέω, "to see," "to observe," &c., and this last from the same root as θεωρέω.

LINE 451. Κλειτῶν, gen. plur. masc. of κλειτός, ἡ, ὄν, "distinguished," "illustrious."—From κλείω, "to celebrate," "to render famous."

Ἐπικούρων. Consult book ii. line 130.

LINE 452. Δεῖξαι, 1 aor. infin. act. of δείκνυμι, "to point out," "to show;" fut. δείξω; 1 aor. ἔδειξα.—Buttmann traces both this verb and δέχομαι to a common root δεκ-, with the common notion of *stretching out the right hand* (δεξιά), either *to point*, as in δείκνυμι, or *to welcome*, as in δέχομαι. The usual signification of δείκνυμι, "to show," is that of the Sanscrit *dic*, with which compare the Latin *dic-ere*, *doc-ere*, *in-dic-are*, whence, perhaps, *dig-itus*, δάκ-τυλος.

LINE 453. Ἐκεύθανον, 3 plur. imperf. indic. act. of κευθάνω, "to conceal," a poetic form for κεύθω.

LINE 454. Ἀπήχθετο, 3 sing. 2 aor. indic. of ἀπεχθάνομαι, "to be hateful;" fut. ἀπεχθήσομαι; 2 aor. ἀπηχθόμην. Some make ἀπήχθετο here the imperfect of ἀπέχθομαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "had made himself hateful." (Consult Buttmann, *Irreg. Verbs*, ed. Fishl. p. 110.)

LINE 456. Δάρδανοι, ων, οἱ, "the Dardani." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small

*Book 3. Line 456—461.*

district which lay between the territory of Abydus and the Rhætean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

LINE 459. Ἐκδοτε, 2 plur. 2 aor. imper. of ἐκδίδωμι, "to give up;" fut. ἐκδώσω; 2 aor. ἐξέδων.—From ἐκ and δίδωμι.

Ἄποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτίνω. Consult line 286.

LINE 460. Ἦτε καὶ, κ.τ.λ. Consult line 287.

LINE 461. Ἦνεον, i. e. ἦνεον, 3 plur. imperf. indic. act. of αἰνέω, "to applaud," "to give plaudits," "to praise;" fut. αἰνήσω. Epic αἰνήσω; 1 aor. ἦνεσα.

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